

The Christian Science Standard

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The Christian Science Standard is an independent (non church-related) anthology of literature related to the next successive stage of Christian Science. This new stage of Christian Science has been made possible by the laboratory testing of Mary Baker Eddy's theory using methodology formulated by the late Bruce Klingbeil and tested largely by his son John. The methodology and the initial test results along with background information are recorded in a book called *The Spindrift Papers* (Salem Oregon 1993). *The Standard* is calling for the complete reform of the Christian Science Church and asking it to support the laboratory testing of Christian Science healing.

The Standard is written, edited and published by Deborah Klingbeil © 2009 Kansasville WI and she is solely responsible for its content.

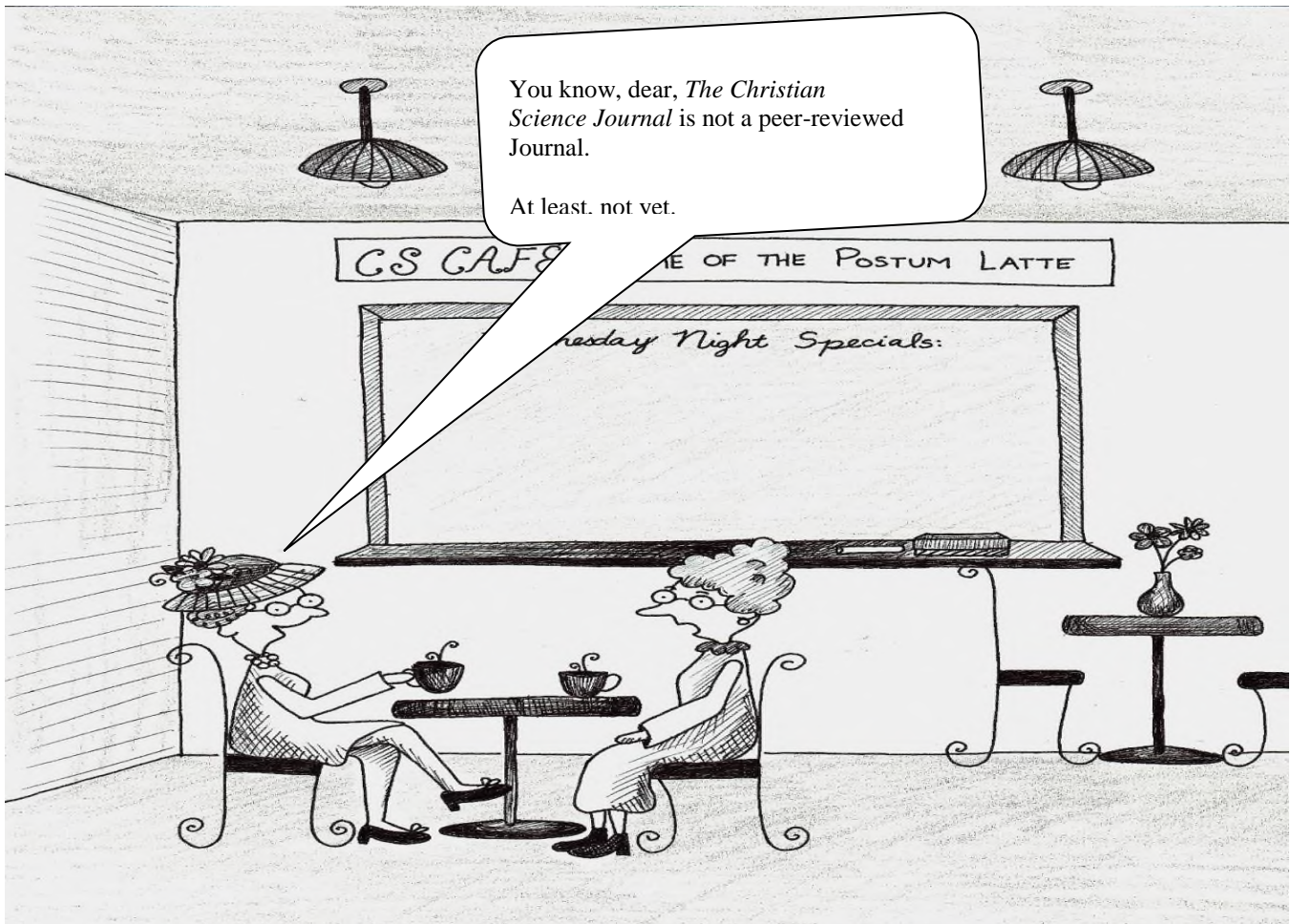


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Notice from the Editor

The SILO program is underway but you will not hear about it yet in this issue since it my policy not to talk about tests that are ongoing. But I am grateful to say that the Raven’s Nest is in operation between 20 and 25 hours a week. In order to accommodate the SILO program I have adopted for now the life of a contemplative and so at this time I am only available to the public through email or through my publications.

In writing this issue I have referred many times to Einstein’s first and most famous equation. I do not have the capability on my keyboard to put the little “2” slightly above the “mc” to properly indicate the ‘squared” so with my apologies to the mathematically inclined I will write the equation throughout this issue as “E=mc squared.”

Sorry Albert!

I would like to take this opportunity to wish all of you a very happy, holy Christmas or Hanukkah.

May you feel the touch of divine fire during this sacred season.

Yours in Christ,

Deborah

Deborah Klingbeil

Blessings!

Section One: of Special Interest to our Secular Readers.

Math and Mystics

An occasional column

This month: $E = kr$

***An essay written by and for
the mathematically clueless
on the subject of Spindrift's
first equation.***

Quotes from *The Spindrift Papers*

- ✓ “Christian concepts have been translated into many languages but never, until now, into the universal language of mathematics and the experimental test.”

- ✓ “In a speech given in 1981 at the University of Chicago David Schramm told graduates that evidence from Fermilab and other major particle physics centers indicated that quarks take up no space at all and that we are now reaching a view of matter as completely empty. The mass formerly believed to be contained in the atom is now seen to exist in points that occupy no space at all. Size, shape, dimension, structure, -
all the characteristics of

matter – arise only from the nature of the forces involved. If these indications of modern physics are correct, then the only things that constitute our universe are patterns of force.”

- ✓ “Spindrift’s research is theory driven.”
- ✓ “Elementary particles and their mediation of forces are things unseen. We know them only as patterns of data obtained by instruments. In interpreting this data we must rely on mathematics, for we have no other means of ordering and understanding data. Thus, the meanings we assign to our observations are of necessity a mathematical construction. Our understanding of the nature of particles, energy, mass and so on, is an intellectual construction which reflects simply one particular aspect of the nature of our own minds.”
- ✓ “The ability to apply the standards of proof of the scientific world to the religious scene would certainly do much to answer the question, “What is truth?” in terms commensurate with the age in which we live... The elevation of the scientific conception of truth from a mathematical formula to a power able to communicate itself to man is also an inherent possibility. It is also true that if religious conceptual systems cannot be proven to have validity other than as systems of social values, then the only unity Christianity will ever have will be the averaging of individual experience rather than the coherence of understood law. Under such circumstances the future of the content as well as the power of Christianity is increasingly in doubt.”
- ✓ “Many of the great advances which help to make human life worthwhile linger for centuries, not because of lack of technical knowledge but because of the lack of social will to achieve them, the lack of large scale investment and of deliberate systematic action. The scientific exploration of the relationship between prayer and healing with its vast potential for good in human life is one of these socially neglected and long overdue advances.”
- ✓ “The road of the pioneer can be difficult; the road of the heretic is almost always so. The deliberate shattering of a private world with which one is at peace is an act of conscience which does not come easily.... The experience is as old as human history but it needs to be retold in every age, for without this retelling, rethinking, and walking of the road there is no progress.”

This essay is not meant for those who are gifted in mathematics. Those of you who are can read *The Spindrift Papers* directly and gain the understanding that you need from its data, graphs, statistics and equations.

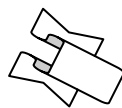
Our mailing list is small enough that I know most of my readers. Most of you are not into math. That's OK. Like most of you I am neither skilled nor trained in the use of numbers. I also can not draw so much as a stick figure but that does not mean that I do not appreciate art.

Even those of you who are "scared of" math need to realize that you do not need to shy away from it. Math can be appreciated and enjoyed, just as art or music can be, even by those who are not proficient. Like art and music math reaches a part of us, and opens new worlds to us, that cannot be accessed in other ways.

Instead of colors, or notes, math uses its own palette of symbols. These symbols were not always standard. In ancient Egypt addition was represented not by what we today call a plus sign but by the drawing of a pair of legs walking toward you. Subtraction was represented by a pair of legs walking away from you. These symbols were in use longer than our modern symbols have been.

The two lines of equal length that we use today as an equal sign were designed by a man named Robert Recorde in 1543, "...because noe .2. thynges, can be moare equalle." Other symbols, some heavily favored by the Germans and some by the English, were also competing for standard use as an equal sign at the time. It took about 25 years before Recorde's two horizontal lines could be claimed as one of the victors in the raging war of symbology. (1)

Math's ever changing vocabulary



In this column in our last issue I spoke of fractals and of the mathematician Benoit Mandelbrot who coined that term. Since then one of our readers told me of a NOVA program about fractals that first aired on PBS in October 2008 titled *Hunting the Hidden Dimension*. In it was an interview with Mandelbrot. I was able to find the transcript of the program online and will be quoting from it throughout this essay.

Today new symbols are still being created as we learn more and more accurate ways to measure, describe and understand the deepest internal patterns of our universe including the patterns of prayer. These symbols are a language, a very powerful accurate language, and as the vocabulary of math increases (Spindrift itself has

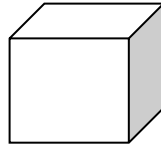
contributed a few new “words”) our ability to understand order and pattern (identity) increases.

Ralph Abraham of the University of California, Santa Cruz, said on NOVA:

“Fractal geometry has given us a much wider vocabulary. And with a larger vocabulary we can read more of the book of nature.”

Spindrift has also given us a wider vocabulary. With a larger mathematical vocabulary we can take a closer look at the Bible, *Science and Health*, and other books of prayer.

Math as a way to understand the world



Math is not simply a tool to measure with. It’s a way to understand the world around us. What is called Euclidian geometry is ideal for understanding and measuring manmade structures with their even lines and their smooth curves. Fractal geometry is ideal for studying living systems with their highly irregular and fluctuating shapes. Fractals are also ideal for studying the patterns of prayer.

At first fractals were not considered real math just as at present prayer research is not always considered real research. Speaking of mathematicians in general Abraham said (NOVA):

“Mandelbrot was saying, ‘This is a branch of geometry, just like Euclid.’ Well, that offended them [the mathematicians]. They said, ‘No, this is an artifact of your stupid computing machine.’ “

The narrator of the NOVA program explained,

“Mandelbrot replied to his critics with his new book *The Fractal Geometry of Nature*. It was filled with examples of how his ideas could be useful to science.”

Such a book is needed to explain Spindrift’s work. That task is still ahead. And by the way the math, the measuring concepts, and even some of the underlying conceptual structures used in Spindrift’s methodology have usefulness outside of the field of prayer research. They can be applied elsewhere. This is a case yet to be made, but it is a case that can be made.

Mandelbrot's book convinced fellow mathematician Keith Devlin of Stanford University that fractals were real math. On the NOVA program he explained:

“So this domain of growing, living systems which I, along with most other mathematicians, had always regarded as pretty well off limits for mathematics, and certainly off limits for geometry, suddenly was center stage. It was Mandelbrot's book that convinced us that this...was new science in the making. This was a completely new way of looking at the world in which we lived that allowed us, not just to look at it, not just to measure it, but to do mathematics and thereby to understand it in a deeper way than we had before.”

In prayer research also mathematics is more than just a necessary measuring tool. It is a way of understanding and making visible mental and spiritual patterns that were not previously visible because for years the world of thought has been considered off-limits to mathematical expression.

Geoffrey West, of the Santa Fe Institute, says that from his point of view as a mathematician nature looked like, ...”it was some sort of arbitrary chaotic mess.” (NOVA) That's a pretty good description of how physical scientists have viewed the world of religious ideas.

The narrator tells us:

“Mandelbrot was issuing a bold challenge to longstanding ideas about the limits of mathematics.”

And Ralph Abraham explains:

“The blinders came off and people could see forms that were always there, + but, were formerly invisible.”

One of the limits that people place on mathematics is that they do not see how it can measure the effects of prayer. The blinders need to come off. Spindrift, with its equations, has a useful role to play in this area of all prayer research, not just its own IFT prayer research.

The need to begin modestly



One reason that prayer research studies have not been more clear-cut, in my opinion, is that they have not started at the beginning. Because people very naturally want to heal people who are sick most

prayer research studies, outside of Spindrift, have started with human beings who are sick. There have been major funded prayer research studies of people with heart problems for example.

You would not start research into creating a new drug by trying it on human beings. You would build from the bottom up using simpler organisms with fewer variables.

The bottom-up approach is even more necessary with prayer because long before you can apply prayer to the healing of disease under controlled conditions you must first understand how the spiritual dimension works, what principles govern it, what ordering forces are and how they differ, what rules and laws such forces act under, and what the properties of spiritual energy are, especially as it differs so much from physical energy. To do any of the above you need math. You need good math. You need modern math, and then some.

The large human health studies that have been done in prayer research stem largely from the bias in our society as to what spiritual healing is. Such healing is often seen as a personal ability rather than as an application of law. Therefore, the underlying laws are not searched for as carefully as they might be.

In her book *Science and Health with key to the Scriptures* and her other writings Mary Baker Eddy uses the word “proportion” or a derivative of it (like proportional) more than 60 times, usually in phrases like “in proportion to” or “in proportion as.” She is describing in words (since the appropriate mathematical symbols had not yet been invented) relationships some of which can today can be mathematically expressed, understood, and applied with much more accuracy.

The equation I will be speaking of in this essay describes the relationship of healing effect to resistance, and it does so with much more accuracy than Eddy could describe in words although the words are there. The equation shines an intense spotlight on invisible forms that Eddy could only describe generally. It makes them visible.

Equations of spiritual healing have only been possible recently

So why didn't Eddy write such equations herself? The application of healing may be seen in spectacular healings of people with heart disease etc. but the laws underlying such healing have patterns that can only be seen in the common every day minute elements of our universe, and to see them takes a lot of data.

When Galileo wanted to measure the speed of light he put two people, each with a lantern, on opposite hills one mile apart and tried to measure the gap in how long the light took to go from one hill to another. There was no gap – no measurable result. The experiment failed.

Today math, and the symbols used for math, have increased in accuracy to where we can now measure and express the speed of light. The speed of light is just a fraction higher than 670 million miles per hour. Galileo's experiment failed because the distance was just too small.

In prayer research too if we want to see or measure the various mental ordering forces that exist, or if we want to define and quantify the properties of spiritual energy, we need millions of small pieces of data, not just the measurement of how fast a broken arm healed through prayer or how quickly your cold went away. The spiritual healing of the broken arm and the cold are like the lanterns. They shine, and they are useful, but they aren't enough to show how spiritual energy moves even though the energy, the light, is there. You need a bigger canvas.

As with fractals the patterns of spiritual energy are self-repeating and self-similar and they can be broken down into infinite numbers and still keep going.

Mandelbrot explained in his interview on NOVA that for fractal geometry, "...the computer was totally essential." This is also true for Spindrift's research. Keith Devlin explained that to do the fractal math by hand:

"...you would have to feed it back hundreds, thousands, millions of times. The development of that new kind of mathematics had to wait until fast computers were invented."

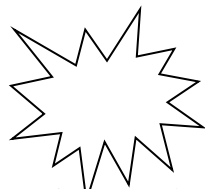
Mrs. Eddy may not have been able to express the patterns she theorized in equations prior to the invention of computers but she did predict that more accurate statements of those patterns would someday come into being. Speaking of the scientific evidence in support of her theory she wrote:

"Gradually this evidence will gather momentum and clearness until it reaches its culmination of scientific statement and proof." (2)

"If this Science [Christian Science] has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read the stars or calculate an eclipse." (2, p.85)

The Spindrift researchers had one of the first personal computers on the market. As soon as it was possible to begin this work, the work manifested itself in the world.

Looking for energy



In Einstein's famous theory of relativity one of the giant breakthroughs's that he made came from his conception of energy. He did not look in the usual places for energy, for example he did not look at things that go bang, or at chemical energy, or at heat energy.

Instead he looked at the most every day things imaginable –at the atoms that make up blades of grass, human bodies and everything else on earth. Hidden away in those atoms was power.

Eddy too did not look in the usual places for spiritual energy. She did not look to the human mind, or to will power or to strong faith. She looked at the simplest spiritual identities. Hidden away in those identities was power.

Accessing that power is another subject, but simply to glimpse that the power was there was a giant first step.

Bodanis tells us, speaking of Einstein's famous equation "E=mc squared":

"As an analogy, think of the way that a few wooden twigs going up in flames can produce a great volume of billowing smoke. To someone who'd never seen fire, it would be startling that all that smoke was 'waiting' inside the wood." (1. p.69)

The theories in *Science and Health* and the stories in the Bible are like logs or kindling that we gather. Having grown up with spiritual healing as the norm I cannot even imagine a religion without it. To me it would be like standing around a fireplace filled with nicely set logs and never lighting it. To someone who has never seen spiritual healing it can seem astonishing that the power to heal disease through prayer is waiting inside of each one of us. This is not the whole story however. Bodanis continues:

"The equation shows that any form of mass can , in theory, be manipulated to expand outward...It also says this will happen more powerfully than what you would get by simple chemical burning – there is a much greater 'expansion'. That enormous conversion factor of 448,900,000,000,000,000 is how much any mass gets magnified, if it's ever fully sent across the "=" of the equation." (1. p. 69)

The kind of healing that Christian Scientists began doing in the 19th century, and which continues in a more limited form today, is like the burning of logs. A much higher expansion of spiritual power is possible. This is the part of Christianity that the Spindrift

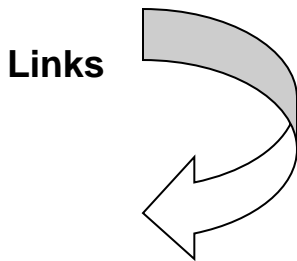
equations throw a spotlight on. It is the part of Eddy's theory that doesn't just burn, it explodes with nuclear force.

We have not yet seen this kind of spiritual healing, this "greater works shall ye do" in the world. We have read about it but perhaps not recognized the meaning of what we've read.

Eddy never claimed to have proven all of Christian Science. She wrote:

"I have not yet reached the ultimate practical proof of absolute Christian Science, the 'full corn in the ear'...But I have written it and my works teach it." (3)

This is the kind of "nuclear force" healing that Spindrift spotlights in its equations. This is the next successive stage of Christian Science.



In writing about Einstein's work author David Bodanis tells us:

"For centuries, energy and mass had ... seemed to be entirely separate things. They evolved without contact...No one thought of connecting the units. No one glimpsed what Einstein did, that there could be a 'natural' transfer between energy and mass. Einstein's work changed the two separate visions scientists had taken from the nineteenth-century work...there's actually a deeper unity, for there's a link between what happens in the energy domain and what happens in the seemingly distinct mass domain." (1, pp53-54)

Mary Baker Eddy comments that:

"For centuries, - yea, always – natural science has not been considered a part of any religion, Christianity not excepted. Even now multitudes consider that which they call *science* has no proper connection with faith and piety. Mystery does not enshroud Christ's teachings, and they are not theoretical and fragmentary, but practical and complete; and being practical and complete, they are not deprived of their essential vitality." (2. p.98)

Her basic discovery included the fact that these two distinct realms are not only conceptually related; they are physically linked.

There is a link between what spiritual domain and what seemingly distinct scientific

happens in the happens in the domain.

Goodness, a mental quality, directly affects the formation of pattern in the universe and this can be understood so accurately that it is possible to apply good qualities (goodness) as medicine if you understand where the link is.

Goodness like sunlight is everywhere, but to access that sunlight in a specific way you need to know how to build solar panels.

“Millions are believing in God, or good, without bearing the fruits of goodness, not having reached its Science.” (4)

Prayer brings order to a system. Quantity and quality are linked. Goodness and order are linked.

“Goodness”, when accessed, brings order to the physical world and we call this a healing. Eddy grasped and described that link. That formerly invisible link is now being spotlighted and made visible by the Spindrift equations.

