

A lady with a lamp shall stand
In the great history of our land
A noble type of good
Heroic womanhood.

LONGFELLOW

OUR COVER design is a reproduction of Mrs. Eddy's cover for Science and Health as it appeared in 1908. This includes Mrs. Eddy's original Christian Science Seal as it first appeared on Science and Health in the early 1880's and continued to appear on all editions of Science and Health until she allowed her students to change it in the spring of 1908.

Her embossed border design of four's, seven's, and twelve's remained the same on Science and Health through 1910.

“For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds” — *Paul*

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THE INDIVIDUAL CHRISTIAN SCIENTIST

“IN SCIENCE ALL BEING IS INDIVIDUAL”— Mary Baker Eddy

Volume XVIII

Number 1

JULY, 1993

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“WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH” JESUS

The individual Christian Scientist is the Christian Science sentinel.



Mary Baker Eddy

The frontispiece in *Science and Health* as Mrs. Eddy left it in 1910. This is from a 1909 edition. By 1910 she had deleted the initial G. from her signature.

And though the Lord give you the bread of adversity,
and the water of affliction, yet shall not thy teachers be
removed into a corner any more, but thine eyes shall see
thy teachers. — *Isaiah*

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H I G H E R C R I T I C I S M

THE writings of the Apostles of Jesus form the New Testament. These were largely letters written to the early churches and were passed from church to church until each had its own collection of New Testament scripture in the common Greek spoken in that day, written and copied on papyrus which was perishable. For that reason, although there are numerous copies, none of the *original* books or letters is extant. But the hand of God preserved these writings through a thousand years of Dark Ages even as Jesus had foretold: "Heaven and earth shall pass away, but my words shall not pass away." (Matt.)

PRESERVED THROUGH
A THOUSAND YEARS
OF DARK AGES

More than one devout Christian scholar gave his life for this sacred scripture which became known as the "Textus Receptus" or "Received Text." It was the text of Martin Luther and the Reformation, the text of Tyndale's English translation, and the text of the Authorized or King James Version of 1611.

For more than two hundred years the King James Version of the Bible was the center of every Christian home in every English speaking country in the world forming a bond of unity among the people. A prime

example occurred during the days of the Gold Rush. In the lawless wild West of 1849 each mining community formed its own set of laws. At a later date when

KING JAMES BIBLE
BROUGHT UNITY
AMONG MEN

lawmakers collected these numerous local codes as a basis for writing mining laws, they found that the local laws in the wide-spread mining towns were almost identical.

When Christian scholars were no longer martyred they became textual critics seeking to recover the original wording from the thousands of copies. However, popularity is more detrimental to a Cause than is persecution, and beginning in about 1830 some learned scholars began what they termed the "higher

LEARNED SCHOLARS
DEVELOPED THE
"HIGHER CRITICISM"

criticism." This covered a much broader field including correcting, editing, comparing Scripture with other ancient literature, and interpreting.

Higher critics have not always agreed with one another, and the more extreme have made such prejudiced interpretations that they have met with hostile charges. Nonetheless the extremists carried the day.

In 1870, on the tenth of February, the Southern Convocation of the Church of England passed a resolution stating: "We do not contemplate any new translation of the Bible or any alteration of the language, *except, when in the judgment of the most competent scholars, such changes are necessary.*" (Emphasis ours)

FIRST REVISED
VERSION PUBLISHED
IN 1881

The Revision Committee was entirely dominated by two Greek scholars, B.F. Westcott and F.J.A. Hort. The Revised Version published in 1881 "made well over thirty thousand

changes of words and phrases from the King James Version, in some cases causing the real meaning of the passage to be changed completely or eliminated."*

*From *Counterfeit or Genuine* by David Otis Fuller

It also cast doubts upon a great many passages (including Mark 16:9-20,) with footnotes saying that "the oldest and best manuscripts" omit them.

The expressed purpose of Westcott and Hort was to "rid the Church of that vile text," and they cast doubts upon the Textus Receptus by basing their work upon Codex Vaticanus and Codex Sinaiticus which are admittedly the oldest but in the eyes of other scholars the poorest.

"TEXTUS RECEPTUS"
VERSUS "CODEX
VATICANUS"

The Codex Vaticanus omits most of Genesis and the entire book of Revelation, and both omit numerous passages including John 5:4, 8:1-11; Matt. 16:2-3; Mark 16:9-20; Acts 8:37; and many more. Both also add apocraphyl books which are not a part of the Textus Receptus.

One dedicated Christian scholar, John W. Burgon, spent the rest of his life defending the Textus Receptus which he called the "Traditional Text" and which is also known as the "Byzantine Text." Burgon also wrote against the Revised Version of 1881 and the textual theory of Westcott and Hort which in their own words was *constructed* by "transcriptional probability," "intrinsic probability," "conjectural emendation." He described their work as "an excursion into cloudland."

CODEX VATICANUS
OMITS REVELATION

Sad to say, according to one layman who has concerned himself with this issue, "Every Bible published today, except for the A.V. 1611 [King James Version] is based on the work of Westcott and Hort."*

In a gentle manner Mary Baker Eddy took a stand for the Authorized Version 1611 when Joshua Bailey, editor of her *Christian Science Journal* wrote that in the future all quotations would be from the Rotherham Bible (which is based on the reconstructed texts of Westcott and Hort). She wrote to her publisher, William Nixon:

MRS. EDDY PREFERRED
AUTHORIZED VERSION

* From *Perfected or Perverted*, by Norman Ward

"Many thanks for your copy of Rotherham's translation of the New Testament. But I cannot see the merit in it that Mr. Bailey attaches to it in his long notice in the Journal. ...I prefer the common version for all scriptural quotations to that."

