

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 V

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Published by

THE BOOKMARK  
Post Office Box 801143  
Santa Clarita, California 91380  
U.S.A.

MARY BAKER EDDY: HER SPIRITUAL PRECEPTS

Volume V

June, 1900 through March, 1903

by

Gilbert C. Carpenter, Sr. and Jr.

Pleasant View,  
Concord, N. H.  
June 2, 1900

The Christian Science Board of Directors

My beloved Students:

Your kind request for me to be with you at your Communion season is gratefully acknowledged. I am with you in my Message. In propria persona I shall be at Pleasant View, be in durance, watching for the dear descent of divine Love -- at the feast of Soul. I cannot find time to meet you otherwise, and I am sure it will be a Pentecost for you all tomorrow.

With love,  
Mother,  
M. B. Eddy

"Durance" means restraint of the person. Our Leader seemed to be in durance at the Communion season, in the sense that whenever the students assembled together, it brought an increase in the error for her to handle. This meant that she was compelled to stay at her post and to work to keep the atmosphere clear under more pressure than usual.

To many students the trip to Boston was in the nature of a vacation, and the devil often goes along on a vacation, for the reason that at such times students relax, and let up their daily right thinking.

Thus the devil came along when the students gathered in Boston, and she was the one who felt it. The reason for this was her spiritual sensitivity, as well as the fact that she let her thought go out in love to all those who gathered together.

She knew that the wise ones who read this letter, would know that a Pentecost does not just happen, and that she was working with them to make the meeting such for them all. A Pentecost comes to those who earn it, those who keep watch over the world to brush aside falsity, and to establish an atmosphere into which inspiration flows.

When the Master told his disciples that he was going to be with them always, he laid upon them the necessity for demonstrating spiritual sense, since that was the sense through which and only through which they were going to be able to perceive him as the Christ.

When Mrs. Eddy went to Pleasant View, only a few students had the opportunity to see her in retirement. Lest her followers begin to think of her as a figment of their imagination, she suffered them to gather yearly at Pleasant View. She was governing the Cause from a distant vantage point, in preparation for the time when she would remain head of her Cause, and yet no longer be here in the flesh. There will never be a time when the Directors are not responsible to our Leader as they were when she was here in person. A higher concept of her leads to the recognition that she is as much present with us today, as when she could be seen. When she named herself Pastor Emeritus, that indicated that she proposed to be the Leader of her Cause down through the ages. Like the Master before her, she could say, "Lo, I am with you always."

The Directors must be faithful in an effort to acquaint themselves with her methods, which are so plain in her writings and letters. Otherwise they may begin to conclude that they are the leaders of the Movement. The fact is, that they are not. Mrs. Eddy is still the Leader, and as servants of all, they are obligated to carry out what she left as the right way. The only difference in the situation is, that she is not present to rebuke them, if they err. They must never forget that whatever she said in the past, applies today, and will apply in the future. She has left with the Directors voluminous writings and admonitions, which are sufficient to make the way plain.

Children must be punished in order to keep them in the right way. When they become of age, they begin to obey because they perceive that it is the wisest thing to do; their obedience then becomes voluntary. When she was here, Mrs. Eddy punished her students for disobedience when it was necessary. Then she went to great lengths to keep them as faithful and obedient in her absence, as they were in her presence, and to encourage them always to say, "What would Mrs. Eddy want us to do (since what she wanted us to do when she was here, was what God wanted us to do?)" Such following would not be through fear of punishment, but through loyalty to God and His witness. When our Leader told her adherents to follow her only as she followed Christ, she showed that she wanted them to be loyal to her only in those ways in which she was following the dictates of the Christ.

One can feel that unction she put into the letter in question. She might well have written, "Don't you see that I have been with you in person as long as necessary? Now the time has come when you must follow out what you believe to be the demands of God, which He has given you through me. At present I will watch over you, and when you depart from the narrow way, and begin to let human opinion govern the Field, rather than God through you, I will know it immediately, and rebuke you for it. But the time will come when you will not have me here to tell you whether you are obeying God; but in your exalted place, punishment will inevitably follow any attempt to substitute your own will for God's wisdom and will. So beware!"

Mrs. Eddy was faithful in striving to impress upon the Directors the need to lean upon Principle rather than upon her personality. Things equal to the same thing are equal to each other. In other words, if, as she watched for the descent of divine Love, they knelt at the table of our Lord -- at the feast of Soul -- then on that basis they would all meet in Spirit. If they worked to destroy the erroneous beliefs that keep man from the recognition that each moment is in reality a constant communion with God, they would not only commune with Love, but would unite with her.

Two families may live in the same house, but they are separated by partitions. Let them climb out on the flat roof, and that separation disappears. As long as they remain in the tenements, they are separated. In this letter our Leader was promising the Directors that they could always depend upon her to be on the roof, but that she must train them to go there also. If she could train them to meet with her apart from the material senses, then they could always commune with her at the table of our Lord, and would find her in her Message. One can think of her as saying to them, "When you are in your tenement and I in mine, we can only communicate by telephone; but if while I am here, you accustom yourself to the spiritual mode of communion with me which I am training you to resort to, then when I leave the tenement permanently, you can still make the demonstration to go on the roof and be there with me."

The Master left the disciples, as far as the material senses are concerned; yet he did not go anywhere. He declared that he would be with them always. He was merely rising in thought, to an elevation where only those could meet with him who attained that same elevation. If they loved him enough, they would seek communion with him, which only an elevation above material sense could bring them.

Both the Master and our Leader wanted to assure their followers that their efforts to spiritualize their thought could never be fruitless. To know that both the Master and our Leader are present, albeit above physical perception, waiting to commune with anyone who rises spiritually to perceive them, stimulates one to strive to attain that elevation. The possibility of such a reward becomes a tremendous stimulus to endeavor.

Our Leader could have found the time to make the demonstration to attend the Annual Meeting, had it been necessary; but the time had come for her to encourage her followers to rise to the height where they could commune with her in spirit. And we know that she is still calling her followers to rise to that exalted plane. Every time they kneel at the table of our Lord, they take a step in this direction, since kneeling is symbolic of the attitude where one is willing to give up his own human sense, so that he may be free to approach God. Partaking of this manna, they taste and see that the Lord is good, and are filled with a desire, not for human harmony and health, not for human friendship or aggrandizement, but for communion with God and His ideas.

Our Leader could have accepted the invitation of the Directors, but now was the time to call them to come to her on the plane where she habitually dwelt. One might have a puppy which one took for walks and played with, until he had endeared himself to it. Then comes the point at which the puppy must be trained to come to him. This letter to the Board was a call for them to make the demonstration to meet with her on the plane on which she really lived.

Pleasant View,  
Concord, N. H.  
June 8, 1900

Judge Hanna and Mr. Kimball

Beloved Students:

As I have requested the By-law relating to husband and wife to be repealed, your construction is not questionable. I do not need to say you can teach both husband and wife as usual, and add to your teaching the hint they are not to quarrel over who shall be greatest; we (?) all will take your hint.

Your ad that refers to a repealed By-law relating to what has been read in church mystifies me. I have required no repeal of Article 32, Sec. 1 in the 13th. edition of the Manual. If the church has let me know it, I did request a repeal of the By-law relating to husband and wife, and that you publish in this issue of Sentinel -- that it was struck out.

With love,  
Mother,  
M. B. Eddy

Pleasant View,  
Concord, N. H.  
June 9, 1900

Judge Hanna and Mr. Kimball

Beloved Students:

The way is clear as God's appointing and this is the way. Have but one teacher during the College term and have no member of the Board present but this one teacher. Have this clause properly inserted in the Church By-law and have a meeting called and it acted upon immediately.

With love,  
Mother,  
M. B. Eddy

More than other activity of the Christian Science organization, teaching must be done in an orderly way, and based on divine Principle. The same rule that Mrs. Eddy gave on page 43 of the Manual in regard to literature, applies to teaching. It must be correct in its statement of the divine Principle and rules and the demonstration of Christian Science. The spirit of thought of the teacher must be loving and scientific, and he must adhere strictly to the Golden Rule.

On page 445 of Science and Health Mrs. Eddy shows her scorn of a teacher who would use teaching merely as a means of increasing income. If a teacher should embody his teaching in manuscript form and sink to the level where his teaching consisted in reading such papers to his pupils, it is possible that he would insure that manuscript against loss for a large sum, since it would be the means of yielding a yearly income. All he would have to do, would be to gather a group of thirty or less who would pay him one hundred dollars apiece, and read it to them. There is a danger that students might desire to become teachers, merely because such teaching would enable them to increase their incomes. The motive for teaching should never be to earn money. It should always be to bless others, to share with them the good God has freely bestowed upon us all. Reading manuscript can never fulfill Mrs. Eddy's ideal of teaching.

A wrong motive in teaching involves the very condition Mrs. Eddy described in a letter dated January 19, 1884 to Clara Choate, "I asked you to try teaching, but when I took your pupils, I found your mental influence, not your words, had done them an injury that I could not repair at once. Your sensuality and untruthfulness have their effect, although you think them out of sight." A container that is not clean, defiles every drop of water that is poured out of it. A teacher must watch that his thought is right in teaching, as well as the letter of his work. Teaching by reading manuscript implies that the letter is more important than the Spirit.

The By-law referred to in this letter which was repealed, appeared in the April 19th Sentinel. "Both the husband and wife shall pay tuition for class instruction; only one of them shall teach classes in Christian Science, and that one shall be elected by the two in one, viz., both husband and wife; any jargon as to which of those shall be teacher, may exclude the jarring one from his or her office in church."

Where a husband or wife is jealous of the other partner, that makes for a quarrel. No unity can result where they strive to unite from two different planes of thought. A quarrel results when one tries to persuade the other to change his or her standpoint, to fit the other one's ideas. There might even be a quarrel if one made a demonstration, and the other did not. God's ways and men's ways are always different until harmonized. Hence there is a quarrel, not from God's standpoint, but from man's standpoint. In like manner there is never any quarrel from the standpoint of the demonstrating thought; it is always precipitated by one who is not demonstrating. The quarrel of mortal man with God will cease only as the former rises to meet the level of the latter.

There was a gulf fixed between our Leader and those on a lower standpoint, and she found it difficult to make them understand her. She adapted her teaching all she could, but she could not come down to their level, anymore than God can come down to a mortal's standpoint. But she sought constantly to bring them up to her level, since when that happened, she knew that there would be a perfect understanding.

Judge Hanna and Mr. Kimball desired to understand what Mrs. Eddy put forth, and to follow it exactly as she requested; yet they misunderstood. Section 1 of Article 32 of the Manual was the By-law "Christ Jesus the Ensample." This By-law was read each Communion Sunday. Now Mrs. Eddy merely requested that this provision be repealed; yet a notice was printed in the

Sentinel that the entire By-law had been repealed. It was this ad that mystified Mrs. Eddy. She knew that such an error only illustrated the distance which lay between her and her best students. It was the contemplation of this distance that tended to give them a feeling of uncomfortable inferiority.

On page 78 of the Christian Science Journal, Volume 17, we learn that the By-law referred to which forbids irreverent reference to Christ Jesus, came into being because one of our lecturers had made a jest in referring to the old concept of the Master. Any student who fails to demonstrate inspiration and the spirit of God, is liable to make the same error, which is apt to cause him to say that which would tend to turn good Christian people against Science. Mrs. Eddy would not have written a By-law and had it read in church until it was firmly fixed in thought, unless she knew that it covered one way that animal magnetism would try to use, to turn away the sort of people that we would like to draw to Science.

This lecturer was not making fun of the Master in his lecture; but Science so exposed the flippancy of the old theological attitude toward the Master, that the Scientist is apt to point this out in a way that might hurt the old Christian. The latter believes that this attitude is right and reverent. He does not realize that he is trying to force both God and Christ Jesus to conform to his own limited conception, based on what he would like to have it from a human standpoint. Mrs. Eddy saw that our brethren in the old church might feel that we were being irreverent and disrespectful, because we see so plainly what a shallow idea he has of God, in making Him like a human being who has to be argued with and prayed to, as if He would not act unless enough people required Him to. It is difficult not to make fun of such a point of view, when the utter absurdity of it becomes evident. Hence a By-law became necessary, lest students discuss the fallacy of old theology in a way that might do harm, and prejudice people against us. Great care is necessary not to offend.

If one were imbued with the same spirit Mrs. Eddy had, namely, a recognition that everyone must be saved, he would never offend or antagonize one he hoped to interest in Science. He might perceive that foolishness of another's concept of God and of the Master, but he would not make fun of it as the way to call the foolish one higher.

Our Leader had given sufficient evidence of her ability to reflect God's unerring guidance, to be able to make such a declaration as she does in the second letter, "The way is clear as God's appointing . . ." She expected her followers to make a similar demonstration, and she knew that they could, when they handled the animal magnetism which would claim to rob them of this divine ability.

She did not put forth things of herself. They were not her opinions and notions. She did not think things out, but reflected God's will. Hence one who conceives of her as living at Pleasant View, thinking out all these problems for the organization, has a wrong conception.

Why should she decide that no member of the Board be present during the College term? When a teacher is attempting to teach through inspiration, or to have God teach through him, a critical thought present would be a deterring influence against the free flowing of such inspiration. As a



matter of fact, the teaching of the college class is a more difficult assignment than teaching a primary class, since the former group is made up of seasoned practitioners, who are supposed to have a more intelligent and demonstrable understanding than young students just applying for class instruction. Students coming to the College are already capable of teaching. If they were not so fitted, what they could gain in a week's instruction would not be such a great addition to their knowledge, as to suddenly fit them for this responsibility. The teacher of the College is constantly aware of the fact that he has a class of students who are liable to be critical of what he teaches, since they may believe that they have learned practically everything Mrs. Eddy has taught, by their study, experience and demonstration. They are apt to come to the class wondering what the teacher can teach them, that they do not already know. Such a mental state becomes a deterrent to the teacher in pouring out inspirational teaching.

The hungry or empty thought represents the best attitude on the part of pupils, if a teacher really desires to teach from the inspirational standpoint. It helps to bring forth the highest demonstration of inspiration. The more empty the vessels, the more truth comes forth to fill them. When a primary class has been selected properly, it is composed of empty vessels.

The deduction is, that a member of the Board of Directors or Board of Education present during the College term, might mean the presence of a critical thought, which is always a damper on inspiration. Empty vessels alone draw forth the emanations of Spirit. When listeners want what you have to give spiritually, that helps you and inspires you to give it. It is clear, therefore, why God's way became plain, namely, to have no Board member or any other officer, but only the teacher present during the class.

Our Master through his relation to God, had infinite wisdom to impart; yet when he met with certain people who were not interested in spiritual matters, he uttered not a word, because he had nothing to say. His mouth was closed, because there were no empty vessels present.

All teachers who aspire to teach inspirationally, may take a hint from Mrs. Eddy's wisdom, and watch to be sure, when they teach, that there is no critical thought present to mar the demonstration of the free impartation of inspiration.

Pleasant View,  
Concord, N. H.  
August 9, 1900

To the full Board of Directors

My dear Students:

Do not you know that Mr. Armstrong's dear son is put in just the wrong place for his own good, and the good of our Cause? This move of subjecting him to the full fire of m.a.m. is all done by W. showing you how you are controlled by her and so would do such an imprudent, unwise act. This has caused another by-law to be enacted and put in the Manual. Oh, how long will even the Board of Directors be led by sin and Satan? If another act like this is consummated by you, I will change the entire Board. You give me little cause to have any faith in you.

As ever,  
Mother

N. B. Call a meeting at once and act on this as the By-law demands.

The Bible records that when the pool of Bethesda was troubled, the sick folk who bathed therein were healed. There were times when Mrs. Eddy seemed so mentally aware of error that she appeared to become agitated and disturbed. At such times there emanated from her an atmosphere that was error-detecting and error-destroying.

The Bible also indicates that those who did not go into the pool, were not healed. Students who disregarded what Mrs. Eddy wrote and said at these times of stress, by interpreting it as personal, concluding that she was having a bad day and taking it out on her students -- that she would get over it and so they need only be loving and patient until it was over -- failed to receive any blessing.

When Mrs. Eddy lifted her thought above the clamor of error and entered into a period of peaceful refreshment, where she was untouched by the errors of individuals or the Cause, she was of much less value to her students as far as their own growth was concerned, than when she was nearer their level, and detected the error, even though she was in a perturbed state of thought. One thing is certain; unless when one detects error, he becomes disturbed over it to the point of handling it, error will increase rather than decrease. Unless one becomes sufficiently disturbed over the discovery of mice in his house to do something about it, they will continue to multiply.

The most constructive and healing times for students and the Cause, were those when our Leader came down and mingled with mortal thought, for the purpose of becoming aware of the claims of error; and without sparing words, told the truth about the situation, as she does in this letter. Her own estimate of the value to students of what she thundered forth at such times, is indicated in what she wrote to Irving C. Tomlinson on July 8, 1899,

" . . . 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."

At times Mrs. Eddy had a period of surcease from toil, and received spiritual refreshment, by going up on the mountain top as it were, and staying all night. Then when she came down, she once more denounced the errors she detected, and directed the error-destroying campaign which she conducted so successfully through God's help.

It is a sign of great spiritual growth, when a student reaches the place where, when he experiences discord, he can declare that he is being touched by a general need to help others or the world, on the basis that Mrs. Eddy once declared to Adam Dickey that she actually felt the needs of the Movement in her body, just as a mother feels in her heart the need of her infant, and supplies it. In fact, it has been asserted that Mrs. Eddy would never have suffered, had she not been called upon to give birth to the organization of her Church, and carry it to completion.

When a telegraph instrument begins to click, that means that it is receiving a message. The operator does not try to stop this action, but is alert to receive the message. When it is received, the action stops.

When a student becomes so advanced in understanding, that he begins to feel within himself the needs of the Cause and of the world, and he arouses himself to meet these needs, the call for help ceases. If at such times of stress he merely works to overcome the error as if it were a personal claim, his work does little general good.

No workers can become advanced students in God's sight, until they regard their minds and bodies as blackboards upon which the universal need may be recorded. As they rise to meet the need of humanity, the individualized or focused evidence of this need is dissipated.

No student can advance far, who continues to use Science merely to overcome error in himself. He is so selfish, self-centered, or asleep, that he does not realize that, in becoming a Christian Scientist, he has become a blackboard for the race, through which God calls him to do his part in freeing humanity. When a seasoned student persists in merely working for himself, and turning a deaf ear to the universal need, he is forgetting and neglecting the Golden Rule. If firemen should turn off the alarm when it rang, instead of responding to the call, they would be able to continue to sleep, but they would soon be discharged for selfishness, and neglect of duty.

The advancing student has no right to confine his use of Science to making himself harmonious, when the call is for him to enter the arena against the enemy of mankind. The right use of divine Mind is in service, to dissipate the belief of evil that holds the world in bondage. This country trains "G men" whose service covers the apprehension of criminals. In Christian Science God prepares each student to be a "G man", where "G" stands for giving.

When one is capable of higher service, the call comes for such higher service. On March 30, 1899 Mrs. Eddy wrote to Irving Tomlinson, "See if you

cannot do as much good as others evil. More mental work for the Field must be done." She also wrote to Hannah Larminie at an unknown date, "This Cause must be carried morally by silent argument, just the same as you carry it physically. This is the great duty for Christians, that they must do or be accountable to God for leaving it undone." Such calls for higher service are still in force. Woe to students who become capable of serving God in a more universal way, if they neglect such service! Woe to those who believe that God will continue to maintain them in a little private heaven on earth if they disregard the call, when it comes, to go forth to battle with Goliath.

On page 127 of Miscellaneous Writings Mrs. Eddy speaks of the human heart as being like a feather bed that needs often to be stirred. She probably had no intention of changing the Board of Directors as she threatens in this letter, but she knew that they needed to be thoroughly aroused. She detected this by the fact that they had placed Joseph Armstrong's young son in the Reading Room as the attendant, -- a position that subjected him to the full fire of m.a.m.

Right activity of thought is an automatic protection against the mesmerism of false thinking. If a fly-wheel is spinning fast enough, it is not possible to stop it by inserting a bar between the spokes. The bar would be forced out of the hands of the one attempting to do so. Water that is kept running in a pipe on a cold night, will not freeze.

Lethargy, sleepiness, drunkenness, apathy, are terms which describe the slowing up of thought, so that animal magnetism may control the individual. The first step in hypnotism is to reduce the subject to mental inactivity, to induce stupor. Mrs. Eddy treated the Directors and other students with vigor at times, in order to rouse them and wake them up. But it must be remembered, that mental apathy may express itself in one's rushing around smartly. Spiritual apathy is perhaps a good term to define the error.

The threat of "W" (Woodbury) and her dire influence, continued as a sequel to the threat of Kennedy, Spofford, Arens, and other renegade students, until Mrs. Eddy sensed the need of a change in her "bugaboo". Her indications of danger often took the form of theosophy, spiritualism, and Roman Catholicism. How was Mrs. Eddy to keep students awake to the daily necessity of spiritual activity as the only protection against aggressive mental suggestion, unless she set forth the danger in some concrete form, either as a person or a known system of thought, active and threatening? Young students need a formulated enemy in order to arouse them to resistance.

Mrs. Eddy taught that the human mind is wholly depraved. How was she to awaken the students to see the danger of an impersonal error that operated personally, other than to call their attention to its personal operations? A wife may be married to a gangster, and yet have no knowledge of her husband's criminality. The only method to awaken her, is to appraise her of the dreadful influence of her husband, and of the awful crimes perpetrated by his subordinates, over whom he is the master mind.

It was as if Mrs. Eddy painted the picture of a Roman Catholic as being the most hideous cat's paw of the carnal mind. Then she warned students that that was their most dangerous enemy, in the sense that that is what they would become, if they permitted the carnal mind to replace their reflection of divine Mind. They might retain their knowledge of the letter of Christian

Science, but the spirit of it would be gone, and in place of it, the claim of Roman Catholicism would hold sway. Does not one have to be warned of the awfulness of such a happening, in order that he may avoid letting it come to pass? Mrs. Eddy was not warning her students against Roman Catholics, but against the possibility of their becoming Roman Catholics, not in name but in spirit. In other words, a student who loses the true spirit of Christian Science, becomes a Roman Catholic as far as the action of the carnal mind is concerned. With such an awful example before him, what student would not watch zealously, lest he lose the true spirit of God as found in Christian Science?

Mrs. Eddy was stirring up indignation against the carnal mind, when she wrote to the Board that they were being led by sin and Satan, and controlled by "W". The Directors were the very epitome of loyalty and love; yet she had to frighten them into stirring themselves. She knew that a student could fall into the snare of the adversary all unconsciously.

If "sin" is yielding to animal magnetism, what is Satan? Might it not be following out the promptings of sin, that would cause one to do the very things which would bring disgrace on the Cause. When one reaches the point where one is trusted with power and authority in our Cause, the object of sin is always Satan, always to bring out that which will harm Christian Science.

Mrs. Eddy watched her students from two standpoints. When she found them enjoying the absolute, to the point of neglecting the handling of error, she sharply wakened them, and called them down from the heights to do their duty. When she found them mentally wearied in their efforts to handle evil and bending beneath the load, because they were making it too real, she refreshed them, by taking them up on the heights. An instance of this latter effort is to be found in a letter she wrote on February 17, 1907: "There are no lies. All is Mind and governs. What is matter? Nothing. Mortal mind is matter; it cannot talk. Then hold to Mind and the rest will take care of itself -- the rest is nothing; this material is all nothing. Life is divine, immortal, and there is no other life. That is all the Life there is and it is ours."

Here is an instance where she found a student weary with the strife, and she perceived the need of giving him the refreshment coming from the contemplation of good only, with no error in the picture to handle. Yet when she found students staying in this lofty uplifted sense because they enjoyed it, when the demand was to come down to the world's level and work, she had to awaken and rebuke them.

What would be more natural than for the Directors to accept the conclusion, that their obligation in their office would be fulfilled, only as they worked for the higher humanly intelligent idea of what action should be taken? When Mrs. Eddy discovered that they were yielding to this human view, which is neither safe nor right in God's sight, she had to do something of a sharp nature; threaten them severely or rebuke them with vigor. Otherwise they might complacently use their own human opinions in carrying out their duties, which is a mode that has no place in Christian Science. The rule is, either you are working with the Mind of God, or you are working incorrectly or with the enemy of God.

Mrs. Eddy makes it plain that the operation of the human mind, is exactly the reverse of the operation of divine Mind. Everything it claims to do, is the opposite of what should be done. On the surface it may appear to be constructive, but it is not.

When our organization appears to be humanly successful under the action of the human mind, one may know with a certainty that the real object of Science, namely, the development of divine Mind in man, is being neglected or relegated to the discard. Putting forth a great splurge of human success becomes a decoy to keep its members from detecting that the important thing is being overlooked.

Occasionally one hears talk about a danger to Mrs. Eddy's Cause of a possible split. The real need is a pruning, or sifting, as Mrs. Eddy once put it. She said, "There are many members of my church who should not be, and sometime there will be a sifting in my church." When a grapevine runs to wood, it must be pruned before it will bear fruit. When the Master found the fig tree with no fruit, it had to be cut back to the roots. In fact if there was no chance of any fruit at all, it would all have to be dug up, since it would have no place in the category of fruitful trees.

Future generations must know that the Directors were acting up to their highest sense of what was humanly right, when they appointed Joseph Armstrong's young son to a position for which he was not fitted. Without any doubt they were influenced in this selection by the fact that he was Mr. Armstrong's son, and they concluded that for this very reason, he should have consideration over other candidates for the position; but Mrs. Eddy recognized their act as a failure to let God make the selection, and from her point of view, if He did not decide on this one, he was not the right one and should not be elected.

Mrs. Eddy knew that the Directors were oblivious of the enormity of the error in the situation; so she sent them this shocking letter, hoping that when they felt her wrath, they would dig beneath their human opinions, to seek and find the will of God. This incident should be an object lesson, since it is a serious error when students are placed in positions for which they are not ready. I know of an instance where a lifetime of service in Science was jeopardized, by a young student being placed in a responsible position for which she was not ready. The effect of the animal magnetism to which she was subjected, unhandled, produced serious results.

The loss of our Leader was a serious one. The Cause misses her, because she was both fearless and loving in her rebukes. Students did not always understand them, or follow them. Often they chemicalized under them; but in the main she found that they did good. One reason for this was that she bound students to herself with cords of love, before she administered her punishment. Parents only harden their child against themselves, when they punish it without love; when they punish it through love, the child accepts it and profits by it.

There are enough letters in which Mrs. Eddy expressed her deep appreciation and affection for the Directors, to prove the above point. They loved their Leader. Tears would come to their eyes when they spoke of her to me. I can understand why in such an attitude, they could accept and profit by a letter of this nature. The fact that she noted and carefully approved of everything they did that was good, fitted her to give them a rebuke when

they needed it. One fits himself to rebuke in another that which is not right, only as he is willing to see the good in that one, and to express his appreciation of it. Had Mrs. Eddy kept up a continual barrage of fault-finding, soon her students would not have listened to her or paid any attention to her rebukes. But they were so eager to receive her approval, that they struggled to live up to what she demanded of them, and more often than not, blessed her in their hearts, when she rebuked them, when they could perceive that she was only helping them to live up to what she desired of them, and they desired to fulfill.

The crux of this letter is the fact that Mrs. Eddy makes no statement that Mr. Armstrong's son was lacking in sincerity, or in an understanding of Truth. He simply did not know enough about malicious animal magnetism, to be in a position where, if he did not handle it, he might make a shipwreck. In electing an individual to such a public position as an attendant in a Reading Room, the question always is, does he understand the error that he will have to meet, and can he meet it? If he cannot, then he is being sent to his moral and spiritual death by those who are appointing him. No wonder Mrs. Eddy wrote a powerful letter to cover such a possibility!

One might aver that it was very difficult for the Directors to know in advance whether an individual would be able to rise to meet the error connected with a position, but the answer is, that God knows such matters. Hence selections of candidates must be made under His guidance. Human opinion is always wrong. It always puts the wrong man in the wrong place. For that reason it deserves the sharpest kind of a rebuke.

When Mrs. Eddy found the Directors losing sight of the wisdom that would have caused them to function under God's wisdom; when she saw them permitting themselves to be handled by animal magnetism, through a lack of realizing that they were being handled, she was forced to write another By-law, in order that their acts might not injure the Cause.

"Oh, how long will even the Board of Directors be led by sin and Satan?" The implication from this statement is, that if the Directors were not alert and awake to the error that tempted them, how could the membership at large be expected to be? The Directors were the example for the whole Field, and Mrs. Eddy sought to have them so, by lending them all the protection she could. Now that she has left our midst, we have a responsibility in this direction, to strive to give the Directors the protection that they do not have, and yet need, now that the Leader is no longer here to give it.

Sin might be looked upon as the erroneous suggestions that knock at our door, and Satan as the belief that we have a mind that can be tempted by such suggestions. The two terms would appear to cover what mortals think, and what they think with, the belief that one is functioning under a human mind, and that that mind is his mind -- a mind subject at all times to erroneous suggestions.

If a man had a smear of honey on his back, he would attract bees. He might drive them away, but they would return. The honey would represent Satan, and the bees, sin. The only possible way to dispose of the possibility of a return of the bees, is to clean off the honey!

Another way to consider this pair, is to call Satan the belief in

mortality, and sin, the results. For instance, the belief in pleasure brings pain. The belief in birth brings death. One is cause and the other effect. While both are proved to be illusions in Science, the scientific mode of effacing them is to work on cause as well as effect. When one attacks the belief in a human mind, then he is preparing to dispose of all human thinking, just as when he attacks the belief in birth, he is overthrowing the foundations of death.

A sick man feels an irresistible impulse to work wholly to get rid of effect, when such a thing can never be done scientifically. He must know that he feels sick and manifests sickness, because his thought is not right. Sickly thinking and sickly feeling go together, but one is sin and the other is Satan; and of the two, Satan is the head man. Destroy the head man first, and the secondary belief capitulates. When the head of the army is killed in battle, the troops are scattered and easily mastered. David aimed his blow at the temple of Goliath, which symbolized the claim of wrong thinking. Through that effort, the entire mass of error was destroyed. The Master gave the rule, namely, that in order to spoil the strong man of his goods, you must first bind the strong man!

Mrs. Eddy's statement implied that the Board was led by sin and Satan, because they had not removed the honey of human thinking. When our human thinking is satisfactory, it seems more or less sweet to us; but unfortunately it becomes the means of attracting other human thinking that is not so desirable. It acts like the magnet that attracts iron filings. Even if you interpose that which for the moment keeps them apart, they will soon be drawn together. This is an illustration of how little one accomplishes when he protects his thought from mortal suggestions that are unpleasant, and yet fails to challenge the belief in the finite nature of his thinking equipment.

Students are tempted to feel gratified when they have disposed of the indication of wrong thinking; but they are in a worse predicament in human harmony, unless their purpose in eliminating the effects of wrong thinking is to roll up their sleeves and tackle the belief in all human thinking, both the pleasant and the unpleasant, in order to replace it with God's thinking.

When Mrs. Eddy rebuked the Directors severely, she was rebuking all students for all time, if under similar conditions they made similar mistakes. When human reasons of any kind become the basis for placing one who is not ready in a position, the Board of Directors of The Mother Church or Trustees of branch churches should have this letter to guide and to rebuke them.

When the law says that if you murder a man, your life is forfeited, that law searches you out if you are guilty, and is executed upon you. Mrs. Eddy established a law in relation to human experience, so that the punishment of this letter would descend on those who break it. Some day the whole Field will know what a crime it is in God's sight, to suggest for a position one who is not spiritually ready for it. Such an act reacts against the good of the individual as well as the good of the Cause. When other members see the penalty paid by the one who has not sufficient understanding to protect himself from the fire of animal magnetism, it frightens them, and causes them to believe that the reward for serving God may rather be a curse. Hence they refuse all opportunities to serve in the organization.



Students should know that any ill effects coming from taking a position in Science, are only the results of one's failure to handle animal magnetism. No one need fear to take a position God appoints him to, since the only protection needed is the knowledge of what the error is, and God's power over it. On page 210 of Miscellaneous Writings we read, ". . . evil, uncovered, is self-destroyed." God's protection always accompanies His appointments.

On page 85 of Retrosepection and Introspection, in the article Admonition, our Leader gives us good advice when she says that we should "Seek to occupy no position where you do not feel that God ordains you. Never forsake your post without due deliberation and light, but always wait for God's finger to point the way."

The placing of a person in a position where he might be ruined for life, because he is not ready to meet the fire of the enemy, is not an ordinary mistake or sin. For that reason, Mrs. Eddy writes a strong letter that is not an ordinary one. And her letter is really addressed to any student who might find himself in a place where he is called upon to vote for a candidate for some position in our Movement, and tempted to use human opinion. Every prominent position in our Cause brings the one who takes it under a specific claim of animal magnetism. Those who are selecting candidates for positions or even to membership, should know that, being placed in some position, or joining the organization, carries an opposition from animal magnetism that might seriously upset one who is not ready to handle it.

A soldier who is being selected for the group that is going to invade the shore of the enemy, should be asked if he can swim. Every candidate for membership in our church should be asked, "Can you swim?" When you join our ranks you are subjected to the fire of the enemy! Therefore, if you join without being able to swim, it may be a deterrent to you until you know how, since at any time they commit the crime covered by Mrs. Eddy in this letter, they come under the same censure the Directors did at this time. By writing it, she really created a condemnation for all time to fall on those who commit the sin of placing persons in positions for which they are not ready.

Placing Joseph Armstrong's son in the Boylston Avenue Reading Room, apparently caused Mrs. Eddy to write the By-law (Manual, Eighteenth Edition) which covers the Librarian, and reads: "He or she shall have no bad habits, shall have had experience in the Field, shall be well educated, and a devout Christian Scientist."

Too much cannot be written about the uniqueness of our Reading Rooms. They constitute a remarkable adjunct of our organization. It was a marvelous thing for Mrs. Eddy to assume that, if her church maintained in the center of large cities, rooms where busy people might come in and read about God in the Bible and her writings, that they would do so. The old church feels that it is enough if they can gather people to listen to a sermon about God on Sunday; yet Mrs. Eddy expected to interest people in God, and in the importance of realizing His presence and understanding Him aright, in order to utilize that understanding to clean up the errors of the world, that they would be glad in the midst of their busy days, to step into a room where the books that teach about God are open for their perusal, and where they can hold a Christian Science service in miniature.

Students are apt to take the Reading Rooms for granted, so that they lose sight of their true and full significance, and fail to discern the intensity of mortal mind's opposition to this activity. There is little wonder that the Reading Rooms are under a direct pressure of animal magnetism. No wonder Mrs. Eddy felt that the Librarian, -- as she calls the one put in charge, -- must not only be an individual of wide experience and education, but a devout student who understands the nature of evil in its subtle workings, and so can handle it in relation to the Rooms!

Error would put forth an influence to produce a countercurrent of argument to keep people away from these Rooms, even though in their better moments they would like to come. It is common knowledge that much of the effort to induce the public to come to stores is mesmeric. It follows that error would employ a mesmeric influence to keep the public away from our Reading Rooms. Librarians must be aware of this claim, and be prepared to do their part to meet it.

The import of this letter to the Directors in regard to Mr. Armstrong's son was, that it indicated that they were not awake to the right conception of the Reading Room, and of its great significance. Hence they failed to discern the responsibilities and obligations that would be laid on the librarians; as they selected the son of one of their own members and threw him, as it were, to the wolves of animal magnetism. They did not have their Leader's insight into what was taking place in the world of thought in relation to this remarkable manifestation of God's providence, namely, the Christian Science Reading Room, nor into the subtlety of the opposition that was arrayed against it.

If today students perceive the full significance of the Reading Rooms, they will never belittle the importance of reading the notices as to their location and hours of opening, in the church services. If these notices should ever be omitted, one of the valuable functions of our services would be missing, namely, to apprise the public of this vital and unusual activity. The purpose of our services includes not only reading from the Scriptures and Science and Health, and giving the public a taste of a healing atmosphere, but notifying them of the activity of our organization.

When a hawker starts to sell his goods on a street corner, he begins by making what is called a "spiel." That means that he attracts the attention of people by talking in an interesting manner. Readers in churches should strive to put forth the notices in regard to the Reading Rooms in such a way, that they will attract and interest the public. They should not feel that notices are merely an interruption in the continuity of the service, and so they read them quickly and mechanically.

Mrs. Eddy had the insight to see that not only would this young untried student be of no value in the Reading Room, but the position would be a deterrent to the good of the Cause as well as to his own good, since it would subject him to pressure that no student should be put under, until he is ready to meet it.

At times members seek the position of librarian because it pays a regular salary. Such a motive augurs poorly for the spiritual side of the picture, and may result in a situation that once developed in a Reading Room, where the attendant was given the position, because the Board of Trustees took pity on her. She had lost her husband and needed the money to support

her children. That she was handled by animal magnetism was proved by the fact, that she made it a rule never to recommend Science and Health to an inquirer. She would speak well of Mrs. Eddy's other writings, the periodicals, or the Bible; but never would she say a good word for the textbook. Yet without it our religion would be like a dinner where appetizers were served, but the main course was missing. It goes without saying, that she was soon replaced.

Mrs. Eddy did not spare the Directors in awakening them to see that the position of librarian was not a place to put someone they wished to favor, like the son of one of their own members. The librarian must be one who is capable of withstanding the pressure of mortal mind's opposition, as well as of demonstrating the healing atmosphere for those who come into the Rooms, so that they will find that the place whereon they stand is holy ground! The act of removing one's shoes as it is named in the Bible, stands for mental purification. The admonition to take off one's shoes is given to remind people, that they have no right to enter a sacred place like our churches or Reading Rooms without first purifying their thinking, seeking to hold a right sense of God, and a loving sense toward His child, man. Members may have a natural desire to give and to bless, but this desire will not function freely in our services and Reading Rooms, unless they remove their shoes, or material appendages, as Mrs. Eddy calls them in Miscellaneous Writings; unless they remove the claim of animal magnetism, so that they may awaken to perceive the profound significance of the various activities of our organization.

In selecting a librarian, as in choosing a reader, members need to think less of candidates in terms of how they look, what a good voice they have, or how they are going to appear before a stranger. Above all the candidates must know how to remove the shoes from the feet of those who enter either the church or the Reading Room, so that they may realize that the place whereon they stand is holy ground, a place where man may connect up with God. One goes into a telephone booth with the full assurance of being able to connect with any person who has a telephone. Similarly one should be assured that in a Reading Room he can make connection with God. The demonstration of the librarian is the largest factor in making this possible.

Before leaving this letter to the Directors, I feel constrained to say that in writing it, Mrs. Eddy was furnishing them with backbone, as it were, to take a stand against Mr. Armstrong himself, in his desire to have his son given preferment. He was the most assertive member of the Board at that time. He took the lead. He had definite opinions on matters, and was not afraid to express them. He might have wanted his son in the position of librarian, and so coerced the other members, so that they yielded gracefully, when he proposed his son's name. Under the circumstances it was necessary for Mrs. Eddy to rouse them sufficiently -- nay, even frighten them -- so that they would feel that they were in danger of losing their positions, if they acquiesced to suggestions of any of their number which were made without demonstration. The far-reaching significance of this letter is, that if at any meeting a member listens to a suggestion made by another member, and he feels in his heart that it is not demonstrated, if he acquiesces, he becomes worthy of the same condemnation that Mrs. Eddy gave the "full Board of Directors" in this letter.

Without doubt Mr. Armstrong was ambitious for his son, and wanted him to work into the activities of the Cause as Mr. Johnson's son had been doing. He might even have wanted him to have the salary connected with the position. Yet in this letter Mrs. Eddy is writing to all Directors and Trustees and members for all time to come. When she threatened to remove the Directors from their positions, if they repeated such an error as placing one in a position that required a student who understood the operation of evil, who did not have such an understanding, and hence who could not make the demonstration to keep the Rooms free from animal magnetism, she was indicating that every student on earth must watch daily that he be not influenced erroneously to give careless opinions or decisions that are not the result of demonstration. A member who in a business meeting of a branch church talks at length on a matter that he has not demonstrated, must know that he is threatened with the punishment of God, if he continues in such a course.

A good housewife would never hire one to clean her home who knew nothing about cleaning. She hires one who is so thorough that she will get the dust out of the corners that she herself might overlook. The librarians of our Reading Rooms must be expert cleaners in the mental realm. They must bring no error into the Room, and they must see that no one else does, since it is a spot dedicated to God, where people come to connect up with God. In reading the literature, inquirers are seeking to get in tune with God. If they do not have that purpose, they are not reading correctly. The work of the librarian must contribute to this end, namely, to keep the atmosphere so free from error, that the stranger may feel God's presence.

Pleasant View,  
Concord, N. H.  
August 9, 1900

Beloved Student:

The one devil, evil, takes thought by drugs as well as siege. The drugs are morphine, opium, hashish, arsenic, rhus radicans, strychnine. There is need of awakening before it is too late.

M. B. E.

Mrs. Eddy's uncovering of the operating of the claim of mortal belief, indicated that mortal mind required an agent through which to operate. To illustrate: the plant "poison ivy" is required to convey poison. In order for a mortal to become a victim of the morphine habit, he must take or be given morphine. Then because with the actual drug has been associated the effects of mortal belief, the one who takes it comes under those effects.

Mrs. Eddy later found that mortal belief could operate through a mental medium, such as the drugs named, so that its effect upon mortal man would be the same as if he had taken the actual drug. Her later discovery was that whatever material medium mortal belief claimed to work through, the trained

mind could use as a mental medium, and produce mental domination of physical poison, just as if the actual drug had been taken.

Thus a malpractitioner might argue mentally that his intended victim was poisoned, without effecting any result; but if he argued opium, the victim might find himself manifesting all the symptoms of an opium addict. He might fall into the same mental and physical state that the opium addict falls into. Thus Mrs. Eddy's important discovery in the realm of malpractice was, that mortal belief is as limited to its own forms in the mental realm, as it is in the physical realm. A mesmerizer might argue mentally to you the symptoms of poison without affecting you, whereas if he argued arsenic, the symptoms might follow.

In this brief letter to Mr. Johnson, Mrs. Eddy gave the Directors advanced teaching of enormous value and significance, namely, that these material mediums in the physical realm, may be duplicated in the mental realm and have the same effect. When a student reaches the point where this knowledge is vital for him, it may save him, since he will thereby learn to deny the possibility of there being any reality or power in any suggestion of poison or drug sent to him mentally, that can affect him either physically or mentally.

There are those who might consider that Mrs. Eddy was drawing largely upon her imagination, in putting forth such a proposition; yet if they reject it, they may find themselves without adequate protection from mortal belief, at a critical time in their progress. She discerned that at a definite point in growth, one needed to acknowledge the human possibility, that drugs he never heard of, could be argued mentally and have their effects; she saw that this acknowledgment would represent his protection, on the basis that error, uncovered, is self-destroyed. Hence when a student is ready to realize that he may accept a drug or poison as a mental suggestion, and that it may thereby have the same effect as if taken through the mouth, this realization enables him to exert an adequate protection.

The question arises, why did Mrs. Eddy write such a letter to Mr. Johnson as a member of the Board of Directors, knowing that he would share it with them? She knew that metaphysical knowledge that disseminated from the Board, was considered to be correct by the Field, since they were highly regarded; and so it was generally accepted. Thus she sought to teach this point to the Directors, a point which she could never include in her published works. If she could cause them to believe it and to accept it, she knew that, beginning with them, it would eventually be adopted by students who were ready for it.

This letter contains a point she could not write to all of her students. She could not publish it in the periodicals, or in her books. How was she to send it out and perpetuate it, except by word of mouth, starting with those who were the heads of her church?

Much of the Master's teaching was perpetuated in this manner. He stated facts to the disciples and in turn they shared them. In this way Jesus placed his truths where they would find expression, and enter into the entire Christian world.

If Mrs. Eddy was unable to convince the Directors through their

intelligence of the important fact stated in this letter, or cause them to accept it because of their faith in and obedience to her, she would have felt that it was hopeless to expect students in general to accept it, and profit by it. It was as if she tried it out on the Directors, knowing that they represented the rank and file of students. If they saw the point and accepted it, then the Field in general could and would. Through the Board members she sought to determine if the Field was ready for it. Then when the necessity for this protection came to them, they would have it.

She knew that this important point of teaching had to come to her through revelation. She protected it by sending it to the Directors, since if it was understood by them, it would be disseminated, and as fast as students needed it, they would have it. When they received such a teaching, she would know that it was a point that had had her fullest consideration, since she would never have sent anything to her Directors that would have made her appear lacking in metaphysical understanding.

Certainly if the Directors could not accept this point in metaphysics, the Field could hardly be expected to. It was a vital teaching that would be needed in the coming centuries. Sending it to one of the Directors was like copyrighting it, since it would remain forever in the church files. No one would ever dare to destroy it.

One might wonder at Mrs. Eddy's knowledge of the botanical name for poison ivy, namely, Rhus radicans. It must be remembered, however, that she experimented with homeopathy at one time, and such terms were familiar to the devotees of that branch of healing. In fact, Rhus toxicodendron, or poison sumach, was used as a remedy. At one time Mrs. Eddy declared to Lydia Hall, "Did you know that the malpractitioner can argue ether, liquor, or any other poison, and it has the same effect upon the body as if it were taken individually?" And at one time we find her classing Rhustox with arsenic, mercury, morphine and ether, in her denial of poisons.

In 1849 Chapin Harris published a dictionary of Dental Science. Dr. Patterson, who was Mrs. Eddy's second husband, carried this dictionary all through his life as a dentist. It is possible that she gained her knowledge of these terms from this book, especially when one recalls that the many years she lived in the country towns of Rumney and Groton, she had little else than his few books in her home to read, other than the Bible.

Poison ivy forms a peculiarly striking illustration of the mental nature of the action of all poisons, since so many persons who are not afraid of it, find themselves immune to its effects.

Our familiar motto from Shakespeare, "There is nothing either good or bad but thinking makes it so," indicates that the only effect of any poison is from mortal belief claiming to operate through whatever the medium is. Mrs. Eddy's discovery went still further; she found that even when the material substance of the poison was not present, the malpractitioner could still produce the effects of the poison or drug argued or named. Those who cannot see the value of this knowledge at their present stage of growth, should accept it on Mrs. Eddy's say-so, and believe that the day will come when they will be grateful for it, since it may save them from much error.

Poison ivy is a clear illustration to give students, since if mortal belief can make a so-called law that touching it will poison mortals, how

much more should we be able to accentuate the law that reading the Bible, Science and Health, or our Christian Science Monitor, and other periodicals, heals the sick. Students should be untiring in their efforts to impress this fact upon thought, and so produce an expectancy in this direction.

Poison ivy became to our Leader an instance of the earth helping the woman; since it was a striking illustration of how mortal belief could use a harmless product of the earth as a medium of poison. So it became an aid to her in her insistence on the mental nature of all things. She often declared that students were drunken. She did not mean that they had taken alcohol in any form, but that animal magnetism was producing upon them an effect similar to that of alcohol. Do not we read in Isaiah (29:9), "They are drunken, but not with wine; they stagger, but not with strong drink"? So in the sight of God they had taken liquor, even if in the sight of man they had not. Man judges by effect, whereas God judges by cause. So the entrance into thought of the suggestion which makes one careless, heedless, stupid or unnatural, has an effect similar to taking alcohol in some form. What difference does it make whether one accepts mortal belief by drinking liquor, or by letting it into consciousness without any external medium?

The materialist recognizes only one way to get effects, namely through matter, whereas metaphysics introduces the proposition that effects may come through the mind as well as through the body. Hence, Mrs. Eddy was running true to form and showing how consistent she was, when she asserted that the same effects which mortal mind claims are wholly material and must be applied materially, can be gained mentally and may be mentally applied. The deduction is, that in Science it is not enough for the student to protect himself from doing things that the world condemns. He must also protect his thought from thinking the things which God condemns.

It might seem like a species of superstition to be told that one must protect himself from the effects of poisons or drugs, which he never would take, or be in any danger of taking. Yet Clara Shannon declares, that at one time Mrs. Eddy took a medical book, and read to her and the other members of the household, four pages of diseases and bad results coming from arsenical poisoning, which included symptoms such as extreme thirst, depression and heaviness. Why did Mrs. Eddy do this, unless it was for the students' enlightenment and protection?

One who hated and avoided liquor in every form, would be affronted if you accused him of being drunk. He would declare, "If there is anything I abhor, it is drinking intoxicating beverages, and now you accuse me of being drunk!" But in Science he would have to learn, that unless he protects his thinking as well as his action, he may permit himself to be made drunk. He would have to be told that complete protection is twofold, and includes one's thoughts as well as one's actions. He must protect himself in the sight of men as far as his actions are concerned, and in the sight of God as far as his thoughts are concerned.

Christian Science does not violate mortal mind's standards of right and wrong, or take away the need of protection against doing wrong. It does not remove the old standards or requirements, but adds to them that which completes the demonstration of protection, and makes it correspondingly effective, by including the inward as well as the outward. In the words of the Master, "These ought ye to have done, and not to leave the other undone."

What use is it for a man to strive to guard his actions and keep from doing wrong, and at the same time leave his thought wide open to the entrance of evil thinking? The effort to guard both thinking and acting, proves that one is gaining in his understanding of the action of aggressive mental suggestion, although in practice this demonstration becomes the simple one of standing porter at the door of thought.

As these pages are being written, there comes to hand a more complete transcript of what Mrs. Eddy said to her maid, Lydia Hall, in regard to poisons, namely, that the enemy believed that his arguments could poison mentally, and that they would have the same effect upon the body as when drugs are injected physically. The belief in cancer is induced by arsenical poison mentally introduced. They believe that they can mentally argue strychnine, mercury, morphine, liquor, ether and other poisons mentally, and that these will become injected into the thought of the patient, and that he will suffer the same effects as if the drugs were injected physically. But she said, "These arguments all are harmless because God is All."

In a magazine called Oral Hygiene for April, 1943, there is an incident told by a dentist, Dr. Philip Southward, of Wilmington, Delaware, where one of his patients went into a state of anesthesia upon being given somniform. She experienced no pain when a tooth was extracted, she being in an unconscious state. When the patient had gone, the dentist discovered that the somniform ampule was intact. Since she had taken no gas, his deduction was that she must have hypnotized herself.

Here is an instance of a drug that was applied mentally. There are many authenticated cases where water has been injected instead of morphine, and all the effects of morphine have followed. It would not be a very great step from such instances, to the belief on the part of doctors that through hypnotism they could produce the effect of any drug on a patient. Then the next step, which Mrs. Eddy uncovered, was for animal magnetism to discover that it was not necessary for a person to be hypnotized, but that it could produce the effects through suggestion or mental argument. When approached from this standpoint, the proposition broached by Mrs. Eddy in the letter concerning poisons, does not sound so revolutionary or incredible.

True to her teachings, however, Mrs. Eddy summed up the matter to Lydia Hall, "These arguments all are harmless because God is All." In other words, since God includes His idea, man, man draws only from God and receives only from God. If pipes conveying pure water should run through filters, the water would remain pure. So when we realize that it is not possible for what we receive from God to be contaminated, we are completely protected from all erroneous suggestions. Yet even a statement of the need of protection is not wholly scientific, since these poisonous arguments of animal magnetism are myths or superstitions. So the only belief from which we need protection, is the lie that the world is under a mass hypnotism in which unreality seems real. The realization that God is All, and that there is no transfer of evil beliefs covers the whole ground.



Boston, Mass.  
Sept. 26, 1900

Beloved Mother:

A few days ago I wrote you saying that the Directors had selected Judge Joseph Clarkson to give the next lecture on Christian Science for The Mother Church and asked you if you approved of the selection. I have received no word from you on that subject, so now I ask again, thinking that it is possible my former letter may not have reached you. Will you kindly let me know if you approve of Judge Clarkson, so that we may telegraph him as the time is getting short.

Hastily and lovingly yours,  
William B. Johnson

Beloved Student: This is the first time I have heard of your selection for lecturer. Yes, I highly approve of it.

With love,  
M. B. Eddy

Judge Clarkson finally went off the track as a Christian Scientist. When we find Mrs. Eddy approving of such a student lecturing in The Mother Church, the question naturally arises whether she was mistaken in judgment; yet if she were, then the Master was mistaken when he selected Judas to be a disciple, on the basis that he was a suitable instrument for God to use in His service. It would be possible to support one's front porch with a cake of ice, if it became necessary to do so. The support would be temporary, but it might suffice until the posts could be repaired. The one using the ice would know that it would soon melt. So he cannot be convicted of making a mistake.

When one becomes a soldier of God, he is tested on all points. Evidence indicates that the point at which Judge Clarkson failed the test, was when it came to the adulation that his position brought to him. It is as possible to spoil a student with flattery, as it is to ruin him with malpractice. In fact, flattery is malpractice. The most definite animal magnetism that a successful lecturer brings down on his head, is in the form of flattery. Unless he is well protected from this form of subtlety, he is liable to be touched by it, and permit his ego to become inflated.

In illustrating for all time what the life of a true Christian Scientist would encounter, the Master first met the temptation of appreciation and adulation. When he proved that he was untouched by this form of error, he met the opposite swing of the pendulum, which resulted in his crucifixion. Yet this injustice did not touch him or produce friction in his thought. He endured a wider swing of this human pendulum than any mortal has before or since -- greater appreciation, and then greater persecution for the good that

he did. This fact should encourage all who have flattery and persecution to bear in a lesser degree. If the Master could stand under the same pressure, and not be affected by adulation nor be overthrown by persecution -- because most criticism is unjust, and most praise is undeserved -- we should not be upset by one or set up by the other.

A bit of history recorded in the diary of Calvin Frye, tells the story about Judge Clarkson. Mrs. Eddy invited him to have dinner with her on December 7, 1900, and after dinner he dared to declare that the Cause was going to ruin under her leadership, and that men were essential to take the lead and to assert their rights without her dictation! It may be concluded that, because of the general adulation he received for his latest brilliant lecture, he accepted the suggestion that he was qualified to be the leader of the Movement.

Obviously his head was turned. It requires a level head, not to be carried away by the praise of one's fellow students, when they elect to praise one. The attitude that saved the Master from this mistake was his statement that, of himself, he could do nothing. His realization that he was nothing apart from God, kept him in the middle of the road.

When a student's weakness is on the side of praise, he fails that test; when it is on the side of an inability to endure persecution without friction, he fails at that point. History shows that Augusta Stetson was a good worker and a conscientious follower of her Leader, until the praise of her students spoiled her. Evidently popularity so built up Judge Clarkson in his own esteem, that he was not content to be a lecturer. He sought higher honors. The capacity of the human mind for praise and applause is enormous. After one has tasted a certain amount of it, he craves more. When Napoleon began to realize his ambition to rule France; he was not content. He looked for more nations to conquer. Uncontrolled ambition would necessarily look forward to the subjugation of the world. Only as ambition is tempered with unselfishness and meekness, is one safe. A ruler should even be willing to step aside, if another appeared who possessed a greater ability to guide a nation.

It is obvious that the arguments Judge Clarkson used with Mrs. Eddy were weak. He said that the strong hand of a man was needed to rule over the Cause, indicating that Mrs. Eddy was like a woman who started a flock of sheep, and was able to care for it as long as it was small; but when it became too large, she must step aside and put it into the care of a man. Page 371 of Miscellaneous Writings indicates that this was not the first time she had been confronted with such a situation.

Judge Clarkson may have known that Mrs. Eddy felt burdened at times; but he should have known that this burden was not the size of her Church. It was because of the constant necessity of living so close to God, that she could reflect His judgment and wisdom in handling its many problems. It is a large responsibility when one knows that he cannot and must not make a mistake in judgment; and that if he does, it will affect a great Cause. Mrs. Eddy knew that she had to give up everything in the way of human pleasure, relaxation, position, friends, etc., in order to so live that she would not make a single mistake in founding her Movement.

The fear of making a mistake was not weakness in Mrs. Eddy, but strength, since it drove her to trust more unreservedly in God as the only way to avoid making mistakes.

Evidently the admiration of the crowd -- the fact that people hung on his every word -- caused Judge Clarkson to believe that he was God's favorite son, and perhaps had been selected to lead the Cause in Mrs. Eddy's stead. But it was the devil tempting him, as it tempted the Master, when it suggested that all the kingdoms of the world would be his, if he would fall down and worship him. So the Judge put forth these arguments, to determine whether Mrs. Eddy might not feel that she could retire, and let him take the reins, while perhaps she remained the Pastor Emeritus.

The desire to be great humanly is one of the primitive temptations of animal magnetism. It is the yearning, not only to manifest wisdom, but to have that wisdom so appreciated by others, that you will be the constant recipient of adulation and appreciation.

When individuals are called into God's service, that is no indication that they have been so tested and found not wanting, that they need no further purification. On the contrary, such a call means that they must be tested more than ever, to prove to God and to themselves that they can endure. Down through Bible history we find men being selected for high service, and then being tested. Who will deny that it was divine wisdom that selected Saul to be king, even though later he failed when he was tested.

It is helpful to feel that we are being tested through our varied experiences, to determine whether we have qualities which will endure and develop, so that we may be of more value in God's service. Mrs. Eddy was wont to test her students, and to give them every opportunity to prove themselves. It was significant that, when his ambition had caused his appreciation of his Leader to diminish, she invited Judge Clarkson to have dinner with her and to talk with her. That was a signal honor in itself, one of the greatest privileges she could bestow on a student. Anyone who appreciated the Master as God's appointed messenger and witness, would have felt that he was greatly blessed, had he been given the opportunity to see him and to talk with him. Mrs. Eddy bestowed upon Judge Clarkson a great opportunity in making it possible for him to come to Pleasant View; to talk to her; yet he let personal ambition rule him to the point of killing out his future spiritual usefulness.

It cannot be denied, however, that the Judge was good. He travelled and lectured on Science, and because of his distinguished position, impressed large numbers of people with the dignity of Mrs. Eddy's teachings. Even though certain of Mrs. Eddy's students finally went astray, she could not have afforded not to let them do all the good they could, since the good they did before error caught up with them, was worth the risk. A man might clean out a machine gun nest or a pill box in warfare, and then die. You could not regret what he accomplished, merely because of his end. You might wish that his life had been saved, but he did accomplish his purpose and died gloriously.

Who is to deny that the good Judge Clarkson did, more than outweighed any harm that his apostasy might have done the Cause? Even his mad ambition worked out for good, because it became the occasion for Mrs. Eddy's writing the wonderful article, Man and Woman, which she copyrighted ten days after

his eventful visit. So his spiritual demise, which is to be regretted, worked out for good.

Who is to deny that the good Augusta Stetson accomplished, more than outweighed any injury she did Mrs. Eddy and her Church? It was Mrs. Eddy's great wisdom in dealing with them that prevented Mrs. Stetson's errors from overbalancing the good she did the Cause, while she was thinking rightly.

Pleasant View,  
Concord, N. H.  
November 8, 1900

To C. S. Directors

Beloved Students:

Enclosed find copy of my letter to Dr. Foster. I knew it was needed. W. does not mentally neglect him for witness against us.

You will remember that when the charge of the Dr. having been a "counterfeiter," was sent to The Mother Church, or brought there by Mrs. Chanfrau -- I objected to having it laid before the church and you kindly complied and it was dropped. This is what I refer to in my letter.

With love,  
Mother  
M. B. Eddy

O for the peace of a dog in my old age.

"Mother"

Pleasant View,  
Concord, N. H.  
October 28, 1900

Dear Doctor:

A few moments I give to you this calm, sweet Sunday. How good God is to us who know so little how to be good to Him. But Love is divine -- is always Love, and in its objects, whether it be the rod or staff, it comforteth us and points the path.

I have longed for time enough to say to you that I acted not, in your dismissal from The Mother Church. I only assented in order to choose the lesser of two evils viz. -- your case coming before this church from a branch church, and the charge being criminal according to law -- or simply to drop your name and reject the other charge.

May God bless you in all your paths in life -- make them straight and leading onward and upward. May you realize that mother has done the best for you that she knows, even if she is not understood; yet she is faithful. You are better to be removed from m.a.m. in Boston.

Affectionately,  
M. B. Eddy

A true copy  
Attest, Calvin A. Frye

W. B. Johnson:

Mother charges you and the other Directors not to name outside your meeting together what she has written in a letter now on the way to you; not the contents of enclosed letter to Dr. Eddy. Also show these letters to Judge Hanna with same charge; not to speak of it to anyone. This she says under authority of our Church By-law.

The above is a telephone [message] received by Wm. B. Johnson,  
Nov. 8, 1900.

On page 254 of Miscellaneous Writings, Mrs. Eddy mentions her loving warning, her far-seeing wisdom, her gentle entreaty, and her stern rebuke. Every letter that she wrote to students may be classified under one or more of those four heads. Furthermore, through these four points one may learn the attitude that was necessary on the part of those who received her letters, that they might profit by them. For instance, when she sent a loving warning to a student, he had to have a sincere desire to improve, in order to receive it in the right spirit. When she sent a letter containing far-seeing wisdom, it had to be met with a far-seeing interpretation that could see beneath the surface to the real meaning. When she sent a gentle entreaty, the recipient had to have a gentle attitude of mind in which was no hardness of heart or self-will. When a stern rebuke became necessary, the student had to recognize it as a stern necessity and take advantage of it.

Thus we find that Mrs. Eddy had four methods of approach in dealing with students, depending upon the necessity of the situation and their quality of thought.

If you saw a man about to take a wrong road, you would try to stop him. Some individuals will stop when you merely give them a warning that they will not arrive at their destination, if they do not get back on the right road. Others will stop when you gently entreat them to, whereas some will not stop until you place a barrier in their path which causes them to stop with a shock.

Mrs. Eddy did not use the method of stern rebuke with all students, but only with those who could not be appealed to in any other way. With a large number, her warning and gentle entreaties were enough. It required wisdom on her part to know how best to deal with each quality of thought.

If a speeding car did not stop when a policeman blew his whistle, the

latter might fire a bullet into a tire. When we find Mrs. Eddy rebuking sternly, we know that she did so, because other methods were unheeded.

This letter to Dr. Foster Eddy is a fine example of the Biblical instruction, "Kiss the Son, lest he be angry!" Psalms 2:12. This affection for the real selfhood of every one of God's children, permeated all that Mrs. Eddy said, did, or wrote. She truly loved Dr. Foster Eddy as a perfect child of God. She begins her letter to him by turning his thought to God, to show him how much God wanted him to measure up to the highest and best standpoint of good. Then by establishing the fact that she was acting under orders from God, she took away much of the sting of her rebukes.

She states that there were two ways of dealing with his case, one of which would have created a disturbance, the other of which helped to remove him from the m.a.m. of Boston. The Church at all times must remember that in dealing with the disloyal, the motive must be to bless and reclaim those who have strayed. They represent the man with a hundred sheep, one of which has gone astray. The Church must seek to bring that one back to the fold.

Dr. Foster Eddy must have shown great spiritual promise when Mrs. Eddy adopted him. His downfall came through a lack of a correct understanding of animal magnetism, even though she had spent hours explaining it to him, and trying to make him see the danger he was in.

In this letter she tries to appeal to the man she knew before animal magnetism had affected him, to throw off this incubus which was ruining him. A hardened criminal may be appealed to when one mentions his dear old mother. He softens under the thought of what he once was as a child. In like manner Mrs. Eddy sought to soften the thought of her son.

"How good God is to us who know so little how to be good to Him." Everything we gain in Science is bought with a price. We expect a lot from God, and forget that God expects a lot from us. We cannot neglect and forget our heavenly Father when we are having a good time, and then when we get into trouble, expect Him to step right in and help us. We must change our thinking in regard to what mortal mind calls a good time, as well as in regard to that in mortal mind which offends us. We must dispose of error with both hands, as one would lift a box to throw it away. Both pleasure and pain are products of the carnal mind. You cannot strive to brush away the error you dislike, while you hold fast to that which you think you like.

Mrs. Eddy must have felt that when she adopted her son he was fundamentally right, and that it was his lack of understanding in regard to animal magnetism that had brought him into his difficulties. When he was adopted, his whole ambition was to reflect God. After error had claimed to handle him, this ambition became reversed, so that he wanted to have God reflect him, which is another way of saying that he wanted to use God's power to aggrandize himself. He desired to have God put him in a place where he could laud it over students with less knowledge.

Mrs. Eddy was trying to reach the good in him. She did not know to what extent he had become inoculated with the error he had failed to handle, but she had to treat him just as though he had not become contaminated. She rebuked him, however, by intimating that he had not been good to God. Then she goes on to say, "But Love is divine -- is always Love, and in its

objects, whether it be the rod or staff, it comforteth us and points the path."

When a student reaches the place where he is ready to be trained for higher service for God, Love becomes a rod to him. Sometimes human sense may object, just as a horse that has been accustomed to freedom, objects when the bridle is first put upon it. The carnal mind is an outlaw that is constitutionally opposed to the obedience demanded by Love. But the stubborn will must be broken, "as truth urges upon mortals its resisted claims." Science and Health, page 223. Love, therefore, becomes a rod or a staff according to one's need. For "With the pure thou wilt shew thyself pure; and with the froward thou wilt show thyself froward." Psalms 18:26.

"I have longed for time enough to say to you that I acted not, in your dismissal from The Mother Church. I only assented . . ." Here we have Mrs. Eddy apparently passing to the members or Directors the responsibility for what had been done to her son, as if the proposition was placed before her, and she gave her consent. The Bible, however, explains the situation, when it says, ". . . it is expedient for us, that one man should die for the people, and that the whole nation perish not." While this was said by Caiaphas when he was voicing error against the Master, at the same time it expresses what our Leader was confronted with. In many matters she had to consider the will of the majority in her Church, in order that she might continue to have channels through which the will of God through her might be executed. Her usefulness to the Cause depended on her keeping in harmony with it, if possible, even when the fate of her own adopted son was involved.

The thought of dismissing her son from the organization originated with the members rather than with Mrs. Eddy, and she only assented to the least of two evils. In spite of the human evidence, she still clung to the fact that he had done what he did under the influence of mesmerism, to which he had yielded. She held to what she taught, namely, that when a person is fundamentally sound and goes astray, the reason is not necessarily hidden weakness, but the failure to stand under an extra pressure of animal magnetism. If it is possible at that point to free such a one from this influence, it is possible to reclaim him. She could not bear to see a student taking the wrong road, without her making every effort possible to save him. Who would like to see another going into darkness, knowing the hell he would have to go through?

The best thing that can be said to one who has been put under discipline or excommunication, is that he has been removed from a certain form of malpractice that is the price of membership in the organization. It is not always an aggressive form, to be sure, and any student who is ready to join, should be able to handle it; and if he does, he will gain good from the church. Members should not be made to fear it, -- any more than a prize fighter fears his opponent after months of training for the bout, -- but merely be awakened to meet it.

