

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

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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.

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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*

# THE INDIVIDUAL CHRISTIAN SCIENTIST

"IN SCIENCE ALL BEING IS INDIVIDUAL"— Mary Baker Eddy

## THE NATURAL LAW OF BEING

Mildred L. LeBlond, C.S.B.

[The following article is a portion of Mrs. LeBlond's address to her Association in 1947.]

FROM time to time...we have endeavored to allow divine Science to define the realities of what the so-called material world presents, be it person, place, or thing. ...Today we will...define law, "The Natural Law of Being," for Mrs. Eddy says in Science and Health (272:28) "The divine Principle of the universe must interpret the universe."

There are three explanatory points I wish to make before beginning the development of my subject. FIRST. It would seem that the difficulty for the individual, if he has any difficulty in developing the idea of law, is that he most often thinks of it as outside of himself, something which he either applies to his life, or under which he operates. He may agree that God's law is in operation, or governs him, but the law itself is outside. Or, he may feel that God's law operates through him, or can be applied to him. All of these viewpoints are wrong, and I am pointing them out at the beginning, so that as the discussion unfolds, we will not be tempted to think of law as outside our individual

God-being. Because Mrs. Eddy says that "the divine Principle...must interpret the universe," it *must be from the awareness within oneself, or Principle, that true law is understood*. I take for granted, that the students of this Association have accepted this standpoint or viewpoint as themselves.

The SECOND point I wish to make, regarding my handling of the subject of *law* is that my standpoint is

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MY STANDPOINT IS  
ALWAYS OUT FROM  
PRINCIPLE.

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always, I repeat *always*, out from Principle, even when I am describing the world's beliefs regarding law. I am discussing, or in some instances, describing the human sense of law be-

cause as Mrs. Eddy says: "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker." (S&H 252:8) She also says of Jesus: "Our Master read mortal mind on a scientific basis, that of the omnipresence of Mind." (S&H 94:28)

My THIRD point is, and I wish to make it very clear, that when I select law as a subject, or when I delve a bit into the historical data of law, I am not doing it on an intellectual basis. This is done to show the working of the spiritual idea of law, as Christian Science defines what true law is. Our thought must be ever expansive and include the whole of being, for as Mrs. Eddy says, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."

And so with these points, and as one Mind, we shall unfold the natural law of being in its different aspects of Life, as substantiated by the Bible and the works of our Leader. While the following reference from our textbook refers to Truth, it is to be seen that it can also relate to law, for Truth and law are similar words. Under the marginal title "The question of the ages," Mrs. Eddy says: [Read Science and Health 223:14 through 224:27].

Just as Christian Science alone has defined Truth, so it is Christian Science alone which defines law. The world has yet to define it, but in unfolding this idea of law, it will be helpful to quote from the Encyclopedia Britannica the following: "Jurisprudence is the name given to those studies, researches and speculations, which aim

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CHRISTIAN SCIENCE  
ALONE DEFINES LAW.

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primarily at answering the plain man's question: What *is* law?" Further in the article we find that law is regarded as having many aspects, and because this is so, it states that law cannot be understood by "plain man or philosopher, until he has himself become a master of the law." Undoubtedly this statement was made believing that the plain man would have to become a doctor of the law through the regular intellectual channels, and if he did not he could not know law.

"All jurisprudence depends on identification. Association is not identification. Identification with infinity means inseparableness. To understand divinity is evidence of identification with divinity."

Centuries ago Jesus stated the best law of divine being,— "I and my Father are one" (John 10:30), and this is the natural law of being. The understanding that the "I" is the Father,

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JESUS STATED THE  
BEST LAW OF  
DIVINE BEING.

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and the Father the "I" is a profound revelation. It reveals the one divine Ego as the only Ego; God is one inseparable, indivisible, individual Ego; the one infinite being; and there is no ego or being outside or beside. God being the Ego, existence is revealed as divinely mental here and now. *You are conscious; this divine Ego must be your consciousness.*

When Jesus uttered the divine fact recorded in John, the full and complete revelation of law was made. *It was the conscious awareness of God as all being or existence, which must therefore include within itself the awareness of the perfection of all creation.*

This law is individual and universal, and is the being of all true government, freedom, health, youth,

supply and every successful achievement which has been accomplished for the betterment of mankind. Or, as Mrs. Eddy says: "The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law

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"THE TRANSLATION  
OF LAW BACK TO  
ITS ORIGINAL..."

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back to its original language,—Mind, and the final unity between man and God." (Peo 1:1) Thus we see that the perfection of being in all its myriad aspects appears as the false material

conceptions of law crumble away.