MARY BAKER EDDY
PROTECTED THE
KING JAMES BIBLE.

When the edifice for her church, the original Mother Church, was completed at the end of 1894 she took further measures for the common version of the Bible and the *untranslated* scripture Science and Health. She wrote: "Humbly, and, as I believe, divinely directed, I hereby ordain the Bible, and 'Science and Health with Key to the Scriptures,' to be hereafter the only pastor of The Church of Christ, Scientist, throughout our land and in other lands." (Mis. 313:25) As far as we know the only church using the 1611 King James Bible today is the Christian Science church.

The "higher criticism" would appear to be the scholarship of men adjusting the Word of God,—

THE HIGHER CRITICISM
ADJUSTS THE
WORD OF GOD.

"the determination to hold Spirit in the grasp of matter"(S&H 28:6). In a letter to a clergyman (My 118) Mrs. Eddy wrote: "In a call upon my person, you would not see me, for spiritual sense demands and commands us; hence I seek to be 'absent from the body,' and such circumstances embarrass the higher criticism."

In her *Message to The Mother Church for 1900* she elevated higher criticism to highest when she wrote: "In Revelation St. John refers to what 'the Spirit saith unto the churches.' His allegories are the highest criticism on all human action, type, and system."

THE ALLEGORIES OF
ST. JOHN ARE THE
HIGHEST CRITICISM.

She again elevated higher criticism in her Message for the dedication of the extension of The Mother

Church in 1906: "Christian Science is not a dweller apart in royal solitude;... This Science is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help. ...It is the higher criticism, the higher hope" (My 3).

An earnest student asked her to explain why she called Christian Science the higher criticism, to which she responded:

"I called Christian Science the higher criticism in my dedicatory Message to The Mother Church, June 10, 1906, when I said, 'This Science is a law of divine Mind,...an ever-present help. Its presence is felt, for it acts and acts wisely, always unfolding the highway of hope, faith, understanding.'

"I now repeat another proof, namely that Christian Science is the higher criticism because it criticizes evil, disease, and death— all that is unlike God, good— on a Scriptural

CHRISTIAN SCIENCE
IS THE HIGHER
CRITICISM.

basis, and approves or disapproves according to the word of God. In the next edition of Science and Health I shall refer to this." (My 240)

Though the Revelator to this age gave a spiritual and scientific status to the higher criticism of scholarship, God did not lead her to include it in the sacred pages of Science and Health, for in a later notice she stated: "The contemplated reference in Science and Health to

the 'higher criticism' announced in the *Sentinel* a few weeks ago, I have since decided not to publish."

A SPIRITUAL
FOUNDATION FOR
HIGHER CRITICISM

Nonetheless, our Leader has rescued "higher criticism" from the grasp of matter and has placed it along with scholarship on a spiritual foundation. In 1907 when she gave all of her property, ("the hard earnings of my pen,— the fruits of honest toil"[My 136]) to the care of trustees she said: "I have so done that I may have more peace, and time for spiritual thought and the higher criticism."

THE CARPENTER FOUNDATION

Gilbert C. Carpenter, C.S.B.

Gilbert C. Carpenter, Jr., C.S.B.

WHILE both father and son deny any interest in anything connected with our Leader that might be described as relics having a sentimental value, they both believe that it is an essential factor in the higher growth of each follower of Mrs. Eddy, to make the direct effort to study and to understand her life, in order that he may know what the pattern is for a correct demonstration of Christian Science; and surely whatever contributes to this end becomes of infinite value.

To illustrate the son's attitude toward the various items that he has collected: One day while he was

SHE HAD SOMETHING
OF VALUE TO PLACE
IN HIS CUSTODY.

walking along Massachusetts Avenue, in Boston, a practitioner whom he knew accosted him, and told him she was moving to Florida. She said she had something that she would like to place in his custody, which she thought he might value. The item proved to be a chiffonier that had belonged to our Leader. She had had it rebuilt to suit her needs, and kept it by her desk at Pleasant View, for books, notepaper and other items. The interesting thing about this article of furniture, is the fact that one inside drawer bears the word PRIVATE written in pencil in Mrs. Eddy's characteristic handwriting. Thus for all time it may be proved that here is an item that actually belonged to our Leader.

DO WE CONTROL
OUR POSSESSIONS?

At first Mr. Carpenter, Jr. was reluctant to accept this gift, lest he fall into the category of collecting things connected with our Leader as the world does— valuing from a purely sentimental standpoint whatever was once associated with some great personage. Then he recalled a statement said to have been written by Mrs.

Eddy, "Unless we control our possessions with the understanding that they are spiritual, they will control us with the belief that they are material."

Next he realized that she said or wrote nothing from theory, but lived and proved all that she declared. Hence it follows that she made the demonstration to realize that the only reality of this chiffonier that she possessed, was spiritual, and that it seemed to be material only because of the false testimony of the material senses. Furthermore, a true demonstration must stand, since whatever one accomplishes through divine understanding is as eternal as the Mind accomplishing it; hence it can never be undone.

It became plain to him that whatever Mrs. Eddy's demonstration was in regard to this chiffonier, it still stood— hence he was being asked to take into his custody a veritable portion of Mrs. Eddy's demonstration of spiritual substance. As such it might become to him the little leaven that would leaven the whole lump, and be the means whereby he would be led to control all his possessions with the understanding that they are spiritual.

THE LEAVEN TO LEAVEN
THE WHOLE LUMP

When this line of thought became clear, he gratefully accepted the chiffonier as a gift from God, and is happy to place it in the Foundation, where it may be seen by visitors.