The letter under discussion is a rarely beautiful one. Here was one Mrs. Eddy had adopted, who finally made her no end of trouble. She had given him the greatest chance of any student on earth to find the way to heaven -- to know exactly how to attain it. He was the recipient of her highest revelation and demonstration. As a result, the largest opportunity would be his to serve God and man. All he had to do was to keep in the right path. But the very position Mrs. Eddy put him in became his downfall.

A mother will often dress her little boy to go to a party, and then tell him to keep clean until she is ready. If he does not, then he must forfeit the pleasure of going. Mrs. Eddy was ready to take Dr. Foster Eddy into the highest position possible in Science, and all he had to do was to keep his thought free from worldliness and animal magnetism, a thing which she had taught him exactly how to do. But he did not do so. Yet she did not lash out at him with recriminations. She did not say, "O why did you not listen to me? See the wonderful chance that I gave you, and you missed it!" She just wrote to him in a way that showed her thought was loving. Her innate kindness caused her to apply a neutralization for what she knew he would feel as a drastic action on the part of the church in disciplining Mrs. Eddy's own adopted son.

It was very easy for him to assume that as her son he had special privileges, and would be immune from any form of church discipline. He probably felt that in his position he was a law unto himself. One point that is proved by his experience is, that there is no way of binding an individual in Science that will ensure his continued loyalty or growth; that even the relationship of mother and son is not sufficient to keep one in the right path. The son of the finest parents in the world may go astray, if they do not watch out for his companions, and correct the errors which the human mind is apt to express in a child.

Thus we can characterize this letter to Dr. Foster Eddy as being from a mother who was tending to a child who had strayed. She had not repudiated him, and wanted him to feel that the spiritual connection which was established when she adopted him, was still operating, and if he would listen to her, he would still be blessed. She did not give vent to any disappointment in him, but merely sought to keep the cords from being severed, over which he might still receive good.

One stands in awe before such a letter as this. If one regarded Mrs. Eddy as always ready to give a strong rebuke when a student needed it, he might hesitate to believe that she ever expressed such loving kindness to an individual who had greatly injured her. Such a one would fail to appreciate that she was fully capable of expressing tenderness, where she felt that it represented the best way to help a student. She once wrote to Irving Tomlinson that she had rebuked poor Stetson more than any other student; yet when the latter was under universal disapproval and discipline, she wrote to her in the most tender way.

"Mother charges you and the other Directors not to name outside of your meeting together what she has written . . ." She wanted to protect everyone connected with this experience from any outside criticism. She knew that the Directors might be censured for their action, by those who knew Dr. Foster Eddy merely as Mrs. Eddy's adopted son, and none of the inside facts. On the other hand, if the facts were known, persons might start malpracticing on the Doctor. He had come to the place where he was, because he had had more animal magnetism to meet than he could handle, and she did not propose that he should have any more if she could help it.

All members of Boards of Directors should know of this letter, lest at some future time, when a prominent student has been subject to discipline, the facts be broadcast to the Field, in order to avoid criticism for their action. According to this letter, such matters should always be kept quiet, even though the Directors are misjudged for a season.



Our Leader might have known that her judgment would come under criticism, and her spiritual discernment be thought to be wanting, when she adopted a son who turned out as badly as Dr. Foster Eddy did from the standpoint of Science. Yet animal magnetism makes incredible claims. We know what it did to Judas. He hoped he had left the old behind, when he became a disciple. And surely this would have been so, had he gone down to the root of his trouble and cast it out. Our textbook tells us never to let an error grow upon the thought. This statement also means us never to admit or to believe that an error has the power to grow.

When Mrs. Eddy adopted Dr. Foster, he must have shown a promise in spiritual attainments, and an appreciation of her great work and a desire to help her in it, exceeding all other students with the exception of her husband, Dr. Eddy. But the moment she adopted him he came under the pressure of animal magnetism which was her portion, the purpose of which would always be to make a student a liability to her and to the Cause, rather than an asset.

Surely as far as our Leader could determine, he exhibited the possibility of a continuing success in demonstrating Christian Science, which would cause him finally to be worthy to be her successor. Yet no one can foretell how another is going to function under the pressure of animal magnetism. Unselfish usefulness to God and His Cause is bought with a price. One may have the most loving desire to bless others and to reflect God's healing power to all, but he cannot avoid meeting the attempts of evil to thwart his good endeavors, and to rob him of his inspiration. Animal magnetism does not neglect a student that shows spiritual promise.

When a student failed her, Mrs. Eddy did not grieve for long, but immediately sought another who might prove more faithful, one who had the inclination to reflect God and help man, and would welcome a knowledge of evil, whereby he might protect that inclination, and consequently lead the world in the march toward heaven and God.

Mrs. Eddy's example teaches us never to be disappointed in people. When you find a student who you think is going to measure up to your highest hope, if he fails, do not cast him aside. Perhaps all he needs is to be lifted out of the organization and its malpractice for a period. Then when he has acquired a greater knowledge of animal magnetism, he may go forward again and fulfill God's hopes for him. Excommunication should really be thought of as a vacation from animal magnetism. If it were so regarded, then a student would not let it cast him down, or make him feel discouraged or eternally damned. It may be God's way of giving him a breathing space, so that he may take hold of his problem and meet it. Having done so, he is ready to return to the fold for purposes of usefulness. We should not conclude that such a vacation results from the good one has done, but rather comes because one has not met the problem of animal magnetism which is the portion of all active members.

It is always helpful in understanding Mrs. Eddy's actions, especially in letting her son be excommunicated, to realize that she framed the By-laws; yet she could not disregard them, since in reality God wrote them. If Dr. Foster Eddy had any notion that because his mother wrote the By-laws, she could waive them for his benefit, he was mistaken. He had to learn that when

one goes against God's rules, then a By-law, the intent of which is to help one to get rid of his sin, must begin to operate.

The Bible tells us that David prayed to have the words of his mouth and the meditation of his heart, acceptable in God's sight. Mrs. Eddy put a prayer into this letter, "May God bless you in all your paths in life -- make them straight and leading onward and upward." We know that she also put back of this petition a spiritually regenerative thought, in order to make it effective. You may encourage a man to do right, which concerns his life in the sight of man; but you are scientific when you add to such encouragement, your silent meditation -- in fact, all he wants to do and can do -- is good. It is certain that such scientific thought accompanied her affirmation, "May God bless you . . ."

Mrs. Eddy knew that if her son had not closed the door of his mind against her, this thought would save him; but the truth cannot penetrate where it is not wanted. If you hold a prejudice or a mistaken sense toward an individual, believing that he is doing wrong rather than right, you close the door against any good that might come to you through such a one. Nothing good that he says or thinks reaches you. Mrs. Eddy prayed that animal magnetism had not completely shut her son off from her influence. Therefore, along with her prayer we know she sent the thought that would enable the prayer to be realized, through the elimination of the belief in any deterrent; at the same time she wrote the letter in such a way, that he would feel that she was his friend. Then he would open his mental door to her.

On the other hand, if he continued to feel as error suggested, that his mother was too strict, that he enjoyed no favors or prerogatives as her son, as he fancied he would, then he would not open his door to her. It was easy for him to believe that as the Founder's son, he was going to have anything he wanted, since she could do anything for him in any direction. He was like the little boy I knew in Providence who called his grandfather a mean old thing, when he gave him six thousand dollars for Christmas. The explanation was that his parents had led him to expect at least a hundred thousand from one who was a millionaire. But we can forgive Dr. Foster Eddy, since it was hard for him to appreciate how his mother sought to purify him, and prepare him for high heaven, when error was suggesting to him that he wanted more of earth.

If anyone concluded that our Leader sent this letter to Foster, hoping to soften his thought so that he would not malpractice against her -- since she feared malpractice -- he would have been mistaken. There are many instances where she did not hesitate to do that which she knew would arouse malpractice and give her days and nights of extra effort, because God pointed the way. She permitted students to come to Pleasant View at Annual Meeting time, when to do so gave her a taste of hell. I can bear personal testimony to this fact, since at such times Mrs. Eddy kept the whole household working mentally, to neutralize the effect of the malpractice brought to the home by such an influx of students. This error was not indulged in intentionally or knowingly; but even a sense of curiosity unrebuked to see the personality of the Leader, constituted malpractice. She was striving to eliminate it, while they were unwittingly exalting it. But she did not hesitate to invite the students to come, because she knew that they would be blessed by coming, even though she be put on the cross for it. She considered the good she could do, rather than the cost to herself.

Such letters as those written by our Leader set forth the precept, that in handling error, one should never let go of the individual. Nothing is accomplished when the sinner is included in one's efforts to destroy animal magnetism. Yet sometimes it is as difficult to make the separation between the individual and the animal magnetism that governs him, as it is to insert a knife in an oyster, in order to open it. One conclusion that is always foregone in Science is, that when anyone deals with an individual as if the sinner was to be dealt with, rather than the sin, the one who does so is himself handled by error.

Before leaving this letter, one may gain a helpful thought by assuming that Mrs. Eddy, without appearing to, was striving to quell the malpractice the Directors were holding over Dr. Foster Eddy, by calling their attention to the fact that the error was the "Woodbury" thought handling him, rather than his own. It would help the Directors to see that they, too, had this "Woodbury" thought to handle, and that if they did not, they might go the way of Foster Eddy themselves. She knew that if they saw these points clearly, they would cease in their condemnation of her son, which would help him in his efforts to overcome error.

When an irate husband learns that his wife has bought foolish merchandise under the influence of a salesman who used hypnotism, he should not blame her other than for the fact that she allowed herself to be so influenced. If the Directors viewed Foster Eddy's deflection rightly, they not only would not condemn him, but they would know that they had no occasion to congratulate themselves on their own freedom from error. In other words, Mrs. Eddy hoped that they would take heed lest the same error influenced them. If Dr. Eddy went astray because of this error, in spite of all that she could do to save him, they might do the same thing, if they did not watch.

Mrs. Eddy foresaw many years before this, the lack in Dr. Foster Eddy. As early as 1895 she wrote to Mrs. A. L. Robertson, "My God has shown me that he is not ready 'to drink the cup' of temptation that comes from mental malpractice. For his good I have asked to have him removed."

"O for the peace of a dog in my old age!" What did our Leader mean by this ejaculation? It is a plea for the Directors to relieve her as far as possible from the burden of the details of the organization, to use the same divine intelligence she used, to arrive at the same results she arrived at. If they did, then she would be relieved of much of her burden. She was not asking for peace at any price, but a peace to follow out a higher line of thought, which the constant attention to the church matters interfered with.

When a race horse has made his master rich, he is permitted to have peace and rest in his old age. A dog that has served a family faithfully all his days in keeping away prowlers, is given peace in his old age. Mrs. Eddy yearned to have the time to function according to her own inclinations, which meant making the demonstration of her own salvation. She wanted to use her age in renewing her youth. But the demands of the organization did not give her time.

Many a mother has yearned to lay aside the routine of household cares, after having served her family faithfully all her life. Yet Mrs. Eddy was not asking for peace that spelled stagnation. She never yielded to the

temptation of human activity. But she did hope that if the Directors loved her, they would help her to have a small part of that peace to which she was entitled, and relieve her as much as possible from responsibility. Yet in this she was really striving to break them in, to drive them to replace her in making the demonstration to govern the church, as they would have to, when she was gone. She would not be with them much longer as one they could consult with.

When a father is training his son in his business, he sometimes takes a long trip, going where he cannot be reached if some important matter arises. Thus the son is forced to rely on his own judgment. The father does this to foster self-confidence in the son. Mrs. Eddy was preparing the Directors for the time when they would have to commune with God directly, in order to gain the wisdom that alone can govern the Cause correctly.

Pleasant View,  
Concord, N. H.  
November 30, 1900

Beloved Student:

Your beautiful gift to me and the care you have taken to make it correct as well as beautiful, I appreciate. Accept my thanks.

You named the need of my crest at the door of my house on Commonwealth Avenue being changed. Will you ask Mr. Bates to do this for me and make my family coat of arms there like the one you have on the stamp you gave me? The crystal handle on this is exquisite, its weight helps to make a good impress, its cutting is fine and gold band pretty.

In regard to the vacancy your withdrawal occasions on the Bible Lesson Committee I have only this to say and you will please repeat it to the First Members at your next meeting. I think you have already sufficient members on the Committee and recommend that you leave the number as it is at present.

May the last of this century be to you the best, and divine Love make your life forever blest.

With love,  
Mother  
Mary Baker Eddy

A knowledge of Mrs. Eddy's teaching and experience with students makes it plain, that Mr. Johnson could not have arranged to have the intaglio which this letter mentions, cut correctly, without demonstration. In Science, as one learns to reach out for help from the infinite, he gradually lets go his grasp on the finite, with the result that he is able to accomplish less and less with the finite as he progresses. For this reason, Mrs. Eddy knew that

Mr. Johnson had been helped by the infinite in demonstrating this beautiful gift to her, and she was correspondingly grateful.

It was Mrs. Eddy's custom to have Mr. Frye put a wax seal stamped with her crest, on the back of every letter which she wrote, in order to prevent such letters from being steamed open and read. Part of my work as her Associate Secretary was to put such a seal on her letters, and I never recall sending one without such a seal.

When Mr. Johnson's son was at Harvard University, he investigated the subject of heraldry, and learned that medals pendant on a coat of arms, do not pass from generation to generation, but belong merely to the one to whom they are granted. As a result of this finding, Mrs. Eddy's crest on her letters and door had to be changed and the medals taken off. The carving of the new die and intaglio was done by an expert named Henry Mitchell, and a woodcarver named Krichmeyer corrected the crest by the door.

William Lyman's further research into heraldry on 1908 showed that the Christian Science seal was not the Christian's crown of five stars, but merely a ducal coronet with strawberry leaves. Therefore, Mrs. Eddy directed that the seal be changed, and the Christian's celestial crown be substituted. When inquiries poured in to know if there was any significance in the change, which made the cross appear so much larger than before, Mrs. Eddy replied through the Sentinel over Mr. McLellan's name, "To those of our readers who have been searching for some hidden significance in the larger cross, we may say for their reassurance that the cross which we are called upon to bear as Christian Scientists is no larger or heavier than heretofore. What we most need to impress upon our thought is that the crown has been brought nearer than ever before through the ministry of Mrs. Eddy."

Mrs. Eddy's ideal was perfection. At the same time, no one but a student of heraldry would have known that there was a mistake in her crest. She used it only because there are always persons who believe that there must be human reasons for one to be the Leader of a great organization. So if she could show that she sprang from a long line of illustrious ancestors, she might quiet the thought of those who would be inclined to criticize her for a lack of background and worldly qualifications.

Why should Mrs. Eddy have wanted to appeal to the quality of thought that demanded that she be a person of note? Is not the poor humble man as important to save, as his more learned brother? Yet the erudite have a wider sphere of influence in the world than the ignorant. Hence she knew that she could reach a larger number of persons by establishing her Cause on a high platform of education, than otherwise. All men are equal in God's sight, but a wise leader uses every legitimate means to break down prejudice against him and his teachings.

To have people of note and distinction become adherents of Christian Science, helped immensely to tear down the prejudice of mortals against it. It causes the common people, so-called, to accept it, who of themselves feel incapable of delving into it to find out for themselves if it is the truth. When they accept it, then through their own demonstration of it, they find out what it really is.

Mrs. Eddy could never be accused of catering to people of education and wealth. Nothing could exceed her thoughtfulness toward her humble students. But she knew that God demands that His followers reflect His intelligence, that enables them to do the greatest good to the greatest number, and she fully exemplified this conception. Even when a slight mistake was found in her coat of arms, she was willing to take the trouble to have it corrected, lest in the future some student of heraldry detect the mistake, and publicize it as a lack of education on her part. Mr. Johnson's discovery anticipated such a happening, and so protected her.

As one grows more and more into the stature of the Christ-man, this growth exposes the errors of the so-called mind of man. In Mrs. Eddy's experience no human mistake, no matter how small, could have continued to escape detection and exposure.

A group of good Bible students and metaphysicians was needed to work out the weekly Lesson Sermons. For one to be fitted to do this work, he had to have a knowledge of the Bible, an understanding of Christian Science, and some measure of inspiration. By having a large group at work, Mrs. Eddy could be more certain that these three elements were present, than with a small group. Yet when Mr. Johnson resigned, she saw the wisdom of reducing the number, since there is more chance of harmony with a small committee, and of each member remaining free from animal magnetism. It was a very fine point in demonstration to determine just how large such a committee should be, since there is much to be said in favor of a large committee, as well as much in favor of a small one.

"May the last of this century be to you the best, and divine Love make your life forever blest." In these words Mrs. Eddy implied that she has a great appreciation of Mr. Johnson's work. She knew that her students in prominent places were apt to yield to error under pressure to which they were subjected. Their very faithfulness, and love for the Cause and its Leader, would cause error to seek some way by which to blacken their reputations. So she endeavored to leave records which would indicate to future generations that they were strong bulwarks in the founding of the organization, and stood by the Leader faithfully and loyally; that they were present when she needed them, obedient and active. She did her best to be sure that students of her day, as well as of the future, would hold a metaphysical thought toward these grand workers and pioneers. She often indicated her love and appreciation for the work, so that students, reading her words of recommendation, would hold the same appreciation and love for them. It is a fact in Science, that for the sake of one's scientific thought, he must hold a metaphysical thought toward the so-called dead as well as toward the living.

Let us remember that these early students were strong when strength was needed, they were faithful when the future of the Cause depended on faithfulness. Thus we owe them present appreciation, and should forget whatever they did, that would prevent us from feeling that their lives measured up to the right standard one hundred percent. If they were on the job when Mrs. Eddy needed them, that is enough. A man might plunge into the water and save the lives of several persons, and then go and get drunk. A right estimate of the self-sacrifice of such a one, would remember the deed of valor and overlook the drunkenness. Often after Mrs. Eddy's students had stood up under tremendous pressure, they became drunken, but not with wine.

Yet such a reaction in no way detracts from the invaluable service they rendered Mrs. Eddy and the Cause. One's loyalty to her teachings forces us to differentiate between what her students did for her, and what animal magnetism did to them by way of revenge.

In using the term "best" in this letter, Mrs. Eddy was indicating her hope that Mr. Johnson was making perceptible spiritual growth. If he had lost sight of this goal in the confusion of church work, her benediction would help him to remember it. One must always keep his ideal close to him, if he ever expects to attain it.

When a physician has a brass plate announcing his profession, one may see a servant polishing it to keep it bright, early each morning. He wants his name kept bright to show that he is a doctor, active and ready for business night and day.

Mrs. Eddy wanted her students to be watchful that they kept their desire for spiritual growth brightly polished every day. To her the "best" was to have a greater and more continuous access to the source of all inspiration, God. If Science and Health tells us that man walks in the direction toward which he looks, then one who is satisfied with what he has, is not looking beyond it, and hence is not growing beyond it.

Mrs. Eddy knew that Mr. Johnson, as well as the other Directors, would have to watch, lest the true desire to grow spiritually be lost sight of, in the effort to bring about what passes for growth, but which is really nothing more than a human increase in the organization. Members whose conception of growth is merely larger congregations, miss the metaphysical point. Growth in wholly individual and purely spiritual. Quality is what is needed, rather than quantity. The more members who are added to our ranks on the basis of quantity, who have no true spiritual aspiration, the greater the danger that the true ideal as set forth by our Leader is in danger of being smothered under the purely human demands of the organization, which are for more human harmony, more financial freedom, and more agreeable social contacts. Mrs. Eddy wanted the "best" to be the aspiration for true spiritual growth, well knowing that the rest would be surely added.

Pleasant View,  
Concord, N. H.  
December 26, 1900

W. B. Johnson

Dear Brother:

Mother requests that the Directors get from Mrs. Wiggin the letter Mrs. Eddy wrote to Mr. Wiggin about Woodbury -- demand it from her, of course pay for it if need be -- and ask her if she has ever shown it to Mrs. Woodbury.

Fraternally,  
C. A. Frye

Henry Wiggin was an expert proofreader from the University Press, whom Mrs. Eddy employed to help her in a literary way about the year 1886 (see Powell's book, page 143). He was also a minister, and when in 1897 Mrs. Woodbury began to hold services, which she called Christian Science worship, as near The Mother Church as 200 Huntington Avenue, she sought the help of Mr. Wiggin, and had him conduct a meeting for Bible study. When one realizes that Mrs. Woodbury had reached the point where she was doing everything possible to annoy Mrs. Eddy, it is obvious that her employment of Mr. Wiggin was part of her campaign. Furthermore, Mrs. Eddy must have been aware of her effort to use him, and so had written him a letter of warning.

He passed on in November, 1900. At this time the Woodbury suit against Mrs. Eddy was in process, so it was logical that the latter should seek to regain possession of the letter of warning she had sent to Mr. Wiggin, lest Mrs. Woodbury get hold of it and use it in the trial.

Mrs. Eddy knew that her reference in the letter to Mrs. Woodbury was correct from the metaphysical standpoint, yet the court might not accept it as just or fair. When a dispute concerns a religious doctrine, where a student has become disaffected and started a campaign of malpractice against the Leader, it is difficult to convince the court of this fact, or to prove that such malpractice is being indulged in. Such things are incomprehensible to the materialist. A letter in which Mrs. Eddy accused a student of being a malpractitioner, might be offered in court as evidence of persecution. Could a judge be convinced that Mrs. Woodbury was mentally hounding Mrs. Eddy, when she had committed no overt acts against her?

Mrs. Eddy tried to warn Mr. Wiggin, lest he lend his influence on the side of Mrs. Woodbury, -- which he finally did. He was a learned scholar, and his liturgical papers and Bible classes lent a dignity to Mrs. Woodbury's activities which attracted many people.

Whatever the letter said, Mrs. Eddy probably minced no words in regard to Mrs. Woodbury. This is evident because of the tone of her letter to the Directors, demanding that they recover the letter from Mr. Wiggin's estate. She said nothing to them about making a demonstration of this effort; but that was not necessary. The Directors knew without her saying so, that in order to recover this item they had to make a demonstration of it. Human will or intelligence could not possibly be relied on to fulfill the mission.

Mrs. Eddy was alert, ready to forestall whatever animal magnetism claimed to do. No student should disregard what error is doing in the material world. He is dealing with persons under the control of mesmerism, and must take that human fact into consideration. Mrs. Eddy once said to Mr. Louis Strang, "Animal magnetism is powerless -- but you must declare against it as though it had all power,"

Mrs. Eddy was dealing with lawyers, witnesses, judges, and she knew that she must be alert to see that mortal mind found nothing on which it might base an opinion that would be detrimental to the spiritual facts. She did not fear the suit from any standpoint other than the possibility that there might be forced upon the public a conception of her and her work which was the opposite of the truth.

No doubt her letter to Mr. Wiggin was a straightforward one, warning him



of Mrs. Woodbury's influence; but there were those who might be harmed by having its contents exposed to them, since the nature of the higher modes of evil was something neither the public nor young students could possibly comprehend. To Mrs. Eddy it was a great catastrophe, when something happened that might keep even one of these little ones from the Truth. Her letter held within itself the possibility of prejudicing innocent people against her and her teachings, if it was made public. It might even influence the judge against her; so she had to have it back.

Nothing concerned Mrs. Eddy more than the possibility of anyone being prejudiced against her teachings, who was amenable to them, and so held the hope of profiting by them. Her explicit demand that the Directors regain possession of this letter, was to avoid any possibility of its being used in a way derogatory to her and the Cause.

Young students of Science do not comprehend the devilishness of animal magnetism, nor its deadly influence on the minds of mortals. Their sense of sin is confined to what they can see and hear. They have not learned to accept anything as sin that is not included in the testimony of the senses. When it comes to a fellow student who lives an exemplary life, they cannot accept the possibility that such a one might be working mentally to destroy the life of others who are depending upon God. Only one who has developed a spiritual intuitive sense can gauge hidden sin.

This letter indicates that in dealing with those who are not Christian Scientists, we must let Truth govern us in our relation to them. We have to be awake to what might happen and forestall it if possible.

In striving to understand Mrs. Eddy's difficulties with a student like Mrs. Woodbury, one must remember that students who harbored human error were bound to be chemicalized by her pure thought sooner or later, on the basis that virtue is a rebuke to vice. See Science and Health, 52:9. The time came when Mrs. Eddy could no longer help Mrs. Woodbury. Her sense of truth became more than the latter could endure. The pure atmosphere of Spirit acting upon a thought that is still willingly harboring the impurity of earth, finally drives such a thought to madness.

It is possible that many students like Mrs. Woodbury, who went astray, did so because they were finally chemicalized by Mrs. Eddy's spirituality, or the strict demands of good. History shows that her second husband, Dr. Patterson, took the road of folly; yet he might not have indulged in the degree of folly that he did, had he not been compelled to share the rarified atmosphere of his wife's pure thought. Many students fell away through the years when her purity became too high and too strong for them. Many there were who were willing to be Christian Scientists on a comfortable material level; but the higher atmosphere of their Leader made them uncomfortable, for it exposed their own shortcomings.

Our Leader's busy life was a rebuke to mental laziness. Her persistent activity and her rising above material demands and restrictions, were a rebuke to indifference and apathy. Her denial of the senses was a rebuke to sensuality. On page 53 of Science and Health we read, "The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort."

Honest students did not chemicalize in Mrs. Eddy's atmosphere. When their shortcomings were exposed, they were glad that through her they were being shown the way to overcome them. But Mrs. Woodbury did not have an honest thought. As she felt the rebuke that Mrs. Eddy's pure thought was to her materiality, error used her to work against the truth.

Pleasant View,  
Concord, N. H.  
January 27, 1901

Mr. William B. Johnson, C.S.B., Clerk

Beloved Student:-

I deem it proper that The Mother Church of Christ, Scientist, in Boston, Massachusetts, the first church of Christian Science known on earth, should upon this solemn occasion congregate; that a special meeting of its First Members convene for the sacred purpose of expressing our deep sympathy with the bereaved nation, its loss and the world's loss, in the sudden departure of the late lamented Victoria, Queen of Great Britain and Empress of India, -- long honored, revered, beloved. "God save the Queen" is heard no more in England, but this shout of love lives on in the heart of millions.

With love,  
Mary Baker Eddy

When the above letter was published in Miscellany, page 289, it was followed by Mrs. Eddy's words, "It being inconvenient for me to attend the memorial meeting in the South Congregational church on Sunday evening, February 3, I herewith send a few words of condolence, which may be read on that tender occasion.

"I am interested in a meeting to be held in the capital of my native State in memoriam of the late lamented Victoria, Queen of Great Britain and Empress of India. It betokens a love and a loss felt by the strong hearts of New England and the United States. When contemplating this sudden international bereavement, the near seems afar, the distant nigh, and the tried and true seem few. The departed Queen's royal and imperial honors lose their lustre in the tomb, but her personal virtues can never be lost. These live on in the affection of nations.

"Few sovereigns have been as venerable, revered, and beloved as this noble woman, born in 1819, married in 1840, and deceased the first month of the new century."

To Mrs. Eddy, her Church was like a child. She had to discipline it and punish it as the occasion required. When the time came, however, for it to go to a party or a funeral, she wanted it to be dressed fittingly. She arraigned that it present itself before the world as being vitally interested

in national and international affairs. For the moment she wanted the Science by which the living are comforted, to supersede the Science by which the sick are healed. This is not accomplished by declaring the absolute truth, namely, that there is no death, that no one has died, that there is no reason for sorrow, since God's kingdom is intact.

In dealing with the world, the student's problem is not gaining more understanding of the letter, or the Spirit; it is learning its application to the needs of humanity. In the case of Queen Victoria's passing on, a mere student who suggested that the church hold a special service, would be scoffed at and rebuked by many of his brethren, as being unscientific, since we are not supposed to acknowledge death. Hence the order had to come from Mrs. Eddy herself. In so doing she showed that she was leagues ahead of her students in how to be lovingly scientific in their accommodation of Science to the mental level of others, rather than to employ the cold arguments that death is not real, that it did not happen, that there was no loss and that nobody died. The truth is true, but it is not loving or wise to hurl it at those who cannot understand.

In the early days older students often rebuked younger ones who admitted that they had some claim of error. Yet the demand is to bring metaphysics down to the level of those who need help, and then endeavor to lift them up. Mrs. Eddy once said, "I have told you that evil has no power, yet I have told you to handle evil as though it had power. This is because of your place in growth spiritual."

It took Mrs. Eddy to lead the way, and to show just how far students may go in this direction without departing from metaphysics. Some students go too far in their adoption, whereas others do not go far enough. Some thought that it was unscientific to have a service in honor of the departed Queen, and would have fought against having it, had the order come from anyone but their Leader. They would have considered that it was letting down the bars. Yet in later years there were those who advocated letting the bars still further down, when they wanted the Christian Science Monitor to join hands with the Country's methods of bringing about prohibition. The world's way of bringing about abstinence is always erroneous, and can never be successful. It is an error for Scientists to favor and support such a way, even though they desire to show the world that they always support everything that is progressive and constructive.

Mrs. Eddy's directing the church to hold a service in memoriam of the Queen, and for the loss of the good qualities of an individual who sought to do good, was designed to place our religion before the public in a favorable way without any loss of metaphysics, whereas for the Monitor to support a mortal mind method which never could be successful, is to suffer a distinct loss of metaphysics, since prohibition is based on the assumption that the desire for strong drink is an inherent tendency in mortals. It is foolish and futile to admit the reality of an error, attach it to man, and then to attempt to fight it from that erroneous premise. If you knew that sand alone would put out a gasoline fire, and that the use of water would only spread it, would you join a fire company in the use of water for such fires, and never hint to them that they were using an impossible method?

Queen Victoria's long reign was a remarkably successful one. The correct government of any great nation is important for the peace of the

whole world. Mrs. Eddy wanted the world to know that when it comes to affairs of such a nature, Christian Scientists are a peace loving people, and also appreciative of all human attainment. Hence it was fitting for them to join with whatever form of appreciation the world saw fit to give the Queen.

Animal magnetism would try to make it appear that Scientists are interested only in spiritual matters, and that they neglect or overlook the material, no matter how important it is. It should never become a byword that Scientists do not give to charity, that they are not interested in civic affairs, but that they are concerned only with the progress of their Cause. Mrs. Eddy did much to show the world that she was a broad and charitable person, and had an interest in people who were not of her faith. It was necessary for her to do this, in order to break down the prejudice which would make Science offensive to people on grounds which are the opposite of the truth.

At the time of the hurricane in Rhode Island in 1938, the Committee on Publication was furnished with large amounts of money, in order to do all he could to help the stricken and needy. Among other things, this money was used to repair and to rebuild church edifices of other denominations, who were unable to pay for such work themselves. One church steeple was repaired at a cost of four hundred dollars. Such acts helped to show the public that we are a sympathetic, kindly people. There was a minister in Rhode Island who for years had embraced every occasion to write and preach against Christian Science. When he learned of what the Christian Scientists had done, he stopped his persecution. He declared that for them to take their money and use it to help to rebuild damaged churches of other denominations, was the grandest Christian gesture he had witnessed, -- the most unselfish act he could imagine.

If we wish the world to feel that we are interested in all that is good, why not let our Monitor come out in favor of prohibition, when it appears to many to be a good work? In the first place, prohibition, by no manner of means, has universal approval for many thinkers realize that it does more harm than good. It fosters lawlessness, and rebellion, and actually causes abstainers to start drinking as a protest against having their personal liberty, as they call it, interfered with.

Metaphysics explains why making a reality of a thing, only serves to build it up. When you teach people the awfulness of the liquor habit, you help to build it up. Only as you remove all belief in its effects either in pleasure or in discord, and make less of it, do you undermine its foundations.

Prohibition tends to make people feel that, when they are free from the liquor habit, that is the one desirable thing. Yet what are they free from, but the conviction of so-called good people, that the liquor habit is something that the drunkard cannot get away from, that it is possible for it to get such a hold on him that he cannot stop? Such a thing is sheer fiction, and only seems true because of the fear which is largely propagated through prohibition. Prohibitionists may be grand men and women, but Christian Science cannot countenance methods of frightening people in order to cause them to stop drinking.

Christian Scientists know that it is mortal mind that fosters the liquor habit and holds mortals in bondage, and that the basis of this control is mesmerism. Consequently, they should never unite with that which increases that control.

As Christian Scientists we can announce to the world that we do not believe in indulgence in strong drink, and that, as Mrs. Eddy says, its slightest use is abuse. We can make it a rule not to accept as members any who drink. Then if anyone wants to join our organization, he finds himself under the necessity to break such a habit. In doing this, he will find the necessary strength in the help Science gives him, since our organization is a great society within itself, the purpose of which is to help mankind to overcome the false belief that man as the image and likeness of God, can be in bondage to any form of habit. Science shows that no one can demonstrate adaptability and perfect response to God's guidance, as long as he believes that he is controlled by habits.

Our Manual warns us against uniting with organizations which impede our progress in Christian Science. Certainly uniting with prohibitionists would be forbidden by this By-law.

A study of this letter shows that Mrs. Eddy actually said nothing about what Queen Victoria accomplished. She merely mentioned her personal virtues. When President Harding passed on during his term of office in 1923, Christian Science churches held services similar to those held for Queen Victoria. My son was First Reader in the local branch church at the time. Together we wrote the following eulogy for him to give on that occasion. I quote it to show how it is possible to conform to the demands of such an occasion, without actually departing from the doctrine of Christian Science. It was our effort to show how far one can go on the one hand, in his effort to lift his brother man, without letting go of the rock of his foundation on the other. The eulogy at no point gave President Harding credit for virtues he did not possess.

"In compliance with the proclamation of the Governor of Rhode Island, we have assembled here this morning to add our tribute of love and respect for the late chief magistrate of this nation. The illustrious career of our President is ended, and our nation, yea, the world, mourns his loss -- but he has left behind him an example that will never die. His administration will always stand before the world as a straightforward effort under the greatest of criticism, to bring this country back to normalcy and restore it to its high purpose and rightful place among nations. The President's efforts in this direction were not wasted. He did not labor in vain. His aims and efforts will be carried on. No human being is perfect, but unselfish motives and honesty of purpose constitute ideals on which the future success and progress of any nation may be built with perfect assurance and safety, and today the thinking people of this country believe that our President was inspired by such ideals. The permanency of a man's history is directly in proportion to the good he has accomplished for others. On this basis alone can his name live and endure with those unforgotten dead who were also worthy. The greatest gift one mortal can render his fellows is unselfish service, and our President gave this gift without measure. So it is most fitting that we should have met here this day when the country mourns his death, to show our appreciation for his life, and for this service which he

rendered, a service which should stimulate each one of us to give himself more freely, more lovingly, more unselfishly for humanity."

Mrs. Eddy was very careful, in her eulogy of the Queen, not to imply that the British nation was better off because of her wise reign. Christian Science shows that until a nation is governed by God, there is nothing attained that is permanent, even under such a wonderful ruler as Queen Victoria. God alone can guide mortal man out of this miasma of mortality. When a nation is not guided and governed by God, no matter how much the world may applaud its apparent prosperity and harmony, it is merely adding to the deception animal magnetism would impose on mortals, namely, that the human mind in its higher phases is adequate to govern man aright.

Our Master called the carnal mind a murderer. Hence when you see a nation pledged to a destructive purpose, ready to war on other nations in an attempt to rule the rest of the world, you know that that is the human mind expressing itself in its natural character. When it becomes docile and engages in such peacetime pursuits as tilling the soil, its murderous sense becomes a greater deception to all but those with an inspirational thought, because it is hidden.

The carnal mind is like a lion cub of which you have made a pet. It may show you affection, and is cunning in its puppy-like ways; but at any time the murderous instincts of the beast may come forth, to destroy even the one who has been kind to it and fed it. Kindness can never eradicate the fundamental murderous instinct of the animal.

The Master declared that he came not to bring peace but a sword; yet Mrs. Eddy implies that Christian Science came to hold crime in check. This apparent discrepancy is explained by the order in which the carnal mind must be eliminated. First it must be exposed in all its murderous nature, as it was in Cain, when he murdered his brother. Then through the action of the demonstration of Christian Science, it is put under bonds for good behaviour; it is purified and improved. Under the regimen of truth, it passes from the first degree to the second, as outlined on page 115 of Science and Health. At this point it is ripe for destruction, in order that divine Mind may prevail as All.

Yet at this stage of growth there is a great danger, lest we fall in love with the human mind purified by Christian Science, so that it manifests honesty, humanity, affection, etc. If this happens, it becomes necessary for the underlying murderous nature of this false mind to be exposed once more, and the cycle be repeated. This explanation reveals why it is necessary to have war on the earth. When mortals stagnate with the human mind in its apparent docile state -- when they fall in love with it and strive to cultivate and retain it -- with no effort to throw it off in favor of the real Mind, something must be done to expose to them the veritable nature of what they are clinging to. Then must come the process of purifying and improving it all over again, in preparation for its elimination. This cycle may have to be repeated many times, before mortals learn the lesson that they must continue to put off mortality, no matter how purified it may be by Truth.

Pleasant View,  
Concord, N. H.  
Feb. 16, 1901

Beloved Student:

Accept my gratitude for your nice disposal of the Resolutions on Queen Victoria.

Your artistic son is a great help to you in such matters. Tell him the Earl and Countess Dunmore have returned thanks and paid a high compliment to the binding of the book I sent him.

With love,  
M. B. Eddy

At Mrs. Eddy's request, Mr. Johnson's son, William Lyman, had written music for her "Communion Hymn," and had a copy bound in white morocco, decorated with passion flowers tooled in gold. Later he had a similar copy bound of "The Mother's Evening Prayer." These two books were sent to the Mother's Room to be placed in a cabinet which was there. Then Mrs. Eddy requested a duplicate of the second volume to be made in order to send it to the Earl and Countess Dunmore.

When our Leader wrote such compliments as those in this letter, she did not write idle words. They were deserved, to be sure, but one purpose behind much of her praise was to bind her students to her with cords of love, so that when the necessity arose, she might be able to rebuke them, without having them offended.

Another point is, that she knew that students could not do things for her rightly, unless they made a demonstration, since animal magnetism was to place barriers in the way of students, if possible, when they attempted to serve our Leader.

It seemed as though animal magnetism succeeded in hedging Mrs. Eddy about in such a way, that no one could serve her or help her rightly, unless he was able to break through this guard. For this very reason Mrs. Eddy found it difficult to obtain helpers in her home. John Salchow once declared that he could not help her satisfactorily unless he recognized and handled the animal magnetism that would prevent him from doing so; but he asserted that once he had done so, he found that Mrs. Eddy's thought helped him to the attainment of whatever it was she required.

When in 1899 our Leader sent out a call to the Field through the Sentinel for tea jackets, I wondered why she did not have her dressmaker measure her old ones and duplicate them. Today I believe that she made this request in order that her students at large might learn, that when it came to things that she really needed and wanted, animal magnetism shut her off from getting them. Students found it easy to send her gifts that she neither wanted nor needed, but when it came to those which were really of value and utility, error stood in the way. It is said that she received no tea jackets

as the result of her call. This experience is added proof of why she was deeply grateful for all that was done for her rightly, since it showed that error had been handled.

She regarded those who were able to do things for her rightly in a different light than she did other students. They had a special value in her eyes, because of their knowledge of how to handle this claim. Hence, when they succeeded in doing a good work for her, as Mr. Johnson and his son did in regard to the Resolutions and the book, she did not spare her praise.

If it is true that Mrs. Eddy's praise was a prelude to criticism, in the sense that she thereby earned the right to rebuke by being faithful in acknowledging good wherever it was expressed, then she merely followed the example of John in his letters to the churches as recorded in Revelation. In his letter to the angel of the church of Ephesus he commended the members for their patience; also for hating the deeds of the Nicolaitans. Then he chides them for leaving their first love! This sounds as though they had permitted the organization to come in and crowd out their love for inspiration, which is the important attainment in Christian Science, namely, the desire and ability to reflect God. Thus the Spirit of God qualified him as having the right to rebuke and criticize the churches, by first thoroughly appreciating everything that was admirable in them.

When Mrs. Eddy asserted that she loved the Roman Catholics, she thereby revealed her right to expose and handle the error of that system. She recognized that the real man is forever the son of God. She also knew that mortal man should never be made responsible for the error that he voices, any more than a puppet is responsible for what the operator does through him. It was error Mrs. Eddy was after, and not individuals. The moment we attack the channel for an error, we make the channel responsible, as if he was the originator of the error. We must trace back to the impersonal error claiming to work through the channel. We can meet error successfully in no other way. An individual who voices error must be healed in Science as much as one who manifests it as disease. What is the difference?

When the point came where Mrs. Eddy found it necessary to rebuke the Directors, she had already qualified for this office, since she had been faithful in expressing her appreciation for everything they had done that was good. She was alert and observant, and never accepted valuable service without expressing due appreciation and gratitude.

When a child never receives words of encouragement from its mother for anything it does that is good, it feels abused when the mother criticizes it for what is not right. For the sake of fairness and justice, the mother should observe and note all that is good in the child's behaviour, and acknowledge this. Then the child will accept criticism in the right spirit, because it feels that it is given in the right spirit.



Pleasant View,  
Concord, N. H.  
Feb. 23, 1901

C. S. Board of Directors

Beloved Students:

Please meet and appoint Mr. John B. Willis a member of the Com. on Bible Lessons. He is a good Biblical scholar and such a one is needed. Attend to this immediately.

With love,  
Mother  
M. B. Eddy

Mrs. Eddy represented God to the Directors. When she gave them direct commands, she was teaching them, that they were never to be privileged to govern the organization according to their own inclinations or judgment. When she had to leave them, they would still be in a position where they were not to make appointments unless God approved. They would never be more than scribes, or servants under orders. It would have been a suggestion of evil for them to fancy, that if she passed on, they would be free to conduct church affairs as they pleased, or considered humanly right. When she left, they would not change matters, but merely go from her reflection of Mind to their own. And it may be said that God is far more autocratic to human sense than Mrs. Eddy seemed to be, since there is no deviation from His commands. This line of reasoning shows that in these letters Mrs. Eddy was training the Directors to realize their proper function was always to be channels for obedience, and that they were never to be permitted to function under their own human opinions and impressions.

An analogous thought may be found on page 334 of Miscellaneous Writings where Mrs. Eddy writes, "Astrology is well in its place, but this place is secondary." Astrology is defined as the science of the stars, and this definition does not necessarily include the doctrine that their movements affect the destinies of man. But if a mortal believed that there were planetary influences at work governing his life and destiny -- whereas that belief would be sheer superstition, -- nevertheless belief in an outside controlling influence would be a step toward faith in the unseen good. Faith in the zodiac is higher than faith in human will, or matter.

In like manner, for the Directors to place faith in Mrs. Eddy as God's representative to them, was a step higher than having faith in their own intelligent judgment, and this would eventually lead them to full faith in God as the only true Director of all that concerns His Cause.

When God directed Mrs. Eddy to appoint Mr. Willis to the Committee on Bible Lessons, it was not Mrs. Eddy demanding obedience of the Directors; but as God's representative, she heard the divine demand, and passed it on to the Directors.

As the one who heard God's directions, she need have no personal knowledge of Mr. Willis or of his qualifications. But human sense demanded always a reason for her moves. Consequently she furnished a reason, wherever possible, that had a semblance of logic, in order to make it easier to follow the divine demand. When God directs us to do a thing, however, He makes no explanation. He demands implicit and blind obedience.

This simple letter to the Directors says in substance, "You must make this appointment because God requires it. You must be trained to listen for His voice, and to obey it, and at present part of that training is to listen for and be obedient to my voice, or rather, to His voice through me." The selflessness demanded by God is not agreeable to the human mind; but it is a necessary prelude to reflection, and was voiced by the Master when he said, "Of mine own self I can do nothing."

One can draw a certain parallel between Mrs. Eddy's training of her students, and the way a horse is trained to jump a hurdle. The trainer whips him to start him, knowing that on reaching the obstacle, the horse may shy off; but he continues the process, until the horse learns that the only way to please and satisfy his master is to jump the hurdle.

When Mrs. Eddy gave her students a task, they were apt to shy off in every direction to avoid jumping the hurdle of demonstration. On page 272 of Miscellaneous Writings she writes, "I have endeavored to act toward all students of Christian Science with the intuition and impulse of love. If certain natures have not profited by my rebukes, -- some time, as Christian Scientists, they will know the value of these rebukes." Her rebukes might be likened to the whip which the trainer uses, which had back of them the intuition and impulse of love, since she hoped thereby to train students out of the use of mortal processes, into the effort to reflect God.

Her experience with William G. Nixon is an illustration of her dealing with a nature that did not profit by her rebukes, and of how much she suffered as a result. On November 19, 1891 she wrote to him, "God will not let me be silent relative to your business here yesterday, but demands me to answer reminding you of your feelings toward me. The history of the Journal while in your hands shows that you did not allow me the place in that magazine which belonged to me and would have benefited the Cause. You kept out my communications or spoiled them and at last I withdrew from its columns . . . I wrote a title page for Frye just as it should be printed. . . Because he failed to do this, you add to my burdens and bitter cup your charges for all errors of omission or commission in business. This wrong done me is darkening my sense of Christian Science. I saw this distinctly yesterday . . . You never address me as your teacher the same as my other students. May God open your eyes and spare you the experience which always follows this injustice to me harbored in thought."

This letter is enlightening, revealing how much Mrs. Eddy had to endure at the hands of students who held a wrong concept of her. Mr. Nixon no doubt felt that he was perfectly capable of carrying on the work of publishing. He respected Mrs. Eddy in spiritual matters, but when it came to business matters, he resented her interference, not realizing that she was attempting to graft demonstration into all the activities of her Cause.

Pleasant View,  
Concord, N. H.  
May 19, 1901

To the Christian Science Board of Directors

Beloved Students:

On account of the increased expenses of The Mother Church this year, the Reader and not the Church, must pay for the rent of my house, 385 Commonwealth Avenue, Boston.

If anything in the Manual conflicts with this, you must change it to read that way.

With love,  
Mother  
M. B. Eddy

Mrs. Eddy taught and demonstrated God's care for man. Hence she knew that she was doing the First Reader no real injury, nor depriving him of the necessities of life, when she added this burden of expense to him. Why shouldn't it be part of his privilege to help to support the organization to which he owed so much?

It did not please Mrs. Eddy to have students estimate Christian Science in terms of the material benefits they desired to derive from it. She was striving to benefit her students spiritually; hence it was logical that she sought to help them to make room for God to step in and bless, as He always does, when a full recompense in matter is not demanded.

The Bible indicates that there is a time for all things. There is a time to laugh and a time to cry. That is, a sense of humor is profitable when it is necessary to change or lighten one's thought; or if one has lost a loved one, one is not forbidden a period of mourning. But these phases must not be overdone. Thus many things in Science are permitted, which, if overdone, become deterrents. For instance, when a student who has never known affluence, enters into a period of financial security, he is not forbidden in Science to enjoy that relief for a while, but he must not take a vacation from working for God's ideas longer than a brief period. A too long vacation indicates selfishness. Once Mrs. Eddy told Laura Sargent and Clara Shannon, that she thought she had discovered the way to eternal Life, and that was, whenever she wanted to do something for herself, to put self aside, and do something for others; just to learn to be unselfed.

The First Reader was receiving an adequate salary, as well as a house rent free. Hence in calling on him to contribute upwards of two thousand dollars to The Mother Church, Mrs. Eddy was merely helping him along the lines of unselfishness, and perhaps indicating that his period of enjoying security was over.

One who regards Christian Science as something to delight in, because it brings him health, prosperity, and even a social position, where his former station in life had been a humble one, may chemicalize at any lessening of such benefits. He may even criticize his Leader for the move demanded in this letter. Yet often God called upon her to test a student to discover if his devotion to the Cause was such, that no sacrifice was too great for him to make in order to support it. Mrs. Eddy gave everything she had. Was she not offering the First Reader a rare opportunity, as well as testing him, in making this demand upon him?

Why should not God test one of His own at any time, to determine the sincerity of his underlying motivation, especially one in the high position of First Reader of The Mother Church, one who professed before the world to be absolutely devoted to the Cause that was bringing to mankind a knowledge of God, and of the demonstration which would enable all to regain their recognition of divine sonship?

It is helpful often to pause to contemplate the fact, that if it were known how much money our Leader actually spent on herself, it would be discovered that the amount was on a par with the Master's expenditures. She was simple in her tastes, and demanded little, materially. Her table was modest, and her food inexpensive and simple. To be sure, at times, she put the cook to extra trouble and expense by sending food back, perhaps with the statement, "Never serve that to me again!" The cook had a list of such items, which grew until there was very little left in the way of common dishes that was not on the list! Yet in doing this, Mrs. Eddy was merely teaching a spiritual lesson. So the added expense was justified.

The cook had to learn that what Mrs. Eddy really wanted was, not that that particular dish be omitted from her menu, but that it never be served to her again with the same sense of fear and mortal belief back of it. She would gladly have accepted the same dish the very next meal, had the demonstration been made to put a healing thought back of it.

The same fact was true about everything in her experience, including her clothes. She appeared to human sense to be extremely fussy about them, and once reduced her dressmaker, Pauline Mann, to tears, so that she protested with the statement, "There's no pleasing her!" Once she said to Calvin Frye, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." I have no resting place in material things -- food, clothes, etc., etc. If Frye now tries to do anything material for me, it acts like the old scratch. I am learning my way out of these material things; but Willis says, 'You are taking away everything from me,' etc." She even spoke of the Christ as the Truth which translates every so-called material object back to its spiritual original.

She might have said to her cook "Minnie, the lack of demonstration in regard to the food today, made it indigestible and unwelcome to me; never send it to me again unless you have made a better demonstration to translate if from matter to Spirit." Yet had she made such a clear explanation, it would have spoiled the effect of her effort to train her household, and revealed to those who were not ready to bear it, a knowledge of the operation of error that might have been used against her.

There is another approach to this letter, which may serve to lay down a valuable precept, and that is, to recall that the Woodbury Suit cost the church over forty thousand dollars. Possibly Mrs. Eddy felt that if the First Reader had done the right mental work for the Cause and his Leader, the suit could have been avoided; so it was just that he should pay a proportion of the expenses, as a penalty for his error of omission.

No one feels that the death sentence is too severe a penalty for a sentry who goes to sleep while on watch, since by so doing he jeopardizes the safety of the entire army. The world loves to tell the story of the great Lincoln, when he remitted this penalty for a young soldier whose mother interceded for him. While there were mitigating circumstances which perhaps were sufficient to warrant the release of this young sentry, nevertheless we should never permit sympathy and sentimentality to cause us to remit penalties for errors of commission or omission which are necessarily severe because the consequences affect issues far greater than any one individual.

From this letter we may deduce, therefore, that Mrs. Eddy wanted her followers to hold in thought constantly that the demonstrating thought of the members of the organization must be constantly alert and on the job, or else they must pay a penalty at the hands of God. It is reasonable to argue that she was not just requiring the First Reader to give a part of his salary to help the church, as his contribution; rather did she realize that if he had done his mental duty by the church and been faithful in demonstration, the law suit might never have been instituted. Hence it was just that he be punished for his failure to be faithful to God. He allowed himself to go to sleep. He yielded to mental laziness.

In Mrs. Eddy's time the readers of The Mother Church were tried and tested students, who had the interests of the organization at heart. No one, not even the Directors, should have the prosperity and safety of the Cause as his special care, more than the First Reader, if he is a thorough Christian Scientist. He should feel that the church has been put under his special care, and he must protect it against all enemies, -- all invasion. At the time this letter was written, it is probable that Judge Hanna admitted that he had not been watching as he should have been. Even the Bible indicates that when one is unfaithful to a charge of God, there must be a penalty sufficiently severe, to insure no repetition of the error. It may be that Judge Hanna's very salvation depended on his being awakened at this time, and being punished by a financial loss, which is often as severe a penalty as can be given to an adult.

It is essential that advancing members of the organization realize, that with their knowledge of truth and growing ability to demonstrate, they must use that demonstration to support and to protect the Cause, and those in the Cause who hold responsible positions. If they see unfaithfulness or incompetency, they should not wait until the individuals guilty of such error become more unfaithful and leave their positions, only to have them filled perhaps by those who are equally unfaithful. Their responsibility is to correct unfaithfulness, and if they neglect to do this work, they should be penalized. Working for the welfare of the organization, and to correct errors that may appear, is no different than working to heal the sick. In fact, it may be called a form of church sickness that must be healed, lest its effect be felt by the members and seen by the public. Thus the metaphysician has the right to say that Judge Hanna had not been faithful in

this obligation, and this letter proves it, by revealing the penalty that was imposed upon him.

Pleasant View,  
Concord, N. H.  
May 22, 1901

C. S. Board

Beloved Students:

I see nothing in the document to prevent my doing whatever I wish with my house except to sell it. I know that was the intent of Mr. Walker and my own when the document was drawn up. But there is so little that I can do or say that is not either misunderstood, or purposely belied, you had better do nothing about this at present. When, O when, will this law case be settled in Boston? Perhaps on the 29th instant and perhaps not, it will come to trial.

With love,  
Mother,  
M. B. Eddy

Because Mrs. Eddy wrote in her letter of May 19 that the First Reader must pay the rent on her house, we may assume that she held him responsible in part for the lack of demonstration that made the Woodbury lawsuit possible. Science declares that there is never any excuse for a lawsuit -- even though Mrs. Eddy had been subject to many that she could not seem to avoid; but the argument against lawsuits is, that because the real man is governed by God, if you can meet the error which declares otherwise -- which would always suggest going to law -- he will be restored to the control of divine Mind under which he will never attack Christian Science.

Evidently Mrs. Eddy felt that the First Reader not only had an obligation to read, but to protect the Cause from invasion from error of every sort. She looked upon him as being on the front line, and because he failed to recognize and fulfill his moral duty, she demanded a penalty from him.

In mechanized warfare, tanks go ahead and prepare the way for the foot soldiers. In Christian Science, mental work is symbolized by the advance march of tanks, as well as the protection each worker needs from the repercussions his work always produces, if it is efficacious. Mental work goes forth to destroy opposition, to remove all obstructions, and to meet the claim of reversal, which enables Science to reach its destination without being sidetracked or running up against seemingly insurmountable difficulties. It is a serious matter when those entrusted with mental work, neglect to do it.

In penalizing Judge Hanna, it was as if Mrs. Eddy was taxing the tanks for neglecting to go forward as they should. To her it was a grievous thing, when students neglected to do that mental work which goes ahead and removes the opposition for the entire Cause. Furthermore, in this act she indicated that under all circumstances, all that is ever needed to make a demonstration of whatever nature, is one sanctified thought. In Christian Science where one with God is a majority, numbers do not count. Biblical precedent for this may be found in Elijah's experience, where without any cooperation from other workers or helpers, he stood alone against the armies of the enemy, and succeeded in overthrowing them according to his scientific understanding. When a task or an obstacle confronts a student -- whatever its size may be -- he should realize that he can do it or remove it, because God does all things. If he reflects the power of God without limitation, then nothing is impossible to him. At a Wednesday evening meeting, if there is an argument of a lack of testimonies, one student alone will find that he can break that lie of lack, if he does it scientifically, and thus can help everyone to speak easily. This does not mean, however, that if more members work for our meetings, more good is not correspondingly done.

Evidently the Directors wrote to Mrs. Eddy, stating that she could not charge Judge Hanna the rent for her home according to the agreement drawn up; but it may be that she never intended to do so in reality, but was merely threatening the Judge in order to teach the needed lesson, and to awaken his thought to the fact that he had not been faithful.

When one reads of an action of our Leader's like this one that seems unjust or unfair, he must not forget that it came from God. Hence she is exonerated from all blame or criticism, and we are required to look deeply and to learn the lesson. Not one of God's lessons is superfluous. Therefore each one must be heeded.

Why should the tone of this letter to the Board be sharp, as if they deserved a rebuke for writing her that she could not require Judge Hanna to pay the rent on her house? Her demand had disturbed them. Perhaps they thought that it was hard-hearted of her, to fine him two thousand dollars for something which from their standpoint he was not responsible for. Yet God knew better.

Tender hearted people are disturbed when a sentry is shot, because he went to sleep on watch. In war, however, such harsh measures are necessary. Surely war is the correct name of the battle with mortal mind which Christian Science has inaugurated. Those who felt that it was unjust to penalize the poor First Reader, should have realized that in this Christian warfare he had a responsibility more important than a sentry on duty. Mortal mind was determined in the founding of our Cause, not to let it get a foothold, or to be extended. The Woodbury suit was part of mortal mind's attack, and the fact that it was brought to trial, proved that it had gained a foothold, which it could never have gained, had the watchmen on the walls been faithful, even when Mrs. Eddy was able to rouse the students to active resistance, so that a decision was laid down in her favor -- or rather, the suit was withdrawn. Had it been won by Mrs. Woodbury, it would have been followed by another attack of some sort, until Science would have followed the fate of all other systems of reform in which an understanding of animal magnetism was lacking.

Mrs Eddy saw that her levying of this fine on Judge Hanna was either not understood, or an explanation added to it, which was a deliberate attempt to distort her motive. Hence she saw that it was necessary immediately to reinstate herself in the eyes of all concerned by dropping the matter, so that even though they might have felt sad to think that she even thought of doing such an unscientific thing, yet they would see that she was big enough to change her mind. Yet she only dropped it, pending the time when students all over the Field would take it up again in understanding; and belatedly give her the credit that belonged to her for obeying God. She trusted that some day progress would open the eyes of all to see that in doing this thing -- as in all things that she did -- she was right, just as right as would be a general who ordered a sentry shot, because he went to sleep while on guard.

The First Reader was guilty of going to sleep at a post more important than one in any human war that was ever waged; yet his punishment was not to be shot, but only to be fined. He should have been grateful that he was let off so easily. Think of the mess the Cause got into, partly because of his unfaithfulness! Think of the sleepless nights it caused Mrs. Eddy, in which she had to stay awake and work! Think of the amount of money that it cost the church at a time when it could ill afford to throw away forty thousand dollars! Then consider if the penalty Mrs. Eddy imposed was too harsh!

One cannot disregard the fact, that in this episode Mrs. Eddy indicates what she expects of a First Reader of The Mother Church, and by implication, of a branch church. He is not paid just to stand at the desk and read, a job many could do. He is supposed to have enough understanding to accompany his work with divine power, so that the sick are healed and the Cause protected from all error; and it follows that if he heals the sick scientifically, this follows because he has protected the members and attendants from error.

It is helpful to hold in thought that our services and lectures always heal the sick, since their atmosphere is always a healing one, due to the ever presence of divine Love. But because there is a claim that this atmosphere may be invaded by animal magnetism, work must be done to remove this deterrent, so that Love may manifest its normal, natural and blessed healing effect. It may be said that a Christian Scientist's effort is not so much to manifest the spirit of God, as to handle that which keeps the spirit of God from being manifested through him, on the basis that all the sons of God are natural conveyers of His truth. One does not need to acquire that which belongs to him inherently.

If a man was suffering with the cold because he did not have enough money to buy coal, his problem would be solved if you unearthed a vein of coal in his own back yard. One who heals the sick in Christian Science, knows that truly his work is not to heal or to change his patient, but merely to remove the veil of mesmerism that hides his present perfection.

Before leaving this letter, a word should be said about the last sentence. To Mrs. Eddy the Woodbury matter was the action of animal magnetism, the effect of which, if not checked, would be to prolong the suit until students were awakened through suffering to do the work necessary to overthrow it. The lawsuit had gone so far, that it had aroused an issue in the minds of people that had to be allowed to come to a head for settlement. One who is on the right side should never fear a lawsuit, if the court is honest and impartial in its decision. It is the man who is afraid for his position who tries to make a compromise.



Thus Mrs. Eddy was willing to have the case come to trial, but she saw it as a trick of animal magnetism to prolong it. One who is knitting a stocking, must toe it in at a certain point. Every demonstration must be toed in, which means that one must establish an expectancy of an immediate solution.

In this letter Mrs. Eddy does not make a prophecy in regard to the lawsuit coming to trial at a definite date. Evidently God had not revealed to her when it would end, but she felt that an effective demonstration would be made only by the conviction that the time was at hand. Otherwise the matter might be a long drawn-out affair. She knew how court cases often drag along for years. She saw that if such a delay was what the students expected, it would be what they would get; but it was not what she wanted.

Had she said definitely that the case would come to trial on the 29th instant, that would have shown that God had revealed to her that it would be over on that date; but when she wrote "perhaps", that gave the students the indication that it was possible for it to come to trial on that date, if they made the demonstration to have it so; and that was what she wanted to convey in this letter, namely, the possibility in the minds of the students of having it come to trial and be settled at once.

A rule for all practitioners is never to admit to themselves that a case that comes to them will take time to heal. Mrs. Eddy established the precedent for instantaneous healing, and her followers must watch lest a human sense cause this standard to trail in the dust.

Today when we heal a case of sickness instantaneously, we should not be amazed; we should be amazed when we do not, since that was the way she wanted healing to be done, and the way she did it, and knew we could do it, if we demonstrated the possibilities resident in divine Mind.

From this letter we can deduce the importance of students having a mark to shoot at, so that they do not just do general work, but that they strive to bring forth a specific result. Instantaneous healing should be the goal of all practitioners, since, if disease is no more than illusion, divine Mind does not take time to dissipate it, anymore than the sun takes time to dissipate darkness.

Pleasant View,  
Concord, N. H.  
June 9, 1901

Beloved Students:

I intended to name Mr. Bingham for an office, but forgot it. I herein ask that you elect him President of The Mother Church, if you know of nothing that has come up since his residence in Mass. that should render him unfit for this office. Please tell him I asked you to elect him. It is wise to give him some token of gratitude for what he has done for our church.

With love  
M. B. Eddy

Mr. Arthur Bingham bought a hotel adjacent to The Mother Church to hold until the land was needed for the extension. One need for this action was because if it became known that such property was required by the church, the owners might take advantage of the situation and boost the price. Therefore Mr. Bingham did a real service for the Cause in holding this property.

It is only fair to state, however, that he became fearful over the outcome and asked to be released, so that the Directors had to find someone else who was willing and able to assume the burden. At that point they asked me to take over the hotel, which I did, and ran it for two years. I cite this experience to show that perhaps Mr. Bingham's service was not as enduring as it might have been.

When Mrs. Eddy directed that Mr. Bingham be elected President of The Mother Church, it may be that the Directors discovered that he had become unsettled in his thought about continuing to hold the adjacent property, which in their minds unfitted him for this office; although the actual transfer of the land and building to me did not take place until a year later. At the time the church was unable to pay for this land, due to the great expense of the Woodbury suit, so the situation required that some student assume the burden, until the required amount was available in the church funds.

It seems sad that Mrs. Eddy should feel that, when a student performed service for the organization, he should have to be rewarded by being elected to some honorary position; but she was not mistaken in detecting qualities of thought. She did not offer empty laurels to those who did not crave recognition for work well done.

When an individual works hard during an election, if his party comes into power, he expects his reward by being elected to some office. If the party fails to recognize his service and so to reward him, he may refuse to support it at the next election. This seems like wholly selfish labor that does not regard the welfare of the community or the country; but it is a commentary on the human mind. Yet in time of war, sacrifice is demanded of everyone, for which there is no reward other than the satisfaction of knowing that one is doing his or her part toward victory.

When a quality of thought in a student sought aggrandizement because of service, Mrs. Eddy evidently did not object to bestowing it. She was willing to give Mr. Bingham this honor, if nothing had come up to render him unfit for it. The fact that he never filled this office might indicate that already the Directors knew of his unwillingness to continue to hold the property for them.

On the other hand, Mrs. Eddy's heart must have been gladdened by students who labored for the Truth without demanding any emoluments, but who served God, trusting Him to reward them in His own way. The aggrandizement of man is an uncertain factor, since mortal mind is liable to turn and rend one on the slightest provocation. Envy and jealousy are aroused when one is honored above another.

When Mrs. Eddy permitted certain of her students to be honored, she may have been an instrument in God's hands for testing them, since each advancing pilgrim must be tested by both praise and blame, and be unmoved by either, before he can be said to be up to God's standard. Thus when misunderstanding or approval on the part of man comes to us, we should impersonalize them and recognize these experiences as part of God's test; and of the two, the test of approval and aggrandizement is the more difficult and dangerous, since it is not easy to perceive the subtlety and worthlessness of the praise of men.

The last picture in Christ and Christmas shows a dark cross and an illuminated one, festooned with birds and flowers. Evidently both lie in our path on the road to the crown, and the pleasant cross is as much a test and a temptation as the dark one. Furthermore, the agreeable cross is the more difficult temptation of the two, since one is apt to forget that it is a cross, in admiring the beauty of the birds and flowers.

Perhaps as the Bible indicates, Job met the temptation of the dark cross, and then failed when it came to the harmonious one. He may have considered that all his treasures in matter were rewards for work well done; so he had the right to stop in his journey in order to enjoy them. Yet mortal belief is hell. Matter is our punishment for having turned away from God. We must bear the cross until we return to the Father's house. Hence the illumination of the cross that comes to us as a test, should never cause us to forget that it is a cross, and the demand of God is to progress out of materiality, whether it appears to be dark or light. Had Job continued to progress under human harmony, he would not have had to lose it.

When man is in jail, he is being punished. Hence, no misguided sympathy should ever lead people to fit up his cell with so much that is agreeable and comfortable, that he forgets that he is being punished, and wants to remain.

Because there is little to be found where Mrs. Eddy outlines her conception of the duties of the President of The Mother Church, this letter becomes important, since it implies that in her estimation, the office is largely honorary, and one to be used to reward faithful service, where such service requires such a recompense. It is not an agreeable thought, that certain members might feel that the Christian Science organization was ungrateful if it did not reward them; so it offers an empty office as a recompense, an office which before the world appears to be important, whereas in the eyes of Christian Scientists it is no more than what one makes it. A far-seeing student could take the office and make a wonderful thing out of it, but such a result would follow individual demonstration.

When in her letter of May 19, Mrs. Eddy insisted that the First Reader, Judge Hanna, pay the rent of her house because of the increased expense of the Woodbury suit, it may be that she expected far more from the First Reader in the way of watch and ward over the Church, than the common conception would include. In her eyes it was not merely an honorable position, since her penalty implied that if he had kept proper watch over things, there would have been no lawsuit; that if he had successfully handled mortal mind's opposition to truth, it would never have crystalized in that way.

Just as Mrs. Eddy indicated that the First Reader has responsibilities toward the organization beyond merely reading, and conducting services, so in this letter she implies that the office of President is more or less an empty honor, but that one can make something out of it through his own demonstration.

Pleasant View,  
Concord, N. H.  
June 17, 1901

C. S. Board of Directors

Beloved Students:

Be sure this goes into this week's issue of the Sentinel, that circumstances have made it requisite to have our communion services held on the 23rd of June, 1901. You will see this is carried out. I have written a notice of it and telephoned it to Judge Hanna to have it appear in this week's Sentinel.

With love,  
Mother  
M. B. Eddy

N. B. Also adjourn the annual business meeting of our church to the day following the day of the semi-annual meeting next October.