The title of this address is The Natural Law of Being. I am using the word *natural* in regard to this law because I believe more and more we must see that Mind and its idea, or God and man, is natural, not unnatural or supernatural. Natural law means natural well-being, not good and bad being. Turning to Webster for a definition of *natural* we find that it means "innate, being or found in its native state;—not artificial, synthetic, processed, acquired by external means." Therefore we see that the natural law of being,

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MIND AND ITS IDEA,  
OR GOD AND MAN,  
IS NATURAL.

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"I and my Father are one," is natural because it is not outside oneself but "innate or within."

To emphasize our point that it takes Christian Science to define law, it is of interest to note here the difference between what the general concept of law is, and what divine Science defines as law. We have seen that the world believes that law cannot be one law because of the varied aspects of existence. And, proceeding further into the academic definition of law as given in the Encyclopaedia Britannica, we see that the world divides law into two general types, one law pertaining to legislation and the other to the sciences and philosophy. From the statement which I shall read we can see that Christian Science reveals the truth of law, for the intellectual approach is incomplete, lacking the key-



stone of Christ.

"Law is a word used in English in two main senses— (1) as a rule prescribed by authority for human action, and (2) in scientific and philosophic phraseology, as a uniform order of sequence...In science and philosophy, law has several meanings, all of which are different from the sense it has when used with reference to legislation. (1) In most sciences, a law is simply the formulation of some uniform character, mode of behaviour, or uniform correlation of certain natural phenomena or events. The uniformity is in the nature of things themselves, and there is no law outside them to obey or disobey them. If there is no such objective uniformity, then the law is a blunder on the part of those men of science, who have formulated or accepted it. In science, then, the term law has nothing whatever to do with an imperative or a command, backed by sanctions or not. To speak of natural phenomena as 'obeying' certain laws is just loose thought or loose language influenced by legal analogy."

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CHRISTIAN SCIENCE  
REFUTES TWO KINDS  
OF LAW.

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Christian Science refutes the statement just quoted, which would infer that

there were two kinds of law— one for legislation and the other for sciences and philosophies, or human behaviour. In Christian Science we know that law, the only law, is man's oneness with God, and this awareness is reflected in every aspect of individual existence whether it looks like legislation or natural phenomena.

It is interesting to note that the second part of the encyclopedia statement more nearly approaches the definition of law given by Christian Science, for it says, "the uniformity is in the nature of the things themselves, and there is no law outside them to obey or disobey them."

"I and my Father are one" or "Principle and its idea is one, and this one is God" is the only divine and natural law of being. This is seen to mean that *God and the awareness of God, or God aware of Himself, is the law for the appearing of perfection.* When this is

accepted as the Science of one's own existence, it begins to reveal the perfection of any and all phases of one's life. The reality of all things appears, and Life is understood as God-idea or God aware of Himself, and in this way the perfect immortal, harmonious and beautiful appear in every aspect of being.

Jesus' healing of the Magdalene, with which Mrs. Eddy starts the chapter of Christian Science Practice in our textbook, exemplifies this. What else but Mind aware of itself, individually appearing as Jesus could have seen the beauty of the idea called Mary, free from sin and disease and released her to express Life understood as God.

"That Jesus operated in perfect harmony with natural law, not in defiance, suppression, or violation of it, we cannot doubt. The perfectly natural is the perfectly spiritual. Jesus enunciated and exemplified the Principle; and obviously, the conditions requisite in psychic healing today are the same as were necessary in apostolic times. We accept the statement of Hudson: 'There was no law of nature violated or transcended.

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NO LAW OF NATURE  
WAS TRANSCENDED.

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On the contrary, the whole transaction was in perfect obedience to the laws of nature. He understood the law perfectly, as no one before him understood it; and in the plentitude of his power he applied it where the greatest good could be accomplished.'" (Pul 54:6)

Jesus' disciples also understood this natural law of being. Here for instance is a statement of Paul's understanding of the natural law of his being, which showed that Paul recognized his being as not of man but of God, and that what he preached was not of man

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PAUL UNDERSTOOD  
THE NATURAL LAW  
OF HIS BEING.

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but of God.  
"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by

the revelation of Jesus Christ. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood" (Gal 1).

Certainly at the time when the human sense of things said Paul was born, he could not have seen that God separated him from his mother's womb. But the dynamic fact is, Paul in his so-called matured years saw he was never born of a woman, but that his true and only being was God aware of Himself, and forever thereafter, the realization of the perfection of His Godhood must appear.