Equations are more often found in physics – in the study of physical forces – than in the study of biology, although this is

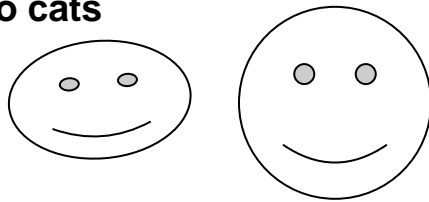
gradually changing. One reason that Spindrift has been difficult to understand is that the same equations are applicable in both fields, and this is not usually the case so it takes some getting used to.

Mary Baker Eddy wrote:

“When numbers have been divided according to a fixed rule, the quotient is not more unquestionable than the scientific tests I have made of the effects of truth upon the sick.” (2. p. 233)

Her tests have now been updated and translated into actual mathematical symbols.

A parable of two cats



Imagine that you see two cats in your yard. One is a tiny agile short-haired kitten. The other is a huge old long-haired cat, five times the kitten's size. Both of them are playing in the apple tree outside your kitchen window. Both, at different times, venture out on a limb close to the window. The kitten climbs farther out on the limb than the large cat does because even as the limb tapers and grows smaller it can still bear the kitten's weight. The large cat is only able to go a short distance on that limb before he jumps off.

Because the two cats stop at different places on the limb it looks as if they are acting in two different ways. In the back of your mind, though, you have a vague (that is to say an only semi-focused) realization that even though they stopped at different places, and even though they are two very different cats, they are doing the same thing. They are both going out on a limb to the point where the limb can bear their weight and then stopping.

Webster's definition of an equation tells us that the word 'equation' comes from the root word 'equal' and states

“An equation expresses the equality of two properties.”

Author David Bodanis tells us that an equation confirms "...that two items you suspected were nearly equal really are the same." (1)

You may be surprised to know, - thanks to modern advances in math which can predict and measure even the height of a wave in the sea, - that what the cats are doing would be equation expressible if you had enough data. You would need to know the weight height and length of both cats. That necessity would be written in the simplest most concise symbols possible on one side of the equation, on one side of the equal sign.

Equations, like haiku, are very condensed.

On the other side of the equal sign would be the necessity for measuring information about the branch and the formula needed to tabulate the relationship of the branch to the cat. This would also be written in symbols. The symbols would not give the information itself but would give the mathematical instructions for understanding the relationship of the cat to the branch. That is why the equation could be applied to all cats and all tree branches.

The symbols would tell you that you would have to gather information on the branch. Such information might include the weight thickness and length of the branch, the degree of its tapering, the resulting amount of "bounce" that it had, and some other things like how thick the branch was at the point it intersected with the tree.

If you had all that information, and if you ruled out outside variables such as hurricane force winds, whether a bird distracted the cat while climbing, and whether one of the cats was sick or disabled, then you could precisely predict where each cat would stop on that tree branch when crawling out on that limb. Webster goes on to tell us that:

"An equation is a useful measuring tool because it reduces properties to a common standard of comparison." (1)

You could use it as a measuring tool with the cats. Before the cats ever came near the tree, using the equation as a measuring tool, you could figure out where each cat would stop. You could even go out and draw two lines with a magic marker on the branch and write next to one "kitten" and next to the other "cat". When you let the two cats loose and they walked on that limb each would stop at exactly the mark you had drawn.

Suddenly your vague unfocused feeling that the cats were doing sort of the same thing by "feeling" when the branch would no longer support their weight would be brought into sharp focus. You would see that they were doing precisely the same thing, that they were acting in proportional, in fact in exactly equal, ways. That's what an equation

does; it spotlights intensely an equal relationship.

- The cats are not being governed by their feelings or by their strength or agility. They are being governed by predictable measurable verifiable invisible non-material principle acting on them from outside their bodies through what we term law even though they don't know it.

This law is predictable. It can be discovered and understood. It can also be expressed in symbols and communicated.

Divine laws are also predictable – *something not known prior to Mrs. Eddy* – and they also can be understood, expressed in symbols and communicated. In fact they are capable of communicating to us, a property of spiritual energy that is so at odds with physical forces that it will take quite a bit of doing to demonstrate this to the physical scientists. At this time the scientific intuitive leap is considered to be chance or coincidence.

- An equation doesn't just help us measure. It gives us an insight into the invisible principles governing us, our bodies, and our world. It gives us a new level of understanding.

People have long accepted sacred music and sacred art as disciplines that can communicate spiritual truths to them in ways different than the written or spoken word. They have yet to accept that sacred math can do the same thing, maybe because it's still pretty new at least in the way I am speaking of it.

If even physical science shows a principle and not chaos or chance governing the waves in the sea and the cats playing in trees then it should not be surprising to modern people that Christian Science claims exactly the same thing and not just about cats but about everything, including human beings, that exists in the universe.

Our theory claims that the principle which we now "see through a glass darkly" (5) as an expression of physical force is actually a Principle whose basis is a different kind of energy (spiritual energy) different than anything the physical sciences have yet studied or observed.

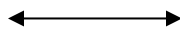
Spindrift's methodology and its identity field theory (the translation of Eddy's theory into measurable units) are essentially simple yet it is revolutionary. It constructs, for the first time in history, a grid upon which we can see the effect of a type of consciousness that is not volitional. Most Americans consider prayer to be a sort of holy human will power, and faith is considered to be emotionally based. The reminder of the existence of a totally different type of consciousness and the ability to track its effects is truly a marvel.

In studying physical forces the physical scientists have a tiger by the tail, but they have yet to discover that it isn't just the small furry tip of a long orange striped tail they've grabbed hold of. It's an entire tiger and that tiger, though immensely powerful, is non-physical and spiritual in nature.

The Spindrift equations, like other equations, clarify a pattern and bring the whole, not just a part, into accurate intense focus. They spotlight the whole tiger and let you see what's there.

It can be kind of shocking to suddenly see a tiger leap out from the dark, especially if you're holding on to one end of it.

More than measuring tools



Some equations become more than just a measuring tool. They become a telescope or focusing instrument that shows something entirely new.

Einstein's famous equation did just that. On one side of his equation $E = mc^2$ was the big capital "E" that stood for energy. In 1905 when he published his theory of relativity (five years before the death of Mary Baker Eddy) people were still looking for energy, as I mentioned before, in all the obvious places. They looked for energy in electricity which snapped and sparkled, they looked for it in moving water which obviously exuded power as it rushed along swollen riverbanks or poured over Niagara, and they looked for it in anything that went bang, like gunpowder and explosions in nature.

In 1905 too people looked for spiritual power in the obvious places – in dramatic healings of incurable disease, in strong personalities and talented faith healers or in mysterious supernatural forces.

Eddy, by contrast, was looking at everyday things. She saw spiritual energy (what some of you may call the Christ consciousness or in Biblical terms "the mind that was also in Christ Jesus" 6.) as being within everything. Jesus asked his students why they looked "Lo here" and "Lo there" (7) stating that the kingdom of heaven was within us. Eddy saw that the smallest atom of truth connected to the Principle she called God had titanic power. For her spiritual power was expressed universally whether it was in 'the rolling of worlds' or in "a potato patch." (8)

As *The Spindrift Papers* put it:

“We had hypothesized that a sufficient level of holy consciousness existed in virtually everyone to exert an influence on [physical] pattern formation in sensitive tests. An alternative explanation, perhaps, is that the individual is providing a focusing action rather than being the source of the holiness.” (9)

As an aside it is worth noting that one of the challenges at Spindrift has been to come up with increasingly sensitive tests that access the unconscious goodness in people, due to the lack of trained and skilled prayer providers. This is possible but needs large scale investment and systematic study. Such tests need to be done at the molecular level where the effect of unconscious thought is more easily seen.

There is also another approach. Understanding the nature of resistance – understanding the defense mechanisms which block that goodness from manifestation is helpful. Sometimes a skilled prayer provider can remove those defenses, at least temporarily, for her pupils, thus freeing the student’s own goodness or resuscitation power to leap into action without further aid from the teacher. Once a student experiences this it is much easier for them to repeat the phenomena without aid.

Einstein also looked where no one had looked before but his search was for physical energy. Some intuitive leap in his thinking (a religionist would call this “revelation”) led him to understand that in the simplest things – in the common every day material things we saw around us, lay immense energy. In the atoms in the eraser of your pencil or the tip of your fingernail lay enough energy to either destroy or power the entire earth.

Of course he didn’t understand that all at once any more than Eddy understood the implications of what she had discovered all at once. But Einstein knew that immense power was there in the everyday atom.

And that is what he showed in his equation. He put an “E” for energy on one side of the equal sign. On the other side of the equal sign he used a symbol (m) that represented mass or matter. He used that equal sign as a telescope placed after the symbol for energy as if to say ‘Look through this equal sign and see something entirely new and unsuspected about energy.’”

In his book *E=mc squared: A Biography of the World’s Most Famous Equation* author David Bodanis writes:

“A good equation is not simply a formula for computation. Nor is it a balance scale confirming that two

items you suspected were nearly equal really are the same. Instead scientists started using the = symbol as something of a telescope for new ideas – a device for directing attention to fresh, unsuspected realms. Equations simply happen to be written in symbols instead of in words.

This is how Einstein used the “=” in his 1905 equation as well. The Victorians thought they’d found all possible sources of energy there were: chemical energy, heat energy, magnetic energy, and the rest. But by 1905 Einstein could say, ‘No, there is another place you can look where you’ll find more.’ His equation was like a telescope to lead there, but the hiding place wasn’t far away in outer space. It was down here – it had been right in front of his professors all along.

He found this vast energy source in the one place no one had thought of looking.”

(1: p.26)

Mrs. Eddy found vast spiritual energy in a place no one had thought of looking. She found it locked within the spiritual identity of everything “from a blade of grass to a star.” (2, p.70)

By spiritual identity I mean the invisible spiritual dimension or field associated with all things and systems, living, and sometimes (at least to our present perception) non-living. I am talking about what your Sunday School teacher called “goodness” or “holiness” that exists in totally unique patterns within organisms and systems.

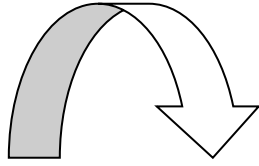
In an ordinary photograph each pixel contains a small part of the picture. In holographs each pixel contains the entire image. In Christian Science prayer is information based. The information packets governing the invisible spiritual patterns we carry within us all contain, in every minute part, the entire image. Despite that, however, each pattern also has utterly unique combinations of “good” qualities, combination that exist only in that person, organism, or system.

This is difficult to explain in words which is why we use math. Eddy tried to explain it in words this way. (The word “metaphysics” here means that which is above physics.)

“The mathematics of metaphysics are undeniable and demonstrable... Their etymology differs from that of material numbers or arithmetic, in this – there is no division of numbers – all its numerals are one. It does not count thus – one, two, three, four, five – but it does numerate as follows: one once, one twice, one thrice, one four times and so on.” (3: p.15).

“In logic Christian Science is indisputable. In demonstration of the power of Mind over matter, it is mathematical, irrefutable, and Biblical.” (3. p. 73)

The power within



The “E” in John Klingbeil’s equation $E = kr$ does not stand for energy, not even for spiritual energy, though it implies the existence of spiritual energy. It does not stand for spiritual energy because as far as we know spiritual energy cannot be directly measured. Instead it stands for measurable effect, the effect of spiritual energy. The term “measurable effect” implies effects we cannot measure.

From the time of the first so-called miracles in the Old Testament people have looked for spiritual energy in the most obvious, though not necessarily the most accurate places. Just as Victorians looked for physical energy in things that go bang so people have looked for spiritual energy in the supernatural, in the power of strong belief, or in the human mind.

Eddy saw it differently. She stated: that the human mind was not a factor in Christian Science healing. In the preface to her book she says:

“Many imagine that the phenomena of physical healing in Christian Science present only a phase of the action of the human mind, which action is some unexplained way results in the cure of disease.” (2. p. xi)

She claimed, using the words “on the contrary” that her system works off something not brain based, namely “a divine influence ever present in human consciousness and repeating itself.” (2. p. xi)

In another place she wrote:

“It is often said, ‘You must have a very strong will-power to heal,’ or, ‘It must require a great deal of faith to make your demonstrations.’ When it is answered that there is no will-power required, and that something more than faith is necessary, we meet with an expression of incredulity.” (8. p. 4)

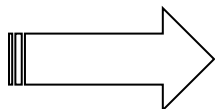
She saw the immense power of even an atom of goodness. In common every-day garden variety goodness there was power. The question was how to access it and at first she did not understand that. Klingbeil’s first equation, like Einstein’s famous equation, skirts that question. It only shows where the power is, not how to access it. That would come later.

But Klingbeil’s first equation does put a powerful spotlight on Eddy’s theory of healing through the application of spiritual law.

It provides a telescope though which we can look and see that the power to heal – the stuff on the other side of that “E” for measurable effect – is not what we thought it was at all. It’s not personality, or the supernatural or the strong belief, emotion or will power of the healer that determines the pattern of measurable effect after all.

It is the action of spiritual power on terrain, and it turns out that the terrain (the resistance to spiritual energy) has more to do with the form that healing takes than the energy itself. /

Mapping mental terrain



The “r” in Klingbeil’s equation stands for resistance.

The k is an appropriate constant, a measuring tool. Constants are functions in math that stay steady, while variables are functions that change.

For the mathematically unendowed the “r” for resistance is what we need to look at because that’s the gist of it. The rest is the toolkit to help in the analysis.

John Klingbeil explained this equation in the simplest terms, stating that it showed that:

“The measurements of the effect of holy thought must be evaluated with reference to their distance from “norm” ($E=kr$.) (9. p. 5)

This may seem simple – someone has to be sick (deviated from the norm) before you can measure to what degree they got better when prayed for, - but if you think through the implications of this you will find that it is revolutionary because it flies in the face of our cultural beliefs.

Spiritual healing has always been seen by our culture as personality based. If a healing is fast and spectacular, for example, you think the healer must be very spiritually talented. If you don’t get good results when praying you think it’s your fault, and that you have to work harder, push more.

This equation comes at it as Christian Science itself does, from a totally different place.

The blinds leading the blind? _____

Perhaps a good analogy would be to use mini blinds to symbolize resistance. Let's say that you had mini blinds with one hundred slats and twenty five of them were turned so they let the light through, while the others were closed. On the carpet of your floor you would have a pattern of 25 per cent light. This symbolizes a healing effect of 25 per cent.

Remember that in the lab we do not measure the sunlight or healing power directly. We measure the pattern on the carpet, which is to say the measurable effect of prayer, on an organism.

If you opened forty slats of the blinds you would have a 40 percent healing effect – a much better score. This would have nothing to do with the sunlight – or with the healer through who “light” flows. It would have to do with how many slats are open, with the terrain or resistance the light met.

The same prayer – the same amount of light – would cause a 25 per cent effect in one instance and a 40 per cent effect in another.

Was the sunlight stronger shining on the house with forty slats open than on the house with 25 slats open?, Did the sun shine longer or brighter on the 40 per cent house, was the light more pure or more perfect than the rest of the sunlight shining on all the houses (bodies, identities) and all the mini blinds (minds, but hopefully not mini minds) on that street, that city, that country, or around the world? Did the sun love the house with 40 slats open more than it loved the house with 25 slats open?

No. The bigger pattern has to do with the lessening of resistance, the opening of more slats, not with the power of prayer itself. That's a very radical idea and it flies in the face of our culture. It is based on data from experiments, however, and you can apply it.

Jesus himself, more than two thousand years ago, compared God's love and power to the sun and pointed out that it shone universally “on the just and on the unjust. (10) It says something about our Christianity that we still consider this to be radical – that we still think of the sun shining harder if you pray harder – even after two thousand years. It says something of our Christianity also that we still begrudgingly divide humanity into those who deserve healing and those who don't.

A healer does not need to try to increase the sunlight. He needs to reach into the consciousness of the patient and adjust the blinds.

You would have a better analogy here – though I am jumping ahead to further Spindrift data and other Spindrift equations - if you realized that every slat on the blinds was held firmly in place by a magnetic force, some slats connected to all the other blinds in the world through a massive collective magnetic force field and some acting in unique ways that were wholly individual. The healer would do well to understand the forces holding those blinds closed, forces Spindrift calls defense mechanisms. It would be helpful to the healer to know which ones she could disengage more easily than others.

Jesus apparently knew this and quite frankly he cherry-picked those he healed, among the crowd at the pool of Bethesda and among the multitudes elsewhere, perhaps because he had neither the time or staff to do more while still accomplishing his mission. He often questioned patients and examined their resistance before agreeing to take their case. He also appeared to take the resistance in the community into consideration. There was little follow-up care available after he healed someone as he himself had to move on, a fact he seemed to take seriously judging by the tenor of his questions. That his love flooded out to all, and that he would have liked to have healed everyone, was a given; the spiritual triage he was forced into daily was a fact.

Even Jesus avoided places where collective resistance was strongest and the Bible tells us that in one location

“He did not many mighty works there because of their unbelief.”(11)

Or, in a more modern translation:

”He didn’t do many miracles there because of their hostile indifference.”(12)

I can relate to that word “indifference” because that is the chief emotion blocking the Spindrift work. Indifference is not passive. It is hostile.

In several places in the Bible, for example in the healing of the paralyzed man let down through the roof of his friend’s house, Jesus recognized unspoken fears and anger in the minds of the crowd around him and he addressed those resistant states of mind directly in order to heal the patient. He opened a few slats in the community’s mini blinds.

Mary Baker Eddy writes: (the words in the brackets are mine)

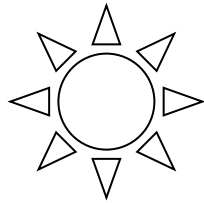
“A knowledge of error [the magnetic resistant forces or defense mechanisms] and of its operations must precede that understanding of Truth which destroys error.” (2: p. 252)

Of course the Spindrift research is about much more than defense mechanisms or resistant forces. It is primarily about studying the nature and properties of the sunlight. However, what Klingbeil's first equation implies is that the sunlight is not a variable factor, it's a constant. It does not change because you pray harder. Prayer does not make the sunlight stronger. This goes against the cultural bias that somehow God will love you more or help you more if you pray or if you are worthy.

$E=kr$ implies by what it leaves out that while measurable effect changes in proportion to resistance that which causes measurable effect is not placed in the same scale, or in the same equation, with resistance.

This goes counter to what most Christians believes about prayer. We plead personally with the sun to shine harder so that we can have a pattern of light on our carpet while all the while keeping our blinds shut. Then we wonder why our prayers don't work, or we assume it is the sun's will that we live in darkness and resign ourselves to that.

A complete theory



When Einstein first published his theory it was not fragmentary or incomplete; but it was far from polished, tested, or even completely thought out in terms of its ultimate applications. He sent his relativity theory, written up in just over 30 pages, to a physics journal, and then realized a few weeks later that he needed to add more. Accordingly he sent another three page supplement to the journal and they published it. Author David Bodanis tell us:

He [Einstein] admitted to another friend that he was a little unsure how accurate the supplement was: 'The idea is amusing and enticing, but whether the Lord is laughing at it and has played a trick on me – that I cannot know.' But in the text itself he began confidently, 'The results of an electrodynamics investigation recently published by me in this journal lead to a very interesting conclusion, which will be derived here.' And then, four paragraphs from the end of this supplement, he wrote it out.

$E=mc^2$ had arrived in the world." (1: pp. 7-8)

Mary Baker Eddy would look back with decades of hindsight and focus on 1866 as the year of her discovery of Christian Science, but it was not as cut and dried as that. The discovery was gradual as she herself explained.

(2. p.109,23)

For the rest of her life she would be testing and thinking and praying over the theory she had discovered and would make over 200 revisions of her book *Science and Health with key to the Scriptures* each time revising from experience, experimentation, and with an aim to clarifying what she had written to make it more accessible to the everyday reader. She wrote that before publishing her work she submitted “the rules of Christian Science” to “the broadest practical tests” that were at that time “humanly possible.” (2. p.147). Since then more tests have become humanly possible. After writing her book she waited 7 years before publishing it so that she could test and demonstrate her theory first. (2. p.ix)

Like Einstein she was always learning from her own theory, and only gradually came to understand the vastness of its application.

Like Einstein her life experiences had led her to be receptive to an intuitive leap though to her this was divine revelation. Like Einstein she had to grow into what she saw. She compared herself at the point of discovery to a child who sees the world but who does not yet have words to describe it. She speaks of her authorship of *Science and Health* this way.