From the *Prospectus of the
Carpenter Foundation*
1945

I have yet to see a single instance when my students in Boston (without my help) have walked over the spell of hypnotism and taken the line of God in opposition to it. *I write this in tears.*

Mary Baker Eddy
July 20, 1889

DEVELOPMENT OF MALICIOUS MESMERISM

[The wicked mental malpractice of Mrs. Eddy's second student and the ignorance of a great many others gave her unbelievable obstacles to surmount in her work of founding Christian Science in this world. In 1888, following the second deadly attempt to destroy all her organizational efforts, she opened the columns of the *Christian Science Journal* to the topic of animal magnetism. The following article appeared in the issue of February, 1889, Volume VI, pages 550-553.]

EXPERIMENTS in the action of mortal mind, under the name of hypnotism,— conducted by Dr. Charcot of Paris and others— have for the last two years attracted general attention in Europe, and furnished entertainment to persons who have brought out on one another its phenomena. What has fixed public attention in this direction, or gratified curiosity, is but another human error and not the true Science of Being, and for that reason it has only repeated the

SCIENCE HAD UNCOVERED THE PHENOMENA OF MALICIOUS MESMERISM.

"success of curiosity" enjoyed by Mesmer a hundred years ago. The knowledge of Science in this country has brought out in addition to these phenomena of ignorant mesmerism, the phenomena— unknown in Europe thus far because that Science is unknown— of malicious mesmerism. Instances are here, through the press, from time to time brought to public notice, of the use of this power for purposes of vulgar theft or petty fraud. But Scientists are becoming familiar with its employment for the criminal designs of hate and revenge, reaching even to the destruction of mortal life.

The first published observations and explanation of the *modus operandi* of this then unknown and even unsuspected power of mind are found in the edition of Science and Health, 1876 by Mary B.G. Eddy. In the edition of 1882 we meet detailed accounts of these incredible wickednesses committed through it;

so incredible that they seemed fancies of a diseased brain, or the ravings of insanity. To such an extent was this true, that up to

the present time, so far **FIRST EXPLANATION OF** as we are aware, there has **MENTAL WICKEDNESS** not been a single instance **PUBLISHED IN 1876** — even in this country where the book is largely

circulated— in which scientific investigators of hypnotism or mesmerism have so much as made reference to them. This is not strange, for the understanding of the Science of Being is the key to these statements, and to any one unacquainted with it they must seem the wildest vagaries.

The operation of ignorant mesmerism is vividly painted in these words, in Science and Health:

"Evil thoughts and aims reach farther and do greater harm than visible crimes; evil thoughts, lust, and malicious purposes, going forth like wandering pollen, from one human mind to another, find inadvertent lodgments, unless virtue and Truth build a strong defence." In the chapter on "Animal Magnetism, referring to manifestations of malicious mesmerism," it is said, with prophetic insight and foresight, "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are its present methods that they ensnare the age into indolence, and produce the very apathy which the criminal wishes on this subject." "Disre-

**"THE EVIL INTENT
CAN NO LONGER
BE HID."**

garding the laws of God, trampling on the stern moral rules of Christian Science, and perverting the best method, error brings forth the fruits of error." "As Christian Science is better understood, evil thoughts will be laid bare, and the evil intent can no longer be hid. Already I can see with the mind's eye the wrong doer, with the evil intent he sends forth; for the Scripture saith, 'Nothing is hid

that shall not be revealed.'"

When the conscious exercise of this evil power commenced, the rubbing of heads then in vogue with magnetic practitioners was the special form of its practice, and was denounced in the edition of '76 referred to. But in the edition of '81 special reference is no longer made to this practice. As the under-

MORTAL MIND GREW
MORE SUBTLE.

standing of the Science of Being advanced, mortal mind grew more subtle in its methods and no longer required physical contact for the execution of its infernal purposes. Its attacks were already made through the beliefs of its victims, and thus wholly escaped the observation and knowledge of all but the author of Science and Health, who made careful observations of the phenomena which she communicated to those immediately about her and partially recorded in that book. No consistent explanation of these phenomena is to be found elsewhere than in Science and Health; and those only who are thoroughly grounded in the principles therein set forth can deal intelligently and surely with or even observe the subtle powers, now being developed and brought into action to oppose the growth of true Science. These powers are only dimly understood and traced by students and are wholly unsuspected by those outside of Science.

Practitioners of Science in the regions where the understanding of Science is most advanced, already find this element of malicious mesmerism one of the almost constant factors of their daily practice. The day is very near when,

THE STUDY OF SCIENCE
WILL BE FORCED ON
PEOPLE FOR SELF-
PROTECTION.

not only will the practice of Science be wholly impossible without a thorough understanding of this factor, but when the study of the Science of Being will be enforced on the masses of the people by the necessities of self-protection as the one great study, the Science of sciences. When it is understood as explained in Science and

Health— that the knowledge of Science is requisite, not simply as protection against malice or vengeance, but to right living, and for protection against those thoughts of evil minds that go about like raging lions, "seeking whom they may devour,"— then the true significance of human experience will begin to be brought out in the field of consciousness.

Less than twenty years have sufficed to make what seemed the hallucinations

of insanity read like a record of current events to many now in the practice of Science. The chapter in Science and Health on Animal Magnetism is already

ATTEMPT OF ERROR
TO RIVAL TRUTH—
A SUPPOSED POWER

history; that on the spiritual sense of the Apocalypse,— perhaps the least read, even by Scientists,— and that has seemed a dim foreshadowing from events hidden in the far-off future, seems in the light of today's understanding, like the slow lifting of the curtain on a mysterious drama that is already set on the stage of human life.