That this understanding of their true being, or divine law, enabled Paul and Barnabas to *heal*, is recorded in Acts 14: "And it came to pass in Iconium, that they went both together into the synagogue of the Jews and so spake, that a great multitude both of the Jews and also of the Greeks believed...And there they preached the gospel. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked; The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked."

It is as if Paul knew, when he saw the impotent man, "Why, I am responsible for the perfection of that man's walking, for God aware of Himself is the law concerning it." So he said with a loud voice, "Stand upright on thy feet," and the man did.

The disciples and others maintained this understanding of the natural law of being for three hundred years after Jesus. While we have seen the proof of this natural law of existence

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EVERY IMPROVEMENT  
IS BECAUSE OF  
NATURAL LAW.

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operating in the healings of Jesus, Paul and Barnabus, still these are but recordings outside oneself, unless we have accepted this divine and natural law, God aware of Himself, as the Science of our own existence. We then see that every improvement which

has come about in our lives has done so because of this natural law, but it is our understanding of Christian Science which recognizes and accepts it as the natural law of our own being. This law can only operate as the individual when we see the individual to mean God's awareness of Himself; it cannot be done collectively or vicariously. It must be done by the individual.

I, like Paul, must separate myself from my mother's womb (from the belief that I am a human being) and "be called by His grace to reveal His Son in me," that thus I may see perfection everywhere, for God is infinitely aware of Himself. "I" must know Life instead of death, purity instead of sin, youth instead of age, health instead of sickness, and *be* the divine and natural law of existence.

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OUR WORK MUST BE  
INDIVIDUAL AND  
UNIVERSAL.

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Jesus' mission was both individual and universal, and so must our work be. That which we understand as generic is but the individual's universal sense of infinite being. In this way

we are scientifically responsible for the world we have and all that means,—harmonious climate, scientific government, abundant living and universal peace. Thus we dare to understand somewhat of Mrs. Eddy's statement, "God's law is in three words, 'I am All,'" (No 30:11) and fulfill Jesus' revelation: "I am come that they might have life, and that they might have it more abundantly." (John 10:10)

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THE ADVERSARY  
CLAIMS AN EXISTENCE  
SEPARATE FROM GOD.

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The adversary of these sublime facts which we have unfolded with regard to the natural law of being is always a state of thought which claims there is an existence separate from God.

It would say that we are human beings living in a material world with other humans; that we are either feeling or listening to the vicissitudes of humans; that the laws of men are sometimes good and sometimes bad; and the laws of nature are a house divided against it-

self; that we are human beings instead of divine entity; and that the value of the individual is nil, in the solution of individual or world problems. In this belief-realm God is afar off whether the proposition is individual or universal.

Anything that is anti-individual is the adversary of this divine law whether it be the elements, when it is said that catastrophes are the acts of God outside the control of the individual, or health when it is said that all types of physical disability are objective to the individual, not subjective, or when it is thought that the individual is in the government instead of the government in the individual.

To summarize our unfold-  
ment of the natural law of  
being we see that it is  
Christian Science alone  
that answered the age-old  
question. "What is law?"

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CHRISTIAN SCIENCE  
ANSWERED THE  
AGE-OLD QUESTION.

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Law is one infinite being,  
understood as "I and my Father are one." This law is  
not outside one's being, but *is* one's being. Therefore  
to be a master of the natural law of being one does  
not have to acquire a master's degree in the study of  
jurisprudence, but rather know that God is the one and  
only Ego, inseparable, indivisible, individual.

This law is no new law, but it is revealed as the  
false material beliefs of law crumble away. It is nat-  
ural law, not unnatural or supernatural. This *one* law  
is revealed as the perfection of *every* aspect of life,  
instead of, as the world believes, a different law to  
govern every aspect of existence.

This is the natural and divine law of healing as ev-  
idenced by Jesus, his disciples and others. This law  
is not outside the individual, something which governs  
him or he applies to his life. It is the natural un-  
folding of God-being from within the individual from  
which viewpoint he can correctly understand true being.  
All true estimate of being comes from within, self-  
revelation. Why from within? Because God is the Soul,  
Life and Mind of man, and being one with God, the nat-  
ural revelation takes place. "The kingdom of God is  
within you." (Luke 17:21)

All existence is therefore subjective to the individual, and in this way he is declaring forever the wonders— natural wonders of Mind.