“A child drinks in the outward world through the eyes and rejoices in the draught. He is as sure of the world’s existence as he is of his own; yet he cannot describe the world. He finds a few words, and with this he stammeringly attempts to convey his feeling. Later, the tongue voices the more definite thought, though still imperfectly.

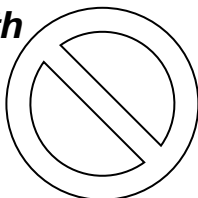
So it was with the author.” (2. p.ix)

And like Einstein she spent the rest of her life exploring and describing from further experience the world that she had stumbled onto.

I think it’s important to realize that Christian Science is a complete theory, not a few fragmentary glimpses into the basic unreality of matter or of a property here or there of spiritual energy. Mrs. Eddy wasn’t just looking at one aspect of the spiritual dimension. She realized that it was a complete whole. Even a child does not see only one blade of grass or one leaf when he looks about him. He sees the entire scene.

Einstein too had faith that what he stumbled onto wasn’t just a new insight but an entirely new way of looking at reality.

Internal order of *Science and Health*



I will never forget the shock I felt when I first went through *Science and Health* with a magic marker and highlighted every hypothesis, that is every testable prediction. Testable in theory, I should say, because how to test each hypothesis has only begun in the most primitive way by Spindrift. Like Galileo with his lanterns on opposite hills experimental design has not been, prior to the Spindrift methodology, equal to the task of testing the theory that Eddy laid out.

I had grown up with *Science and Health* and had read it along with the Bible almost daily for half a century so I thought I knew the book well.

I certainly knew its basic questions, for example;

“Only one of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it?” (2.p.270)

What I did not realize was how the theory was stated, building one point upon another. I thought when I finished highlighting all the hypotheses that I would have to put them in some kind of order. I would choose the simplest, most basic ones first, and then look for the ones that built, building block by building block, on the one before.

I was jolted, (I don't know why,) to find out they were already in order. *Science and Health* was not a jig saw puzzle of theory by any means. There could be no mistaking the step by step progression of the theory in the book, each with its own hypothesis, each enticing both the average reader or the professional scientist to see if data would support the hypothesis or not..

Did Mrs. Eddy know this when she wrote it? Not at first, because the first editions do not contain this order. A study of her major revisions sheds light on some interesting facts regarding her development of this order. By the last revision, and even largely by only the fiftieth edition, the order is clear and yet I had never seen it.

No wonder she said in more than one place that it would be centuries before the book was understood. For example:

“Centuries will intervene before the statement of the inexhaustible topics of [*Science and Health*] become sufficiently understood to be absolutely demonstrated.” (8. p.92)

We need to be a little more humble about our understanding of Christian Science. If Eddy said the book would not be understood for centuries she was also saying, however politely, that we do not

understand that much of it yet. Those in the church who sit in judgment of Spindrift might remember this.

It must have been very lonely to glimpse something you did not think would come “online” for centuries.

We should not let that word “century” lull us into sitting around and waiting for the future however because after all, the book was written in 1875 which is more than a century ago. It about time new types of demonstrations [proofs] came online.

Why didn't I see any of this before even though I read the book every day? I wasn't open to it. I read the hypotheses or “propositions” as she often called them, and believed them. It never occurred to me that accurate physical proof - that more advanced physical healing than I had already seen and experienced in Christian Science, - was possible. Once I opened myself up not only to that possibility but to that necessity – to the rightness of it as a natural extension of physical healing through prayer – the hypotheses jumped out.

In a touching episode Eddy once tried to test her theory that heat and cold are mental states by standing outside in the snow and wet “without a wrap” and in thin slippers. She stayed that way for some time looking in the window at a fireplace and praying. In her day it was not believed that viruses caused colds. It was believed that cold damp weather caused colds directly.

Her experiment had no more scientific validity than the one Galileo tried with his two lanterns. Heat involves the movement of molecules. Using the Spindrift methodology better tests could be designed today. In her day neither the methodology nor the computers and instruments needed were available to her.

Despite this the experiment is poignant, first because she was already a senior citizen when she tried this and the idea of her out in the snow wearing her slippers for science is touching, but second because I don't know of any Christian Scientists, not even myself until recently, who would be likely to read something in *Science and Health* and then run out in the snow to experiment and see if what they read was true.

Why not? Where did our hands-on holy curiosity go to?

Mandelbrot could “see” the forms behind equations. As I looked at the highlighted hypotheses or propositions over and over I could “see” the new forms of healing possible behind the theory.

We look at a flower and think we know it; its beauty, shape, fragrance and color. Yet we don't know that flower. We

see it, we smell it, we touch it, but we don't know by looking at its outer structure, for example, that the emission frequencies of light from the sun match exactly the absorption frequencies for the photosynthesis of plants on our earth.

If we could look into its cellular and atomic structure we would find an internal order we had never suspected. Just in the last nine years the discovery of the incredible complexity of cells has changed the view we had of living cells way back when in the 20th century (a whole nine years ago!).

I had always looked at the outer form of Christian Science, but now for the first time, I was seeing a glimpse of its complex and powerful inner structure.

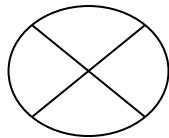
A whole new world had opened, and it was something of an adjustment. The Bible and *Science and Health* were old and familiar flowers in my spiritual bouquet but suddenly they had an unsuspected beauty, internal order, and complexity of detail.

Mary Baker Eddy once described prophecy as "history written in advance" while reminding us that we have as much of a right to prophecy in our age as the ancient Hebrew prophets had in theirs. (3.p.115)

The Spindrift equations stood out to me now as more than mere measurement tools. They were the history of Christian Science written in advance. That too was, for me, something of an adjustment.

The hypotheses in *Science and Health*, (which by my present count number around 150) when taken as a whole, my brother dubbed Identity Field Theory (IFT). Even looking at this compilation in a bare bones way I cannot help but be aware of how primitive my current thinking must be when compared to the vastness of the subject, a vastness Eddy herself referred to as something she did not immediately glimpse. (2.p.330)

Accuracy excommunicated



The Spindrift equations did not come out of a void. They are rooted in experience. They came not only out of theory (out of the book *Science and Health*) but also out of the research that Spindrift did, by the observation of data as well as the conceptualization of theory. They were made possible by the measurement grid envisioned by Bruce Klingbeil, and then tested largely by his son John. They were the result not only of theory but also of the demonstration of theory.

When he was interviewed on NOVA Mandelbrot said that when he was a kid he could picture the algebraic formulations he was taught. You might say he was one of those kids who didn't just see the equation; he saw the cat and the kitten romping in the apple tree.

“I began to see, in my mind, geometric pictures which fitted this algebra. And once you see the pictures the answers become obvious. So I discovered something which I had no clue before - that I knew how to transform, in my mind instantly, the formulas into pictures.”

This led him to the discoveries he made with fractals, but his insights were at first rejected. This ability to envision math was not acceptable. In his own words,

“The eye had been banished out of science. The eye had been excommunicated.”

In Bruce Klingbeil's case it was the concept of true accuracy – proof - that had been excommunicated from Christian Science. When Klingbeil read *Science and Health* he could see the math, just as when Mandelbrot saw the math, he could see the image.

Eddy had expressed her desire to see more accurate healing work done by her students, “...healing that is not guesswork, - chronic recovery, ebbing and flowing – but instantaneous cure. The absolute demonstration of Science must be revived.” (8. p.6)

The church had apparently come to think of this type of accuracy as a general description or metaphor and not as applicable fact. They didn't use the word “guesswork” but they relegated the application of Christian Science healing to the realm of guesswork rather than to scientific law when they forbid practitioners to study via the scientific method the relationship of such healing to law.. They had stopped believing that Christian Science was rigorously and scientifically provable, if in fact they had ever believed that at all.

When Klingbeil used equations to spotlight the accuracy of Eddy's theory in a way that was not possible in the 1800's the church could not excommunicate the equations so they tried to excommunicate Mr. Klingbeil. By the time of his death in 1993 the excommunication proceedings against him, which began in the late 1980's, had been tabled, but the inconvenient questions remained.

Is Christian Science a theory accessible to all through predictable testable hypotheses or is it a personal religion to be believed in?

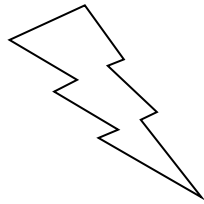
Is Christian Science healing a matter of personal faith or the application of actual demonstrable law?

In her final comment on her church, written shortly before her death in 1910, Eddy warned:

“The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect but this so-called mortal mind is wholly ignorant of this fact and so cherishes its mere faith in Christian Science.” (3.p.53)

This epidemic is raging in the church today and needs healing.

The time is now



For those Christian Scientists who are shocked by my assertions, and who say that Mrs. Eddy never meant this to be accurately(mathematically) expressed, and that this is too material a reading of *Science and Health* they should remember that the exact same things were said about the radical way that Eddy interpreted the Bible. People were aghast and claimed that Jesus never intended anything of the sort. They said that applying the Bible to physical healing was “too material” and not possible for or meant for anyone once the special dispensation of Jesus was ended.

Spindrift is interpreting *Science and Health* in the same way Eddy interpreted the Bible – in terms of Principle, not personal belief, and so once more this untraditional bold interpretation has come unto its own and its own has received it not.

It should be noted that my assertions are supported by both physical healing in the sick room and also in the lab or science room. Both are being demonstrated unabashedly today through the SILO program.

The SILO program, though begun by some initial generous donations of equipment and a trailer, is paid for on a daily basis by money received in the Christian Science practice – by healing sick people. Without the ability to heal sick people and the ability to get measurable results in the lab SILO could not exist and also the original Spindrift tests could never have been done.

Some comic relief – the children, looking at the slimy organisms I pray for in Petri dishes, have said that SILO is about “healing the sick, and healing the ick!”

It’s really not that funny when healing is not taken seriously. Healing ought to count for something. It should certainly rate more highly than policy or the decisions of boards and church councils. Christian Scientists give lip service to healing but often ignore it when it is practiced by people they disagree with. Then they say “That healing must have been produced by Mind-cure” just as in the time of Jesus they said of his work “He does that through Beelzebub.”

It is harmful for Christian Scientists to allow mesmerism to lull them into holding a 19th century thought of what Christian Science is as we enter the 21st century. Eddy has written:

“The most ominous outrage of divinity is humanity forever behind time, never quite up to the demands of Truth...” (3. p. 127)

“The possibility of healing the body through Mind is already established; ancient Christianity furnished the precedent and proof; then, wherefore delay to modernize this great good? (3. pp.118-119)

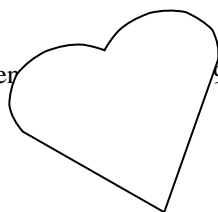
The physical sciences are advancing. Not a week goes by that new barriers are not broken. Meanwhile Christian Scientists make no attempt at all to explore, test or communicate the scientific side of Christian Science. This is because they have not yet accepted the scientific side of Christian Science. They have worshipped the Christian part and excommunicated the Science part, effectively castrating Eddy’s discovery. And I apologize for using such a crude word but it’s a crude thing that’s been done, and I speak plainly.

The physical scientists are discovering bits and pieces of Christian Science but fragmentary facts are not enough. It needs to be perceived, tested, and communicated as an entire theory in order to be practical.

No wonder Eddy cried from the depths of her heart:

“Has God no Science to declare Mind, while matter is governed by unerring intelligence?” (2. p 546)

Does God have a Science? Do we? That question calls for an answer in the actions of Christian Scientists, including those outside of the church in the growing Diaspora.



Speaking to the heart

John Klingbeil once compared equations to the parables in the Bible. No one, he would say, can know exactly what love is but when we read a parable like the Good Samaritan we get an insight we didn't have before. "Yes," we say, "that's what love is."

A parable is just symbols placed in relationship to each other. The Good Samaritan was not a real person. He was a symbol.

In equations too symbols are placed insightfully in a relationship to each other and they often show some invisible force or pattern in a way that it can be understood. John would say that they speak to the heart of a scientist the way a Biblical parable speaks to the heart of a religious person.

Equations can speak to the hearts of people other than scientists and mathematicians. When touched deeply by a piece of music you do not need to know the intricacies of the fingering techniques used on the instrument or understand the mathematical ratio of sharps to flats.

When seeing a painting that stirs some insight within you you do not need to know the physical techniques the artist used to draw your eye to a certain place on the canvas.

And when looking at this first equation that came from Spindrift's research you do not need to understand why the constant here is expressed as "k" instead of as "a," "b" or "c", and you do not need to understand the statistical analysis that starts here.

Your heart can be touched by the very fact that the effect of prayer can be expressed mathematically for this hints at the fact that the effect is based on accessible universal law, not personal pleading.

You can be awed by the gist of this equation - the fact that the effect has more to do with the terrain than with the healer. All of us have equal opportunities to change the terrains of our minds, to open the slats, to lessen the resistance.

This equation came partly from data. That means that, as strange as these notions of prayer may seem in our culture, there is already some data to back up these claims.

This equation does not just apply to the measurement of the effect of prayer on one research organism but on all organisms and systems. That's pretty amazing in itself.

Accepting

Eddy's challenge

Eddy proved her theory as far as could be done by 19th century standards but the standards have changed dramatically. Her theory stands unproven and untested by modern standards. This was not her desire. Her insistence on “essential proof” (2. P. 341) and her prediction of increasingly accurate proof in the centuries to come are easily documented. In fact in a passage already quoted she speaks of her expectation that people in future centuries (such as our own) will understand *Science and Health* enough to make more absolute demonstrations. (8. p.92)

Will we?

When Einstein’s theory first came to the fore there was no way to test it .His theory was published in 1905 and it was another decade before:

“Einstein realized that there could be something of a test – some demonstration that would be so clear, so powerful, that no one could doubt that this wild result he’d come up with was right.” (1. p. 207)

This test had to do with how light was bent during an eclipse. Unfortunately his helpers messed up the first attempt to measure how the light was bent.

Mrs. Eddy, “alas”, even after her death, got highly devoted students of her book who had little idea of what the Science part of Christian Science meant. With his usual humor Bodanis tells us that such problems are not unusual:

“Every hero needs an assistant. Moses had Aaron. Jesus had his disciples. Einstein, alas, got Freundlich.” (1. p.207)

Bodanis also tells us (1, p. 208) that “Einstein liked his earnest young helper” Freundlich but that he clearly wasn’t up to the job so the first attempt to confirm Einstein’s theory was badly botched. Instead it was an Englishmen named Eddington who headed an expedition that took pictures of an eclipse measuring the light, and confirming Einstein’s theory.

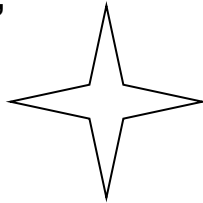
Spindrift has not yet had a successful “expedition” (replication). mostly because Eddy’s followers have no interest in the trip. But this is no reason to give up. It took two expeditions even for Eddington. Spindrift has the potential to be Mrs. Eddy’s Eddington if her students take its research seriously.

Einstein used to visit the Christian Science Reading Room in Princeton New Jersey. He especially admired Mrs. Eddy’s scientific statement of being given in *Science and Health* on page 468. (13) Mrs. Eddy made it clear to her students that the burden of proof lay on
them.

“...we, as Christian Scientists, should give to the world convincing proof of the validity of the scientific statement of being. Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration.” (4. p. 93)

It is my hope that those who see spiritual healing as more than an exhibition of personal psychic power or a souped-up version of the placebo effect, will support those struggling for the laboratory testing of spiritual healing.

“A thing of beauty is a joy forever”



I have spoken a lot about proof but proof is only one facet of prayer research. There are many other facets of equal importance. The sheer beauty of prayer research has always surprised me. It was not beauty, mathematical or spiritual, that the researchers were looking for when they began. The beauty, however, was always there in the patterns, in the evolving order of those patterns touched by prayer, in the deep and sweet holiness underlying the research and in the joy of glimpsing links between worlds that previously seemed unrelated. As Bruce Klingbeil once said simply, “I can’t help be touched by the wonder of it all.”

The wonder is still there and the beauty is still there too. In the equations both are condensed and incandescent.
May they touch your heart as well as your mind.

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“...the cosmos is uncannily well suited to our existence. The slightest change in any basic law or fundamental constant would preclude the development of life. Even the size of the universe and the amount of matter it contains appear to be finely tuned in order that life can spring up.”

David Darling in *Equations of Eternity*.

“Without the intelligent organization of thousands of details, we would not exist.”

Ann Beals

From Michael Turner, astrophysicist at the University of Chicago and Fermilab, describing the precision of the universe:

“The precision is as if one could throw a dart across the entire universe \ and hit a bull’s-eye one millimeter in diameter on the other side.”

“Suppose one believes in God not as the embodiment of the laws of physics, but as the *source* of them, a God behind and beyond the laws – or, even more fundamental than that, the creator of a context in which such laws would inevitably arise and make a universe. This God wouldn’t be a person.

A Mind perhaps, but we shouldn’t expect to have a word or concept that fits.”

Kitty Ferguson in *The Fire in the Equations*

“Science without religion is lame; religion without science is blind.”
Albert Einstein

Early Footsteps

Mary Baker Eddy understood and wrote about the fact that the human mind works via association a century before the study of artificial intelligence would highlight this aspect of consciousness.

The original Spindrift researchers however were novices when it came to what they called “the slipperiness” of associational links. Many preliminary tests had to be done to establish working measurement parameters.

With human beings the subject does not come up that distinctly. When praying for a person you have no difficulty distinguishing one person from another. Neither do you pray for every cell in the person’s body individually. According to what the researchers eventually called “the law of the conceptual whole” prayer affects the patient as mentally defined by the healer. You conceptualize the person as a whole and pray accordingly.

When praying for a field of soybeans you do not pray for every soybean. You pray for and conceptualize the field as a whole.

But if you are doing a clinical field trial, where measurement matters, you have to be sure the prayer provider “knows” [accurately mentally identifies] what portion of the field she is praying for so you can compare it accurately to the part that she isn’t praying for.

How accurate can such mental identification be? When the researchers started out they had no idea.

It's important to find out before you get into the more "slippery" areas of working with identities that are either so small or so fleeting that we cannot easily relate to them.

Many of the patterns of IFT appear most vividly at this level, where matter becomes mind or mind becomes matter. Mind and matter, according to IFT, are two forms of the same energy – like water and ice. The micro places where one becomes the other is a good place to study how they move back and forth, and how this is affected by prayer – the "thoughts into things" and things into thoughts phenomenon talked about by Mrs. Eddy. And if there is such a thing as spiritual energy expressed through ordering forces which act according to set laws, - energy not part of the mind//matter duo but able to affect it, - then this is a good place to look for signs of this too.

But before you can do such intriguing tests of more ethereal patterns you must do preliminary tests that teach you about measurement and associational links.

One of the many preliminary tests of associational links involved praying for mold spores. The researchers grew the mold in Petri dishes in a medium of rice agar.

Their intention was to damage the mold (deviate it from a norm) but not to kill it, however they were novices at rinsing Petri dishes with alcohol and sometimes released too much, killing the spores. They did not throw these specimens away. They were also studying resistance at that time. The human mind does not hold out much resistance to healing a slightly damaged spore of common mold so to up the ante the researchers decided to pray for the dead spores too because society's views on the permanence of death, even for a lowly spore, offers more resistance.

I honestly can't remember whether the photo at the end of this article was a dead spore or a damaged spore, but in both cases the growth of the spore's concentric rings would have been stopped by the alcohol rinse.

The researchers were still new at prayer research then and the methodology they were still using at that time called for praying for half the Petri dishes gathered in one group.

As a first step to exploring how the mind forms associations, they instead put a piece of thread down the middle of each Petri dish, marked one side with a felt pen, and prayed for all the halves that were marked. At the time this was something new. They had prayed for a large tray of seeds with a string down the middle but Petri dishes are much smaller. Would they be able to mentally identify a bunch of half dishes instead of a separated group of whole dishes?

The experiment worked insofar as the spores in the prayed for halves began to grow new rings while the spores in the untreated halves continued to dry up and change color which is what dead mold does. It did not seem to matter whether the spores were dead or damaged. They responded to treatment in exactly the same way. But by the end of these runs the researchers had perfected the alcohol rinse technique and were no longer killing off spores inadvertently.

It is not an easy thing for grown men to feel genuine love for the little bit of consciousness manifested as a mold spore and I think we need to give these guys some credit on that score. Humility is required.