It is with no desire to excite alarm,— those who understand the current phenomena of mind have no occasion for it,— but in the performance of duty, that Scientists are now discussing this subject and watching the indications of this new attempt of error to rival Truth. We know that however high its manifestations may go, it is only a supposed power, and that it always bows submissive to Truth understood, for "error is a coward before Truth."

The expression in *Unity of Good* of the "terrible responsibilities of Truth" is a timely hint. Every extension of the understanding opens up a new battlefield in human consciousness; the soldier of Truth can never sleep on his arms; he must be on the alert to guard against surprises, and his laurels are gained on fields more and more bitterly contested.

UNDERSTANDING IS
THE ONLY SAFE
DEFENSE.

Understanding of the real Science of Being is the

only safe defense against the deadly attacks of error. Systems of mental science so-called, that are mixed with human knowledge, and that recognize and glory in the triumphs of human mind,— that may be merciless— can afford neither clear explanation of, nor sure protection against today's developments. Their premises partake of the error, and their processes and conclusions are therefore powerless for defense or for attack. The doctrine of the all-power, all-presence, all-knowledge of God, Spirit not *spirits*, Soul not souls, Mind not minds, thoroughly understood and

EVERY MAN'S WORK
SHALL BE REVEALED
BY FIRE.

rigorously applied, with no admission of thoughts that are the product of material sense,— is the only solid foundation on which to build. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (I Cor. 3:12-13)



UP AND DOING

ONE, who was Mrs. Eddy's secretary for several years, told me on two or three occasions of Mrs. Eddy's distress, almost despair even, at times, when she thought of what would become of the Christian Scientist when she was no longer here to arouse him to wakeful and vigorous activity.

I can dimly see what she was thinking,— that malicious mental malpractice would so beguile the Christian Scientist with a false sense of peace, that he would be robbed of all his opposition to its subtle arguments, and so, little by little, darkness would take the place of light and the world would sink back into blackness.

This will inevitably take place if we become indo-

lent and imagine that all we have to do is to listen for God's voice. *We* need to *be* the voice of God, and to be about His business every instant. We cannot rest. Malicious argument is always trying to lull us to sleep. To be on guard continually is our only protection. As Longfellow's Psalm of Life states it,

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, and to wait."

The waiting is while you are laboring, not while you are inactive. And is it not, also, exactly what Christ Jesus meant in his Revelation to John when he declared, after he had opened the seventh seal, "there was silence in heaven about the space of half an hour." Is not this silence the active silencing of all evil suggestion through the realization of God's eternal allness?

<p>Cast out the siren of indolent peace, and demand that your peace be a conscious, ever active peace;</p>	<hr style="width: 100%;"/> <p>CAST OUT THE SIREN OF INDOLENT PEACE.</p> <hr style="width: 100%;"/>
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the understanding of what peace really is. To be deceived with a ghastly pretense of peace is but the effect of the poisonous soporific fumes of malicious suggestion.

Mrs. Eddy declares in *Miscellaneous Writings*, "mental darkness is senseless error, neither intelligence nor power, and its victim is responsible for its supposititious presence."

As genuine Christian Scientists, followers of one Leader, let us not be deceived by subtle platitudes clothed in words of gentleness and peace which are so alluring as to endanger the unsuspecting. Some of the most beautiful plants and flowers are the most deadly. Today there is no excuse for ignorance or idleness. "If at present satisfied with wrong doing, we must learn to loathe it. If at present content with idleness, we must become dissatisfied with it." as Science and Health declares.

From "*Whoso Readeth Let Him Understand*"
By Herbert W. Eustace

H I S T O R Y

“Christian Science and Christian
Scientists will, *must*, have a history.”