"The Christ was the Spirit which Jesus implied in his own statements: 'I am the way, the truth, and the life;' 'I and my Father are one.' The Christ, or divinity of the man Jesus, was his divine nature, the godliness which animated him. Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death. His mission was to reveal the Science of celestial being, to prove what God is and what He does for man." (S&H 26:10)



## LOCAL LAW

MARY Baker Eddy wrote in 1899: "I reluctantly foresee great danger threatening our nation,— imperialism, monopoly, and a lax system of religion." (My 129:3) In the same address she said: "A coroner's inquest, a board of health, or class legislation is less than the Constitution of the United States, and infinitely less than God's benign government, which is 'no respecter of persons.'" (My 128:6)

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I BELIEVE STRICTLY  
IN OUR  
CONSTITUTION.

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In 1905 when criticizing Pres. Theodore Roosevelt's Treaty of Portsmouth which was being lauded by the press, she wrote: "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God." (My 282:3)

Our senators and congressmen have violated their oaths to uphold the Constitution of the United States over the years, for a great deal of oppressive, imperialistic legislation has been passed which tends to reduce the free citizen to a state of serfdom and to dictate everything that he can or cannot do.

Environmentalism has had a very severe effect on sparsely populated areas of the West. The following information appeared in *The National Educator* in May,

1993. Unemployment was high and the spirits of the 2500 residents of Catron County, New Mexico were low in 1991. Most of the property was federally owned and the Endangered Species Act and other aspects of the environmental movement had brought logging, grazing, and mining to a standstill which affected the livelihood of almost everyone.

With such a bleak outlook the Board of Supervisors hired a new County Counsel who felt that his job was to represent the interests of the citizens of the county rather than that of the government against the citizens. "He started operating on the belief that the county is the linchpin of the government of the United States, and he was proved right in court. Point number one: The 50 states are individual sovereign nations that are united by voluntary agreement. Point number two: That the power of each state rests in its legal subdivisions, the counties."

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GOVERNMENT...  
BY THE PEOPLE...  
SHALL NOT PERISH

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In his Gettysburg Address Pres. Abraham Lincoln resolved "that this government of the *people*, by the *people*, for the *people*, shall not perish from the earth." In representing the people of Catron County the new County Counsel advised the Board of Supervisors to enact the United States Constitution as a county ordinance. The citizens of the county have the *final* say-so on all public lands in their county whether federally or state owned, and the counsel sent letters to all officials notifying them that they must get permission from the Supervisors for all their plans within the county.

Enacting the United States Constitution as a county ordinance is implementing the *supreme* law of the land and bringing home rule back home. This all happened two years ago in Catron County which is doing fine. Since that time five other counties in New Mexico and all the counties in Utah have done the same thing. Clark County, Nevada, and Siskiyou County, California have joined the coalition of home rule counties, but have not completed their process yet.

Mrs. Eddy's words to the church at Washington, D.C.

seem pertinent today: "Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science.

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INDIVIDUAL RIGHTS UNDER THE CONSTITUTION ARE...ADVANCING.

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"Heaven be praised for the signs of the times. Let 'the heathen rage, and the people imagine a vain thing;' our trust is in the Almighty God, who ruleth in heaven and upon earth, and none can stay His hand or say, 'What doest thou?'" (My 200:1)



T H I S   P L A C E

LET us say, God put me among these scenes, these people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place He means me to be in, the place I am capable of filling: there is no mistake. My life is in its proper setting.

But with this thought in mind, we need not sit down in idleness. There are things in the circumstances of our lives that we can change; there are opportunities that our own efforts may enlarge. We can conquer many of the difficulties that beset our career, and, so conquering, be strong! I believe more and more that there is *no* hindrance to usefulness that cannot be removed. If we go through life timidly, weakly, ineffectively, the fault is neither with our endowment nor our environment. It is with ourselves. It is we that are not competent for life; we that are lazy, cowardly, idle. When one sets himself to live a grand life, man cannot interrupt him, God will not!

From *What Is Worth While?*  
By Anna Robertson Brown



# H I S T O R Y

“True history is the record of the development in the human consciousness of a truer idea of God and man.”

MARY BAKER EDDY

## THE GREAT LITIGATION

Hugh A. Studdert-Kennedy

### PART I

TO the ordinary outsider the great controversy in the Christian Science organization which had its beginnings shortly after Mrs. Eddy's death, and gathered volume year by year till it culminated in one of the greatest lawsuits of the century, may, at first sight, appear incapable of holding any interest for him. He is apt to dismiss it as just another religious row.