Even the macho but magnificent St. Paul, as tempered as he became by the love God taught him, may have had difficulty with this one. He might have found praying over a moldy Petri dish more challenging than preaching to the pagans.

The question of the two Spindrift researchers about the accuracy of associational links was answered more specifically than they had anticipated. Inadvertently the thread placed down the center of one Petri dish had intersected one mold spore, lying right across the middle of the spore. The researchers did not realize it at the time; the spores are quite small. (The photo at the end of this article has been magnified.) It wasn't until they magnified the spores to look at the results that they discovered the intersected spore. Amazingly the part of that tiny spore that was on the prayed-for side of the thread had begun to grow new rings while the half on the control side did not.

This early test was one of many that led to a deeper understanding both of associational links and of the nature of resistance.

These early tests led to an understanding of measurement that allowed later, more sophisticated tests to be done. These later tests showed the patterns of IFT and its distinction from faith healing (volitional thought) more clearly.

In one such test a computer was producing random patterns in a cycle. The cycle was divided into two "loops" and prayer was given during the time the computer was traveling the second loop. Patterns created during those two loops were compared, using the first loop as a control and the second loop as the treated section. My brother commented on these tests in *The Spindrift Papers* in the Paper titled *Descent Into Imagery; Micro Randomness*, p. 3-11.

"Exploration of the world of sub-atomic forces [by modern science] has revealed a lack of deterministic law...One of the great unanswered questions of quantum mechanics is why particles (in general) follow the most probable path.

Spindrift's research reveals that it is a characteristic of creation to be definite in form. ...Double loops tests differ greatly from our other tests. This is because we are dealing with identities [patterns] so fleeting they can be altered in their form by very little mental push. Thus, patterns mingle far more freely than they otherwise would with shifting associational linkage. Conflicts with volitional forces come more easily into the open as do volitional forces themselves...

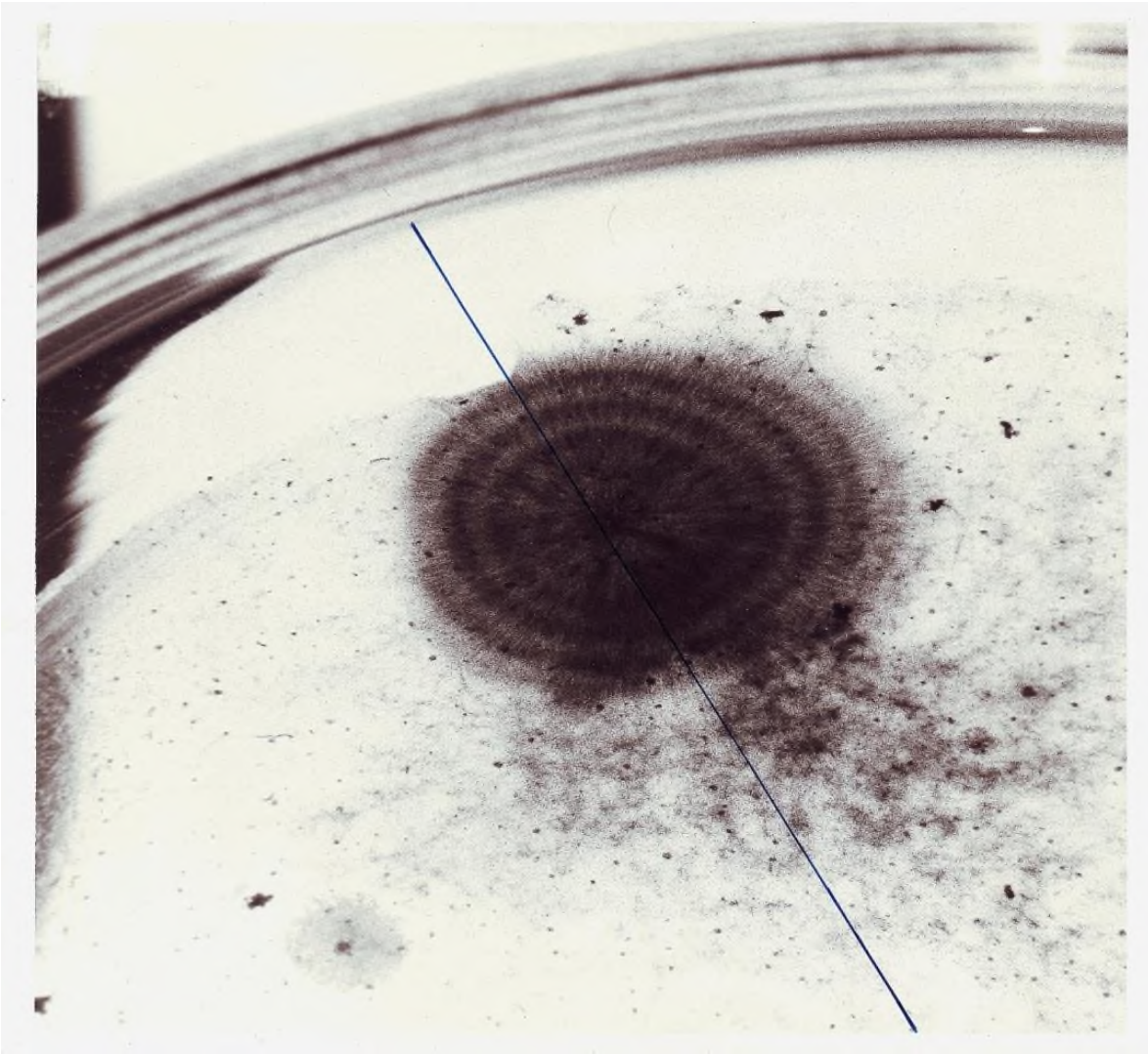
...The question now arises: Where does the prayer come in? How is consciousness connected with the pattern?"

Before such questions could even be asked, much less answered, many years of research had to be done and many simpler tests, like the mold experiment, had to be done.

Before being rinsed with alcohol the "before" photo shows that this particular spore had developed two full rings on each side of the center thread and part of a third. After alcohol rinsing there was no more growth on the control side. Within a 24 hour period the treated side filled out its third ring, added a fourth ring, and started a fifth. John Klingbeil mentions this photo in his novel *The Healer*.

Control side

treated side



Smart Plants

Part One of Two

Anthony Trewavas, a plant biochemist at the University of Edinburgh in Scotland, is an ardent biotech supporter who has frequently called into question the science of environmentalists. Yet he is also the champion of a new branch of science that environmentalists have latched on to. This new branch of biology explores whether plants are intelligent. Trewavas thinks they are.

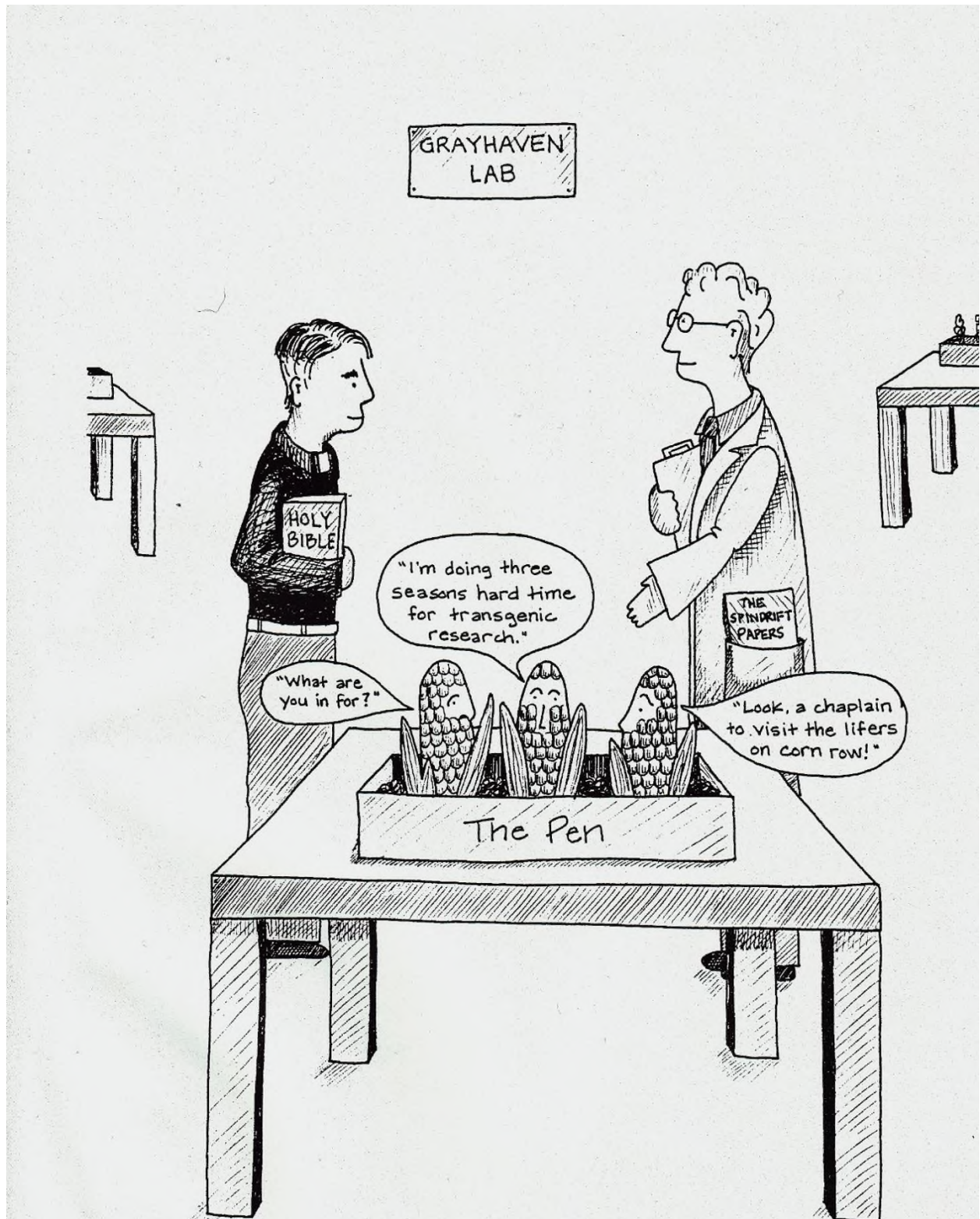
Trewavas is just one player in the fascinating combination of plants, politics, and personalities surrounding the field of plant intelligence.

The plant and seed experiments that Spindrift did in the 1970's with wheat, rye, triticale, rye grass, mung beans and soybeans, are out of date, but the methodology they used is more than relevant and can be applied to the new technologies related to plant intelligence.

The world's understanding of science, including biology – especially biology – has changed by light years since the original Spindrift research that used seeds as research organisms.

Technology has changed too. The NOVA program that I mentioned in a previous article pointed out that the speed of personal computers in 1978,(about the time Spindrift researchers were finishing their seed experiments,) was slower than the computer chips now found in some fancy watches.

New experiments that apply the Spindrift methodology to new technology are needed.



I remember one Spindrift test that was done where there seemed to be no measurable effect but where, when the seeds were dug up to be thrown away after the experiment,

a change in the way the roots had grown in the treated vs. the control group was visually evident. We were not set up to measure that nor did we have the knowledge and the powerful microscopes needed to understand what had happened.

A plant can't function if its root tip statolith – a starchy “brain” that communicates with the rest of the plant, is cut off. The root tip is the vital part. You need to be able to look at it and understand what you are seeing before you can tell what changes have occurred.

Although it was decades ago that Darwin first referred to the root tip of a plant as its “brain” it wasn't until recently that the study of plant intelligence took off. The First Symposium on Plant Neurobiology took place in May 2005 and the Papers that were presented there have been hotly debated ever since. In the last four years mountains of data has been produced. I will look at some of that data and its relevance to Spindrift in the next part of this two-part series.

Are plants intelligent? Obviously not in terms of conscious thought. However it has been proven that strangleweed can sense the presence of friends, foes and food and that it can make decisions (act) based on that information. The Mayapple plans its growth two years into the future based on computations of weather patterns. Such findings, which show how plants relate to their environments in ways suitable to their survival, have called into question the nature of intelligence itself.

Just prior to the 2005 conference Trewavas stated, “The attitude of people is changing quite substantially. The idea of intelligence is going from the very narrow view that it's just human to something that's much more generally found in life.”

“If intelligence is the capacity to acquire and apply knowledge then absolutely, plants are intelligent.” agrees Leslie Sieburth, a biologist at the University of Utah, Salt Lake City.

Those quotes are from the transcript of some of the sessions of the first conference in 2005.

One of the key findings that is causing scientists to take a second look is that two cuttings, or clones, taken from the same mother plant, behave differently even when planted in identical conditions.

“We now know there's an ability of self-recognition in plants which is highly unusual and quite extraordinary that it's actually there,” says Dr. Trewavas. “But why has no one come to grips with it? Because the prevailing view of a plant, even among plant biologists, is that it's a simple organism that grows reproducibly in a flower pot.”

Some plant biologists claim that plants can communicate with each other and with insects by coded gas exhalations. Research shows that they can perform Euclidean geometry calculations through cellular computations and that they can “remember”, in their tissues, the tiniest trauma for months. Plants are becoming seen as a species that can change and exert power over other species, however slowly, and for some biologists this is a proof of intelligence.

Other biologists, including some working at the North Carolina State Campus biology labs, are still skeptical. They say that signal transduction, or the ways that genetic, chemical and hormonal orders are dispersed in complex plant behavior, is a product of mechanical directives not of intelligence.

Complicating the matter is the fact that scientists define intelligence differently. Also, despite the intensifying research on this subject the exact way in which a plant's complex orders are formulated and carried out is still a mystery although progress has been made since 2005.

Heike Winter Sederoff is a plant biologist at North Carolina State where laser microscopes examine the inner workings of living plants. He worries that scientists are attributing human qualities to plants by “oversimplifying a complex human trait.” That is always a danger when praying for plants.

There is still much we do not know about how plants work” he admits, “but a big part of intelligence is self-consciousness, and plants do not have that.”

Maybe not but the debate on how plants communicate is quickly moving beyond the theoretical. In space “smart plants” can provide not only food, oxygen and clean air but also valuable familiarity to homesick astronauts. A NASA grant was awarded to the lab and University that Sederoff works for. It came in part because of the new findings that plants have neurotransmitters very similar to humans – capable perhaps of showing how gravity affects more sentient beings. Research on the workings of the mustard seed's statolith may one day yield a corn crop with 1-3/8 the gravitational force of Earth.

Wisconsin Fast Plants – a type of mustard seeds used in previous Spindrift experiments – are being used currently in my SILO program.

In looking over the building blocks of Identity Field Theory it is obvious that the new knowledge of how plants and seeds function could be adapted to prayer research tests. In growing out the offspring of seeds that had been prayed for in Spindrift tests there have been some rudimentary indications that the effect continues beyond the first generation. What actually is happening? Is the “memory” of the seed being affected?

Today there are ways to measure effects we could not see or measure in the 1970's.

The National Science Foundation awarded a five-million research grant to pinpoint the molecular clockwork by which plants know when to grow and when to flower.

Some biotech companies, such as the giant Monsanto, the makers of Terminator seed (now off the market) already have figured out how to disrupt the timing of a plant's cycle to produce certain results, in this case to cause the plants to abort it own seeds.

Timing is crucial in IFT. I'm certainly not claiming to be technically in the same arena with the big boys at Monsanto but I have learned, for example, that in order to use prayer to replace pesticides the timing of treatment (prayer) is vital. This surprised me. I cannot claim to understand why.

Timing appears to be essential in spiritual healing but it has not been much looked at in terms of consciousness research, and it is certainly not yet understood.

There is a tradition among Christian Science practitioners that prayer for an unborn child in the first trimester is important. Again, a matter of timing.

Being able to understand and measure the changes I have seen with plants but have only been able to measure crudely would make it possible to design tests with real punch, tests that would yield more accurate patterns than the original Spindrift mung bean tests for example. At some point Spindrift needs to move into the future.

The new research on plant intelligence will ultimately make much better Spindrift seed experiments possible. You can't test to see if a process is affected by prayer if the process is not understood or even seen to begin with.

It was obvious to the original Spindrift researchers that there was some sort of consciousness, or perhaps I should say unconscious thought, associated with plants because they responded to mental input. The fact that whatever mental field was there existed only at the unconscious level did not worry the researchers because almost all of IFT treatment deals with unconscious thought anyway even in human health care. In laymen's terms disease is theorized, in IFT, as beginning in unconscious thought.

Farmers in Wisconsin are already investing in the possibility of communicating with plants to time waterings for ultimate growth. A new gene, Bypass-1, found by University of Utah researchers, may someday make this possible.

These days the articles I read in the local farm newspaper are much more concerned with genetics and bio-terrorism than with cows and tractors. If you come across one of

those big strapping farm boys in bib overalls you better be ready to talk complex genetics. Farming has come of age.

The late Nobel-Prize winning plant geneticist Barbara McClintock called plant cells “thoughtful” and Darwin’s theory of root tip brains is becoming more popular but the notion of plant intelligence has not yet permeated our daily lives. Dr. Sieburth said in an interview with her local paper, “When I was a postdoc I had a neighbor who watched me buy plants, forget to water them, and throw them out, buy them again, and throw them out. When she found out I had a Ph.D. in botany I thought she was going to die.”

Despite her lack of a green thumb she is leaning toward the idea that plants are an intelligent form of life. She acknowledges that current research shows “that plants carefully consider their environment, speculate on the future, conquer territory, fight their enemies, store memories, pass useful knowledge on from generation to generation, and are capable of a kind of genetic forethought.”

“I guess,” Dr. Sieburth concludes, “that I better learn to start watering them.”

To be continued

Soft Byte

Flowers come in many colors
Magenta, orange, or blue
But did you know Mind Medicine
Can be a color too?
When healing the ecology
You’ll find prayer can be green.
And yellow prayers are comforting
When people have been mean.
The lines of prayer (traditional)
Are a good guide sometimes
But prayer, like coloring,
can sometimes be outside the lines.



Reprint: Math at the movies

Editor's note:

The article that the following excerpt came from appeared four years ago in one of my publications. I was interested, looking back at it, to see that the same themes I am writing about today I was also writing about then.

The article had some good points about collaboration so I am reproducing a short excerpt from the article here.

Since the article was written Pixar, the company spoken of, has spawned some interesting competition in the mathematical field and the field of animation and also new technologies in the field of three-dimensional images have grown.

Excerpt

I was inspired a year ago when I went to hear a talk by the chief mathematician at Pixar, the big animation place. He was talking about the inter-disciplinary work between artists and the mathematicians who design the programming for the computer animation used in animated movies. In my mind, as I listened, I was roughly comparing the artists to spiritual healers in terms of the necessary collaboration between technical people and spiritual healers.

In computer animation the artist creates the story and the idea of what the character should look like and what the location should look like. The mathematicians then have to create computer software that will translate bits in a computer to images on a screen. That involves simulation, for example the simulation of how light can be generated from a virtual light source and is made to bounce off virtual characters.

In the future mathematicians will need to create software that will translate bits of data being generated in real time by prayer research experiments into a computer model or image on the screen which shows the flow of the data and therefore represents the flow of thought and mental forces.

Dr. DeRose, who gave the talk, described the animation challenges this way.

“That one element alone, the working of virtual lights in a scene, takes millions of calculations. It’s just a huge amount of math. We try to hide the mathematics from the artist to give them more freedom in their domain. We try very hard to make it easy for the artist to have artistic control over underlying math so that they can move the light source without having to worry about all the calculations that have to occur to change the picture. We are doing our job well if we give the artist control to render the scene. Occasionally new requirements pop up during production and then we

have to deal with that on the spot, but usually we are able to package mathematics so that the artists can deal with it.”

The age is coming when mathematicians will be able to also package mathematics so that healers can deal with it. Instead of creating virtual images mathematicians will need to create images that model data showing the flow of thought. As more specialization occurs – as healers are allowed to just be healers instead of having to design tests, do technical work or analyze data, - much better experiments will be developed. In *The Spindrift Papers* you basically had people who had to do both all of the art (healing) and all of the math themselves. That makes for slow progress.

It was so encouraging to me to see that opposite disciplines were apparently working together in enough harmony to get the job done, at least in the movie industry, and that each expert was working to make the other expert's job easier. According to DeRose Pixar artists were aware, at least in laymen's terms, of the needs of the mathematicians too and they would look for venues of expression that would be a good match for the technical abilities on hand.