MARY BAKER EDDY

M R S . E D D Y ' S H O M E

*"Home is not a place. It is a power.
Going home is doing right."*

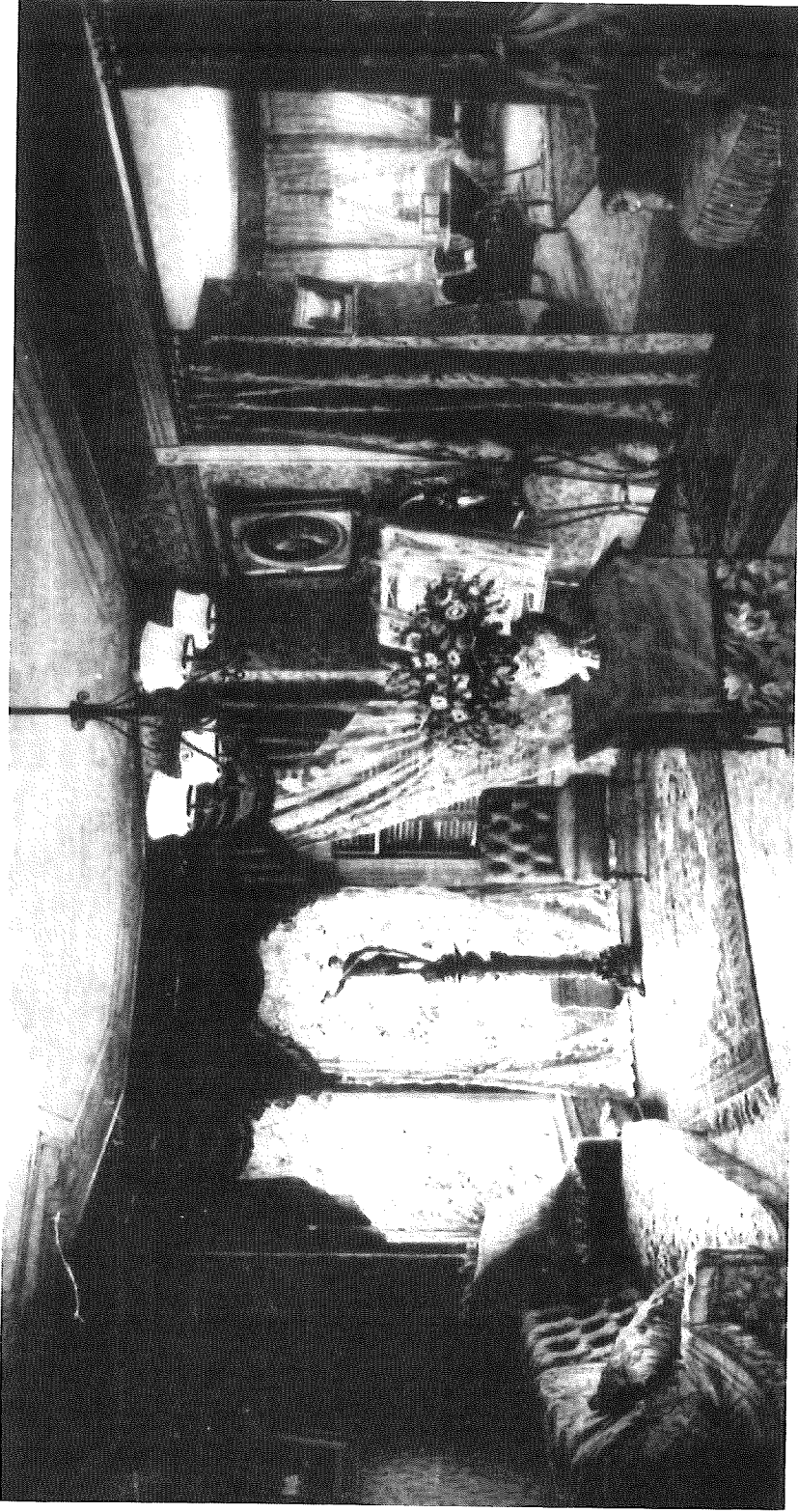
OUR Leader gave the above words to her household at Chestnut Hill, and it was probably Chestnut Hill, her thirty room mansion at 400 Beacon Street, that caused her to utter those words for her students and for herself.

She dearly loved "Pleasant View," her modest home in Concord, New Hampshire,— and had said to one of

her students: "if I ever
THE LEADER DEARLY go away from here to an-
LOVED PLEASANT VIEW. other house it will be to
be delivered up to my en-

emies."

She had commissioned students to buy the new house in Brookline for her and did not see Chestnut Hill until the day she moved in. She told Adam Dickey later: "When...I looked on the house...I was shocked, and went to my room and wept." She called it "a great barn of a place," and has been recorded as say-



PARLORS AT PLEASANT VIEW - View 1

ing that first afternoon, "Oh! splendid misery!"

Thousands of Christian Scientists have enjoyed visiting Mrs. Eddy's home at Chestnut Hill. But those

SHE SAID OF CHESTNUT
HILL, "OH! SPLENDID
MISERY!"

earnest students who have delved into her life story have wished that they could visit her much loved abode, Pleasant View, and have deeply regretted that the directors of her church did not abide by her wishes and preserve that cherished spot. For that reason we have tried to republish any pictures of Pleasant View as it was when Mrs. Eddy lived there.

In the summer of 1893 the Leader gave her artist at the easel for *Christ and Christmas*, James F. Gilman, permission to photograph and publish views of Pleasant View. These were first published in book form by Messrs. Gilman and Carlton in the summer of 1894 followed by a second edition in 1896, with the title:

P L E A S A N T V I E W

Twenty Plates of the Home
Surroundings of

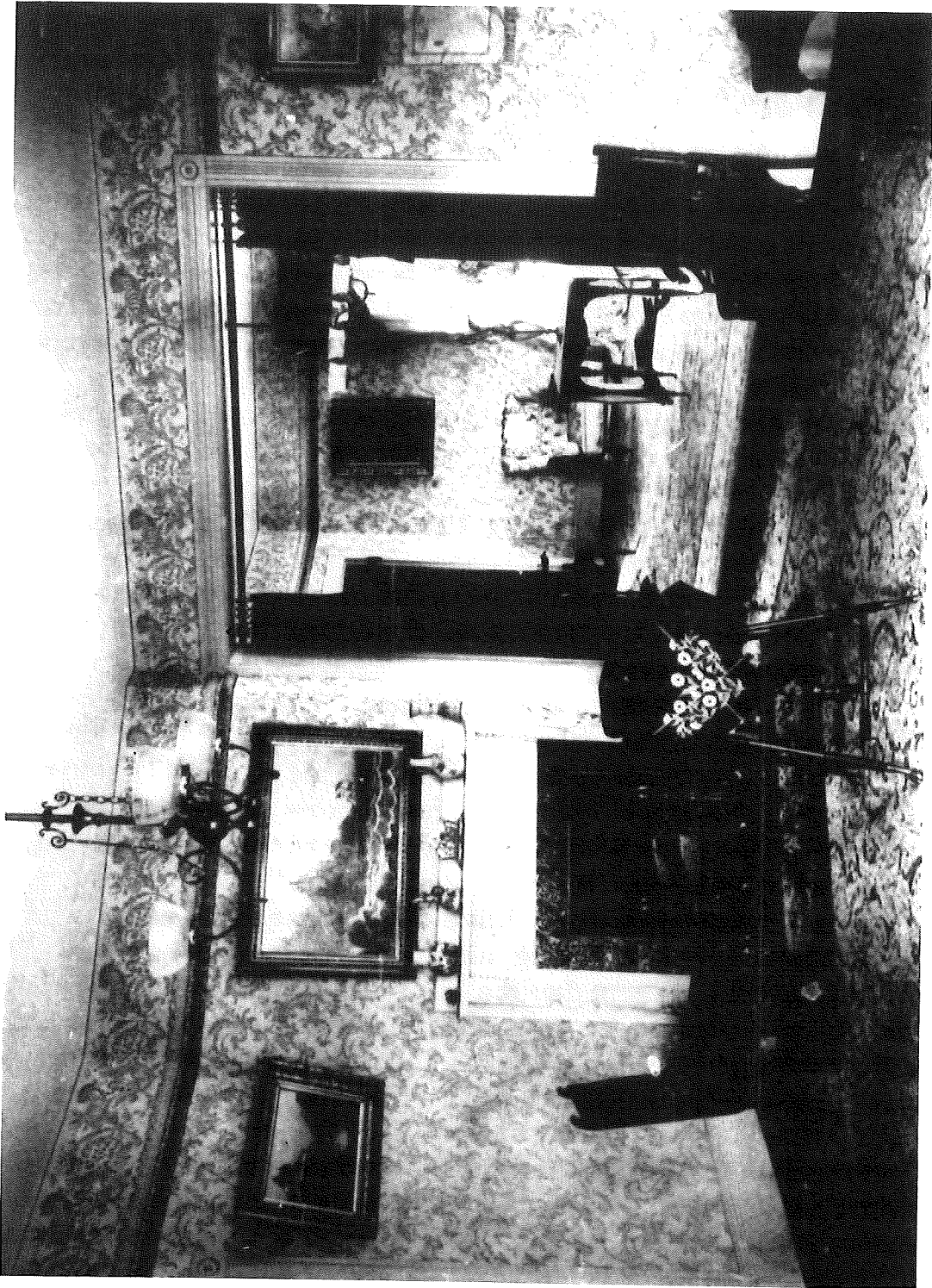
REV. MARY BAKER EDDY

Discoverer and Founder of
Christian Science

These two views of the parlors at Pleasant View were taken for that collection. Though the Victorian

MRS. EDDY'S HOME
EXPRESSED REFINEMENT
AND TASTE.

decor has been criticized by modern writers, it is representative of that era. A writer who visited Mrs. Eddy in 1885 wrote of her home: "A maid ushered me into a daintily furnished reception room where pictures and bric-a-brac indicated refinement and taste." The pictures in Gilman's collection, taken in the 1890's, remind us that our Leader brought divine Science to this world when horses and wagons were the main mode of transportation and electric lights were a thing of the future.



PARLORS AT PLEASANT VIEW - View 2

They are of interest whether we prefer the ornate (Victorian) design of the snowflake or the (modern) simplicity of the calla lily.

But all of that is secondary to the work that was done at Pleasant View. It was there that Mrs. Eddy

MUCH FOUNDING WORK
WAS DONE AT
PLEASANT VIEW.

did a great deal of her founding work. When she finally found refuge,— after many tempest tossed years,— on a little farm in Concord, she named it Pleasant View and turned it into a lovely estate as well as a productive farm. That, too, was secondary to the Divinity Course that students were exposed to at Pleasant View.

She wrote "Significant Questions" for the *Sentinel* (My 228) in which she said: "Who shall be called to Pleasant View?...It is true that loyal Christian Scientists, called to the home of the Discoverer and Founder of Christian Science, can acquire in one year the Science that otherwise might cost them a half century. But this should not be the incentive for going thither."

She also said to James Gilman: "There is too much

 "THERE IS A WAY
 HERE IN CONCORD.

 looking backward two thousand years. They will find that there is a *Way* here in Concord as well as in Palestine."

Though the buildings have been razed, Pleasant View is still beckoning us today to go up higher. It is beckoning us to devote all our efforts to helping our Leader, thereby helping the whole world with our every thought and action, even as she did. "Better far that Christian Scientists go [to Pleasant View] to help their helper, and thus lose all selfishness, as she has lost it, and thereby help themselves and the whole world, as she has done, according to this saying of Christ Jesus: 'And whosoever doth not bear his cross, and come after me, cannot be my disciple.'" (My. 229:13-18)

OVERCOMING ANIMAL MAGNETISM

WHAT is animal magnetism? how do we detect it? and how do we handle it? These are questions that we all must answer. First and foremost animal magnetism is nothing, no thing, no person, no place. It is "a liar, and the father of it." (John 8) It is "nothing claiming to be something" (S&H 330). Let us hold in thought two things Mrs. Eddy says about it: "...in Science, animal magnetism, mesmerism, or hypnotism is a mere negation, possessing neither intelligence, power, nor reality" (S&H 102). "Animal magnetism is powerless—but you must declare against it as though it had *all power*." (DCC* 198)

In Science and Health Mrs. Eddy says that animal magnetism is, "mind in matter" (p. 178), "human will"

ERROR IN ALL ITS FORMS
IS ANIMAL MAGNETISM.

(144), "so-called mortal mind controlling mortal mind" (583), "the voluntary or involuntary action of error in *all* its forms" (emphasis added). If "error in all its forms" is animal magnetism, we certainly need to handle it constantly.