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JUST ANOTHER  
RELIGIOUS ROW

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So indeed, would I myself have dismissed it had it not been for some deep initial interest in the great questions involved. But I would have been mistaken. After as careful a study as I could make of all the material available, involving literally thousands of columns of court proceedings, letters, memoranda, and newspaper clippings, I am satisfied that the great controversy in the Christian Science organization

which began when Herbert W. Eustace sped east across the continent with Mrs. Eddy's Deed of Trust in his pocket, in the fall of 1912, and reached a climax when he and his colleagues, after a lawsuit lasting three years, went down to apparent defeat in the

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OF FIRST IMPORTANCE  
IN THE RELIGIOUS  
HISTORY OF THE WORLD

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Massachusetts Supreme Court in 1921, *is a matter of first importance in the religious history of the world. Nothing comparable to it has taken place since the Reformation.*

The stand taken by the Trustees of the Publishing Society in 1919, when the matter was finally taken into the courts, was that it is possible for a great religious movement, claiming to be scientific, to maintain itself, to solve its problems, to grow and prosper, without any titular head or deciding authority other than an understanding of its Principle so exact and scientific that, like the science of mathematics, *it will maintain itself.*

The Trustees contended that Mrs. Eddy, who in the closing years of her life had been steadily withdrawing from all personal leadership, had so devised matters with her legal Deed of Trust lying side by side

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DEED OF TRUST  
SIDE BY SIDE  
WITH THE MANUAL

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with a set of non-legal injunctions called the Manual that the great organization could go on, as she had planned it, by the two authorities, each endowed with overlapping powers, being

determined to work side by side in demonstration; to wrestle with every problem all night if necessary, until the breaking of the day, until the solution appeared, and not let go of the "angel" until they had received its blessing— in other words, saw the way clearly.

Mr. Eustace maintained, in his testimony before the Court, that if the Board of Trustees was subordinated to the Board of Directors, all development towards this ultimately demanded position of allegiance to Principle alone— this "answer of a good conscience"—

would necessarily cease, and the tendency would inevitably be for the Board of Directors to assume the position of supreme authority and steadily to extend the borders of this authority.

There lies before me a letter written by Frederick Dixon, the distinguished journalist who for a number of years was editor of *The Christian Science Monitor*. It is addressed to the Christian Science Board of Directors:...

November 5, 1923

Gentlemen: During the days following the passing away of Mrs. Eddy, Mr. McLellan told me that the Directors had felt impelled to consult their lawyers as to the possibility of carrying on The Mother Church in the face of the fact that they could no longer do so in accordance with the Manual. The reply of the lawyers he admitted was legal— and that doubtfully— rather than scientific or satisfactory. The information troubled me at the time, but I was not prepared then to act upon my own reading of the Manual. ...

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THE INFORMATION  
TROUBLED ME.

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Clearly disintegration threatened institutionalized Christian Science. ...Officialdom, in order to survive, would obviously have to make a choice between declaring the Manual as a whole obsolete...or repudiating the author's emphatic prohibitions against vital action under Manual authority without her specific approval. As either choice would invite criticism— conceivably even revolt— from the Field, it could not have been an easy position for those who felt responsible for carrying forward the organization.

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KEY DEMANDS  
DISREGARDED

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Soon the idea was being promulgated that, as key demands of the Manual could no longer be met, they would just have to be disregarded. The view which officialdom finally settled upon for the Field's acceptance is proclaimed in the pamphlet *Permanency of The Mother Church and Its Manual*. Herein strict obe-

dience to the requirements of the Manual is insisted upon, while at the same time these requirements are waived, with the support of quoted court decisions and lawyers' opinions, wherever such requirements endanger the position of officialdom. ...

As [Mrs. Eddy] had well foreseen between twenty and thirty years previously, when, against her deep reluctance, she was finally persuaded to found a

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ASKING FOR A KING  
TO RULE OVER THEM

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church, her followers were asking for a king to rule over them, when the Lord their God was their king.

Mrs. Eddy must have realized what would be the inevitable consequence. No matter how much the king might desire to leave his subjects free— might, indeed, desire to repudiate his own kingship— it could not be done. The mind that demanded a king would surely demand all that went with kingship, insist that the king constitute the final court of appeal, thus blocking access to the only legitimate ultimate resort— the direct guidance of Principle, Infinite Intelligence— call it what you will.

When the king died, the king had to live again; and

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THE ORGANIZATION,  
QUITE UNCONSCIOUSLY,  
SOUGHT A SUCCESSOR.

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so when Mrs. Eddy died, the great Christian Science organization, quite unconsciously, sought around for a successor. ...