In this way this talk was one of the most hopeful things I had heard in a long time because it modeled for me the possibility of eager collaboration between intuitive creative types (healers often fall into that category) and mathematical scientific types. Since this is just the kind of mix that consciousness research, including prayer research, is likely to produce –mystic types producing mental input and technical types doing the math – the ease with which the collaboration seem to be working over in the movie studios was a hopeful sign.

The key to success of course is that both groups understood and supported a common objective. If the mission of prayer research is to promote religion you are not likely to ever build these kind of collaborative efforts because everyone has different religious views and agendas, so no common ground is attained. The best way to create collaboration is to focus on the application side of the research, to focus on how it can relieve suffering. It is also necessary to divorce it completely from a personal religious agenda in a collective way – in other words leave interpretation up to individuals but collaborate on application.. This creates an honest common objective.

Once this is done, once the context of prayer research changes enough to accommodate this change at every level, building meaningful collaboration between professionals in several fields should not be difficult.

DeRose continued to describe the role of mathematics in computer imaging, describing each phase with the same enthusiasm and love of his work that I hear among prayer researchers.

“Math is incorporated into every phase of movies, from the creation of characters to the post production stage. For example take the production of Mr. Incredible, in the movie *The Incredibles*. The artist has the vision of what he should look like but the technician and the mathematician are the ones who have to craft the virtual model based on the conceptual model in the artist’s mind.

If we were doing this physically instead of virtually we might be creating a shape for Mr. Incredible by carving a puppet according to the specifications of an artist. We would have to carve a piece of wood or plastic, or perhaps cast it, depending on how the artist wanted the body of the puppet to look.

Since these are virtual images we instead have to build Mr. Incredible, not out of wood or plastic, but we have to build him out of a mathematical description. Now in the real world we would take that puppet and apply paint. In the digital world we need to apply a function of the mathematical description of Mr. Incredible. We need to apply a function to each point on the surface for what color it needs to be; in other words we need to create a field.

In the real world if you want the puppet to move you attach strings to him and give the strings to an artist who moves the character according to the artistic needs of the story. In the digital world you give the artist a collection of controls instead of strings, each control manipulating a geometric description of his shape to give the artistic effect the artist is interested in.

The artist should only have to think about the moving of the jaw or elbow or whatever, but the mathematicians, in order to create those controls, had to develop a whole new way of doing math. The movement of virtual images was one of the biggest challenges ten years ago. It was difficult then to get a character to move without his geometric description dissolving. It was difficult to get all parts of that geometric description to change proportionately and automatically with every movement. That was one of the first bits of math that I had a hand in developing, math that had never existed before, math that made it possible for these geometric descriptions to move as a whole.

As a sort of closet mathematician it’s very exciting to me to be able to invent new mathematics. For example what we did in order to use math to represent shapes in a way that didn’t cause them to come apart as a character moves was to develop something called wavelets. Wavelets is a way to study the behavior of various data in a way that does not take up much disk space. Creation of this new area of mathematics was motivated by computer technology

Math is also involved in the post production phase of movies. The way lens flares are used are added post production and some interesting imaging algorithms get used to produce those effects. Underwater effects in Nemo were done that way, post production, also.”

Healers need to describe to mathematicians what they want to test for just like artists tell mathematicians what they want an animated character to do. They also need to tell mathematicians what

they need post-production – after the experiments end. Obviously we haven't reached this stage yet in the field of prayer research but we will.

One of the most important contributions to the field of consciousness research that *The Spindrift Papers* make is that they not only define a methodology that makes sense to test prayer with, they also provide a methodology to test the defense mechanisms or obstacles that block the motion of prayer. The *Papers* not only articulate the existence of such defense mechanisms in both individual and collective consciousness but they describe them for the first time in history in mathematical terms. They also demonstrate through experimentation that these defenses work via programmed responses, with different types of resistance to prayer, kicking in according to the type and intensity of prayer being offered.

The two Spindrift researchers took the struggle within an individual heart for spirituality and showed a different dimension of that struggle, basically defining it in part as an engineering problem. By translating prayer into such terms the researchers have made it possible for real and meaningful collaboration between healers and technicians to take place, solving together the problems that block the flow of prayer.

That doesn't mean that there isn't anything more to prayer than engineering – than figuring out how to get around programmed responses from defined obstacles – but much development, both of mathematics and of the prayer itself, can occur in exactly that arena.

If you think of all the graphics, audio, and text that you experience on your computer then you know that what you experience is much more than mere zeros and ones. But at one level it is all zeros and ones. The data has to be squeezed through the zero and one pattern pinhole to come out the other side in all its complexity and detail.

For the first time in history we are seeing bodies of knowledge other than physical knowledge passing through the pinhole of the scientific method and coming out on the other side in its full range of beauty and complexity. Just like with the computer, this is going to be revolutionary.

The scientific method has always been used to measure physical things, to explore that one particular body of knowledge only. The scientific method has become associated with physical knowledge and physical technology because that's all it has been used for. But the scientific method is not a body of knowledge. It is a tool. Just as a hammer can be used to build more than one kind of house the scientific method can be used to explore more than one body of knowledge. Today it can be used to explore lesser known and more unusual bodies of knowledge than are found in the physical sciences, for example it can be used to explore prayer.

At one time computers were all main frames used by universities or the government. The methodology in *The Spindrift Papers* does for the scientific method what the PC did for the computer; it puts it into the hands of everyone, not just those in the mainstream. The methodology used in *The Spindrift Papers*, for example the four ratios that help us understand the quality, quantity, and application of mental input along with any resistance associated with the system being measured, can also be applied to more than just prayer. Such methodology can be applied to other alternative bodies of knowledge that have never before been “brought online”.

I hope for the day to come when there will be collaboration in prayer research similar to what they have now at Pixar. In the meantime it's amazing to know that when you go to see an animated movie with your kids that you are looking at some very sophisticated math.

And when you experience a spiritual healing, believe it or not, there is math as well as holiness floating just below the surface.

What a wonderful age we live in where cause and effect, order and proportionality, complexity and law, can be seen in layered detail and where spiritual healing no longer has to be considered supernatural or miraculous any more than the moon is now considered to be made of green cheese.

But don't worry: Spindrift does not strip religion of its love or sacredness anymore than Pixar's advanced math strips its movies of their laughter or their fun.

There are still miracles, or at least marvels. After all, a road map for inter-disciplinary collaboration in spiritual healing now exists.

And that really is a miracle.

Our holy whodunit!

The Prayer Tracker A Murder Mystery.

***Pulp Fiction for the
Religiously Minded.
Part Three.***

By Deborah Klingbeil.

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Synopsis

Should prayer be tested in a laboratory? Keith Redland thinks so. He is a professional prayer researcher who works at a laboratory where simple organisms are prayed for in controlled settings. During the winter he leads a quiet contemplative life, praying for his research organisms. In the summer he is “out in the world” running a liberal non-denominational summer camp called Camp Prayer Tracker.

Keith is accused of murdering George Lucor, a member of an ultra conservative group that violently opposes his work. He finds the body in a cabin at Camp Prayer Tracker, has no alibi, and has had run-ins with this group before. Though his current lifestyle is quiet he is a Viet Nam vet who knows his way around a gun, and in fact owns several guns, and who does regular target practice.

When the media begins calling him a cult figure his summer camp is forced to shut down. Keith’s already troubled relationship with April, his evangelical daughter, begins to fall apart. He begins receiving death threats. Some of the threats are aimed not only at him but also at Callie, a 14-year-old girl who attends Camp Prayer Tracker.

Keith struggles to solve the murder in order to save Callie’s life, his own life, to win back his daughter, and to preserve his life work. He also struggles with unresolved inner conflicts concerning violence and non-violence, justice and forgiveness.

Keith’s daughter April loves her dad but disapproves of his research. In our last segment she was married but Keith missed the wedding because he’d been shot by bee-bees and landed in the hospital. Just days before the wedding Keith found the body of George Lucor on the grounds of Camp Prayer Tracker where George had been renting a cabin. George had been murdered; shot through the back of the head through an open screened in window.

Keith quickly became the main suspect when it was discovered that George was a member of a group called The Defenders of God, a group that hates the kind of prayer research Keith is involved in. George was about to buy the farm next to Camp Prayer Tracker. Unknown to Keith he was buying it for the sole purpose of harassing Keith’s work.

There are other suspects. Mahlon Mompers, a man who has made millions running a flypaper company, was also renting a cabin at Camp Prayer Tracker at the time of the murder. He had also wanted to buy the farm next door but lost out to George’s earlier bid. The farm does not appear to be valuable but Keith wonders if there is something at the farm that no one knows about that Mahlon wants. With George out of the way Mahlon is in line to buy the farm.

Keith has discovered that Mahlon found the bone of a woolly mammoth either on his property or Heartha's property and had secretly sent it in to the university for identification – but he doesn't see how this might be tied to the murder.

Also, George was about to get an inheritance. His mom was the illegitimate child of a Depression era peddler named Harry Apple with whom the inheritance originated. In our last segment Keith found out the shocking news that Callie's grandma, who is sick and in the hospital, had been raped by Harry Apple as a young girl. Callie Cooper is the 14 year old girl who attends Camp Prayer Tracker and whose dad is the local Methodist Minister.

When Granny Brodell was raped back in the 1930's the resulting baby had been given up for adoption, but now a beautiful young woman named Samantha Apple, has shown up in town and is a possible suspect. It's possible that she killed George to get the inheritance that originated with the promiscuous peddler Harry Apple. She is Callie's Aunt and the granddaughter of Keith's friend and he also likes her in her own right, but she is definitely a suspect.

George was "Internet hunting" at the time of his death. When the story took place in 2005 such hunting was legal in Wisconsin though it has since been banned. Internet hunting means shooting a real animal via remote control over an internet hunting site. Matt, Mahlon's nephew, is a vegetarian and an environmentalist. Could he have shot George?

As the story progresses Keith begins getting short notes or "bug bytes" mocking some prayer experiments he is doing with houseflies as the research organism. The notes also threaten his life and the life of Callie.

Rev. Cooper is officiating at April's wedding. He is having a bad week. Mother's day is Sunday and he has to deal with memories of his wife (Callie's mom) who died years before in a traffic accident. And now not only has his daughter been threatened but his mother-in-law (Callie's grandma and Keith's best friend) is in the hospital seriously ill. The whole town calls Callie's Grandma "Granny", even Keith, because she is a sympathetic person and the kind of woman who bakes cookies and makes you a nice cup of tea. And now Rev. Cooper has to deal with the news that his mother-in-law was raped as a young girl and that the new murder suspect in town is her granddaughter.

In our last segment we also met Heartha, the crude and simple minded farm woman who lives next to Keith. People feel sorry for her as she just came home from the hospital but she seems like such a throw-back to a long gone generation that it's hard for people to make friends with her.

Callie has landed a summer job helping out at Heartha's, Heartha would have been about ten years old when Harry

Apple disappeared in 1935, and Keith knows that Apple stopped at Heartha's farm to sell things to her mom, but Heartha claims not to remember this.

On the day of April's wedding Keith receives a 'bug byte' titled "Final Warning". It makes it clear that whoever wrote the note – which may or may not be the same person that murdered George – is someone Keith has met before. Years earlier a member of the Defenders had entered his house and killed Keith's dog. The note tells Keith he's come back and this time to shoot him and not the dog.

Alec, a former police officer and a friend that Keith served with in Viet Nam, is on the way to the town of Goosehoot where Keith lives in order to help him solve the murder but he does not make it. As Keith was dressing for his daughter's wedding, he was shot in the back with bee bee gun. He figures out an important clue – that the shooter is allergic to pets – but before he can figure out who it might be he loses consciousness.

When he wakes up he is in the hospital and Alec is there. Everyone comes to visit, even his ex-wife and her current husband Brian, who offers to fix the broken window in Keith's cottage, the window the shooter came through.

Shortly after Keith is released from the hospital he meets Samantha Apple, the latest addition to the list of suspects. He also gets an excommunication letter from his church. He and his friend Roy and Alec visit Heartha but get no new information on Harry Apple. As they walk home through the woods they hear the screams of a woman coming from the direction of Mahlon's cottage.

Part Three

Thursday May 5 through Friday May 6 2005.

The screams continued as we jogged into Mahlon's front yard. A plump but pretty woman with obviously dyed blonde hair and pink bows splashed all over her hair and clothes came running out of his front door. She threw herself at my chest with enough force to knock the wind out of me. Roy came out of the cabin and Mahlon followed, watching the woman but keeping his distance. The woman was still screaming and it hurt my ears. Two of her bows had flown off as she ran, landing on the row of bushes leading up to the door. They looked puffy, like obese insects.

“Cruelty!” she cried clinging to my windbreaker and rolling it up in her hands. “I wouldn’t have believed anyone was capable of such cruelty.”

“May I help you?” I asked as Roy and Alec looked on in amusement.

“You can shoot that man. He’s a monster.” Mahlon Roy and Alec were all standing there. It was not clear who she wanted me to shoot but since she had just met Alec and Roy I presumed it was Mahlon. I tried to pull her away from my jacket.

“Would you like to come sit in my cottage and have a cup of coffee?” I offered

“De-caf” she wept getting my collar wet. “I only drink de-caf.”

“De-caf is very admirable” I assured her, patting her back in an effort to be soothing and finally succeeding in loosening her grip.

“I’m not leaving” she shrieked so loudly that I jumped. “I’m not leaving until that woman leaves also. And I’m taking my painting.”

She began to cry again. I moved slightly out of range.

“Stop crying.” said Roy softly and she stopped. Though he is only moderately good looking Roy has always had a way with women .They adore him.

“My name is Keith” I said cautiously.

“I’m Dolly.” she replied dabbing at her face with an overused piece of tissue. I offered her my handkerchief. “Thank you. You’re a gentlemen, unlike some I could mention. My name isn’t really Dolly, its Lorraine, but my mother always called me her little Dolly so that’s why everyone calls me that. ‘You’re such a cute little Dolly’ my mother would say.”

“Oh.” I said non- committedly while wondering what the hell was going on.

The conversation deteriorated from there but I finally did put together from all the shouting that she was the widow of George Lucor, the murdered man, and that she had been having an affair with Mahlon prior to her husband’s murder. That gave her a motive for killing her husband and presumably it gave Mahlon one too though I doubted, from the way he was eyeing her that he cared enough for her to kill unless it was to make her stop crying.

Roy had arrived before we did. “She just found him in bed with a gorgeous exotic looking woman.” he whispered to me.

I sighed. Obviously it was Samantha.

“I want my painting.” the woman shrieked again. She'd have done very well in a pig calling contest.

“What painting?” I asked.

Mahlon rubbed his hands over his head and said nervously, “I painted a picture of her. It's in the front closet. She can have it. I don't want it.”

At that Dolly charged at him and began hitting him with her purse. Roy pulled her away and came away with a bow stuck to his shirt sleeve.

“I didn't know you could paint.” I said surprised that Mahlon had a creative side. Mahlon showed no signs of moving. Dolly looked as though another scream might be working its way through her system so I said quickly, “I'll go in and get the painting.”

“Me too.” Said Roy.

“Me too” said Alec, ungallantly leaving Mahlon alone and undefended.

We found the painting in the front closet and it was a nude. Alec whistled. I looked at the painting astonished.

“He's a good artist.” I said. “I didn't expect that the painting would be good. She actually looks better with her clothes off.”

“Well of course she does you idiot.” said Alec.

“Women do.” said Roy.

“No, I don't mean that. I meant all those bows and ribbon things. They're rather off-putting.”

“Mahlon certainly put them off and then some.” Alec responded, missing the point.

“It amazes me that Mahlon created this” I continued. “I read somewhere that achieving accurate skin tones is really difficult.”

“He achieved it. All over.” said Roy.

“Accurate skin tones?” said Alec. ‘Man, you've been spending too much time alone if that's all you notice.”

It occurred to me that I was being disrespectful. I turned the painting face down. I was quite serious about his being a good artist however. The painting showed a depth of vulnerability that elevated it past the category of a mere dirty picture.

“If Mahon was sleeping with George’s widow that gives him more of a motive.” I pointed out.

“Yeah, said Alec,” and it gives her a motive too but why didn’t she wait a week to murder her husband until he got his inheritance? Then she would have gotten the money too.”

“Wait till she finds out that Samantha has not only gone after Mahlon but is also probably going to get the inheritance that her husband would have gotten.” I said. “I wonder if she knows that her late husband and Samantha are second cousins.”

“I can’t believe Samantha is sleeping with Mahlon already.” Alec said. “She just met him last night. That is if it really is Samantha in the bedroom.” - he glanced nervously toward the bedroom door which was closed. “That’s fast work even by my standards.” he said lowering his voice.

“Your standards?” said Roy. “You haven’t even had a date in six months.”

“Yeah, what do you know?”

“What? That female body builder? I don’t call that a date.”

“At least she doesn’t play the flute.” Alec responded.

“You dated a body builder?” I asked him. I knew about Roy’s flute player but I must have been in solitude when Alec took up with a fitness type person. “You still dating her? Does she lift weights?”

Before he could reply the bedroom door opened. We all turned and gawked, shifting nervously from foot to foot. Samantha floated fragrantly into the room wearing her unusual perfume and dressed in something long and flowing that had violet pink and white triangles outlined in black.

“I need a cup of coffee and I’ve outworn my welcome here.” she said looking at me with her chin up, sheepishly defiant. “Can I go to your cottage and make a cup?”

“Sure. Coffee’s in a canister in the cabinet above the coffee maker.”

She left. We waited a few minutes until the angry shouts of abuse Dolly flung at Samantha subsided. We watched from the window as Sam floated into the woods in her housedress or negligee or whatever it was. Then we cautiously went outside and joined the group.

Roy turned and looked at the retreating figure of Samantha in the distance and seemed oblivious to everything else. Dolly grabbed the painting out of Alec's hands and shoved it in Mahlon's face. She had apparently thrown her purse at either Samantha or Mahlon for its contents were spilled all over the ground. A robin was eyeing a tube of lipstick with interest. Mahlon was staring miserably at the ground again. I made my excuses and went after Samantha leaving the little group standing there to sort things out.

Sam was in my kitchen and had made two mugs of coffee. She was also scrambling eggs. 'You want some?' she asked without looking at me.

"I'd love some." We ate in silence and it was only after she had put the plates in the sink and after Roy and Alec had poked their head in to say that they were going to run down to Rhinestone Rock for a minute as Alec wanted to show Roy some bone fragments that he had found, that Samantha finally spoke.

"So I suppose you're mad because of me and Mahlon?"

"Good heavens no." I said. "It's nothing to do with me."

"Maybe not but I can imagine what you think of me, being celibate and anti sex and everything."

"I'm not anti-sex."

"But you said that you're a celibate and that half the time you're a hermit."

"Yes. But I'm neither anti-social nor anti sex."

"Are you gay?"

"No."

"So what then? You took a vow or something?"

“No. My lifestyle has nothing to do with rules or vows or doctrines. It just has to do with the demands of my work. I do spend months in solitude but when I’m not doing my prayer work I still enjoy a good party.”

“Is praying a demanding thing to do? I would have thought it was easy.”

“Sometimes it’s easy, sometimes it’s hard. I am responsible not just for praying but for producing a measurable effect when I pray and for doing this consistently day after day. Most people don’t have that kind of accountability when they pray. I have to focus. If I were a concert pianist or something I would have to make personal sacrifices in order to practice the number of hours needed. It’s something like that.”

“Pianists aren’t celibate.”

Though I am not a prude my commitment to celibacy was an awkward thing for me to explain. I came from a more private generation than Samantha’s plus today’s society was not as tolerant of celibacy as it had been in past centuries.

“I’m an intense person” I said quietly, “and don’t do things well by halves. For me to be with a woman would be intense. I would form more of a bond than most people. My work is my all consuming passion and there isn’t room in my heart for two all consuming passions. It’s just the way I am.”

“You mean you’d rather pray for bugs than have sex?”

“Well, I, uh...”

“I’ve been rejected by lots of guys for lots of reasons but never because they preferred praying, and for bugs no less.”

“Oh come on. It’s not like that and you know it. Anyway who rejected you? Why?”

“It’s none of your business.”

“You’re right. It isn’t. I’m sorry.”