Mrs. Eddy gives three "Rules for overcoming animal magnetism: (DCC 170) First

THREE RULES FOR
OVERCOMING ANIMAL
MAGNETISM

"See what it is trying to do." Is it telling you that you are sick, weak, injured? Is it making you believe a physical problem beyond Mind's control, mental depression, or discouragement? Is it claiming inharmonious human relationships with family or friends? Is it declaring lack of energy or inspiration— or lack of anything? Is it making you indolent or apathetic? Does it try to tell you that you cannot heal? Does it say that you cannot concentrate or understand? Is it claiming a failing business or economic woes? Is it presenting loss of some kind? Is it telling you that the world is in turmoil, filled with hatred, greed, dishonesty? Does it claim

that your country is losing its freedom and independence? Is it putting you to sleep when you need to work? Remember our leader says "error in all its forms." It is all animal magnetism from stubbing your toe to warring nations. We have to recognize the error for what it is. Once we have done this, we are ready for step two.

"2. Know that it cannot be done." Mrs. Eddy's definitions of animal magnetism are all based on a belief of mortal minds. But we know there is one Mind only.

"I ACKNOWLEDGE YOUR CLAIMS, BUT I DENOUNCE YOUR POWER,"

That Mind knows nothing of any of these false beliefs. There is no mortal mind to claim any inharmonious condition because God, Mind, is all. To acknowledge many minds is to break the first commandment. God is the only power. "Animal magnetism, I acknowledge your claims, but I denounce your power." (DCC 199)

When God told Moses to cast down his rod, he momentarily believed it a serpent, "animal magnetism" (S&H). But when he handled it, knew it was illusion, it became a source of strength on which to lean. "To those leaning on the sustaining infinite, today is big with blessings." (S&H vii)

The realization that God is the only power, the only Mind prepares us for the third rule— "See that it is *not done*." When we have acknowledged God as the only power and presence, omnipotence and omnipresence, there is no place left for animal magnetism or mortal mind. In our experience with this absolute

FOR REAL SPIRITUAL GROWTH WE MUST BE STEADFAST.

acknowledgement sometimes the error disappears instantaneously. But at other times we need to persist in our knowing until the erroneous condition becomes nothing to us.

Mrs. Eddy well knew that for real spiritual growth we must be steadfast. Notice these statements from Science and Health: "Hold perpetually this thought" (p. 496); "Hold thought steadfastly" (261); "cling

steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought." (495); "if your fidelity is half equal to the truth of your plea..."(418). This persistence and insistence will see that animal magnetism does not accomplish its intent.

Following these three "Rules for overcoming animal magnetism" Mrs. Eddy tells us *how* "To accomplish this:" (DCC 170)— First "Be patient." One of Webster's definitions of patient is *undisturbed by obstacles, delays, failures, etc; persevering.*" Mrs. Eddy knew as we seemed to encounter error swollen to the "Red Dragon...animal magnetism (S&H 593) that we needed patience. If the error does not appear to yield we must be undisturbed and persevering in the truth of being. "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,— self-will, self-justification, and self-love,— which wars against spirituality and is the law of sin and death." (S&H 242) Webster says of labor *that which requires effort for its accomplishment,*" and it is accomplished with Love.

FIRST "BE PATIENT."

SECOND "BE MEEK."

Second "Be meek." Jesus gave the appearance to the world of a very meek man.

We must not confuse meek with weak. Webster says of meek *mild of temper; patient under injuries; long-suffering.* Of Jesus, Mrs. Eddy says that he was "as meek as he was mighty" (S&H 597). She couples meek and meekness with might in several other places in Science and Health.

We do not have to be aggressive or assertive to maintain our spiritual selfhood. When we do not use mortal mind methods we may appear to the world as meek, but our might is in the power of our God. We do not need any of the world's methods. We need the understanding of our oneness with Mind. "Jesus 'opened not his mouth.'" "Meekness and charity have divine authority." (S&H)

The third step is "Be vigilant." This is a constant necessity. It has been said that "the little foxes spoil the vines." Remember the legend of the Dutch

boy who put his finger in the small hole in the dike. He was alert and acted to stop the inundation that would surely have followed. Are we as alert to stop

ARE WE ALERT TO
STOP THE LITTLE
ERRORS?

the little errors that would try to enter our thought and enlarge the opening for others? Do we immediately handle the little annoyances and irritations before they fester?

Do we immediately reject the lies of mortal mind when they first present themselves?

To be alert we must not be derailed or sidetracked from our goal. This is a constant guard duty to keep watch over the quality and direction of our thoughts to be sure they are good only and come from Mind. Mrs. Eddy pointed out how important this was when she put Jesus' words on our *Sentinel*, "What I say unto you, I say unto all, Watch" (Mark 13), and in our tenets, "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus" (S&H 497). Are we watching our thought at all times? Are we thinking as Mind and not about Mind? This is with spiritual power, keeping our thoughts "filled with Truth and Love." (My 210)

The fourth step is "Be sober." Do you think that sober means serious? It does, but Webster gives us a broader view: *not affected by passion or prejudice; well-balanced*. And of passion Webster says, *violent or intense emotion; emotional excitement or agitation*.

We know that emotion or passion have no place in the Science of being.

HOW DO WE BE
"PRESENT WITH THE
LORD"?

"Physical sensation, not Soul, produces material ecstasy and emotion." "To be 'present with the Lord' is to have, not mere emotional ecstasy or faith, but the

actual demonstration and understanding of Life as revealed in Christian Science. To be 'with the Lord' is to be in obedience to the law of God, to be absolutely governed by divine Love,— by Spirit, not by matter." (S&H 7, 14) Then to be sober we reject all per-

sonal sense testimony and abide in God and are "absolutely governed by divine Love."

The fifth and final step is "Be loving." The quality which every one felt in Mrs. Eddy's presence was her great love for mankind. Jesus, too, manifested this great love for all mankind. They both knew that Love alone overcomes the hatred of the world.