One of my most difficult tasks in making this investigation has been to gauge, if anyway possible, the estimate in which Mrs. Eddy was held by her followers, especially at her passing. I think I am right in saying that its chief characteristic was implicit faith. I had almost used the word "blind" faith, but that would not really be justified. There cannot be any doubt but that there was a very large understanding among her followers of the principle which underlies the great majority of her statements and demands, but equally there cannot be any doubt but that there was a tremendous tendency to accept a thing as right because Mrs. Eddy said it, or did it, with little or

no attempt to see and master the principle which lay underneath it.

The first few years after Mrs. Eddy's death were years of remarkable unity, and it was achieved in this way. The wave of sympathy which went out at first to the Board of Directors in their difficult task of holding the fort and finding the *modus vivendi* for the entire organization gradually, almost imperceptibly, merged into a tendency to acquiesce in the position that loyalty to Mrs. Eddy and her writings which had been made to an ever-increasing extent the prerequisite of a Christian Scientist might be and should be transferred to the Board of Directors. ...

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LOYALTY TO MRS.  
EDDY SHOULD BE  
TRANSFERRED.

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The whole movement had...for years been accustomed to a leader. And while Christian Scientists had everywhere outwardly acquiesced in their leader's insistence day by day that they work out their own salvation, yet her passing quickly revealed how little affected by all she had done and said was the human mind's demand for a human authority, a visible and tangible final court of appeal to which recourse could be had in time of doubt. ...

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HUMAN MIND'S DEMAND  
FOR A HUMAN  
AUTHORITY

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If any Christian Scientist had been asked about it, he would have defined the position of the Board of Directors correctly. But, since the world began, such a position as the Board of Directors assumed has never been successfully maintained. The mind which declares, "Nay, but we will have a king to rule over us," has always fallen the victim to its own demands. The moment the "vicar" appears, the vision of the Christ inevitably grows dim. ...

In spite of all Mrs. Eddy could do...her passing revealed how strong, still, was that demand for a king in the thoughts of her followers. It is true that the idea of a personal successor was never coun-

tenanced for a moment; but, in the rapid transition from the abstract leadership of a code of laws to the very concrete leadership of the body claiming the right to interpret the laws, it was inevitable that the interpreting body should, gradually, first be accorded, and later claim not only the kingdom, but the power and the glory also. ...

The first questionings as to the supremacy of the

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FIRST QUESTIONINGS  
CAME FROM THE  
PUBLISHING SOCIETY

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Board of Directors came from the Christian Science Publishing Society. As has been seen, the Christian Science Publishing Society, a very large organization doing business running into several million dollars a year, operated under a Deed of Trust granted by Mrs. Eddy in the year 1898. It was and still is, theoretically, quite a distinct organization from the Church. If the Church were to be abolished tomorrow, no activity of the Society would necessarily be affected.

Mrs. Eddy had made provision for the continued publication of Christian Science literature through the Publishing Society under a Deed of Trust, secured under the laws of Massachusetts. ...

Out and beyond the legal requirements of the Deed of Trust under which it operated, requirements which on appeal could have been enforced by order of the Court, was the Manual, some of the provisions of

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RIGHTS RATHER THAN  
COOPERATION BECAME  
THE OBJECT.

---

which seem on the surface to conflict with the provisions of the Deed of Trust. ...

So long as the two boards—the Trustees of the Publishing Society and the Board of Directors of the Church—were working together on the basis of harmonious consultation...all was well; but the moment differences arose, and the basis of *rights*, rather than the basis of *cooperation*, became the object of search, all began to go wrong.

The Trustees were in a particularly difficult position. Acting under the most specific terms of a

Deed of Trust which they were *under oath to carry out*, they could not, without being faithless to their word and their high office, admit an interpretation at variance with their trust. The Deed of Trust declared specifically they were to act on their own responsibility; whereas the Manual seemed to confer on the Board of Directors a general supervision; and the Board of Directors, perhaps unconsciously, acquiescing in and, later, claiming the position of supreme leadership, found themselves more and more under the necessity of establishing their position beyond all doubt. ...

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TRUSTEES WERE TO  
ACT ON THEIR OWN  
RESPONSIBILITY.

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Mr. Eustace was appointed Trustee in 1912, and almost immediately the trouble began. Without any preliminary offense, the Directors, already for eighteen months established in the conviction that they, "under Mrs. Eddy and the Manual," were the supreme authority, felt the challenge to this position which Mr. Eustace's attitude involved. They had apparently paid very little attention to the Deed of Trust. Mr. Eustace had come across the continent with a copy of it in his pocket, prepared to regard it as guide and authority in his future work. It was Mrs. Eddy's Deed of Trust. It was authoritative to him, because it represented Mrs. Eddy's purpose, and it was inviolate because of its legal sanction.