“No,” she said, instantly contrite, “I’m sorry. Your being celibate is none of my business. It’s just that I don’t get it. I mean at least a pianist provides music to the world. I don’t mean to be rude but what’s the point of sitting all alone praying for flies and stuff? To me it sounds boring and it’s a total mystery to me why it’s important to you.”

“You don’t think it’s important to understand the role of consciousness in healing?”

“Is that what you do?”

“Partly. I’m a healer Samantha. Healing is important to me, at all levels. I also try to bridge the gap between science and religion. It wouldn't hurt the sciences to gain a few ethics and it certainly wouldn't hurt the churches to be more objective and accountable.”

“I suppose.” She thought for a while then asked, “Are you a member of that church where you’re not allowed to dance?”

“No, we’re allowed to dance. I can dance.”

“Oh, are you the ones with the herbs?”

“No. Is there a church with an herb thing going?”

“But you have to be celibate?”

“Actually no, my church doesn’t approve much of celibacy. They discourage it. They’re a little church you see and sensitive about their image. They think celibacy makes us look strange and we’re strange enough already. They want very much to fit in and be accepted by the mainstream”.

“Most religious people break the rules by having sex. Do you mean to tell me that you’re breaking the rules by not having sex? What kind of weird church do you belong to?”

“It’s called the Church of Merciful Mind Medicine. Or the C and M and M and M for short. It’s a church that emphasizes spiritual healing.”

‘I never heard of it.’

“It doesn’t matter. I’m not a member anymore. I’ve just been excommunicated, nothing to do with celibacy or the time I spend in solitude, but because of my research. And of course the murder and the bad publicity. Which reminds me that I wanted to thank you for your poem. It cheered me up after the phone call from the church. Here, I meant to give you this.”

I handed her the verse I had written. She read it without expression then put it in her purse.”Thank you. It must have upset you. The excommunication thing. That means being kicked out doesn’t it?”

“Yes.”

“Are you OK?”

“Yes. I’ve had so much pain with my church up till now that the excommunication itself seems minor.”

“What kind of pain?”

“Do you care?” I asked looking at her in surprise.

“Yes. I do.”

I was thrown off guard. What interest could she possibly have in church politics? Maybe she was buttering me up for some unknown reason or just trying to divert me from the whole Mahlon thing, but I had not questioned her, judged her, or even confronted her about that. She had come to my cottage on her own.

“Its hard to explain.” I said. She simply cocked her head on one side in reply. I had not realized that I needed an outlet for my emotions and so I was surprised to hear the words pouring out of my mouth as dark and steaming as my coffee.

“Its not the excommunication,” I said, “ it’s the years that led up to it, the first shock of rejection by my church, the years of being disciplined for doing good, the realization that the church I love is not all that it should be and that it is willing to stoop to dirty tactics, the hurt of knowing that those dirty tactics were carried out by people I love and have worked with, my continued appreciation for all that the church did for me when I was a lonely boy growing up with no parents (despite what the church has done to me now), my passionate belief in the power for good that organized churches have even though they've misused it, and most of all the unbearable conflict between my theology and the church that has become its tomb. The man that started my church did prayer experiments yet the Church Fathers tell me that such tests are against the very essence of Christianity.

I’m afraid Samantha, I’m afraid because the church I love heart and soul is dying. I am afraid for the future. People won’t even know what’s missing from their world once the healers all die out and the skills are not passed on. The art of spiritual healing is dying an invisible and unnecessary death, all because churches refuse to think in terms of modern proof standards even though communicating in scientific terms is the most loving thing they could do for the world in this age. And sometimes too I just miss church. I like going to church. I miss the hymns and the flowers and teaching Sunday School, you know? It’s been my whole life.”

“I’m really sorry.” she said. “I don’t get it but I am really sorry.”

“What don’t you get?” I said suddenly tired.

“I don’t understand how you can speak with so much passion about dumb church stuff when you don’t feel passion over normal stuff. Or are you like one like one of those repressed priests who struggles all the time?”

“No. I don’t struggle with that kind of passion if that’s what you mean.” I wanted to move the conversation away from my celibacy but she was young and she really didn’t understand.

“So when you look at a beautiful woman you don’t feel anything?” she persisted.

“I feel the same thrill when I look at a beautiful woman that I do when I see a deer running or see a cloud cross the full moon or a wild swan flying.” “

“And is this thrill you feel sensual?”

“Partly. But there is no predatory element in it, not when I look at a woman any more than when I see a wild swan flying. Can you understand that?”

“No. Everyone wants something. What the heck makes you tick Keith? What is it about this crazy prayer thing for the bugs and the seeds that makes you so happy? I know what I want. What do you want?”

“Do you know what you want in life?” I asked, diverted. “What?” I thought for a moment she might say “Mahlon” or even “money” but she surprised me once again.

“Safety.” She said. “That’s what I want. What do you want?”

I was touched both by her answer and by the fact that she cared what made me tick. Most people just accepted that I was weird.

“.Sometimes I want to know what it’s like to be a spider.”

“Huh?”

“I’m not sentimentalizing spiders.” I explained. “I know they are ferocious predators. But I want to know for one moment what it’s like to sit in an open walled soft sculpture house of luminous filaments filled with sun and air and have a pattern deep inside me that is so strong that I need to create that pattern every day, so strong that I never forget how to build my web.”

“Spiders don’t ever forget how? They don’t get Alzheimer’s or anything?”

“Um, no. They don’t have brains like ours and Alzheimer's is a brain disease.”

“If they don’t have brains where do they store the pattern?”

“In nerve clusters and in their cells. Or maybe in their soul.”

“Oh come on. You aren’t going to tell me that you’re out there saving the souls of spiders? What makes you think spiders have a soul? Gosh Keith, I don’t mean to offend you but you really are weird”

“I know. I think spiders have souls because they have patterns, and they have identity, and they respond to prayer. Did you ever wonder what it would be like to spin a web?”

“No, but I wondered why spiders don’t get stuck in their own webs.”

“Only certain sides of the strands are sticky. The spiders know where to walk.”

“How do you know so much about spiders?”

“My parents died early and my sister and I were raised by my grandpa who lived on Little Spider Lake in Rhinelander Wisconsin. He gave us a magnifying glass that we kept grandly in a fake leather pouch and taught us to track spiders.”

“I didn’t know you had a sister. You mean you could actually see their footprints?”

“ My sister is dead. No, it wasn’t often that you saw a good set of all 8 prints. Mostly we looked for clumps of dirt that they had moved. Different spiders leave different patterns, some can crawl over clumps of dirt, and some have to go around. Some rest most of their weight on two of their legs so you just see those two dots, and with some you can see where they left a body mark jumping out at their prey.”

“What does this have to do with what you want out of life?”

“Have you ever wanted to fly like a bird?”

“Geez Keith, pick a species and stick with it. No, I have never wanted to swim like a fish, spit like a camel, drool like a cow or fly like a bird. I like to fly in airplanes though. I like the taking off part.”

“That isn’t’ quite what I mean. Have you ever wanted to contain within yourself a quality that other creatures attain so

naturally? When I pray for other creatures and I measure their responses it's like communicating with a life form from another planet."

"And this is why you do your research?"

"No. I do it mostly to help other people Samantha, to work toward cures of the incurable by understanding the role of consciousness in healing. But the wonder of it all can't help but rub off on me."

She looked me straight in the eye for the first time that morning. "Sometimes you frighten me." she said.

"Why?"

"Because you make me feel like I should be a better person than I am. I wish you were my dad."

"I do too." I said guessing that her childhood had not been happy. "I wish I'd had you at Camp Prayer Tracker when you were a little girl. There's an old saying that it's never too late to have a happy childhood. I have to close the camp this summer because of the damn murder. If I could have kept it open I'd have asked you to help me. If it opens again I'd be willing to pay you to help me with the children."

"You're not worried I would be a bad moral influence?"

"I think you have a lot of love to give."

"But you disapprove of my sleeping with Mahlon, don't you?" she insisted.

"Yes."

"Why? Because you don't like Mahlon or because you're religious and you don't approve of people having affairs or both?"

"Because I care about you and it scares me that you feel a need to be self destructive."

"Oh damn you." she said and walked out without finishing her coffee.

Roy and Alec came in shortly after I had finished what was left in her cup.

"Samantha's off the hook. The police don't suspect her of killing George."

“That’s fantastic.” I said. “What happened?”

“It’s the other way around,” explained Alec. “George was trying to kill Samantha and Mahlon confirms that she has a small burn on her shoulder.”

“A burn? I don’t follow you.”

“George found out about Samantha from the taxidermist and was afraid she would get half the inheritance. She didn’t know about him. George knew she cleaned guns at the game reserve after the guns were shut down and disconnected from the computer. He knew that the anti hacking protection also went off when the computers went down and he had a virus in his computer that could get through and activate a gun after the computer was off.

“You can do that?” I asked

“Yeah.” said Roy who knew more about computers than Alec or I. “You can do that if you’re smart enough. Anyway the Big Shot Game Reserve didn’t have up to the minute virus protection – they were new at this game too. Let’s hope that the publicity surrounding the murder will lead to better security measures before someone smart tries it. Apparently George wasn’t smart enough.”

“I’m not so sure.” Alec said. “George shot at something just before he died and Samantha has a burn on her shoulder, possibly from a bullet that whizzed by but missed. I wonder if she told the police that and if that’s what started them looking into it? It’s just possible that whoever killed George prevented by a second or two the murder of Samantha.”

My guts turned over as I thought of how close Samantha had come to danger. But I was able to ask calmly enough,
“So George was trying to kill Samantha while someone was trying to kill George and all the while that same someone was sending me threatening little notes or Bug Bytes?”

“I don’t think it was the same person.” said Alec. “I think someone from the Defenders was sending you the threats because they believed you killed George.”

That made sense. It narrowed the field down a little too. We were looking for two people, the person that killed George and a different person who sent me the notes.

Who did I know that might have sent me the notes, that might be a member of the Defenders, that was possibly allergic to pets, and that had known me or known of me for 20 years?

Something clicked in my brain. I felt a chill run down my back. My daughter had been raised an evangelical because her step dad, Brian Molbec, was a conservative Christian. She had never had animals growing up although she loved them. Was it possible he was allergic? Was it possible he had targeted my wife while I was in Viet Nam and married her and taken April to get back at me?

That was paranoid. Rene was a beautiful woman. Anyone would love her in her own right.

When my dog had been shot the police did not understand how the Defenders knew where I was and what my schedule was. April and I had just started seeing each other again and through her Brian could have been privy to this.. Was it her stepdad that had shot my dog? Or was I letting my jealousy and resentment play havoc with my emotions?

“They took apart George’s computer of course.” Roy’s voice cut into my reverie. “They were just at Mahlon’s cottage and picked up Samantha to question her.”

“We need to listen to the news. “Alec chipped in. “Do you have a radio?”

“Just the car radio. We could drive around the lake. If we go slowly enough we’d hear the whole news. It starts in ten minutes.”

“You don’t have a radio? I knew you didn’t have a TV but this is ridiculous. When you go into solitude you really do don’t you.”

‘I read newspapers’ I said defensively as I shifted, slightly because my back was still very uncomfortable.

“They have a cop following you.” said Alec.

“What? “

“Where did they find the extra staff in this little berg?” Roy wanted to know, adding, “If we drive slowly enough around the lake to hear the whole news that cop will think we’re up to something.”

“Good.” I said devilishly. “We’ll stop in the middle, get out of the car and then do something suspicious. Maybe we should bury something. I’ve got a bag of garbage. It will give him something to investigate.”

“It will also get you in more trouble” said Alec, but he didn’t object when Roy gleefully took the garbage bag out into the car.

I couldn’t sit comfortably so I lay on my side on the back seat. The garbage reeked and I regretted my petty little trick. We started off just in time to hear the news. The murder was front and center.

After we got back they told me to rest while they went out to do some investigating. They were going to look up some records on the Defenders, and some birth certificates, adoption certificates and other paper work that might relate to the murder. Alec was going all the way to Wausau. Roy was going to the library in Two Loons.

“Don’t leave the cottage.” they told me. “Call us on our cell phones if anyone knocks. Don’t let anyone in.”

Naturally I ignored them.

Since coming to Goosehoot the dreams I’d had after Viet Nam had faded. For the last 20 years I had slept like the proverbial baby. If I’d had dreams I had not remembered them. Now suddenly, the dreams were back and they were coming thick and fast. Sometimes even when I was awake I felt like I was dreaming.

Perhaps it was because I was not sleeping well at night and so I was falling asleep at odd moments and dreaming in snatches here and there. I must have fallen asleep again on the sofa after Alec and Roy left. The last thing I remember was looking down at a church bulletin on the coffee table. I had written down the phone number of Granny’s hospital room on the back of an old church bulletin that I had picked up when I was looking for something to write on. It was the bulletin leftover from Easter a few weeks before. I had not been at church then and could no longer remember how I came by the bulletin. My memory was not serving me well since the murder, just when I needed it the most.

On the cover of the bulletin was a stylized drawing of an empty tomb. The drawing lay face up which is perhaps what made me dream of it. Just before I nodded off I wondered if Sam knew that she had almost been killed.

I had not been at church on Easter but I had read the old familiar Bible story and it must have been fresh in my mind, the story of how Mary Magdalene went to the tomb while it was still dark on that first Easter morning and had found the tomb empty. Of how she had said, “They have taken away my Lord and I know not where to find him” but later she had seen the risen

Christ in the garden and breathed out just one reverent word, “Raboni”, Teacher. Of how the disciples thought she was talking foolishness, and later, when they saw him too, some thought they had seen a ghost. Of how Thomas had not believed at all.

I fell asleep and in my dream there was a woman stepping out of the black and white drawing of the tomb carrying an Easter lily and with her hair wrapped in a scarf. It looked like Samantha but something had happened to her face. Her eyes and chin seemed to lack definition as if they had been set loose from their moorings and were sagging gently back and forth in waves of grief. “They have taken away my Lord,” she said pointing back to the drawing of the empty tomb. “and I know not where to find him”

”No” I said. “That’s just the church bulletin. Besides, the empty tomb doesn’t mean anything bad. It means joy.”

She couldn’t hear me. I pounded on the glass. Why was there glass between me and her?

“Haven’t they done enough?” she said. “Can’t I even have a place to come and grieve?” and she began to cry. I pounded on the glass until it broke. As I reached out to touch her with my bloodied hand, to reassure her that the body had not been desecrated but had risen, I heard her say “Raboni”. Teacher.

“It’s foolishness.” chipped in a young male voice in the background, somewhere around where third base should be.

“I won’t believe it unless I see the nail prints.” said the second basemen.

‘I saw him in the locker room, but I think it was a ghost.’ said the Coach.

I could not see the faces of the voices. It was Easter, it must be Easter, but it was still dark.

“Maybe now he’ll restore the kingdom to Israel” said the pitcher kicking at the dirt. I could see his foot but nothing else, there seemed to be a mist rising.

“It’s not about politics.” I said.

“Now that we’ve got this crucifixion thing behind us,” came a voice on first base, ‘Maybe he’ll come up to bat again for the Messiahship.’

.“What do you mean come up to bat again?” I shouted into the outfield. “That was a homer he just hit, the one that broke all the records.”

“Crucifixion, strike one” called the umpire.

“What? “ I yelled "Its not a strike. Didn't you hear what Samantha said?"

What had happened to Samantha? “Sam” I called.”Sam, where are you?”

“I'm getting a hot dog and some peanuts for his mother.” she said. “His mother is hungry. I'm taking care of her until we figure out what's going on.”

“Peanuts” someone called plaintively. “Hot dogs and soda.”

“Let's hope he slaughters the Caesar team and brings home the pennant. If he does we'll make him King as well as most valuable player” said a guy in a colored robe coming up to bat. I heard the pitch, I heard the ball whir. It was lighter now but still gray. I could see the oddly dressed batter because I was close to him but I could not follow the ball gliding toward us through the mist.

“Don't you get it?” I said grabbing an umpire by the collar. “This is bigger, bigger even than the Roman Empire. He's not going to play against Caesar. Nothing is going back to the way things were before.”

“I wouldn't know about that buddy.” said the umpire shaking me off, spitting and hunching over in order to see the next pitch. “The time-out for the crucifixion is over Sir” he continued. “You'll need to get back to the stands.”

“The crucifixion is not a time out” I cried into the wind. “It's the ballgame. Listen to me, it's the whole damn ballgame.” The wind had come out of nowhere and was blowing the mist away but it was also wailing so loudly that no one heard me. “The whole Roman Empire, it's just a speck of dust in the face of the immensity of what's happening here.” I persisted. “Don't you see the empty tomb over there?” Or had someone erased the drawing? And where the heck was Samantha? I realized that I was sobbing.

“A speck of dust” said the umpire. He was crouching next to me but he sounded as if he were a block away. “There it goes kid” he said. The baseball flew over my head and kept going and going and going until it was just a speck of dust against the dawn.

My heart was pounding so hard that I could hear it. Was I awake? I looked down at the drawing on the church bulletin which was still lying on the table. It reminded me of the first prayer research test I had ever done. I'd had a lousy result. There had been very little measurable result from my prayers. It was much smaller than the result I had expected. Like Mary who at first had seen the empty tomb as bad instead of good I had

seen my test result as something bad instead of something joyful.

The disciples back then weren't thinking two thousand years ahead. They weren't picturing this church bulletin on my 21st century coffee table or thinking how the drawing of the empty tomb would someday be instant shorthand for Easter joy. How could they? They lived in a culture where crucifixion was shameful, where it meant failure. It had taken time and reflection before the empty tomb became a symbol of joy.

For me, on a much smaller scale, it had taken me two decades of reflection to appreciate the lousy results I had gotten the first time I prayed for a research organism. It had taken me twenty years to see those results as joy and not as failure. Over the years I had become more humble. I now realized that any result at all, no matter how small, was something to be grateful for. Also I had come to appreciate those first test results much as one values their baby pictures.

Most of all, because I had not done well originally, this had helped me become a good mentor. It had helped me understand how to help others who got the same poor results, how to help them handle their defensiveness and emotions, how to help them get from Square one to Square two. Slowly I had learned to teach as well as to heal through prayer. Slowly I had learned the enormity of what it all meant.

The Defenders were religious believers who knew the Bible back and forth but they did not get it. Was I too so strong a believer, but in prayer research, that there was something that I was not getting?

I shook the thought away. Certainly there were things that I was not getting but the important thing was what I did get, and what I could teach to others. When my students first did prayer research tests they didn't think of them in terms far into the future, they didn't think about how spirituality must have already risen into a new era for such tests to even exist now in the world. At first what they thought they saw was ghostlike, fading evanescent patterns, little appearances of measurable effects.

Camp Prayer Tracker was unique. There was nothing else like it anywhere in the world. It was here that I had a chance to show students the spiritual immensity behind the research. How could I possibly close the camp?

But how could I keep it open when, profiled against the background of that immensity, was Callie's young face with its small determined jaw? I had not forgotten the man that shot my innocent dog in the jaw – shitfire! – I could not forget that it might even be my own daughter's stepdad that was capable of murder. I started to shiver uncontrollably.

Would religious people like the Defenders, people who believed in the Bible, really hurt a kid?

Oh yeah.

Oh yeah.

The pounding began again. Someone was knocking on the door. I was awake.

I opened the door and Sam was standing there. She was dressed properly now in blue jeans and a hand knit sweater. Had the police taken her home to change? And where was she staying? She did not mention our earlier encounter or ask if she could come in – she just came in. She looked less defiant, and a little scared.

“Are you cold?” she asked. “You’re shivering.”

“I’m OK. Are you?”

“I’ve been talking to the police.” she said. Had they told her of the murder plot against her?

Someone knocked at the door again. It was a red-eyed Callie and her dad. Rev. Cooper stared at Sam with muted hostility and Callie looked at her with some curiosity reflected from behind her tearful eyes. Sam got up and hugged Callie for no apparent reason. Rev. Cooper stiffened. Callie burst into tears.

After a bit they explained that Callie’s grandma, that is to say my best friend in Goosehoot - Granny Brodell,- had died that morning.

Samantha stood very still. Granny Brodell was her grandma too and she had missed the chance to meet her.

The funeral is Sunday afternoon” Rev. Cooper said.

“Mother's Day” I thought.

“At three PM. At the church. You may come if you like.” He looked at Samantha with suspicion but added graciously, “You too.” Callie ran over and hugged me. Her dad turned as if to go and I snapped to. I had not even asked them to sit down.

“Don’t go yet.” I said. “Please. Have a cup of coffee first. I would appreciate it. Callie, there’s soda in there. Come in the kitchen and help me put things together, OK?”