Again,  
Mother

These letters to the Directors reveal as nothing else could do, the divine wisdom that launched the great Cause of Christian Science; hence they must be studied and understood by the present day students whom God calls to fill in the breaches and repair the walls of Zion, as the occasion demands.

Mrs. Eddy constructed the Cause and laid a foundation which cannot be shaken, but the wonderful superstructure laid on this foundation, which is efficaciously organized to spread the knowledge of Truth, needs repairing or protecting from time to time, and those raised up for this purpose, must study Mrs. Eddy's demonstration that brought it into existence.

The process of hardening copper was lost to humanity, because those who discovered it were more interested in results than in methods. If students continue to be interested merely in the results of Mrs. Eddy's demonstration of her Cause, the knowledge of the process whereby it was brought into existence may be lost, and with this loss will come a loss of the ability to repair it.

Hence it is essential that students study how Mrs. Eddy put this Cause together through her reflection of God that enabled her to understand all that was necessary of law, business, construction, protection, to discern the right persons for the right places, and to read the mind of mortals as it became necessary. All this grew from her ability to retain and maintain the spirit of God.

No one human mind could have kept the countless threads in hand, as our Leader did. In her letter of November 6, 1895 she wrote the Board to have a fire in the edifice to keep the dampness out, so as to avoid rust. There were those who considered this to be a needless attention to detail, since the iron was properly painted, and the church dry, with the sun on three sides. Yet if a man owns a cottage by the ocean and has hired the local plumber to turn the water on and off each season, he may write him a letter reminding him of his responsibility, knowing how easily he might forget it and let the water freeze in the pipes. Then the plumber writes back that everything is taken care of. Was the owner's letter foolish? If he is a Christian Scientist, he recognizes the fallibility of mortal mind. His letter is his demonstration to watch lest animal magnetism step in and cause the plumber to forget or to delay.

In the same way, Mrs. Eddy watched lest animal magnetism step in and cause the Directors to forget important matters. If they patted themselves on the back, when they received this letter, knowing that they had attended to the possibility of iron rust, they should have realized that Mrs. Eddy was only calling to their attention the constant watchfulness needed, in order to avoid the snares of animal magnetism. All through her experience she had noted animal magnetism operating to make students forget simple duties.

Under the date of October 20, 1907 we find the following notation in Calvin Frye's diary, which was made public in 1930 (See page 329 of "Mrs. Eddy " by Dakin): "Last evening, under the influence of m.a.m. Mr. Tomlinson told Mrs. Eddy she was ungrateful and a tyrant."

I was a close friend of Mr. Tomlinson's for nearly fifty years, and in 1928 my son was a member of the Metaphysical College Class of which he was the teacher. He was ever a loyal student of his Leader, whom he loved dearly. He might well have used this experience with animal magnetism to teach his pupils a valuable lesson, pointing out that it is similar to Peter's experience in denying the Master that he loved. He could say to his students what Mrs. Eddy once said, "Never be too confident that you will not be made to do something against your will and wish." He might have added, "My students, never permit yourselves to feel foolishly secure from the attacks of animal magnetism. Did not our Leader write to Mr. Knapp, 'You will always think you are fully aroused to the present need when the glamour is deepest.' Think of my experience. Here I was, a devoted disciple of Mary Baker Eddy, one who loved her most tenderly and owed her everything; yet when I permitted animal magnetism to touch me, I called her a tyrant and

ungrateful! Take this lesson to yourselves, and watch against this baneful influence. If you do not let your pride prevent you from confessing it and discussing it, it will help to save you many times."

Mr. Tomlinson went to Mrs. Eddy's home to serve the most spiritually minded woman who ever trod this globe. Yet at one instance he permitted himself to be the voice of error, accusing her of being a tyrant and ungrateful, which was the last thing that she was. The truth was, God recognized his faults and called her to be the channel to rebuke them, and it was his pride that rebelled. Yet if anyone had prophesied to him when he was in his right mind, that he would have done such a thing, he would have stoutly denied such a possibility. In describing the action of animal magnetism Paul declared that he did the things he would not, and left undone the things he would do. Mr. Tomlinson could well have profited by what Mrs. Eddy wrote further to Mr. Knapp, "You are always most safe when you realize you are in need of more conscious truth relative to the lie, and its action, and feel sure that it is nothing, and His strength abounding in you, and see the path of the serpent and handle the error without fear . . ."

It is plain that it was animal magnetism which temporarily threw Mr. Tomlinson off his normal basis of thought. There was hardly a student who did not need some word of rebuke at some time or other of like nature with that which Calvin Frye recorded, and Mrs. Eddy was awake and ready to help her students to avoid hidden snares and errors at all times. If one wonders at her marvelous ability to detect error unerringly, let him consider that the process of gaining spirituality is rubbing out everything that keeps God from drawing His picture in our consciousness, and not drawing remarkable pictures of our own. The Master's spirituality was the result of the elimination of materiality and mortality, everything that might fill his mental blackboard, -- so that God could write upon it. This doctrine of elimination brings spirituality within the reach of all. One proof that Mrs. Eddy had cleansed her blackboard so that her impressions came from God, is the remarkable nature of these letters written to the officials of her church; they reveal such a depth of spiritual insight, that we know that this same spirituality was the basis of her private life. If one finds therein anything that does not agree with his human ideal, he needs to be enlightened and instructed, since a correct analysis will reveal the rightness of Mrs. Eddy's entire experience. Had she been off the track at any point, she would have displeased God, and He would have indicated such a falling away by a withdrawal of His presence.

This letter of June 17 that changed the date of the communion services, indicates the unerring direction of Mind in matters pertaining to church activities. No situation was too distracting, no condition of malpractice or disturbance too great, to swerve our Leader from the demonstration of wisdom and watchfulness. The Woodbury trial was indeed a great trial to her. It was the stir resulting from it that occasioned this postponement of the services. She would have done anything to have avoided the lawsuit; yet in retrospect we learn that her experience with error taught her much that she needed to know, and enabled her to help her students and the world just that much more. It called upon her to be just that much more watchful.

No advanced student can escape the necessity to study Augusta Stetson's experience, since more than all other students, she illustrated the possibility of being active, sincere, loving, and yet, like Judas of old,

having a certain human quality which she did not condemn, which, when she rose to a certain height, betrayed her. With Judas his uncondemned error was love of money. There are indications that Mrs. Stetson held an appreciation for money, social position and power, which she endeavored to gloss over rather than root out. With wealthy students who were ready to give her whatever she wanted, she justified indulgence in materiality, pride and power, in the name of good.

From Mrs. Stetson's downfall we learn, that unhandled human qualities become a stumbling block in our upward path, and that the nearer we come to fulfilling the demands of God, the more serious becomes the harboring of error, especially that which we cling to in the name of good.

Mrs. Eddy watched over Mrs. Stetson as she did over the church. It was not the church or Mrs. Eddy that finally brought her to a point where she was disgraced, but God. Had the church failed to act against her, God would have arrested her in her headlong career. Knowing her experience, we should voluntarily withdraw from the ranks of Christian Science, unless we are willing to overcome all tendencies which stand in the way of our complete yielding to God. Mrs. Eddy did not speak idle words in her article, "Consistency", which she dictated to Mr. McLellan, which was directed at Mrs. Stetson and the New York problem: "Are you striving to make the most possible of matter, which you admit is unreal, or are you striving to make the most of Spirit, which you admit is All, and there is none beside Spirit? If it be Spirit, let it be Spirit; and if it be matter, let him acknowledge it, and remove his name from the list of Christian Scientists. This he must do, and will do if he is honest." (See Christian Science Sentinel, 1908.)

An incident which should be recorded for all time, because it covers a general temptation, and because it illustrates Mrs. Eddy's watchful care, is the founding of the "General Association for the Dispensing of Christian Science Literature" through Mrs. Stetson's instigation. Its proposed platform may be found on page 63 of the Christian Science Journal for May, 1891. This platform fairly sparkles with enthusiasm for this new project. In reading it, one sees that Mrs. Stetson had high hopes for the good that was going to be accomplished. The platform calls for systematic distribution of literature, with a general secretary, dozens of assistant secretaries, and an indefinite number of local secretaries. Each member was pledged to send out six packages of literature per month, sending in slips of names with the recipients to the general secretary. The article ends on a very scientific note that the members, if they experience apathy or indifference, must recognize and destroy the claims of animal magnetism, in order to make this new activity a worthy transmitter of the glorious Truth to humanity.

In the July Journal there appeared a card written by Mrs. Eddy, which drove this association out of existence, before it hardly had a chance to be formed. The card read, "Since my attention has been called to the article in the May Journal, I think it would have been wiser not to have organized the GENERAL ASSOCIATION FOR DISPENSING CHRISTIAN SCIENCE LITERATURE.

1. Because I disbelieve in the utility of so wide spread an organization. It tends to promote monopolies, class legislation and unchristian motives for Christian work.

2. I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose. I shall have nothing further to say on this subject,

but hope my students' conclusion will be wisely drawn, and tend to promote the welfare of those outside as well as inside this organization."

Then followed a notice signed by Carol Norton, General Secretary. Edward Kimball's daughter asserted in later years that Mrs. Eddy wrote this notice, and sent it to Mr. Norton to sign. "Having awakened to the fact that material means and methods cannot be incorporated in the practical demonstration and work of divine Science, and especially in the circulation of Christian Science literature, I hereby recall the request made in the May Journal, namely -- 'that Scientists organize for the systematic distribution of Christian Science literature,' and hereby declare the General Association for Dispensing Christian Science Literature disorganized from date."

Carol Norton acted as Mrs. Stetson's tool. She was the general behind the scenes, and he was the general's secretary, rather than the General Secretary. On June 24 Mrs. Eddy wrote to William Nixon, "Did you consent to sell Science and Health and my works to those only who would buy and sell my writings by a vote on this question of the Scientist Association for dispensing C.S. Literature? Can it be that one who has written to me as you have on oppression measures used in our cause could have done this? I will rip up all my business relations and take all into my hands before this most wicked, proscriptive un-Christianlike measure shall be caused. I never dreamed of such a platform as Stetson's being brought forward by a Christian Scientist. No man or woman has told me of this obnoxious feature, but my Father has, and it shall be stopped by His servant who has given His word to the world, not to a privileged monopoly to tyrannize over other writers.

N.B. I cannot blame you if you did this out of a conscientious assent to my request, but I only marvel that you did not tell me of this proscriptive, tyrannical clause on buying and selling other literature than mine! It is the 'old' made worse than at first; I never read the May Journal and never knew till now the curse to that platform of Stetson's."

The next letter is dated the 26th inst. "My dear Mr. Nixon: I did not believe you would consent knowingly to anything that works against justice and law. Neither could my precious student, Mrs. Stetson. But neither of you see what God shows me would grow out of this movement. I cannot make you see it. God alone can, and even He cannot until you grow up to it, for this work is ours to do. Then what can I do only to speak His word of warning and wait for all students to grow up to understand His ways, and mine when God-directed? N.B. Nothing should be published now relating to this organization -- that Mrs. S. has stopped the movement, if indeed she has. She will see me today, when I shall know."

Finally on Sept. 5 Mrs. Eddy wrote to Mrs. Stetson, "I am glad for your sake that I have succeeded in opening your eyes once more, but I must now have the evidence of your works and not words to support my confidence that you will remain firm in your present resolutions. The enemy is using you to hinder me in my work as well as to stop your growth and prosperity . . . From this time hence tell no one that you are acting upon my personal guidance in aught that you do, or refuse to do; for hereafter I shall not advise you. You must act on your own responsibility and not mine; it is time for you to do this. Ask God for wisdom, which you so much need, and He will give it. . . . Now, dear student, when you read this letter, remember that I love you as a mother loves her child. Be calm and at peace, for God will guide you



and bless you, if you obey His commandments . . . This letter must strengthen you and help you, and will, if you receive it in the right spirit."

Spiritual insight revealed to Mrs. Eddy what Mrs. Stetson was trying to do in this wide-spread organization for distributing literature. She was inaugurating a reign of the human mind. One who reads the platform on page 63 of the May, 1891, Journal, cannot find one word in it that indicates, permits, or encourages individual demonstration. Yet as Mrs. Eddy founded it, everything in our Cause calls for it, and must be done through it. The time should never come when this platform of Mrs. Stetson's is renewed in the Cause, since we do not have our Leader with us to rebuke it and cast it out.

In the Christian Science Sentinel for July 13, 1918 is an editorial by Annie Knott on literature distribution that paraphrases the following by Mrs. Eddy, which she called "The Coin of Christian Science." In this statement we find the key to the whole problem. "Gold -- The silent thoughts of Truth and Love which heal the sick. Silver -- The spoken word of Truth and Love which casts out evil and heals the sick. Currency -- The written word of Truth and Love published and distributed throughout the world, healing sickness and sin. But this currency must be backed up by a gold reserve in human character."

In other words, only as individual demonstration supports distribution of literature is it effectual. Distribution apart from demonstration, is like inflation, depreciating in value as does paper money, when there is a lessening of the gold reserve that supports it. In Christian Science the gold reserve is practice -- living the Truth and healing by its means.

Mrs. Eddy stated to Mr. Nixon that no man, or woman, told her the obnoxious feature in Mrs. Stetson's platform, but her Father did. Through spiritual insight she detected the workings of the human mind. Intuition exposed Mrs. Stetson's endeavor to get control of the sale of all Mrs. Eddy's published works, so that the former, instead of the latter, would become the power behind the throne. It was mortal mind striving to get control of Science and Health, by divorcing its sale and circulation from the same demonstration that brought it into being.

The distribution and circulation of our literature is a good thing, but a mass effort using no discrimination, where no mental work is done to break down prejudice and so open the way for its acceptance, only serves to awaken dormant antagonism. When the world is ready to make peace with us, these oppressive and aggressive methods only serve to stir thought.

At one time the Christian Science Publishing Society tried the experiment of hiring accredited representatives to solicit subscriptions for the Christian Science Monitor. These individuals visited Protestant and Catholics alike. They called on business men and housewives. While they were probably conscientious in striving to make a demonstration of this work, in the long run their efforts were found to be unfruitful, and the project was abandoned.

The simple answer in Science is always demonstration. Mrs. Eddy was opposed to what Mrs. Stetson planned, because she foresaw that the latter was laying plans that would enable the distribution of literature to be carried on without demonstration, exactly as when John Salchow carved wooden forms on

which to dry Mrs. Eddy's stockings, he was helping to organize the work of Mrs. Eddy's maids, so that they would not need to demonstrate each day the ironing of her stockings. What other deduction can be made, when it is known that she was extremely fussy about having them ironed without creases, and yet, when she learned about the wooden forms from Lydia Hall, she ordered that they be destroyed, even though the results from the forms were humanly satisfactory! She wanted no mechanical methods in her home or her Cause that would bring out satisfactory results, whether demonstration was used or not. She deplored any method that took away the incentive for individual and daily demonstration, even though that method appeared to be the result of demonstration. To her a demonstration that took away the need for further demonstration, was not a good demonstration!

The moment Mrs. Eddy ordered this new committee of Mrs. Stetson's disbanded, letters from students began to pour in, asking if other organized methods were to be abandoned. In the Journal for September she inserted the following notice, "Question -- Are students to continue to organize Churches and Associations? To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them."

Mrs. Eddy knew that these means called for individual demonstration. In the Church Manual she directs all members to pray as they know how to pray, for all congregations. Thus we find a By-law calling for demonstration, lest organization tend to discourage it. On page 221 of the Journal, Volume 13, we find the following sentence, "[Students] should come to the services in the spirit of brotherly love and mutual aid, and thus assist in building up an atmosphere of receptivity, in doing which they aid themselves, the readers, and all others, instead of sitting by to get from others what they have not themselves earned."

Divine wisdom revealed to our Leader that the large scale organized effort to distribute our literature, would tend to discourage demonstration. Yet students at once concluded that she was taking a stand against all organization. To be sure, she knew that all organized work carries the temptation to pass the responsibility of demonstration to others; but in the forms that she established, this temptation is reduced to a minimum.

Those who belong to literature distribution committees, are tempted to feel that they are accomplishing much, when the number of items distributed is large. The demonstrable way is to forget the figures, and work to open the way for a greater healing consciousness to go forth. Then the results will speak for themselves.

In this letter of June 24, 1891 Mrs. Eddy gives a clear picture of how God warned her of a danger to the Cause, and of how its protection consisted in her being so awake, that she could learn things without being told. She was a mental barometer for the Cause, since she was able to detect dangers in advance.

At times it was a shock to students to have her accuse them of that which they had not voiced. On August 16, 1908 we find in Calvin Frye's diary the entry: "She called me and I. C. Tomlinson to her room this morning, and told me that I was the cause of her suffering; that I told her the phlegm in

her throat was consumption, and that she would never have thought of such a thing if I had not named it. I have no recollection of telling her so; she said we must part, for I am a channel to bring discord to her."

To Mrs. Eddy, thought was as tangible as the spoken word. Mr. Frye's responsibility was to demonstrate for her. He had been trained to know how to handle the errors that were aimed at her -- how to be a hill horse such as were used in the day of the horse cars. When Mrs. Eddy's car faltered, he could provide a support that helped her over a steep place. By 1908, however, younger students had begun to displace him in the home. The great responsibility of helping the Leader was being shared. There is a possibility that he was letting up in his faithful efforts.

Unquestionably the suggestion that Mrs. Eddy had consumption had come to him. The student is expected to diagnose error when it confronts him, but he should not permit it to remain in thought a moment longer than is necessary. He should drop it as one does a hot potato, picking it up just long enough to move it. Mr. Frye let the above suggestion remain in his thought, and Mrs. Eddy detected it as plainly as though it had been voiced.

If a man swears at me, I can rebuke him; but if he does so mentally, he can deny it, and ask for proof if I chide him. When Mrs. Eddy detected things mentally, her rebukes accomplished very little, unless the pride of students would permit them to see the nature of the rebuke as coming from God. In this letter of June 26, 1891, she states that it is God's word of warning. Thus it would be a serious matter for a student to explain such a warning on the basis that she was mistaken. She reflected the all-seeing eye and the all-knowing Mind of God. As she was able to convince students of this fact, she brought about a surer obedience.

The letter says, "I cannot make you see (what God shows me). God alone can, and even He cannot until you grow up to it . . ." This assertion implies that the work of students is to grow, until they are able to comprehend the things of God. Those students who believe that the things of God can be made comprehensible to the human mind without growth, should learn of our Leader's disappointment over the fact that so many things that God revealed to her, could not be understood by her finest students.

One can imagine the feelings of a spy who, after bringing a message of importance to his people -- risking his life at every step -- found that they could not decipher it. Mrs. Eddy combated the powers of darkness for the sake of bringing God's message to the people, only to find that few could comprehend it. Even her choicest students often misunderstood and misinterpreted -- this was her constant regret. As the letter goes on to say, "Then what can I do, only to speak His word of warning and wait for all students to grow up to understand His ways, and mine when God-directed?" Here was a plan for an organization which would apparently be productive of great good; and what does the Leader do? She apparently becomes a deterrent to the establishment of a valuable addition to the Cause -- an organization that would help spread the knowledge of Christian Science and to distribute to the whole world the written word that would save mankind.

But the students missed the salient point. Mrs. Eddy foresaw that under Mrs. Stetson's plan, the church would strive to flood the world with Christian Science literature through human processes, certain that thereby

God's Cause was being extended. Yet behind the scenes would be the dictatorship of the human mind, striving to inculcate the efficacy of mass thought, on the basis that if the distribution of ten copies of the Monitor is efficacious in interesting the public in Christian Science, ten times that would be ten times more efficient. Certainly that was not Mrs. Eddy's teaching.

It is not possible to create a demand for Christian Science as manufacturers create a demand for their product, through advertising and the distribution of samples. The answer is to be found in Mrs. Eddy's own words as given 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."

Our literature that is distributed without demonstration, only adds to mortal mind's prejudice in the long run. Healing is the great need. Then distribution follows as naturally as the flower does the planting of the seed.

In 1944 the Directors planned a campaign of having lectures given in towns and cities where no organizations had as yet been formed. Yet an editorial in the Sentinel for October 12, 1907, that surely had Mrs. Eddy's approval, plainly states that the healing of the sick and the deliverance of the sinful must precede every other form of work or organization in a community. It states that the rules governing the work of the Board of Lectureship contemplate the giving of lectures only in places wherein societies or branch churches have been organized with certainty of permanence and success, and that this can never be done until good healing work has been accomplished. It would do no good to send big guns to a sector during war, where no emplacements had as yet been built.

Healing alone lays a foundation for organization. No systematic effort to drive mortal mind into Christian Science, will ever have the sanction of divine Mind. Mortal mind needs and wants healing, and in proportion as it receives it, will it welcome its deliverer. Jesus told of the man who made a feast, and when he invited guests, one by one they made excuses. They were satisfied with matter, and so had no desire for Spirit. Finally he found his guests in the highways and byways among the blind, the halt and the lame. People satisfied with life in matter, will never be interested in the Christian Science feast of Spirit, and it is a waste of time and money to try to force them to partake of it. Only those who are in trouble, sickness and the like, are open to being healed, and so having their interest aroused.

Healing is the drawing power in Christian Science and always will be. If it were possible to take the Monitor to sick people and say, "Subscribe to this paper and the reading of it will heal you," there would be thousands of sick people taking it. This merely illustrates the necessity for imbuing our paper with the spirit of healing.

The summary of the whole matter is, that Mrs. Eddy stood ready to rebuke whatever the students did, that introduced material ways and means into the

practical demonstration and work of divine Science, as was stated in the card in the Journal previously referred to. To her it was a material method, when the effort was made to spread Christian Science wholly by the distributing of literature. She knew that one way and one way only was efficacious, and that is healing. When the healing work is prospering and growing, the distribution of literature follows, and the white wake follows the great ship that is going forward, cleaving the waves. Healing opens the way for distribution. The reverse of this proposition, namely, that healing follows distribution, was the mistake that Mrs. Stetson accepted and promulgated, and that Mrs. Eddy had to correct. It is a mistake that the organization is apt to make, and when it does, watchful students must stand ready to correct it and point out the true way, the Christian Science way, the way of Mary Baker Eddy. And what was that way? Her own words best characterize it, "I first prove to myself, not by 'words,' -- these afford no proof, -- but by demonstration of Christian Science, that its Principle is divine. All must go and do likewise." Miscellaneous Writings, 338.

Concord, New Hamp.  
To C. S. Board of Directors  
30 Norway St.

Your request for me to be present at our communion received. It will not be convenient. God is with you.

Mary Baker G. Eddy

Through her spiritual insight Mrs. Eddy was able to detect the human motive that impelled the Directors to invite her to attend the Communion, and she refused. They desired to have her present in person in order to have the service an assured success. In her refusal, she embodied a deep lesson which is there for those who have eyes to see and ears to hear.

The problem of personality is an important one in Christian Science, not as something that should frighten students but encourage them. For instance, when a dear one passes on, if you turn your thought from person to Principle, from the finite to the infinite, you will find that deep sense of grief lessening. Human affection is based on a fundamental underlying reality. Mortals fancy that they fall in love with personality, but that is a mistake. It is the little of God that the mortal manifests that they love. We can take courage from the fact that, if we can love that, how much more can we love God, since if we can love the lesser, we surely can love the greater!

Yet it is the sense of personality that stands as a deterrent to spiritual growth, since as long as one believes that he can be satisfied with the finite, he will not seek the infinite. The man who prides himself on his perfect sight or hearing, is not apt to strive to transfer his sense of such functions, -- in which what one hears and sees is part of the mortal dream, -- from matter to Spirit. It is when his functions become impaired, that he is driven to make a demonstration of divine hearing and seeing. Nothing stands in the way of demonstrating spiritual sense as much as the

gratification coming from material sense. It was this knowledge that impelled our Leader to refuse to be present at the Communion in person.

At this point I again repeat my experience when my teacher, Eugene Greene, took a group of his students to Pleasant View around June, 1896. We had never seen our Leader, and we were eager to do so. Mr. Greene, however, pleaded with us, telling us that it was not the material Mrs. Eddy we had come to see, but to sense the Spirit of God that she manifested, which was not to be seen with the material eyes. We still felt that we were being cheated when he led us down into the fields back of Mrs. Eddy's home, where apparently there was no chance of seeing her on her daily drive; but we went and stood with bowed heads, striving to be receptive to the spiritual message which she had for the students at that time, the impersonal blessing which was present for those who sought it. Some might gain a satisfaction through seeing the Leader in the flesh, but the true blessing was to be gained only as one turned aside from material gratification. This was what Mr. Greene was striving to get us to do.

As we stood, trying to follow out what Mr. Greene suggested, opening our thoughts to drink the message of God, Mrs. Eddy drove by, using a road across the fields that we did not know was even used, and we were rewarded by a glimpse of her smiling as the carriage passed. We sought first a communion with God, and our heart's desire -- to see her -- was added unto us. Thus we proved the rule, "Seek the best and you get the rest."

This rule holds good in healing. When one desires and seeks spiritual hearing with all his heart, a renewal of human hearing is sure to follow. Mrs. Eddy was teaching this same lesson to the Directors in this telegram, hoping that they would work to realize and demonstrate that God was with them. She knew that He was with them, but she wanted them to know it for themselves. Then they would receive the blessing that was waiting for them at this Communion.

A practitioner might say to a patient, "I know you are well, but you have got to know it, in order to get any satisfaction out of the fact." So it would be the knowing of God's presence, that would bring the students the blessing that they hoped to receive from our Leader's presence with them.

In this telegram she was saying, "Your invitation for me to be present indicates that you hope to make the Communion a great success, by being able to exhibit my person at the service. Then people will go away and boast that they have seen me; but to see me in the flesh is not a noble ambition. What is it but a desire to see that which I am striving to put off? Your true Communion is God with you. You might become so carried away by the fact that I was present at your service, that you neglected to realize the presence of God. You would thus make a god out of me, which would be idolatry."

She did not want to spoil this important occasion, which she might have done had she attended. She might have talked to the members to direct their thoughts to God, but she could not have prevented their thoughts being largely directed toward her. They might have felt that they had had one of the most successful Communions they had ever had, when it might have been the poorest. They might have gone away, boasting that they had seen and heard their Leader, which would have awakened jealousy on the part of those who could not attend, and caused them to spend unwholesome time in regretting the

fact that they were not there.

It was part of the necessary training of students to look away from the Leader's personality, in order to listen for and strive to imbibe the Spirit of God. Hebrews 9:28 tells us that ". . . unto them that look for him shall he appear the second time without sin unto salvation." Without sin must mean without the flesh. The spiritual idea must be perceived spiritually -- students must graduate from the satisfaction of sense testimony -- if they expect to make real progress.

Lately, cameras have been developed which can photograph a bullet in flight that the eye cannot see. Man has spiritual senses that cognize that which material senses cannot behold. It is his task to develop these senses, through which he cognizes the reality of existence, which is far more enduring and satisfying, than any personal sense can ever be.

Thus the statement, "God is with you," was a call to develop spiritual sense. This task is not a difficult one. The reason it is not done, with more zeal, is the same as the reason why, if men were digging for a great treasure, they would stop if they found a lesser treasure which satisfied them. Yet it is possible that a lesser treasure was buried over a greater one, in order to deceive those who were hunting for the latter. The deduction is, that it is not because of the bad mortal man, but the good mortal man, that the real man has remained hidden. The humanly good mortal, so nearly approximates what mortals hunger for, that the search for God's man is carried no deeper. Yet beneath this material falsity lies the real treasure, the real man, desirable, lovable and immortal, waiting to be brought to light.

The statement, "God is with you," covers the whole demonstration of Christian Science. It includes the importance of not only knowing that God is with you, but of developing spiritual sense that enables you to know it. As this is done, one reaches the point where he no longer requires the human symbol, or personality, to be present, since he has attained that for which the symbol stands. As Mrs. Eddy writes on page 34 of the textbook, "If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or God with us; and if a friend be with us, why need we memorials of that friend?" Mrs. Eddy wanted the students to demonstrate God with them to such a degree, at the approaching service, that they would not need her presence as a symbol of God's presence.

Mrs. Eddy wanted her church to have the best of everything. Hence she would have made the difficult journey to be present at this meeting, had she thought that it would have advanced the spiritual animus of her Cause in the slightest degree; but she detected back of the invitation a desire to have a communion with her instead of with God -- a communion gained the easy human way, instead of the divine way through demonstration, which eliminates materiality, all disturbance and fretting of thought, all envy, jealousy, and malice, and in the secret place of the Most High, meets God face to face. The only way to have such a communion is to rule out every desire for anything less than to meet God face to face.

Pleasant View,  
Concord, N. H.  
June 29, 1901

Judge S. J. Hanna

Beloved Student:

From my experience and intuitions which are above personality, I write the following:

Have no certificates issued to the Obstetric class. They may possibly at some time involve all their signers in a law-suit. Also have only the signatures of the teacher of the class and the President of the College on the certificates issued from the Massachusetts Metaphysical College.

I intend to have the English language taught in this College. For this purpose a chair should be established and the scholarship equal to that received at our high schools. I want this attended to after the close of the College.

This letter was dictated just before reading your letter accompanying proofs of certificates.

With love,  
M. B. Eddy

In stating that she wrote this letter from her experience and intuitions which were above personality, Mrs. Eddy indicated that divine wisdom operated through her knowledge of human affairs, spiritualized her ideas, and focused them intelligently. Yet this was a conception not as high as a divine leading that comes as a flash of light, in the application of divine wisdom to human affairs.

On June 9, 1900 she wrote Judge Hanna and Mr. Kimball, stating that the way was clear as God's appointing. Such a statement gave her directions the authority of God more completely than it did for her to write from experience and intuition. In stating that she wanted English taught in the College, she gave forth a plan which she perceived as a need, but later changed. Her thought was so flexible, that when a higher discernment of God's will came to her, she followed it without hesitation.

Every day our Leader was called upon to make important decisions, yet consciousness of divine wisdom came to her more clearly some days than others. She always did her best, but there were times when she could not be sure whether her impressions were divine intuitions or suggestions from other minds. She never rested until the final word came from God. When she gave forth something from experience which she found later differed from God's direction, she changed it at once.

Lest one member of the Board suspect another member of having conferred with her on this matter privately, and talked her into accepting what he



desired, she made a point of writing to Judge Hanna, that even if her direction was not clearly from God, yet it was from experience and intuitions above personality. She had not been influenced by anyone's opinion. She always gave forth her best and highest sense, and was not open to being influenced by others.

God's wisdom through our Leader expressed itself in ways above the human. At one time she made plans for a resort for the so-called sick, and declared through the Sentinel that a fund of over a million dollars was to be established for the benefit of the poor. Later she changed her plans in this regard. Yet she opened a door that made it possible to build such a home at a later date.

In like manner, by demanding a course in the English language in the College, even though later she changed this plan, it served the purpose of impressing upon thought that Christian Science holds a high standard, and that those who come to the College must be good English scholars.

Jesus was an excellent scholar, but he demonstrated his education. He did not receive it from any human school. For students of Christian Science who do not make a similar demonstration, schooling is necessary. Yet Science and Health unfolds the possibility of rising out of all human limitations to the point where one is taught by the great Teacher, God, who knows all things.

The danger of human training in elocution for reading in our churches is, that it tends to emphasize the importance of right pronunciation and expression at the expense of spiritual thought. When one stresses the letter, it tends to obscure the realization that unless the words of the Bible and Science and Health are filled with the spirit, they profit little.

It is difficult to find a teacher of elocution who is sufficiently balanced on the side of truth, to teach that the mode of expression must never take precedence over the spirit of God back of His words. Often, when readers seek help from human teachers, they become so carried away by what they are taught as to beauty of tone, emphasis, articulation, pause, diction and enunciation, that the spirit of God takes a secondary place.

It is an aphorism that correct reading may or may not carry inspiration, but true inspiration will evolve an adequate expression, if one's demonstration is broadened to include that possibility. The human process has no power to unlock the spirit, but the spirit of God will unfold a correct expression. Man reflecting God is master of all things, language as well as sin and disease.

Any effort to conform every reader to a certain style of reading, cannot be a right way. Each individual is entitled to his own style of reading. If he pronounces the words correctly and clearly, if he has some understanding of what he reads, and above all, if he endeavors to reflect inspiration, his reading will heal, and at the same time be acceptable to mortals.

Mrs. Eddy was sincere in her desire to have the English language taught in the College, but God changed her plan. She was governed by the highest sense of truth that she could gain and every step she took was important and necessary. At this point students needed to be awakened to the fact, that

those who become teachers of Christian Science must present an outward demonstration of correctness that conforms to their spirituality. The human vehicle must not be ignored nor overemphasized. The standard of being well dressed, for instance, is to present nothing that can be criticized.

It is possible that inspiration might be conveyed through indifferent playing of the piano; but probably the lack of correct technique would so offend listeners that they would lose the musical message.

The fact that Mrs. Eddy suggested the need of the English language being taught in her College, indicates that such a need still remains. If this letter awakened the students at that time, it should still awaken them to the need of being good English scholars. If they cannot become such through demonstration, they should not hesitate to take a course in English. Spirituality may be robbed in a measure of its intent and value, if it is put before people in a form that causes them to feel critical of the medium.

John declares that grace and truth came by Jesus Christ (John 1:17). If truth is the gift, grace may be the attractive wrappings of the gift. If mortals recognize the value of wrapping their gifts in an attractive way, in order to arouse the interest and anticipation of the receiver, metaphysicians should not neglect the wrappings of truth.

If a course in English had finally been established in the College, the danger was that students might have been tempted to regard its study equal in importance to the study of metaphysics. In selecting students to become teachers, the Board of Directors should not confine their selection to college graduates, since there will always be spiritually-minded students who are not college graduates, yet who are prepared to hear the voice of God. Mrs. Eddy's concern was for the public, and for the presentation and spread of her teachings in the wisest and largest way. Remember that the Cause of Christian Science has always been satisfied with Mary Baker Eddy without a college education, and always will be. She demonstrated her learning as did the Master. The highest standard of intellectuality is a spiritual one.

Once Mrs. Eddy wrote to Edward Kimball, "I wish more of our Readers would take lessons in reading. I want Christian Science to be presented from the platform in a scholarly manner. First the reading should be clear and distinct, then intelligent, powerful, sympathetic, scientific interpretation, loving and artistic -- but the art should be so covered up that the reading will sound natural and simple."

From the Sentinel of December 21, 1935 we learn that Mrs. Eddy wrote in regard to one of her addresses, "Do not have him read my address. He puts so much of himself in his reading that it clouds the subject. I can trust you to give me a good reader, one that feels his subject and expresses it so that his hearers can understand." In the same article from the historical files we find the following: "In 1903 she said in regard to her letter to The Mother Church: 'It is multum-in-parvo, so I take the liberty to say it is at the mercy of the reader. The style of reading needs to be conversational. I want you to select the best reader you can find to read my short Message; one whose voice is ample, articulation distinct, and whose emphasis, pause, tone is according to conversation, -- to the laws of understanding his subject and making it clear to the hearer.'"

The following historical incident is of interest in this connection. One Sunday Mrs. Eddy quietly slipped into a service in the Concord church to listen to the readers. Her comment was, "I never would have known that they were reading from the Bible or my book, because they put no healing thought back of it."

These letters in regard to reading, rebuke a narrow demonstration of Science. It is assumed in branch churches that when a student has proved his ability to heal the sick, he cannot help but do a fine job in the pulpit as reader. Yet the attainment of the ability to heal does not mean that one has demonstrated the ability to read. The demonstration of good reading is a specific one.

The necessary implication from these quoted extracts is, that the broadening of demonstration should bring the same human result that lessons in reading would bring. Students should not be specialists in the utilization of divine power. The human presentation of Science is too important to neglect: so where the demonstration is not made, one should have resort to the schools. Yet human instruction should never be permitted to take the place of demonstration, lest readers becloud the subject, because their attention becomes so fixed on the effort to read that they forget the inspirational thought. Mrs. Eddy once told Annie Knott to write and learn her lecture, but never to neglect the inspiration of the moment.

As one reads Mrs. Eddy's requirements, the sense is that no human teacher could satisfy them. Every reader should present his reading to God, holy, acceptable, which is his reasonable service. A right demonstration should accompany the outward form, which means the inspiration of the moment -- the healing thought that identifies the fact that he or she is reading from books that heal.

Oft quoted from our textbook is the statement, "Divine Love always has met and always will meet every human need." When one becomes a reader, there is a need to read in a scholarly manner, clearly, distinctly, powerfully, sympathetically, scientifically. Divine Love will meet this need; yet rather than have the public suffer because of a lack of demonstration in this direction, it were better for the candidate to take lessons in reading, than to perform in a mediocre manner at the desk.

A lack of education is only a belief of lack, and one's life conforms to one's belief, just as any sense of obstruction between one and the source of all good, or between one and one's giving to humanity, is but a belief. When one adjusts his thinking so that he knows that his own belief is the only obstruction that he can encounter, then he will remove it by knowing its nothingness. Similarly, when he perceives that his belief in a lack of education is the only lack in that direction, he will destroy that belief, and then know that all good flows to him from God at all times, and out to all humanity. Then he will never accept any suggestion of lack in any direction, either of health, money, friends, education, or any opportunity to work for humanity, but will rejoice in spiritual freedom and boundless ability.

A review of the points in the letter in question indicates that, when Mrs. Eddy wrote that her orders sprang from experience and intuitions which were above personality, she indicated that it was her experience that told

her what needed to be done, and her divine intuitions told her how to do it. Her experience had given her alertness in watching over the Cause, and her spiritual intuitions had guided her rightly in meeting its every need.

In like manner, when it came to the Obstetric Class, she was alert (through her experience) to see the possibility of students misusing their privilege of attending child-birth cases, and so involving the Cause in difficulties. Consequently, she did not feel that the Cause should stand back of students who might get it into trouble, either through disobedience or by being handled by animal magnetism. She saw that the Cause must be protected above all else. It should never be endangered by students who misrepresent or misuse its teachings.

She realized that certificates issued to students must have some authority back of them, but that it should be confined to the teacher and the President of the College, which would prove that a pupil had been taught metaphysics by an authorized teacher, who in turn was authorized by the President of the College. Such a certificate would give the pupil the right to teach and practice according to the teaching he had received.

It was evident to Mrs. Eddy that if a teacher knew his subject, in teaching Science, but was unable to teach it in correct English, he would not impress his pupils rightly. They would be apt to be so offended by mistakes in grammar, that they would lose the spiritual teaching. It is possible to have a poor frame on a valuable picture. The ugly or ornate frame does not detract from the intrinsic value of the picture, but it does cause people to forget the beauty of the picture, in commenting on the atrocious nature of the frame.

Mrs. Eddy knew that the reflection of Mind brings to a student everything that he needs to go forth equipped to do the Father's will. The reflection of Mind improves mortal belief in every direction. Humble members of a congregation, totally unprepared for reading, will become splendid readers, under the demand of the situation. One does not need to take special studies outside of Christian Science, in order to become the ideal Scientist. What would be thought of the contention that a student should take lessons outside of Science on how to love humanity, or how to cultivate the desire to give to humanity? Love for others and the desire to give to them comes from reflecting God. He is a giving God; hence to reflect Him is to reflect a giving impulse and ability.

Nevertheless, in this letter Mrs. Eddy was calling attention to the importance of students having a good knowledge of the English language. It lies within the range of possibility, that The Mother Church may some day use this letter as authority to sponsor a course in English in the College. The need to do so might appear and be met in such a way.

It was not surprising to have the Discoverer and Founder of Christian Science call attention to the importance of a good knowledge of English. Surely spirituality that carries little or no demonstration of outward correctness, would not characterize the ideal student that Mrs. Eddy approved of.

A helpful thought in regard to the possibility of young students becoming readers in branch churches, where suitable material seems limited,

may be found in the Sentinel for May 14, 1910, "In the Manual of The Mother Church, Article III, the duties of Readers are very simply and clearly defined, and no one who feels himself equal to the first duty in Christian Science, namely, 'to obey God, to have one Mind, and to love another as yourself' (Science and Health, p. 496), need hesitate to undertake official responsibility. While we are on this subject it may not be out of place to say to those modest individuals who continually shrink from responsibility, and thus leave those who are less timid, but no more competent, to fill the offices in the branch churches, that extreme modesty in this line is no more a virtue than is extreme assertiveness."

Why was the course in obstetrics abandoned at this point (See page 70 of the Twenty-fifth Manual)? In the early days when the world was prejudiced against us, it was natural for Mrs. Eddy to feel that special schools might have to be provided for our children, and accommodations of our own for bringing them into the world. The time came, however, when she realized that a continuation of such teaching was fraught with danger. If any harm should come to the mother when attended wholly by a Christian Scientist, the law and the medical fraternity would at once proceed against the latter. Furthermore she realized that the study of everything connected with childbirth might involve a materialization of thought that would not be conducive to spiritual growth.

Mrs. Eddy saw that Christian Scientists delivering children would not be functioning under the law. In order to do so, they would have to take medical courses and be examined on the same basis as doctors. She realized that average students could not learn about the material side of childbirth, and yet hold themselves so steadfastly to true metaphysics that they could not be shaken.

The great difficulty in Science is to bring the things of heaven down to earth, without letting the things of earth shake one loose from heaven. The Directors need to watch lest the constant necessity they are under for dealing with the sins of students, shake them loose from their high standard of metaphysics. One man who is pulling another out of the water, must hold tightly to some support, lest he lose his balance and join his friend in the water.

Mrs. Eddy learned that a practitioner working on an obstetrical case, would find it easier to hold his thought balanced on the spiritual side, and at the same time to protect his patient from medical law, if he had no direct contact with the case. She found that the less a practitioner had to do with the material side of any case, the better work he could do.

The diver who goes down and attaches the hooks to a submerged vessel, so that it may be raised to the surface, must watch lest his air hose become fouled in the rigging of the vessel. There are students who feel that they can work successfully for patients, and yet not endanger their spiritual thought, if they stay in the absolute all the time: but the Truth, in order to bless mortals, must be brought down to their level as far as possible. In doing this one must exercise the utmost protection.

It became plain to Mrs. Eddy that in years to come, if there was the slightest error resulting from a childbirth case, where a Christian Scientist was in complete charge, her organization would come under criticism, and

perhaps a lawsuit might follow. The laws of country and states do not admit that metaphysical training fits anyone to deal with obstetrics. Mrs. Eddy's foresightedness is revealed in the fact that today no one would be permitted to teach or to practice obstetrics in our organization who had not had an extensive medical training.

Dr. Alfred Baker, who taught the obstetrical course in the college, had been a physician of the old school; but what guarantee did Mrs. Eddy have that such a teacher would always be obtainable in order to teach this course?

Has the historian, who learns of these incidents in Christian Science history, the right to declare that Mrs. Eddy made mistakes and consequently corrected them? In the memoirs by Adam H. Dickey, he quotes Mrs. Eddy's own words as follows: "There have been times in working out a problem when I have not known just what step to take and finding it necessary to make a move of some sort, I have taken a step as nearly as I could in the right direction. Perhaps I would find out shortly that it was wrong, but this step gave me a new point of view that I would not have had, had I not taken it as I did. I would not condemn myself, therefore, for what seemed to be a mistake, but would include it as part of the working out of the problem." Did not she say in Miscellaneous Writings, p. 288, that "wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute, " and on page 6 of Science and Health that "God is not separate from the wisdom He bestows"?

Hence it cannot be asserted that Mrs. Eddy made a mistake, when she taught obstetrics, or had it taught, and that she finally corrected it! In teaching this course she was giving valuable and necessary instruction which some day, when humanity is far enough advanced, will be fulfilled. What she taught was correct, but she found that the world was not ready for it, and so she withdrew it. It is possible that even at the time she knew that thought was not ready, but she went ahead as long and as far as wisdom told her to. Then she rescinded the whole matter; but she did not rescind the idea. She only took it out of thought for the present, and it still remains to be fulfilled in God's time.

Pleasant View,  
Concord, N. H.  
July 31, 1901

Dictated.

Mr. Stephen A. Chase,

Treasurer of The First Church of Christ, Scientist, Boston, Mass.

Beloved Student:

On the 27th inst. I received from the clerk of The First Church of Christ, Scientist, in Boston, Mass., a letter which reads as follows:

"Beloved Mother: -- At the semi-annual meeting of the First Members held Nov. 7th, 1899 it was unanimously voted: 'That the expenses connected with the lawsuit now pending against our beloved Mother and Teacher, including all lawyer's fees and incidental expenses be entirely defrayed by the Church. That it is its privilege and joy to relieve our Mother of this annoyance and

burden. That the clerk be instructed to notify her at once to this effect and that the treasurer be authorized and empowered to defray such expense.'

"A copy of the above was sent to you at the time.

"The Board of Directors wish on their own account, that the above vote be carried out. Therefore they hereby ask you to kindly send to them any bills that may come to your hands on this account, and they will cheerfully attend to their being paid."

Lovingly yours for the Directors,  
Benjamin Johnson

At the time the above offer was made there had been seven libel suits entered by Josephine Woodbury, in the Superior Court in Boston, Mass., all based on practically the same complaint. If I remember rightly, I did not accept this kind offer of my Church, feeling that the party to each of these suits should meet the responsibilities themselves individually. But I find now that the termination of the suit against me, (which was decided June 1901, with a verdict in my favor by the jury, ) has also disposed of the other six suits.

In view of this fact I do not feel it would be just for me to pay the total cost of the defence which virtually covers all these suits. I will therefore withdraw my previous objections and accept the kind offer of my Church to assume and to settle the cost of defence in this suit of Woodbury vs Eddy.

Some of the bills seem enormously large, and I suggest that you use your best endeavors to have them reduced. I have paid to Mr. Morse \$2,000 and to Bartlett \$2,000.

Accept my thanks,  
With love,  
Mother  
M. B. Eddy

There were seven counts in this lawsuit, and had Mrs. Woodbury won even one of them, that would have opened the door to the winning of the other six. Mrs. Eddy's was the key suit, with the church itself included in the others. The successful defence of that one was the essential need, since in winning it, Mrs. Eddy would defend the organization against further nuisance from this source. Therefore when she did, there was an obligation on the part of the organization to pay the costs of the suit.

Error's purpose was to annoy and frighten Mrs. Eddy with this lawsuit, to disturb her thought, since in that way her demonstration in founding the church would be interfered with. The purpose of the animal magnetism using Mrs. Woodbury, was to check if possible the stately progress of Truth.

Mrs. Eddy was using inspiration to establish a Cause which involved the ultimate elimination of the human mind, and its banishment from the earth. The human mind could not be expected to ignore such a purpose. It felt the blow and fought back in self-defence; and this lawsuit was one of the forms

it took, to stop Mrs. Eddy's work, which was to bring in the Mind of God, and to put out the so-called mind of man.

In the early days of our country, the federal law gradually replaced the law of the deringer. Much resistance had to be overcome, but the replacement was finally accomplished. Today Christian Science is introducing the higher law of God into the world, and is demanding of man to make it supreme in the mental and physical realms, and to banish all lesser laws. Can it be expected that animal magnetism will not resist this purpose?

Mrs. Eddy's efforts to oust the reign of the human mind, had to be supported by her Church. Hence it shared in the opposition. She rightly concluded that if the seven suits were partly directed at the Church, the cost of defence might be divided; when the winning of the key suit against her disposed of the other six, it was only fair that the Church help to defray the cost of the suit. It became the privilege and necessity of the Church to do this, as part of the cost of establishing the Cause in spite of the resistance of the carnal mind.

Mrs. Eddy was so selfless and loving in giving her time and services to the Church, that in turn it could with good grace take care of such obligations as this one which she incurred in carrying out her efforts to establish it.

It is important for future generations to know, that Mrs. Eddy did not permit the organization to take care of bills which she felt were her own, or that belonged to her. She made no claims on the Church for anything personal. Those in her household, to whom she paid many thousands of dollars each year in salaries, worked in a way that indirectly was for the good of the entire organization. Hence the organization might have paid these workers, just as the government pays the detectives employed to guard the President's life, so that his services to the country may be safeguarded. Yet Mrs. Eddy paid these students out of her own income. She was punctilious in taking care of all matters that concerned herself, even though a large part of the expense she was put to, concerned the welfare of the Church.

Mrs. Eddy left valuable records in these letters that related to church matters. Future generations would not know the circumstances surrounding this lawsuit; neither would they appreciate, as did the Board of Directors, the intangible services which she rendered. She might even be criticized for putting the Church to the expense of forty thousand dollars. But these letters, which constituted records for the future, help to guard her from such unjust criticism.

An individual might make me a costly gift for a very apparent and good reason. At my demise, others unaware of the circumstances, and finding only the costly gift, might criticize me, as if I had taken advantage of a friend. Yet the value of my services to that friend might have been beyond price. Perhaps the part of wisdom would have been for me to have left behind letters which would explain the whole matter, since we are called upon to be as wise as serpents and as harmless as doves in our lives. We are setting forth a spiritual ideal for the world to look at, and we must watch that it be safeguarded in every way.



Many things took place in Mrs. Eddy's home that the world was not ready to understand; but today everything may be known down to the smallest detail. However, we have Mrs. Eddy's own assurance that we never need fear having anything brought to light, since when it is properly understood, there will be no criticism that can be attached to it.

These letters show how God directed our Leader in all her ways; but this one especially indicates how He protected her and her reputation, showing as it does, her sincerity and love for the Cause, and the fact that no monetary consideration influenced her. She had truly intended to pay all the expenses of the lawsuit, and it was only when she found a reason that would satisfy future generations as to the rightness of letting the Church do it, that she felt justified in accepting the kind offer that was made to her.

Finally, the question comes up about the bills for the suit, which seemed enormously large to her. It is customary for good lawyers to charge big fees. Furthermore, when their services have accomplished something of value for a wealthy client, they are apt to take advantage of this fact, and charge more than their services are worth, since they know that it is not considered a dignified thing for a man of means to protest at the size of their fee.

We must believe, therefore, that Mrs. Eddy knew that there was but one way to straighten this matter out, and that was for Mr. Chase and the Directors to realize that God was supreme in the physical realm so-called, as well as in the spiritual; that this lawsuit was His business, -- His responsibility. The Church was functioning under Mrs. Eddy's demonstration, and Mrs. Eddy's was functioning under God's guidance.

All she was doing, she was doing for God. Hence she could trust Him to protect her, and to sustain her at every point. She wanted the Board to realize that God was the Head of the Cause, and all that was being done, was to establish the kingdom of heaven on earth. Hence they must oppose every effort of the human mind to hold sway, -- of human opinions to take the place of reliance on God's guidance. As they sought to make this demonstration, the size of the bills would be taken care of.

Mrs. Eddy knew that no student was fitted to become a member of the Board of Directors, unless he was thoroughly impregnated with the realization that God is the Head of the Church; hence every decision of that committee must be based on the determination of each member to ask the question "What does God want?"

Mrs. Eddy knew that if they brought God into the picture, the size of the bills would be adjusted suitably. At the same time, from the vantage point of time, we realize the enormous value of these early victories to the future of the Cause. Hence, if the Church had had to pay ten times forty thousand dollars, it would have been worth it. Yet we know that Mrs. Eddy was regarding it from the standpoint of her time, and safeguarding the funds from any depredations by animal magnetism. She could not sit by and let greed cause the lawyers to charge more than their services were worth, and so to lose the blessing of having had a part in the establishment of God's Cause on earth. When people demand a full compensation in matter, they lose God's blessing that falls on those who are willing to serve Him, and to let Him reward them in His own time and way.

Pleasant View  
Concord, N. H.  
August 19, 1901

Directors  
Dear Students:

You kept from me the awful charges made public until it was too late for me to defend myself! And this after the cruelty of the conduct towards me in the onset of the suit, when, if I had been obeyed, the suit would have been settled at the first opening of the court, the case thrown out in Concord. Now I demand that you act as the church by-laws require, or take the just reward of stopping the advancement of Christian Science. Those awful newspaper libels of your Leader who is not guilty of a single one of all those charges, but the lies are allowed by your lawyers before the case is put out of court. Our lawyers can contradict Peabody, and they must be made to. Do not pay them till they do this.

You will bring God's curse on our cause unless you change your sinful measures of doing nothing yourself, and giving the one He has appointed to do His work no opportunity to meet such lies with Truth. I cannot trust you in anything. The sale of His word is going down. You have the word of Farlow for saying that the Editor of the Herald said Peabody is insane. The Editors that published are liable for libel. Now do nothing without letting me know what it is beforehand.

As ever,  
M. B. Eddy

If you should detect the claim of animal magnetism rising up in one who held a very responsible position of authority in our Cause, you might foresee that it was liable to cause him to do something for which he would be forever regretful. Hence you would use strenuous and even violent means to restrain him, if you could. Likewise, if you saw this same one relying on the opinions of others who were not Christian Scientists, when he should be taking counsel of God as he has been taught, you would realize that such a situation would require vigorous handling. Finally, if such a one be entrusted with problems and matters that would not settle themselves and which he could not handle, [and if he] should keep them away from the only one who was capable of working them out successfully, a sharp awakening would be necessary. At this time Mrs. Eddy found all three of these conditions in her Directors.

The Directors knew that one reason Mrs. Eddy went to Pleasant View, was to retreat from the error and confusion of Boston, and to commune with God. What was more natural than that they should strive to keep unpleasant things from her, lest she be unduly disturbed. They wanted to spare her the awful aftermath of the lawsuit. Such a motive was humanly kind, but spiritually unwise. It proved that in doing so the Directors were functioning under the human mind -- God's enemy -- and they had to be taken to task.

If the captain of a mighty ship was having luncheon in the galley, and the steering became difficult, due to the wind and the tide -- with dangerous reefs in the offing -- it might seem humanly kind if the crew forbore to trouble him, especially if formerly he had had trouble with indigestion at those times when he was anxious over his ship. Yet to risk the vessel because of the captain's feelings would be stupid, and the crew would deserve the mighty rebuke they would receive.

The Directors were being so considerate of their Leader, that they refrained from telling her that which might disturb her; yet when the matter finally came to her attention, it had grown to proportions so that she was forced to make a mighty demonstration, in order to help herself and the Cause out of the dilemma.

So loving was Mrs. Eddy's nature, that she could not help but be compassionate with students, when she saw them try to work out this matter themselves because they wanted to save her and keep her from being disturbed. Yet she knew that they were acting thus because they were yielding to animal magnetism, and allowing influences outside of themselves and not God -- to control them. So she was forced to challenge the error and rouse them to see it.

Once a dumb child was brought to our Leader, who saw at once her purity of thought. Yet she said to her, "It is fortunate that God has shut your mouth, to keep you from uttering the awful things that are in your thought." At once the child said, "You lie!" The child had never spoken before, but she was able to speak after that. Mrs. Eddy explained that she did what she did to shock the child out of her lethargy and inactivity, and she succeeded. She knew that no one can be mesmerized until he has been subdued to a state of mental inactivity and complacency. Hence he must be rescued by mental activity. In the present situation she sought to rouse the Directors by aggressive methods. She knew that it required something drastic to "wound the callous breast," -- the thought made callous by animal magnetism.

Had they been demonstrating the divine wisdom and not been touched by animal magnetism, they never would have kept her in ignorance for a whole week of that which she needed to know. They did not have enough human wisdom to know how to handle the enemies of the Cause. The moment one learns how to reflect divine wisdom, his value from a human standpoint begins to wane. Even a lawyer who has been successful humanly, can no longer be so when he becomes a Scientist. Yet he may have the appearance of sagacity and cleverness, but he lacks explosive power.

When the Directors were touched by animal magnetism, so that they were tempted to function humanly, they not only were of scant value to Mrs. Eddy, but actually deterrents to the Cause, since error could use them. Had they been using demonstration at the period covered by this letter, they would have immediately appealed to their Leader to make the greater demonstration.

If one thinks of Mrs. Eddy impersonally, as if she herself stood for demonstration, because she used it in all her ways, then when the Directors did not turn to her, they did not turn to demonstration. Perhaps they were tempted by the argument that she was getting to be an old lady, too old to stand the shock of such awful experiences. They must do everything, therefore, to shield her; and what was the result? The whole Cause felt the

blight of error, and the sale of Science and Health declined!

If Mrs. Eddy stood for demonstration, then we still have her with us, and when we turn to it, we really turn to her, not from the standpoint that she was or is God, but that she taught the way to utilize His power and then embodied these teachings in her own life. To the Cause she represented and always will represent the great demonstrator of Truth, the one who most nearly followed the Master. So to turn away from her, is to turn away from demonstration. Consider her [letter] to Mr. Tomlinson, in which she wrote, "As Sec. of the Board please write immediately for me to each member of the Board of Lectureship, that I see the wisdom of having in every lecture a proper reference to the Leader of our cause. No mention should be made of abuses, but a clear strong word said of the virtues (if she has them) which belong to the Discoverer and Founder of C.S., and are requisite to carry on our cause, and that have carried it by the help of God out of darkness into light. Did man or did God commission her? Can God mistake? Go and do likewise."

In this letter Mrs. Eddy was using a strong whip, as she had to do, once in a while, to awaken the Directors to the importance of demonstration. Turning to divine Mind rather than to the human mind, is not an arduous task. It is not an effort that makes one perspire with the labor of so doing. It is the divinely natural thing to do; but since mortal man comes under the curse of mental inactivity and drunkenness, in which state he is the pathetic tool of his worst enemy, mortal mind, it requires education and spiritual awakening, to bring him to the point where he will resist this mesmerism. Mortals employ the human mind, because they are too lazy to bring themselves to that state of activity which enables one to reflect God; yet properly analyzed, this laziness is the effect of universal mesmerism, and not a natural state of man.

The Board were lovingly obedient in their desire to follow their Leader, but at this point they were tempted to rely on their own resources, saying among themselves, "We cannot have our beloved Leader subjected to this terrible business. So we will keep it from her, and she will thereby be spared much anguish." Instead of rousing themselves to detect that that was exactly what animal magnetism wanted them to do, they yielded, and thus added to Mrs. Eddy's burden.

Every effort one makes to establish his relation to God, only blesses one, and the Directors knew this. The demand for a higher spiritualization of thought that this situation placed on Mrs. Eddy, would have taken care of the situation, and blessed her as well. She had been taking care of similar situations from the beginning of the Cause. She understood the vulnerable magnetism [that] operated to cut her off for the moment from the chance to strike while the iron was hot.

The error that deceived the Directors at this point, and from which they needed to be aroused, was a human suggestion posing as a kindly thought. It must have been a shock to them to receive a letter that accused them of bringing God's curse upon the Cause, when they felt that they were acting wisely and lovingly in behalf of the Cause, and the protection of its Leader.

Human sympathy was the error that put them to sleep. It is universally considered to be such a desirable characteristic, that the moment one begins

to function under it, he feels that he is above reproach and criticism. In her class of 1888 Mrs. Eddy is reported as having said, "We must pray to be delivered from human sympathy." She said she had prayed for that more than for anything else. Then she said, "It is not sympathy with error that heals, but the utter lack of it. You cannot sympathize with nothing, no thing. If you know it is a lie, you will not want to sympathize with it. Sympathy is self-mesmerism."

Persons who become Christian Scientists, are always more ready to change their method of attaining their goal, than they are their goal. There is a temptation to cling to their former human ideal of goodness, a human conception of what a successful accomplishment should bring to man. They cling to the ideal of old theology, and use the method of Christian Science in attaining it. It requires additional spiritual growth for them to learn, that the old goal is as much animal magnetism, as the old method of attaining the goal. Both the method and the goal are based on a human conception of good.

Because Mrs. Eddy's ideal of goodness was based on her higher understanding, she was subject to misunderstanding on the part of those who expected her to measure up to the old theological sense of goodness, which includes sympathy, smoothing over of wrongs, and displaying in the midst of error, passiveness and placidity. Had she manifested these qualities, they would have indicated either indifference to error, or ignorance of what was going on.

When the people living on the slopes of a volcano, will not believe your cry that an eruption is imminent, you may have to drive them from their homes in order to save their lives. Mrs. Eddy was not afraid to incite those in danger of action. She was past mistress in knowing how to rouse the complacent mind to a point where it would begin to function with God.

The student must seek to reflect not only divine power, but divine wisdom, as his Leader did. Then he will not be deceived through human sympathy into taking a case, for instance, where the patient is still under medical care, so that if he recovers, the doctor will get the credit and the hold materia medica has on him will be strengthened. If man's extremity is God's opportunity, man should be allowed to reach the point of extremity, before God is given the opportunity to heal him. Human sympathy should never be permitted to overrule divine wisdom.

Human sympathy caused the Directors to want their precious Leader to be at peace. They fancied that they were doing her good, by relieving her of any knowledge of Peabody's awful charges against her in his lecture of August 1st, copies of which were being widely circulated. The Directors were required to be the best working students in the Field; so the responsibility lay on Mrs. Eddy's shoulders to shock them out of the animal magnetism of human sympathy and stupid rest.

The letter in question by no means pictures her normal attitude toward her Directors. When the stir was over, you may be sure that she returned to this normal attitude. The letter should never be interpreted to indicate that they were unworthy students. The point simply was, that error had attacked them in such a way, that they required a vigorous onslaught of truth in order to be awakened from their lethargy, in which they fancied that they

were doing Mrs. Eddy a favor, when they were really doing animal magnetism a favor, -- since they kept the only one who could handle the situation, from handling it immediately, by keeping her in ignorance of what was going on for a week.

They believed perhaps that she would not find out about the situation, living as she did, at Pleasant View, until they had settled it themselves; but animal magnetism was hiding behind a kindly motive, and had to be exposed.

A mother's love for her child may cause her to overlook tendencies, which others plainly recognize as leading the child into temptation. Back of that love is animal magnetism -- a complacency producing mental inactivity and blindness, thus giving error a chance to flourish, so that the child will sink deeper into error.

Was it logical to try to hide an error from Mrs. Eddy, when by so doing it was given a chance to grow?

It will be highly interesting to future generations to observe the language their Leader used, which was necessary to break the claim of mesmerism under which the Board was functioning; and they will be able to learn an important lesson from it, namely, that with what apparently is a kindly motive, one may slide over the necessity for awakening another to a situation, when his or her safety demands such awakening.

This letter must never be classified as a criticism of the Directors by Mrs. Eddy. It was her effort to rouse them, and so free them from a form of mesmerism that is common, under which students fall into the fatuous decision to keep quiet about errors which should be handled. Under it practitioners will say to a patient who is getting worse all the time, "Everthing is all right and you are recovering," when the real need is for a vigorous effort to arouse them out of their lethargy. Sickness is no more than a suggestion to which one has yielded; but if it is not handled, it may become accumulative and continue to grow, if it is not vigorously rooted out.

The full effect of this sharp letter was to bring the Directors to their toes mentally. To return to the illustration of the master of a vessel eating his luncheon in the galley: Suppose when the steering became dangerous, that his men forebore to trouble him, it is plain that the Directors, holding such an attitude toward Mrs. Eddy, and not being capable themselves of handling the aftermath of the lawsuit, would deserve censure, since thereby the enemy might get a further foothold, in its effort to undermine the Cause. If the Directors were not alert enough to perceive how they were being handled by false sympathy in not appraising her of what she needed to know, they were not fitted to conduct any of the business coming to their attention.

Mrs. Eddy might have written, "I know you are being handled by animal magnetism, because you permitted these awful charges to be printed, without trying to refute them, or giving me the immediate opportunity to do so. These lies are fostering prejudice in the minds of the public against us. This I know, because the sale of Science and Health is falling off. Your loving desire to spare me, by keeping the charges from me, did not appear to you as animal magnetism, since I have encouraged you to go ahead on your own

initiative, and not to bother me with minor details of running our Cause; but that did not mean that I thought you were ready to relieve me of all responsibility, and take the government entirely into your hands. Would to God that you were ready for this! But if you were making a demonstration of your present administration of our great Movement, the sale of His Word would not be falling off! Will you wake up before it is too late!"

"You will bring God's curse on our cause unless you change your sinful measures of doing nothing yourself, and giving the one He has appointed to do His work, no opportunity to meet such lies with Truth." Many students would convict our Leader of a return to old theology by these words. One might say that she was trying to frighten them. Even if they were not afraid for themselves, or if they were willing to suffer and be punished for their own sins, yet if they knew that the Cause was going to suffer for their actions, that knowledge might awaken them. Often those who are willing to suffer themselves, are not willing that another should suffer because of them. So Mrs. Eddy was putting forth a strong argument to persuade the Directors to rise up and meet the error that was handling them.

How is it possible for God to curse, when nothing proceeds from Him but good? When we fail to follow the wisdom and Truth that flows into us, it becomes reversed, and acts as a curse. That is what the Board was doing, namely, reversing good, or allowing animal magnetism to put a false interpretation on good. Was it not good for them to desire in every way to protect their Leader? But they were not protecting her; she was being vilified. The newspapers were printing scurrilous articles about her which were not true, which she needed to answer immediately. The conclusion was that the Directors may have been striving to protect their Leader's personality, and at the same time they were permitting her reputation to be besmirched. Under this mistaken effort on their part, she was being subjected to a wave of animal magnetism coming from those who were reading these lies, and condemning her without a hearing. Such a circumstance was a little taste of hell itself, to one as sensitive as Mrs. Eddy was. She would feel the error and not know where it came from, because the Board had kept her in ignorance of what was going on.

God's curse is the belief in a reversal of good. It is the belief in the possibility that divine Love, in being received by man, may be misunderstood or misapplied, and so may produce ill effects instead of good ones. It is like concentrating the rays of the sun to burn a house down.

When a student was under the control of mesmerism, Mrs. Eddy could not trust him. When one permits himself to be handled and does not know that he is handled, he becomes entirely unreliable, because whatever he does is done by animal magnetism. And this baneful influence works in two ways. It causes him to fail to do what he should do, as well as to do that which he should not do. In the Morning Prayer of the Protestant Episcopal Church, we read, "We have left undone those things which we ought to have done: And we have done those things which we ought not to have done; And there is no health in us." It is not good constantly to declare such sentiments before God, since it may help to make you a sinner; but it is true that there is no health, healing or reliability in a thought that is so handled by animal magnetism, that it does what it should not, and does not do what it should. Hence, to one of understanding, this declaration is a protection, whereas it becomes the curse of God to those who use it as a prayer, since it makes a

reality of that which is only an illusion, of that which should never be regarded as real or as coming from God, or as even having a place in God's idea.

"The sale of His word is going down." Through a lack of handling animal magnetism on the part of the Directors, the sale of Science and Health was falling off. The effort to increase the sale of this book is not a question of numbers or money, but of the effort to get it into the hands of as many receptive people as possible. Mrs. Eddy perceived that the fact of the Directors being handled by animal magnetism, was having its effect all through the Cause. She was being vilified, and the entire machinery of the Movement was slowing up. Because those at the top were yielding to mesmerism, it was being felt throughout the Field. The obvious conclusion would be, that if they would free themselves from it, the sale of the textbook would increase, the attendance at the services would be larger, and everything in the Cause would flourish as a result.