"To know that the dragon is in truth but a mythical creation, saves us from it. If we make something of it, and attempt to destroy it, we will be vanquished every time. Only Truth and

Love can destroy the dragon. TRUTH AND LOVE CAN
What is it to love? To al- DESTROY THE DRAGON.
ways see the man of God's

creation, and nothing else, and to separate from our thought of man any belief of fear, sin, or disease. This is love. Let us strive more and more earnestly to reflect this love in our homes, where little errors so often tempt us to lose sight of the real child of God." (DCC 216)

These five steps bring us to the accomplishment of our goal. We persevere in the truth of being. We are meek but mighty in the power of Mind. We are alert porters at the door of consciousness. We do not heed personal sense, but with Soul sense we are present with God. Finally, we are filled with divine Love which is the divine method of overcoming animal magnetism.

REMINISCENCES

Augusta E. Stetson, C.S.D.

DURING the spring of 1884, I heard of several cases of Christian Science healing in Boston and was invited to attend a lecture which was to be given by Mrs. Eddy, in a handsome home on Monument Hill, Charlestown, Massachusetts. I went to the lecture weighted with care and nearly prostrated from the effects of watching for one year in the room of an invalid husband. During this lecture I lost all sense of grief,

physical weakness, and prostration. It was long, however, before I understandingly realized that this was due to Mrs. Eddy's spiritual influence.

When Mrs. Eddy's lecture was concluded she arose and passed through the hall to go upstairs. Almost unconsciously I followed her to the foot of the stairway and as she reached about the fourth step she turned quickly and looked down into my eyes with a searching, penetrating gaze. She asked, "Will you come to see me?" and gave me her card. I replied, "I do not know when I can come, Mrs. Eddy; I am so occupied." As I thought it was a matter of small consequence whether I saw her or not, I added, "Thank you, Mrs. Eddy, but I cannot tell whether or not I can come." Then she said, "I want you to come and see me. You are going to do a great work in Christian Science." After she had asked my name and address, which I gave her, I went away.

Three or four months after this meeting with Mrs. Eddy I received a note from her asking me to come to see her. I did so, and during the conversation asked her if she would come to my parents' home and give a lecture. I was beginning to feel an interest in what she taught. She came, accompanied by several of her students, among whom was Miss Julia Bartlett of Boston. Mrs. Eddy lectured to about one hundred people in the parlors of the home of my parents, with whom I resided. Shortly after this, one of the ladies who attended this lecture invited Mrs. Eddy to address an audience at her house. Mrs. Eddy replied that she would do so if the clergy were well represented. This was promised.

On the afternoon of the lecture there was a large audience in the home of Mr. James Sanborn, of the firm of Chase & Sanborn, of Boston. Mrs. Eddy appeared before the seated audience, looked about her, and asked Mrs. Sanborn where were the clergymen, as the only men present were those who came with Mrs. Eddy. Mrs. Sanborn told her that she had invited the clergy but none were able to come. Thereupon Mrs. Eddy quietly arose, said "Good afternoon" to Mrs. Sanborn, and left the house. I followed Mrs. Eddy with her friends, and then returned to Mrs. Sanborn and explained to

[continued on page 28]

PROFESSIONAL CARDS

Each Christian Science practitioner advertising in our columns has signed his or her name to the following statement:

"I am one hundred per cent in agreement with Christian Science as discovered and founded by Mary Baker Eddy, as exemplified in her life and works, and as put forth in her book *Science and Health with Key to the Scriptures*. I acknowledge Mary Baker Eddy as the God-anointed and God-appointed Revelator to this age. I also acknowledge it to be a 'special offense' to represent falsely by word or work our Leader and Pastor Emeritus (Church Manual, Article XI, Section 12). And I am in agreement with the demand of her Church that a member shall not practise or teach Christian Science contrary to the statement thereof in its textbook *Science and Health with Key to the Scriptures* (Article XII, Section 2). I further aver that I do not practise or teach Christian Science contrary to the statement thereof in Mrs. Eddy's last (1910) edition of *Science and Health*."

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LETTERS TO THE EDITOR

You might be interested in what my husband and I found out about the value of a dollar today compared to the value in Mrs. Eddy's time. The Bureau of Labor Statistics gave us the CPI (Customers' Product Index) for 1913 (the first year they compiled a CPI) as 9.9 and for 1992 as 140.3. This told us that a dollar in Mrs. Eddy's day would purchase what \$14.00 would today. We sent \$14.00 to The Mother Church for our per capita and explained the reason why. We also suggested that the Board of Directors use this yardstick in arriving at their salaries for today. The Manual in 1910 said their salaries should be about \$2500 per year. According to the CPI figures above, that would make their salaries \$35,000 today. One of our friends sent \$1,000.00 to them for his per capita stating that they should send it back to him if any of the Director's salaries was more than \$100,000.00. He received his check back uncashed.

Elieth Robertshaw
Apple Valley, California

REMINISCENCES (continued from page 26)

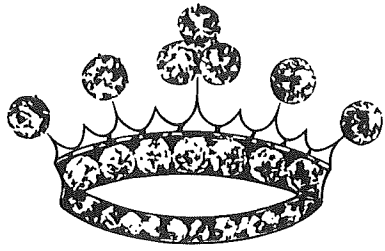
the people that Mrs. Eddy could not speak to them because promises had not been fulfilled. I told them that Mrs. Eddy should not be expected to give a lecture under these conditions.

[The foregoing was excerpted from *Reminiscences, Sermons, and Correspondence* by Augusta E. Stetson, C.S.D.]

* * *

FROM AN EARLY SENTINEL

Some one says: "The only divinely justifiable war is when a man goes to battle with himself. Then are fired the guns whose sounds the devil hates and fears."



Poems

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from Sense to Soul

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to
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