“You talk to the Rev.” said Sam. “Callie and I will do the honors.”

Rev. Cooper looked like he wasn't sure what to do, but he sat down.

"Don't worry about Sam." I told him. The police have cleared her as a suspect." I paused. "I am so so very sorry."

Through the partially open kitchen door I heard Callie say, "Are you really my aunt?" and then in a little while I heard her crying again. Rev. Cooper heard it too. Sam must have comforted her. They were gone a long time.

In the end they stayed longer than they meant to. They didn't seem to know where to go or what to do.

"Are you still having bad dreams?" Callie asked me. I had told her about my nightmares the day after the murder because she had told me that she had had a nightmare and I thought it would help her to know that lots of people do. Was it really less than a week ago we had had that conversation?

"I have a book that translates dreams." Samantha said.

"Really?" Callie asked perking up just slightly. "What's it mean when a vegetarian dreams he's at McDonald's running after a moving hamburger?" I winced, wishing I hadn't told her about that dumb dream.

"It means he has a protein deficiency. Really Keith, you need protein. Are you eating enough peanut butter?"

"Could we be serious? I asked." My dreams mean I'm under stress and the sooner we solve this crime the more likely we can all get a good sleep without being worried about someone getting murdered."

"What other dreams have you had?" Sam asked.

"I dreamt that you were a butterfly and Callie was a fly. You tried to warn her away but Callie got stuck on some flypaper."

"That's gruesome." said Rev. Cooper.

"That's probably a subconscious echo of Mahlon's flypaper business." Samantha said. "Keith subconsciously resents Mahlon."

"I do not." I protested. "I don't even consciously resent him. I just don't like flypaper."

I looked sideways at Rev. Cooper who was staring at the carpet lost in thought. I wondered if he had been having nightmares. It would be amazing if he weren't considering all the stress he was under.

"I doubt flypaper would be listed in the dream book" said Samantha "but I could look up bugs. I can look up what it means to dream about bugs."

"Do you have this dream book with you?" Callie asked her.

"No, but you can look up dream stuff on the Internet" Sam said flipping open her laptop.

"Is that really a computer?" I asked. "I thought it was your purse."

"My purse? It's square" said Samantha.

I must have looked puzzled because Callie said. "Women don't have square purses."

"Really? I half remember that my ex-wife used to have a sort of square black purse. Well, maybe it wasn't exactly square."

"Of course it wasn't square." said Rev. Cooper unexpectedly. "Maybe rectangular. Rene's a smart dresser. Never over accessorized."

"Over what?" I asked. The conversation was bordering on silly, but perhaps it was helping to pass the time without dwelling on the pain more than could be helped.

"Bugs" said Samantha, reading from the internet. "I hate to tell you this but its pretty negative when you dream about bugs."

Yeah, but that's for the average person, for the person who doesn't like bugs." Callie explained. "It's probably the opposite for Keith. For me and Keith dreaming of bugs probably means we're happy." She paused and added softly, "Granny liked bugs too."

To distract her I showed Callie my lodestone. They all stood up shortly afterwards and left. They were all on foot. The parsonage was an easy walking distance. I wondered where Samantha was going.

After they left I picked up my lodestone again and looked at it.

Monday night there had been a thunderstorm. The air had been rich and glossy like wet black paint. After finding George's body I had found it hard to sleep. I could hear

an occasional ping on the pipe of my wood stove when raindrops found their way down the chimney.

I had gotten up and walked to the window. Moments later I had seen a sizzling bolt of lightning snaking through the black, a finger of fire stretching from the heavens directly down to Rhinestone Rock. The rock's outline shown vividly for one second in the light from the lightening.

In the morning, before going to the police station, I had gone to Rhinestone Rock to think. The lightening had left a large crack down one side melting the rock so that the crack had a shiny lip. The ground beneath the crack was uncovered and I saw a small bone fragment in the crack. I don't know why I didn't think of that before. Maybe the bone Callie found came from somewhere around Rhinestone Rock. Phoebe loved rocks. All porcupines do. Maybe that was the piece of bone Alec had taken Roy down to see.

Running my hand over the lodestone I gathered courage and reached for the phone. April answered on the first ring.

"I was thinking of getting you a dog for a wedding present "I told her, "but I wanted to check with you. I know you never had one growing up and I wondered if you or Todd were allergic to any critters."

I felt ashamed even as I said it – partly because I was fishing for information and partly because what kind of a dumb dad doesn't even know if his daughter is allergic? I was pretty sure she wasn't. She was always hugging and petting my cats when she visited.

"Oh dad, we were just talking about getting a boxer. After everything settles down you know. We would love it if you got us a dog."

"You can count on me." I said, "Pick out a breeder. I'll get all the accessories and pay to have a fence put up if you want."

"Dad I wish you were right here and I could hug you."

"You're sure no one in your family is allergic?" I asked, hating to fish for information so baldly.

"Just my dad, uh, my step dad," she corrected awkwardly. "And we'll wait until after he's flown home to get the puppy."

"Is your dad home? I wanted to thank him for having my window fixed."

“No he went to the hardware store. But he’ll be back in a few minutes. Mom and I are waiting to go shopping when he comes home because Todd’s using the other car.”

“Well, I’ll call back another time. We’ll talk more soon about the dog.”

“Are you OK daddy? Is your back better? Are you going to Chicago?”

“I feel a lot better” I lied, “and I don’t know if I’m going to Chicago yet. Roy and Alec are staying with me you know. If I leave town I’ll call you.”

After I hung up my heart almost stopped beating. Bran was allergic to pets. He had known of me 20 years ago. I felt sure he was a Defender. I felt sure he had attacked me the night of my daughter’s wedding. He wouldn’t have wanted me at the wedding. It must have killed him to hear her on the radio defending me, defending my research. Perhaps he was afraid that with her in Goosehoot we might grow close. He probably thought I had killed George.

Todd was gone and April and Rene were going out shopping. Brian would be alone in the house. Quietly, deliberately, I slipped my Smith and Wesson hunting knife in my boot. I left a note for Roy and Alec telling them where I was. I fed the cats, picked up my rock that was a lodestone, and locked the door.

Leaving the truck in the driveway I began the three quarter mile walk to Todd’s house.

Brian Molbec and I had some unfinished business. It was time to confront him eyeball to eyeball. I could feel the handle of the knife in my boot every time I took a step. This man had not only taken my wife and my daughter away from me and very likely killed my dog, he had also tried to stop my work and now he had tried to kill me.

“Allegedly.” I told myself as the slow burn of anger began to consume me. My God! My daughter had been raised by a murderer and I had walked away from her and let it happen. A cold-blooded murderer. “Allegedly” I said out loud. “Allegedly.”

I would confront him openly.

I wouldn't leave him until I knew.

To be continued

Section Two; of special interest to families



Every time a caterpillar sheds its skin and grows this is called an instar. The IFT Instar section of this publication was created to help families teach their children and grandchildren the Bible and also the basics of good prayer tracking, in other words:

- Care
- Prayer
- Empathy for living beings
- Respect for organic and inorganic systems

- **Good measurement skills**
- **The joyful, hands-on, inquiry-based approach to living embodied in the scientific method**

A thank you for your prayers

Rosie and Royce, the two raccoons on our prayer list in the last issue (Royce was renamed Peppy when he learned to steal peppermints from my purse) both passed raccoon kindergarten with flying colors. They also were successfully released in a wildlife refuge where both found winter dens and are probably now sleeping soundly under the Wisconsin snow with Rosie kicking her feet in her sleep as she always does when she dreams.

Raccoons do not hibernate in the technical sense but they do spend most of the winter sleeping in their dens.

Rosie is rooming with another young female, which is not uncommon with youngsters who are small and need to keep warm, but Pep who is larger, has his own place.

Actually Rosie is not all that small either, which is not surprising after a summer of eating watermelon and marshmallows as well as more traditional raccoon fare. Females especially sometimes room with their mom or siblings during their first winter. Since Rosie has no mom or sister I was glad to see that she found another orphan as a friend and roommate to share a place with, now that temperatures are dropping.

I haven't seen any curtains in the window but they do seem to be settled in comfortably.

Below is a picture of Rosie and Peppy back in May. It's hard to believe they are already the size of large cats . Thank you again for all your love and prayers.



A Potpourri of Children's Prayer Activities

Gratitude cakes

At this time of the year we feel special gratitude for family, friends, church and home, and of course for life itself.

In the 23rd Psalm we read, "My cup runneth over." Children can be taught that their thoughts and their hearts are like a cup and God pours so much love into our heart and thoughts that it runs over and helps everyone, not just us.

A simple activity is to have children take turns telling what and who they love. Does their cup run over with love for their grandma, and their teacher at school, for their friends (name each one), their parents, and sometimes for people they never met but have heard of, like people who are sick or hurt and need love?

With little children the familiar game of "I love you this much" (throwing your arms wide) can be used. How much do you love? Is your heart so full of love that it is running over the top and flowing all around the

room helping people? Where does love come from? Is God Love? How much does God love you? This much? Or even more? And more! And even some more than that! Does God's love run down the sides and spill all over you because there is so much of it that even your heart can't hold it all?

When they are done with loving tell them you are going to make gratitude cake. Don't tell them about the cake beforehand because they will get hungry and want to do that first.

Gratitude cakes are made in a real cup and they really do run over. To make two cakes find two medium sized microwavable cups or mugs.

In a small bowl have the child help you mix the following ingredients, mixing the dry ingredients first until well blended and then adding the liquids. The chocolate chips and vanilla should go in last.

- 4 tablespoons flour
- 4 tablespoons sugar
- 2 tablespoons unsweetened cocoa
- 1 egg
- 3 tablespoons milk
- 3 tablespoons oil
- 3 tablespoons chocolate chips (the mini size work well)
- A small splash of vanilla extract

Pour the mixtures into the cups or mugs and fill 2/3 full. Do not fill more than 2/3 or your cup will runneth all over the microwave. Place the mugs on a paper plate just to be sure.

I've never had one run mess up a microwave. Usually, while they bake, the mixture runs down the side of the mug but bakes as it does so and doesn't hit the bottom.

Bake the cakes separately for about three minutes each (based on a 1000 watt microwave. I bake mine bout 20 seconds less.) Most microwaves have a light and the children like to watch the batter rise to the top and spill over. You might want to experiment with this yourself before doing it with kids to see just how long to cook it in your microwave – after all, eating the experimental cake should not be too much of a hardship.

Let the cake cool a few minutes before eating as it is hot.

And of course when the kids do it if you want to add a little canned frosting or holiday decorations to your cake it can't hurt anything.

Be sure to have the children say grace before sharing this treat. After all, it is a gratitude cake.

The dishes aren't too bad but you'll probably have to soak the mugs.



Making scents of the Bible.

Holidays are times when we smell traditional things. Ask your children what they like to smell at the holidays. Cookies baking? Christmas trees? Gingerbread?

Children in the Bible had very different smells that they were used to. Sometimes it's fun to smell the smells they had in the Bible and to imagine what it would have been like to be a child back then.

Frankincense and myrrh are familiar to us as two of the gifts from the Magi at the birth of Jesus, but they go back much further. Moses would have been familiar with these fragrances.

The book *The Song of Solomon* in the Old Testament sings,

“Until the day breaks and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense...Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.”

Spices were pricy back in the Bible days and so they were used mostly at special occasions. Jesus would have smelled these scents at the temple at holidays and at other times when they were burned for incense.

Older children can be taught to use a Bible concordance and can look up the word frankincense to see where it was used in the Bible.

Frankincense and myrrh are not really spices; they are the sap or gum of small trees and bushes. They are used in incense.

It is recorded that two pounds of incense a day were used at the large temple in Jerusalem.

Frankincense has large star shaped flowers. Sap is gathered by making cuts in the bark, sort of like we do with maple trees when making maple syrup.

Myrrh is a smaller bush or tree that does not need any of its bark cut to get the sap. The trees are scrubby and thorny. The oily bitter resin flows to the surface on its own. Not just the sap smells spicy but the wood and bark smell spicy too. Myrrh was an essential ingredient in what the ancient Hebrews called the Holy Oil used for anointing etc. It was the first ingredient in the holy ointment prescribed by God to Moses.

One incense used in the temples during the life of Jesus and earlier had 13 ingredients including myrrh and also including an herb known as a Smoke Raiser. Back then people talked about ingredients for incense the way we talk today about our packages and minutes for cell phones. They were always comparing, looking for the best combination. And yes, price was sometimes a factor.

Children today might have to get used to the smells of frankincense and myrrh that would have been so familiar to Jesus – the word myrrh itself means bitter – but it’s fun to smell them and imagine yourself back in the temple of the ancient days even if you are not sure if you like the smell or not.

One way to share this with your children is to buy small amounts of the essential oils of both frankincense and myrrh. A place called Lavender Lane Forever on the web

(www.lavenderlane.com) sells 1/8 of an ounce bottles of both for \$2.00 each and you can often also buy them at local craft stores or at places where soap or candle making supplies are sold.

You don't want to smell them right out of the bottle because it will be too strong to get a true sniff. Instead put a small dab on a paper plate, let it disperse for a moment, and then smell the plate. Mix them on the plate and see how that smells too. The Bible calls for a traditional mixture of 6 parts of frankincense to one part myrrh so go easy on the myrrh.

Once you have the essential oils you can make a solid "wise men" air freshener that will last over the holidays. For the gold part of the Magi's "baby shower" gifts of gold frankincense and myrrh you can put this in a jar that you paint with gold paint or wrap with a gold ribbon. Don't feel you have to go out and buy a jar. A small cleaned out mayonnaise jar will do well. Baby food jars, or small jelly jars work great too. If you don't have a ribbon and don't want to paint then a little gold glitter added to the air freshener works too.

You will need your essential oils, some rubbing alcohol and some Knox gelatin. Boil a half cup of water and mix one package of the gelatin in it. You will have to stir it for quite a while to be sure it is dissolved, - longer than for regular Jello. After it's dissolved add half a cup of cold water and stir again. Stir in few drops of your essential oils and 1/8 teaspoon of rubbing alcohol. Add glitter if you want it. Pour into jars and let sit till gelled.

These gelled air fresheners are nice next to your manger scene or decorated with a picture of the wise men drawn by the children or cut from a Christmas card. It should last a couple of weeks, long enough to make it through the New Year. If it's in a really warm spot it might liquefy a little around the edges. In such a case put it in the fridge for a few hours to refresh it and it should be all right for further use.

Sandalwood is another familiar Bible scent that you might want to invest two bucks in. Sandalwood oil needs a slight warmth before it gives off its odor. If you buy a small bottle of sandalwood essential oil you can take a q-tip, dab a very small amount of oil on it, and then swipe it over your Christmas tree lights. It won't hurt the lights or catch on fire but it will give a subtle scent that is very pleasant to your Christmas tree.

Remember to try smelling it on a paper plate first to be sure that you like the scent.

Sandalwood oil was very common in the Bible days. Christian Science children will find a reference to sandalwood oil in *Science and Health* on page 363.

You can imagine how hot and dry your skin would get if you lived in the desert, especially if you walked a lot and wore sandals. In those days people sometimes rubbed oil with the sandalwood scent in it on their face or feet and it felt good. This oil would not have been as strong smelling as an essential oil.

Sandalwood is used in trunks for its fragrance and also to keep moths away from clothes stored in the trunk. It is also used to make furniture and some musical instruments. It was not only very familiar to people in the Bible, it would have been familiar to Mrs. Eddy when she was a little girl too.

When I was a little girl my dad had a patient in Indonesia who, after a healing of his son, sent him a sandalwood fan as a present for our family. I remember that it had ribbons woven through it. It had a faint beautiful smell, and if you held it in your hands for a few minutes the slight heat from your hands would make it smell stronger.

Children might not be old enough to enjoy this description of a Victorian parlour containing sandalwood fans but adults, especially Christian Scientists who can relate to the fact that Mrs. Eddy would have been familiar with similar parlours, might enjoy this description from the late Adelpa Simmons.

I have copied it from *The Little Book of Fragrances*, self published, second printing, CT, date unknown (distributed by Caprilands Herb Farm in Coventry CT.)

“In New England we recall sandalwood fans as part of the crowded decorations of the ‘what-nots’ in the dim closed parlours of the past where the family photographs bristled and glared from the walls and the wax flowers and the funeral wreaths, the powder horn with the piece of velvet obscuring its lethal purpose, the shell ornaments and a hundred other one-time precious things almost crowded the delicate oriental fans off the shiny walnut shelf.

I shall never smell sandalwood without a momentary glimpse of this strange fascinating sanctuary of my youth – the Victorian parlour.

One crept noiselessly through the sliding doors leading from the common bright comfort of the sitting room into this chill forbidden room.

The family Bible which sat austere on its high podium of mahogany veneer emitted an enticing odor of both sandalwood and fading flowers, for its yellowing pages were marked with thin hand carved bookmarks of the fragrant wood, and also with rose geranium leaves, still sweet, which my mother pressed between the Old Testament pages promising eternal doom.

Outside the parlour, dark spruce trees planted by great Grandfather, when he came to the farm as a young man from England, sighed in mysterious whispers, and the dried pods of the cucumber vine rattled faintly against the window. From somewhere, far away, came the sounds of a busy farm. Being there was like being buried alive and listening to the cheerful noises of the world outside, remote and far away.

Sandalwood, the closed doors, the filtered light, even the clean penetrating odor of furniture polish, is part of this memory.

This ‘sanders wood’ of the old recipe books does not have a charm for all people. Perhaps the odor belongs particularly to large old houses. It may need space, varying temperatures, and a slight air of decadence to be at its best.”

Potpourri

Little children love to make potpourri. In the Bible prayer was sometimes compared to a perfume that God liked to smell. You can tell children that their love and their prayers are like a perfume that fills the whole room and makes everyone happy. Each quality is like a flower that you add to your potpourri of prayer. Lavender is a soothing smell and a restful color. It’s like a comforting prayer. “Don’t be afraid. You’re OK. You can rest and God’s love will take care of you and hug you and rock you.”

Marigolds are bright and festive. It’s a “Look at me holy Spirit! I’m happy just like you are!” kind of prayer.

Sometimes we pray together and that is like a potpourri too because each person is like a flower. In church, when there is silent prayer, children might want to know what people are doing. Tell them they are making prayer potpourri; every person is praying and all the prayers mixed together make a prayer potpourri that is special and wonderful.

Back when I was doing prayer research with children we found ourselves reluctant to throw plants and seeds in the dumpster after we had prayed for them so we almost always grew them out. When we were doing “experi-mints” with mint plants we used to make some lovely mint potpourris. In the 17th century it was believed that mint cleared the head and speeded up mental processes. Intellectuals and physical scientists would place such potpourri on their work tables or at the table where they were going to have conversations with other scientists, to make the ideas flow better.

I can't say I've ever noticed any such benefits, but there is no denying that the smell of mint is refreshing and cheers you up.

The children and I did a lot of experiments using a certain kind of marigold whose seeds were soaked in artificial acid rain and then prayed for. When we later grew the seeds out the resulting plants produced many more seeds so I always had a lot of marigolds for potpourri. The children who had prayed loved making it, especially the younger ones.

It's very easy to make. You don't need any fancy fixatives. You just mix equal parts of dried marigold petals and dried lavender.

Neither is poisonous but watch the little ones so they don't eat it.

Dried lavender is easy to buy - it's all over at craft stores etc. – and it's inexpensive. Pick some that smells strong and has a nice color. If for any reason you don't find it locally get a bag from Lavender Lane on the web – their quality is good.

A little dark red or purple dried larkspur could be added for color although it's not necessary. It adds no fragrance. You can almost always get larkspur in a craft store like Michaels or Hobby Lobby. It's used in paper making, potpourri and candle making. A small bag costs about a buck. You don't need much.

Marigold petals are not easy to find but if you want to do this activity for Easter you can start now to grow some.

Just after Christmas, when the prices go down, go to Walgreens or any place where they sell short strings of colored or white lights, those mini lights they use to decorate miniature Christmas trees. They don't cost much to start with and after Christmas you should be able to get them for a song. They might not be available later though so get a string now, no longer than three feet. You will need them later.

Then start growing some marigolds. The seeds are easy to grow and need no special care. They sprout quickly and are nice to have about the house in the winter.

When they bloom enjoy them for a day or so and then pick the flowers. Put them on a paper towel and let them air dry for a day or so. When they are dry enough that the petals disengage easily pull off the petals gently and let them dry longer.