When a blanket is put over a garden, every plant begins to grow yellow and sick-looking. Take it off, and under the direct influence of the rain and sunshine, everything begins to grow and to be healthy and luxuriant. The presence of, or the dissipation of the blanket of animal magnetism, will have that same effect in our Cause. Because much is given to the Board of Directors, much is required of them. Unless they are prepared to guard themselves as a sacred responsibility that they owe to the whole Cause, they need to study this letter of August 19, since in it Mrs. Eddy indicates that the accumulative effects of their permitting themselves as members of the Board of Directors, to be handled by animal magnetism, will be far reaching in the Cause. From her statements we deduce that she recognized that the most important work of any Board, is to keep themselves free from animal magnetism.

The question of animal magnetism is a very serious one. The subtlety of the serpent is seen in the fact that as a teacher of Science, you may train a student rightly and be in contact with him or her for years. They may regard your reflection of God as capable of directing and correcting them in spiritual matters; yet the moment they fall under this claim and you draw it to their attention, they will rise up in wrath to deny it. They become so blind to the action of mesmerism in themselves, that they do not recognize it, and become offended at the one who draws it to their attention. There is only one way left to help such students, and that is the mental method, by which Mind is given the opportunity to take care of the situation. If the Mind of God can be introduced into the thought of the individual, Mind will clear up the error. Then when the claim has been broken, you can talk to them, and help them to see the subtlety by which they were caught.

Future students advancing in growth will be helped by knowing that when it came to the matter of animal magnetism, Mrs. Eddy did not "pull her punches." She knew that she had to arouse her Directors in some way, even if in so doing, she chemicalized them. Even to become angry would be to be roused from a state of lethargy, which is the state animal magnetism most relies upon in order to introduce its false suggestions into the mind of the individual. The one thing Mrs. Eddy could not do, when the Directors were handled by animal magnetism, was to accuse them directly and plainly, of being handled, since they would be apt to deny it with vigor. The problem of animal magnetism is not as simple as going to an individual and telling him



that he is handled, when you know that he is. Animal magnetism guards against such a possibility, by giving its victim the conviction that he is not handled. This conviction makes him aggressive, so that he is ready to fight anyone who accuses him. What was Mrs. Eddy to do with students under such circumstances? She had to use the wisdom of God to outwit the subtlety of the serpent.

Mortal man is most vulnerable to animal magnetism in his sleep, when he is entirely off guard. The next state in degree of vulnerability is when he permits himself to be carried away with human happiness and pleasure, so that he lets go of his protective sense. Lest he be poisoned a monarch is watchful, by having every bit of food served to him tested before he touches it. But if he is invited to dine with friends, and because the food is attractive and his friends agreeable, he omits having it tested, at such a point he is in danger of being poisoned.

No one knew better than our Leader that a sense of apathy is the preliminary state which opens the way for animal magnetism. It is the point at which one lies down, instead of fighting and resisting. God has bestowed upon man the power to overcome and overthrow evil. There is no situation in which he is not the master, if he will only assume an active position as a son of God, and exercise divine power.

When Mrs. Eddy upset results gained by the human mind alone, she was meeting a situation similar to the one where the magicians, or necromancers, were simulating the demonstrations of Moses. If I were to declare that necromancers were flourishing in our Cause because Mrs. Eddy is not here to rebuke their work and cast it out, such a statement might need some explanation. If a branch church has a debt and it is paid by purely human processes, the debt to God is not paid until it is met through demonstration. Hence, a dedication that is approved of God cannot take place, until thought is dedicated to the service of demonstration, and God has been proved to be the source of all supply. Students obsessed with the determination of paying the debt materially, miss the real lesson. The only debt is a debt to divine Love, and that is paid only by the effort to reflect divine Love. Otherwise the situation becomes an instance of the necromancers simulating the true demonstration.

During the Woodbury trial the Directors rushed around smartly, and were active on the human side of the picture. Yet Mrs. Eddy strove constantly to keep them up to the standard of demonstration. When the suit was settled, they were tempted to sit back in a sense of accomplishment, and thereby permit themselves to be handled. Had they been free from this influence, they would have recognized that the victory over evil would be followed by error's revenge on its destroyer, and that Mrs. Eddy needed to consult with them to learn what was taking place, in order to handle the aftermath. But they stayed away from her, and this letter was the consequence.

Young students might be shocked at the vehemence of many of Mrs. Eddy's letters, until they learn that she was not condemning persons, but arousing thought to throw off the claim of animal magnetism. My son was shocked when he was a boy, to read a letter she wrote to Alfred Farlow dated January 8, 1906, which was never sent. He found it when he was rummaging among my papers. He was shocked at the sternness of her remarks, thinking it unbecoming, unnatural, and unchristian coming from the one he was beginning

to love, and to look to as his ideal. It was necessary for me to explain to him what her purpose was, in writing such sharp letters. When he understood that she did it wholly for a student's good, in order to save him from the adversary, then he was ashamed for doubting her. Since then the large number of letters containing her sharp rebukes, which he and I have studied together, have never caused her to drop in his estimation as the finest Christian Scientist since the Master.

The letter read as follows: "My dear Student: Your report on Libraries in N.Y. City received. Thank you deeply for having instituted this important work on reform; it is much needed. I have not the time to inform myself on this subject sufficiently to suggest other than what you are already attempting. May God prosper and speed your undertaking. Have no lawsuits about this. With love, yours, Mary Baker Eddy. I called a halt to inquire as to results before writing you. Litigation must not attend this work. N.B. In Church Manual see page 34, Art. 6. Sec. 1 on your duty as a member of my Church and show your plans to its Directors for their approval before you execute them. M.B.E. W. sends those papers that report me done as Leader all over the country. You wrong me and your correction is not read by thousands and injures our Cause in the eyes of thousands, every time you allow such lies about me to be published and if you cannot or will not stop doing this, you are unfit for the General Pub. Com. and will be removed. Eddy."

Few students know what it cost Mrs. Eddy to feel the blight of error, and out of what anguish her rebukes were born. Calvin Frye's diary of January 9, 1906 gives the picture behind scenes that led up to this letter to Farlow. "Great discord over Alfred Farlow classifying works on Christian Science in libraries. Mrs. Eddy feared it would give the enemy a chance for a libel suit at law. It led to great fear, then suffering, and was overcome only when he came to Concord and had an interview fully explaining the situation."

Her rebuke in this letter to Farlow, which shocked my son, was mild in comparison with what his error cost her. It might be argued that Mr. Farlow was striving to do his best, and that he did not realize that he was obeying the dictates of animal magnetism, rather than those of God. Then how did Mrs. Eddy know that he was? His report on his work drew her attention to him, and she began to write to him to thank him for it; but as her thought began to touch his, she felt a reaction which unerringly told her the story. She was so sensitive, that she suffered upon coming in contact with animal magnetism in another. It seems a hard thing that our beloved Leader should ever have had to suffer, in order to learn of the error that threatened her Cause, but that was part of her sacrifice for the good of us all.

A cold wave causes you to keep the water in exposed pipes running through the night, lest they freeze up. When Mrs. Eddy felt the cold hand of animal magnetism, she knew that only extra and continued activity would give the necessary protection. Once a crank sent her a dagger through the mail. Her comment was, "This means that we must love more." She saw that a more active flow of love was called for, since a cold wave of mortal mind's hatred was being directed at her and her work.

We are not sensitive enough in the atmosphere of error, or when we touch it in the thoughts of others, to apprehend the degree of Mrs. Eddy's

sensitivity. It was as if she made a connection with those her thought touched, so that she could hear what error was saying to them. This was a valuable quality for her to have had, albeit a costly one. When she tuned into a student who was handled by error, she caught the blast of sensuality and often suffered greatly from it. In that way she was able to correct it, and the moment it was corrected, her own harmony returned. In this way she bore our infirmities, as her textbook tells us the Master did of old.

Mrs. Eddy delivered the Cause into the hands of her students as an automobile dealer delivers a new car to a buyer. This obligation is to keep the organization supplied with the oil of sanctification, the gasoline of activity, and the water of purification.

The condemnation of the human mind, which is repeatedly set forth in these pages, must never cause the reader to believe that it does not need first to be purified, in order to render it harmless, and fit for disposal. The use of the human mind is condemned when it assumes the right to take the place of demonstration, which is an egregious affront which must be rebuked. The water of purification means that the members strive constantly to put off the human mind, in seeking to reflect divine Mind.

This letter of August 19, 1901 shows, that matters had reached the point where, more than ever, Mrs. Eddy saw that the entire future of Christian Science depended on demonstration. Hence when she saw the Board functioning under the human mind, off guard and at the mercy of the enemy for the time being, she was roused to write, "You will bring God's curse on our cause . . ." One who asserted that under the stress and excitement Mrs. Eddy had gone back to the old theology of her youth, should ask himself if this statement is so different from Mis. 293:22, "Truth perverted, in belief, becomes the creator of the claim of error." The point is, that she was giving the Directors a push to save their lives spiritually, just as a friend might give another a push to save him, when he was in the path of an approaching automobile; or she was turning on the water in their pipes, because she foresaw that a cold wave was setting in.

If a man was ascending a mountain and lingering, when he should be climbing higher, a smoke smudge that drove him up would be a blessing. Often Mrs. Eddy employed such a method, as the greatest proof she could give of her love. Once she was sternly rebuking Judge Hanna, Alfred Farlow and Henry Nunn, expressing her dissatisfaction in strong terms over the way they had handled the aftermath of the Woodbury trial. Judge Hanna and Mr. Farlow took her rebukes in humility, but Mr. Nunn seemed surprised. Suddenly she turned to the latter and said in a gentle voice, "My dear, this is pretty strong meat for you, but you can stand it." Then she resumed her denunciation of the lack of wisdom in what they had been doing. Here is positive proof that Mrs. Eddy's rebukes did not emanate from a thought that was irritated or angry, but that she was putting on an act, as it were, in order to accomplish something, in order to arouse students to a greater faith in God. Had she been angry, she could not have suddenly spoken in a gentle voice to Mr. Nunn.

The curse of God operates on those who, having brought themselves under divine law, permit animal magnetism to cause them to be disobedient to it. The fear of the Lord, which the Bible says is the beginning of wisdom, may be a fear to disobey or to pervert Truth, lest God's power operate as a curse, by creating, in belief, a claim of error. In Acts 17:30 we read, "And the

times of this ignorance God winked at; but now commandeth all men everywhere to repent." It was as scientific for Mrs. Eddy to reveal to the Directors what would happen if they failed God, as it was for the Bible to foretell what would happen to the children of Israel if they were disobedient. When a student has graduated from the "winking" period to the point where he is under the commands of God, there is a curse attached to every failure to be obedient.

As long as mortals are in ignorance of God, this curse of God is undetected; but the moment one elects to function under divine Mind, then that Mind becomes his Mentor, Guide and Judge. It carries a curse for disobedience. A man might disobey the law in his home and not be punished; but if he invited a judge to visit him, he would be apprehended at once, if he should break the law.

The Woodbury lawsuit was finished in June; but there was an aftermath which prevented the students from going to sleep in a self-satisfied sense that all was well, because of the decision in Mrs. Eddy's favor. Mrs. Eddy once said that it was not enough to handle envy and jealousy. She said that we must handle revenge. Unquestionably it was the Directors' blindness to this latter form of error, that brought forth this letter of mighty rebuke.

When a child is learning obedience, disobedience of itself is harmless. If it picks up a dead wire on the street when you tell it not to, there is no danger. Yet you punish the child for this act of disobedience, because you know that later, it might pick up a wire that was charged, and this time to do so might mean death. Knowing the future results of disobedience, you require it to learn obedience. At this time the Directors were supposed to be beyond the baby stage of Christian Science. They were building for the ages, and error had to be rebuked and cast out at any cost. And when they remembered that their Leader rebuked error, and not the person, they loved her all the more for her faithfulness. As she wrote on page 219 of Science and Health, 16th edition, when she condemned clairvoyance, "Here I do not censure the person, but the mistake."

Pleasant View,  
Concord, N. H.  
August 23, 1901

C. S. Board Directors  
Dear Board:

I have so much to attend to now in consequence of your not coming to see me in the awful hour of sacrifice that I cannot see you now.

Pass this by-law at once.

As ever,  
Your leader,  
M. B. Eddy

Cannot Hanna help you now? You did as he said before. God is your help if you do your duty.

M. B. E.

In writing letters of rebuke, Mrs. Eddy knew that it was possible for the Directors to turn aside her "scoldings", and to retain their aplomb, by concluding that she was under the stress and strain of circumstances, and that this was her way of exploding; that it was harmless thunder that she really did not mean, and that when she was over it, she would be her sweet self again. But they could not explain away a cut in their salaries, which was the import of the new By-law enclosed with this letter. They could not retain their self-complacence when they realized that they must reduce their living expenses because of this drastic move.

This reduction in salary was probably made to show how serious the situation was. God guided our Leader to use every possible means to arouse the Board. She had tried it with words, and now she tried it with deeds, so that they would realize, that unless they labored more diligently to keep spiritually up to the mark of mental alertness and activity, it would cost them a sacrifice that they would not care to make. When she annulled this By-law within ten days, it shows that it was all part of her plan to awaken them, and not a change she intended to let stand. She merely wanted the Directors to learn, that it was not a question of whether they wanted to rouse themselves; it was a solemn duty that they must do. Where her ordinary methods failed, she had to use the "big stick" of threatening a loss in salary. This became a legitimate thing to do, since wisdom was in control.

This letter shows that Mrs. Eddy left no stone unturned at this time. In the letter of August 19, she laid bare their error in strong terms, indicating her great displeasure. Now she shuts them off from seeing her, as if to indicate that she had nothing to say to such naughty children, and then hits them in the financial nerve. Evidently the error was of such a serious nature, that stern measures were necessary. Yet what she said and did sprang from love. It was all done for the purpose of helping the Board, and safeguarding the Cause. She harbored no sense of anger. Her history shows that she handled individuals and committees, in the same way. She was such a past mistress at the art of meeting animal magnetism, that it did not have a chance to remain, once she started after it. She resembled an energetic and alert housewife who discovers moths. At once she beats the clothes, hangs them in the sun and air, and sprays them with some anti-moth preparation for further protection. When she has finished, the moths are also finished.

"God is your help if you do your duty." This statement carries the impression of making a bargain with God, and so it is. And it is a desirable proposition in Science. Mrs. Eddy once said that Truth does not work unless you work. There is no place in Science for the hypothesis that because God reigns, we have nothing to do. The wires outside of a home may be charged with electricity, but that does the householder no good, unless his house is connected to this power. Man has to use the gifts that God has bestowed upon him, in order for him to become the recipient of the blessings of good.

In 1948, the Red Cross adopted a slogan which was displayed in many places, "Man can bind up; but it is God that heals." While its implication is medical, this statement is a remarkable definition, that clearly divides between what man can do, and what God does. Mrs. Eddy knew that God was taking care of the Cause, but she wanted the Directors to awaken to the importance of the binding up process, which was what they were not doing at this time, nor seeing the need to do.

As Christian Scientists we cannot neglect God, or our duty to Him, and then expect to receive His help. We cannot live up to our own selfish ideas without any thought of self-control or discipline, or without any thought of making any self-sacrifices, and be worthy to receive God's protection and beneficence. We are not fulfilling our agreement with God, if we assert our right or intention to live as we please even in part. We must make it our whole duty to let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven. We have a duty and an obligation to humanity, and in fulfilling that obligation, to be an example, by helping them. Then in return God will help us. Certainly it is a small sacrifice to strive to fulfill our duty, when in return we receive a full measure of God's daily protection and help.

When Naaman was told to wash in the river Jordan seven times to be healed, it illustrated the fact that God would heal him, if he would perform his part obediently.

"Cannot Hanna help you now?" Here Mrs. Eddy was asking them if one who was not a party to the animal magnetism that was touching them -- one not under the same degree of pressure -- could not help them, and a suggestion of this kind from our Leader was practically a command. She wanted them to call on one who was outside the direct range of the error, to help them, and at the same time she established a precedent for all Directors, when it was necessary, to call for help from students whose understanding entitled them to join with them, when an onslaught of spiritual truth was needed to overthrow some belief in error that threatened the Cause. If the Board must do their duty in order to merit God's help, then when animal magnetism blinds them to that duty, they must have that duty pointed out to them by one who at the time is untouched by the cloud of that particular phase of error.

Students who have learned the methods of Science, may feel that they can apply it whenever they sincerely desire to, with success. Yet one learning to sing must do his duty, which in part consists in giving up all modes of gratification such as smoking, drinking, and keeping late hours, that weigh against his success. When students find that they cannot seem to apply what they know, the reason may be that they have temporarily forfeited God's help, because they have not done their duty. Sometimes the effects of not doing one's duty are not immediate, but the loss of God finally appears in some form. And in the instance under discussion, this loss went so far as to show itself in a falling off in the sale of Science and Health. Was this not a result sufficiently ominous to call for drastic measures on Mrs. Eddy's part?

An undated letter which appeared in public print in 1928, may have been written by her at this same period. The last paragraph reads, "If the Publication Committees neglect their duties, so plainly stated in the By-laws of The Mother Church, they alone must be responsible for it or our Cause at the very hour of its triumph will go down. I say this prophetically. The Manual of our Church requires the Publication Committees to defend Christian Science, and its Leader. I have laid myself on the altar for you and all, almost forty years! I can no longer bear this strain. The officers who are salaried and responsible to God for performing their offices must do it. I can no longer do it for them."

The activities of the organization are like a thermometer, indicating the degree to which those responsible for our Cause are meeting opposition,

are active in breaking up prejudice, thus opening the way for the acceptance of truth in the world. In our western states in the winter, trains are equipped with powerful snow ploughs, which clear a way through the drifts. Without them a train would become stalled. When the mental work, which it is the duty of the Publication Committees and all members to do, falls off, the progress of the entire Movement slows up. Mrs. Eddy was the prime mover in such work, and she sought by every means to exhort her followers to do likewise, since she knew that error not only tried to slow up the visible progress of the Cause, but to stop the mental work and spiritualization of thought, on which the visible progress depends. It was to be expected that those in charge of the organization would be alert to error's efforts to impede the visible progress, but Mrs. Eddy's greatest concern was for the error that would attempt to interfere with the mental support of the Cause, and the spiritual progress of its members. She indicated that unless this kind of support was constantly given our Cause by the Committees on Publication and all members, it would go down. To her the word "duty" covered both thought and action, but it is evident that of the two, thought was the more important, just as the horse is more important than the cart. Yet both must function together, and in their proper relationship.

Pleasant View,  
Concord, N.H.  
August 23, 1901

Dear Student:

The Bible Lesson Com. is not included in the last by-law. This Com. belongs to the Publishing Society.

With love,  
M. B. Eddy

It was Mrs. Eddy's intention to have the Bible Lesson Committee directly under the supervision of the Trustees of the Publishing Society. Theirs was the task of selecting its members, so that they would be held responsible if the work was not well done. Yet the Manual names the Directors as the court of last resort in all church matters.

Mrs. Eddy did not create the machinery of her organization so that malfeasance in office could not properly be dealt with. A witty saying about Boston has been, that the Lowells speak only to the Cabots, and the Cabots speak only to God. The Trustees are responsible to the Directors, and the Directors are responsible to God. Christian Science teaches, that we should have faith to believe that we can entrust all matters to God. God is the Head of our Cause, as well as of the world. He is wisdom and governs all by wisdom; but it is our part to demonstrate this great fact, and prove it to be true.

Mrs. Eddy expected the Board of Trustees to be capable of selecting the Bible Lesson Committee through demonstration. Only if they put in members who were not adequate for the work, would it be necessary for the Directors

to intervene. In any line of human organization, it is a good working plan to have one committee supervised by another committee that has the final say, and yet that is somewhat apart from the details of the work, so that its members may have a larger perspective.

In a bank, the auditor who checks figures has no contact with the public. This leaves him free to concentrate wholly on catching mistakes. The Directors must necessarily check on the work of the Trustees. In order to do so, they must not make the mistake of doing too much detail work themselves. It should be their privilege to delegate details to subordinates. They should not be found trying to do the Trustees' work for them.

Did Mrs. Eddy cut the salaries of the workers, in her letter of August 23 (first one), as an economy measure, or as a punishment? Had she done it for the purpose of helping to defray the expense of the recent lawsuit, there was no reason why all salaried workers should not have done their part. Yet in this letter she excluded the Bible Lesson Committee, and in the letter of September 4 she excluded the musicians and janitors.

Divine wisdom impelled Mrs. Eddy to show that she not only reflected the guidance to build up the church, but the power to enforce penalties. Only in that way could she win the respect and obedience of her followers, since mortal mind respects only laws that carry penalty.

Pleasant View,  
Concord, N. H.  
Sept. 4, 1901

Dictated  
Clerk of The Mother Church, Boston, Mass.

Beloved Student:

Call a meeting of the Board of Directors to-day at the earliest moment and vote to annul the last Church By-law relative to the salaries of Church officers for one year. Telephone at once to-day to all who have been informed of this By-law to meet and have it adjusted to-day. The By-law was not intended to include musicians or janitors.

Have the Board of Directors do as they think best on the purchase of real estate. If I have written in favor of the Church getting in debt, it was because I did not understand the situation. Do not consult me again on purchasing Church property. I decline to give any further attention to it. You know the Church By-laws. Act in accordance with them.

Stop at once the stir in Boston.

With love,  
Mother  
M. B. G. Eddy



A child playing with a flashlight battery would be in no danger; but if he began to tamper with the house current, it would have to be warned of the danger, if what it did was not in accordance with the laws of electricity. Mrs. Eddy might not have been so disturbed over the acts of the Directors at this time, had she not known that they were dealing with what might be called "high potential". She had seen the awful results coming from a misuse of God's power, by those who had reached the point where they had some knowledge of God's demands upon them; and she sought to spare the Directors all she could. Her warnings sprang from her love for them.

Her experience with her second student, Richard Kennedy, was what had opened her eyes to the awful effect of truth perverted or misused. She once told her student, Mrs. Emily Hulin, that he was born a Roman Catholic, and that when she finally remonstrated with him, for his perversion of the methods of Christian Science, he turned on her and said that he would kill her, but that he would see her in the poorhouse first.

In the third edition of Science and Health is a whole chapter devoted to Kennedy, that has seemed like an extravagant picture of evil to many readers. In it she speaks of him as follows: "Never but one of our students was a voluntary malpractitioner. He has worked with as malignant a purpose to injure the students as to wound their teacher and hinder the Cause."

Charcoal is considered a purifier; yet when mixed with certain ingredients, it becomes highly explosive. Truth is a purifier; but through Kennedy, Mrs. Eddy discovered that when it is introduced into a consciousness in which the remnants of Roman Catholicism have never been cast out, it finally produces a mental mixture that is highly explosive and dangerous. Unquestionably it was her experience with Kennedy, that caused her to write a By-law forbidding teachers to teach her Science to Catholics without the consent of the authority of their church.

Catholicism involves aspirations that would deify the human mind. When the methods of Science perverted, are added to this ambition, a dangerous mixture results. Through Mrs. Eddy's instruction, Kennedy learned the operation of suggestion, and then sought to turn this knowledge to his own human advantage, giving him a sense of power that caused him to believe that he could function as a little god. Mrs. Eddy was truly God's anointed and appointed; yet he threatened to kill her, and before doing so, send her to the poorhouse. In Bible language, he made himself equal with God. In the language of Science and Health, he tried to wield the sceptre of a monarch; but Mrs. Eddy proved that he was powerless to reach her. What she deplored, was the fact that he was able to execute his wicked schemes on many of her helpless students, who were unable to defend themselves. In fact they were for the most part ignorant that there was, as Mrs. Eddy called him, a "Nero" in their midst, working ill.

Kennedy hoped to kill Mrs. Eddy, for then he would prove how effective this knowledge of evil that he had learned from her was, when mixed with his Roman Catholic aspirations. When she perceived what a dangerous malpractitioner he had become, was it any wonder that she was hastened to warn all students against any recurrence of such a serious mistake, as to put "a sharp knife into the hands of a blind man or a raging maniac?" Science and Health, page 459.

In order to analyze this By-law cutting down salaries, and its repeal, let us conjecture what Mrs. Eddy would have done, had a hurricane devastated her grounds at Pleasant View. She would have rebuked the students for not holding it in check, which their demonstration of divine Mind could easily have done. Science would not be the truth, if Mind was not master of a little puff of wind. To human sense it might seem gigantic; but to God it would be a mere whiff of nothingness.

Mrs. Eddy had a right to expect, that if the work had been properly done by her officials, the lawsuit would never have come to a head. She set forth in her teachings a new phase of sin, namely, the sin of omission, which God called upon her to punish. It was the students' failure to fulfill their obligation to God, to the Cause and its Leader, as well as to themselves, that resulted in the lawsuit, and Mrs. Eddy was called upon to punish them, by cutting down their salaries. Instead of asking the Field to make extra contributions to cover the extra expense, she required those whom she considered responsible for the condition, to contribute toward the large amount necessary to cover the cost of the suit. In two letters she exempted the musicians and janitors. Through this act the Directors learned that God gave Mrs. Eddy the right, not only to make the laws, but to expect punishment for a deviation from them, as well. In this way she represented God to them, since under God's law there is always a penalty for disobedience. One cannot tamper with a powerful circuit, without harmful results of some sort.

From this letter we learn that the penalty of a cut in salaries, instead of making the Directors and other officials feel more humble, and increasing their desire to do better in the future, and their determination to safeguard the Cause and its Leader with more uncton and effort, caused them to chemicalize. Obviously they concluded that it was unfair on her part to cut down their salaries for something for which they were not individually responsible. This attitude on their part caused a stir, and also a wave of adverse thought returning to Mrs. Eddy that gave her much to meet.

When a person is engaged in God's business, with the constant necessity to hear His voice, -- which is the most important business on earth, -- he must be willing to do anything that is legitimate, and to make any concessions within the bounds of right, in order to preserve the spiritual atmosphere around him free from confusion. It was highly important that nothing be permitted to affect Mrs. Eddy's ability to turn to God constantly, for the wisdom that was needed continually for the correct government and establishment of her Cause.

Mrs. Eddy disciplined the officials at this time only to discover that they completely misunderstood. Not only had they not done what they should, but they did not comprehend their lack when they were punished; so of necessity she had to restore things as they were, and let the hogs once more have their regular allotment of food. If this sounds like an unhappy simile, let the reader recollect her own words in regard to salaries, "When the hogs are all fed, can mother have her one hour?"

When hogs have eaten their fill, they stop their activities and go to sleep. When the human desires of her officials were satisfied, -- the swinish element in human nature, as she writes in the textbook, -- she could once more work metaphysically and lift her thought to God, without having a

mass of adverse thought coming at her from Boston to clean up first. So she was really compelled to rescind the new By-law.

"Stop at once the stir in Boston." When a matter touches on the subject of finances, it produces the greatest stir. To the majority of civilized mortals, money is the most important thing. It spells freedom from want, and the opportunity to gratify their desires. Hence, even among Christian Scientists, whatever touches the money problem, threatening a lessening of supply, chemicalizes thought. It is safe to say that the officials would have done anything, rather than to have their salaries cut down. All of us hate the thought that we might have to deny ourselves in any direction, that to which we are accustomed.

Mrs. Eddy's move was what produced the stir, and because it was considered that she was personally responsible for it, the reaction was directed at her. Students at times did not hesitate to malpractice on their Leader. Most of them did not recognize that they were malpracticing, and knew nothing about the effect on her. More than her followers, she was dependent upon the atmosphere of God in which to work. If one was listening for important instructions at his radio, and static or other stations were interfering, these would have to be quieted or tuned out, before the message could be received. Sometimes people talking in a room make it impossible for one to hear on the telephone. So the one listening has to silence interference as far as possible. Mrs. Eddy had to hear God's directions; nothing was more important than that. Hence she had to silence all. If children were in the room begging for ice cream during a telephone conversation, the wise thing might be to give them ice cream. Then they would be quiet.

Because to her the most important thing was to hear God's voice, she watched that she might have the freest opportunity to hear it.

In this letter she made it plain that the musicians and janitors were not included in this punishment. Why did she mention these workers in the letter that rescinded the By-law and again in the next letter, unless it was to show that the mental work of protecting the Cause was not specifically part of their work; therefore they were not the ones who needed to be punished? They were not directly responsible for the carrying on of the mental work, which was so necessary to protect their Leader, and to balance and support all that was being done outwardly to build up the Cause.

If the Cause ever becomes top heavy, it will be from lack of ballast. When a shipbuilder increases the superstructure of his vessel, at the same time he must counterbalance it with ballast in the hull, lest the ship capsize in the open sea. The Directors more than any other students, were the ones Mrs. Eddy expected to provide this mental ballast, — the daily spiritual work that is done to protect and to extend God's Cause on the earth. Once Mrs. Eddy wrote to one of her students in Boston, "More mental work for the Field must be done." She saw that the organization was becoming top heavy, and she was sending out a call for more ballast. It was not her way to wait until a catastrophe happened, before doing the work to protect God's Cause. She foresaw and forestalled error, and expected her followers to act with the same wisdom and foresight.

The story goes that once a man put sawdust into the grain he fed his horse. As time went on he increased the amount of sawdust, and decreased the grain, until the horse sickened and died. His supposition that the horse would finally become accustomed to the sawdust and need no grain, was proved to be false. In like manner, if the outward activities of our organization gradually replace the mental work done to support those activities, our Cause will become dead spiritually.

Mrs. Eddy ends this letter by giving the Directors another chance to apply their understanding of Science to the problems of the Church, as if, with their training and knowledge, that was the least they could do. They had permitted animal magnetism to handle them in one matter, but at once she offers them further opportunities to prove what she had taught them.

No student who loved the Cause could read this letter, without determining in his heart, to work with more consecration to protect it from all evil, to envelop it with the spirit of God, and hold it in the secret place of the Most High. It is the responsibility of members to protect the Cause from the claim of animal magnetism, by denying the belief that anyone anywhere who has any part of it in charge, can be influenced erroneously, or that anything but the Mind of God can function through these children of God. And there is no reason why this demonstrating thought should be confined to Christian Scientists, since all mankind are in reality children of God. How are they going to be freed from the mesmerism that keeps them from the recognition that they are now living in the kingdom of heaven with God, unless the strong help the weak? Hence work for our Cause may be the centre, but it should not be the circumference of our spiritual effort.

Pleasant View,  
Concord, N. H.  
Sept. 5, 1901

Beloved Student:

Your map and letter explain what is to be purchased. I do not believe in getting in debt, especially on church property. Why I asked to have the Church By-law repealed was that compulsory giving is not my idea of church charity. Let the church consider all that I have done for it, and give without being asked. Cancel their account with God is my advice to the church officers — not including its musicians and janitors. I consider it a silly expenditure to build a church that cost what ours does to run it. I said "let the defence in that lawsuit pay the cost" but what I said was overruled and this lawsuit that could have been settled the first year was prolonged and the cost three times as much as it might have been, because I was again unheeded. I think now you better look after m.a.m. before acting.

With love,  
M. B. Eddy

Those who give material service in our organization, like the musicians and janitors, must be paid according to the world's standards; but when it

comes to the officers, if they do as Mrs. Eddy recommends in this letter, "Cancel their account with God," they will find that they owe God more than He owes them. Think of what Christian Scientists save in doctors' bills alone! What they contribute to the church is but a small portion of what they have been enabled to save. Hence their giving to it should be spontaneously generous.

Students need to strive to lay up treasure in heaven. They receive so much from God, that they need to work hard to build up a balance on His side -- to do much unselfish, loving work for the Cause and humanity. "Church charity" in Mrs. Eddy's eyes was a giving of thought, time and money that was impelled by spontaneous gratitude. Yet her cutting down of salaries to defray the cost of the recent suit and to awaken the students, had only served to disgruntle mortal mind. So she relieved her officials of such compulsory giving, pointing out the better way.

A demonstration of a church edifice means, that if it is built on the faith that brings growth that it will soon require a larger edifice than the present requirements. That is why a membership of two or three hundred persons will erect a building that holds a thousand people. The Mother Church seemed large enough to most of the students in 1895, although Mrs. Eddy wrote to a student that she desired to have it larger, but circumstances hindered. But she had expressed approval and joy over the completion of the demonstration. Then why does she write a letter of criticism of the running expenses at this point?

If God should criticize the cost of building The Mother Church, you might wonder if He were unjustly judging His people in a moment of anger when it was done under His guidance. Yet it was God's word that Mrs. Eddy was voicing in this letter. What then was the import of His message?

If you should chide a mother and father, telling them that they had no business to bring children into the world, it would be because you saw that they were not ready to sacrifice for them as they should. The Directors were being told that they had no business to have this child, The Mother Church, if they were not ready to care for it, sacrifice for it, support it. They were proud of the church; yet at this point Mrs. Eddy had to send them a letter calculated to bring them to the proper defence of that of which they were so justly proud.

When the branch church in Providence, Rhode Island, reached the point where it was out of debt, and funds were pouring in sufficient amount, the membership promptly went to sleep mentally. At once the church fund found itself in debt again. Then urgent appeals had to be made, and the membership had to be spoken to sharply, until everyone saw that this child of theirs had to be supported; and when the demands became greater, the sacrifices had to be greater.

When Mrs. Eddy criticized the size of The Mother Church in relation to the cost to run it, she was following the Biblical admonition in Luke 14, namely, not to begin a tower that one cannot finish, and not to go to war with ten thousand, against twenty thousand. Her way was not to call on students to go forth on faith alone, but to use their faith to demonstrate the intelligence, and supply. Furthermore she did not want students going off on tangents, running wild with freedom, and striving to function beyond

their possibilities. She might have said, "Keep within your demonstrating ability. It is silly to strive to extend yourself beyond it, and the effect on the public is not good."

When a branch church is going to give a lecture, if the members follow this advice, they will not hire a hall the capacity of which is far greater than the number of persons that would normally attend. They will use their intelligence in selecting the hall.

A man should not buy a home the upkeep of which is way beyond his income. He might do so, and then a wealthy relative might step in, and pay his indebtedness. This is really what Mrs. Eddy did with the problem of The First Mother Church. It was her demonstration that made up the lack. The man might call it his demonstration when his relatives stepped in and helped him out, but it was not the kind of a demonstration Mrs. Eddy advocated. To her a right demonstration was to live within one's income reasonably, as well as to build a church that the members could support. The fact that she had to make up the lack with The Mother Church, shows that she did not consider it to have been the demonstration of the members. A right demonstration means to cut one's cloth to suit the size of the garment. Such a lack did not appear when the Extension was built.

If this letter of September 5 is read in connection with the previous one, it almost sounds as though Mrs. Eddy were rambling on, repeating herself as an aged person is apt to do. Yet if you gave a boy on the street a vigorous push in order to save him from being run over, afterwards in explaining to him what you did, you might have to repeat your explanation several times, before you convinced him that you did not hate him, but that you had pushed him to save his life. You were not irritated or upset. You did not do it to punish him. You merely did what was necessary to put him quickly beyond the reach of danger.

Mrs. Eddy could sense whether she had convinced the Directors of her reasons for doing what she did; and until she had convinced them, she had to keep at them. The moment she felt that the stir was over in their thought, she would drop the matter forever. She could not let it drop, however, until the misunderstanding and consequent irritation had been healed. Thus what appeared to be ranting on her part, was her knowledge that the situation had not been healed, and of the need to keep at it until it was.

Only posterity will be able to testify to the full value of these precious letters. For instance, this one says, "Compulsory giving is not my idea of church charity." Such a statement as this would convict all branch churches of not following out Mrs. Eddy's idea of giving, when they demand funds. When I first came into Christian Science, before the error had started that would, if possible, shut off the desire to give, and the love of giving, the thing members loved to do most, was to give. When the demonstration is made in a church to silence this error, nothing need ever be said about giving, since members return to their voluntary joyous sense of giving.

Solicitation for funds is a remedy. Like all material remedies, it may change effect, but the cause remains unhealed. What kind of a demonstration is there, where the membership has to be continually prodded to support the church? After such compulsory giving, the members lapse back into the old

apathy, and the whole performance has to be repeated again and again, because there has been no healing of the error in thought.

When a man is brought out of darkness, fear and suffering, into the light of confidence and health, his appreciation for this miracle is boundless. When one learns that he has constant access to God, and so can meet successfully all problems and conditions that confront him, the amount of his gratitude and giving is measured only by his own ability to give. Such an individual does not need to be reminded to give, as long as he remains free from the animal magnetism that would shut off giving.

The first practical point in regard to Christian Science that impressed me, when I first became interested, was the notice in the Journal in 1894 that enough funds had been sent in for the present need, and no more were needed. I felt that there was a sect that had gone a long way ahead of any theological faith I knew anything about. It appeared as though the old devil of compulsory giving, that started way back in the days of the early Christians under Constantine, had been routed out, the error that substituted solicitation for demonstration, as the way to support Christ's church.

It is evident that Mrs. Eddy watched lest this same devil creep into her organization, that would rob man of his joy in returning to God via His Church, some measure of his gratitude for all the blessings he has received -- a joy that every Christian Scientist must feel perpetually. She was constantly at war, lest this error overtake her Church.

"Let the church consider well what I have done for it." In these words she showed that an appreciation for what she had done -- her immense and selfless labors -- was the first and important step, preceding the extension of one's appreciation to God. She gives us the authority for declaring, that appreciation for what she so freely gave for us -- her time, her money, with no thought of herself -- should be the primary motivations of our giving. She demanded no vacation, no rest. She gave every moment of every day to the work. Usually when a person is advanced in years, they feel the need of peace and quiet. They yearn for rest. They want to lay aside their responsibilities, and have others assume them. Nothing of this sort came to Mrs. Eddy. Everyone turned to her for advice; they referred everything to her for her demonstration. Yet she bore the burden without complaint.

Loyal loving followers of our Leader naturally feel that the financial way of showing appreciation, is one by which they are able at least partially, to pay their debt to her. It must be borne in mind that it is always the claim of animal magnetism that would prevent this spontaneous giving, this instinctive desire to give. Hence solicitation has no place in Christian Science, and would never appear, if students kept alert to their Leader's example, in which she set forth the metaphysical and scientific way as being the correct way to do all things. God's way is always the right way. To leave God's way for mortal mind's way, is to take the way in which there is no healing and no permanence.

It was with great difficulty that Mrs. Eddy educated students to use demonstration in her home even in small ways. Students turn to divine Mind in emergencies, but it is another thing for them to make it their everyday Mind, which is what we all have to do. We must learn to use it all through the day in every way. When this time comes, no animal magnetism will be

found making headway in our churches, suggesting that solicitation is the right way to raise funds.

"I think now you better look after m.a.m. before acting." Here is the crux of the whole letter. Together with the previous one, it offers an object lesson in the difficulty Mrs. Eddy found in impressing upon the minds of her followers the muddle one gets into, when he fails to handle animal magnetism. She was determined to instruct them, that the lawsuit could have been avoided, if they had handled m.a.m. in the first instance.

She enforced all the discipline she could, to awaken them to the error of not being consistent to the teachings they had embraced, namely, that God's way is the way of success, and it should be the only way employed by man. She knew that animal magnetism alone would tempt them to forget or to neglect the right way. Once in a private letter she called it a "strange infatuation to forget and not watch."

Spiritual growth involves the determination and effort to use God more and more. One begins by using Him where to do so is absolutely necessary, since there is no other way to turn. Then in order to advance spritually, he must encroach on those other phases of human activity where the human mind seems perfectly efficient and adequate to human sense, until finally he finds himself using divine Mind in all his ways.

When a farmer has to lug all the water he uses from a distant spring, he uses it sparingly. When pipes and pumps are installed, he uses it freely. The same thing should happen in our spiritual progress. We should go from the labor of obtaining the divine Mind at times -- since such an attainment is labor for the human thinker -- to the unlabored reflection of Mind as a constant actuality. Because it is a laborious task for a mortal to work his way out of human conclusions and sense testimony, and attain divine reflection, he does it only when it becomes a necessity. It is only when he perceives the underlying inadequacy of the human mind, that he becomes willing to learn the method by which he may synchronize with God easily and constantly. Then he determines to encroach on his use of the human mind, until he finds himself recognizing but one Mind, and its use fills his thought and life; then for him the human problem is solved.

The letters Mrs. Eddy wrote to the Directors as the aftermath of the Woodbury trial, were to convince them how much she and they might have been spared, had they only been awake to handle m.a.m., and then she warns them to handle it in the future, lest a worse thing come upon them. If a Christian Scientist has an automobile accident, that puts him to great inconvenience and expense, you may say to him, "If you had been maintaining the Mind of God actively in your thought, and meeting m.a.m., it would not have happened. So I warn you to be more careful, and never to drive your car without doing this work beforehand. In Science the forgetful way is the costly way, since to keep God always with you in thought will spare you these unhappy experiences. You should no more leave God at home, when you go out, than you would your brake."

In Science it is as important for the well as for the sick to declare, "I need Thee every hour." We all need to keep in tune with Him. When the human mind is tempted to go off on a tangent of its own, it must be reminded forcefully of how costly it is to leave God behind. No one needs to remind a



blind man to take a friend along with him when he goes anywhere, to show him the way. As mortals, we are blind, and it is foolish for us to go anywhere or to attempt to do anything without God's help, without the conscious effort to realize that He is present to protect and to guide.

Had the Directors admitted to themselves that they had made a mistake, and yet failed to understand the reason why they made it, such an attitude would have been dangerous. Mrs. Eddy must impress upon them the reason they made it. She must keep at them until they awakened to see that what happened was not an accident, but the result of m.a.m. Only in this way could she be sure that there would be no repetition of the error.

A student of Science can never have accidents happen to him as mortal mind does. If he does have some untoward experience, it must be linked with something in thought that he could have corrected, and so avoided the result. It is metaphysical to declare that we never have to be sick. We never have to have accidents. We never have to get into trouble. Such things only follow a mental falling away first. If we watch that such falling away does not take place, we must be immune from any unhappy results.

The letter in question was not an unnecessary repetition on Mrs. Eddy's part, a harping on a theme which she had already exhausted. She could detect that the thought of the Directors was not yet healed, that they did not yet perceive that this lawsuit came upon the Cause as the result of a mental falling away first.

Perhaps the Board considered that there was no way that it would have been avoided. They consulted the finest lawyers, and followed out just what they were told to do. So there could be no criticism coming to them. Yet Mrs. Eddy took them sharply to task, said that they were to blame, and kept at them, inculcating that if they had been alert from the metaphysical standpoint, they would have met the lawsuit with the power of God in its inception, and so spared her and the Cause all the trouble and expense that had followed. So it was but just that they should contribute from their salaries what their lack of demonstration had cost the church.

There may be times down through the centuries when the Directors or Trustees, through a lack of demonstration, may cost the church unusually large sums of money, and so need these powerful letters of rebuke that our Leader wrote. At one time the Trustees hired high pressure salesmen to solicit subscriptions for the Monitor throughout the country. The project cost thousands of dollars each month, until it was abandoned, because its profitless nature became apparent to all.

Had Mrs. Eddy been present when this happened, she would have rebuked the Trustees and the Directors, by pointing out to them that there are students all over the country who would have been glad to take up such work without pay, had they been rightly appealed to, and to do it the demonstrating way. She would have pointed out that all the funds spent to follow out mortal mind's methods, were wasted. She might even have required them to make up some of the expense, from their own salaries.

If the lessons taught the Directors by these priceless letters from our Leader are not yet learned, the conclusion is that the Directors should still

be studying them each day, and striving to imbibe the necessary lessons that they teach.

Pleasant View,  
Concord, N. H.  
Sept. 10, 1901

Dictated  
Christian Science Board of Directors  
Beloved Students:

God is numbering you this year and he has set down our clerk, William B. Johnson, as number one, who donates his salary for one year to The Mother Church.

Dr. Baker wants to know about the Annual Meeting of The Mother Church.

I propose that because of the many recent gatherings together of the several Churches, we omit a universal gathering, and have the business of the church transacted, which has not been already attended to, at the forthcoming semi-annual meeting in November.

With love,  
M. B. Eddy

A study of these letters in their sequence indicates that in the midst of the Woodbury trial, Mrs. Eddy first promised the Directors a substantial increase in salary, if they would bring it to a speedy conclusion. Then suddenly she demanded that Judge Hanna pay the rent on her house, instead of the church paying it, as part of his contribution toward the expense of the suit; finally she ordered a cut in the salaries of all the officials. When the stir over this move caused her to rescind this action, we find Mr. Johnson voluntarily giving up his salary for a year, bringing forth from Mrs. Eddy this letter of commendation.

No one feels that it is too severe a penalty, when a sentry is shot because he falls asleep while on duty. Everyone considers that the possible consequence of a whole army being wiped out, justifies such a punishment, and that fear of the death penalty should carry a stimulus sufficiently strong to keep any sentry awake, no matter how insistent the demand for sleep becomes.

The students were sentries, -- watchmen on the walls, -- and Judge Hanna and the Directors were the ones who carried the greatest responsibility to look out for all matters that concerned and affected the Cause. The suit dragged on and the newspapers libeled our Leader; then the Directors kept from her a knowledge of this fact, until it was too late for her to strike a connective blow at the psychological moment.

In punishing these watchmen, she was establishing the fact under this new concept of mental responsibility which she was inaugurating, that mental laziness, neglect, and forgetfulness, whereby the demonstration of support

that should be made, is not made, becomes an offense punishable before God.

She did not indicate that this sin was punishable by death, as in the case of the sentry, yet interestingly enough, we all face the possibility of death, whenever we fail to handle animal magnetism. The entire gist of Christian Science may be said to be embraced in this simple proposition, that through the fear of death, and the steps leading to it, we are aroused to throw off the mental lethargy and numbness of animal magnetism.

Mrs. Eddy was awakening thought to its responsibilities in the mental world, as being on a par with those which everyone recognizes in the physical world. While no evidence could be brought to bear that would convict one before a judge and jury of the neglect of one's mental duty, which in this instance resulted in large amounts of money being lost to the Cause in order to pay the bills for the suit, yet it is known to God. Mrs. Eddy knew that in His eyes men were guilty of negligence, [and] she dealt with them accordingly.

While the desire to sleep appears to be strong in mortal man, it is not as strong as the fear of death. If one felt himself getting drowsy, as a sentry might feel on duty, the recollection that if he slept it might cost him his life, would wake him right up. Mrs. Eddy tried to impress upon the Directors and officials that there is a penalty for not keeping mentally awake. She indicated that by their not doing so, events took place which were costly and detrimental to the Cause.

All Christian Science practice is based on the proposition of one line of thinking correcting another. If a patient's thought can be turned away from his sickly contemplation of himself, even by laughter or tears, the body being relieved of malpractice, stops its complaints. A change in one's thinking brings about a change in manifestation, which is called a healing.

In his book, The History of the Christian Science Movement, which he wrote for Mrs. Mary Longyear, Mr. Johnson's son tells of many lean years his family passed through, when the problem of gaining a livelihood pressed severely upon them. Yet this letter shows that the father did not think of money, when the need came to support the organization which was dear to his heart.

Giving up a year's salary was a thing he could hardly afford to do. Today, with an affluent organization, we do not half appreciate the financial stress of those early days. Yet Mrs. Eddy added to the stress at times hoping to bring forth greater metaphysical endeavor.

When she called on the students to handle m.a.m., she was really calling on them to take the sting out of the serpent, which can only be done mentally; they had paid so much attention to the human side of the suit at law, that they had neglected the important part, which would have rendered the serpent harmless. They yielded to the same temptation a sick man does, when he pays so much attention to symptoms, that he neglects to correct his thinking.

A pioneer has to break down mental resistance, which those following after never have to do again. Mr. Johnson was not the only one in the history of our Movement who gave more than he could afford; but he became a

pioneer in breaking down an error which opened the way for a more wholehearted support of The Mother Church. On September 5th Mrs. Eddy had advised the church officers to cancel their account with God. Now comes a letter that shows that he pioneered in breaking down this specific claim of animal magnetism, which caused Mrs. Eddy to write that God had set him down as number one.

Often a member, who can afford to give only a small sum to the church has a large amount to his credit, because his success in handling the claim of animal magnetism which would blind members to their ability to reflect God's giving, has opened the pocketbooks of others, causing a support to be given to the church that would never have been given without this one's faithful mental work. In the book of God large sums will be credited to such a one. In God's sight he is number one.

Sometimes animal magnetism causes members to forget that they are kept in health by their religion, and thus saved large sums that otherwise might go to doctors. Once I healed a sick man, and my bill was ten dollars. Prior to that time, he had spent thirty-thousand dollars fruitlessly with the doctors, seeking the cure that Science gave him for that small sum. If he was willing to spend such a large sum and not be healed, assuredly he should be willing to spend generously toward the support of that which not only healed him, but would continue to maintain him [in] that health. Such a sequence would follow with all those who come into Science under similar circumstances, if the argument of animal magnetism was handled in connection with giving.

When one of the household at Pleasant View was in need, Mrs. Eddy would look over the students, in order to perceive who was number one, the one who was in that mental state that enabled him to see the error as no more than hallucination. The moment she determined who he or she was, she put him on the case. In a few days or even the next day, another student might be number one, but the need was to find the student at the moment who was in that mental state that enabled him to meet the condition that needed help in the home, by seeing it as unreal.

"God is numbering you this year." The next year number one might be another student. There was no reason why this letter should have caused the other students to settle down in the assumption that they were of less importance than Mr. Johnson. Because a certain horse wins one race, that is no proof that he is going to win the next.

The Directors received small salaries at this period (less than one-thousand dollars per year), but God paid them liberally, as He always does when we work for Him and do not receive humanly all that the work is worth. This giving up of salary was a real sacrifice for Mr. Johnson. It proved that he recognized what our Leader meant, when she accused the students of a failure to meet the error connected with the Woodbury suit. Having failed in that instance, he determined to show our Leader that he would not fail, when it came to making a personal sacrifice for the Cause.

Mr. Johnson became number one because, having failed in [one] demonstration, he undertook another equally difficult, showing that he was willing to rise or fall on the basis of whether he was able to demonstrate supply apart from his salary as a Director. He resembled the widow woman in

the Bible who threw all that she had into the treasury of the temple. Jesus applauded her, not for the size of the gift but for [the] faith that prompted it.

It must have touched Mrs. Eddy deeply, not to have a rich man give of his wealth, but to have a poor one (poor in this world's goods) give his all, and place himself in a position where he would have to demonstrate supply through healing the sick, or starve.

It is interesting that Mrs. Eddy notified the entire Board of Mr. Johnson's act, as if she knew him to be such a modest man, that he would not even tell his fellow Directors of the sacrifice he had made. It is possible that the other members of the Board felt that he had no right to do this thing, apart from consultation with the entire committee. They may have felt that had he told them of his decision they would have agreed to do the same thing as a whole. Whatever the circumstances were, it is evident that he endeared himself to our Leader by his act, and won God's approval.

To sum up the lesson taught by Mrs. Eddy in the series of letters since the Woodbury trial, when one has taken on a knowledge of how to handle the errors of the Cause and of the world, when he is confronted with those errors and does little or nothing about them, he has to be punished for negligence. He may be guiltless in the eyes of man, but he is blameworthy in the eyes of God, — Mrs. Eddy saw through the eyes of God.

Mrs. Eddy's recommendation that the universal gathering be omitted in 1901, may have indicated that she foresaw that the time might come when students would be tempted to leave their fields of labor en masse in order to attend the Annual Meeting, which might result in an entire city being without a practitioner for a period; while it would be permissible for the workers to attend once in a while. Mrs. Eddy wanted no universal gatherings in Boston each year that would deprive needy ones of the help they might want, even for one day out of the year. So she arranged to have the business of the church done in such a way that the presence of members would not be required.

Pleasant View,  
Concord, N. H.  
October 3, 1901

Dictated  
William B. Johnson

Beloved Student:

I have found you very faithful in your office. If I recollect rightly I personally requested you to dissolve the committee in question. However, we all are liable to mistakes, but allow me to ask that all letters of yours hereafter containing accounts of the Church business shall be addressed to me personally.

Mr. Frye has too much laid on him as sponsor for me or my personal matters. He is trustworthy, but he should not be called to act in every instance for your Leader:

Here let me thank you for Christian love and fidelity in your office. Enclosed find a letter of mine to substitute the one you have received --please [keep] this letter and destroy my prior letter on this subject.

With love,  
Mother,  
M. B. Eddy

N.B. Leave out the amendment of By-law on Publication Com. and destroy it. Let this Com. work under the Manual By-law as it is, at present.

In this letter we find Mrs. Eddy following the pattern of John's letters to the churches, which never failed to note the good that was being accomplished, before a rebuke was given. In like manner she states that she found Mr. Johnson very faithful in his office, as a preliminary for saying that she had something against him, for which she must take him to task. Even into the rebuke she puts an element of doubt, by saying, "If I recollect rightly. . ." If she had not made the request to him personally to dissolve the committee in question, she was willing to acknowledge it as her mistake, and so put herself in the same category with him.

As I have stated in these pages, the decision as to what letters were to be handed to her each day, was left with her secretaries. When the human mind slyly slipped in place of demonstration, it was possible for important matters to be withheld from her, and letters that she should not see handed to her. I quote again the note she sent me, when I made the mistake of handing her a letter which was a severe shock to her, which should have been withheld, "If you had a belief of struggling with indigestion -- would you like it if someone handed a letter to you that would naturally shock you from head to foot -- just before your dinner? Read the commandment that goes with the First."

One must be in a receptive attitude of mind in order to receive the blessings of God. Hence it was a serious matter to our Leader to be handed a letter that shocked her, since it affected her ability to receive God.

Perhaps at the time of this letter she had been passing through some severe experience, and Mr. Frye thought it the part of wisdom to act for her in certain church matters. In this instance it appeared as if he withheld from her something of importance. So Mr. Johnson had to be rebuked, and directed to send his letters to her instead of to Mr. Frye.

One playing a game of chess wants to make the moves himself, since each one contributes to his ultimate success. If one little pawn was moved by another it might change the plan of the game. Every move in the founding of the Cause had to come under Mrs. Eddy's direct supervision.

In this letter we see our Leader's delicacy, where it was needed. The gist of what she writes, is that when Mr. Johnson is not handled by animal magnetism, he is very faithful, but that at times he is handled, and at such times he does make mistakes. One of them was sending to Mr. Frye matters which should be sent directly to her. Mr. Frye himself was liable to be

handled at times, when he would do just the reverse of what he should do. However, she couched the letter in such a way, that a strong rebuke is put in a delicate way, and if the rebuke is accepted, all will be well. If he had not taken the rebuke it is probable that the next letter would have been couched in stronger language.

When a gang of men are digging in the street, there is always one who is boss, whose duty it is to see that they do not lapse into laziness or dig in the wrong place. Mrs. Eddy was responsible in God's sight for the workers in the Movement, and this letter is illustrative of this fact.

It should never be forgotten, in analyzing these letters, that when students are handled by animal magnetism, part of its effect upon them is that they rebel against being told that they are handled. Their pride prevents them from admitting the truth about themselves. The error not only impels them to do that which is not right, but makes them loathe to being corrected. When you rebuke them they are often apt to assert that you are wrong, and they are right. Hence we read such a letter as this one with a great deal of appreciation, and recognize it as a model of love and tact. It is possible to discern the strength of the rebuke that Mrs. Eddy conveyed to Mr. Johnson; yet she phrased it in such a delicate way that he could not take offence, and that his pride would not be hurt. Then if error still remained, it would not prevent him from continuing to manifest loyalty and obedience.

When one is drowning, you can save him, if you can lay hold of any part of him. The quality that Mrs. Eddy relied upon the most to save her students, was loyalty. One reason that the Master had such appreciation for Peter, was because of his quality of loyalty. Yet the latter had to learn, that even the best human quality could be temporarily overshadowed by animal magnetism, unless he properly defended himself. In passing, it is well to note, that error attacked him at what he considered his strongest point, not his weakest. We are all apt to work to protect ourselves at our weakest points. We are confident that we are invulnerable at our strongest points, so we leave them unprotected, yet Peter's experience teaches us that our strongest point unprotected, is weaker than our weakest point protected.

As usual Mrs. Eddy watched that nothing she wrote about Calvin Frye give the students any occasion to malpractice on him, since in part his value to her was dependent on the way he was regarded — the thought in which he was held by the students. It is possible that Mr. Frye was wholly responsible for the error covered by this letter. Furthermore she was dictating it to him. Hence she had to be aware of its effect on both of these gentlemen. She did not wish to offend either; yet the error must be corrected. So she set forth the procedure which both of them would understand, that all church matters were to be addressed directly to her, and then handed to her.

If Mr. Johnson was caught in any error such as this letter indicates, one may be certain that it was because he had a strong desire not to burden our Leader. She knew this and took it into consideration.

She sought to encourage the students in official positions to take as much responsibility as possible; but it was not an individual initiative that she sought for, but an initiative that went to God for direction, instead of to her or to one's own opinion. One who knew the early Directors, could easily see that one reason Mrs. Eddy selected them, was because by nature

they were not fitted to assume such responsibility, as to be the executive heads of a great Movement. She gauged them by their spiritual qualities, however, and found them not wanting. Above all, she banked on their unswerving loyalty to God and to her.

Mr. Frye, more than the Directors, was the one who should have realized how important all of the church matters were, and how essential it was to call them to Mrs. Eddy's attention. Hence one can always speculate, when she dictated a letter of this kind, how much it was written to convey a point to Mr. Frye himself, and how much to the Directors. One can realize that the letter would be wholesome for all concerned, and at the same time lay down a pattern for such letters for all time.

Mrs. Eddy watched carefully when she was called upon to rebuke the officials, that she wrote or said nothing to shake the hold she had on them through their love and loyalty. She must not lose her connection with them since it was through them that all these important matters had to be executed. So she thanks them for their Christian love and fidelity to their office. She could always appreciate these qualities; hence as long as they manifested them, they could be sure that they were in tune with her.

Mrs. Eddy's care to have the church records in perfect order for future generations, is indicated in the fact that she rewrote some letters that they had on file, and ordered the destruction of the prior letter on the subject. These letters were to become important records; some of them defined the duties of committees established by the Manual, where such duties were of a confidential nature, and could not be made public.

Mrs. Eddy's treatment of both Mr. Johnson and Mr. Frye was masterly. She rebuked them when they needed it, yet she gave them encouragement and praise, so that they had proof that she loved and appreciated them. This helped to keep them from turning sour under her rebukes, which is the inclination of mortal mind, when rebukes appear to be unjust.

Because her rebukes were given from a higher standpoint than human cause and effect, she suffered under mortal mind's misunderstanding of them. On page 272 of Miscellaneous Writings we catch more than a hint of this, "I have endeavored to act toward all students of Christian Science with the intuition and impulse of love. If certain natures have not profited by my rebukes, -- some time, as Christian Scientists, they will know the value of these rebukes. I am thankful that the neophyte will be benefited by experience, although it will cost him much, and in proportion to its worth." On January 5, 1892, she wrote to Julia Field-King, ". . . 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 approving love of God and the gratitude and growth of my students."

In order to understand her rebukes, one must appreciate that the student who can change from spiritual consciousness to the human mind, and still remain harmonious, is in a dangerous situation, since he has no indication of his deflection, and is like a boiler without a safety valve. Yet the one who finds that he is becoming more and more sensitive to such a change must watch lest he become discouraged over the effects in himself that he does not understand. When he is adversely affected by human qualities such as affection, sympathy and solicitude, he may turn to our Leader's experience



and gain understanding.

When in 1908 Calvin Hill called at Chestnut Hill and found Mrs. Eddy in distress and breathing with difficulty, he was baffled by her declaration that it was his tender thought that reached her, and cost her much. She herself would have been discouraged over this, had she believed that his thought of affection was unmitigated good. Her knowledge that it was largely human saved her from such despair. Her experience proves that the highest human thinking can cause an advanced student to suffer, who has not made the demonstration of complete immunity.

Mr. Hill recognized his own steadfastness of purpose, his willingness to sacrifice everything for this dear woman whom he loved so devotedly. He proved his devotion by performing all sorts of tasks for her, buying her gloves, choice fruits, whatever she needed; he sought out helpers to come and be her maids. He cast aside all human folly and amusement, the lure of women, and all aspirations for place and power. No wonder that he felt that his devotion to her was a precious thing, and not deserving of aught but praise.

The rich young man who came to the Master, expected to be praised for his devotion to good. Perhaps he lost faith in the Master for a time, as Mr. Hill did in Mrs. Eddy. He believed that with his great perception Jesus would detect the good that was his, and what an exalted character he was. It was a shock when the Master, instead of applauding him, indicated that he was harboring an error which would be a barrier to any further growth, until it was cast out. His efforts to be good came largely from the human mind.

Had Mr. Hill prayed over Mrs. Eddy's rebuke, God would have revealed to him the justification for it, as He did some twenty-five years later; but at the time of his visit, he was not ready to perceive the fine line of distinction between the purified human mind, and divine Mind. He was harboring hate against her enemies. He did not realize that this meant that he was maintaining an earthly thought that appeared good to him. Yet it poisoned his whole thought.

To understand that Mrs. Eddy differentiated between the human and the divine, without reference to the senses, is the key that unlocks her whole life. She habitually rejected all human efforts in her home, unless they were motivated by a spiritual sense. To bring her effect, no matter how successful or harmonious, without endeavoring to cast out the human mind as the suppositional cause, was to bring her the offspring of a murderer.

What other explanation can there be, of the note she sent to Lewis Strang in 1905: "Treat Minnie daily for spoiling the simple food she cooks for me." I can testify that Minnie Weygandt knew how to cook, but that she flavored much of the food with her fear. She desired mightily to please our Leader. She had enough unselfish devotion to desire to be of service to the one she loved, and to feel that in her humble way she was part of the activity of Science that was bringing so much good to the world, but she did not always meet the claim of fear.

Minnie's conclusion about her experience was that Mrs. Eddy was fussy. She kept a list of the dishes of food that were sent back with the order never to serve them again; and when she hit upon something that was liked she

served it so often, that sometimes Mrs. Eddy would tire of it. To show that she harbored a superstitious thought about the situation, I cite the fact that she was afraid that if she gave anyone the recipe for a dish that Mrs. Eddy liked, that might end the latter's acceptance and liking of it. Today we see that Minnie could have served her a dish taken from the forbidden list, and it would have been accepted, had it been impregnated with the spirit of God.

A correct treatment of Minnie by Mr. Strang, would have been to destroy her fear, with the realization that true food is spiritual, and to help her to impregnate the human symbol with the love of God, so that a spiritual regeneration and blessing would attend the eating of it.

When Mrs. Eddy appointed me to bring her tray at noon, I enjoyed performing the service, since it gave me a chance to exchange a few words with the one through whom had come the greatest blessing of my life; but it did not occur to me that she expected me to rectify Minnie's thought of fear, that often attended it, so that in eating it, she would feel an approach to God, instead of the reverse.

I have often wondered why Mrs. Eddy did not divulge to Mr. Strang that the way Minnie spoiled the food was through fear, or tell me that she expected me to neutralize this sense of fear, since I was unaware that there was such a claim. But I had been demonstrating other simple things for our Leader, so she hoped that I would be alert to the necessity for bringing her luncheon to her with demonstration. I assumed, however, because Minnie cooked the food, she also made the demonstration connected with it, and all that was required of me was an outward service to be done with love.

Today I have concluded that wisdom caused our Leader to refrain from divulging the fact that she was so sensitive, that a sense of fear connected with her food, often acted on her like a poison, and made her suffer. She did not expose this vulnerable point, lest the enemy find it out. And when I see wherein I failed my Leader, it fills me with a determination to do all I can to make up for it now. If I failed in 1905 to take any sense of poison from the food served to her, now -- forty years later -- I can seek to handle every poisonous thought about our Leader -- the poison that would attempt to impregnate the minds of the world with an erroneous concept of her. This poison, if not handled, might be as successful in destroying her value to the world, as the poisonous thought in connection with her food would have been, when she was with us. Had she passed on before the Cause was fully launched and made watertight, it would not have stood. Today if thought is poisoned about her, the Cause will go down. She is still the navigator of her great ark, and a right sense of her is essential to its safety.

Pleasant View,  
Concord, N. H.  
October 4, 1901

Dear Student:

Not until today did I know your experience yesterday and tomorrow will be better than today.

Thank God and know that it is because He loves you that He gives you higher lessons than He gives your classmates. Be of good cheer. The By-laws I sent yesterday will not prevent your re-election but secure it. Also I shall see that you have your annual salary. You have given it this year to the church. You set the example. "It will return to you after many days as bread cast upon the water."

With deep love,  
Mother

Soldiers in training do not complain when they are given difficult conditions to meet, since they know that every effort is made to duplicate actual fighting conditions, so that they may meet them when the time comes successfully. Once Mrs. Eddy wrote to Marjorie Colles, "Let us rejoice that the Captain of our salvation is training us for higher service."

Science teaches us, that whatever the experience that awaits us, it is only some phase of mesmerism, that our material senses declare to be real. No student will ever reach a place of advanced growth, until he is ready to deny this false testimony, and to do so whenever necessary without complaint.

Mrs. Eddy wrote this letter to encourage Mr. Johnson, and to give him a scientific expectancy that all of his experiences were for his own good. She could not assure him that he would never again have any problems, but she knew that if he understood the reason for each one, he would not be cast down.

Mrs. Eddy gave me a teaching in her home, which she bound me on my word of honor not to divulge. It may be that if animal magnetism found it out it would seek to neutralize it, so that it would become ineffective. Now that she has left our midst, I know it is my privilege to share this teaching with humanity. She taught me to realize that every effort of evil to harm me, only did me good and made me stronger; that I rose higher spiritually, because of the seeming activity of the lie; that I was better for every experience; that no weapon formed against me could prosper; and that tomorrow would be better than today. In this way I learned how to turn the lie against itself, so that it would not only become its own destruction, but aid me in my journey.

Often soldiers in training will try to make a game out of their experiences, since in this way they find themselves able to endure the drudgery without complaint. Perhaps students of Christian Science would find it a help to make a game out of their afflictions. Teachers give children

problems, because they know that they have been taught how to do them; and they must do them to prove to the teachers whether they have understood the teaching. God has a right to expect us to solve our daily problems, since the way to solve them has been made plain to us in Christian Science. It is helpful to feel that every experience is designed to help us to prove to Him how much Science we really know.

This letter was designed to help Mr. Johnson to meet his problems, without being ashamed of them. Sometimes our fellow students indicate that it must be a great lack on our part, when we have severe trials, and that if we were real Scientists, we could avoid such difficulties; but such an attitude is induced by ignorance of the heavenly intent of earth's shadows, as Mrs. Eddy writes in Retrospection and Introspection. The problem of matter lies before each student to be overcome. If he does not work to solve it when it is harmonious, then he will have to be driven to do so under circumstances where it is discordant. The best time to destroy a lion is when it is young; the reason it becomes difficult is because at that age it is cute and playful.