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MR. EUSTACE CAME  
WITH DEED OF TRUST  
IN HIS POCKET

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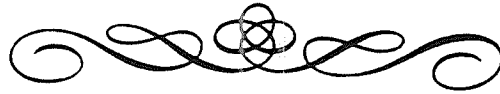
The Board of Directors quickly realized that Mr. Eustace was not acquiescing in the position they had finally assumed. It was not that he openly told them so, but that he was quite clearly unaware of the fact that there was such a position. It was evident that occasion would have to be sought to bring the matter to an issue. To this determination is traceable all that followed.

The final trial of strength was long delayed. It was in 1912, as we have seen, that Eustace was ap-

pointed to the Board of Trustees and the first murmurings of the coming storm were heard. It was not until 1919 that the Board of Directors, having sought by every other means to secure the submission of the Trustees, played their last card and exercised the right they claimed to be theirs, namely, that of declaring a vacancy in the Board of Trustees. ...the long drawn out controversy had at last been brought to an issue.

\* \* \*

[The foregoing article has been excerpted from *Christian Science and Organized Religion* by Hugh A. Studdert-Kennedy. Part II will appear in a subsequent issue.]



## HUGH A. STUDDERT-KENNEDY

HUGH Anketel Studdert-Kennedy came from a family of clergymen, he himself having been ordained to the ministry of the Church of England. With honors in English literature and his Master of Arts Degree from Trinity College, University of Dublin, he became a distinguished journalist.

About 1914 he was brought to America to join the

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LONG-CHERISHED  
MANUSCRIPT COMPLETED  
SHORTLY BEFORE  
HIS DEMISE

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staff of *The Christian Science Monitor*, serving thereafter in the capacity of foreign editor for some ten years.

In addition to his articles for publication here and abroad, Studdert-Kennedy

authored a number of books including *The Impatience of a Layman*, *The Visitor*, *And I Will Give Him the Morning Star*, *Christian Science and Organized Religion*, *Arise Shine*.

Shortly before his demise he completed the manuscript of his long-cherished biographical portrait of Mary Baker Eddy which was later published under the title *MRS. EDDY, Her Life, Her Work, and Her Place in History*.





HUGH A. STUDDERT-KENNEDY

## TRUE SUBSTANCE OMNIPRESENT

Joyellen Edwards Reaves

IS there something missing or lacking in your life? Is there a need for a healing of an imperfect body, a need for a better home or marriage, a need for work or income or supply? If there seems to be a lack of any kind in our experience we need a clearer understanding of true substance.

"What is substance?...Spirit, the synonym of Mind, Soul, or God is the only real substance." "The only

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THE ONLY SUBSTANCE  
OF THOUGHT, SEED, OR  
FLOWER IS GOD.

---

intelligence or substance of a thought, a seed, or a flower is God, the creator of it." "[A stone] is a small manifestation of Mind, a type of spiritual substance, 'the substance

of things hoped for.'" (S&H 468, 508:5; Mis 27:28) If God is the substance of a stone, seed, and a flower then God must be the substance of man. That substance has to be as perfect as God is, fulfilled in every way, and omnipresent.

God being the only substance of *all* things, then the acknowledgement and acceptance of the omnipresence of God is the omnipresence of substance whether that be a whole, healthy body, friends, job, right activities, supply, or anything necessary to our daily life.

Mrs. Eddy tells us, "Spirit...is the only real sub-

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SPIRIT IS FOREVER  
POURING FORTH.

---

stance." Webster says of spirit, "the breath of life, life, or the life principle animating the body." When

we refer to the spirit of a school, a group, or an individual it is always the life of it, the animation of it that we mean. Jesus said, "It is the spirit that quickeneth." (John 6:63) Spirit is always active. Spirit is forever pouring forth: "the open fount...is pouring forth more than we accept" (S&H 2:27). This flow of Spirit is infinite substance and always present.

How do we demonstrate that instant presence of true substance whether it be bodily conditions, income, supply, or a need of any sort? "Man originated in God; he is the product of 

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 Spirit; hence he is idea, 

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 and not Substance, even 

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 the body of Soul;" (S&H 

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 238, First Edition). Note 

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 that in this edition of Science and Health Mrs. Eddy capitalized the word substance. A product is the result of some activity. The operation of Principle produces the product— man— but the substance remains always God. We must become one with Spirit then our experience is the channel through which the supply flows. This is expressing our true God being, "the body of Soul".

MAN IS IDEA.  
GOD IS SUBSTANCE.