Students cannot avoid trials and self-denials. Even the Bible tells us that whom the Lord loveth, He chasteneth. The lessons of this life are designed to turn us gladly from matter to Spirit, and the sooner the better.

God does not make man sick; yet in this letter Mrs. Eddy indicates that these higher lessons were given to Mr. Johnson of God. The explanation is that as we develop spiritually, the more aware we become of the need to overcome matter. It may be urged that God did not destroy Sodom and Gomorrah since He is of too pure eyes to behold iniquity; yet it was the action of Truth that brought the error to the point where it destroyed itself, and enabled man to leave it behind, by gravitating Godward.

On page 11 of Volume I of The History of the Christian Science Movement, we read, "I do not like to write very much about the years of '84 to '87, because they recorded a constant struggle for existence . . . These were indeed heart-breaking years, for there was no income for weeks, except what came through my work." Here Mr. Johnson's son gives a picture that shows why even in 1901 the father could not afford to give his year's salary to the church. Yet he was only being driven to demonstrate supply. And in this letter Mrs. Eddy promises him that he shall have it, showing that she did not want him put to too great a hardship.

It is not the intent of wisdom to take away from the necessity for demonstration. Students should never work in such a way, that all necessity for demonstration will be taken away. The human mind demands material circumstances in which it will not have to worry; but wisdom does not permit us to settle down in ease and security, until we have finished the work God has given us to do.

I have often suspected that Mrs. Eddy placed some of the bugbears, like theosophy, and the like, in the paths of students to drive them to a daily demonstration of divine Mind. Certainly she made students feel that their very lives were dependent on their success in handling the mental assassin. How else was she going to drive them to do their work of protection, until they had acquired such a love for good, that they no longer required the whip.

In this letter Mrs. Eddy appears to appreciate the human sacrifice Mr. Johnson made, in giving his salary to the church; so she was ready to make a concession, because she saw that he had not quite reached the place where he had demonstrated God to be his supply, and so could weather any human storm that threatened it. She did not write that he had made a grand demonstration, but that he had set a wise example. She had put economic pressure on him and the other members of the Board, by reducing their salaries. This she did to test them, and to drive them higher. When her effort only produced a chemicalization, she withdrew her demand. Then Mr. Johnson made the grand gesture, and she thanked him. She indicated that he would receive his reward after many days, and assured him he would not lose by setting the wise example.

(Telegram)

Received at 126 Massachusetts Ave., Cor. Boylston St., Boston  
Dated Concord, N. H.  
To William B. Johnson  
30 Norway St.

Dec. 7, 1901

In reply to your letter by Mr. Farlow I answer yes  
M.B. Eddy

Mrs. Eddy had a code when it came to telegrams in which "yes" often meant "no". Once Mr. Frye wrote to Calvin Hill as follows: "Mother sends you the word, 'No'. You will understand it by our key." This custom is an evidence of her great care to safeguard everything she did, so that animal magnetism could not discover what was going on, and operate to interfere.

When I personally purchased the property in Providence, R. I., on which I hoped First Church of Christ, Scientist would be built, I safeguarded the situation by saying nothing of what I hoped the land would be used for. The very desirable site had just been put on the market, and I made the first offer for it. Later it was discovered that had the owner known the purpose I had in mind, he would have refused to sell.

My teacher had taught me to keep quiet about such matters, as Mrs. Eddy had taught him. Had I been asked the question directly, what I intended to use the land for, I would have had to tell the truth, but the demonstration was not to have the question asked. Yet after the land was purchased, I was accused of dishonesty, where honesty would have meant volunteering the information as to what the land might be used for; and it would then have been lost to us. When the edifice was finally completed, the former owner was perfectly satisfied with the use that had been made of his lot.

Animal magnetism would like to have had our plan known, since then the place God had selected for us would have been lost. Thus we learned that our silence was part of the demonstration, as well as the fact that no questions were asked.

Mrs. Eddy showed great care in not letting matters leak out, when God demanded something of her. She taught Mr. Greene to use this same care. The students who criticized my transaction had no realization of the importance of demonstration. Their thought was, that all that was necessary, was for the members to decide on a good location for the church and then go ahead and buy the land. Yet when God demands of us to do His will on earth, we must be wise as serpents and harmless as doves. We must demonstrate every step since when God trusts us, it is a grave offence to be found unworthy in His eyes.

God directed our Leader what to do, but it required a large amount of demonstration and wisdom to execute His commands. Part of the demonstration was to establish with her students a reputation for infallibility. This simple telegram is further evidence of her care, lest mortal mind discover her plans prematurely. To her, God's plans were so important, that she watched every human avenue, to be sure that nothing could thwart or affect them.

Pleasant View,  
Concord, N. H.  
December 13, 1901

Mr. Johnson  
Beloved Student:

I am, as I trust, sending this By-law as others have been sent -- at God's command. It is called for; it must be done or our church membership will drop off and the church be broken up. God has said it, "Do my prophets no harm."

Remember this church owes this duty to me and it will be punished beyond what you see, if it is not done now and thoroughly done.

Call a meeting of the full Board at once, and pass this By-law. I am in such haste I fear the By-law is not quite plain, if not question and I will reply.

With love,  
M. B. Eddy

(COPY)  
Mr. Armstrong:

The need of transacting what is required in the last By-law has passed. Do nothing more about the matter. I have got what I wanted to know, and its requirement is therefore fulfilled. Destroy the By-law, and inform the rest of the Directors tonight.

Mary Baker Eddy

Mrs. Eddy could sit at home in Concord, and like a general planning the campaigns of a great army, guide the Cause. At times those in the thick of the battle believed that they knew the correct moves better than she did. To circumvent this suggestion, she asserted that she sent orders at God's command, or trusted that she did. In this way she silenced any malpractice of criticism, discussion or argument, the effect of which is always to create stubbornness in the carnal mind. Let a question come up for discussion in a church business meeting, and members who held no definite opinion beforehand, will often argue themselves into one that becomes so fixed, that they will fight for it, with all amiability gone with the wind. It would appear as if they had come to the meeting with that bias, and considered it a matter of principle to put it through at any cost, when in reality that which produced this bias was the agitation of thought brought about through argument.

Many things which Mrs. Eddy did at God's command, were designed to produce a desired effect, and bring about a necessary situation, although she did not know this in advance. As an illustration, if she found a student, tempted by the ease and comfort of his home, relaxing in his scientific warfare, she might be God-directed to order him to sell it. Then if he showed a willingness to do this, and began to take the necessary footsteps, she might reverse the command. Jeremiah 35 bears out this point, where the word came that the Rechabites were not to build houses, but to dwell in tents. The implication is that when this order was obeyed, the Lord permitted them to build houses.

The one who recognizes himself as a wanderer in materiality, a pilgrim and a stranger in a barren land, may be referred to as a tent dweller. A book called "The Unwritten Sayings of Christ," a copy of which Mrs. Eddy once gave to each student in her home, contains the following, "Jesus has said, the world is but a bridge, over which you must pass, but must not build your dwelling." Such a saying helps to antidote one of the deceptions of mortal existence, namely, that matter can provide a secure and permanent home for man. Jesus wished us to regard this world as a pass-over, something to leave behind as fast as possible, and not to regard as our permanent dwelling place.

Christian Scientists are not disobedient when they possess homes, providing their mental attitude is that they are planting for the future in Mind, rather than settling down into a sense of human harmony in matter.

We are only sojourners in the Adam dream. Mrs. Eddy did not sink her roots into this material falsity; rather did she struggle to plant her roots deep into spiritual reality. It does not require great spiritual insight to understand her statement, when she first entered her new home in Brookline on January 26, 1908, when she said "What splendid misery". Adelaide Still who was present, is not certain but what the statement was, "What miserable splendor," but whichever it was, one can realize that our Leader wished to be sure that she did not believe that at last she had an adequate and permanent residence in matter. The "splendid" referred to the additional temptation that the adequacy, utility and beauty of the house presented to her; the "misery" was her clear recognition of the error that would overtake her, should she accept matter as providing a secure place in which to settle down. She knew that the more beautiful and ideal appears to be our temporary material home, the more misery will accrue, if we yield to the temptation to be contented in a sense of harmony that is finite and temporary.

Mrs. Eddy's treatment of students might be likened to the way cattle are forced to new locations, when the grass in the old begins to become exhausted. They are gentle animals, but when the necessity comes to move them, because they only wish to stop and browse, gentle treatment usually fails. It takes noise and shouting and fear, to stir them out of a natural inactivity.

Mrs. Eddy sought to drive her students higher, when it became necessary. She detected a continual temptation to stop by the road, to go to sleep, or to accept the present place as a permanent one. It takes a struggle to overcome the tendency to lethargy, whether it be in cattle or human beings. The gentler and more domesticated the cattle are, the harder it is to overcome the desire to stop and rest. Cattle are not natural travelers, and it requires vigorous methods to make travelers of them.

When students become too cumbered with the notion that Christian Science means human health, longevity and happiness, they may need to be rudely awakened to the realization that God expects them to work out of materiality, and not to spend all their days in making materiality harmonious. Mrs. Eddy had to use sharp methods, when she found advanced students too eager for physical healing, too anxious to gain financial security, or too engrossed in the privilege of being happy on earth.

On August 1, 1901 Fredrick Peabody had launched his vicious attack on our Leader, in which he called her "the most audacious and most successful adventuress, the most mercenary and calculating charlatan, the most vindictive, relentless and cruel woman the enlightened centuries had produced."

On December 3, 1901 she wrote a long letter to William McCracken, in which she said, "I cannot quite forgive my students for depriving me of that golden opportunity to have answered the libel of Peabody's. Only a page of reply would have shown him a liar. All he said could be met by dates and proof of its falsehood. I could have written it not in reply but simply stated the facts and not called him a liar, but left the reader of them to know that he was. But it was over a week after his lecture before I was told of it, and then it was too late. If Farlow had written nothing on that subject and let his silence speak, it would have been decent. As it was, the whine he sent out was all the enemy wanted."

A knowledge of her letters to the Directors at this period, would lead one to conclude that the By-law which she trusted she sent at God's command, was a demand of some sort that when she was attacked in the press, as she had been by Peabody, it was the duty of the Church to defend her, or to give her the chance at once to defend herself. All of her letters following Peabody's attack, show that her thought was filled with the need of safeguarding the situation, so that never again would such an attack be made, without her having the opportunity to answer it immediately.

She was the only one who knew the facts that would refute with authority, Peabody's lies and she was shut off from using them; and according to her letter to Mr. McCracken, what Mr. Farlow wrote was worse than as though he had been silent.



In the endeavor to reproduce the picture of those early days, one must consider that the Directors were between two fires. On one hand they knew that Mrs. Eddy could perform these tasks better than anyone; on the other hand they desired to spare her all they could from the toil and anguish these things caused her. Yet when they kept such a matter from her, as this dreadful attack, it resulted in a greater error. To many students it appeared as if they received her rebuke when they troubled her with a matter, and yet when they made the effort to take care of it themselves, so she would not be troubled, they were likewise rebuked. "There is no pleasing her," was the cry of one who did not perceive that from her standpoint there was no way to function correctly in Science, unless one functioned under inspiration.

The only possible way for the Board to know what they should work out for themselves, and what they should refer to her, was to be governed by wisdom from on High. There was no reason why they could not have demonstrated in their actions the same divine guidance that she did, yet the suggestion and temptation to forget and to neglect to do so, was so aggressive, that she had to watch continually, and this was one of the hardest tasks in her experience. The human mind stood ready to step in and govern her Cause -- just as it did in the early days of Christianity, -- the moment she relaxed her vigilance. Had she permitted it to come in, Christian Science would have been little better than old theology. Today when the human mind is permitted to function without rebuke, the same danger is creeping into our ranks, namely should the human mind be permitted to rule us, as it does all other religious activities on the earth, then all possibility of spiritual progress will be ruled out, since the human mind makes the human problems insoluble, by causing mortal man to settle down in a fool-optimism, wherein he hopes for the best, with no real expectancy of a change. Then when he faces death, he realizes that his life has been a failure, and that he has made no real preparation for the change. He is confronted by an examination for which he has done no preparatory work, and he grieves over his wasted opportunities. No wonder Mrs. Eddy was disturbed at the indifference of the Directors under the human mind, when she saw so plainly the consequences!

The By-law our Leader sent with this letter evidently related to the responsibility of her Church to make a demonstration to protect her in the future, or to give her the right opportunity to do so. "Do my prophets no harm." But before it was even passed, she saw that the compulsory way was not the wise way. When in 1907 she asked Susie Lang to come to her home as a helper, Mrs. Eddy saw that she would come because the Leader demanded it; but that her heart was not in it, since at once she began to outline the great needs of the Lawrence field. Mrs. Eddy finally said, "The Lawrence field needs you more than I do." Susie said, "Do you need me, mother?" The reply was, "I need only what God sends me. I need you but I need you somewhere else than here." The conclusion is that Susie would have been called to come, had her heart really been in it, and had she fully appreciated the wonder of the opportunity God was placing before her. What did a year or so in her own field amount to, in comparison with the chance to live with the one who was the prophet of the ages? It was a priceless opportunity, but Susie did not see it. Consequently her Leader did not compel her to come.

It was possible for Mrs. Eddy to force issues through By-laws, but one thing cannot be done in Science. Students cannot be forced to demonstrate.

They cannot be made to put their heart into things. Yet Mrs. Eddy could send a By-law to indicate what she wanted, and then recall it, leaving the Directors free to act voluntarily. Then after having received such a strong hint as a By-law which indicated in exact terminology what our Leader wanted, if they failed, the situation was indeed hopeless.

The purpose of this By-law was undoubtedly to enforce loyalty, expressed in meeting every attack on their Leader quickly. She made a By-law out of what should have been something the students should have been alert to fill willingly and gladly. She hoped that her students would constitute a solid front defense, and be ready to meet and handle correctly and speedily every attack on her, especially during this period of Peabody's activities, but she could not compel this, if their hearts were not in it.

It is significant that the letter of December 13th was sent to Mr. Johnson. Then the undated one, ordering the rescinding of the By-law, was sent to Mr. Armstrong. It is possible that Truth found in his thought the strongest opposition or indifference to the matter, and she detected it; and so she addressed the letter to him. She was able to gauge the effects of new By-laws on individuals and the Church. Perhaps it is for this reason that she ordered some By-laws to remain on the books, but never to be printed or made public. One such By-law not in the Manual, which is still in force, reads: "If at any time editors should refuse to publish the Publication Committee's reply to some abusive article unless they are paid for it, -- if it be of sufficient importance to warrant this -- the manager of the Committee, on furnishing himself with an indorsement by the Board of Directors, can apply to the Treasurer of this Church and receive from him a reasonable sum to pay for the publication of said article." Another one reads: "If in the course of observation our Pastor Emeritus has seen the need of exterminating a By-law, or a rule of this church, it shall be the duty of the First Members to vote to expunge it."

A further excerpt from Mrs. Eddy's letter to Mr. McCracken, dated Dec. 3rd, is as follows: "Dear Mr. Farlow, that was once smart, seems dwarfed into something besides himself. His last public reference to me was, 'He knew that Mrs. Eddy had had one tooth extracted without pain.' Think of this! I cannot and will not bear it much longer. I approve of your having an Institute for your own. But have I not some rights, some claims that should be respected at headquarters? His case is one of hypnotism, mental malicious malpractice. O take warning; watch continually that thy house be not broken open. So far I have noticed no signs of this. God grant you exemption."

True to her teachings, Mrs. Eddy shows that her arraignment of Mr. Farlow was not aimed at him, but at the animal magnetism that he had let in, that caused him to do things which robbed Science in the eyes of the public of the dignity it should have. Under demonstration he was fitted to do his tasks, but under animal magnetism he made trouble.

When under pressure a student flies off the handle and makes trouble, the explanation always lies in animal magnetism. So care must be used not to place such a one in an important position, since he cannot be trusted. If you knew that a man was accustomed to fly off the handle in an emergency, you would never appoint him to be a lifesaver. You need a man for that position, who, the moment there is the pressure of some danger, will remain cool and intelligent, who will give orders and quickly perceive what the right thing

to do is. Christian Scientists are lifesavers. When the lives of humanity are threatened through a subtle attack against God's religion (in which lies their salvation), that is the time when with dignity, wisdom and understanding, the opposite truth should be quickly put forth, which will save innocent ones from falling into the trap of animal magnetism by believing evil about that which is good, the intent of which is to keep them away from that which they need so badly.

Pleasant View,  
Concord, N. H.  
December 21, 1901

To the Watchers who are mistaken  
Beloved Students:

Disband your meeting today and never meet again to do what is not carried out scientifically. Each one to do the work of daily duty. Each one realize the allness of God, Good, and that there is no opposite evil. Do not meet together to discuss or to direct the prayers of Scientists unless I call you together. Each one pray daily and not ask amiss. I have known of the discord before of prayer that is amiss. You all can know that newspaper men will not publish aught against Christian Science. Please know this -- and also know that you can do this separately as well as together.

With love,  
Mother,  
M. B. Eddy

Pleasant View,  
Concord, N. H.  
December 21, 1901

Beloved Students:

I forgot to say this: Take up nobody personally but let your prayer be impersonal and God will bless the right.

With love,  
Mother

Do not think of me or my affairs. Let God do this and you invoke a general blessing.

Mrs. Eddy encountered the most difficulty in her efforts to establish this most important and wonderful function of Christian Science, a function which is destined to do more to reform the world than anything else ever could do, namely, students watching and praying in groups. The trend of the teachings of Science is towards the proposition that students will be able to work in groups so intelligently and correctly, that a mighty impetus for good

in the world will follow. The main reason why Mrs. Eddy encountered difficulty in this direction, and why students have not as yet won their way to this essential attainment, is because it seems logical to believe that it is a simple matter to do mental work in unison; that all that is necessary is for the group to repeat over and over the declarations of truth which Science teaches.

Mrs. Eddy tells us that "there are a thousand million different human wills"; yet in order to watch and pray scientifically, a group of students must work in the one Mind. Otherwise there is always confusion. Time and time again Mrs. Eddy sought to test students along this line. It was the thermometer that indicated their spiritual growth. How disappointed she was when she took the cream of her students, put them to work as a group, and found discord resulting from their endeavors!

The ideal in organization is students working in groups to bring forth mighty results, by breaking down opposition and prejudice in the world. Today the greatest problem in connection with such a possibility, lies in the lack of one student to take the lead, who is spiritually sensitive enough to be able to detect whether such mental work is doing good or harm. Mrs. Eddy could always detect whether the group work of students under her supervision was correct. In her home when such work was effective, she was aware of it, and also when it was productive of discord, she sensed it. Then she would stop us immediately, -- as she does the watchers in this letter. And such work can never be done on earth as it should be, until at least one student is raised up who can detect as unerringly as she could, when the work is productive of scientific and satisfactory results, and when it is not.

"Do not think of me or my affairs." It is my impression that Mrs. Eddy suffered when group work was not done rightly. She could detect what the trouble was unerringly, and correct it. She well knew that there are no results in the world as definite, pointed and valuable as those coming from a group of students working together in the one Mind; however, such work can never be done with unity of effort until those doing it recognize the necessity of realizing and working in one Mind. The basis for such work must be the statement, that "where two or three are gathered together in my name, there am I in the midst of them."

These two letters told the watchers not to meet together again, but it did not tell them to stop their work. Mrs. Eddy wanted the work to be done scientifically, and one salient point in all work is the knowledge that in Science there is no middle ground. One's mental work either tears down or builds up, or it makes nothing of it, and so tears it down. There is no point at which the thinking of students is void. If it is human, it is expressed in human results; if it is divine, it is made manifest in good results.

This human world may be defined as the repository for all human thinking. Through it we perceive the thinking that otherwise would be hidden, and the effects of such erroneous thinking accumulate, so that the task of disposing of it becomes greater and greater, as it is left to itself. In Noah's time, the flood was typical of the action of divine Mind as it entered this mortal dream, to purify it of the accumulation of false thinking. Men and women perish in this purification merely because they could not make the separation between evil and the man expressing evil. A

scientific purification destroys evil and leaves man unharmed. Purifying times must come, but, as the Bible admonishes, they should not hurt the oil or the wine. The flood, therefore, would have been less destructive, had it resulted from more scientific work.

"You can all know that newspaper men will not publish aught against Christian Science." Mrs. Eddy knew that if the students should take up this proposition scientifically, the result could be as outlined. Mental work calls for a specific object, is powerful and effective, when it is backed up by divine Mind, and sharper than any two-edged sword; but when it is not, to work for an object, becomes merely mind-cure.

When nothing but the so-called mind of man is back of mental work, it is worse than ineffective; it becomes that which interferes with the plans of God, with the operation of His power on earth. Mrs. Eddy had to stop such work on the part of her students, whenever she became aware of it.

Young students might be shocked by the fact that Mrs. Eddy placed before the watchers such a goal, as to know that newspaper men will not publish aught against Science; but mental work must always be done with some goal in mind. One might say that the object is specific, and the method is general. Impersonal electricity is brought into a house in order to light a bulb, which is personal. Science and Health tells us that "man walks in the direction towards which he looks." The walking is impersonal, but the direction or goal is personal. So Mrs. Eddy, believing that her students were correctly educated in metaphysics, tells them what she wants brought out, which is a specific effect. She saw the need of putting into their thoughts what their impersonal work was expected to accomplish.

You may declare that God is Love and that there is no disease all day, and not necessarily heal the sick. In addition you must know that that impersonal truth will flood the patient's thought and being, so that whatever is not of God will be completely dissipated; it will rise to the surface and float away, and the patient will be healed.

One might aver that to try to know that newspaper men will not publish aught against Science, would be to acknowledge the reality of mortal existence, as well as of a power apart from God, which mortals were exercising against Him. But there is no more efficacy in merely declaring that God is Love, than there would be in heaving a large untied anchor overboard; but when it is fastened properly, it will hold a boat securely. The declaration that God is Love is a fundamental statement, but it must be applied in order to purge out some specific belief that there can be any course other than Love, or that some falsity can claim to exist that cannot be ruled out by this power. Hence to know that divine Love will rule out every and any specific error, becomes correct metaphysics when such work is done in the one Mind. If done with the human mind, it is nothing short of hypnotism.

"Do not think of me or my affairs. Let God do this and you invoke a general blessing." If Mrs. Eddy had been trying to lift a stone, and her students had had their feet on it, it would make the task practically impossible. She was striving to eliminate this claim of material selfhood, or belief in matter -- the false concept claiming to hold the true Mrs. Eddy in bondage. Whatever thinking the students did about her, that was human,

tended to weigh her down and prevent what she was trying to do. She even hesitated to have her photograph taken, lest students go into raptures over that which she was working to unsee.

These letters should never be taken as an edict that no group work should ever be done by students in our Movement; but it should never be done until each one is qualified to do such work scientifically in the one Mind, and some one student is qualified to oversee such work. When a student or a group of students fulfill the obligation to work mentally, but does not do so scientifically, the effect is not only not beneficial, it is harmful. When a member, knowing that he is expected to work mentally for the service, rather than to listen, does so, and yet fails to put into such work the same spiritual unction that he would if he were treating a sick patient, he is not fulfilling the law of Christian Science. Under such circumstances he will do less harm by listening to the service. Yet it is the sacred privilege of each member to maintain the atmosphere of God, wherever Christian Scientists assemble, but the work that accomplishes this magnificent result must be done in the one Mind, in order to attain the unity that makes it a blessing.

Mrs. Eddy was pioneering -- walking a new path. Her doctrines in the form in which she presented them, had never been heard of before on the earth. She had no precedent apart from the Master's teachings to go by. She hoped that students would be able to grasp and to practice what she taught in doing mental work in groups as well as individually. Every once in a while she would appoint a committee of mental workers; but usually she was dissappointed in the results. Yet she knew that if it were not for animal magnetism, her teachings would be understood rightly and put into practice correctly. Under this adverse influence, conscientious students who listened to her carefully, and perceived the importance of what she taught, failed to compass the extent of it. If they felt ill, they knew that that was animal magnetism; but they were not so quick to perceive that it was the same deterrent, when they felt that mental work was arduous, or when they failed to reach the oneness and height of spiritual thought that would mean work well done for the organization and the world.

A climber may know the way up a mountain, and yet find himself unable to climb properly, until he discovers that an enemy has hidden heavy weights in his pack. Animal magnetism stands ready to try to darken the thoughts of students in regard to mental work, and to make it seem heavy instead of light. All mental work should be done with a light thought.

Running a long distance is tiresome; but riding on a train is restful. Correct mental work tunes in to God, so that one is supported by divine Mind. Such work is restful and joyous. Otherwise animal magnetism will claim that it is laborious, and so it will not only accomplish nothing constructive, but does harm.

It would hardly seem fair that when our Leader appointed a committee in Boston to do mental work, and they failed to do it scientifically, she should have suffered as a result. Yet in order to be a thermometer for the Cause, she had to be sensitive. Otherwise how could she have told what was taking place in the mental realm, and been alert to check error whenever it appeared? Truly, she took upon herself the sins of her students, and by her stripes error was overcome.

When she found the watchers mistaken, she directed them to realize the allness of God, good, and that there is no opposite evil. She knew that they could always do that safely. Yet as one progresses spiritually, he reflects a greater insight into the illusion called evil, and its claims to impede the march of Truth on earth; so his work becomes of more specific value to the Cause.

Mrs. Eddy writes that she has known before of the discord of prayer that is amiss. One might say of the odor of skunk, "I can detect it, because I have smelled it before." She knew what it meant to suffer from mental quackery. On May 21, 1903 she said to the students in her home, "We must show the difference between the healing of Christian Science and quackery." Her definition of quackery was to hold error and disease as real, and then attempt to heal it through Mind. A practitioner who believes that he has a sick patient who must be restored, is a quack. Christian Science shows no way to take a sick man and restore him to health. The only scientific way is to start with the realization that he needs no healing, since he is not sick. As an idea of God he is forever perfect and eternal, and the false belief that he can appear otherwise is all that must be wiped out. On page 395 of Science and Health we read, "It is mental quackery to make disease a reality -- to hold it as something seen and felt -- and then to attempt its cure through Mind."

It is always a matter of wonderment to learn how alert Mrs. Eddy was to protect her reputation, lest erroneous criticism operate to darken her thought, and make her of less value to God; or to turn unprejudiced minds to a prejudice against her doctrine. Students should emulate their Leader, and make the demonstration as far as they are able, to protect themselves in the eyes of other students and the world, lest erroneous criticism and jealousy build up a prejudice against them, that might cause those in authority to place undue limitations in the way of progress. They must know that no demands can be made upon them, but those that come from God, and that whatever He demands, they will be capable of fulfilling. They must realize that no claim of animal magnetism can handle those in authority, to cause the latter to misunderstand their work for God. If God has given them work to do, they must know that God will guide and protect them in this work and His presence will be their adequate defence.

As Christian Science calls upon us to retreat from the belief in matter, into the realm of Mind, there are two steps to be taken. We first retreat into a humanly mental world, and then into a divinely mental realm. If this transfer could be made in one step, the student would be spared all conflict with animal magnetism. Yet it is possible that if this warfare could be avoided, there would be no spiritual light available. No incandescent bulb would give forth light, if the filament lacked the proper resistance. Perhaps it is the resistance that warfare with the devil engenders, that enables mortal man to rise out of mental lethargy and inertia and gain the reflection of Mind.

As one becomes more and more mental in his conception, the price he pays is, that he must meet all the errors over again on this higher basis, that he formerly met on the basis of physical causation. Proof of this fact is to be found in a vision Mrs. Eddy recorded on Sept. 10, 1887. In this vision she says of this higher standpoint, "The arguments to heal sickness caused by the

fear of physical beliefs would not heal the sufferings caused by the fear of sin." She found ". . . that the power of the Egyptian necromancy must be met over again with the power of Truth . . . When you think you have mastered disease on a physical basis you are mistaken. You have to learn that it must be healed on the basis of sin causing it . . ."

Mrs. Eddy goes on to explain that by sin she means, the effect of malicious minds animated by hatred and envy. Once she wrote, "If any honest Christian Scientist can be deceived into believing that it is chance, not direction by malicious minds which are at work, -- that ignorance instead of sin is what he has to meet at all times, -- this error prevents him from understanding enough of the question to insure his own defence, and leaves him in the power of Animal Magnetism, perhaps temporarily relieved of his suffering, rejoicing in a hope of freedom which he afterwards finds to be vain."

This knowledge leads up to the fact that Mrs. Eddy had retreated into the mental realm to such a degree, that the action and effects of erroneous thinking, were as evident to her, as erroneous actions are evident to the eyes of mortals. She could gauge an unscientific quality of thought emanating from the Boston students, for instance, as readily as one can see a pall of smoke hanging over a large city.

The proposition should not be surprising that the Christian Scientist is developing senses with which the unseen may become palpable. Mrs. Eddy became a spiritual seer. To her, the unseen to our senses was far more perceptible and tangible than any evidence of the reality of this dream world.

One learns from these letters that great power for good is generated, when a group of students join in working mentally in the one Mind. Yet when a group appointed by our Leader did such work unscientifically, it created enough of a disturbance in the world of mortal mind, so that she felt it, suffered from it and had to stop it. As one recognizes the mighty constructive power for good that emanates from a right mental effort that tunes in to divine Mind, and sweeps away the falsity of mortal mind, he realizes that such united work must be the goal; yet it may not be done in our Cause until growth raises up those who can unerringly direct such work. In the meanwhile students can do much individual good, and work for the Cause and the world with valuable results.

From these letters we know, that Mrs. Eddy wanted the work which the students were to do for the newspapers to be scientific. At the same time she wanted the object to be clearly set forth and established. What is Christian Science if it is not the truth of God applied to a specific problem of error? The Truth is forever true, and free from any blight of animal magnetism; but mortals are under this blight, and the moment they begin to use the truth in the direction of salvation and freedom, the problem of animal magnetism looms up. When a country is called to police a lawless section of a community, much resistance appears that needs to be put down. The moment one seeks to use truth in this imaginary kingdom of mortal belief it becomes subject to obstruction, reversal and interference.

In calling on watchers to work on the newspaper men, Mrs. Eddy expected them to realize that Christian Science is God's truth come to earth -- the



application of God's law to the problem of the human mind and its despotism. She expected them to know that God appropriates all channels for His uses, as mediums through which to establish His truth, and to perpetuate it; also that there are no channels for evil, because in reality there is no evil. Hence all newspapers represent opportunities through which the truth may be voiced. There is but one Mind. Hence there can be no controversy, no fight between the forces of good and the seeming forces of evil.

" . . . also know that you can do this separately as well as together." Here Mrs. Eddy gives a wonderful point to help the students in building up their faith in individual reflection, so that they recognize that there is no problem that they cannot solve, no demonstration that they cannot make, since they reflect infinite Mind, to whom all things are possible. If one hundred students work together, the most they could accomplish would be to bring divine Mind into operation; and Mrs. Eddy wanted the students to realize that one individual reflecting God can do that. Yet in this dream truth gains power through amplification.

If I had a lion that was trained to protect my home, it would only require one watcher to push the spring lock that would let him loose, if robbers came. One watcher would be as efficient as ten. Mrs. Eddy sought to build up the students' faith in their individual ability to use divine power without restriction or limitation.

" . . . let your prayer be impersonal and God will bless the right. Do not think of me or my affairs; let God do this and you invoke a general blessing." Mrs. Eddy, when she felt the effect of the students' unscientific work, did not forbid them to pray. She knew that even if they did not have enough wisdom to work for the specific problem of defending her without thinking of her as a personality, rather than as God's witness and idea, still they could invoke a general blessing. At Pleasant View, when Mrs. Eddy found that we were not working with a clear scientific sense, instead of stopping our work, she would often call upon us to call down God's blessing in an impersonal way, rather than to continue specific work. It requires a clear scientific thought to take up individual problems. Otherwise one will make a reality out of the very thing he should be seeing as unreal.

Pleasant View,  
Concord, N. H.  
December 29, 1901

Beloved Students:

I thank you for your recent affectionate letters, caring and kind. They are a balm to one who is so alone, so bereft of earthly ties. Accept my tender loving wishes for you and yours; for your growth in spirit -- divine Science -- your health and your happiness.

With love,  
Mother  
M. B. Eddy

No one can talk about divine Love, think about it and demonstrate it, without expressing it in an outpouring of human affection. No one can hide a lack of interest in the welfare of others, and at the same time declare that he is overflowing with divine Love. Science and Health tells us that "The divinity of the Christ was made manifest in the humanity of Jesus." (page 25).

We all know what a comfort even a little human affection is, when we are in trouble of some sort. It makes us feel that there is still something left to live for. No mortal is indifferent to this form of loving appreciation. At times when one is tearless and numb under a great sense of grief, another will display a deep sense of affection, and the stricken one will find the tears beginning to flow, and the great pressure relieved. No one who is reflecting divine Love can be indifferent to showing human affection.

Our Leader was overflowing with human affection, and she responded to it from others, when it was genuine. It is possible for a mortal to manifest an abundance of human affection, without having any spiritual sense of love as love at all, but is it impossible for one to demonstrate divine Love without giving an evidence of human affection. The Bible asks, ". . . for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Mrs. Eddy showed by her own example, that the appreciation of man as Love's idea must precede our love for the unseen Principle, divine Love.

When Mrs. Eddy wrote a letter of this nature, she realized that it might be prized in the future by all Christian Scientists. All that flows forth from inspirational thought is of value, and will be treasured. This letter would help any student, since in it Mrs. Eddy is setting forth that which is most lacking in this world, namely, unselfish love. There is a selfish form of love that [seeks] to appropriate everything good for one's self, and is characterized by jealousy and hate, if there is any sharing of affection; but Science shows that jealousy and hate never form any part of true love. Science inculcates a human affection based on an interest in others because they are ideas of God. Such affection is the great need in the world. It is the only basis on which international peace can ever be established. When men's hearts are touched by such unselfish affection, they would no more think of fighting another nation, than they would their own precious family.

An analysis of the Christian Science concept of love, shows that it is an error in premise for one to believe, for instance, that being masculine, he must attain femininity in order to be complete. The real man is a complete idea, which needs no addition or cultivation in order to make him complete. As God's reflection he is complete. If one believes that he possesses wisdom, but lacks love, he is mistaken. Mrs. Eddy corrected this notion when one said to her, "Oh Mother, what love you have!" She replied, "And what wisdom too!" Any concept that starts with less than completeness and perfection, is unscientific and incorrect. At the same time, she once indicated that a belief in a sense of completeness on a human plane was a hermaphrodite mentality. She said, "Belief of duality and unity is the claim of the red dragon, swollen with lust and hate."

In this letter to Mr. Johnson Mrs. Eddy was speaking in behalf of all lonely people, making an appeal for all those who need a show of affection supported by a genuine feeling of regard and consideration. Science has no place for those who are so selfishly inclined, that as long as they are happy

they are not touched if others are miserable. Mrs. Eddy knew what it meant to crave the warmth and sunshine of affection, as one grew spiritually.

When in Judges 14:14 Samson said ". . . out of the strong came forth sweetness," he indicated that strength and sweetness must go hand in hand in the scientific man. The only way that the flavor of fruits may be preserved, is in sugar. It would be well for rulers of nations to learn that the moment they lose their sweetness (which is so often considered a weakness), they begin to lose their strength. So a Christian Scientist who does not manifest the sweetness of human affection is definitely off the track. He may take pride in feeling that he is above such a human sense; yet part of the proof that he is walking in the path the Master laid out for us, must be a human manifestation of divine affection toward all, hedged about, to be sure, with the protection of wisdom.

Mr. Johnson had written his Leader an affectionate letter, and she could not be deceived. She knew whether it sprang from an overflowing sense of appreciation and love for her, as unerringly as an art critic knows whether a picture is an original, or a clever copy.

Everyone of God's children reflects divine Love, but the claim of animal magnetism has boxed it up or corked it up, so that it cannot express itself. It is the office of Science to release that Love, so that the student will feel welling up within him a desire to bless and help everyone; and this desire sincerely felt cannot help but show itself in human affection, consideration and helpfulness.

Perhaps nothing Mr. Johnson could have done, would have pleased Mrs. Eddy more than for him to give liberally of his affection. She knew that a heart that had such an overflowing affection, would express it everywhere, and love all that was in need of love.

All genuine students should have this attitude as their goal, so that they will make the demonstration to pull out the obstructing cork of false belief, thus releasing the love that is man's birthright, and which he never really loses, and giving it a chance to bless others as well as themselves.

When in this letter Mrs. Eddy wrote, "Accept my tender loving wishes for you and yours," she did not voice merely an idle thought. Our wishes for others are worth nothing, unless they are sincere and supported by understanding, which give them power and efficacy.

One Christmas the students of Eugene H. Greene felt a wonderful uplift. Then they learned that he had consciously sent forth a Christly love as his gift to them all. Since he followed his Leader in everything he did, he must have known that this was her own way of expressing thoughtful consideration, in return for all the gifts that were made to her by students and friends. She worked to send out a special spiritual blessing at that time. Her Christmas wishes, therefore, were not an idle gesture, but a practical demonstration of God's healing presence and power.

There is a special pressure on the part of animal magnetism at Christmas time, to force upon the attention of people such a sense of the reality and desirability of the human sense of things, that they will have no time or inclination to contemplate its real significance. Christmas should turn the

thoughts of man to Spirit, or Cause, in the midst of his materiality and concern for effect; but since such a result would be inimical to the reign of the human mind, error makes a special and determined effort at that time to cause mortals to be engrossed in the unreal. Hence it takes a special demonstration to overcome the added mist of illusion that rises up from animal magnetism at Christmas. Therefore, it was a very significant thing to have Mr. Greene's Christmas wishes for his students take the form of helping them to turn their thoughts toward reality, at a time when the activity of the lie was the greater in the wrong direction.

As a lone woman battling against tremendous odds, having a frail sense of human health, and being dependent upon demonstration entirely, Mrs. Eddy needed much that her students could give her. They could give her kindness and affection, a sense of being cherished and cared for. She could handle her own problems through demonstration, but her great aloneness on her upward flight, caused her to appreciate especially an attitude on the part of a student such as Mr. Johnson manifested. Think of what her temptation to feel alone was, when she had spiritual revelations so profound, that there was not one person on earth with whom she could share them! Once when a student asked her if she was ever lonely, she replied, "Alone, child, but never lonely."

Animal magnetism tried to rob her of this affectionate regard of students, this consideration and being cared for from a demonstrated standpoint. They were apt to stand in awe of her, either because her rebukes were so to the point, that they stung human sense, or because she reflected divine Love so powerfully. She never overlooked error, nor excused it in herself or in others. Therefore, students were apt to feel that human affection was out of order; either that she did not need it or that it would be unscientific to express it. Upon leaving Mrs. Eddy's home after years of loving service, Clara Shannon did not say goodbye. When Miss Hall asked her if she was not going to do so, she replied, "We never do that." Yet a little kind word of affection, appreciation and farewell, might have meant a great deal to our Leader just at that point.

I stood in awe of her, and even felt a certain amount of fear of her, during my year's stay at Pleasant View. It would have seemed like less majesty for me to have shown her any human affection; yet I have come to see that she was grateful for loving appreciation for what she was striving to do, and a kindly recognition of the cross she bore, in always being obliged to be the mentor, the teacher, the one who had to give rebukes, in order to hold everyone up to the highest standard of spiritual efficiency.

Mr. Johnson had a sweet and loving nature. He had been with his Leader during the burden and heat of the day. Now that she was being so brutally attacked by Peabody, his love went out to her spontaneously. He was able to break through the animal magnetism sufficiently, to see her need and to supply it. There were many who stood ready to bestow upon her affection that was on a mortal mind plane; but such affection only weighed her down. She craved the spirit of God, and was immeasurably grateful for it, when it was manifested even in a small degree.

The love that Mrs. Eddy's letters expressed, was indeed a precious thing. When she received such a simple gift as a doily, she wrote, "I thank you for the doily. The widow's mite Jesus blessed, and it touches your heart

and mine to receive it in our time. Dearer indeed than doily or money is the gift from a loving heart. For such I thank you. May heaven bless you and yours, another and many more years."

"Accept my tender loving wishes for you and yours; for your growth in spirit -- divine Science -- your health and your happiness." This simple statement makes this letter a valuable record, showing for all time what true worth is -- not growth in numbers, wealth or activity, but in the spirit, and that the goal is divine Science. Sometimes we forget, in our earnest endeavor to demonstrate Christian Science, that our real attainment is divine Science. When one heals a case of sickness through Christian Science, he has applied Christian Science to the human need, but he should not be satisfied with that. He should never leave the case until he has taken the patient into divine or absolute Science, into the realization that there never has been any disease to heal, since man is spiritual, and has never left his high estate as God's idea dwelling in eternal harmony.

"Health and happiness." It is from such a platform that our best work for God and man may be done. Yet human harmony carrying stagnation and forgetfulness of one's spiritual obligations, is not this platform, but the most deceptive form of animal magnetism. Mrs. Eddy was not wishing for Mr. Johnson to reach an inactive state of ease in matter, but an active state of spiritual thought. She did not want him to spread the butter of human harmony over the error of belief of life in matter. In Luke 21:20 we find Jesus instructing his followers to realize that the chemicalization or desolation of Jerusalem, was the result of demonstration; so they were to stand by without fear. It is as if he had said, "When you have done all that you know how to do, have faith that you have brought God's power into operation. If it does not bring out the result of turning sick matter into well matter, discordant mortal mind into harmonious mortal mind, do not be disturbed; but stand, since your demonstration is surely bringing out God's idea of man that is above all materiality. Do not seek to avoid the fiery furnace, but make a demonstration to see God back of it, and then it will reveal the Christ."

Lest Mr. Johnson mistake her wish for his happiness and health to be human harmony, Mrs. Eddy places spiritual growth first. She knew that if he had a spiritual growth synonymous with divine Science, that would never result in stagnation, since divine Science brings to human sense, not peace but a sword.

When you seek to give another a spiritual blessing, you should not wish to replace his affliction with the deception and stagnation of human harmony, since it is the very affliction that brought out his desire for God. The effect of human harmony is to rob man of this desire; but when one strives for divine Science, the health and happiness that follows is a legitimate result that never deters one in his spiritual activity.

Pleasant View,  
Concord, N. H.  
Jan. 25, 1902

Beloved Student:

Call a meeting of the Board at once and pass this church By-law, and amend the By-law on Publication Committee as indicated on enclosed slip.

Nothing could injure our Cause more than the general silence that prevails on the topic of your Leader's character. This silence is causing the press to publish Peabody's lies, for it looks as if the Board of Lectureship was ashamed to speak in defence of your Leader, or has nothing to say in her behalf! Pass this By-law and publish it in the next Sentinel, and I will write to the members of the Board to do their duty, and Mr. Tomlinson will also write to the Board on this subject.

With love,  
Mother  
M. B. Eddy

Mrs. Eddy perceived her importance to the Cause. She knew that, since she was the correct demonstrator of her own revelation -- the only one who fully knew how to apply Science correctly, -- animal magnetism would strike at her life, not necessarily to kill her, but to misrepresent her. Peabody had been Mrs. Woodbury's lawyer in her suit against Mrs. Eddy. When he lost the [case], apparently his revenge knew no bounds. Besides lecturing against her, he published articles against her, and even introduced bills into the legislature to restrain the practice of Christian Science (which happily were never passed).

Mrs. Eddy knew that her life was as important to the Cause as her Science. The life of the revelator who lives consistently with her revelation, is as important as the revelation, since one sets forth demonstration, and the other understanding.

Animal magnetism tempted the students to look at their Leader humanly. Then when they saw that her life did not always coincide with the human standard of Christian goodness, they concluded that she was failing to demonstrate her own teachings. When she was confronted with some ill, she did not resign herself [to it] like a Christian and declare that she would be patient under affliction, as if to say, "This is God's will; so I will endure it gracefully." On the contrary, she stirred everything and everybody in the home, until the error was ousted. She knew that it gained entrance through apathy, and that it had to be cast out through activity. It is easier to keep error out, than it is to get it out. To get it out requires much effort and activity. If the wind blows dust into your house, when it once gets in, you must put up a bigger wind, to blow it out. Mrs. Eddy's example should show her followers that they must outblow, outshout, outargue, outwit, outlast, and outmaneuver animal magnetism, in order to be victorious over it. They must blow harder and more continuously than it does, in order to silence its lies.

Spiritual things must be spiritually understood; otherwise they appear foolish to mortal thought. Mortals cannot measure Christian Science or its Founder according to the old idea of man, since they are measuring them from the standpoint of a dream, and from that standpoint they are unreal. Mrs. Eddy's life can only be spiritually understood.

The Peabody experience exposed to Mrs. Eddy the beginning of an error, which would attempt to make her followers believe that Christian Science succeeded in spite of her, rather than because of her; hence there would be no special need to defend her in the future. She had established the Church and given it her published writings, and that was all that was needed.

Mrs. Eddy saw this error beginning, and perceived that it might increase in the future, unless her followers became so imbued with the importance of her relation to her Cause, that they would never listen to any suggestion of indifference as to her life and demonstration.

It is vital to the spiritual success of Mrs. Eddy's Cause -- God's Cause -- that her life never be belittled or misrepresented in the organization or to the world. Here she writes, "Nothing could injure our Cause more than the general silence that prevails on the topic of your Leader's character." She had already written to Mr. Tomlinson in regard to mental work, "This has been the lever of Truth that has shown on the press and the field, and my message turned the tide to a flow. What I mean is, that nobody sees the moves of the enemy or knows when he feels them, unless I talk, talk, talk! and this is a mental period and mental malpractice holds the signs of the times that the students must discern, or our Cause will be held back centuries by it. In this direction I am alone and few notice what I say or believe it." She wrote these impressive words in June, 1901 about six weeks before Peabody gave his lecture.

Now we find her appealing to the Board of Lectureship to do their duty in regard to her life, and seeking Mr. Tomlinson's help in the matter. When he sent her his proposed letter to the Board, she wrote, "I have read your letter or copy which is designed for the Board of Lectureship. The progressive is good. Mr. Farlow's method I hope he will continue in Boston and carry it out as written. All of you unite in this purpose, call back the press from its spell of (you know what) -- to its attitude when 'Pulpit and Press' was published, and you have done what God will immortalize."

If Christian Scientists do not rise to see that their Leader was in every way the correct demonstrator of her own revelation, the public cannot be expected to see her that way. When a lecturer obeys the By-law that accompanies the letter in question, and bears testimony to our Leader's life, if he himself does not believe in her entire consistency, his hearers can detect this fact; in spite of his eulogy. His lack of conviction cannot be hidden.

There is a general impression that true worth will eventually speak for itself. But in Mrs. Eddy's case the success of her Cause largely depended on people's knowing the truth about her, to offset the effort of the adversary that was busy spreading lies. Hence it was necessary for her to awaken the students, in order to save them from an attitude of thought toward her that would render them of little value in the warfare against evil.

She knew how much the Cause and the world needed to be told the truth about her as God's representative, and what He was doing through her. Yet the moment she discovered her personality being praised, -- so that God was losing the glory, -- she rebuked such an error sternly, as being the other extreme of the pendulum.

God was enlisting an army to fight animal magnetism, with Mrs. Eddy as the general and trainer. Furthermore, she was the one who was fighting it correctly in her own life. She knew that no one could do effective work for the general, unless he had a right conception of the general. Mrs. Eddy's life exemplified the God-appointed ideal of divine reflection. Hence the nearer one comes to patterning her life and demonstration, the nearer he comes to reflection.

The lies about her which Peabody was sending out, were useful to the devil only as they interfered with the convictions of honest people. The purpose was to injure the character of the one who was reflecting God to the world. Mrs. Eddy could not permit a lie to grow and build up against her. She knew that her life was blameless and approved of God; but God Himself has been traduced on earth until His true character has been lost sight of. If God has not been justified on earth, His witnesses cannot expect to be, unless they go forth and destroy the error that would attempt to rob the world of the benefit of reflected good.

Pleasant View,  
Concord, N. H.  
Feb 25, 1902 (?)

Dictated  
Christian Science Board of Directors

Beloved Students:

Whenever you pass the By-law, or after you have passed the By-law that we proposed today as to defraying the expenses of the lawsuits, which By-law you shall print in our publications then vote on the following:

No member of the Mother Church shall form a church organization or erect a church edifice in Brookline, Mass., until a By-law shall be passed, permitting such organization or edifice.

Now remember that the Directors formulate and vote upon these two By-laws and not Mother. Word them as you please and act upon them voluntarily, and a majority vote of the Board shall decide concerning them.

Do not publish the By-law relative to the church in Brookline, but should you ever hear of any movement looking toward a church organization or edifice there, then notify the parties of the By-law.

With love,  
Mother  
M. B. Eddy



The two By-laws referred to in this letter, the date of which bears a question, were passed February 25, 1902. Neither of them was ever printed. Today they remain in force as the Directors' private By-laws. The second one reads, "No funds of the Mother Church, the First Church of Christ, Scientist in Boston, Mass., shall be appropriated to the payment of any lawsuit against any member of this church."

From a human standpoint it would be difficult to analyze the motive back of this decision about a church in Brookline. It has been asserted that Mrs. Eddy was looking forward to the day when she would make that city her home, and she hoped to be free from any obligation to mother a church, as she had the one in Concord. In April, 1899, she had written to Mr. Tomlinson as follows: "I am becoming in need of rest and peace to an extent beyond what you see. I have a problem to work out that you will not have for many years. If you and others give me not sufficient chance to do it, the Science is not demonstrated. I did not want a church so near me as Concord. I have all I should do for mine in Boston. But Mr. Buswell started the Sunday service without my proposing it and then ran out. Could get no place or hall fit to use. Then to save dishonor to our Cause, I got the Hall. My next step to organize was influenced by others that I do not name. Now I see the care is increased that I need diminished and if there were no Sunday services and healers here, I sincerely believe it would be better for me and the world. I seem to be beyond organized work. I have had my experience and it worries me more than all else. If only I had what time I could work to give to writing, it would do more good than I can tell. God governs me. When I sent for Mr. B. I told him I did not want a church or Sunday services which lead to it, but healing done where I was. This was God's first order, and in 33 years I have not yielded to depart from His first order without being driven back to take it up. I see His hand is resting in this hour and that my need, not the churches, 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."

Another contention in regard to Brookline has been, that Dr. Alfred Baker, who had been living in Concord, and who had been of great help to her, had moved to Brookline, after having become so disaffected, that she had found it necessary to write to the Board, "Beware of Dr. Baker." Some thought that she did not want him to start a church in that city, because he had shown himself unfit to undertake such a project, -- unfit in the sense that he failed to detect the animal magnetism that was darkening his concept of his Leader.

Mrs. Eddy's whole interest was in spreading the Cause of Christian Science, in order to reach as many persons as possible. There is no question but what the greater love that she had went out to humanity. She regarded the world with the same compassion that our Master did. His heart went out to mortals who were living aimlessly and walking pointlessly and getting nowhere, and yet who stood ready to oppose any doctrine that would put their feet into the right path. Hence why did she oppose the formation of a church in Brookline?

One point is certain. Mrs. Eddy did not make any moves from the standpoint of human opinion. Acting under inspiration, she did not gauge a situation according to its present appearance, but saw into the future, and took care of that which the human mind knew nothing about; furthermore, it

was her way to do anything that would retard the spread of Science, when its prosperity was her chief concern.

Because she relied on the Scientists in Brookline to do their part in supporting the work in Boston, she did not want them to have a church of their own, if thereby the Mother Church would be robbed of the support of those who were needed to lead the way spiritually. The good students in Boston might not relish this explanation of Mrs. Eddy's move, feeling perhaps that they were competent to carry on of themselves; but God guided her to do the wise thing. And it does not seem like a reasonable explanation that at this date she was contemplating a move to Brookline, when she had gone to Concord in the first place to find the time to make the demonstration over malpractice and age.

It is possible that later Mrs. Eddy was influenced to move to Brookline by the fact that there was a By-law in force that prohibited the formation of a church in that city, since the absence of such an activity would help turn thought away from her, rather than toward her. If after she moved to Brookline a church had been formed, she would have felt the necessity of overseeing it. The additional labor of caring for it would have been an unnecessary burden. She had more important work than that to do for the whole organization and the world.

In this letter Mrs. Eddy makes her relation to the Directors perfectly clear. Having founded her Church, she was training her students to run it after she was gone. She forced them to act under their own initiative whenever it was possible. She understood that they might make mistakes in learning, but she would watch to see that these were not serious in their effect.

There is no way for mortals to learn anything without making mistakes. If those in charge of youth stand ready to criticize every mistake that an eager learner makes, the result may be a lot of deadwood, since many individuals prefer to do nothing and avoid criticism, rather than to take a chance, and every time they do anything that is in the least original, to be called down sharply for it.

Parents may ruin children by continually snubbing initiative. Many Christian Scientists have learned to protect their children, rather than to direct them, on the basis that their innate impulses are always grand and right, and that nothing but outside evil influences would ever cause them to walk in wrong paths. Hence if they can be protected, their lives will manifest the elements of good that God has bestowed upon them.

When a father is training his son to be a carpenter, when he has a job to do that is not too difficult -- one that can be corrected if it is done poorly -- he turns it over to his son to do. When God made a demand on Mrs. Eddy, it was her responsibility to see that it was met, and so she had to take the initiative. This letter, however, covers two matters which were not so vital but what she could trust the Board to handle them.

One reason why she did not state plainly to students in her home that she wished everything done by demonstration, was because it was as necessary for her to develop initiative in students, as it was to train them to be

obedient. When students had reached the point where they were ready to serve her in her home, they had already learned to function to a larger degree under obedience, and the need was for them to develop initiative. Mrs. Eddy was able to gauge the growth of the members of her household by their insight into the way she functioned, and the demands she made upon them. When they perceived that they were expected to make a demonstration of mundane tasks, as well as of healing the sick, she knew that they were growing spiritually.

This letter proves that it was never Mrs. Eddy's innate desire to be the big "boss", and to dominate the students. She took the initiative only when she knew that what she was striving to accomplish was so important, that she could not afford to take the slightest chance. The situation is illustrated by one who is training his dog to bring home packages. At first he trusts the dog with his newspaper, but not with a beefsteak.

Our Leader knew that she would not be present to guide the Board forever. She also knew that their important duties and responsibilities would begin when she left them. At that point they would be at the mercy of their own understanding and demonstration over evil. Their problem may be illustrated by a musician who develops skill in his own studio. Then he is called upon to perform before an audience, and he finds that his skill is impaired by the presence of stage fright. Not until that is overcome, will he become a seasoned performer. When Mrs. Eddy left us, she had trained the Directors so that, if they would make the demonstration to free themselves from animal magnetism, they would function intelligently and rightly.

If members at any stage of progress in the church, ever feel the impulse to criticize the Directors, let them realize that the Board would be unfailingly considerate, thoughtful and kind, were it not for this claim of animal magnetism. One proof of this contention is the fact that in branch churches members who measure up to the standard of Christian Science in manifesting Christly compassion, often seem to become hard and cold, the moment they are elected to the governing board of the church. The reason for this is because error handles the trustees as a group, not as individuals. The conclusion is that members must do their part to free the boards in their churches, as groups, not as individuals. If a group of workmen in a hot country were doing work of such a delicate nature, that any perspiration would ruin it, if you should fan them while they worked, you would be rendering a service, that while it in no way interfered with their work, would make it possible for them to do it successfully. Members of branch churches must qualify as "fanners," just as must members of the Mother Church. Otherwise how can the members of the Board of Directors function as the Christian Scientists they really are? There must be devoted members who see the importance of holding up the hands of those who exercise the ruling power in the Mother Church and branch churches. The Directors or Trustees cannot be expected to do it for themselves.

In our Movement it seems easier to criticize others, rather than to support them; but the answer is that it is those who are themselves handled by animal magnetism, who criticize; those who are not handled, are the ones who support their brethren in Christ.

Pleasant View  
Concord, N. H.  
March 7, 1902

Beloved Student:

Mr. Chase wants \$500 of Church funds left at his disposal for church purposes. This sum he accounts for annually. Please call a meeting of the Board and vote on this yea or nay. I suggest that you give him \$300 for one year and then increase the sum if need be and it works well.

I enclose letters. My charity says accept her and trust God for the results.

With deep love,  
Mother  
M. B. Eddy

Today it is quite the custom for Treasurers of branch churches to have granted them the right to disburse small amounts from a petty cash fund, for which they need not account at once. The amount is limited, however, so that if any mistake in judgment occurs, the result will not be serious. Hence it would appear as if in this letter Mrs. Eddy sets a precedent for the whole Cause.

Yet she cuts Mr. Chase's demand for \$500 to \$300, as if she had some sense of his lack of spiritual stability. His unshakeable affection for his Leader kept him a loyal Christian Scientist, but he was somewhat lacking in that spiritual determination and vigor, which play an important part in one's warfare and protection against animal magnetism.

When prosperous parents give a child a large allowance, they cause the child to become sought after by children who merely want to share in the sweets and soda that he buys. Mrs. Eddy realized that if Mr. Chase had full charge of too large amounts, he might become the victim of mortal mind's schemes in various ways, so she protected him by making the petty cash fund no larger than \$300 per annum, until he proved that the plan worked well.

Mr. Chase belonged to that class of students who are loving and generous, who seldom become irritated, and who have a wealth of sympathy for others. What he lacked was a demonstration of protection. Often it is thought that men of recalcitrant and irascible natures make the best fighters both in physical and mental realm. The fact is that a man like Mr. Chase, amiable, and easy to get along with, once he is aroused to the need of fighting, makes a far better fighter, than men who are by nature belligerent. Thus if Mr. Chase could have acquired the steadfastness and resoluteness that are requisite to handle animal magnetism, he would have been a magnificent combination of those qualities which our Leader manifested in such a notable way, the tender love, coupled with the alert and implacable determination to blot out all error.

Because Mr. Chase was lacking on the side of protection, Mrs. Eddy had to watch out for him, which she did with special care. It is interesting to contrast the sum of \$300 with the large amounts at the disposal of the Treasurer of the Mother Church today. Yet in this small detail of cutting Mr. Chase's demand, Mrs. Eddy was teaching an important lesson. She might well say to the parents who grant their child a large allowance, "You are putting a dangerous weapon in his little hands, that may subject him to being influenced by other children, who might let him alone if he had no money."

A highlight on our Leader's attitude toward Mr. Chase, and the Directors themselves, is revealed by the following incident recorded by Henrietta Chanfrau. One afternoon Mrs. Eddy held a long conversation with Mr. Chase. Very earnestly he attempted to tell her some of the problems the Directors were having to meet, and all the while she constantly made little pleasant jokes. When Mr. Chase had gone, Mrs. Eddy said, "Henrietta, I know how upset he was, but I wouldn't add fuel to the fire! The Christian Science Directors are not the best Scientists in the world, but they are certainly steadfast to their duty. And I know how to value that!"

Mrs. Eddy was the wise mother, the intelligent friend, the observing Leader, who let nothing escape her, in her endeavor to guide her Cause and students aright. Her way was not to reduce her students to blind obedience. She sought to develop initiative, as well. She sought to encourage demonstration even in the minutiae of daily life and church activity, and this letter gives an illustration.

If one has on blue glasses, when he takes them off the entire outlook changes. Every detail, no matter how small, comes into its true light. If demonstration means removing the glasses of materiality, there is nothing strange about a spiritual thought that embraces the correction of the minutiae of experience.

"My charity says accept her and trust God for the result." In these words Mrs. Eddy says in substance, "I cannot guarantee if the individual in question is permitted to join the church, or be restored to membership, that she will be a bright and shining light; but if she shows a right inclination, let us accept her and have faith that God will show her the way. Here is a splendid desire that has forced its way through a thick crust of materiality. Let us not kill it out, but encourage it, since my experience has shown me that no harm can come from dealing compassionately with individuals. I always assume when one shows an inclination towards good, that it is proof that the clouds of illusion have parted a little. So let us encourage this right desire in this woman, and do what we can to nourish and to maintain this spark."

Mrs. Eddy knew that even if the results of such compassion were not immediately apparent in an individual, no one could ever get rid of the spiritual spark, once it had shown itself. Under the influence of animal magnetism, a Christian Scientist might go back to medical practice, but he would never be contented in it. Even if he received apparent benefit, it would continually rasp on him that he had turned away from that which he knew was good. Time would surely bring him back.

Of course Mrs. Eddy saw that charity could be overdone. In exercising it, it is necessary to be sure that persons are sufficiently honest in their

present desire, so that the good they receive will be permanent and remain with them. Then if they stray they will return.

Pleasant View,  
Concord, N. H.  
March 17, 1902

Beloved Student:

Have the Board meet and vote on this By-law before another meeting is called. Also have brother McKenzie make the other By-law in conformity with this one. Thus we may escape another snare that a good meaning but an unwise member may get our church to be caught in.

Publish in Manual but not in periodicals.

With love,  
Mother,  
M. B. Eddy

Mortal mind is admittedly short-sighted. Knowing this, Mrs. Eddy did not trust its conclusions, nor did she want her followers to. It is as lost in the realm of true wisdom and foresight, as would be a city-bred man in the woods.

Mrs. Eddy was a trained metaphysician, and could see ahead. Her followers living only for the moment, might make a By-law to cover the present situation, that might result in great harm to the Cause in the future. Hence in this letter she gave a hint of her ability to look into the future, and see how a By-law would affect the growth and government of the Cause in the years to come, and yet cover an immediate need.

Mrs. Eddy was far-seeing because she reflected the far-seeing Mind. She was continually planning for the future and looking ahead. In her correction of a present situation, she always had to consider how a By-law would affect the future of the Cause, where the same problem might never again arise. She had to make each By-law specific enough to cover and to correct the present need, and yet general enough so that it would not be a deterrent in the future, but a help.

A greens-keeper for a golf course must kill the worms on a putting green, otherwise the worms' casts will constantly interfere with the accuracy of putting. The early poisons used for this purpose harmed the grass and it was a remarkable thing when a chemist discovered a poison that killed the worms, and at the same time fertilized the grass. In like manner Mrs. Eddy sought to evolve By-laws which would meet a present error, and yet help to further the growth of the Cause in the future.

Had the Directors been able to grasp the full import of this simple letter, it would have indicated to them, that they must work to acquire the

same spiritual perception and foresight that their Leader had. She was careful to stress the fact that the By-law in question (which perhaps referred to the responsibility of the Mother Church in connection with lawsuits brought against members), would operate to spare the Church in the future. Its wisdom would help to check a suggestion coming from some member, which otherwise might prove a snare to the Cause.

Part of Mrs. Eddy's wisdom in these letters was to set before the Directors the spiritual qualities which she had, which they would need, in order to avoid pitfalls. She knew that without them, they would meet such pitfalls unprepared.

An instance of the value of her spiritual foresight may be cited with profit at this point. Early one Sunday morning she sent word to her students to hurry and be in their seats at Hawthorne Hall one hour ahead of time. Later it developed that her disgruntled students had plotted to arrive early and fill the hall, so that when the service opened, she would find herself in the embarrassing position of having to preach to a congregation of those whom she had excommunicated from the organization for good and sufficient reasons. Her spiritual foresight saved the day. When the wicked schemers arrived to carry out their plan of taking possession of the meeting, and to disconcert their former Leader, they found she had outwitted them.

No Board of Directors of the Mother Church should ever lose sight of the value and importance of analyzing Mrs. Eddy's letters to her Church and its officials, so that every scrap of teaching important to them and the Cause, may be salvaged and perpetuated. This one simple letter illustrates the value of this interpretative ability. Once Mrs. Eddy interpreted the Commandment, "Thou shalt not kill," as ". . . shall not kill our insight into spiritual things -- it would be the commission of the greatest sin, to kill the spiritual insight."

Interpretation in Science is analysis in which one seeks for meanings that lie beneath the surface meaning. This can only be done as one listens for divine Mind's impartations. In the experience of Elijah where he heard the still small voice, one may interpret the earthquake, wind and fire that preceded revelation, as being a necessary preliminary -- a mental purgation and purification which eliminated error so that what was left was man listening to and hearing God. God-bearing ore is subjected to processes of refining which are so violent that the worthless dross is eliminated; and the pure gold emerges unharmed.

This one letter indicates a perpetual demand on the Directors -- an ideal which they must work for. Beneath its simple surface meaning one may glean the fact that unless the Directors develop foresight, our Cause will have no protection against the snares that well meaning but unwise members may cause the organization to be caught in. Should not such a word to the wise be sufficient?

In modern civilization the chemist plays an important part, not only in dissecting known materials to discover their component parts, but in discovering new ones. May the day not come when the spiritual analyst will be found to play as important a part in the growth of Christian Science? When this time comes, simple letters from our Leader will be treasured as they should, because they will be seen to contain spiritual precepts

priceless. And a letter of this kind might well be used to test a student's ability in this direction, to discern the spiritual meaning underlying the face value of any writing of our Leader's.

Pleasant View,  
Concord, N. H.  
March 19, 1902

Beloved Student:

Please have this amendment to By-law Article XXIII adopted and published in the Manual but not in the periodicals. Also same with the enclosed By-law which I herewith return.

I shall not decide the question about giving letters of recommendation to other churches outside our denomination. I should hope you would see the folly of beginning such a system of letters. Now do not say "Mrs. Eddy has decided this question," for I have not. But you should at once and forever, if persons wish to leave our church, let them go, and without a letter.

With love,  
Mother,  
M. B. Eddy

On first thought it might seem like a harsh and unloving dictum, that our church shall not give letters of recommendation to members who withdraw to other churches, since we do not hesitate to ask for such letters from those who, seeking a higher understanding of God, withdraw from other denominations to join with us. But Christian Science is a progressive state of Christianity, and is becoming so recognized. Hence when an individual desires to carry his practice of Christianity into the higher realm of healing, and of understanding and worshipping God, he is entitled to a letter of recommendation. He is making the change, not because he is belligerent, a sinner, or a backslider, but because he is hungry for something better than he has; where as one who leaves our organization, does not do so because he is progressing, or because he seeks a better sense of God. The fact is that such a one never was a true Christian Scientist. Individuals do not leave our ranks as they do the ranks of other denominations. They leave for one reason only, and that is, because they are handled by animal magnetism, and we would commit folly, to recommend such a condition. We cannot recommend a backward step into error.

When an individual is hungry for more food than he is getting where he is, he can be given a letter of recommendation that he is ready for more food; but when one leaves our ranks, it is because there is something wrong. On page 238 of Science and Health Mrs. Eddy writes, "To fall away from Truth in times of persecution, shows that we never understood Truth." If one leaves our ranks, it proves that he never understood the doctrine, since it is the fundamental and underlying truth of being to be found nowhere else. One who seeks to withdraw from our church, is one who is not willing to face facts, nor ready or willing to accept the responsibilities and privileges



that go along with taking up the cross. He is not ready to go into the world and with his highest mental sense, to work to free the world from the bondage of material sense.

If an individual has grasped the truths of Christian Science -- that man is already spiritual, and that in order to prove and manifest this fact he need only eradicate the mesmerism that hides reality -- he could not possibly wish to return to the old conception or impossible teaching of evolution, that man starts from the lowest elements of matter, and by a long and laborious process, must strive to reach the heights. How could a man go from hope back to hopelessness, from freedom back to bondage, if he ever really understood the doctrine of freedom that Science teaches?

Mrs. Eddy knew that the old church would understand why its members wanted to join hers, would have respect for an individual who was ready to accept the ostracism that leaving the old would entail, the loss of friendship and social life, the leaving all for Christ. Also the old church would see in many instances that such a one deserved a letter of dismissal and recommendation. But the Christian Science organization could not honestly give a letter of recommendation to a withdrawing member, since it would be obvious that he was taking a step under the impulsion of mortal mind. The very fact that he was withdrawing, would be sure proof of his failure to make his demonstration, and so of his unworthiness to receive any recommendation from us.

Those who leave our ranks cannot be called Christian Scientists. Hence they are not desirable members, and the church entails no loss by their departure. There are many ways to define a Christian Scientist, but one helpful proposition is, that any individual on earth, no matter to what church or religious group he belongs, when he is free from mesmerism, or becoming so, is a Christian Scientist, since that is what the term means, -- one who is free from the action of mortal belief, or becoming so. How much of a Christian Scientist a man is depends on the degree to which his thought is free; and the one who is completely free, is the one who is perfectly restored to his divine sonship, regardless of creed. The reason Christian Scientists are found in the Christian Science church is because, in our organization is to be found the teaching that enables man to free himself from mesmerism; but for one to go from such freedom back into mesmerism, is to disqualify himself for any recommendation by our church.

Mrs. Eddy might have perceived, that the Directors thought that it was unfair not to give letters of dismissal, when we did not hesitate to ask for them, but only threw out a hint. To us who read the letter, it appears to be final, but it must be remembered that in those early days, students did not hesitate to go contrary to her wishes, when they had a strong conviction that she was mistaken. Had the Directors thought that she was wrong in this matter, they would not have hesitated to have indicated it. They did not function under coercion or blind obedience. It is true that there were many students who would have stood on their heads, had she ordered them to do so; but that was not the ideal she set forth. She did not demand blind obedience. From my own experience I know that she wanted students to take initiative. So she desired the Directors to feel that it was their privilege to grant letters of dismissal, if they thought it best to do so, in spite of her objections. She did not want them to do so, but only feel free to do so.

Pleasant View,  
Concord, N. H.  
March 30, 1902

Mr. Ira O. Knapp, C.S.D.  
Mr. William B. Johnson, C.S.B.  
Mr. Joseph Armstrong, C.S.D.  
Mr. Stephen A. Chase, C.S.B.  
C.S. Board of Directors.

My beloved Students:

Your loving Easter greeting was a ray of sunshine.

I love to remember the many years we have journeyed on together in storm and shine. Also to recall the great growth of our Cause and organizations since its birth. May this Easter morn bring from the sepulchre of sense sweet chimes of spiritual tones -- awakened during all these years to sound their loudest notes today. And so give the waymarks of our walk together a clear impress of our labor and its fruits for the whole world.

With love,  
Teacher and Mother,  
M. B. G. Eddy

This letter is not only a beautiful message of inspiration, but it teaches a lesson which all of Mrs. Eddy's followers could take to heart. She was aware that her efforts to dun into dull ears the vital teachings which were won on such a costly battlefield, must never be divorced from the uplifting sense of beauty, Truth and Love that characterizes the influx of revelation from God, when the clouds of error have vanished to let the sunshine of Truth come through.

Mrs. Eddy was the Leader. While she proved her ability to descend into the depths of mortality, to uncover and war against secret sin, to her followers, the most convincing signs of her leadership were letters and writings where her thought was beautiful, spiritual, uplifting, and lofty, and in which she proved her ability to rise to the heights where she expressed the things of God with beauty and clarity. Yet both her ascent and descent gave equal proof that she was making consistent progress in understanding the action of Truth and the operation of the lie.

Because our Leader was just, because she was loving, and because she could analyze the error of human thought, as well as detect when to encourage spiritual thought, she could pen a message of this kind without overdoing it.

Consistent progress includes the ability to rise to the heights, counter-balanced by the capability of delving into the claim of animal magnetism, in order to neutralize and handle it. A pile driver goes up in order to go down. The higher it is lifted, the deeper it forces the pile. Mrs. Eddy ascended into the heights, in order to gain the spiritual equipment to descend into the depths, just as the Master went up into the mountain to

pray, and then came down and showed his ability to control and expose the false beliefs of mortal mind.

One significance of this letter is, that it reveals Mrs. Eddy on the mountain top, going higher in her quiet assimilation of good, in those periods of rest which were vouchsafed her in the midst of her battle with the world, the flesh and the devil.

There have been critics of the Founder of our faith, who have tried to characterize her as an ignorant woman. The writings and poems which trace back to her girlhood, prove this contention false. In her private copybook which she cherished all her life, are to be found poems in precise girlish handwriting written in her teens, which indicate considerable literary ability for one so young. One poem is signed "Mary, written at the age of 12 years." Another states that she was fourteen years when it was written.

While these productions might never be valued for their intrinsic worth, they might be published some day, if for no other reason than to prove that Mrs. Eddy, even as a child, possessed unusual ability.

As she progressed spiritually, she also grew in her ability to put forth ideas which the world accepted as being the emanation of a highly gifted intelligence. At the time I was a member of her household, she never sought literary help of any kind. I never knew her to request anyone in the home to pass on any of her material, to determine its correctness from any standpoint. She did not sit down and spend hours composing letters or articles. She wrote spontaneously and quickly, although later she might take time in revision, or in the choice of words.

This beautiful letter is a proof that Mrs. Eddy's thought was not touched by the error she was called upon to investigate and uncover. When she emerged forth from the sad task of exposing the hidden secrets of iniquity, she emerged clean. Like the Hebrew captives in the fiery furnace, the smell of fire had not passed on her. Her immunity was based on the fact that although she had to keep at her students constantly, to rouse them, yet her attitude toward them and their errors was always metaphysical. None of the error clung to her as real, to prevent her from going up on the mountain top to put forth exalted and inspired thought, as she does in this letter.

The correct gauge of the mental status of any student must include both his comprehensive and intelligent understanding of the workings of animal magnetism, and his ability to ascend into the heights of holiness.

There was nothing laborious to our Leader about sitting down and inditing beautiful thoughts. She could open her mind to God, and have them flow in as naturally as one can open his mouth to speak. Only the claim of animal magnetism obstructs man as a free flowing channel for God's thoughts. When this is handled, reflection becomes spontaneous.

Perhaps for Mrs. Eddy to write that the Board's loving Easter Greeting was a ray of sunshine, was not as complimentary as it appeared on the surface, as if she meant that it was one of the occasional bright spots that kept her from being entirely discouraged with them, because they seemed slow of comprehension and incapable of perceiving the lessons she was attempting

to teach. At the same time the Cause was showing signs of growth for which she was grateful.

Mrs. Eddy was past mistress at the art of writing letters. She never wrote what she did not mean. Yet many times the satisfaction a student might take out of what she wrote to him, would be neutralized by a careful analysis of her words. In this letter she does not really write one word in regard to the lives and demonstrations of the Directors, that is complimentary, other than the fact that she wrote from an appreciative standpoint. When she states that she loved to remember the years they had journeyed together, she does not say whether they were helps to her or deterrents, or whether through those years they had progressed spiritually. She leaves it up to them to judge who was responsible for the great growth of the Cause, and its organizations, since its birth.

From this simple letter may be deduced the fact that whenever we are students making the effort to write helpful scientific letters, to increase their appreciation of our Leader, or to heal the sick, -- so that they feel the call to demonstrate higher than their present spiritual level, -- it is something to be grateful for. And if we look back, wishing that we might have had the opportunity to journey through storm and shine with Mrs. Eddy, we may assure ourselves that if today we are traveling with Science and Health and doing our part to help it to be understood and demonstrated, we are traveling with our Leader.

Again, in this letter we hear her call to rise above the errors of sense, and to destroy them voluntarily, so that spiritual sense may replace them automatically, since there are no vacuums in Truth. The sepulchre of sense is a dead issue that, when seen aright, has nothing about it that is desirable, and the sweet chimes from this sepulchre indicate, that every effort to bury this false sense is a premonitory indication of spiritual sense coming nearer. Since material sense is merely a low conception of Spirit, we must rise as our Master did, from this low ideal, and Easter is a reminder of this necessity.

Often children who will not eat plain carrots, will eat them if they are creamed. One flaw in false theology lies in its stern conception of God and of the demands of spiritual living, making them about as attractive as a cold barn in winter. Mrs. Eddy added that which shows God and the footsteps leading to Him, to be preeminently beautiful and desirable, when understood aright. She took unattractive theology and "creamed" it. In this letter we have evidence of her ability to do this. The waymarks of her walk with the Directors would indicate that the way was not always smooth; but the light she shed upon it, gave it a desirability, that made their yoke easy and their burden light.

Her mention of storm and shine in this letter, recalls to mind the fact, that we are confronted with two swings of the pendulum of animal magnetism. One swing corresponds to its effort to make us feel that we are no good, and the other, that we are more important than we are. When we compare ourselves with the Master, or with Mrs. Eddy, we show up so poorly that we are liable to be discouraged. But the spiritual growth of one student cannot be compared with that of another, anymore than you can compare the work of a man laying a foundation, with that of one building a superstructure. The latter may work harder than the former, and yet have nothing to show for his efforts

over a long period of time. Spiritual progress is something that is difficult to gauge. Sometimes a student is making the most progress, when he feels the most discouraged about himself. It might be said to be a wholesome form of discouragement, that arises from one's awakening to the fact that one need not look to the senses for anything in the way of permanent satisfaction, security, or happiness. Who will truly struggle to find God and put off mortality with any unction that bespeaks success, unless he becomes sufficiently displeased with the senses to struggle to put them off? Mortals must awaken to the illusion embodied in mortality. They must get rid of sense, rather than to try to make it more desirable. The "sweet chimes of spiritual tones" will come from the sepulchre of sense only as we recognize that material sense is only fit to be buried, in order to free us so that we may make a determined effort to gain spiritual sense.

This simple Easter letter is proof of Mrs. Eddy's spirituality, since it gives evidence of her ability to voice the beauties of holiness. At Pleasant View we could tell when she was dwelling in the secret place of the Most High, and was supported by a mighty faith in God's presence. She would be as peaceful and placid as a summer morn. It was evident to all that she was not fighting, but just knowing and feeling. She radiated such a confidence and peace, that one could weep in her presence as readily as a babe. Human sense could hardly stand that which came forth from the state of mind in which she was dwelling -- a supreme consciousness of God. At such times what she wrote was always something uplifting. When she had had a struggle with error, she would write that which was enlightening on how to handle animal magnetism, but when her thought was resting in an exalted sense of absolute good, the emanations from her pen involved the declarations of eternal Truth. Yet the periods in which she waged her warfare with evil were essential, since the resulting instruction was designed so that students who were faithful, might be spared similar experiences, because of the knowledge which she bestowed upon them, which she won at such a cost to herself.

(Telegram)

Received The Gladstone  
677 Dudley St., opposite N.E.R.R. Sta.

April 24, 1902

Dated Concord, N. H.

To Mr. Wm. B. Johnson  
41 Cushing Avenue

Yes invite all to come to annual meeting this year hold communion in our church.

M. B. Eddy

You may hold Annual Meeting in Mechanic's Hall on Wednesday and announce it in our Sentinel and dailies.

Message signed M. B. Eddy April 25, 1902, 12:30 P.M.

In the early days of our Movement, it was a thrilling thing to students who were struggling in small communities with churches that had only a few members, to attend the Annual Meeting in Boston, and to see the tremendous crowds that gathered from all over the land and even from Europe. Through the experience they took on a renewal of energy and enthusiasm, that would enable them to hearten their fellow workers, when they arrived home.

If you were a member of a small garrison fighting a large tribe of Indians, and you travelled to the main induction center, and saw hosts of fine men joining the army, it would help to lessen your fear. You would realize that the army as a whole was big and strong enough to put the Indians to route, and you would be able, on your return, to put new heart into the entire garrison.

In the early days, attendance at the Annual Meeting was a tremendous help to students, inspiring in them a fresh zeal. It was for this reason that Mrs. Eddy sent out a general invitation to students to attend, but she continued it only as long as it was necessary and productive of good results. After the students had received all the inspiration they really needed to work effectively, and had begun to look upon coming to the meeting as a vacation, Mrs. Eddy began to discourage general attendance at the Annual Meeting, since the original purpose had been more or less fulfilled. She did not want a pilgrimage to be turned into a picnic, where students seized upon the opportunity to have a vacation so that they could shirk their responsibilities at home, meet one with another and perhaps gossip.

If you had a compost pile in your garden, after you had enriched every part of the garden, you would stop spreading the compost. The Annual Meeting in Boston represented a great gathering of enrichment, by means of which students could enrich their own fields; but after this was done, the need no longer existed to repeat the performance. The proposition may be expressed in this way; when the advantages of coming to the meeting outweighed the disadvantages of students leaving their work, Mrs. Eddy urged students to attend; but as soon as the advantages ceased to compensate for the disadvantages, she discouraged general attendance. The early workers needed the tremendous inspiration that the Annual Meeting provided, just as they needed the spiritual impulsion that resulted, when Mrs. Eddy invited them to gather at Pleasant View. In spite of the wave of error that it brought upon her to meet, she continued to issue the invitation as long as she discerned the need. I can bear personal testimony to the fact that a great deal of scientific effort was needed during these gatherings, in order to keep the atmosphere of the home on its normal scientific level.

If the question had been asked the mental workers in Mrs. Eddy's home, what they dreaded the most, they would unquestionably have replied, "The yearly pilgrimage to Concord at the time of the Annual Meeting." The alien atmosphere which attended these gatherings required much labor to clean it up. It was a great cross to Mrs. Eddy and her entire household to have the harmony of the home broken in this way; but she endured this cross, because she saw the value of the individual inspiration that students received from seeing her, which they were able to take back to their respective fields. They felt that to see her and to hear her was comparable to what it would have meant, had they lived in the time of the Master, and had the privilege of seeing and hearing him.

When these yearly pilgrimages tended to become picnics, however, Mrs. Eddy stopped them. Insight into her reasons will enable one to understand many things in her experience which at first she permitted, and then banned. A pilgrimage is a spiritual help, whereas a picnic may become a definite deterrent. Janet Colman records the time when Mrs. Eddy called the National Students' Association to convene, saying that she had "a message from God" for them. When not a single student had the message to carry home, she rebuked them all for not listening to what God had for them. She explained that they were so happy to see each other, that they made merry, and paid no heed to God's message, after all she had done for them. They permitted the "picnic" thought to rob them of spiritual good.

At still another time, while she was teaching a class, one of the members arranged to have a party at his home, and invited her. She not only refused to attend, but sent word that she did not approve of the party. The next morning in class she said, "I feel that I owe you an explanation about last night. If you had bought seed at great cost, would you not be careful as to the ground you sowed it in? I am sowing seed."

Mrs. Eddy knew that the only way the students could receive and understand her teachings, was to keep themselves in an exalted frame of mind, and that a demonstration would be required to enable them to do that. Any sort of distraction in the way of social activities, would weigh against that demonstration. She saw that this party was the work of animal magnetism, attempting to deflect thought from the straight line of Spirit. The class was a pilgrimage from sense to Soul, whereas the reception would have been a picnic by the way, which was a subtle temptation designed to rob the entire class.

Mrs. Eddy approved of students coming to the Annual Meeting, when they needed the inspiration of attending, of seeing the great unified body of members, and of hearing the reports of progress. Yet from the spiritual standpoint, there was a danger that the uplift gained in this way might become a deterrent to growth, since whatever fosters a love of excitement infringes on the daily work for God and man, and may work ill. On page 136 of Miscellaneous Writings Mrs. Eddy writes, "The eternal and infinite, already brought to your earnest consideration, so grow upon my vision that I cannot feel justified in turning aside for one hour from contemplation of them and of the faith unfeigned." She might well have written of the yearly visits to Concord as well as to the Annual Meeting, as she did of audible prayer in Science and Health on page 7, where she wrote that it "is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit? Looking deeply into these things, we find that 'a zeal . . . not according to knowledge' gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God's requirements."

It is proper that at times workers at a distance from the Mother Church, who have little opportunity to gauge the progress of the Movement as a whole, have a representative visit Boston once in a while, so that he may bring back to them the assurance that the Cause is progressing properly; but any cessation of spiritual effort always troubled our Leader. She learned at great cost that protection from error involves a continuation of mental activity. A fly wheel spinning at its normal speed is protected from all

efforts to stop it by its very momentum. Only as it slows up, does it become possible for one to insert a steel bar in the spokes and stop it. All hypnotism depends for its success on the slowing up of the subject's thought, then it operates in like manner. Hence Mrs. Eddy labored to maintain a spiritually active sense in students and felt justified in any method that contributed to this end.

Pleasant View,  
Concord, N. H.  
May 16, 1902

Board of Directors  
Beloved Students:

I will try to make an appointment to see you as soon as I can before the annual meeting. O how I wish you could see what I see before us in the history of the churches, unless a change takes place. I will appoint next Monday for you to see me at my house at about 3 PM. If anything prevents will telephone you "no not now" and try again Deo volente.

With love,  
Mother  
M. B. Eddy

The past, present and future mental history of our Cause is bound to be a closed book to mortal mind. Hence no mortal could ever prognosticate the right path for the church to take. God alone can do that. Mrs. Eddy gained her knowledge of the way from Him, and today those who would guide its destinies aright, must do likewise, since no human knowledge, precedent, opinion or imagination can possibly supply the needed information.

It would be a sad day for Mrs. Eddy's organization, if its members became satisfied that it was fulfilling her hopes for it, merely because it was paralleling the old church in prosperity and activity. This letter reveals her great desire that the Directors, as well as all students, might perceive spiritually the signification of her church.

Once a man who had always avoided work by living by his wits, was forced to go to work. He had such a slight knowledge of what real work meant, that he presented himself on Monday morning dressed in a silk hat and a frock coat, when he should have worn overalls.

Mrs. Eddy expected her church to represent activity rather than worship, with overalls as a more fitting symbol of its mission than a silk hat or a frock coat, since it is a church where its members must work, if they are to do their duty toward it as God expects them to. She wanted it put to work, rather than dressed up. In the Manual there is a By-law which states that this work is largely prayer that is "offered for the congregations collectively and exclusively." Obviously the members are expected to unite in a common purpose of prayer, the effect of which is to bless the



congregations, and the success of this work is gauged by the number of cases of healing that take place during the services.

In the final conclusion, it is the consensus of the membership of our organization that really directs it, rather than the thought of a small committee. Hence it is essential that the thought of the whole be right. In order for this to take place, old ideas of church must be cast out, and Mrs. Eddy's organization be seen as something unique and new. The time must come when members ready for such a privilege, have access to such letters as these to the Directors, in order that they may learn from our Leader herself what her concept of her church was.

It is difficult in driving an automobile over a rutty road, to keep it out of the ruts. The place that the old church of theology occupies in one's life, its objectives and activities, are so grooved into human thought that one is liable to fall into the notion that Mrs. Eddy's concept of church includes a perpetuation or restoration of these traditional ideals. Unless one makes a definite struggle, he will find himself falling into these old ruts, just as one who has received help in Science, may relapse into his old complaints again, unless he is so thoroughly healed by a permanent change in consciousness, that there is no further danger of thought sliding back into the old concept.

This letter by our Leader shows that she foresaw that her churches would be tempted to slip back into the old ruts of false theology, unless a change took place. The danger of her church paralleling the old, was that the new might fall back into the way of the old, which was the lazy way, the worldly way. While she knew it was wise to have the outward form of her organization resemble the old sufficiently to break down prejudice, and to attract people to attend, inside it must be different and be kept different. She was presenting to the world an entirely new idea of a church, -- one that it had never had before, one that included a concept of spiritual power actively demonstrated. Her church differed from the old concept, exactly as her teaching in regard to prayer differed from the old. A Christian Scientist who is properly taught, is never tempted to kneel and to say, "O God, we thank Thee for all that Thou hast done for us, and we are ready to receive a lot more, when Thou art ready to give it to us." The efficacy of the new concept of prayer helps to keep him from lapsing into what he formerly considered to be prayer. He knows that scientific prayer has an objective, and unless that objective is attained, he has not prayed aright.

In like manner, Mrs. Eddy added an objective to her church services, so that the need and endeavor to attain that objective might help to keep the thought of members in the right groove of activity, which is the exact opposite of the passive rut of false theology. This objective is the healing of the sick. Unless a Christian Science service heals the sick, it is not a Christian Science service. Hence one can judge by results the rightness of a service, wherever it is held. And this result follows in proportion as the membership expects it, works for it, and causes an abundance of the letter to accompany the Spirit.

A practitioner can tell by results whether he is practicing scientifically. If patients come to him year after year, and he talks to them and works for them, but never heals a case, he resembles what our services would be, if they were held year after year, and yet no individuals

were healed as a result. They would be sounding brass and tinkling cymbal, an appearance without results. Mrs. Eddy foresaw in this letter what a tragedy such a condition would be since healing is the only proper evidence of the correctness of our aims, our ideals and the method we employ in working them out.

Rightly understood the church should constitute a power plant -- a working body -- and entrance into its membership should spell an opportunity to labor in the Father's vineyard. Mrs. Eddy set up in her home in miniature a replica of the church, in order that those with eyes to see might learn what the objects and aims of the church should be. Above all, she had hours of mental work done by the students. I gained the impression from that that each of the various activities of our Movement is like an electrical circuit, which we must keep supplied with spiritual energy, in order to have it operate successfully. Science and Health was a circuit that Mrs. Eddy kept supplied with power through her own demonstration; but now that she is no longer with us to do this, we must include it in our work, to be sure that it carries the maximum of healing to those who read it. Unless power is supplied to all of our circuits through faithful mental work, they will fail to fulfill their mission, namely, to enlighten the world.

Among the circuits that Mrs. Eddy left to us, is one that might be called a wireless, since it is represented by the impersonal work that members do to bless the world. Our hope is that this work is going forth impersonally, will reach receptive thought, -- those mortals who hunger for something better than they have, -- and that they will receive something mentally, which will lead them to the truth, which will in turn unfold the problem of life and its solution.

Mrs. Eddy could foresee, and she wanted the Directors and membership to foresee with her, that unless spiritual power continued to flow over the circuits of her organization, the wires might remain, but they would cease to convey to the world the blessing of spiritual healing and enlightenment. Unless a change took place, the churches would become dead circuits, with no power flowing through them.

Once Mrs. Eddy declared, "Spirit has given all that is true in religion." The reverse of this must be that whatever is introduced into our organization, that is a product of the human mind, only serves to adulterate it and to interfere with its progress. One cannot be a follower of Mrs. Eddy -- he cannot be one who is endeavoring to keep the pure conceptions of Mrs. Eddy alive and operating, and to see her as the Pastor Emeritus of her church -- unless he takes a stand against all that is not inspired, to prevent it from operating in our organization, and to keep aloft the purity of the truth she reflected, and not to let it grow into disuse. In such an endeavor, everything that she ever said or wrote will be found helpful, and should be for the use of ready members.

(May 23, 1902)

Beloved Student:

Call a meeting and vote on the By-law relating to our Church Readers as it is herein amended. Then have published in the next Sentinel this "Card"

With love,  
M. B. Eddy

N. B. You can talk with Hanna or any other member on it now.

This letter authorized the publishing of the following card that appeared on page 624 of the fourth volume of the Sentinel, "I hereby correct a mistake in a By-law of the Mother Church published in Vol. 4, No. 38, of the Christian Science Sentinel. Said By-law on the election of Readers in this Church, has been amended to read: -- 'Every third year the Mother Church shall elect Readers.' The effect of this By-law has been earnestly and conscientiously considered. Its intent is to enlarge the capacity and increase the interest in this large Church -- by conferring its duties and honors on a larger proportion of its members."

If a man takes a position that is only temporary, he is apt to fail to put into his efforts the zeal that he would, if he knew that the job would become his life work, in which case he would give up everything for it. For this reason Mrs. Eddy had to name a term for readers which was long enough, to ensure their taking the proper interest. At the same time she had to make it short enough to keep thought flexible in regard to it. It is necessary that the student of metaphysics feel that God may move him at any time from his present place to another, and he must hold himself in constant readiness and willingness. Clay must remain soft, in order to be molded by a sculptor. As mortals we must remain flexible, in order that the great Shepherd of all may lead and guide us aright. For this reason wisdom may demand of us changes that are not permanent, if for no other reason than to prove that we are flexible and to keep us so, that we may be molded and fashioned into His likeness.

Another important reason for a short term for readers is, that if they are practitioners, and realize that they must continue to earn their livelihood by healing the sick when the term is over, they will not neglect such work during the term of readership.

A reader's application to the study of the Bible and Science and Health, in order that he may have some spiritual sense of what he is reading to convey to his hearers, is of the greatest personal benefit, and for that reason, as many members as possible should enjoy the privilege.

When I visited Chicago at the time of the World's Fair, I attended a service held in that city, and was impressed with the ability of the First Reader. Then I was told that he was merely trying out for the position. The custom was to try out candidates, so that the election of readers was based

on ability rather than on guesswork. One might wonder why such an efficient method did not become adopted by the whole Field; but in Science we have the demonstrating way of election, which is the only infallible way. The demonstrating way can foretell and cover what a man will do three months or six months after he is elected, whereas the experimental way can only determine the external qualifications.

When Saul was elected to be head of the Israelitish nation, God knew in advance that he was the one for the place. From this we know that even in those days they made the selection of their rulers a matter of demonstration. They had holy men whose responsibility it was to determine God's will for the people. One might conclude that in those days they were farther advanced in their faith in God and their ability to talk with Him, and to accept His decisions, than we are today.

In setting three years as the proper term for reading, Mrs. Eddy may have considered that that was long enough for any one member to be under that specific pressure of animal magnetism, even if he were handling it successfully. After three years he should have relief.

When in this letter Mrs. Eddy writes, "You can talk with Hanna or any other member on it now," we can deduce that this divine direction, like all revelation, came as a demand without explanation. As she writes on page 158 of Miscellaneous Writings, "But now, after His messenger has obeyed the message of divine Love, comes the interpretation thereof. But you see we both had first to obey, and to do this through faith, not sight." There is a virtue in learning to obey God on faith.

One who requires a knowledge of the whys and wherefores, before he obeys, will find himself a laggard in metaphysics, since God often gives the notification of what to do, before He gives one an explanation. Mrs. Eddy told Mr. Johnson that he could talk with Judge Hanna, or any other member, about the By-law, because the published card had included the explanation, indicating that, because of the logic of the reason given, to discuss it might help to quiet any stir the By-law might have produced. It should be recalled that it was quite a blow to all, to have Judge Hanna taken out of the readership.

If we only could know beforehand what God's purpose is, we feel that that would make obedience a joy; but the need is that our faith in God's wise government of all things be strengthened. In order for this to take place, we must walk by faith, and not by sight.

The explanation of this By-law evidently came in order to prevent criticism of such a radical step. "Its intent is to enlarge the capacity and increase the interest in this large Church -- by conferring its duties and honors on a larger proportion of its members." In these words Mrs. Eddy emphasizes means and methods, rather than attainment, and lays down a precept that covers all the work in the organization.

Judge Hanna had held the post of First Reader in The Mother Church for many years, and the time had come for him to step down and let another take the post. While being reader is a noteworthy and honorable attainment, Mrs. Eddy saw the need of rotation, so that as time went on, The Mother Church and its branches would not be affected by changes in readership. In the old

church the minister has everything to do with the success of the church. A good preacher can fill a church and ensure its success as long as he occupies the pulpit.

Today changes in readership hardly produce a ripple; but the value of the office as a training for members is very great. Hence as many qualified members as possible should be given the chance to fill it.

All the activities of our organization represent opportunities to develop spiritually. The world says that the bootblack is of a lower order than the business man, as the office boy is, in relation to the president. In our organization if each incumbent takes advantage of his office to demonstrate the healing presence of God, all human conceptions of rank are leveled. Three years should be a sufficient length of time in which to learn to demonstrate the position of reader. At the end of that time one may step down and give another the privilege of reading, with no sense that he is sacrificing aught of good for himself. Judge Hanna had more than gained from the position the good it had for him; so in her loving way, Mrs. Eddy eased him out of the position, in order that another might have the blessing of that form of service, yet many felt that it was a great mistake to take him out of the position, when he was doing such a magnificent job.

(Telegram)

Received at  
Hotel Somerset, Boston  
May 26, 1902

Dated Concord, N. H. 26  
To William B. Johnson  
30 Norway Street

Yes publish By-law about endorsing application in both Sentinel and Journal

M. B. Eddy

This telegram authorized the printing in the Sentinel and Journal the following By-law: "Members of the Mother Church shall not endorse or countersign an application for membership therewith, until after the blank has been properly filled out by an applicant. Any member who violates this By-law shall be disciplined and subject to being excommunicated."

Mrs. Eddy was not pleased to have to frame such a By-law as this for her followers, since they had to be made for those who were asleep, or prone to lean on the demonstration of others. As long as they had to lean, she wanted them to lean on that which was near right as possible; but her ideal for them was to have them lean on God directly.

Students should feel that the organization belongs to them, and so in letting one join, they are taking him or her into their family. It is easier

to keep the wrong candidate out, than to expel him after he has joined.

The purpose of this By-law was to safeguard against a member asking a teacher to sign a few blanks for membership in advance, so that he would not have to bother with each one. There are organizations where such a method is used, and Mrs. Eddy did not wish it to creep into hers, since it might become an open door for letting in those who were not ready to join.

Mrs. Eddy wished us to consider the joining of her organization a solemn step, so that we would take in only those who could be relied upon to become constructive workers, rather than deterrents to the spiritual prosperity of the Movement. In spite of the care she enjoined, many branch churches have taken in members who have become an influence in the wrong direction. They advocate human intelligence and thus tend to keep the business meetings on the side of mortal mind. They use political methods to persuade the majority of the membership to support them in their plans, and constitute an active resistance to any effort to give the meeting back to God, where it belongs.

Had the great care in selecting new members that Mrs. Eddy enjoined, been exercised, today we would not find it so difficult to keep the business meetings of the churches on a metaphysical basis. Also it would be possible to instruct the members that part of their responsibility for the organization is to work mentally at the services, to the end that the sick may be healed. As the situation stands there are large numbers of members who do not even know of this necessity, even after they have had class instruction. Yet this is a matter that every member should learn when he joins the church.

No member should ever be taken in, without being enjoined that he is expected to work metaphysically for all the activities of the organization. He should be told that the important qualification for membership is that he know something of how to demonstrate for the church. Otherwise it may do what the old church does, namely, put all its stress on outward conduct, and neglect thinking, just as a mother tells her boy that if he will wash behind his ears, he can go to a party. By this act the boy himself is not changed in the slightest degree. If he is quarrelsome and cannot get along with other children, he will act so at the party.

Most engineering societies are very careful to take in as new members only men who are well-qualified as engineers. No novices are accepted. The same should hold true in the Christian Science organization. Hence a thorough investigation should be made of the qualification of each applicant.

If the outward life of an applicant is all that is regarded, in determining his fitness, -- if he attends the services regularly, gives liberally and indicates that he will come to the business meetings -- why does he need to join at all? The only privilege that is granted him beyond what he is enjoying already, is attendance at the business meetings, and being elected to hold office. When such meetings are balanced on the side of human opinion, attending them cannot be considered a very great privilege.

It must have been Mrs. Eddy's purpose to have membership in her Church involve something more vital and tangible spiritually, than the privilege of sitting through the corporate meetings, and perhaps serving on some committee.

The day must come when it will not be considered amiss to call the attention of the membership to the fact, that the atmosphere of the meetings indicates that the proper amount of mental work is not being done. If no healings are taking place, the members are being handled by the error of false theology, the most prominent characteristics of which is mental inactivity, in which the congregation sits and dozes through the services. Members should take such a warning to heart and quicken their endeavors in the right direction.

Mrs. Eddy's hope was that her organization would take in as members those who were busy bees, and not drones. She knew that it would only take a few drones to endanger the attitude of the whole hive, and that when they become spiritually inactive, at once they become active in mortal mind. It is difficult to take a member who is rushing around smartly, busy with committee work and ready to voice his opinion at business meetings, and convince him that he is mentally inactive; but he is, from the metaphysical standpoint. God is Mind. The only true activity, therefore, is mental, and is a true reflection of that Mind. But to be active in mortal mind must be the reverse of this reflection, and hence from God's standpoint, must be mental inactivity.

It should be made plain to those who are joining our church that they are pledging themselves to a life of spiritual activity in everything connected with church matters. Hence this apparently simple point covered by the By-law becomes exceedingly important. It may seem otherwise to mortal sense, since a step that is vital from a spiritual standpoint may seem of no moment to the carnal mind. Spiritual matters must be understood spiritually. The human mind is inadequate to comprehend the profound operations of Truth.

Pleasant View  
Concord, N. H.  
June 11, 1902

Board of Directors

Beloved Students:

I have just received a letter most kind from Judge Hanna signifying his willingness and pleasure to leave the Readership and editorial chair for a rest. This now gives you opportunity to secure Mr. Cameron of Chicago and Mrs. Ewing if you can, to take the readership; and Mr. McLellan of Chicago the place of editor-in-chief of our periodicals. Mr. Cone reads my Message. Mr. Bingham is to be our President, and then all is provided for in case the Readers named will serve -- is it not? With lone and dreary foresight of my tasks I look on this hour unless you help me more in help(ing) new officers know what is best to do and how to do it. But you must help in this, or give up your office on our Board, for I cannot and I shall not do it alone.

With love,  
Mother  
M. B. Eddy

Board of Directors

Beloved Students:

Elect Judge Hanna a member of the Board of Lectureship.

With love,  
M. B. Eddy  
June 11. Inst.

Mary Baker Eddy functioned under inspiration. Her thinking was correct both in the spirit and the letter. She furnished one, and God furnished the other. Once this fact is admitted, one cannot escape the conclusion that even the simplest letters she wrote to her church and officials, contain valuable instruction, since all instruction that comes from God is valuable. It has a depth that is applicable to advancing experience, so that these letters, as well as everything Mrs. Eddy put forth, may be studied with profit over and over again. The last word in regard to these letters to the Board can never be said. For one to declare that it is possible to get all there is out of even one of these letters, and to say the last word on it, would be to report that it is possible to "package" the infinite. Could one cut off and wrap up a small portion of our vast national telephone system, and believe he had something of use and value? What is the error of mortality, but the belief that the Infinite can be circumscribed?

One might question Mrs. Eddy's sincerity about Judge Hanna's taking a rest, when in the second dispatch she appoints him to a very arduous task. Surely it was not her desire to cast him from his present positions, when everything points to the fact that she was preeminently satisfied with the work he was doing. Five years before this she wrote to Julia Field-King, "Mrs. Colles has written to me suggesting the idea of having Judge Hanna go to London and be Reader in your church. Can you not see in this m.a.m? Think of losing him on our Journal! Think of getting him away from our church which is what the whole posse of traitors are mentally working at. Now I forbid this movement being thought of and be[ing] throttled in its first stages. I request you not to even name to him your invitation or desire to have him attend your Dedication. I do this for his dear sake as well as that of our Cause."

Mrs. Eddy was the hardest worker among the students, although from the human standpoint she was the oldest and frailest. She did not believe much in vacations, and never took one herself. Once she said to Calvin Frye, "Vacations! Why, Calvin Frye, you haven't had a vacation in years! Why, yes, you can have a long one when you go down to the barber shop and have your hair cut!"

At times she longed for rest and peace. As far back as September, 1888, we find her writing to Hannah Larminie, "I am tired, weary of incessant work. I want a vacation."

On page 519 of Science and Health, Mrs. Eddy writes, "The highest and sweetest rest, even from a human standpoint, is in holy work." All scientific work should include this realization. He should declare that he



is the better for doing it; that he is rested; that he needs no vacation from God; that he is stronger and happier for every act performed in His service.

If Mrs. Eddy did not believe in vacations as the world believes in them, what she did advocate was a respite at times from the warfare against animal magnetism, much as a soldier is sent home on rotation, after he has fought for a certain length of time. Then when he is sent back, he has renewed energy for the warfare.

Mrs. Eddy appointed Judge Hanna to a post that would take him away from Boston, away from the spot no student would ever yearn to live in, if he had any spiritual insight, since there one becomes a goldfish in a bowl, as it were, and everything one does is watched and commented on. For instance, if a reader in the Mother Church attends a secular concert on a Sunday afternoon, such a fact is noted and perhaps criticized.

Judge Hanna was a kindly man who expressed so much brotherly love that perhaps he failed to gauge rightly the deadly nature of the malpractice that he believed he had to meet in his prominent position. When one is striving to be a loving Christian Scientist, it is hard to believe that the deadliest aroma of hatred, malice, envy, lust and revenge may emanate from human thought within our own ranks, from those who lend themselves to human thinking. The Judge needed a rest from the warfare against that sort of animal magnetism.

Every step our Leader took, such as establishing the By-law creating a three year term for readers in The Mother Church, was the result of God's guidance. In her foundational work she never lost sight of the fact that the church visible was but the outward shadow of the church invisible. On page 2 of Pulpit and Press, she wrote, "Nevertheless, there is a thought higher and deeper than the edifice." The real object of Christian Science is individual spiritualization, and its true church is mental.

In a sense our church in matter acts as a buffer or a decoy, to cause the enemy to believe that it is the important thing, when it is not. Thus it serves to draw the fire of the enemy, while the real activity goes on in mind. The true church is the gathering of members to work in the one Mind, to help to Christianize the thoughts of all mankind. If this church could be attacked it would be serious and dangerous; but the ebbing and flowing of the church visible is not too serious a matter; in reality this church is but the shadow of the church invisible.

The status of progress of a member may be gauged by his attitude toward, or evaluation of, the church visible and its activities versus the church invisible and its activities. If he chemicalizes when the church visible is underrated in favor of the church invisible, he thereby exposes the fact that he is still a "babe in Christ." As a matter of fact, the membership of the church invisible may be said to be only a small group composed of those who perceive the inspirational intent of Christian Science, and work along such lines. The remainder do little more than run interference for this small group, as men on a football team ward off the opposing team for one player. The rank and file of membership in our churches serve as buffers or decoys for the few consecrated ones, who are doing the real mental work that enables the Cause to be successful, and to bless mankind by destroying the works of the devil.

"With lone and dreary foresight of my tasks . . ." What did Mrs. Eddy mean by these doleful words in this letter? When a man who owns a business, finds that those in charge neglect to instruct new workers as to what is expected of them, he feels a dreary sense, as if to say, "Am I the only one around here with enough interest to show these new workers what to do."

Mrs. Eddy felt a dreary sense when she contemplated the great distance between the demands of Christian Science, and the slight recognition on the part of her best students of what those demands were. She felt like one with a pair of scissors with blades that do not meet. Such an instrument would be of little use in cutting anything. She was furnishing one blade for the church, and she looked to the Directors to furnish the other, hoping that together they could smooth out the organization, and keep it running properly.

She asked no help in the founding of her church; but she did need help in running it, since she could not keep in personal contact with all its ramifications and membership, so that she could appoint all workers, or keep them up to the high point of efficiency necessary.

Judge Hanna had acquitted himself notably as a reader and editor, and it created a sense of stir and confusion, -- when Mrs. Eddy invited him to retire, -- which was largely aimed at her. Today in retrospect, it is evident that she was fully capable of fulfilling whatever she was called upon to do, and did it scientifically and correctly. Every move she made, every precedent she laid down, was right and necessary; but at this time --1902 -- many students were assailed by doubt as to her ability to carry on. We have instances where those closest to her often distrusted her wisdom, and felt that she was ruining the prosperity of her Cause by some of the moves she made.

As the Cause grew to world-wide proportions, the question arose as to whether this frail woman in Concord could continue to be its head, and to run it successfully. Could she possibly know enough about what was going on, to handle all the details as they should be handled?

When Mrs. Eddy put forth an edict that provoked a questioning thought, and produced a stir, -- as did this rule for rotation for readers, that ousted Judge Hanna, -- the doubt of her ability on the part of students acted upon her as a thought darkener that gave her much to meet. For this reason, she expected the Board of Directors to support her in the moves she made, and thus to take their share of the pressure of criticism. She knew that the Field would doubt the wisdom of the moves she made far less, if the Directors would assume more responsibility as to putting them forth. The feeling that that august body approved or originated some important step, would do much to assuage any doubt concerning it that might arise in the minds of the Field. But when Mrs. Eddy had to assume full responsibility for a matter, the fact that she was a woman in itself was enough to create doubt in the minds of students, and she became the object or victim of such doubt. It was a dreary outlook for her, when she considered the burden that it placed upon her, to be the buffer for every move that God directed to make.

Pleasant View,  
Concord, N. H.  
June 14, 1902

To the Committee  
Beloved Students:

I cannot, much as I love and desire to see my church -- I cannot immediately after our sacred sacrament meet them on the Fair grounds in Concord; and think it wise to leave this subject this year as I have left it in my Message.

With love,  
Mother,  
M. B. Eddy

P.S. Will the dear Committee accept Mother's thanks for this kind offer.

Ever lovingly,  
Yours again,  
Mother

This letter, which is brief and to the point, contains a wealth of spiritual instruction. To Mrs. Eddy spiritual thought from God was the one important attainment. She knew that for her students to satisfy their curiosity by seeing her personally or by talking with her, could be a means of distracting thought away from God. It was Mrs. Eddy's ideal that nothing intervene between man and the establishment of spiritual thought, and that nothing be permitted to rob him of it, after he has attained it.

Perhaps Mrs. Eddy interpreted the demand that she attend the Fair to mean, that after the students had partaken of the sacred sacrament, which included a special message from her which she had sent to bless them all (which should have fed and satisfied them), they still wanted to see her person. It was a departure from Christian Science, to assume that the blessing of seeing her in the flesh would be as great if not greater, than the value of the spiritual message they had received, and the spiritual uplift that they had gained.

I shall always be grateful to my teacher, Eugene H. Greene, because of his insistence that his students go directly home after each service, implying that talking together, chatting and gossiping in the foyer, might crowd out of consciousness the spiritual thought and uplift that had been gained.

Mrs. Eddy hoped that her followers would value inspirational thought to such an extent, that they would exercise the proper protection over it. Even if one does not, he should respect the possibility that his neighbor does, and will not run the risk of robbing him of it, by gossiping or chatting with him after a service. The true value of our service is experienced only as attendants go quietly home afterwards, and strive to assimilate and make permanent the spiritual good they have received.

How can students progress as they should, if they constantly permit human interests and distractions to clutter their minds? There are many duffers at golf who remain duffers all their days. If one wants to know the reason for this, it is not hard to find. They never really apply themselves to improving their game. Those who do apply themselves and excel, are those who practice and devote thought to doing better all the time. It was Mrs. Eddy's hopes that the students would avoid whatever interfered with the endeavor to embody and make permanent spiritual thinking, and to withdraw into the secret place of the Most High, in order to assimilate inspirational good, whether the interference took the form of the Fair grounds or the foyer.

Mrs. Eddy's great delicacy in a letter of this kind, is in contrast to the mighty thunderings of which she was capable when it became necessary. Here we find that she was not too harsh in her criticism of human desires. She knew that her followers would not throw off human desires until those desires became more spiritual; she perceived that the desire to meet her at the Fair grounds, was little more than a human desire -- so she had to give it a tactful rebuke.

When a practitioner enjoins a patient to stop thinking about himself and his body, he knows that he is asking him to do that which is practically impossible. What man has ever been able to stop thinking about himself by a decision of his mind, unless he thinks about something else? For this reason, the advice given us in our textbook, to remember good and the human race, is potent, because in proportion as we follow it, we stop malpracticing on ourselves, and the body is consequently relieved. When a ball is squeezed out of shape in your hand, it returns to its spherical symmetry, the instant you let go of it.

One cannot stop malpracticing on himself by an act of the will, but he can engage his mind elsewhere, and the consequence is, that he stops thinking about himself. Science and Health mentions the pious Polycarp who declared that he could not turn at once from good to evil. Mrs. Eddy knew that if she or her students turned thought at once from the uplift of the sacred communion with God, to the Fair grounds, the latter would surely tend to cast out the former, even if it did not do so at once. The Fair was a symbol of human interest and pleasure, and who of the students, after they had seen their Leader, would not remain to enjoy the sights of the Fair?

Mrs. Eddy did not demonstrate all pleasure a crime, but she never wished it to encroach on man's duty to God. One of her household once reported in an effort to prove that she was parsimonious, that she always kept her oranges and sugar under lock and key. Even this fact has a metaphysical implication, as if she did not forbid her students harmless pleasures, but she wished them to keep it under control -- under lock and key -- so that its demands would never encroach on their obligations and duties to God. She knew the tendency of uncontrolled pleasure to enlarge its demands.

One may interpret the reading of the scientific statement of being at the end of our Sunday service, as being the act of putting a cork into the bottle of thought, so that what has just been received of spiritual good, unfoldment and healing, may not be lost. Mrs. Eddy would deprecate whatever tended to pull out this cork, and she saw that going to the Fair grounds would have this tendency.

It was her desire that every service be a sacred sacrament, and she knew that it could be made so. Jesus could produce a pentecostal experience at any time, because he maintained his thought consistently on the side of inspiration. She removed every material symbol of communion other than kneeling twice a year, because she saw that symbols tend to satisfy thought with effect. Every service will be a communion when we cast out all human thinking, and realize that God dwells in the church.

In just the proportion that our services are found approximating this ideal, does it become important that attendants do nothing that would prevent the effect of such a communion from lasting as long as possible. It is the length of time such effects last, that indicates our progress, as much as the intensity of the experience.

So this brief letter implies that if something is worth attaining, it is worth retaining. Hence after having had communion, why do anything that you know in advance might have the effect of robbing you of the resultant spiritual good? When my youngest daughter was in her teens, she asked if Christian Science forbade all pleasure. I said a good rule would be, never do anything that so submerges your consciousness of God, that you are not able to call upon it in demonstration at a moment's notice. Otherwise you are a fool, since this very night thy soul may be required of thee. A sense of darkness may come over you in which you may lose your sense of God for the time being, unless you keep it close to you.

Mrs. Eddy did not sharply rebuke the desire to see her in person at the Fair grounds. She knew that it was quite natural for one who had been blessed beyond measure by her writings, to desire to see her. After one has read Science and Health, he would conclude that she must carry with her the atmosphere of God at all times, and he would desire to partake of that by seeing her in person. But she knew how error would claim to slip in at such a point, and rob people of their desire for a spiritual blessing, and leave in its place the urge to see her personality, which becomes a mild form of malpractice, since its effect is to fasten more firmly the physical sense which one is striving to put off.

Mrs. Eddy knew how to teach a spiritual lesson in the most delicate way possible, as she does in this letter. She thundered forth her rebukes only when a student became immune to the polite and gentle way, yet when she taught right from the shoulder, what she said was backed up with so much love that no right-minded student could take offence.

Pleasant View,  
Concord, N. H.  
June 16, 1902

Dictated  
William B. Johnson, C.S.B.  
Clerk of the Mother Church  
Boston, Mass.  
Beloved Student:

I herein approve the following named persons becoming First Members of this Church.

Hermann S. Hering  
Mrs. Ruth B. Ewing  
Archibald McLellan

With love,  
Mother  
M. B. Eddy

I have no objection to name against Mr. McLellan's price for salary.

Nothing in Christian Science history does more to prove to present-day students that Mrs. Eddy was the active, demonstrating, scientific head of her church, than her letters regarding church matters. She was the Leader both in word and in deed, in practice as well as in name. Her great desire was that students would develop a leaning on divine wisdom that approximated hers, and supplant human ability with spiritual efficiency.

Every move had to be the result of demonstration, but she found no student whom she could consistently trust in this direction. Hence she found it necessary in the main to do the demonstrating for her church.

She knew that whatever was done without demonstration might be the means of betraying the Cause into the hands of mortal mind. Whatever the students felt impelled to do without demonstration, was a trick of animal magnetism to retard spiritual growth and get the church into trouble. When the human mind made more capable through Science, and passing for the divine, assumes to run things, the majority of members do not usually perceive the error of the situation, since the smoothness and prosperity of the organization may not be affected outwardly. Once it is realized, however, that the attainment of spirituality is the underlying purpose of everything that bears the name of Christian Science, then it becomes plain that the enemy of this purpose is anything that makes it possible for students to acquire outward harmony without demonstration.

Demonstration may be defined as the Lord in connection with God and man. Hence the real enemy of our church is whatever keeps the Lord out of His holy temple. Our church was founded in order to emphasize "the living Christ, the practical Truth," (Science and Health, P. 31), as the Messiah. Whatever else appears desirable and worthy in the church must be whipped out.

One cannot overlook the fact that when the Directors turned to Mrs. Eddy for approval, they were turning to her demonstration, since her approval was God's approval. Hence, even though they did not make the demonstration of His approval themselves, they saw the need of turning to Him rather than to their own human minds; yet they had good human minds. Now that our Leader is not with us in person, one fact can never be emphasized enough, namely, that members of the Board of Directors must still demonstrate every step that they take, if they are going to follow the precedent laid down. They must send the names of candidates which they select, to God for approval.

Mrs. Eddy was virtually compelled to approve of these three names for First Members, because God approved of them, and she knew unerringly when He did approve. When one is asked to take a position in Science, he should never refuse if it is God's will that he accept. If it is not God's will, he should never be asked to accept it. No one in our Movement is ever in tune with God or our Leader unless he does everything the divine way. Yet for centuries to come the tendency of the mass will always be to use human opinion. This becomes no excuse for a failure on the part of any individual member to come out from among them, as it were, and be separate, -- separate from that contagion.

Some day it will be recognized as a species of murder to put a member in a position for which God has not appointed him, where he will have pressure to meet that he may not be able to handle, and so may go down under it. Members should not accept positions to which they are called by the organization, merely on the cold assumption that those who have called them must have demonstrated the call, and hence they must accept the duty at any cost. Each member should seek his answer from the Father in secret.

This simple letter from our Leader sets a precedent, since it lays down to the Directors the importance of demonstration, even though in this instance, it is Mrs. Eddy's rather than theirs. Now that she is gone, there is nothing left for the Directors to do but to demonstrate every step they take, or seek wisdom from those who can and do demonstrate.

At Pleasant View I saw our Leader reject a list of candidates for the readership sent her by the Board, without taking time to read the names, by saying, "Wholly unsuitable!" I was privileged to learn a helpful lesson from this incident. The only way she could have known that not one of the names was ready for the position, was by immediately detecting that the thought back of the entire list was an undemonstrated one. My experience with our Leader taught me that it was possible to place a chair back in its accustomed spot, and have it right; and that it was possible to place it in the same spot and have it wrong, one action being a demonstration and the other not. This was a point hard for me and for many others to understand, until we had reached the point where God made it plain. The rule is expressed in the Bible, where it says in substance that when the meditations of one's heart do not accord with the words of his mouth, the latter are wrong, no matter how right they may be on the surface. Even humanly a guest may declare that she has had a wonderful evening of jollity, when her hostess knows intuitively that she is telling a white lie. So the meditation of her heart makes the words of her mouth wrong.

A child in school may be ordered to replace a chair in a certain spot, and the teacher may refuse to accept the act, done correctly, because the

child performs it in a sullen manner. This simple illustration understood, is a key, that will unlock the mystery of Mrs. Eddy's life which baffled so many students.

Members in our churches should never be found developing their human minds at the expense of losing God's Mind. This will not happen as long as they keep the motto in mind, "What does God want?" And this simple letter is proof that in Mrs. Eddy's day the Board adhered to this motto, because they sought her demonstrated approval on church matters.

In stating that she had no objection to the salary Mr. McLellan asked for, Mrs. Eddy did not necessarily indicate that the amount was a demonstration; but under the circumstances she thought it wise to have him contented in his position and doing his work well. Demonstration might have indicated that he should have had a smaller salary; but he would not have been satisfied. Thus we learn that there are times when it is wiser to adhere to a human demand than to what we feel is wisdom, on the basis of doing that which is the nearest right under the circumstances. Of two evils Mrs. Eddy was choosing the lesser.

Experience had shown our Leader how animal magnetism assumed to work through the claim of money. Money stands for the power to obtain the things one desires, and to command the respect of other people. At the same time it may become a channel for a sense of envy and jealousy, which if one does not know how to meet, may rob him of all the satisfaction he might take in its possession.

Mrs. Eddy wished her workers to receive enough money, so that they would be able to live in the manner that would enable them to do their best work. Yet she knew that every bit of service for God for which one is not adequately paid humanly, was like depositing money in God's bank. Since His bank is everywhere, it follows that He holds such deposits, and gives them out in the form of healing and supply, when it is needed, wherever one is.

When the Master of the vineyard paid each worker a penny, regardless of the length of time each had worked, he illustrated this rule. The men who worked all day were in reality paid the most, since all that they earned above what they were paid, was deposited to their account in God's bank.

Workers for God who insist upon receiving a full material compensation for their labors, lay up scant treasure in heaven. By such an attitude they prove that they do not understand that the true growth and benefit, the real good one receives from such work, accrues from the willingness to give all to God, and receive nothing in return other than the satisfaction of having labored in behalf of God and man. Under such circumstances one may trust God to meet his every need.



Pleasant View,  
Concord, N. H.  
June 20, 1902

C. S. Board  
Beloved Students:

In the absence of Mr. McLellan retain Willis and Miss Speakman at the head of our periodicals. Unless Mr. McLellan has made some other arrangement, put Mr. Willis in the place of chief editor till Mr. McLellan returns. Do not allow another Sentinel to appear without an explanation as to the absence of the editor-in-chief, if Mr. McLellan is gone long. Have an editorial by Mr. Willis, and retain Mr. Willis on the editorial list. Dear Mr. and Mrs. Cross are ready to act as the chief editor elects -- but I charge you to have Willis somewhere and I think he should be second editor. He is literary in style and learned.

Now do not neglect to have this attended to as I request. Get the Trustees to carry it out for you if need be.

With love,  
M. B. Eddy

Another proof of Mrs. Eddy's spirituality is seen in the alert way in which she detected error, and took immediate steps to forestall or to correct it. She had enough insight into the tendencies of the human mind to know, that if Mr. McLellan, who had just been made editor, was absent for too long a time with no public explanation, the Field would become curious, and speculate as to whether he was ill or incapacitated in some way. Such malpractice would not be good. At times students may have to stand up under adverse thought, but they should always avoid doing so, if possible, by some statement or word of explanation.

The early students were not as trained in detecting the operation of animal magnetism, as the modern students who have had more experience, and chance to observe phenomena. Furthermore, spiritual growth brings a greater knowledge of how to handle animal magnetism. The first year a garden is planted, the destructive insects such as corn borers and potato bugs do not appear in as large a quantity as they do in succeeding years. As the garden grows richer and larger, the farmer must learn more and more how to destroy these pests, if he expects to reap a large crop. It is logical, therefore, that as the years go by, the hidden mysteries of iniquity become more widely exposed to those who are progressing.

Any student who undertakes to demonstrate Christian Science, and who expects to make progress in gaining understanding and in feeding the world spiritually, must consider the fact that he is going to have the deterrent of animal magnetism to deal with. See Science and Health, p. 317:8 where Mrs. Eddy writes that "resistance to Truth will haunt his steps . . ." One is blind who fancies that all there is to spiritual progress and success, is to have a sufficient desire to go forward, to make up his mind to follow along spiritual lines, and to strive to do so; as if the old adage were true in the metaphysical realm, "Who hands on, wins." It is a foregone conclusion that

unless one handles animal magnetism, he will never arrive at the goal of Science.

One of the practical things about Mrs. Eddy's discovery, was the uncovering of the deterrent which she called animal magnetism, which, as long as one believes in its reality and power, stands in the way of his spiritual progress. This deterrent appears only in mild forms to students who are busily engaged in striving to work out their own salvation. Its aggressive features do not appear until one reaches the point where he begins to be interested in helping humanity, in widening and broadening the good that he is doing to include others. At that point error descends upon him in the effort to crush his career, or to crush out of his career, his active efforts to do good.

Mr. McLellan was absent because he was in Chicago preparing to move to Boston. Evidently Mrs. Eddy had to take hold and do something, because she perceived that the Field might start a malpractice by asking, "Where is he," or "What has he done? Is he sick, or has he been fired before he even took his new job?" When one in a high place has a difficulty, it produces a good deal of fear in the ranks of students, who have the notion that one should be immune from sickness when he is ready to be called to a high position. As a matter of fact, they feel that when one is ready to be selected for a high position, it is because he has an understanding that will protect him from every form of error. So if they hear that such a one is in trouble, it starts an inquiry as to why an apparently good Scientist comes down with a difficulty. This is liable to produce confusion in the minds of beginners, which is unwholesome for the Cause.

Mrs. Eddy ordered a notice to be put in the Sentinel, which appeared in the next issue, that would give an explanation of Mr. McLellan's absence, lest the Field begin to think that something was wrong. In such ways as this, she proved her ability as a Leader, in detecting the plots of the devil and forestalling them.

When she called upon the Directors to give Mr. Willis a place, stating that he was "literary in style and learned," she was merely implying that if there was a lack of demonstration, his qualifications would cause less trouble, than would emanations which would make the public scoff because of a lack of literary ability. The world has great respect for learning, and is apt to conclude that what men of learning declare, must be true, because they know what they are talking about. Mrs. Eddy knew that what Mr. Willis wrote would be acceptable to the public and subject to less criticism. She saw that regardless of demonstration, articles and editorials must conform to human standards.

It was necessary for Mrs. Eddy to insist on such a human standard, pending the time when spiritual growth would lift the standard so high that demonstration would be used by all. When demonstration makes the selections in our Movement, human qualifications in a candidate do not need to be considered, since God's choice will measure up to all requirements.

It is wonderful to picture our Leader with all the ramifications of the Movement at her finger tips, so that if the editor was tardy about taking his post, she knew just what to do. When her wisdom is recognized as infallible in one direction, it must be concluded that it was infallible in every

direction. When a need arose, or something was found to be not as it should be, she was instant with the recommendation that would take care of it. Often her students were baffled by situations, but she always demonstrated the right antidote.

A man may play one musical instrument acceptable and people may applaud, but they marvel if they find him skilled in the playing of several instruments. One remarkable thing that is brought to light by a study of these letters, is the breadth and scope of our Leader's thought, as well as the fact that she never permitted it to become dull. It is as if she were alert in keeping the pencil of her mind sharpened to such a point, that she never found herself at a loss when a need arose. Thus she was found adequate for the position of Leader both in the sight of God and man.

Because this letter mentions Miss Speakman, future generations will be interested to know that during this period, when the Sentinel arrived at Pleasant View, Mrs. Eddy would turn to the editorial page, and read Miss Speakman's article first. She loved her vigorous and lucid style. The editorial which was Mrs. Eddy's favorite at this time, was entitled, "I am Well," in the July 10, issue. It reads as follows:

"The erring material senses with their lying estimate of what is true, rebel against saying, 'I am well,' while still to mortal sense they are holding the field with a false, physical claim of sickness. 'Well? forsooth,' they argue, 'Well? with aching nerves and stiffened joints and obstructed breath? Well?' But there, just there on that Rock, Truth, while the surging billows of error threaten sure disaster, we must stand. With that declaration of the reality of harmony and the unreality of discord begins the new birth, the awakening consciousness of the dominion of Spirit, God, Life. Lately, in trying to make and have others make this assertion despite all contradictory appearances, John, 1:1 has come to me with new significance: 'In the beginning was the Word, and the Word was with God, and the Word was God.' In the beginning, the very beginning, we must speak the word that awakes this new consciousness, the avowal that Life is omnipotent and omnipresent and omni-active, and that man is Life's reflection. Truly, in the beginning is the word, and the word is with God, with Good, Truth, Love, Life, -- and 'I am well,' spoken in the midst of the howling of terror and error, is spoken with omnipotence, and the word is with God. It is the 'Peace, be still' of the Master. And the word is God -- Immanuel, God with us. It is the utterance of the eternal fact of God's ever-presence. It proclaims the perfection of man and establishes health, harmony."

No doubt Mrs. Eddy appreciated the incisiveness of this editorial. It fairly calls out, "Rouse yourself from a stagnant sense of God's power." Stagnant means inert, lifeless, languid, dormant, sluggish, listless. She was keenly aware of the temptation to mental inaction and apathy, which is the inherent tendency of the human mind. She appreciated the spiritual perception of any student who realized that without an incisive, active mental sense, the declarations of Christian Science are ineffective.

To be sure, there is nothing in this editorial that is not to be found in Science and Health, but Miss Speakman put the ideas together in such an inspirational way, as to cause them to be effective and active. It is as if the textbook furnished the bullets, and she furnished the powder; and our

Leader appreciated this union of the letter and the Spirit. She had little use for vain repetitions.

The question always arises, why, when students attained prominence and advanced understanding, did they sometimes drop out of sight, as did Miss Speakman? The only answer is, that in spite of their attainment in the line of spiritual understanding, they were lacking in an insight into the claim of animal magnetism, which would claim to say to an advancing worker, "Thus far and no farther."

Miss Speakman wrote with an authority and spiritual effectiveness which made Mrs. Eddy glad. As is always the case, however, the former aroused the claim of animal magnetism -- sin's revenge on its destroyer -- and she dropped out of sight in Christian Science history. Had she understood and handled it, she might have gone forward to great heights in our Movement.

Pleasant View,  
Concord, N. H.  
June 23, 1902

Beloved Students:

It is my desire and established usage, that a person having a well earned title -- when he becomes a Christian Scientist -- shall retain that title or appellation. The members of our denomination will please comply with this usage in every instance. Our First Reader in the Church is Professor Hermann S. Hering.

With love,  
Mother  
Mary Baker Eddy

Mrs. Eddy had a sound reason for writing this letter. She wished to use the standing that any member had earned in the line of human attainment, to help break down the prejudice the public had against Christian Science, by indicating that Christian Science was being adopted by people whom the world would call wise -- people of wide vision. The public would then see that it was not charlatanism, nor merely a commercial venture.

Once a colored man calling himself Father Divine, built up a large following of colored and white people who worshipped him as God, but finally he greatly injured his standing, aroused prejudice against his purposes, and caused his sincerity and even honesty to be doubted, because of certain exposures in regard to the financial status of his movement. Even though it may have been contrary to fact, the impression was created that he was a fraud, and his prosperity began to wane from that moment. Mrs. Eddy watched lest any similar calamity overtake her Cause.

If driven to choose between two lecturers, one of whom was a titled individual, who might give a scholarly lecture that was not highly spiritual,

and one who had no title, but was more spiritually minded, Mrs. Eddy might have selected the former, on the grounds, that he would create a better impression as far as the public was concerned. The comment would be, "Here is a man of attainment and education. So he must be sincere and worth listening to." When one of that calibre takes up Science, people feel that before he would embrace it, it must have passed the scrutiny of his keen intellect, and been found not wanting.

Those who advocated that well earned titles should be dropped, were either jealous, or so narrow, that they failed to appreciate the fact that Christian Science goes a-fishing, and a good fisherman uses the proper bait. These titles represented bait that Mrs. Eddy put on her hook, and one can perceive her wisdom by the amount of fish that she caught.

Even though Mrs. Eddy knew the fleeting nature of mortal minds' attainments, she gave them a measure of appreciation; she knew that the mental quality of persistence which made human attainment possible, was a valuable adjunct to the Scientist in enabling one to attain a knowledge of Science. The Church can afford to acknowledge human attainment because of the added good that may be done by this means.

If you wished to investigate a gold mine, you would respect the opinion of an experienced miner. It has weight with the world when a man with so honorable a title looks into Christian Science, and after careful investigation declares it to be true.

Mrs. Eddy wished to retain the evidence of scholarship and attainment on the part of any of her followers. She knew that the qualities back of learning were valuable. The ability that enables one to acquire learning, when sent in the direction of metaphysics and protected from animal magnetism, may prove valuable; at the same time it should not be forgotten that Christian Science by no means requires intellectual proficiency, in order to understand it. Page x: 31 of Science and Health states this plainly. It teaches that man is now perfect and that his knowledge comes from his reflection of divine Mind, or God. This Mind is the only source of knowledge, and no knowledge is true but that which is reflected. Under this rule the humblest man may have access to the most profound learning.

Pleasant View,  
Concord, N. H.  
June 23, 1902

Beloved Student:

Call a meeting immediately, vote on this By-law; then inform Prof. Herring of the By-law and publish it in our next periodicals.

The Hannas had my house all furnished and the furniture was used and spoiled by them as well as the former occupants, then sold for second hand. So he should consider this and sell his furniture at a discount to the Directors. I still own a writing desk and some other things in my house at Commonwealth Avenue. Have them all left in it.

With love,  
M. B. Eddy

The By-law referred to in this letter, which apparently was not published in the periodicals, established Mrs. Eddy's home at 385 Commonwealth Avenue, as the First Reader's residence. It provided that the taxes and rent be paid from the Church funds, and that the Directors attend to the insurance, furnish the house and keep the property in good repairs "so long as Mrs. Eddy does not occupy the house herself, and the occupants are satisfactory to her."

One might conclude that this letter was an emanation from Mary, rather than the spiritual idea in our Leader; but when a bridge is being started, a small wire that is not strong enough to hold much weight, is strung across the river as the first step. There are times when the right human action becomes a step towards the divine. It has no value in and of itself, except as a link to establish a larger purpose.

In Christian Science human good is not a deterrent unless one makes it his goal. Rightly used, it becomes a cord that helps to bring to man the cable of Spirit, which alone is able to lift man out of this dream. So Mrs. Eddy by insisting on human right, helped her students to rise higher.

To my own knowledge, the furnishings of Mrs. Eddy's home in Concord were like the clothes of the children of Israel that did not wear out. She required the members of her household to live under demonstration, and the effect of this was seen even in these furnishings. The ways of a good man are ordered by the Lord. Everything that comes under the sheltering wing of demonstration should retain its normal state, and last. Even the shoes of a Christian Scientist should outwear those of mortal mind.

The deduction is, that had the Hannas been covering her home with as much demonstration as she had a right to expect, the furniture would not have been spoiled. That which furnishes the home of a Christian Scientist becomes the manifestation of his thought. When he lets that which is destructive into his thought, it is bound to be manifested in the furnishings of his home, and bear mute testimony to his errors. Hence one lesson laid

down by this letter is, that we have as much of an obligation to see our belongings from a spiritual standpoint, as we do our brother man. Mrs. Eddy once declared, "Unless we control our possessions with the understanding that they are spiritual, they will control us through the belief that they are material."

Another lesson we may deduce is, that members of our organization should always do all they can to protect the organization. There is always a tendency to feel in dealing with an organization, that there is no need to exercise the same care and economy that one would in his own affairs. If one is tempted to wonder why Mrs. Eddy should make such an ado over such a trivial matter -- one that did not really concern her -- he may conclude that she was establishing the precept, that we should always take a keen interest in the organization, in protecting it from so-called sharp practice and abuse, and guard its interests as carefully as we would our own.