---

In the first edition of Science and Health Mrs. Eddy used the word shadow in speaking of the manifestation of God. This word can give us some clarification of true substance. There is absolutely no life or substance in a shadow. It is never separated from that which it shadows forth and it projects the perfect outline of the original. Without the original the shadow could not exist. It is incapable of any activity of its own.

THERE IS NO  
SUBSTANCE IN  
A SHADOW.

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God's law of supply or substance is a law of abundance. "The Lord is my shepherd; I shall *not* want." (Ps 23) You shall not want for *anything*. The shadow has all that the source has. In the *Blue Book* Mrs. Eddy says, "Supply is continuous, ever-present, and available; prove it. I could no more stop my income than a straw could stop Niagra." (*Divinity Course and General Collectanea* 235) That is the law of omnipresence, the activity of Spirit.

To prove this omnipresence of substance we must be steadfast in our work. Pamela Leonard has recorded Mrs. Eddy as having said, "All that we need to do— and it will keep us busy— is to train our thought faithfully and persistently in the acknowledgement

of the truth of God's presence, train it to judge righteous judgment, to see God and God only, to think

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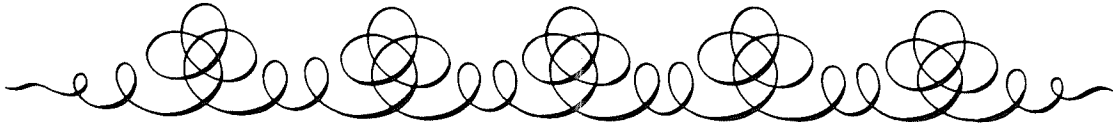
**HOLD TO OMNIPRESENCE  
FAITHFULLY AND  
PERSISTENTLY.**

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God and God only. Having accepted the omnipresence hold to it no matter what the apparent condition may seem to be."

Notice the words "faithfully" and "persistently."

Ask yourself, "Am I faithful and persistent in acknowledging God's presence or do I vacillate between absolute truth and the mesmerism of the world? Am I accepting as true only the perfection of my God being? As we hold to omnipresent good, this is true substance and it appears in our experience as fulfilling every need.



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*and*  
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## Teach Me to Love

THERE was a time when in my daily prayer  
I asked for all the things I deemed most fair,  
And necessary to my life, — success,  
Riches, of course, and ease, and happiness;  
A host of friends, a home without alloy;  
A primrose path of luxury and joy,  
Social distinction, and enough of fame  
To leave behind a well-remembered name.

Ambition ruled my life. I longed to do  
Great things, that all my little world might

view

And whisper, "Wonderful!"

Ah, patient God,

How blind we are, until Thy shepherd's rod  
Of tender chastening gently leads us on  
To better things! Today I have but one  
Petition, Lord — Teach me to love. Indeed,  
It is my greatest and my only need —  
Teach me to love, not those who first love me,  
But all the world, with that rare purity  
Of broad, outreaching thought which bears  
no trace

Of earthly taint, but holds in its embrace  
Humanity, and only seems to see  
The good in all, reflected, Lord, from Thee.

And teach me, Father, how to love the most  
Those who most stand in need of love —  
that host

Of people who are sick and poor and bad,  
Whose tired faces show their lives are sad,  
Who toil along the road with footsteps slow,  
And hearts more heavy than the world can  
know —

People whom others pass discreetly by,  
Or fail to hear the pleading of that cry  
For help, amid the tumult of the crowd;  
Whose very anguish makes them cold and  
proud,

Resentful, stubborn, bitter in their grief —  
I want to bring them comfort and relief,  
To put my hand in theirs, and at their side  
Walk softly on, a faithful, fearless guide  
O Saviour, thou the Christ, Truth, ever near  
Help me to feel these sad ones doubly dear  
Because they need so much! Help me to see  
And find that which they thought was lost  
to speak

Such words of cheer that as we pass along  
The wilderness shall blossom into song.

Ah, Love divine, how empty was that prayer  
Of other days! That which was once so  
fair, —

Those flimsy baubles which the world calls  
joys

Are nothing to me now but broken toys,  
Outlived, outgrown. I thank Thee that I  
know

Those much-desired dreams of long ago,  
Like butterflies, have had their summer's day  
Of brief enchantment, and have gone. I pray  
For better things.

Thou knowest, God above,  
My one desire now—Teach me to love.



### WOMAN GOD-CROWNED

The fourth of the four Mary picture windows in the original Mother Church.

Pen and ink drawing by Edythe Rekstad.

“No person can take the place of the author of Science and Health, the Discoverer and Founder of Christian Science.”  
*Retrospection and Introspection*