Any organization becomes inflexible and ponderous in proportion to its size so that individuals may take advantage of it, if no one is found striving to protect it. If Mrs. Eddy allowed herself to be concerned about such a detail as that covered by this letter, her followers may well take the lesson to heart, and never forget to watch over the affairs of the organization as wisely and carefully as they would their own. Those who are responsible for the spending of its funds, should realize that such money has been contributed through the sacrifices of its members; so it behooves them to safeguard the widow's mite under all circumstances, as an evidence of their loyalty to their Leader, and of their effort to follow in her footsteps.

(Telegram)

Received at the Brunswick, 520 Boylston St., Boston June 28  
Dated Concord, N. H. 28  
To William B. Johnson  
30 Norway Street, Boston

You may announce tomorrow there will be but one service in July and August.

M. B. Eddy

Why did Mrs. Eddy decide that there should be two months without the evening services? Was it wholly because of the dropping away in the attendance? She did not forbid vacations after seasons of hard work, but the true vacation in Christian Science is always less matter and more Mind. The Manual implies that idleness and amusement are not the highest conceptions of a vacation, but rather a withdrawal from matter, in order that one may assimilate himself to God.

At this date the By-law entitled Services Continued Throughout the Year, read as follows: The services of the Mother Church shall be continued twelve months each year. A Christian Scientist is not fatigued by prayer, by

reading the Scriptures or the Christian Science Textbook. Amusement, or idleness, is weariness. Truth and Love rest the weary and heavy laden.

A true vacation for a student is a vacation from animal magnetism. Christian Scientists are Christian soldiers who have enlisted in the warfare against the flesh and all evil. If they show promise they may be sure that the Captain of their salvation will train them for higher services, as Mrs. Eddy once said. Whatever enhances their usefulness, and establishes them on a better basis for demonstration, will be found legitimate and necessary. Error creeps into the use of demonstration, only when it is employed to make one so harmonious in the flesh that he may go to sleep mentally, and continue year after year in the selfish role of a receiver of God's bounty. Nothing makes for greater selfishness than for a Christian Scientist to fail to outgrow the infantile attitude toward Christian Science, namely, that its entire purpose is to keep him in human harmony.

Mrs. Eddy's followers are under the obligation to fight animal magnetism, not just to keep themselves free from its discordant effects, but to help to free mankind from its tolls. To this end our heavenly Father lends us His infinite power. We can never gain a secure hold on divine power and presence, until we have proved that we can be trusted to make a proper use of it. In this warfare it becomes legitimate that man have periods of respite, provided that he uses them in order to resuscitate spiritually for the warfare, and not for selfish enjoyment and mental ease. A little breathing space between battles is permissible.

Pleasant View,  
Concord, N. H.  
July 22, 1902

Dictated  
Christian Science Board of Directors  
Beloved Students:

I have learned that our able lecturer, Dr. Sulcer is suspended till further orders. I hereby request you to reinstate him or retain him in office, whichever applies to the situation. I request that you call a meeting for this purpose immediately and that you also elect Edward H. Hammond a member of the Board of Lectureship and name his circuit the Southern and Middle States. Then send a notice of this to our Editor-in-chief for publication.

With love,  
Mother,  
Mary B. Eddy

Since the charges against Dr. Sulcer related to his personal conduct, a discussion of this letter will be aided by the following quotation relating to Captain Eastaman, from page 140 of the book written by Bliss Knapp relating to the history of his father and mother: "One of the early cases



that came before the Directors was a charge of immoral conduct against a First Member who was a student of Mrs. Eddy's. From the evidence submitted, the Directors were convinced that the charges were sustained. They, therefore, removed the individual from membership in the church, and took his practitioner's card out of The Christian Science Journal. When Mrs. Eddy heard of this case, she asked the Directors to restore her student to full church membership, including his office as a First Member, and to replace his card in the Journal."

When a brilliant stone is chipped, if it is a costly diamond, it may be recut and still remain beautiful. If it is an imitation stone however, it is fit only to be thrown away. When a Christian Scientist has progressed to a point where he becomes of value to the Cause, and falls into error, if he can get healed, so that he is once more fitted to carry on his good work, such a procedure is highly desirable. Mrs. Eddy had no rule to make, that would cover all such cases, but it was her heartfelt wish that every effort be made to save erring students. She, therefore, set an example with Dr. Sulcer to show the Directors that every bit of material that could be salvaged, must be salvaged.

In the original copyright deposits in the Library of Congress of Dr. Powell's life of our Leader, may be found a record of her days in Lynn, where, when she went to Boston on business, she was forced to return before dark, because she was followed by men. The explanation for this phenomenon must lie in the atmosphere of God that she radiated. When perfumes are advertised, their power to attract is set forth as their main feature. The atmosphere of divine Love, or perfume of God, which a student of Science carries, becomes a powerful attraction to mortals, who, understanding the phenomenon, may fancy that they are attracted to the person and desire the person. If the student holds a prominent position, such as a lecturer, such a condition is aggravated. Lecturers especially need to know of this possibility, in order to exercise a proper protection. It is possible that Mrs. Eddy detected that something of this nature had happened to Dr. Sulcer. Her own experience in Lynn had given her an insight that was a help to her in enabling her to perceive how such an error begins. Had Dr. Sulcer understood her experience, this understanding would have been his protection, as it was hers.

Part of the mission of a Christian Scientist is to persuade mortals to desire God; so he endeavors to radiate an atmosphere that will bring this about. In doing so, however, he must guard constantly against the claim of personal attraction. No student, no matter what his position may be, can afford to neglect this necessity.

Science and Health declares that sin which the heart condemns has no foundation. When a student was drawn into sin which his heart condemned, -- which was the case when Peter denied the Master, -- Mrs. Eddy was ready to forgive and reinstate, as the Master was. Peter was handled by animal magnetism on the basis of his goodness, -- his loyalty to the Master, -- the quality in him that he considered to be his strongest. A man is ready to concede that he must protect himself on his weakest point, which may leave his strongest point, where he admits no need of protection, open to attack. A man might wear a bullet proof vest, because he anticipated that his enemy would attempt to shoot him from in front, whereas the enemy plans to shoot him in the back. Judas did not protect himself from error, because he was

lax, whereas Peter did not protect himself because he did not think it necessary. In passing it is worth noting that history indicates that Dr. Asa Eddy, who stood like a rock in his loyalty to his wife and Leader, was handled by animal magnetism on the point of personalizing the error that was aimed against her. His very loyalty betrayed him. Page xii of Volume I of the third edition of Science and Health proves this fact.

In gaining insight into the action of animal magnetism, one must see that it may entice man into the committal of any kind of error. Under its influence he may do that which is condemned by society, or which is considered to be legitimate. In either case he is handled by error, from the standpoint of divine Mind.

Mortals differentiate between errors on the basis of effect, whereas to the metaphysician a common cold is no different from consumption, apart from what mortal belief decides. They are both errors of thought which the purifying action of divine Mind will remove. A spider that is deadly is as easily killed as one the bite of which is harmless. You may treat the former with more respect because of what mortal belief declares about it, but the same blow kills both.

When a fine young man is sent out as a salesman for the first time, it is well-known fact that he will come under many temptations. Yet through his experiences he will learn that which he could not learn in any other way. The Prodigal learned the nature of error through experience. Yet he was not excommunicated nor disciplined when he returned repentant to his father's house. If Peter were present with us today, and we should ask him which experience with the Master was the most valuable, apart from the wonderful daily teachings, he might declare that it was the lesson he learned through his denial of his Master. Should he be condemned for that which did him such a vast amount of good, and taught him about the action of animal magnetism, so that he would be wiser in the future?

Mrs. Eddy could gauge the difference between a denial and a betrayal. She made a distinction between sin committed under the pressure of animal magnetism, and daily uncorrected and uncondemned wrong thinking. Had Dr. Sulcer betrayed the Cause, and showed himself to be incorrigible, she would not have ordered his reinstatement.

Students who are handled rightly may rise higher through inadvertent mistakes. Instead of driving them at once out of Science, the Directors should encourage them, help them, and give them the support they need in a critical situation, instead of withdrawing that support just when it is needed most. Then if they are found incorrigible, they may be excommunicated.

Dr. Sulcer had been a professional man, and it is proverbial that men of developed intellects have the ability to grasp the doctrine of Christian Science far beyond their power to demonstrate it. Yet the tendency among other Scientists is to judge them by their ability to expound the letter, rather than by their demonstrating sense. Such men are apt to be selected to fill important positions for which they are not really ready. At the same time it must be recalled that Mrs. Eddy was confronted with a plenteous harvest with only a few laborers. Because there were none others to fill

them, many students had to be placed in important positions before they were ready.

The Master's declaration that his followers were as sheep in the midst of wolves, also applied to Mrs. Eddy's followers. They were not only harmless, but often ill-prepared to meet animal magnetism. Here was a good man who had been elected to the Lecture Board, and his very usefulness to God and man caused him to become a target for error. Mrs. Eddy recognized that the position that the organization had put him into, was directly responsible for the error that he had failed to meet. To be sure, he did not exercise the proper protection, but evidently those who put him into the position did not support him properly. Hence a great deal of responsibility for what happened to him rested on them.

When a soldier runs from the enemy in battle, he is subject to criticism and discipline; yet those who had charge of his training must have been either remiss in preparing him, or in detecting this weakness. His mental qualities should have been gauged in advance, and if he were found wanting in one direction, he should have been placed in some position where he would be of value, without having to engage in actual combat.

When they are called upon to discipline students who occupy important positions, the Directors must always ascertain how much the position itself was responsible for the error. If the student was incapable of handling error connected with the position, he never should have been given it, and the Directors themselves must share in the blame for appointing him in the first place.

It is essential that the Directors remember that part of their duties is to salvage all they can from every shipwreck. A true Christian Scientist is one who is always looking to see how much there is to be salvaged, whereas mortal mind is looking to see how much there is to be destroyed. The Master's experience illustrates this point. He found Peter worth salvaging, whereas Judas had carried an error from his past that finally became his downfall; so at that point he was not worth salvaging. Peter was tempted because of his relation with the Master, as one of the disciples. He partook of the Master's cup. The animal magnetism that was aimed at the latter, reached Peter because of his nearness to him. This is why Mrs. Eddy once wrote to Mr. McLellan (October 12, 1907), "I pity you, dear student, to be my best man and Trustee, but God will bless you and give you wisdom."

Immorality is a red flag to mortals, and receives the severest condemnation, even from those who are secretly immoral themselves. The implication is that it is the one unpardonable sin, from which there is no redemption. Mrs. Eddy, however, did not share in such a stupid attitude. She was most moral in her own thought and life; yet she was the most tolerant with sinners, especially where the sin was immorality. She knew how prone righteous people were to condemn and to malpractice in such cases, and to push down the one struggling to lift his head above the drowning wave. When a man or a woman is exposed as immoral, it is assumed that such a one is thereafter unfit for anything. She did not wish such a foolish and thoughtless attitude to characterize her Board of Directors in dealing with such cases. If they placed a man in a high position, so that he encounters error that he never would have met, had he not been put prominently before the public, and so brought under pressure, they must take this fact into

consideration and judge accordingly. They must lend such a one a helping hand and leave no stone unturned to bring about his reformation. With the Master they should say, "Neither do I condemn thee; go and sin no more."

A statement by our Leader that epitomizes her attitude towards sinners who had had experiences through which they had gone higher and of which they were thoroughly repented, was, "We understand as Christian Scientists that our varied experiences are things of the past; not so the marvelous sense of God's presence resulting therefrom!" In other words, like the prodigal son, the Christian Scientist who has been caught by error the nature of which he did not understand, but who has learned the lessons and made nothing of the error, finds that he is welcomed into a marvelous sense of God's presence resulting therefrom, and the past is forgotten.

Pleasant View,  
Concord, N. H.  
August 3, 1902

Beloved Student:

Will you, the C. S. Board of Directors, make Frank H. Leonard a First Member of Mother Church. He has earned the place in doing much for our Cause in various ways.

With love,  
Mother,  
M. B. Eddy

These letters by our Leader represent spiritual paths, and it is possible for the one who gains spiritual insight to discover where they lead. Our Master left a record that is sketchy and fragmentary, yet by following the paths he laid down, one may learn all that is needed of his life to enable one to follow it.

This letter concerning Frank Leonard's being made a First Member is but a fragment of Mrs. Eddy's history, yet it has a distinct message to tell. My recollection of Mr. Leonard is, that he was not one that other students would take to readily. He was a good student, and to the end of his earthly experience remained loyal to his Leader, but one had to know him in order to appreciate his sincerity. I have the impression that the Directors would not have elected him to the post of First Member, had not Mrs. Eddy suggested such a move.

Appointing promising and active members to this central committee in our Movement, was for a time an important phase of our organization. It drew forth greater loyalty, and gave them an objective, something to work for that would stimulate them to greater effort. Rewards have their place, in the path from sense to Soul.

Unquestionably Mrs. Eddy felt that to put Mr. Leonard into a position of

this kind, would help him to measure up to the ideals of Science. A student did not necessarily have to be one who would be of special value to this committee, to be elected. It is possible that one would be elected because the committee would be of value to him. It took the wisdom of our Leader to know whether such a result would follow the election of any given individual. Sometimes one individual will strive to control other students. There have been instances where one person, joining a group of loyal and good members in a branch church, has finally influenced the entire situation adversely. Because good students are peace-loving individuals, they endure such an abuse, when they should rise up and challenge it.

In Science the only error that is to be feared is an unchallenged error. An error that is challenged, is defeated and a defeated error is unreality.

Mrs. Eddy used all the material God furnished her to forward the Cause. No matter what one might say about Mr. Leonard, the fact is that either he proved to be of constructive value to the First Members, or they to him. When she appointed one to this position, that did not necessarily mean that he had reached the point where he was going to be an addition to the group, because the First Members would exercise a protective and stabilizing influence over a young struggling student. Contact with those who had had wider experience and broader opportunities would serve to ripen such a one.

One may well marvel at the wisdom of our Leader, that enabled her to place students in the right positions with unerring accuracy, so that she could use their talents in God's service as long as possible. But it was God's wisdom that she reflected. It enabled her to know when she called a student to her home who had previously been healed of some disease, whether the healing had been scientific, and so was permanent, or whether there was a danger of a relapse. As a rule she refused to accept as member of her household those who had been healed of serious troubles, showing that she did not consider that the great value of Pleasant View and of her daily teaching, would compensate for the possibility of a catastrophe taking place, such as a student falling ill and perhaps passing on while living there, an event that might bring Pleasant View into disrepute.

No doubt it was more remarkable than is appreciated, that this unhappy possibility never took place at Pleasant View, -- that under the pressure that came to those who lived with her and associated with her, not one student ever fell seriously ill or passed on. The situation represented a strategic opportunity for animal magnetism to try to use, to bring the greatest kind of reproach on our Leader and the Cause. Think what it would have meant, had some student fallen violently ill and passed on in the home of the greatest healer that Christian Science ever produced in this age. It never happened at Pleasant View, although it was a constant threat. And it was our Leader's wisdom that was responsible for this protection of her home. The nearest thing to such a tragedy took place at Chestnut Hill in 1909, when her coachman suddenly passed on in the cottage.

Pleasant View,  
Concord, N. H.  
Sept, 3, 1902

Dictated  
Christian Science Board of Directors  
Beloved Students:

I saw your sketch of the lot of land, or site for the Publishing House, and admired it -- but when I learned of the price, I took not two minutes to decide as to purchasing it.

We cannot prosper on a wrong premise. We take the Bible for our guide, and find in it this Scripture: "Owe no man." A slight sum of indebtedness with a speedy prospect of payment would not break the spirit of that Scripture, but so large a one does. Why? Because it involves a material thinking and acting and taking thought that is not advantageous to spiritual growth. The Scripture saith, "Take no thought for the morrow."

Now, dear ones, you have my reasons for deciding not to purchase that site, and I know you will agree with Mother's view when you think thereon and remember the demands of Christian Science.

With love,  
Mother,  
M. B. G. Eddy.

(Telegram)

Received at the Brunswick, 520 Boylston St., Boston  
Sept. 3, 1902

Dated Concord, N. H. 3  
To Mr. Wm. B. Johnson  
30 Norway St.

I do not think it advisable to take that land it would be too heavy a burden.

10:33 AM

M.B. Eddy

(Message) (Undated)

Tell the Christian Science Board of Directors to pray three times daily that they cannot be made to waste or to deplete the funds of The Mother Church.

In this letter Mrs. Eddy sets forth the Scriptural precept, "Owe no man," as having an important place in Christian Science, and being wholly in harmony with it. How did the Directors manage the matter of the land, after receiving this letter? They found individuals who were willing and able to purchase parcels in that section of Back Bay, to hold until the church was able to take them over, one of these parcels was the Hotel Brookline. About this time the Directors asked me if I was willing to take over this Hotel, to hold until such time as they needed it. I borrowed the money to buy it, and ran it until the church took it off my hands.

God did not require any of these students to run unnecessary risks, and by this method the Directors avoided the material thinking, noting and taking thought that this letter mentions that is not advantageous to spiritual growth.

Buying on the installment plan is generally considered a legitimate method of acquiring that which otherwise one might not be able to purchase; but in Science it is not desirable, and in this letter Mrs. Eddy states the scientific reason, namely, that when a student goes into debt, he takes upon himself an obligation which may produce continuous mental irritation, or cause a sense of apprehension and disturbance. A student involved in debt finds it difficult to think scientifically, just as a practitioner who is striving to make both ends meet, find it difficult to heal the sick because of the added mental pull that his financial stringency produces.

A practitioner in New York once became an object lesson in this direction. She felt that she had to live in a manner that would draw to her people of wealth and position. Her struggle to do this gave her a constant sense of apprehension, and she passed on long before her career of usefulness should have ended. I believe that the cause of her demise can be traced to the mental pressure under which she lived, the material thought-taking involved in the struggle to earn enough to live in the expensive style she felt was required of her.

It is an accepted business principle that a growing concern must borrow money to expand. It would have been natural for the Directors to have felt that the Publishing House as a business venture came under this same conception; but Mrs. Eddy took the Christian Science view which we all should consider, and take to heart.

In Science, whatever interferes with man's entire allegiance to God is to be avoided. The lesson of Job teaches that man is permitted to have family, friends, money and health, provided that he does not allow any of these human blessings to lessen his allegiance to God, or his recognition that God must come first. But when these blessings involved Job in material thinking and acting to the point where God was being forgotten, they had to be removed for a season, until the lesson was learned.

Mrs. Eddy's wisdom discerned that the responsibility of a large debt, and the consequent mental disturbance and fear that the church had assumed more than it could fulfill, might seriously affect the advancement of the Movement. One rule in Science is, that one must keep himself free to find God. One cannot find Him if he has shoes on his feet, that, is material appendages of any sort that weigh him down. And a debt beyond what one can speedily pay comes under the heading of being a material appendage. When we

realize that that which prevents us from making demonstrations in Science is always some sort of material appendage, we will learn our Leader's lesson, namely, to avoid such earth-weights as far as possible.

When a Scientist loses a loved one, the consequent grief may become a material appendage or incubus that keeps him from God, if he does not quickly throw it off. He must not forget that his first obligation is to God, to keep his thought buoyant and spiritual, so that he may be able to carry on the business that God has given him to do. He may be permitted two or three days in which to meet his grief, but after that he must throw it off, and get busy again. Even our government in time of war does not give mothers who are working in war plants a vacation in which to mourn, when they get word that their sons are killed in action.

Once a patient complained to me that she had a severe cold. I said to her, "What of it? I have had severe colds myself, but God has never permitted me to take time off to nurse or coddle myself. I have had to throw them off quickly in order to take care of those who are constantly turning to me for help. So why should I take your cold any more seriously than I would mine, if I had one?" The difference between a patient and a practitioner is, that one is self-centered, whereas the other is unselfishly working for humanity. No wonder, therefore, that the latter rises out of his error more quickly than the former.

Whatever produces in a student a self-centered thought -- an undue material thinking or acting -- is detrimental to spiritual growth. For this reason, Scientists cannot be governed by the same rules that mortal mind adopts either in their lives or business dealings. In Science the obligation is to throw off whatever attempts to mar the Christ-image we must reflect, no matter what it is, sickness, sin, or even financial disturbances. One reason sinful thinking and its effects are to be avoided is because all error tends to belittle one's sense of himself as a representative of God, and to clutter his mind with material thoughts which result in material action. Any act, good or bad, must be thought before it becomes action. Material thought is not advantageous to spiritual growth, and so should be cast out.

Mrs. Eddy had certain fundamental spiritual lessons which she was striving to instill into the minds of students, and she found numerous ways of approach to these lessons. Looking into this letter, one may conclude that once again she is convicting the Directors of having approached the subject of the land for the Publishing House without due demonstration. Had they demonstrated the matter, it would have been God telling them to make the move; the way would have opened that would not have involved excessive material thought-taking, and Mrs. Eddy would have approved.

The only way to avoid taking "no thought for the morrow," is by demonstrating one's moves. That this letter finally brought forth such demonstration is proved by the fact that, soon after it was written, the way opened for the land covered by the plan, to be acquired. In fact, the Board might have accused Mrs. Eddy of turning down the plan, only to turn around and accept it with minor changes; but such criticism would not have been valid, since even if mortal mind should select God's plan, it would have to be turned down, if it was done out of season.

One cannot take a short cut in Christian Science, and arrive at the correct result without demonstration and have it stand, since the entire



importance of any move is not in the result, but in the method. A child doing a problem may turn in the right answer in the back of the book, but it gets no credit, if the method it uses is faulty. Mrs. Eddy wrote in this letter that it took her no more than two minutes to decide that the plan was wrong. It took her no longer than that to trace back to the thought that prompted it, and found it lacking spiritually. Yet when the plan was later accepted, that did not convict her of being wrong in her first rejection, since to her, cause not effect, was what made a thing right or wrong.

This point was well illustrated in the gift of rugs from the church in 1895, over which she made such an ado. Yet, when a rug was given to her that had the right thought back of it, we find her showing deep gratitude. On Sept. 24, 1895 she wrote to Emilie Hulin, "Your rug is a complete success. It just suits Mother, and I had almost thought that you had done for me a kindness never to be undone. Also you have demonstrated what must be and can be accomplished, even what opens the way to victory over all else. To master sin is much more than to heal the sick in other directions. May love crown you with 'well done, good and faithful.' Oh! I thank God that there is some wakening and stir among 'the dry bones' all over the field. You set others a good example. Thanks, dear one, thanks."

What may be said concerning Mrs. Eddy's message to the Board, to pray three times daily that they cannot be made to waste or deplete the funds of the Mother Church? One point may be assumed, namely, that when she issued a positive argument against an error, that was proof that she discerned the activity of that particular claim as needing to be met. A man buys a fly swatter only when he has flies to swat. This message is proof, that if a Christian Scientist in a responsible position should find himself impelled to spend the money entrusted to his care foolishly, carelessly, or without the sense of responsibility he would feel, were it his own, such a tendency would not be a normal one, but the definite result of animal magnetism.

When a poor mortal becomes a victim of insanity even in a mild form, his judgment becomes warped, and he is not to be trusted. He does that which normally he would never do. In Science the effect of unhandled animal magnetism is similar to insanity. For this reason, all those entrusted with our funds must be alert to meet this error. Our Leader with her customary astuteness informs the Directors in this message that they are under this phase of animal magnetism -- a pressure and suggestion to waste money.

The date of this message has been lost, but Mrs. Eddy might well have sent it at the time the Directors gave her the costly rugs in 1895. There was an instance when they spent the church funds under the impulsion of animal magnetism, and she did not hesitate to tell them so. While no follower of our Leader but would have been pleased to contribute largely, had she wanted such costly rugs, it was not morally or spiritually right for this expenditure to be made, when it was animal magnetism prompting it. The money that was spent to buy the rugs, had been given for the promulgation of Christian Science among mortals, and the Directors arbitrarily voted to sidetrack it for another purpose. This they had no moral right to do.

Our Leader could convict the Directors of being handled by animal magnetism, and thereby do them good, and not harm, because she was careful to make the error unreal, before she endeavored to free them from it. When you hold both the individual and the error to which he has yielded, as real, then

you have two realities blending. Hence when you attempt to destroy the error, you injure the individual. The first step is to make the error unlike the individual. For this reason you must make nothing of the error before you attempt to free the person from it.

Pleasant View,  
Concord, N. H.  
Oct. 10, 1902

William B. Johnson  
Beloved Student:

Continue your salary. If you do not earn it, no person in Boston does.

With love,  
Mother,  
M. B. Eddy

This letter was a great compliment to Mr. Johnson, because it showed that Mrs. Eddy recognized that to some degree he had risen above the sense of dependence on matter as money. Mortal mind's god is money, and there is a danger of students failing to handle this error in Science. This brief note informed Mr. Johnson that he did not harbor a wrong attitude toward money; therefore, that it was permissible for him to have his salary.

Mrs. Eddy's teaching -- that all good belongs by inheritance to the child of God -- may be wrongly interpreted to mean that one may expect material affluence. This proposition needs careful thought, since when God's affluence is manifested materially, it may become a stumbling block. No student can be trusted with large amounts of money, until he has overcome his belief of dependence on it, as well as his love of it.

This same argument holds true with physical health. The point comes in progress where a student must let spiritual sense quench his desire for it, and love of it, in order to attain it. In Matthew 16:25 we read, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." One who over-values health may thereby lose it, and before it is restored to him, he may have to reach a point where he is willing to give up his desire for it for the sake of the larger spiritual attainment of blessing humanity.

Should a student allow himself to make a demonstration of affluence, if the attainment of it is going to prove a stumbling block, and cause him to rely more on money, than on God? Should a student strive to make a demonstration of physical health, if the attainment of it is going to cause him to over-value the condition of his body, and put its care ahead of the spiritualization of his thought, and his effort to bless and help others?

Humanly considered, money represents freedom from anxiety, worry and want. It stands for security. In Christian Science, however, the demonstration of God's presence should be the only security. When Mrs. Eddy saw faith in money standing in the way of progress with a student, she did her part to help him to overcome such a deterrent; but when it came to a student like Mr. Johnson, who held no such deterring thought about money, she practically told him that because his thought was right in this regard, he need have no concern on that score.

One may learn what he desires most, by noting what he works for and prays for most. If it be health, then he should know that he may be making a god out of health. The same proposition holds true in regard to money, and even to purity. Any working for effect may come under the classification of idolatry. It is possible for a student to desire and work for purity (in the human sense of that word), to such an extent that he makes a grim reality of impurity, and thereby falls a victim to the belief that may manifest itself in time. Had Mrs. Eddy detected that Mr. Johnson was making a god out of money, she would never have written this note to him in regard to his salary, which he had voluntarily relinquished the previous year.

When in 1901 Mrs. Eddy reduced the salary of the Directors, she indicated that in the early development of a student, punishment must play a large part. When a dog is being trained, and he knows what you want him to do, but he does not do it, he has to be punished. When he begins to love you, he becomes eager to obey, and so requires no further punishment or reward.

To hark back to the Woodbury case, it started as a claim of animal magnetism designed to bring reproach upon the Cause. Mrs. Eddy indicated that if the Directors had been alert to handle it in its incipient states, it could have been avoided, and then she would not have had to take the time away from constructive work, in order to defend her Cause from an unnecessary error. Her punishment of the Directors, therefore, was just.

The Woodbury case had no justification. Its intent was to weaken Christian Science, and to make trouble for our Leader. The right demonstration could have taken care of it in its small beginnings; so it may be said that Mrs. Eddy instituted the first punishment for a lack of demonstration. The Directors failed to do the work, or to arrange to have it done, that would have prevented the lawsuits. So they had to be punished.

Now, over a year later, comes a letter that indicates that Mrs. Eddy felt that Mr. Johnson had learned his lesson. He had kept himself alert and active, and in most instances he had not permitted himself to be put to sleep.

We learn from this experience that God's rewards come to us for mental work faithfully done. Our duty to God, to our Leader and to mankind is to recognize that the divine Mind is the only solution to every problem. Hence we must never attempt to solve a problem ourselves. The one major conclusion that I came to, after a year under Mrs. Eddy's personal and daily conversation, was that when students used the human mind, they had to be rebuked. Thus she set forth a new standard of cause and effect for the world, namely, that a failure to demonstrate should be punished.

Was it not logical for Mrs. Eddy to upbraid her followers for bringing a mind so-called into a problem, which theoretically they claimed was non-existent? What is to be said of a practitioner who, in order to heal his patients, continually denies all belief in a human mind, and then attends a branch church business meeting, and parades his developed intellect with pride and satisfaction before his fellow members, as if it were all the meeting needed in order to have everything done rightly, and successfully, and harmoniously?

A wrong deduction growing out of Mrs. Eddy's attitude toward the Woodbury case, would be that she wanted the Mother Church to avoid all suits of a similar nature in the future at any cost. Believing this, the Directors might maintain a corps of lawyers whose main task was to help them avoid all possible legal entanglements. Were our Leader with us today, she would rebuke this conclusion as being a human interpretation of the Woodbury episode. What she wished was for the Directors to use demonstration in all their ways, to remain alert at all times, and awake to handle every error in the first instance, so that it would not control them or the organization in the second instance, as the Textbook teaches on page 234. Only in this way can they feel assured that they are fulfilling Mrs. Eddy's high hopes for them.

Pleasant View,  
Concord, N. H.  
Nov. 8, 1902

To the C. S. Directors  
Beloved Students:

Call a church meeting on receipt of this letter and vote on the enclosed By-law, page 52 Article XXII, paragraph 2nd, in Manual as I have amended it.

It is just that my old church shall not become the victim of m.a.m. without my interference in its behalf. I see what you do not in these cases of discipline. If I were to have the students that break faith all excommunicated without sufficient effort on my part and on yours to save them, how many members think you would be left in it?

Also vote on my recommendation to make Annie Dodge a First Member of the Mother Church. God give you the wisdom to obey the Golden Rule and bless you, is the prayer of Mother.

M. B. Eddy

N. B. Remember your church By-laws and that my communications to you are not to be named to anyone outside of your meetings.

M. B. Eddy

Pleasant View,  
Concord, N. H.  
November 9, 1902

Beloved Student:

The By-law means just what it reads, no more nor less. Since the rotation in the office of Church Readers is adopted, it becomes (necessary) to have the Readers removed from the Board of Directors for many reasons.

The consent of the Pastor Emeritus is required only on the subject of excommunication of church members.

With love,  
Mother

Up to 1902 the Board of Directors and the First Reader had acted currently in all matters of church discipline, thus making the latter a member of that committee for all intents and purposes. Now comes an amendment to a By-law changing this procedure, and giving the Directors the entire responsibility, with the provision that all cases calling for excommunication be referred to Mrs. Eddy as the Pastor Emeritus for her consent.

Evidently the only part of this amendment which stood, was the first change, since within two weeks she wrote to the Board to restore the By-law, because of information that she received regarding the offending members whose cases were under consideration at this time.

It is logical that when the term of First Reader was established as three years, it became necessary to relieve him from any connection with church discipline. No doubt when the arrangement was first instituted, Mrs. Eddy hoped that the First Reader would serve as a check on the Directors, so that if they erroneously determined to dispose of some student against whom they felt disgruntled, he might serve as a restraining hand; on the other hand, if the First Reader sought to discipline or to excommunicate a member, where the Directors felt that the action was unfair, they would veto it.

Under the new order, a Reader might be appointed who hailed from some distant point, who knew nothing of the history of the cases on which he was expected to sit in judgment. This may be one reason why it seemed the wise step to sever that office from any further connection with discipline.

Writing this amendment gave Mrs. Eddy the opportunity to go on record with a most vital point, and yet do it in such a way that she did not appear to be directing the Board as to what to do.

Several of her own students as well as one of the lecturers were under a cloud at this time, and Mrs. Eddy determined to save them. Yet she had sufficient respect for authority, even when she gave it, to let the individuals function under their highest sense. She intervened only when it became absolutely necessary.

Her treatment of Dr. Sulcer, in requiring in her letter of July 22 that the Board restore him to his position as lecturer, from which he had been suspended for immorality, shows that she considered that when a student had spent the time he had, in acquiring a knowledge of God, and in demonstrating this knowledge, he became of such value to the organization, that it could not afford to cast him off, without doing everything possible to save him.

Immorality is a peculiarly obnoxious error to all righteous persons, and one that is incompatible with the purity that Christian Science enjoins. Nothing sets forth our Leader's high standard in this direction better than her article, "Thy Will be Done," on page 208 of Miscellaneous Writings. At the same time, she knew that it was animal magnetism at work when a right-minded student whose ideal was purity and who was bending every effort to attain it, fell into impurity; also that when animal magnetism attacked a student, impurity was apt to be the form that it took, being such a universal error.

Why should students of Science be susceptible to this obnoxious form of error? The reason may be found in the cultivation of affection that is not entirely fastened upon God. Students are apt to develop their affectional sense in Science faster than they gain the right object to love. The result is, that that surplus is spilled as it were, and finds an unworthy objective. When a student has a proper love for God and His idea, he is in no danger of misdirecting his affection humanly.

When Mrs. Eddy found a splendid student who through her teachings had cultivated a wealth of affection, and who because he did not have a sufficient understanding of God, or oneness of desire for Him, applied that affection unworthily, she did not wish the Cause to lose the valuable services of such a one, if it was possible to reclaim him. She knew that no student could study faithfully and demonstrate her teachings over a period of years, as Dr. Sulcer had, without becoming of great value to the organization. Also she found that the organization was under the temptation to cast out quickly any member that did aught that outraged the sense of rightness held by so-called decent people; but she detected the trick of animal magnetism namely to take one of great value to the Cause, and by this means make him of no value. The moment the organization kicked him out, the plan of error would be consummated successfully.

Mrs. Eddy saw her students falling for this trick; but she did not fall for it. She detected that error wanted to get Dr. Sulcer out of the organization where he would no longer be of value. So it produced a condition that caused the Directors to become so concerned, that they did just what animal magnetism wanted. Mrs. Eddy stepped in at the crucial moment and saved the situation; and she must have taken immediate steps to apprise the Doctor that the error was not in himself, but that it was animal magnetism; and no doubt this saved him.

When man truly recognizes the everpresence of God, he will find that this presence satisfies his every desire. Then the love that Science develops in him as the most important attainment will find its complete resting place in God, and from thence it will embrace all impersonally, but none of this precious essence will be wasted by being directed toward a human object.

From these two letters we learn that the power to discipline members should be used only to help them; otherwise it may become an adjunct of the design of animal magnetism. For this reason Mrs. Eddy went on record by writing, "It is just that my old church shall not become the victim of m.a.m. without my interference in its behalf. I see what you do not in these cases of discipline. If I were to have the students that break faith all excommunicated without sufficient effort on my part and on yours to save them, how many members think you would be left in it?"

Once again I repeat that the correct concept of discipline and excommunication was, that if the pressure resulting from membership in the organization was so great as to cause a member to yield to animal magnetism, and it was made plain that he could not recover until he was released from the malpractice of the church body, he should be released. Then if he is truly sincere, his normal impulses and right sense freed from that malpractice will reassert themselves and function again. Those right impulses are what brought him into Science in the first place, and they will still save him, if given a fair chance.

The more valuable a student is to the organization, the more he becomes a target for animal magnetism. Mrs. Eddy did not wish her church to cast aside lightly students who could not be replaced, students who had worked for years faithfully, and had proved their ability to demonstrate in healing the sick and working in the organization successfully. If it was possible to help them if they went astray, and to free them from the animal magnetism, so that they might be restored to their place of usefulness, she watched to be sure that this was done.

It is a very precious thing to observe how tolerant our Leader was toward old students who broke faith with her teachings and organization. She knew that they could not readily be replaced, and so she did all she could to save them. If she found that the error was in the nature of a betrayal, rather than a denial, she perforce had to let the student go. Peter was caught by animal magnetism inadvertently, whereas Judas cherished an uncondemned and unacknowledged error, and could not be pardoned for it, until he had suffered sufficiently to reform him.

Mrs. Eddy's own experience had indicated that the more God appreciated you, the less man does; so he is more apt to malpractice on and persecute you, when you are progressing spiritually than when you are not. Mrs. Eddy did not tell her students too much about this phenomenon, lest they come to expect it, and so help to bring it about. At the same time, she did not want them to be cast down by it, when it did happen. Nevertheless she knew it to be a fact, that as one comes into a higher knowledge of Truth, so that God's appreciation for that one is magnified, mortal man's misunderstanding of him likewise increases. So he must learn to rejoice in this persecution, as proof that he is acceptable in the sight of God, and to protect his thought from the malpractice of misunderstanding, so that he will not be cast down by it. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

Often the persecution that attends higher spiritual growth comes in the form of unjust accusations. If one is not watchful, he may lose his spiritual thought, since there is nothing more apt to upset a good working student, than to be the object of unjust accusations. He is liable to become

so disturbed that he lets go of God, and this is the design of animal magnetism. Once a student accepts a persecution complex, he is for the time being robbed of God. He may accept suggestions of paranoia, and imagine constant persecution on every hand.

Our Leader stood ready to help all of her followers that she could, who reached the exalted place where they were persecuted for righteousness sake, and she hoped that throughout the history of her Cause, her Directors would assume this same office. If they did not, she foresaw that to some degree her old church would become a victim of m.a.m. and many splendid students disciplined and excommunicated, who broke faith, without a sufficient effort being made to save them.

In passing it does no harm to repeat the requirement, that the Directors have the consent of the Pastor Emeritus on the subject of excommunication, meant that the situation was in its last analysis subject to demonstration. Today the consent of the Pastor Emeritus means that after the Directors have heard all the arguments pro and con in any one case, the final step can only come through demonstration. When Mrs. Eddy's consent was sought while she was with us, she took the matter up with divine Mind. When the Directors can honestly say that God has instructed them, and that for the good of the individual and the church he should be excommunicated, they may take the step; but demonstration represents the only permissible impulsion.

Pleasant View,  
Concord, N. H.  
November 21, 1902

Dictated  
To the Christian Science Board of Directors  
Beloved Students:

Since my interview with Mr. A. P. DeCamp yesterday, almost the reverse of what was then deemed right relative to the Church Building has come to my thought, and I must accept it as God given, and report it in this letter as follows:

Do not commence to build the addition to The Mother Church until after the Annual Meeting next June. Allow Mr. S. A. Chase to perform his part as not according to the Church By-laws. Have the Directors and Finance Committee cooperate according to the Church By-laws. By all means let the Church Building Fund remain with Mr. Chase and continue him as the custodian of this fund.

I ask the Directors to repeat to Mr. DeCamp the manner in which the funds for our first church were lost and let that be a warning.

Relative to the discipline and excommunication of offending members, I have only this to say: Confine yourselves strictly to the By-laws of The Mother Church and be merciful and just according to the Golden Rule. I hope said members can be reformed and retained in our Church.



I close with this emphatic declaration: No member of this Board can consult me on the discipline of members, or the excommunication thereof. Please read the enclosed amendment of By-law, Article XXII on page 52 of Church Manual, and after voting upon it, inform me as usual of your vote. The information I received yesterday about the offending member has shown me the wisdom of restoring the By-law as it read on discipline and excommunication.

With love,  
Mother,  
M. B. G. Eddy

When a puppy is punished with a newspaper, it frightens it and stops its misbehavior, without hurting it. If it was actually hurt, it might lose confidence in its master, and transfer its affections to another.

The By-laws relating to discipline were evidently designed to be of this order, to restrain and to correct students, without hurting them. They had to be drastic, just as many of our laws have to be drastic. They are intended to discourage crime. It follows, however, that when one fails to heed the warning, drastic punishment is needed.

All officials in our Movement may well adopt the example of their Leader, in that she had no pride to prevent her from acting contrary to a previous decision as she does in this letter, when a higher sense of the need came to her. When an individual does function in such a manner, mortal mind is apt to declare that that one does not know his or her own mind, and is undependable; but such a misunderstanding never prevented our Leader from changing her course as often as God made the way plain to her. On November 23rd she wrote, "My weathervane must veer with the wind."

When one is called to make a decision under pressure, he is apt to be thrown off his metaphysical connection with God, but he does the best he can under the circumstances. After the storm quiets down -- the storm of human thinking that always arises when important decisions are in progress -- then God's way becomes plainer, and one can determine whether he acted under wisdom or excitement. Our Leader was big enough to be ready to change when she discovered that she had not acted under the highest wisdom. Fear of criticism did not deter her.

This letter is another evidence that she advocated proper timing. To her it was important to have the extension started at the right time. She wished to keep the thoughts of the students who attended the Annual Meeting free from all speculation about this matter. Otherwise there would be talk about it, and conclusions voiced -- human opinions which always tend to interfere with God's plans.

When members of a branch church are told that a lot has been selected for a new church edifice, at once they all begin to think about it pro and con. Only a few can be trusted to keep their thoughts so free from the influence of animal magnetism, that they are able to recognize whether the locality is one of God's choosing. The others will start a counter-current

of thought, and try to influence the main body of the members to agree with them. Those who are sincerely and honestly striving to do the demonstrating, are apt to lose their spiritual thought and sink into a state of confusion under this flurry of human thinking swinging back and forth.

In this matter of the extension, the fewer people that knew about it, the easier it would be for Mrs. Eddy to lay out a plan that she knew came from God. Furthermore, she knew that the members would receive a greater blessing from the Annual Meeting, if their thoughts were not distracted by anything connected with the proposed extension. Her purpose in delaying the construction was no doubt to prevent the students from becoming too curious about that which was really not within their jurisdiction.

Her insistence that Mr. Chase remain as custodian of the Church Building Fund, brings up the fact that when the first edifice was built, there were doubts about the correctness of his accounts. Perhaps some recalled that he had been under some sort of cloud, and felt that he should not have the care of the funds at this time. Calvin Hill declares that about this time Mrs. Eddy said to him, "What do you think of Mr. Chase," and he replied, "Mother, I think he is the best one of the whole lot." Then striking the palm of one hand with the clenched fist of the other, Mrs. Eddy said, "I would bank my life on Stephen A. Chase."

At this point Mrs. Eddy gave Mr. Hill some verbal messages for the Directors. After he had delivered these messages, he said to the Directors, "Now I am going to say something more to you which Mrs. Eddy voiced to me personally." He then related what had been said about Mr. Chase. The Directors looked rather serious, but Mr. Chase jumped out of his chair and walked around the room all smiles. Mr. Hill recalls that Mr. Chase was relieved of his duties for awhile, and Mr. DeCamp succeeded him as treasurer; but in a short time Mr. Chase was restored to his former position.

The great lesson of Mr. Chase is that he had a love for Mrs. Eddy from which he could not be shaken. History shows that a true appreciation and affection for our Leader was always a stabilizer for a student in meeting the wile of the devil. She could rely on these qualities to keep one in the path. My personal knowledge of Mr. Chase would indicate that he lacked a comprehension of the workings of animal magnetism, and for this reason needed Mrs. Eddy's protection; but in choosing helpers, she had to select the best she could find, and of two evils, the lesser was a student without a clear insight into animal magnetism, but who had an affection for her that animal magnetism could not shake. Thus when she spoke to Mr. Hill as she did about Mr. Chase, it showed that she had faith in the silver cord that bound him to her to keep him in the right path. So he was permitted to continue as the custodian of the Church Building Fund apart from the provisions of the Church By-laws; but she included the safeguard that the Directors and Finance Committee cooperate according to the By-laws. This meant that the treasurer could spend no money beyond current expenses unless it was approved by them.

Why did Mrs. Eddy ask the Directors to repeat to Mr. DeCamp the manner in which the funds for the first church were lost, so that it would be a warning? He was a new member and was unfamiliar with the early history, and she wished him to understand that the treasurer who absconded with the money back in 1887 was not a criminal, not a man of doubtful reputation. It was necessary for Mr. DeCamp to learn that the students that made trouble for

Mrs. Eddy were the finest type of persons, but that they were handled by animal magnetism. He must learn that no one under the claim of animal magnetism can be trusted, and that such a matter is not a question of previous honesty or morality, since under animal magnetism the finest student is liable to depart either from morality or honesty.

Mrs. Eddy knew how widespread had become the gossip about Mr. Chase's having put forth some doubtful accounts, and she did not want Mr. DeCamp to think of Mr. Chase as a cheat. He was never a dishonest man. She hoped that the Directors explanation of this earlier experience might help to show why she had such faith in Mr. Chase. It was animal magnetism that she had no faith in. If Mr. DeCamp could learn that a good man may be handled by animal magnetism, then he would not hold such a man in thought as being inherently bad. When you hold a good man as being handled by animal magnetism you are not malpracticing upon him, and so you are in no danger of hurting the oil and the wine, for this attitude impersonalizes the error.

It is indeed a precious commentary on our Leader to behold how careful she was not to hold Mr. Chase as being in error, nor to permit others to do so. She knew that he was trustworthy, but that he would have to be protected from animal magnetism; so she wished to enlist Mr. DeCamp's aid in this direction without coming out plainly and saying so.

Mrs. Eddy had a deep sense of loyalty toward those of her students who stood by her in the early days, when Christian Science was regarded as a pariah. Furthermore, when it came to discipline and excommunication, she knew how prone mortal mind was to try to pin the old standard on the new, because it appears to be worth retaining. Her ideal was to have the new all new, so that in its treatment of offending members, her Cause would hold itself as designed to save sinners, and not to condemn them. She never intended that it should take to itself a group of lawyers whose main business it would be to condemn. She knew that it might not be able to save everyone; but that where it could not save, it should not condemn.

She wished none of mortal mind's attitude toward sin to stain the history of God's Cause. When a splendid man like Dr. Sulzer was convicted of immorality, and he repented, she demanded that he be restored to full fellowship, after the Board had acted against him. Her rule was, "Be merciful and just according to the Golden Rule." She knew that many times it is more intelligent to renew an old motor that appears to have given out, than to obtain a new one. If it is possible to renew the worn parts, the old, because it is broken in, will give better service than a new one.

Another point to be considered is, that she did not wish to take students who had reached the point where they were put in high places, and excommunicate them for consequent immorality, and so give the world another chance to point its finger at Christian Science.

In advocating the Golden Rule, Mrs. Eddy was directing the Board to place themselves in the position of those they were judging. Let them ask themselves, how they would feel if the tables were turned. If they had done wrong, they should expect to be punished. Yet they would know how easily they were caught by the error, and no doubt would have determined within themselves not to be caught again. Hence it would be following out this Rule for them to determine whether the offending members really condemned their

sin in their hearts, and desired reformation, and if such was the case, to forgive them.

One thing the Directors could not do for sinners, and that was, to create in them a desire to be rid of their sin; but if an honest desire to reform was present, that would be a rope by which they could be pulled out of the mire. It was only when this rope of desire was not present, that Mrs. Eddy wished the drastic treatment called for in the By-law on discipline to be exercised. And how could they determine whether this rope was present, unless they made every effort to find out?

A study of these letters makes it plain that when the Manual is administered wholly from a legal standpoint, such a procedure fulfills only the letter of the law, and the Directors may be brought to task for not being merciful and just according to the Golden Rule. Mary Baker Eddy instituted the By-laws. Hence she had the right to say how they were to be administered. Those who accepted them are duty bound to accept her methods of applying them; and where are her methods to be found, other than in a study of her letters that covered the cases that came under the notice of the Directors while she was with them?

To Mrs. Eddy, her Manual was not a legal club, but a loving invitation to reform. It was designed to call sinners to repentance, as well as to keep saints in the right path. No one can come to any other conclusion, after studying the file of her letters to the Directors.

It was impossible for Mrs. Eddy to couch the By-laws in terminology that could adequately express the manner in which she desired them to be administered. For that reason, she wrote letters which she knew would be preserved, which would serve as an addenda to the Manual, providing additional explanations which she knew would be necessary in the years to come.

Even common sense would indicate that when students have been trained to the point where their work becomes a valuable addition to the organization, every effort should be made to help them to continue that good work, if perchance they fall into error of some sort.

Once a doctor in a small community took to drink. His services were so valuable, that all of his friends and patients undertook to help him out of his bondage. They did this, because they considered his services too valuable to be jeopardized by the liquor habit. They might easily have embarked on a campaign of condemnation, and ostracism, and put the doctor out of business. But they knew his skill and years of faithfulness, and they were determined not to lose the benefit of these. His case becomes a good illustration of Mrs. Eddy's attitude toward valuable students.

A student cannot be robbed of what he has learned of Science and his ability to demonstrate it. He may become so handled by animal magnetism that he cannot use it for a period, so that his fellow members put him on the black list; but he should never be cast aside until every effort has been exhausted to save him.

In this letter, Mrs. Eddy repeats the old, old story, namely that the Directors cannot consult with her on the discipline of members, or the

excommunication thereof. She knew that the execution of discipline must be a matter of demonstration, but that the Board would avoid making it, and if possible, pass the responsibility to her. If the early Directors were assailed by an unwillingness to demonstrate, present-day members of that committee should realize the necessity to watch against such an error. It goes without saying that by reading and pondering Mrs. Eddy's letters of admonition and criticism of the early Board, they can learn how animal magnetism works. The fact that she found it necessary time and time again to forbid the officials the privilege of consulting with her, proves that there was a lurking error the purpose of which was to suggest to them to do almost anything rather than demonstrate. If such a constant error was not dogging their footsteps, why did Mrs. Eddy find it necessary to keep at them so persistently on this point? And it is safe to say that the error will never be silenced, until the Directors wake up to realize that every bit of their work must be demonstrated.

Surely the greatest lesson Mrs. Eddy taught her followers was, that they must avoid the easy way -- the lazy way of the human mind -- since it is the broad road that leads to hell. The straight and narrow way is the demonstrating way, -- God's way that is exact and perfect, -- the way that leads to life.

Here were some of Mrs. Eddy's fine students accused of immorality. Surely her loving heart yearned to have the Directors see that only the unerring wisdom of God could take care of the situation. Who but God can know whether an offending member is a Peter or a Judas, and is to be treated accordingly? Furthermore, even when Jesus knew that nature of Judas' error he did not excommunicate him from the favored few who were privileged to be called his disciples. He trusted that the error would be taken care of in God's own time, and it was.

A letter of the nature of this one, is vitally important to all Directors, since it sets forth the mental attitude approved of by the Leader on the part of those who have the By-laws to execute. One might affirm that our By-laws are infallible, but they are infallible only when they are executed in the right spirit. No Board of Directors will ever be able to administer Mrs. Eddy's By-laws rightly, unless they study and absorb what she has written privately as to the proper way to administer them, -- as to what should be their mental state. In this letter and the one following she makes this clear: ". . . you surely must pray daily that God, good, divine Love -- your only Mind -- be followed, be loved, be lived by you." This must include a heartfelt desire to reform, if possible, those upon whom the By-laws are to be executed.

Pleasant View,  
Concord, N. H.  
November 23, 1902

C. S. Board of Directors

Beloved Students:

Do not delay publishing the new edition of the Manual on my account. This is the cyclone hour with our cause when my weather vane must veer with the wind in order to indicate the right course. What seems best today, tomorrow may make not best. Be strong and clear in your convictions that God, not m.a.m., is influencing your actions. In order to be this, you must surely pray daily that God, good, divine Love -- your only Mind -- be followed, be loved, be lived by you.

With love,  
Mother,  
M. B. Eddy

Mrs. Eddy kept in touch with everything connected with the organization, so that its ups and downs played on her sensitivity. She had breathing spells, where she rose above it all, but the spirit of self-sacrifice which animated her caused her to act as a barometer for her Cause, even at the risk of her personal comfort. She said to the class of 1881: "I could annul the effects of the malpractitioners on myself with my own understanding, but I allowed it to work on myself without meeting it, until I discovered a method for my students to use to overcome it through argument. Now, I ask you, wasn't that unselfish love?"

In this letter the first sentence says in substance, "Go ahead and publish the Manual, and do not mind me. I must fight my own battles, and I cannot have the needs of the Cause delayed, because of any deterring personal effects such forward steps may have upon me."

A candle and a tuning fork may be set up in such a relation, that when the tuning fork is struck, its vibrations cause the flame to flicker. Mrs. Eddy's light was at times affected by the vibrations of animal magnetism. Such repercussions occurred especially whenever there was any forward step being taken in the Cause. It is possible that error tried to make a law that Mrs. Eddy would suffer for these forward steps. On the other hand, it was our Leader's wish that she make such a demonstration of immunity from feeling the effects of error, since she would thereby lose her great value to the Cause as its watchdog. So perhaps it was she that established such a law, so that she might always know what error was up to.

When an airplane propeller is revolving in preparation for a takeoff into the skies, the blast of wind it creates is cyclonic. This phenomenon is necessary, before it can gain headway, and rise where it can find its balance in the air. Christian Science was a new thing on the earth. There were no warnings of the obstacles that would be raised up to block its progress, or of the prejudice that would be awakened by it. But the very cyclone in

mortal thought that attended its inauguration, was a healthy sign, and gave proof of the great impetus needed to enable it to rise above the elements of earth.

One might imagine that the greatest opposition to Christian Science was aroused because of the teaching that the things that appear real to material sense, are not real. Yet there were thousands of persons, who when this doctrine healed them, were glad to accept it in full. The cyclonic opposition arose when mortal mind felt the demand to give up its so-called mental freedom. When one is training a puppy to follow on a leash, it performs all kinds of antics in its resistance to such training. Such an incident gives the proof that a stubborn will is an inherent characteristic of the animal nature in mortals as well as in animals. Mortals fancy that they are free; hence they resist yielding to the demands of God, lest they go contrary to what they think they wish to do. Mortals, however, are not free at all. They are in bondage to material sense, and until they throw off this bondage, namely, sin, sickness and death, by yielding to God, they will be subject to the results of this bondage. There is no continuous happiness or health under the regime of mortal mind. Learning this, mortals become willing to throw it off.

God's will for His children is happiness and harmony throughout eternity. If mortals knew this fact, they would seek God's will at all times. Yet the cyclonic condition in the Cause, which is referred to in this letter, was the result of the stir in mortal mind coming from the demands of God brought to earth, summoning mortals to give up that which they cling to the most, namely, what they fancy is personal freedom.

The great labors of our Leader were in preparation for the hour when her students would take charge of her Cause -- students she had trained for this purpose -- so that it would take its permanent place among the religions on earth. It was a cyclonic hour, therefore, when she detected the purpose of animal magnetism to cast some of the finest of these students out, by involving them in scandal. She determined to save them if possible.

As the faithful servant of God, Mrs. Eddy was watching to see what form animal magnetism would take, in its aggressive efforts to shut off the truth about God and man from the world. When she saw a student like Captain Eastaman who had been invaluable in the early upbuilding of the Cause -- a man with a high sense of faithfulness, morality and honesty, -- suddenly put in a position where animal magnetism could accuse him of that which would cause the students to feel that they must cast him out, she knew that that was just what the devil wanted. It is said that she called the Captain to Pleasant View and had a long talk with him. When he left, he had a letter to the Directors in which she declared that he was one of her best students, and was to be reinstated. Bliss Knapp refers to this case on page 140 of his book of reminiscences, and Mrs. Eddy verifies it in her next letter to the Directors via Mr. Armstrong.

Mrs. Eddy knew that a good student of Science who becomes handled by animal magnetism, is not hopeless, unless there is an error in his foundation such as Judas had, which has never been handled. She was determined that the Peters in her Cause should not be excommunicated, no matter what they had done. She wished the Directors to learn that what the Peters do under animal magnetism is never according to their normal and natural impulses or

character. In fact, had they not become Christian Scientists, they would not have been brought under additional pressure of temptation to which they yielded, because of an ignorance of animal magnetism.

There is no record that the Master even rebuked Peter for denying him. Jesus knew that it was a valuable experience for Peter to learn what would happen to him, if he did not handle animal magnetism. Evidently Mrs. Eddy placed Captain Eastaman in the category of a Peter who according to Miscellany, page 211, was tempted "into the committal of acts foreign to the natural inclinations."

For Mrs. Eddy to call it the cyclone hour with the Cause was to indicate, that the pressure was so aggravated, that students who could ordinarily stand firm were blown over. Eugene H. Greene, my former teacher in Science, declared that when an extra pressure was rife, not more than ten percent of the students could be trusted to hold their ground mentally. The same proportion may be observed among theatre goers, when there is a cry of fire. Probably not even ten percent have enough self-control to hold their own, and to try to calm the fear of the rest, under such a pressure of mob mesmerism.

Students of the future may well take this lesson to heart, and whenever a cyclone hour appears for the Cause -- a period when animal magnetism's opposition is renewed -- strive to be one of the ten percent who are called upon to uphold the rest, until the danger is passed. Furthermore they must never lose sight of the fact, that Mrs. Eddy defined sin as yielding to animal magnetism. Once a student has yielded to this influence, what he does is of no special significance, since it is all wrong. Mortal mind makes sharp distinctions between the acts of sinners and saints, but in Science everything one does is wrong when he is handled by animal magnetism, since he is acting as one separated from God, which is the greatest claim of sin that there is. The greatest error that a little chicken can commit, is to wander away from the mother hen, and to believe that it can get along all right by itself. Nothing causes it to dash back to the shelter of its mother's wing quicker than the approach of some danger, like a chicken hawk. Sooner or later all mortals must discover that they cannot get along without God; that they are absolutely dependent upon Him day and night.

With this definition of sin in mind, the Directors would not condemn those who could not stand under cyclonic conditions, but would strive to help them. They would seek to excommunicate animal magnetism from the Cause, and not the members it was handling. They would not punish man for what animal magnetism did. But in order to remain in the attitude of mind that would enable them to act thus wisely, they would have to pray daily as Mrs. Eddy directs in this letter, that divine Love be followed, be loved and be lived by them.

Mrs. Eddy realized that the Directors might not be aware of what animal magnetism was attempting to do in the Cause at any given time, but if they followed this instruction, they would be arming themselves with the panoply of divine Love; they would be safe, and be guided to do that which would safeguard the Cause.

Nothing is more certain than that man, when he embraces Mrs. Eddy's teachings, puts himself under the obligation to follow divine Mind -- to be



guided by it at all times. In 1902 -- just at the time this letter was written -- Mrs. Eddy said to Annie Robertson: "One God, one Mind. All is Truth, Life and Love. This is the path, straight and narrow, leading to the Father's secret reward. You must follow every step of the way. I alone know what this means." She also wrote to her, "Many minds are at work at this instant to stop our work for humanity and for the Cause. Yet their effort will fail. Why? Because God speaks to me as He has spoken from the earliest days when He guided me to the founding of this Cause. He speaks, and I must follow. This is my cross. How I wish I could explain to you what this means!"

When man is thoroughly imbued as our Leader was with the realization that as he gains divine guidance, he must follow it, the next logical step is that he learns to love divine Mind, because he perceives that this following is always for his good, and the good of all. Then comes the sequence, that he lives divine Mind. It follows that whatever one follows, loves, and lives, he manifests, whether it be the human or the divine.

In mountain climbing, those following a leader can string out quite a distance from him without danger; but occasionally the guide stops and calls the entire company to his side, because he sees a danger. When the danger has been passed, the group returns to their places.

This letter was of that nature, a call covering a danger point. Mrs. Eddy knew that she was the only one who saw the danger, and unless she exposed it to the students, they were liable to do exactly as animal magnetism suggested. So she took these drastic steps.

Pleasant View,  
Concord, N. H.  
Dec. 4, 1902

Messrs. Johnson and Armstrong:

Be of good cheer. God has shown me the way out of it. Meantime restore Capt. Eastman to the First Membership when I write you to do this.

I will inform you what to do before that is done as soon as the time seems long enough after you call on me, not to be seen as the mover of it. I feel that God alone has shown me just what to tell you. "Knowest thou not the way to come unto me?"

With love always,  
Mother,  
M. B. Eddy

N. B. Remember Woodbury blames me and thinks you had fellowship with her because she said you said you had nothing against her. I have asked in a letter today, Mr. DeCamp to resign his place on the Board; tell Knapp this, and if DeCamp speaks of it to you, join with me and tell him Chase did it, knowing I was right. Tell Knapp he must not work against it, for I see what he does not. It is hard for me to have this to do, but it must be done.

Since this important letter is addressed to Mr. Johnson and Mr. Armstrong, it is possible that Mrs. Eddy discerned that they carried a more spiritually active thought and discernment at this time, than the two other members, Mr. Knapp and Mr. DeCamp. Furthermore, it was logical that the letter exclude Mr. DeCamp in its salutation since it referred to the fact that he was being asked to resign from the Board.

In some respects Captain Eastaman's experience duplicated that of Mr. Chase, since when the accusation was made that there was something wrong with the latter's account, Mrs. Eddy would not let the Board take any action against him. She forbore to treat students who went off the straight line as Judases, when spiritual insight told her that they were Peters.

The Master's disciples knew little about the claim of evil, and how to handle it; so he had to exercise protection for them. He could have prevented Peter from doing what he did in denying his Master, but it was important for him as a student to learn the lesson, that the desire to be faithful and loyal was not realized as simply and easily as he fancied it could be -- namely, by merely cherishing it as a desire. It had to be protected with watchfulness and understanding. The world at large is ignorant of this fact, and has no knowledge of the error that stands in the way of every right attainment. One can guess what it cost our Leader to discover it, when one finds her writing to a student, "Not only through strife but through agonizing struggle, experience, is the victory over error won."

Calvin Fry's experience with our Leader for twenty-eight years, and his brief history after she left our midst, will always yield helpfulness to the one who learns of it and ponders it, since it proves that she must have exercised great protection over him, to enable him to remain steadfast over such a long period of time. Yet when that protection was withdrawn, and he seemed to fall into the ways of the world to some extent (the exact nature of which will probably never be known), he should no more be condemned, than Peter was. The Bible records no word of remonstrance from the Master, for he knew that it was important for Peter to get a taste of what life would be without his protection -- committing acts foreign to his natural inclinations -- so that he might be aroused to make the demonstration of protection for himself. The pungent nature of the lesson is evident, when one realizes that Peter violated what he considered to be his strongest and not his weakest point, namely, his loyalty to the Master.

Jesus recognized that after he left him, Peter would have to look out for himself; so he wanted him to learn the lesson that would encourage him to acquire the ability to protect himself. His success in doing this after the Master's ascension, was self-evident.

When a student has given full evidence of his loyalty and faithfulness to Mrs. Eddy and her teachings and organization, if he falls away it is always the effect of mesmerism or animal magnetism. When an insane man makes an assertion, it is not taken seriously. When mortal man says he is sick, the alert Scientist knows his assertion is nothing but an insane belief. When through scientific treatment the sick man's thinking is adjusted so that he recognizes himself as well, that is all there is to the healing. In Mrs. Eddy's sight these fine students of hers who offended, were in the same category, and she was determined that they should be treated in a similar

manner. It was plain to her, that if the Directors treated these students like Captain Eastaman as though they were sinners, it would prove that they were as much handled by insanity as the offending students! Anyone who asserts that sin is what a mortal does, instead of its being that which he is induced by mesmerism to think, is on exactly the same mental level with the sinner, just as one who sees disease is as sick as the one who feels it, and may be said to be "See-sick."

Mrs. Eddy could detect by the way the Directors were handling these offending students, that they themselves needed help on the question of the reality of sin. The offensiveness of the evidence was inundating their metaphysical attitude, and putting them on the wrong side of the scale, where they would become of no value in helping to save these unfortunate ones. So Mrs. Eddy's action at this time was as much to help them as it was the students who were under a cloud.

The actual value of a study of these letters will never become apparent to a student, until he perceives that the precedent for handling all matters in our Cause for all time to come, must be found in Mrs. Eddy's experience and admonitions. If a man falls ill, Mrs. Eddy tells us that Science teaches and can prove that that sickness is unreal, and that this understanding will heal him. In like manner sin is yielding to mesmerism, and the member who falls under its spell must be freed from it if possible. When a child is soiled at play, its mother patiently washes off the dirt. Would it follow that if the child became still more soiled in the house, she would change her attitude, and banish the child forever from her home and life?

We take one who is known to be a sinner, and heal him; then we rejoice in his reformation, and bring him into the inner circle of Science where he may be of constructive value to his fellow man. If such a one then inadvertently falls into error, is it the right procedure to kick him out, as if the rule was to take the outside in, but to kick the inside out? Mrs. Eddy certainly held that those inside were of more value than those outside. In her eyes a student who had given evidence of faithfulness and sincerity, and who had a long series of successful years in demonstrating the Truth back of him, was worth saving, and surely better material than the newly reformed sinner, if not as spectacular and exciting. When such a one as Captain Eastaman was straightened out, at least the result would be sure, that he would immediately step right back into activity and usefulness; whereas it would take years to bring a new member up to such efficiency. And in the end he might not prove worthy of such efforts.

Mrs. Eddy saw with sadness that her Directors were not manifesting the same brotherly love, understanding, tolerance, and desire to help, toward a sinner inside, that they would toward one outside; so she tried to make up for this by letting them get the credit for this one loving, generous and scientific act of restoring the Captain; she ordered a delayed action, so that she would not be seen to be the mover of it. She knew that one act of this kind would ennoble the Board, endear them to the entire Field of students, as well as cause all metaphysicians to feel that they were scientific as well as true Christians. In this way the Directors and the Field would be brought together in trust and unity, instead of being estranged, by a wave of sentiment against them for having committed an act that was neither Christian nor scientific in moving against the Captain according to the letter of the Law, with the spirit of Christ lacking.

Once an usher in a branch church was caught stealing from the collection plate. This man had been brought into Science by being healed of drunkenness in a highly remarkable manner, he having been a hopeless drunkard for thirty years. In sitting on his case the Board of Trustees decided not to expose him, but to place him on his honor. The result was, that he continued the rest of his life as a useful member of the church, and his fellow members never knew about his dereliction. The Trustees rightly concluded that he was unaware of the claim of animal magnetism, under which he was victimized, which assailed him when he took a prominent position like ushering in a Christian Science church.

If this act should ever be known in this church, think how it would raise those who were the Trustees, in the estimation of the members, to know how Christlike they had been, how generous, kind and forgiving. Yet a member who was looking for human justice, would declare that the man should have been exposed, and kicked out of the church in disgrace. Was it not better, however, to save than to condemn? Did not the Master declare that he came to save rather than to condemn? Mrs. Eddy knew that her church would be following Christ, only as it did likewise. If at any time it should treat sinners as mortal mind treats them, by accepting the evidence of the senses, and believing that a sinner is rotten to the core, it would return to the very level of false theology out of which Mrs. Eddy labored so long to lift it.

The whole matter of Captain Eastaman indicated that Mrs. Eddy was calling on the Directors to function consistently with her teachings. When they were given the credit for the generous act of restoring him to full standing, that would help them to continue in such a line of action in the future.

The importance of the stand Mrs. Eddy took can be estimated by her own words, "I feel that God alone has shown me just what to tell you." Would she include such a statement in a letter, if she had felt that it was "Mary", or the human Mrs. Eddy writing it? The conclusion is that God wrote this letter as definitely as He wrote the Textbook, and it should be so regarded.

The N.B. to this letter indicates that in the short time Mr. DeCamp had served as a Director, he had shown his unfitness for the position and now it became necessary for him to resign. The implication is that Mr. Knapp was the only one who might question the move. Mrs. Eddy was making it in such a way, that she would be subjected to as little malpractice from Mr. DeCamp as possible.

Mrs. Eddy had as much right to guard her position by such maneuvers as this, as a general has in warfare, when the entire campaign is being planned by him. He cannot afford to endanger his life by getting into the thick of the battle. No one considers him to be a coward on this account. The illustration does not wholly cover Mrs. Eddy's case since she was in the thick of the fight against animal magnetism most of the time, but she was the Christian Science general, and she did not hesitate to let those under her bear the brunt of the enemy's fire, whenever it was possible. Yet she always did what God told her to do, no matter what criticism and malpractice it subjected her to.

In Science and Health on page 571, we learn that there is a human disinclination in all of us to tell people their faults. Mrs. Eddy's example teaches us that the only Christlike way to do so, is to do it with such compassion and love that the sting is neutralized. The spirit in which she gave her rebukes caused right-minded students to appreciate them and to profit by them.

Our Leader never wished the Directors or any of her followers to fancy that it was their duty to rebuke every form of sin, without regard for their mental attitude in doing so. Unscientific rebukes only serve to chemicalize the one rebuked, to impair the usefulness of the one who does the rebuking, and to leave the sinner in the same state. Unscientific rebukes do not help him.

It requires more Christian Science, more love, and more guidance from the divine source, to rebuke sin and to deal with the errors of others, than it does to heal the sick. In performing both of these functions, one must establish himself as a witness for God, as a mouth-piece for His wisdom. Hence they are too dangerous to trust in the hands of dabblers in Science. When neophytes undertake to rebuke sin or to heal the sick they subject the poor individual to a crossfire of unscientific thought that results in no good.

Mrs. Eddy hated to rebuke sinners, but her great love would not permit her to sit by, and see persons in trouble, when a few words from her might free them; and she did all she could to make sure that the Directors, and all of her followers, would learn of her example in this respect, and abide by it. She said, "The only manner whereby wrong is met scientifically is first to see it, next to be sorry for it, and lastly to correct it. This being the fact, the divine order is too important for me to forget or deny by admitting that wrong is not wrong, or that wrong can be forgiven."

In passing it is worth noting that Mr. DeCamp was a wealthy man. At the suggestion of Dr. Alfred Baker he had taken over the Concord Patriot, in order to have a newspaper in Concord which would be allied to Christian Science and favorable to our Leader. He became a member of the Board of Directors on June 19, 1902 and tendered his resignation on December 5. It is conceivable that his unfitness to continue on the Board, was made evident to Mrs. Eddy by his attitude toward Captain Eastaman.

Among the letters that Mr. Frye wrote to Henrietta Chanfrau, there is one dated July 16, 1898 which proves that our Leader was well aware that Captain Eastaman needed help, since in it he says, "Mother says take up each day: No fear, All is Love. Mind controls all. No malicious mesmerism to hinder his thought. All is light and clearness. Do not name Eastaman, or the others by name."

It is helpful to know that Mrs. Eddy had work of this kind done for Eastaman, since it shows that in her sight, a man who had spent years in acquiring a demonstrable understanding of Science was so valuable that he was worth saving, if possible. Once a skillful doctor took to drink. The members of the town, instead of condemning him and ostracizing him, banned together to help him. It is obvious that to them he was such a valuable man (when he was sober), that they were willing to make such an effort.

This note from Frye proves that Mrs. Eddy regarded the error that was aimed at Eastaman, as animal magnetism. It also shows that she knew that he did not estimate the seeming strength or subtlety of the error; so without his knowledge she had work done for him.

Once a general in our army was brutal to a mentally sick soldier in a hospital. Popular indignation ran so high, that the suggestion was put forth that he be at least demoted. The government wisely paid no attention to the incident. Later he came out of the war covered with glory for the part he played in winning. A minor infraction was not permitted to detract from the real worth of the man.

Our Leader had a natural instinct for goodness and purity. She did not like to see anyone, much less her students, sully their lives with sin. Yet she was ever consistent. The wrong done by mortal man was always in her eyes the work of the devil, and not consigned to perdition. As in Jesus' parable, the pigs, or animal nature, must be sent down to be drowned, whereas man is to be saved. Error must be destroyed, but this can only be done by impersonalizing it. Hence when Mrs. Eddy directed Mrs. Chanfrau to work for Captain Eastaman, she told her not to name him.

The old error that our Leader assailed, has not yet been banished from the earth. Every once in a while it finds some new channel to work through. When this happens, those in authority, lacking the wisdom of our Leader, may sidetrack some valuable worker, and the Cause be the loser. A careful study of Mrs. Eddy's letters would help to show students the wise way to handle such cases for the best good of the Cause.

"All is light and clearness." When the world celebrated the end of World War II, there was vandalism in many places that the police did nothing about. Evidently it was recognized that under such an intense sense of joy, many people required some violent outlet for it. Things were done that were overlooked by the police. Had all been light and clearness, people would not have broken windows, and started fires in the streets. We learn from this, that all sin is in the nature of darkness of thought, or mesmerism. It is thought that is off guard, sluggish, idle or hindered, that is caught by temptation. Many individuals make sad mistakes on vacations, that they would not make otherwise. At such times they are apt to be off guard, and let go of their protective sense.

Mrs. Eddy evidently regarded the derelictions of the students at this time as a part of a whole, in the sense that those who were outposts of the Cause at any given time, would become targets for the enemy, and so must be protected -- not cast off.

When Stephen Chase, the Treasurer, was suspected of appropriating funds from the treasury, Mrs. Eddy did not regard him nor treat him as a thief, but merely as an outpost who was not awake to the enemies' tactics. She required the whole matter to be forgotten, recognizing that it hardly weighed a hair against the tremendous accomplishments of the man in behalf of good.

Error was determined that Mrs. Eddy's Cause should not be established. In this effort was it not logical that it should attack the most prominent workers?

Pleasant View,  
Concord, N. H.  
Dec. 8, 1902

C. S. Board of Directors

Beloved Students:

If Mr. Hatten has been carried away by one and another from God and from me, so that you have not elected him to fill the vacancy on your Board, let me know by the bearer. And as soon as you read this letter, call a meeting and elect Mr. Stephen Chase a member of your Board. Then read in meeting this letter of Captain Eastaman's and vote to put his card in our Journal; also to restore him to the First Membership of our church, and wire me that this has been done. I am meeting too much to bear this delay another day. You know what I refer to.

This lying about my student and causing him and his innocent wife so much suffering, is one of the deepest plots laid since my prosecution for repeating the Revelation of St. John. What has occurred since Mr. DeCamp was here shows me that I am right in what I say on this subject. God is guiding me as I act. Read Manual 25th Edition, page 54.2, and page 60.3, and see if we are straining out gnats and swallowing camels. Eastaman has not directly broken a By-law, but somebody else has.

Please return to me Capt. Eastaman's letter. Jesus Christ forgave repentant sinners. Capt. Eastaman is repentant for his sins. I have spoken in my letter to him plainly, and now I require you to do your duty as aforesaid.

With love,  
Mother,  
M. B. Eddy

When one is functioning under the wisdom of God, as our Leader was, if God demands something important of him, he can get no peace or comfort until he carries out God's instructions. It would be wisdom for him to follow such demands quickly, and then move on to the next task. In July, 1892, Mrs. Eddy wrote to Julia Field-King in regard to an article she had written for the Journal, "I have written it because I was impelled to do so. God seemed (as many times He has under severe need) to deprive me of all peace until I wrote it and then my sweet peace returned."

This phenomenon must have appeared in her life at this time in regard to the restoration of Capt. Eastaman, since she writes, "I am meeting too much to bear this delay another day." Even the Directors could not fully appreciate the fact that she would remain in a state of disturbance, until she had accomplished what God told her to do.

In a measure the Directors represented the piano on which Mrs. Eddy played, and when this cooperation was necessary, she did not care to have them turn around and become player pianos on their own initiative. Perhaps she had felt that Mr. Hatten was the right candidate to fill the vacancy left

by the resignation of Mr. DeCamp. I know Mr. Hatten very well, since about the time Mrs. Eddy formed the Building Committee which consisted of Mr. Hatten, Mr. Bates, and myself. My impression of Mr. Hatten was that he was not the executive type, but one who had faith in the fact that God was establishing the Cause, and that Mrs. Eddy was His ablest representative -- the only one who could be depended upon consistently to bring the demonstration of divine wisdom into the successful operation of the organization.

Since the Board had not appointed Mr. Hatten, it was logical for Mrs. Eddy to assume that only one reason kept them from doing so -- for she had looked upon his appointment favorably -- and that was, because he was handled by animal magnetism in a way that was causing him to be carried away from God and from her. In her eyes this could have been the only reason for their lack of action. Yet I question whether she really believed that such a thing had happened to him; but she did the wise thing. She did not question the action of the Directors, but merely assumed that only one reason could have been responsible for it, since she had indicated that in her estimation he was in line for the promotion. In this way she quieted the situation, so that if later she suggested Mr. Hatten for other positions the Directors would cheerfully and without question put him in. She sweeps away every possible reason for their not doing so, since she causes them to realize that they had no justifiable reason for not carrying out her wishes. It goes without saying that she would not have named him for the Building Committee, or the Finance Committee, if what she writes had been true.

To Mrs. Eddy, Capt. Eastaman was a student who had endured the burden and heat of the day successfully. For nearly twenty years he had been the means of healing many people and bringing them into Christian Science. He was a trained worker, but he finally encountered an error that he did not know how to handle, and it turned around and handled him. What he needed was not condemnation but help, so that he might be restored to usefulness. His teacher knew that if he was restored, that would stimulate a determination on his part not to yield to temptation again, and he would be saved.

When Peter denied the Master, such an act must have made him appear to be a very unstable and unreliable individual, a frail reed to depend upon. From a human standpoint he gave a very obnoxious manifestation of a lack of moral courage, but Jesus recognized it as animal magnetism to which he yielded thoughtlessly, and helped to strengthen him for the future, by taking him back into full fellowship as a disciple.

In the case of Capt. Eastaman, Mrs. Eddy followed the Master's example. And the loyalty of the Directors to her was such that, instead of making an effort to convince her that in taking action against him, they had acted according to legal proof, they made no excuse for their action but did as she directed them to. With the exception of Mr. DeCamp they had enough faith in her to trust that she was working this matter out from the standpoint of divine judgment, and they obeyed her.

My recollection is that Stephen Chase was the most selfless of the early Directors in his loyalty to his Leader, with Mr. Johnson a close second. He would have cut off his right hand, before he would have done anything to offend her, or questioned anything she asked him to do. His motto was "If Mrs. Eddy wants it, then it is what I want." He reserved no opinions of his



own, when it came to decisions of that nature. There was no fight between what he thought was right, and what Mrs. Eddy declared was right. Very possibly Mr. DeCamp had not shown himself amenable to her suggestions during his term on the Board; so he had to be replaced by one she knew to be unfailingly loyal to her.

"This lying about my student and causing him and his innocent wife so much suffering, is one of the deepest plots laid since my prosecution for repeating the Revelation of St. John." It is evident that the plot was not to accuse such a fine student as the Captain of doing something that he had not done, and so disgrace him unjustly; but it was to get him to do something under mesmerism that could be used against him to destroy his usefulness, and cause his innocent wife needless suffering.

At any stage of our Cause when prominent students who are right in the main, fall into error and are disciplined or excommunicated you may know that it is a deep plot to strip the Cause of its important members. It is only when students show themselves useful to God, that they become a target for error's shafts. What will become of the Cause if this point is not understood, and everything possible done to save those the Cause needs in order to advance.

It is evident that Mrs. Eddy applied the Master's rule to Captain Eastaman, "Father forgive him, for he knew not what he did." Whatever he did, his heart condemned it, so as the Textbook declares, the sin had no foundation.

No doubt the error Captain Eastaman was found guilty of, was an offence to good morals, and manners, but in Mrs. Eddy's sight, the form it took was unimportant, since she knew that in God's sight he was merely the victim of animal magnetism. Animal magnetism was responsible for the entire situation. She looked the students over, and found that Captain Eastaman's heart condemned the error, whereas those who were sitting in judgment were making a great reality of it. The straining out gnats and swallowing camels, was the attention that was being paid to effect -- to what the Captain might have done -- all the while accepting the reality of the error in cause, that is, believing that the sin was part of God's child.

Students may know Christian Science as a theory, but when a matter of this kind comes to one's attention, it is not easy to function on as a metaphysician. Thought is apt to slide into mortal mind's attitude, so that students condemn persons. They begin to throw mud at the sinner, and pass out mud for others to throw at him. What Mrs. Eddy was condemning, was throwing mud at the sinner rather than at the animal magnetism that caused him to sin. They were the ones who in her eyes had broken the By-laws in question, which referred to the fact that she would permit no cases of discipline or excommunication to be referred to her, and that one who had broken a By-law, or caused another to do so, shall not hold office in the Church. It is possible that the "somebody" who had broken this latter By-law was Mr. DeCamp himself, since Mrs. Eddy had required him to resign his office in her previous letter. It is evident from this letter that she would consider that anyone who sat in judgment on the Captain, would be guilty of breaking a By-law.

It would have been a good question to have asked the Directors at this time, if Mary Magdalene had appeared before them to be judged, would they have judged her as Jesus did, or as mortal mind did? He saved her from her sin, so that she became a valuable instrument in the advance of Christianity. From that time to this all Christians have benefited by what she did for the Cause. She was the first one to accept in full what Jesus prophesied about his resurrection, so she was the first one to see him after the crucifixion. Was she not worth saving?

It is the old mortal mind standard of judgment in us that makes us prone to censure sinners in our own ranks, when the Christian Science spirit in us would extend brotherly love and help, if it was given half a chance. And a study of Mrs. Eddy's letters helps to give this spirit in us free rein, since when we learn how she functioned, as her followers, we yearn to follow her in all her ways. We may rely on the fact that her ways and judgment were always just and right. How can one call himself her follower, unless he struggles to imbibe her spirit and follow it? And how can he do this, without access to her letters and documents which reveal the practical operation of her spirit.

Here is an instance where Mrs. Eddy freed Captain Eastaman from all penalty. At the same time she heartily condemned those who complained against him, and insisted on the extreme penalty. It is important for us to know that in so doing Mrs. Eddy was acting the part of a scientific Christian, and was not just being soft and sentimental. If God guided her to do this, then she was setting forth a pattern to be followed for all time.

Pleasant View,  
Concord, N. H.  
Dec. 11, 1902

Beloved Student:

What do you say to putting Hatten on the Finance Com. and your son on the Board of Trustees? We must have members of our Boards and Committees who are loyal, obedient to God and to the author of S. & H.

You know him and his adaptability to such a position better than I do and I leave the decision to you. If you think he is ready for it, put him there.

There may questions arise for the Board to decide in which we shall need the majority to vote for what I indicate to be done. And our cause needs now that this Board uphold their Leader publicly when the occasion demands it.

With love,  
Mother,  
M. B. Eddy

N. B. Do not make the By-law on Building Com. until the right time comes. Perhaps it is now, what think you?

Mrs. Eddy has been accused of being a dominating personality whose word was always law, but this letter proves that accusation false. In it she does not call for obedience to herself as a capable personality, but was demanding the students to follow the instructions resulting from the demonstration she was making of oneness with God. The emanation of this oneness, when first gained, was the Textbook itself. When God talked through her, she expected the students to listen and obey. Only when they did, were they worthy of being called "loyal, obedient to God and the author of S.&H." Her final name for this oneness was the Pastor Emeritus.

Loyalty is commonly considered to be that quality that causes one to use his influence, and best efforts towards the one to whom he is loyal; yet it is supposed to last only as long as one's best interests are served in such a manner. Betrayal may take place at any time for a price. What Judas displayed toward the Master seemed to be loyalty but it was largely self-interest, since true loyalty means that the more error tries to break down that loyalty, the more determined one is that this shall not be done.

There was only one way for Mr. Johnson to know if his son was a suitable candidate for the position of trustee. This was not the human favoritism of a father for his son, nor a human knowledge of him, but a demonstration of divine guidance. The father knew that his son was loyal and obedient, but the greatest question was how he would stand under mesmerism and pressure.

Christian Scientists who live together learn a great deal as to how each one endures the pressure of animal magnetism, whether he handles it, or lets it handle him. When one considers the betrayal of our Master, it would seem as if the difference between Peter and Judas was, that one declared that he did not know Jesus, and the other that he did. The important difference was that Peter, discovering the possibility of being affected by animal magnetism, rose out of it and became a better student because of the experience, whereas Judas sank down under it and killed himself. This attitude illustrates the difference between all students who yield to animal magnetism.

In Science a father has ample opportunity, if his son lives with him, to observe how he functions under fire. In a way Mrs. Eddy was putting Mr. Johnson to a test, since if he was an ambitious father, here was an opportunity to place his son where he would have a prominent position that paid a salary. At the same time he would be under the constant supervision of the father, so he could not go very far astray.

When the lawsuit started in 1919 between the Directors and the Trustees, the lack of unity between them made it possible. Had Mr. Johnson's son been a member of the Board of Trustees, the lawsuit might never have taken place, since unity might have been preserved through the relationship of father and son. Mrs. Eddy's farseeing wisdom may have indicated, that the appointment this letter suggests would have represented a safeguard for the future; but Mr. Johnson evidently judged his son severely and found him wanting. He adored his boy, but when he considered the high standard for office holding that Mrs. Eddy had established, he turned him down. Perhaps he thought him too young.

When Mrs. Eddy appointed Calvin Hill to the Finance Committee, he held the position until his death in 1943. Both he and Mr. Hatten had a high

sense of honor and honesty. No one could coerce or awe them into assenting to anything that they did not feel was legitimate or right. Members of the Finance Committee need to be impregnable, with a standard of right that is beyond being influenced or awed by those in authority.

When Mrs. Eddy suggested names like Hatten and Johnson for positions that was intended to encourage the Directors to move as she named. But there is always a temptation on the part of a father either to overestimate or underestimate the qualifications of his own son. Evidently Mr. Johnson viewed his son from the standpoint of his age and executive powers -- and found him wanting. Yet realizing that if the appointment had been made, the church might have avoided the sad and costly experience of the 1919 lawsuit, we admire our Leader's perspicacity, which was a spiritual rather than a human quality.

Mrs. Eddy knew more about Mr. Johnson's son than he thought she did. So if she felt that he would have been valuable in that position, the Directors should have appointed him. But they did not, and I believe they thereby lost a God-given opportunity.

In studying the personnel of the various committees during the early history of our Movement, we detect that she sought to have the balance on the side of Science and loyalty. Occasionally she might include one with developed human knowledge and experience, but usually he would turn out badly. It was her purpose to have the higher qualities of the human mind always kept in subservience to demonstration.

Mr. DeCamp was a wealthy and well educated man. Yet, Mrs. Eddy had to ask him to resign the directorate because she found him tending to dominate the situation. Men of wealth and education are prone to feel that their opinion should be listened to. They are apt to belittle the opinions of men who are not wealthy, or who have not had the same educational opportunities which they have had. Therefore, when she writes, "We must have members of our Boards and Committees who are loyal, obedient to God and to the author of S.&H.," she may have been hinting in an indirect manner what the trouble was with Mr. DeCamp.

Obedience to God meant that she was the only one who had demonstrated a definite and infallible access to God; hence to obey her was to obey God. At the same time it goes without saying, that if there had been other students who had learned to know God's will as accurately and unfailingly as she did, such students were to be obeyed. It was God who was to be listened to. In reality He was the Author of S.&H., but obedience to Him did not include obedience to education or wealth. At the same time, Mr. DeCamp's wealth and education was by no means an insurmountable barrier to loyalty and obedience to God, and it would not have been, had he subordinated his human qualities to the divine.

Mrs. Eddy's experience, had shown her that it was easier to deal with students who honestly and humbly admitted that human knowledge was insufficient to guide them in matters of the church, than with those who believed that experience and knowledge could show them the right way. Children listen to the wisdom of their parents as long as they feel that the parents know more than they do. The point at which they refuse obedience, is when they feel that their knowledge is superior.

Whenever any of these letters set forth the qualities needed by candidates for office, they are valuable because requirements for such qualities in our Movement will never change. Mrs. Eddy indicates that it is a Roman Catholic thought that regards a candidate favorably because he has wealth, because he is a business man who has been successful, or has attained a reputation as a man of education. It goes without saying, that those who are selected to office should be loyal and obedient to God and to His witness, and these qualities must outweigh whatever human qualities they may have. One characteristic of right minded metaphysics is that their desire and aspiration to be obedient to the law of God, outweighs whatever they may possess as developed human qualities, and such a desire must extend to our Leader as God's representative, even though she is no longer present as a person.

In the book covering the experiences of his mother and father, Bliss Knapp names the year 1902 as the year when the Directors were gradually being given charge of the discipline which had formerly been executed by the First Members. It was at this time that a fifth member of the Board of Directors was added, and they were given charge of all other officers, to see that they faithfully performed their respective functions. Mrs. Eddy may have appointed Mr. DeCamp to this office, hoping that he would prove one who might help the others assume more and more responsibility, without becoming arrogant or drunk with power. It is always a large step for men to take, to begin to function under their own initiative, -- men who have always lived according to set rules or the will of others. Thus at this point Mrs. Eddy was leading her Directors gently to the point where they could try their own wings -- apply their understanding to determine if they would or could receive the same leading from Mind that she did.

In writing this letter, she was informing future generations that Mind led her to put the quality of men who constituted the directorship into office, because when Mind revealed important moves to her, it required men who were "loyal, obedient to God and to the author of Science and Health," to execute faithfully such directions. At the same time, the appointing of Mr. DeCamp (even though his tenure of office was brief) and the addition of Mr. McLellan as the fifth member, indicated that the time had come for the Board to demonstrate more initiative, and for Mrs. Eddy to have greater assurance that there would be a majority to vote in favor of what she indicated to be done.

Obedience to the author of Science and Health was the same as obedience to the Pastor Emeritus -- the spiritual sense in our Leader -- since it was through that sense that the Textbook had been written. She was calling on the Board to obey her spiritual sense, and if at any time she departed from that, they were not expected to be obedient. She was saying in other words, "Follow me only as I follow Christ," since it was her following of the Christ that had made Science and Health possible.

Thus while we say that Mrs. Eddy is not with us today, the Pastor Emeritus is, and loyalty and obedience to the Pastor Emeritus is still a necessary quality in any candidate for office in our Movement.

Pleasant View,  
Concord, N. H.  
Dec. 13, 1902

Mr. William B. Johnson

Beloved Student:

Within find the names of the Building and Finance Committee. Please say to Mr. Whitcomb that Mother wants him to be appointed as builder of the new Mother Church. In view of this fact you say to him that you think it would look better for him to resign as a member of the Finance Committee, and ask him if he is willing to do so? Your apology for reading the letter as you did is sufficient. We live and learn. Please appoint the following on the Building Committee and the Finance Committee.

Building Committee

Mr. Carpenter of Prov., R.I.  
Mr. E. P. Bates of Boston and  
Thomas W. Hatten

Finance Committee

Leon Abbott esq.  
Calvin C. Hill and  
William L. Johnson

With love,  
Mother,  
M. B. Eddy

Thomas Hatten was an obedient and loyal student, and this made him valuable to our Leader. He belonged to those that she used to forward the Cause under her direction, and she loved him dearly. As a specimen of her care and encouragement, let me quote from part of a letter she wrote to him on April 20, 1897:

"My Precious Child:

Do not be troubled like Martha of old over anything, do not be disheartened over failure, when at heart you are as faithful as Abraham. We are all to be tried and proved, as by fire. Now darling, there is but one Mind. No other Mind exists and therefore an evil so-called mind cannot, does not affect you or your business. Keep the first commandment, sacredly and know there is but one Mind. Keep the ten commandments, do not let your affections rest for a moment in forbidden directions, but, dear one, have but one God, one affection, one peace. The senses that lie are nonsense. There is no sensation in wrong directions. . ."

Young Mr. Johnson made a good member of the Finance Committee, since he was under the constant supervision of his father. It is interesting to note that Mr. Hill was a member of this Committee until his death in 1943, having been so continuously from this appointment.

Since this letter directs the Board to include me on the Building Committee, I must repeat the incident where Mr. Armstrong came to me soon after the appointment, and asked me to ask Mr. Bates to resign from the Committee. At that time I did not know that these appointments had been made by our Leader, but I said to him, "I do not question your authority in asking me to do this thing, but suppose Mrs. Eddy does not like it?" His answer was, "I might become sick but I would get over it." In other words, he was willing to bear the brunt of his own mistakes and suffer for them, but when he knew that his motive was right, he perceived that no mistake would be fatal, since God rewards or punishes according to motive, as our Leader has said.

Subsequent events caused me to believe that Mr. Bates' resignation at my request was in harmony with God's plan, since it threw the responsibility for the actual building on the Directors. Mr. Hill was elected to serve in Mr. Bates' place, and the Committee served as mental workers, rather than as direct overseers of the Building. The result was, that when Mrs. Eddy called me to her home two years later, I was free to go. I would not have been free, had I been more closely allied to the construction work in Boston.

Mr. Bates was unpopular with a certain clique in Boston, and one of the arguments Mr. Armstrong used with me, in naming his unfitness to serve on the Committee, was that these people would not contribute to the building of the extension, as long as he was on the Committee. It was in my thought to say to Mr. Armstrong that the members were not giving the money to Mr. Bates, but to the church, since it was Mrs. Eddy's thought that the time had come to enlarge it, so that it would hold more people; but I forbore to name this to him. There might have been those who did not like Mr. Whitcomb, since any active man makes enemies as well as friends; yet that would not affect the building of the church.

But it must have been part of God's plan to have this matter work out as it did, since the building went forward successfully under the direct supervision of the Directors, with the Building Committee carrying the mental work.

It is to be noted that in this letter Mrs. Eddy does not take direct action to have Mr. Whitcomb resign from the Finance Committee. In dealing with those who were individuals of human reputation and worth, she was gentle. While she was sure that he would do whatever she requested him to, she had no wish that he feel that he was merely a pawn in a chess game. She wanted him to trust her and to believe that she would give consideration to whatever ideas he might have of his own. If he felt that she depended somewhat on his judgment, he would be more apt to strive to measure up to her expectancy. Future Directors may take a timely hint from our Leader's tact and understanding in dealing with students. Students who attain prominence in the Cause should be made to feel that the Directors respect their opinion. The Board may be the appointed head of the Movement, but they will do much to gain the confidence and respect of the Field, if they indicate that they have

some interest in the judgment of tried workers. Even though they do not follow such advice, to ask the opinion of such workers will make them feel more kindly towards the Board and so will tend to unify.

The trend in big business is toward this very procedure. Even the smallest stockholders are made to feel that their opinions are of value. It is a wise attitude to adopt, for those in authority to invite the opinions of those they rule. It serves to bring about oneness and also to develop latent abilities in people: One of the great errors of dictatorship is that it stifles individual development. Mrs. Eddy's attitude was the reverse of that. She made fine workers out of students and developed hidden possibilities, by making them feel that she trusted them, and even leaned on them at times.

It is obvious that a man who is in charge of building should not be in charge of finances, since such offices are designed to check each other. It was wise, therefore, for Mrs. Eddy to ask Mr. Whitcomb to resign one office before accepting the other.

It is a remarkable thing to find our Leader, who knew more than her students because of her oneness with divine Mind, asking advice from them. Once she wrote to a student, "When you and all have borne the cross of the Discoverer and Founder of Christian Science, you may be able to tell Mother something she does not know already." One reason for her asking this advice was her perception that her students must be trained to take more and more initiative. Another reason was her selfless love and entire lack of human pride. She had no axe to grind, but merely good to impart to all.

The reference to Mr. Johnson reading one of her letters is obscure, but it may have referred to the fact that he read one of her letters in a meeting in order to explain his authority for some move, when she had made it plain that she did not wish to be known as being the mover behind it; but she forgave him. The Directors were not figureheads controlled entirely by Mrs. Eddy, because they were incapable of governing; but when she received instructions from God, they had to be incorporated into the organization without fuss or delay. At the same time it was necessary that in the eyes of the Field the Board should appear as a ruling body. Whatever suggested that Mrs. Eddy was telling them exactly what to do, would cause the Field to believe that she considered her Directors incapable of making their own decisions, which was not true at all. She had selected them at God's direction because she knew that as His choice they would be willing channels for His wisdom. But she had to watch that in training them to take responsibility, they did not begin to feel that their own opinions were worth more than divine wisdom. The moment that happened, they would become unfit for office.

Oftentimes men who have always been told exactly what to do, go wild with freedom when they are given even a little authority. An example of this very tendency was when Mrs. Eddy appointed Mr. Bates on the Building Committee, and then Mr. Armstrong asked me to ask him to resign. If the Board did not like her selection of Mr. Bates, they should have written her and told her so. Although no harm came to the Cause by this move on Mr. Armstrong's part, I cite it as showing the problem that confronted our Leader. She hoped to train the Directors to sober judgment and sound conclusions, but in doing so she ran the risk that they become wild with



freedom and try to take things into their own hands. Then the first thing that they would be liable to do was to question Mrs. Eddy herself. In one sense she was sitting on a volcano that might burst forth, if she did not watch; but it never did. There never came a time when her ideas for the Cause were put into the discard; but the danger was always present.

Pleasant View,  
Concord, N. H.

Beloved Student:

You say, "When shall we learn the way?" I reply, When you have all faith in Truth, hence no faith in error. Gain this point, overcome evil with the good by knowing that good is supreme -- is the master of so-called evil. Work mentally with this consciousness and you will overcome evil just as I have done so many years, and carried on a cause in the midst of all opposition, to such heights of success.

True, I am battle-stained; but I still love and give orders that are blessed and foil the enemy.

Read this letter to the C.S. Board of Directors and let your noble son study it.

With love,  
Mother,  
M. B. Eddy

N. B. Naming persons in prayer, is the fight between beasts. Overcoming their evil and lies with good, and Truth in your prayers is C. S.

Once Mrs. Eddy wrote to a student, "You have no faith in evil." Then she went on to say, "You are face to face with both Truth and error, and this must come before the power of Truth is understood, and the powerlessness, yes the nothingness of error is proven. Wait patiently on the Lord. Why? Because He has said it, and because the escape from sense is slow, and if we are patient, it is accelerated."

Mr. Johnson's question to our Leader, "When shall we learn the way?" indicated that he was feeling a sense of discouragement in contemplating how much there was for a mortal to learn, and so little time in which to learn it. Yet the fact is, that each one has a God-given ability to reflect all knowledge, and in reality does not have to learn anything. And if we are patient, and work mentally with the realization that good is the master of so-called evil, our ability to reflect all we need to know will slowly appear.

A radio receiver does not have to learn the way. It does not need to be taught anything. It merely must be tuned, and a young radio can receive and voice programs as successfully as an old one. Mortal man does not have to

learn spiritual truth. He merely comes into the recognition that he has been blinded to the way by mesmerism. Then he must realize that he has a God-given right and ability to handle mesmerism on the basis of the power of good to overcome evil, and of the fact that mesmerism does not exist at all. Then the way will appear right at hand.

Truth belongs to man, and there is nothing that can prevent him from receiving it, except his belief in error, which arises in proportion as he loses his faith in Truth, and hence faith in error claims the field. One who shuts his eyes to the light is in darkness. Yet this darkness is no more than the error that results from a lack of the recognition that the light is all about one. The light never leaves man; he leaves it, and the way back to the light is never closed to man. He is free to come into the consciousness of it in proportion as he works mentally to overcome evil.

When Mrs. Eddy wrote to Mr. Johnson, "True, I am battle-stained. . . ." it was to help him and the other Directors in their estimate of her. It was helpful for students to know that when their Leader suffered in the flesh, it was the result of the tremendous struggle she was called upon to go through in order to establish truth upon the earth, and which she had to meet alone and unaided.

In early times there was a custom whereby a champion for each side would fight a single battle, and let the decision determine the supremacy of the entire tribe. Mrs. Eddy represented her Cause, and went out to fight the enemy single-handed. Yet she was continually training students to enter the lists with her and to fight under her direction; but their work was often of no real help to her.

In this letter she was telling the Directors that she showed upon herself the results of the struggle; but that she had not been conquered, since she could "still love and give orders that are blessed and foil the enemy." No matter how discouraged one may feel over the weight of error that seems to engulf him, if he can still love and work for humanity, he may be battle-stained, but he is still in the ring fighting for God.

Mrs. Eddy was not always able to maintain the physical health and vigor that we associate with mental supremacy and understanding; but what if she did show in her flesh the marks of the error she had overthrown? After Jesus had gone through the crucifixion, he was battle-stained; but he was still able to love and to function as a child of God. He appeared to yield to his enemies outwardly, but what error did to him in the flesh in no way affected his ability to love, and to give orders that were blessed and that foiled the enemy.

The rule is, not to gauge our Leader because of the marks of the warfare that indicated her tremendous struggle with mortal mind, but to observe that she never became embittered nor did she turn sour. She retained her ability to love and to foil animal magnetism. Yet she once said, "I would that I could bear the burden of life without a scar."

In calling Mr. Johnson's son noble, Mrs. Eddy was offering all of her followers the opportunity to recognize themselves as noble sons of God, and hinting that we will be able to study her letters and writings and glean the underlying spiritual lesson only in proportion as we do this. The children of mortal mind can find no value in any of the impartations of divine wisdom.

They can see nothing significant in the teaching that is designed to lead them out of mortality into immortality. Mortal mind is reluctant to part with its error or to get out of it; hence it listens with no desire or intelligence to the instructions that will point the way out. Of what use is it to tell a man how to get out of matter, when he does not want to get out of matter? He wants matter to be made harmonious and kept that way continually, so that he may retain his ability to enjoy himself in the flesh without diminution or interference. Even when he comes into Christian Science, he usually does so under the impression that human life is going to be made perpetually harmonious as a result. In fact if the hook of Christian Science was not baited with human harmony, it would not be attractive enough to mortal mind to lure many fish.

The hope of the race lies in the fact that as one studies Christian Science, a gradual spiritualization takes place which leads him gently to a higher aspiration, so that his desire to be harmonious in the flesh is superseded by a desire to get rid of the belief of the flesh, and to attain the eternal harmony of Spirit.

Mrs. Eddy's followers must recognize themselves as noble sons of God and study what she has written from that standpoint, if they ever hope to glean the true value and benefit of the marvelous inspiration such missives contain.

Mrs. Eddy was well aware that Mr. Johnson's son was coming under the temptation at this time to make a reality of the sins of others. In his position he could not help but see the evidence of all the errors of the Field that were brought to the attention of the Directors. Yet Mrs. Eddy knew that she could not save him by condemnation or by criticism. He was being tempted to personalize evil. Yet one would not shoot a dog because he was covered with vermin; he would wash him.

This letter, therefore, carried the lesson to the Directors as well as to Mr. Johnson's son, that when you desire to break a person, because he is a channel for error, it is the beast in you attempting to pull down the beast in another. The only right course in Christian Science is the endeavor to overcome evil with good, and thus to free the victims of animal magnetism from its baneful influence.

One wonderful lesson from this letter by implication is, that the wise way to carry our organization is not so much by punishment as by reward. The best way to train a dog is not to break its spirit, but to teach it to love the right way, by rewarding it for doing what is right.

If Mr. Johnson's son had any respect or affection for Mrs. Eddy, her calling him noble would do more to cause him to heed the valuable teaching contained in this letter, than all the condemnation or criticism in the world. The error he was committing was not deliberate, and so in her estimation he deserved teaching, not condemnation.

One would linger with this beautiful letter, since it carries the proof that even though our Leader bore the marks of battle, she had preserved her scientific thought, so that she was able to reflect God and to impart His directions to the Cause. She was like an automobile the appearance of which has been somewhat marred by other cars bumping into it, but which still runs as perfectly as ever. People may criticize its appearance, but what real

importance is the external when it runs year after year without fail?

There are practitioners who endeavor to set themselves before patients, as if they never had anything to meet, never had to put up an active struggle in order to keep ahead of error. Yet here they find their Leader setting forth that she was battle-stained. She did not hesitate to admit it; but at the same time she made it plain that she was unaffected mentally. She thereby set the example that she did not want her followers to put on any false front. She knew that it was a greater proof of Christian Science to have crossed swords with the enemy and to have come forth victorious, than never to have had any enemy to overcome. To be sure, Christian Science teaches that animal magnetism is only an illusion; yet when the spiritual warrior enters the lists against it, at once it rises up to resist its destruction. The moment mortal mind feels the power of Truth taking from him his pet illusions, there rises within him a rebellion and a resistance.

It should hearten all advancing pilgrims to know that their Leader was not ashamed to show the marks of having had to cross swords with error. She was willing to admit that she had had something to meet. She made no effort to conceal the fact; but she was strong in her declaration that in her relation to God, she was unaffected by sin's revenge on its destroyer.

After studying this letter from Mrs. Eddy's standpoint that we are noble sons, we might well ask the same question Mr. Johnson did, "When shall we learn the way?" Of a truth God alone knows. Hence we must approach Him, in order to hear His voice and be guided thereby. The only way to reach this communion with divine Mind is by overcoming evil as she outlined the steps in this letter. But she could not avoid telling the Directors indirectly that in the process they would come to grips with the devil and perhaps find themselves battle-stained. Yet her experience proved that there is no real danger to the honest heart in battling with animal magnetism. What a comfort this knowledge is to the struggling one who is tempted to accept the suggestion that it is dangerous to challenge the powers of darkness and that to work to overthrow evil is an endeavor that is fraught with dreadful possibilities.

If this letter was good for the Directors and Mr. Johnson's son to study, it is good for us to study. Thus it may be called an authorized letter. That the Directors of today considered it important may be gathered from the fact that they published an excerpt from it in the Christian Science Sentinel of August 8, 1936.

Pleasant View,  
Concord, N. H.  
Feb. 5, 1903

Board of Directors

Beloved Students:

I send the enclosed By-laws. Please convene immediately and vote on them. They are of equal importance to our cause. After adopting the By-law on the number of C. S. Directors -- then consider and act on my candidate for Director, Vis., Archibald McLellan, our Editor-in-chief. I have watched him and so far he has been right on all important subjects. You will have three in unity that leaves a majority when they are right. Also you can now remove a member of your Board. "Mother" lives and learns by the things she suffers.

With love,  
Your teacher  
M. B. Eddy

("remove" in above letter written in)

From a human standpoint a committee made up of four individuals could be stalemated on a moot question, whereas one of five could not. While Mrs. Eddy was with us, she could break a deadlock, where two were opposed to two; but five members represented a more workable body for the future, when she would no longer be present. She knew that it was possible for animal magnetism to touch a Board of five members; but that it was more difficult for error to handle the organization through five than through four.

"Mother lives and learns by the things she suffers." This move in regard to the Directors was another instance, where, when our Leader had some important move that God required her to make, she suffered until she made it. It was wisdom's way of causing her to do that which she hesitated to do, because they were so revolutionary that she feared that they might arouse opposition, and even cause a split in the ranks; but to end her suffering she had to do them, and to let God take care of the results, as He always did.

Now that we can look back at Mrs. Eddy's entire history, we see the importance of every move she made at God's direction; yet it does not follow that she foresaw the benefit and blessing that would follow such moves. Her own words were, "Whatever I have discovered, understood and taught of Truth, I have never known beforehand its why or wherefore. It has always come into my thoughts and gone forth in words or deeds, before God's dear purpose in it and the fruits it would bear were fully revealed to me. I have always been called in spiritual paths to walk by faith and not by sight, to abide in the senses of God and not body for insight and action."

Mrs. Eddy felt that Mr. McLellan had the qualifications which would make him a suitable member of the Board of Directors. He could not have been right on important subjects merely through his own opinions. The implications is that when one in a position demonstrates his work he is thereby fitting himself to go higher. No matter what his work is, his

progress cannot be retarded, if he is endeavoring to utilize divine Mind. Science enables its followers little by little to drop a limited inferior sense of mind for an efficient one -- one that will enable them to progress throughout eternity.

One helpful implication from this letter is that the position of Directors in our Movement is one that a student becomes fitted for, in proportion as he learns how to demonstrate successfully, showing that a knowledge of how to reflect divine Mind is of more importance than a knowledge of human affairs and how to direct them.

When Mrs. Eddy declared that Mr. McLellan had been right on all important subjects, she was saying that he had been faithful over a few things; therefore he was ready to step in and become ruler over many. He had proved himself to be a good editor, not because of human training (of which he had had very little as far as writing was concerned) but because he was demonstrating his divine capabilities. Being able to fulfill his position in spite of the fact that he was not a trained writer, proved that he was demonstrating his work.

Thus for all time Mrs. Eddy laid down the precept that members of the directorate should be students chosen largely because of their demonstrating ability. It follows that the moment a student esteems his human ability, training and attainments more highly than he ought, as a worker in any position in our Movement, he is balanced on the wrong side. If the Directors should employ Christian Science lawyers who rated human law as being superior to divine law, in God's sight they would be disqualified for such work, since their attitude would carry it on the side of human law, a belief in law rather than the law of God.

No alert member of the Mother Church would ever claim that the wisdom of man was adequate to carry Mrs. Eddy's Cause along correct lines. Hence in order for one to be fitted to be a Director, he must have some access to the wisdom of God; he must believe in it mightily; he must have scant faith in himself apart from his reflection of wisdom.

Humanly speaking the great Lincoln was far from being fitted to become President of our great country. He had never had educational opportunities, nor the chance to associate with men important in world affairs. He always carried a doubt of his own ability to direct affairs, and so he found it necessary to lean heavily on God for aid. Yet this attitude caused him to become the greatest President we ever had. Even people with no special belief in a supreme being rated him the greatest of all statesmen. Yet it was distrust and not trust in self that was at the bottom of his success.

Pleasant View,  
Concord, N. H.  
Feb. 18, 1903

Dictated  
Christian Science Board of Directors

Beloved Students:

In 1892 the Massachusetts State Commissioner of Corporations refused to give the Mother Church a charter, because, that in Boston a Baptist church was incorporated "Church of Christ," -- and because our church had been previously chartered and disorganized.

Here I ask, if our church charter is surrendered, may we not again encounter the same obstacles and quibbles, and possibly by some unexpected stroke be unable to obtain a charter? "A bird in the hand is worth two in the bush." Also cannot the present disloyal Scientists, who were formerly members of The Mother Church, hatch some false claims to rights under the first charter and so give us trouble? I must stoutly question the surrender of our charter until we know for a certainty what our situation will be after giving up our present charter.

I wish to be exempt from all legal obligations growing out of the situation of our church hereafter. I desire also to have The Mother Church strictly guarded against any false claims that may be brought by disloyal students, or any litigation whereby either the ownership of The Mother Church property can be forfeited or its present Tenets and Church government be changed.

I should rejoice to have The Mother Church incorporated like other churches, provided that this can be done and the aforesaid rights and privileges retained, and the property still be subject to same trust as imposed by me on my lot to Trustees.

I hereby declare that in future a unanimous vote of the Christian Science Board of Directors, any consent, can dispose of any lots or lands subsequently purchased and not required for the uses of The Mother Church.

I hereby send a copy of General Streeter's letter in reply to mine soliciting his counsel.

With love as ever,  
Mary Baker G. Eddy

This letter is a wonderful example of our Leader's alertness in watching to see that no error aimed at our Cause went undetected. She practiced her own teaching, namely, that ". . . evil, uncovered, is self-destroyed" (Miscellaneous Writings, page 210). She knew that the only success that error can have, is when it can hide itself, and function in the dark. A student may suddenly feel irritated and accept an entirely erroneous idea of why he feels thus. If he can uncover the error as an attempt of animal

magnetism to rob him of God, he becomes the master of it, and it is self-destroyed.

The common conception of our Leader is that she was great because of the mighty works she performed under the divine impulsion; but where would the Cause have been today, without her watchfulness and ability to detect and uncover error, to circumvent and frustrate its plots, before these plots were hatched?

With due respect to the Directors, who were faithful in performing their duties, at this time when the possibility of incorporating The Mother Church was being agitated, and the legal conditions surrounding the erection of the extension were being formulated, they were not as watchful as their Leader. They would have surrendered the church charter, with the promise that if they did so, they would be able to obtain a new one. Her insight detected the error lurking in ambush and once more saved the Cause from hidden reefs.

The Directors were intelligent men; they were faithful in office; yet here was a trap into which they would have fallen had it not been for the watchfulness of a lone woman, who had never had any legal training, but who lived so close to God, that she was able to maintain an alertness in regard to error, that appears to have its correspondence at the present time in the delicate radar instruments that detect unerringly the presence of airplanes or submarines within a wide area.

Present-day students may gain a necessary lesson from this letter, in the realization that unless we have watchmen on the walls of Zion, the Cause will find itself in danger. We learn from our Leader's experience that she trusted God as her infallible guide. When she saw attempts being made to limit, prevent or interfere with the stately march of Christian Science, she detected and thwarted such attempts. A situation can be corrected, when the error is recognized. It is only the hidden error that is undetected that works in the dark.

Often Mrs. Eddy was apprised of the operation of error in the Cause, or the need to take some forward step by suffering. Yet she did not complain at this necessity. It is as if the steps she was called upon to take were so vital for the salvation of the world, that God could not afford to take a chance of any failure to carry them out. The explanation is that when the necessity for taking a forward step was strong upon her, she was often affected and afflicted physically until it was taken. Adam Dickey records that when she changed the By-laws doing away with the Communion Service in The Mother Church, and disbanding the executive members of The Mother Church, she suffered greatly. "But the moment she arrived at a decision and framed the By-law which treated with these two conditions, her relief was instantaneous and she arose immediately, healed." Then Mr. Dickey quotes Isa. 3: 4-5 in explanation. (See Memoirs of Adam H. Dickey, page 46.)



Pleasant View,  
Concord, N. H.  
Feb. 27, 1903

Dictated  
Christian Science Board of Directors

Beloved Students:

I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed to me to suggest changes therein. Upon one point, however, I feel competent to advise, namely: never abandon the By-laws nor the denominational government of the Mother Church. If I am not personally with you, the Word of God, and my instructions in the By-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful today as when they were first written.

The present and future prosperity of the Cause of Christian Science is largely due to the By-laws and government of "The First Church of Christ, Scientist" in Boston. None but myself can know, as I know, the importance of the combined sentiment of this Church remaining steadfast in supporting its present By-laws. Each of these many By-laws has met and mastered, or forestalled some contingency, some imminent peril, and will continue to do so. Its By-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single By-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that "In unity there is strength."

With love, as ever,  
Mary Baker G. Eddy

N. B. I request that you put this letter upon our church records.  
M. B. E.

Mrs. Eddy states without qualification that the teachings of St. Paul are as useful today as when they were first written. We deduce that this contention is not only a hint that his letters need to be interpreted spiritually, but hers also, since it is obvious that St. Paul's letters are of little present-day value unless they are so interpreted. Her statement is a rebuke to anyone who might claim that either his letters or hers relate to affairs that lie wholly in the past, and so they belong in the discard. At least this one letter God required to be preserved for future study, since she was led to request that it be put upon the church records. It was published in the Sentinel of August 22, 1914, in the Christian Science Monitor during the litigation, and also appeared in facsimile on page 204 of Powell's book.

One valuable deduction from this letter appears from the first statement, "I am not a lawyer, and do not sufficiently comprehend the legal trend of the copy you enclosed to me to suggest any changes therein." This

copy is evidently the Deed to be found on page 136 of the Church Manual. Mrs. Eddy was not a lawyer, and did not know the law; yet her wisdom was worth more to the Cause than that of any lawyer. She carried the Cause through the dangerous period in which its opponents well-versed in human law sought to find some point whereby they could overthrow it or take away its property, and she provided it with heaven-sent advice, or guidance from God.

If this be true, then why did she need lawyers at all? She saw that it was necessary to have her advice put in an accepted legal form that would conform with established practice and stand the test of law. Thus the lawyers had a place, but that place was secondary.

In advising the Directors never to abandon the By-laws nor the denominational government of The Mother Church, she was stating that as long as there remained a mortal on earth who needed to be brought into line, the means for so doing would be necessary. Until a student has reached the place where he is capable of functioning under his own demonstration of divine intelligence, he must willingly function under the By-laws and government which were our Leader's demonstration.

Mrs. Eddy trusted the letter of this new Deed to be phrased by the lawyers, while she provided the spirit. This may be a useful hint, that we should regard the Manual as providing us with the letter, and that we should strive to add the spirit.

If the Directors should ever be tempted to use this letter from our Leader as a whip, to keep students in line, and to punish what they consider to be the slightest deviation from the By-laws, they should recall that at times Mrs. Eddy departed from them herself in cases where divine wisdom guided her to do so, and in so doing she laid down a precedent, that there is one thing and one alone that supersedes all established procedure, and that is individual guidance reflected directly from divine Mind.

When Mrs. Eddy traces the present and future prosperity of the Cause to the Manual, she does not imply that this prosperity will take any of the membership into the kingdom of heaven, since her teachings make it plain that the only thing that will do that is individual spiritualization. The prosperity of the organization is essential to the spread of Christ's kingdom on earth, but such a condition may be described as its outward state, in contrast to its inward, which must be a constant approach to a higher spirituality, — an improving reflection of inspiration. By-laws will regulate action and the relation of members one to another; but spiritual development never resulted from obedience to By-laws alone. It is true that on page 230 of Miscellany Mrs. Eddy writes, "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it . . . ." But by such obedience she means not only the discipline of the human mind that finally is put off, but the demonstration of divine Mind that floods in to take its place.

One of the Master's By-laws was to the effect that "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." The question is, would obedience to this requirement increase one's spirituality? One might say to himself, "Now this effort to impoverish me is only an attempt of animal magnetism to disturb the poise of my thinking.

Furthermore, because I am in reality spiritual, I do not need a material cloak. So I will let this man have it, and will watch that no thoughts but God's thoughts enter my consciousness." Such an attitude would help to put the human mind under foot, leave the door open for one to reflect God, and be a complete protection. Jesus' practical application of it was when he declared, "Father, forgive them; for they know not what they do."

Just as Jesus' By-law was more than a human precept, so Mrs. Eddy did not write the Manual just as a means for keeping students from doing this or that; but to place in their hands that which would enable them to discipline the human mind, not in order to strengthen it, but to subdue it, so that it may be put off. From such a standpoint, obedience to By-laws will result in spirituality.

It is better for one to have his thought empty of error, than to be filled with it; but spirituality results only as one allows God to dwell in his consciousness, by realizing that He always has dwelt there and always will. Since in reality God is never absent, this intermediate condition of a vacuum is but a belief. It is not dissipated, however, until it is recognized and met as a belief. As such it is ripe for destruction.

The conclusion is that obedience to the Manual produces a better phase of belief; but because a better belief is on the road to understanding, Mrs. Eddy in her quoted statement assumes that the student will continue his journey and thereby gain an increase in spirituality. It is obvious, however, that this will not be the case if one merely goes from the belief in error to the belief in its absence, and then stops there.

In spite of the fact that this letter of February 27th stresses the vital importance of the Manual, and of the "combined sentiment of this church remaining steadfast in supporting its present By-laws," Mrs. Eddy has written much that indicates that in her estimation, the Church of Christ will not always need a human organization to express it. As long as there is an organization, By-laws will be essential to take care of it. They represent the watchman on the walls, so that those inside may continue with their inspirational efforts without interference. Yet one cannot escape the conclusion that all organized methods are to be left behind, when one is ready for his skyward flight.

Mrs. Eddy indicates plainly the importance of the Manual, just as a man would indicate the importance of the scaffold to those who were erecting a building. The scaffold is destined to be torn down, when the structure is finished. Nevertheless its temporary nature should never influence those who have charge of it, to do aught but make it so strong, that there will be no danger to those who need to use it each day in their work.

Who can deny that this magnificent letter is instruction for babes in Christ, who have by no means reached the age of true self-government? Had Mrs. Eddy been writing wholly for the benefit of her advanced workers, she would have commended them to the wisdom of God, since everything less would have been interference. When one is striving to be divinely guided, he must have an open thought, ready to obey whatever leading that comes. One who is teaching another to swim, holds his pupil, until the lessons are learned. Then he frees him; but this freedom must not come too soon. Otherwise the pupil may drown.

"If I am not personally with you . . ." Here Mrs. Eddy anticipates the time when she will no longer be present in person to guide the Cause. She leaves behind the Word of God, and her instructions in the By-laws. The Word of God would include the direct guidance which would lead the men in Christ, and the instructions in the By-laws would take care of the babes.

The Bible is called the Word of God. A great part of it is a collection of experiences showing that when men and nations listened for the voice of God and followed it, they were blessed and protected; but when they turned away from it, they brought disaster upon themselves. It covers many countries in order to prove this point, namely, that success, prosperity and peace follow demonstration, whereas disaster follows turning away from God. Yet it has little practical value, unless it opens thought to the possibility of man's receiving guidance from God in this present age.

Mrs. Eddy's life is worthy to form a new Bible, or to be made part of the old, since in it the same demonstration of divine wisdom has been repeated on a scientific basis in this day and generation. Furthermore it is the first time in history that the attainment of God's wisdom and guidance has been made available for all in a practical and operative Science. When she states that the Word of God will remain to guide her followers safely on, this must mean the Bible, her writings and life, as well as the possibility of each student reflecting for himself the same spiritual leading that enabled her to discover Christian Science, and to bring the Cause to such prosperity.

The essential lesson of the Bible is that it is possible for man to be guided by God, and to receive instruction from on high. The greatest proof that Mrs. Eddy followed the Bible is found in the fact that she reproduced the demonstration of the Bible, and enabled her followers to do likewise.

In the Old Testament the record may be said to overbalance on the side of hearing the voice of God, in contradistinction to the demonstration of healing. The converse of that should not be true today in our Cause, with Christian Scientists overbalancing on the side of healing, and neglecting to open thought to hear the wisdom of God.

In stating in this letter that the teachings of St. Paul are as useful today as when they were first written, Mrs. Eddy gives us the assurance that the spiritual vitality of all that comes from divine Mind is perpetual, and that the method that enabled St. Paul, as well as herself, to gain inspiration, will accomplish the same result for her followers for all time. On this basis one may state that her letters to her church and to students will always be as useful as when they were first written.

When a raft of logs is floated down a river to the sawmill, the logs are bound together by ropes. In our Movement the By-laws represent those ropes which will bind all in the unity of strength, only as the combined sentiment of the Church remains steadfast in supporting them.

"Many times a single By-law has cost me long nights of prayer and struggle." Here is proof from Mrs. Eddy that her access to Mind was not always a simple matter. She could open her thought to God in prayer but her struggle was her fight with animal magnetism, the overcoming of which alone made the reception of this Mind possible.

The Bible states, ". . .before they call, I will answer." This letter states, "Each of these By-laws has met and mastered, or forestalled some contingency, some imminent peril, and will continue to do so." There were instances when Mrs. Eddy was led to establish a By-law before some imminent peril appeared; so she was ready for it, when it appeared. But more often the need appeared first. The right mode of action in Science is to demonstrate the antidote before the error presents itself. One senses the shadow before the object appears, prepares for it, and then is ready to face the event, and is safe; but in the thick of battle, this is not always possible.

Any member of The Mother Church who is correctly taught and has put his understanding into practice, who is willing to spend long nights of prayer and struggle, should likewise be able to bring to the Church that which will save it from any present-day attempts of evil to disrupt it. When you have killed your enemy, you no longer fight him. The purpose of animal magnetism is to rob man of God. If this loss should ever take place in Mrs. Eddy's church, and the Cause cease to be governed by a present-day influx of divine instruction, persecution and enmity from animal magnetism will cease. Let no member rejoice if this ever happens under the mistaken impression that the freedom from persecution means that mortal mind has finally been put under foot. Spirituality is the essential life of our Cause. As long as it is maintained actively, the Church will have to wage an unceasing war against the attempts of animal magnetism to kill out this spirituality.

Jesus said, "For unto whomsoever much is given, of him shall much be required." If an individual of our Cause has gained much spirituality, a constant effort will be required to protect it. The spiritual status of our Cause at any given point, may be determined by the amount of persecution and opposition it is experiencing. It was the spirituality that our Leader demonstrated and helped her students to demonstrate, that aroused the opposition in her day. She herself had the bulk of this opposition to meet, since she furnished the major portion of the spirituality. She knew that if the spirituality waned, the opposition would wane. That is why she wrote on page 45 of Retrospection and Introspection, "I also saw that Christianity has withstood less the temptation of popularity than of persecution." She saw that popularity would be a sign that spirituality was ebbing. As long as Christian Science is subject to active persecution at the hands of mortal mind, it will be a good sign. It will be proof that the spiritual idea is active and alive, since the carnal mind is enmity against God, and hence, actively opposed to those who are demonstrating His spirit.

Pleasant View,  
Concord, N. H.  
March 3, 1903

C. S. Board of Directors

Beloved Students:

Your request to hear my Hymns that are set to music by Mr. Johnson again sung in the Mother Church cheers my advancing years.

That tones liked or disliked should rule in or out of our church words like those in my Hymns -- has been a sad experience for me; and I rejoice that the Christian spirit is calling these words back to remembrance. One of the wealthiest and most devout members of this church has recently requested me to have my Hymns sung more frequently in The Mother Church. 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.

With love,  
M. B. Eddy

It is well to pause at the salutation of our Leader's letters, and realize that when she called the Directors "beloved students," she indicated that they had not as yet learned all they needed to know, in order to conduct the Cause without her help. They must still sit at her feet, and be amenable and receptive to her instructions, before they assumed the authority that their position carried with it. It was necessary for them to realize, that they were her students as much as was anyone who did not hold such an imposing title as Director, but referred to himself simply as a Christian Scientist.

Mrs. Eddy did not wish that the inspirational words of her poems be ruled in or out of the church, merely because the music was liked or disliked. One should not feel free to like or dislike food, after the demonstration has been made to see it as a gift of God. For one to declare that he disliked aught that came from God, or that had the spirit of God in it, would be for him to admit that he was handled by animal magnetism. Whatever comes from God is good, and all of His children naturally love good.

A student who refused to attend church because he did not like the voice of one of the readers, would represent a parallel error. Does one spurn a picture, because he does not like the frame?

The greater temptation of my life along these lines, came to me when I heard Mrs. Bemis read Mrs. Eddy's address at the dedication of The Mother Church. She put the thought of oratory into what she read to such a degree, that that was practically all her hearers received. She surrounded the Message with such a human sense, that its true spiritual value seemed almost eclipsed. Yet for me to have disliked the wonderful message on this account, would have convicted me of being handled by error.

Mortals might use this letter to convict our Leader of believing that her hymns were better than anyone else's, that other hymns could be discarded, but that hers should be retained. But she wrote without pride, because she knew that she was writing about her Father's hymns, since He had given them to her. The only pride she could possibly have had, would have been in the recognition, that He had chosen her to be the humble instrument to give out the beauty and healing that is expressed in the words of her hymns.

Had Mrs. Eddy called them God's hymns in this letter, she would have opened herself to criticism on the part of those who would deny her contention. But anyone who has ever felt the healing power and eternal quality of inspiration in them, knows that they did come from God.

It was plain to our Leader that one who would oppose the singing of her hymns because he disliked the music, would correspond to one who would throw away an oyster because he disliked its shell. To turn to effect as if it were cause is the entire error of mortality, and now she found one who had just been appointed as a Director, manifesting this very error. No wonder she declared that this whole matter had been a sad experience for her.

"One of the wealthiest and most devout members . . ." This referred to Mary Beecher Longyear, and our Leader's letters to her of March 4, 1903 throws further light on this incident: "Beloved Student: Your dear letter is received. First will say -- I stopped the singing of my two hymns because the music set to them offended certain members of the church. Now I have received your good will on restoring these hymns also a request that they be sung again in church, and this request comes from our Directors! -- one of whom has bitterly opposed hearing the music that came with them. I thank God, thank you, and others for this unification in our church."

One might ask how one member of the Board of Directors opposing these hymns, could carry enough weight to rule them out of the church; but the answer is that the minority often rules in our organization. It is a better belief to have unity on a poorer plan or procedure, than dissension over a better plan. When students are willing to yield their own ideas for the sake of unity, that is a surer proof that they are right, than as though they stuck to their guns with tenacity and insisted on having their way, regardless of the effect of such an attitude on the church. Unity is so vital to the prosperity of our Movement, that the majority can always afford to bow to the minority on less important issues, rather than to create a wave of disunity for the sake of pride, or will -- merely to have one's own way.

Mrs. Eddy knew that her hymns would have a spiritualizing effect on the congregation because they were inspirational in character. But she did not intend that her hymns, even though they were given of God, should take the place of the mental work for the services that blesses both the giver and the receiver. The entire purpose of our services is to lift from people their human thinking, and to give them in its place the thought of God. Everything in the service is designed to contribute to this end; but the entire service will be balanced on the right side only when students take up the work of realizing scientifically that there is no human mind, that there is but one Mind, and that this Mind animates and permeates every individual present; that divine Mind is the only Mind they have ever had or ever could have or

wish for, and that no such thing as animal magnetism exists to reverse this good work or to prevent it from accomplishing its mission. They must know that God indeed dwells in the church and that everyone can be and is conscious of His presence; that they feel His love and nothing else.

Singing our Leader's hymns cannot be said to be the main spiritualizing factor in our services. They do spiritualize the thought, but their function might be likened to a self-starter, that is designed to start the thought of every working student along the line to synchronize the thoughts of the audience with God's thoughts. They do produce a momentary elevation, as does the reading from the desk, but this elevation must be augmented and protected by mental work.

In commenting on this letter, it is necessary to state that the last two sentences have often been quoted in the Christian Science Sentinel to indicate to the Field that one of Mrs. Eddy's hymns should be used in branch churches every Sunday. I believe that it was a mistake for the Directors to do this. First, on page 66 of the Church Manual we find that when in a meeting Mrs. Eddy was referred to as authority for business, she required the Church to inquire if all of the letter had been read, and to require all of it to be read. Second, when she is used as authority, her last work on a subject should be cited; and in the case of the use of her hymns, her last word was written March 11th as follows: "Be ye governed by your own convictions and wisdom in the use of my hymns."

Demonstration on the part of a reader would indicate, that the singing of one of Mrs. Eddy's hymns in any service was the finest possible bugle call to the work students are expected to do. At the same time she was not unmindful to the right of each student to individual self-government by demonstration. She first states what her own thought is on the subject; then she makes it plain that she is not going to use her own idea of things to dominate the Church, to override the individual demonstration of wisdom and conviction of her followers.

If our Leader has laid down a precept for her organization in this incident of the singing of her hymns, it follows that when the Directors find it necessary to call to a student's attention the fact that in their opinion he is indulging in ways and means not covered by the Manual, they should write in this vein: "It is our opinion that you are not living up to the Manual, and doing that for which there is no provision in its By-laws; at the same time if you are convinced that your action is the result of your highest demonstration of guidance, and you are doing what you are doing because you believe that God is directing you, we will respect that attitude on your part of it as honest. We will be glad to discuss the matter either in person or by letter, and give you the benefit of the doubt."

Such an attitude encourages individual demonstration, and places it where it belongs, at the very top of the heap in Christian Science. At the same time the Directors may warn such a student not to commit the unpardonable sin of using "the livery of heaven wherewith to cover iniquity." Miscellaneous Writings, page 19. This is what a mortal sees, when he permits himself to be controlled by his own human desires in his actions, at the same time claiming that he is doing what God is telling him to do.



If our Leader would not interfere with a student who was following individual demonstration, neither should the officials who are following in her footsteps in carrying on her Cause. At the same time she would be careful to warn students against doing a thing from the standpoint of the human mind, and then calling it divine Mind. At all times she encouraged obedience to God, and to what one believed to be God's guidance. She knew, however, that animal magnetism may mislead a student into mistaking God's voice. Hence she had to be faithful in warning students that it was possible for animal magnetism to pretend to be a voice, and to deceive one into believing it to be God's voice.

The students are in no danger, however, who know that error cannot hide itself, that God's child cannot be deceived, and that if it is the voice of God, it cannot be silenced and if it is error pretending to be God's voice, it is silenced now. If the leading persists after being challenged in that way, one may be sure that it is coming from God.

The human picture back of the scene in connection with the hymns was a sense of prejudice that arose between Mr. Johnson's son and Mr. McLellan. Mr. Johnson's son had a thorough knowledge of music, but he had an intellectual sense of it. Mr. McLellan was not competent to judge his music, but personal dislike of the son caused him to feel a prejudice against everything he did. Then we have the interesting picture of Mrs. Eddy and the four Directors, fully aware of the error of the situation, waiting until it was healed before forcing the issue in regard to the music. They could easily have overridden Mr. McLellan by weight of numbers, but there would not have been unity, nor would the error have been healed.

The lesson to be learned is, that unless we rule out animal magnetism, with it will come dissension, criticism and a lack of any ability to read aright the motives of others. Students will convict each other of doing everything from a selfish and personal standpoint. If one student gives a good testimony, others will claim that he is seeking advancement by that means. If one writes a book, others will say that he is trying to make money out of the organization.

When in this letter Mrs. Eddy states that to spiritualize the thought of the audience in our church is more needed than aught else can be, she is stating a precept which will endure throughout time. From it we learn that the service is the form in which the spiritual nutriment is given to the congregation; but to provide the form without the spiritualizing animus, makes the service an empty shell.

Mrs. Eddy put the words of her hymns ahead of the music, just as she put spiritualization ahead of the church form. The entire teachings of Christian Science is to enable the student to plunge beneath the material surface of things, and find the spiritual cause (Science and Health) page 313. It saddened her when she found students failing to do this. Had Mr. McLellan been doing so, he never would have been caught by the trick of error that caused him to lose sight of cause by an induced prejudice against effect.

Pleasant View,  
Concord, N. H.  
March 9, 1903

Christian Science Board of Directors,

Beloved Students:

I hereby request that it be named in the deed of land, that the same inscription which is on the outside of the present church edifice shall be placed on the new church. Also I request that according to page 108, clause No. 3 of the old deed, as published in our Manual, you add to the deeds of land the following clause: No new Tenet or By-law shall be adopted by this church, and no Tenet or By-law shall be amended or annulled without the written consent of Mary Baker G. Eddy, the author of our textbook, Science and Health with Key to the Scriptures.

My dear Students, I foresee that if you add to your deed the aforesaid clause, it will save you sad experience. It will tend to keep out of our church disloyal students, and to preserve the loyalty of those who are members thereof.

As ever lovingly,  
Mary Baker Eddy

"During her natural life, No." (This appears thus in the original letter, with the word no underlined. It also appears, not crossed out, in a slip marked March 10, 1903, supposed to be the slip referred to in letter of March 10, 1903.)