Don't store them in a plastic bag or container because if they aren't totally dry they will mold. An oatmeal box or paper bag will be fine for storing them until they are needed.

When Easter comes you can mix equal portions of the lavender and marigold, add a little larkspur for color if you want to, then pour the potpourri into a container with a wide mouth so the scent can disperse. You can use a bowl, a shallow serving dish that has an Easter candle in the middle, or a flower pot especially one wrapped in gold or purple foil. The colors are suitable for Easter and the scent is spicy.

What I like to do best is to take a clear glass jar or vase. Again a mayonnaise jar or a canning jar is fine but you can also buy a round glass container. I like to buy those cheap round clear bowls sold at craft stores –around here they are just under three dollars – that are used for candles, vases, candy dishes, etc. as well as for potpourri.

Take your short string of colored or white Christmas lights and stuff them in the glass bowl with enough of the cord hanging out the back to plug in. Fill the bowl with potpourri with the lights woven through it. The little white lights are nice. Plug it in and you have a pretty night light. The slight heat from the lights will make the odor more pronounced.

I was worried about this causing a fire, although I was assured that it would not, but I have tried it many times and found it to be perfectly safe.

For children who have actually prayed for the seeds that the flowers came from this is a lovely little Easter light of prayer.

For any child it can be a symbol of the different qualities of love (colors flowers and fragrances) that we express in prayer.

The children enjoy mixing the dried flowers with their hands.

The fragrance of the potpourri will only last a few weeks but that's OK –then it's time for more types of potpourri and more prayers.

And by the way lavender goes way back to the Bible days too, having been used during those times as a symbol of cleanliness and health.

Happy holidays.

Section Three: Of Special Interest to our Christian Readers

How to Give a Prayer Treatment For Laboratory Organisms or for the Healing of the Sick

Part Two: The first two steps of treatment

Christian Science treatment has four basic steps, to which many people add watch prayers (discussed in our last issue) before and after.

Most of you are Christian Scientists and have read *Science and Health*, but for those who aren't the best run-down of how to heal the sick through prayer is found in the chapter *Christian Science Practice*. Read together with the first chapter, titled *Prayer*, this should give you a complete textual run-down.

The notes that I am adding cover many facets. If you tried to include them all in one prayer it would take you a week to give a treatment. Prayer is an art as well as a science and part of that art is knowing which facets to put together to meet the need of your patient.

It is my belief that inside of every religious person is a healer trying to get out. This little caged bird longs to fly. Healing the sick through prayer is a totally natural thing to do, and it makes the healer as well as the patient very happy. Like a bird flying we know that praying and healing is what we were made for. Certainly there is an enormous need for spiritual healers.

So why don't more people do it? I am not talking about being a full time healer or prayer provider in the laboratory or a practitioner. I am talking about the spontaneous natural healing that every "child, man and woman" (1) is capable of on an occasional basis when the opportunity arises especially within their family, among their friends, and in their local community.

The three big reasons we don't do this is first that our culture's disbelief in such healing holds us back, second, there is a lack of good teaching, and third, so many many people have a feeling of inadequacy. People think they are not good enough to heal through prayer. They're wrong. But they have to be shown that they are wrong.

I do not know how when or where but it is obvious to me that before the end of the SILO program some in-person teaching of how to heal is going to be needed if for no other reason than I need to train prayer providers in how to pray for laboratory organisms so that Spindrift nursing can continue beyond SILO. Beyond that I would like for any of my subscribers who want to learn for themselves how to heal the sick through prayer to have an opportunity to do so.

In the meantime I hope these articles will help.

At the end of the series I will do an article covering odds and ends; how to mix and match the different parts of treatment, how to apply treatment to special cases, such as praying for children, the ethics and the logistics involved in spiritual healing, and so on.

Everyone describes the steps of treatment a little differently, just as they describe the steps of the scientific method a little differently, but the basic idea is that in the first step you affirm God, in the second you affirm the spiritual identity of your patient, in the third you deny evil, and in the fourth you affirm the oneness of God and creation, particularly that part of creation known as your patient.

In this article I will be covering the first two steps.

Affirmations of God

“The time will come, and I feel it will be soon, when Christian Scientists will not have to make a conscious effort in giving treatment, for through the constant desire and endeavor for a Christian life, their consciousness will have become so purified, that healing will go forth from them as naturally as the perfume from flowers, to those who are ready for it.”

Mary Baker Eddy (2)

Affirmations of God are like money in the bank. You want to always stay ‘stocked up’ on them. You can’t go around gossiping and running people down behind their back, talking about your diseases and aches and pains, complaining about the government, your boss, your spouse, and the neighbor, and then sit down for five minutes a day and say “God is good, God is Love, and God is close at hand” and feel you have done your affirmations.

If you had a daughter who was in a hurricane and lost her home you might give her money. Perhaps she would use it to buy clothes for her children or baby food.

If your brother lost his job and did not have enough money for car insurance you might give him money for that.

You could be very grateful in both instances that you had enough money to help those you loved, just as you might be grateful for help when you needed it.

Affirmations heal. One person might spend them on healing a broken arm, another on healing depression, but you always want to have enough to give no matter how they

are spent. Don't let your affirmations run low.

It's not a perfect analogy of course because God's love does not run out, but our ability to apply that love comes from living our life in such a way that we are constantly affirming God, affirming Life, affirming Love, and affirming good.

We should think of those who come to us for healing as family, and we should learn to think of our research organisms as family too, as the small ones in creation who are under our protection.

Gratitude is a basic way to start your affirmations. Before you go to sleep each night you should do your "gratitude list" in your mind, in other words think over what you were grateful for during the day. Gratitude positions our thought so that affirmations can flow through it.

You want to physically and literally affirm good during the day. This means learning to say "thank-you", learning to give complements (but never to flatter or stroke someone's ego because that is harmful to them spiritually) learning to receive compliments gracefully (It's easy. Just look the person in the eye and say "thank you very much") and also learning to express your love and positive feelings to others when appropriate. So often we feel something but don't express it. Expressing love is an affirmation.

We don't want to be like that old Midwestern farmer in the classic joke that said how he was so overwhelmed with love for his wife that after twenty years he almost told her!

The word "God" and the word "good" are the same word, so when you affirm God what you are doing is affirming, acknowledging, and magnifying good wherever you see it.

Doing affirmations of God means thinking about God every day. Paul talked about "...the unknown God. Whom therefore ye ignorantly worship..." (3) and this doesn't just apply to the ancient Athenians, it applies to us. Most people talk about God but have very little sense of God's presence with them. We aren't really sure what God is beyond a cultural concept we learned growing up.

I don't know how to tell you to think about God. It's so different for everyone.

God is conscious of you. You can begin there. It is certainly appropriate to ask every day in prayer for a closer fuller sense of God's presence. God is not "up there" somewhere. We live in God.

This may sound silly but it has been helpful to me so I will share some ways to start thinking about what God might be like.

Pick up some material object, perhaps a roll of paper towels, and try to imagine what it would be like if it was infinite. What if you could use paper towels from that roll your whole life and it never ran out? What if you could unwrap it and it would roll all the way to the moon and back and still not run out? I am not talking about a roll of paper towels as big as your house, I am talking about infinity. What if the paper towels were not created through a physical process but through a mental one? What if you could mentally create a paper towel whenever you needed one?

What if your sight was infinite? What if when you were born you could see all that ordinary people see, but by the time you were five you could see as well as an eagle, and by 6 you could see microwaves and radio waves and by 7 you could see the microscopic world, and by 8 the galaxies, close up and in detail. What if every day of your life your sight continued to increase? What if your sight was infinite?

What if your thoughts were infinite?

What if health was infinite? What if you could create health through a mental process wherever it was needed?

What if your life was infinite?

What if everything you touched, from a bag of kitty litter and cans of soup to little babies, and the flowers you plant in your garden was infinite? What if there wasn't anything that had to be maintained, repaired, cleaned, or continually fixed-up and supported? What if everything in life was self-sustaining and flowed smoothly, not with a bunch of wealth clogged up over here while somewhere else lives were running on empty? Can you conceive, even for one moment, everything in the universe running smoothly, infinitely flowing, totally self-sustained, totally harmonious? Can you catch a tiny glimpse of what it means to be spiritual?

I use these examples to get people started in thinking about what infinity really means. We go to church and listen to phrases about God's infinite mercy etc., but what does that really mean?

If you are a Christian Scientist you probably will work in depth with the seven synonyms for God, maybe taking one each week to think about.

- Life – being, vitality, creative power, that which animates.
- Soul - infinite purity and goodness, beauty, that which is capable of knowing itself, identity.
- Spirit – substance
- Love - relationship and power
- Truth - not just honesty but the absence of illusions and the inclusion of all facts

- Principle - law, justice, order, balance
- Mind - intelligence, consciousness

If you are not a Christian Scientist work with whatever names for God have meaning for you.

The Bible tells us God is Love and also calls God the good Shepherd. How does Love shepherd you? What are the qualities of a shepherd? Certainly a shepherd is a protector. If God is Truth how can truth protect you?

What are the qualities of Love? Love's qualities include patience, gentleness, forgiveness, forbearance, power, kindness, mercy, comfort, understanding and so on. How can you affirm these in prayer and in your life?

Most of us have loved someone that has hurt us. Most of us have felt love for someone and then later became angry at, or felt betrayed by, or been disappointed in, that same person.

Is there an infinite love, a love beyond the human emotion that changes so easily from love to anger, jealousy, mistrust or indifference?

It is important to take a few minutes each day to think about what God is. If you do this you will find that suddenly you will have a larger concept of God

Your understanding of God and God's presence with you is the engine that drives your prayer for healing, so taking time to think about what God might be – not what you've been told God is – is vitally important.

It doesn't need to take a lot of time. You can do it while you shave or shower, or while you eat your cereal and drink your orange juice in the morning. Make a place for this in your day. Let your genuine curiosity about God, - a living being unlike any other in the world – take hold of you. It's the most important part of learning to heal the sick.

And don't take anyone else's opinion as the last word on such a big subject either. Discover this, or not, on your own.

When the time comes to actually give the treatment your affirmations do not need to take long. They can be quite simple. It's what you've been doing in your life prior to the treatment that will give them power.

Keep them simple and honest. Don't pray beyond what you believe. In this part of the prayer you are not denying evil, or thinking about the symptoms of the disease or

about what changes you would like to see occur in your research organisms. You are just thinking about God.

This is different than a general “prayer of adoration” though, because this is a prayer linked to healing. And that means that during your affirmations you are aware that these affirmations do result in healing, that they do meet the needs of those that suffer, including yourself.

Your actual words can be simple, followed by silence while you think about the words.

God is Love. (silence.)

The Lord is my shepherd. (silence).

The Lord is a force that is with me. (silence.)

God is right here, right now. (silence.)

In the ancient and beautiful first chapter of Genesis we find the image of God hovering over the darkness and chaos. The King James translation tells us of the dark waters and then says that “God moved upon the face of the waters” The Message Bible translates the first words of the Old Testament this way. (Genesis 1:1)

“First this: God created the heavens and earth – all you see, all you don’t see. Earth was a soup of nothingness, a bottomless emptiness, an inky blackness. God’s spirit brooded like a bird above the watery abyss.

Think of a mother hen and how she sits on her egg. She does not go off and abandon it. The warmth from her body is gentle but steady. It’s what causes the chick inside to develop. She turns the egg over every day – and God may turn us over from time to time, but God does not abandon us or let our lives grow cold.

The 91st Psalm tells us:

“He shall cover thee with his feathers, and under his wings shalt thou trust.”

Mrs. Eddy wrote a prayer that describes treatment.

“Brood o’er us with Thy sheltering wing, ‘neath which our spirits blend.” (4)

Affirmation is when we feel ourselves and our patients, or even our research organisms, to be together, our spirits blending, beneath the feathers, the presence, the gentle warmth, of God, Spirit.

It's when we feel the mother hen shifting above, when we feel Spirit moving on the dark waters of our life.

The chick inside that egg does not know what the mother hen looks like. It doesn't know much about her, but it feels her warmth and starts to develop.

Think of the God of Genesis One and it will give you a connection to people who have been praying for thousands of years. Think of that energy of total goodness hovering over the darkness and chaos of your life or of your patient's life – hovering around and swallowing up in love the desperate places of the mind, the depressed places, the grieving, crying, and aching places, the lonely and bleeding places, the scared, scarred, scabby, guilty, or regretful places. The sensation is that of pain melting, and much else melting that we can't identify but that we know is not good for us. The healing, in Biblical language, of that which is seen and also of that which is unseen, (unconscious).

This force of pure goodness hovering around you is warming you down to the "joints and marrow" (5) and causing every good thing that you need in your life to develop.

This is not an intellectual abstraction. It's not even really you giving a treatment. It's not you thinking about God; - it's the actual presence of that infinitely kind force in the room with you.

It's real comfort. Put your head down on your hands and let it wash over you. Don't be afraid to let all the hopes you've given up on start to wiggle around with new life once more. This is affirmation.

When praying for research organisms instead of people you won't feel the same kind of desperation that you feel emanating from people but you still need to feel Love brooding over them like a mother hen. Most research organisms that Spindrift nursing works with have no conscious knowledge of themselves, or very little. When praying for them however you may feel a kind of structured unconscious darkness, a sense of restless evil, smothering them like an impenetrable cloud of pollution through which you cannot see at first. This comes from collective thoughts projected unto them, the beliefs that they are disposable, unappreciated, unnoticed, vulnerable, subject to easy death, preyed upon without mercy, manipulated, misunderstood, subject to extinction, without genuine identity (simply a random collection of cells) and helpless before the much larger forces of the earth.

This is not divine Love's view of a research organism and it need not be yours. Every leaf, every blade of grass, every enzyme, and even one-celled organisms, are the result of divine energy flowing over the earth and bursting into life. When we can look

around the lab, the yard, and our world, and feel this energy, then this too is affirmation.

Step Two: Affirming the patient's spiritual identity (or your own if you are praying for yourself.)

Before you begin this step you want to take just a moment to pray that your motives be purified, or at least that if you have conflicting unconscious motives they be put aside.

Most of us do not have as much self-knowledge as we should (this grows with prayer) and we may not be aware of unconscious primal feelings that retard our prayer.

The world's thought of money – the love of money and the fear of it – must always be put aside. Spiritual healers make more money if they do not heal the patient quickly because they are generally paid by the day. That's an odd position – be sure you turn totally away from the money thought before you pray. Concerns about how lab results will affect future funding should be put aside also if you are praying in a lab.

Personal like or dislike may also play a role. If someone we look up to comes to us for healing we may wish to please them, rather than see what is best for them occur. We may feel worried that we will fail. Fear of failure is often a factor in laboratory work also.

We may also feel dislike for a patient who we think of as crabby, bossy or egotistical and deep down we may feel they don't deserve a healing. We may have been unconsciously affected by some negative thing – and possibly some quite untrue thing – that we heard someone say about this patient. We may feel repulsion toward a research organism. All these things are a form of mental input that retards healing.

You don't have to rake up this emotional mess or go deeply into it. You just want to find that really good sincere spot in your heart and pray from that place that you don't bring anything to this case but the love and power of God. Remind yourself that you do not originate the healing, it just flows through you. Remind yourself that you need healing too – this case will bless you as well as the patient. God probably brought this case to you because you need it.

And finally take a minute to remember that confidentiality is required on every case of healing the sick – what comes to you information wise on this case should never go further than between you and the patient. And you should not be chatting to your friends via email etc. about lab set-ups or ongoing tests either. Confidentiality is a serious part of prayer work.

This second step of the treatment is the humble part. It is important that we go through humility before we get to the next two stages of treatment, because in the third stage you will be a spiritual warrior and in the fourth you will experience power and dominion beyond what this world knows.

Mrs. Eddy says, “The pride of the priesthood is the prince of this world.” (1. p. 270) Jesus said, “...the prince of this world cometh, and hath nothing in me.” (6) Be sure you can say that too, at least during the period of your treatment.

You need humility before going on to detonations of power in the next two steps of treatment because you want to be sure that the power is God’s power, and not your own.

Humility makes the second step of treatment one of the most pleasant. You are entering upon a spiritual friendship with your patient – the best form of friendship you will ever know in this life.

During this time of prayer you will experience being friends with another being without any reference to what they look like or what their personality seems to be and without any of your own lesser qualities interfering. It won’t matter whether you or they are fit or fat, young or old, republican or democrat, and so on. It won’t matter if you or they feel crabby or happy, tired or energetic.

You are both stepping into a new place, a place of spiritual identity, and the possibilities are endless. You will find it very easy to love the person you are praying for once you glimpse them as a spiritual being. Everything else falls away.

This step in prayer doesn’t always start off that way though. Generally you have to work up to it.

I have heard some teachers of healing say that you should not think at all about the patient’s problem during this step but only about their spiritual identity. I disagree with that a little so you need to make up your own mind about the best way to proceed.

It is true that there is something that I call the gold standard of Christian healing. It’s a complete turning away from the material world and seeing God. Often you are not aware of the people around you, yet when you become conscious of them again they are healed.

This is valid, but at the times when you can do this you don’t need treatment and right now we are talking about treatment.

Never look down on treatment. It’s just as holy as “the gold standard” but it’s a different path and when you need it –

which we all do – then use it. Mrs. Eddy says that we should have as much faith in our treatment as we have in God.(7)

I am not saying that this second step is the part of treatment where we vehemently deny evil, but we should be aware of the patient's needs. Sometimes suffering is so intense that a person feels like they are no longer part of the every-day world. It's like being dead and looking in at a world you've been thrown out of.

In cases like this, especially if the healer's life is going pretty well and she's forgotten what it feels like to suffer or if she doesn't realize at once that the patient is in mental agony, then saying things in prayer like "You are God's perfect child and sickness cannot touch you" doesn't really reach down into the need.

When the artist James Gilman was drawing pictures to illustrate a poem of Mrs. Eddy's there was one drawing where he painted someone healing the sick. He wanted to give the healer a peaceful expression, feeling that a healer would be above any sense of pain. Mrs. Eddy, who favored a less peaceful look on the healer's face, told him simply, "Yes, but love yearns."

It's that yearning that you want to feel in this part of treatment.

It should always be remembered that people come to us for prayer because they hurt. Oftentimes they have been hurt before, or maybe they have seen someone else suffer. Perhaps they have the symptoms of a disease that they watched a relative die with and they are scared.

Maybe pain has made them very tired.

We are all terrified of so many things and these terrors must be put to rest. We are afraid of being lonely, of swine flu, of not being loved, of coming down with something really scary like cancer, of losing our bodily functions and being helpless or a burden to others, of losing our jobs, of being poor, of not being able to provide for our children, of being in auto accidents, of being disliked, embarrassed or ashamed, of physical pain, of getting Alzheimer's and having no control over our life and no memory of our loved ones, of losing our identity, and of course we are scared of death.

Mrs. Eddy summarizes the fears of human beings who appear to be placed in the world involuntarily and removed just as involuntarily – for this, she tells us, "...is the general religious opinion of mankind... " . (1. p.306)

This may be the general religious opinion of mankind but it doesn't have to be our opinion. Our life does have purpose and meaning. We do not worship a God who plays cruel tricks on us. We are not

pawns. Things are happening in the right order of development for us, and everything we go through, even the hard things, especially the hard things, can only bless us in the long run and teach us how to help others.

Life never ends.

The spiritual meaning of the Bible is the important one, but that does not mean that we should ever overlook the literal. If you have ever been hungry, I mean really hungry where you feared for your health or your life, then you will always be grateful when you put so much as a cracker into your mouth and when you pray the part of the Lord's prayer that says "Give us this day our daily bread" you will pray it literally as well as thinking of its spiritual meanings.

If you ever been hounded by credit card companies or hauled into court in a civil lawsuit to get you to pay a credit card when you have no further assets then praying "Forgive us our debts as we forgive our debtors" will bring tears.

The people who come to us are in pain, physical or emotional, or they wouldn't be asking for prayer.

Sometimes it's a good exercise for the spiritual healer to read the Sermon on the Mount not in its familiar and most complete rendition (Matthew 5) but in Luke 6. Practical Luke, who was the physician, the meeter of human needs, puts the words in more literal if less full terms than Matthew, who was the tax collector and the very accurate keeper of records. For example while Matthew has Jesus blessing the "poor in spirit" in Luke we hear Jesus blessing simply "the poor." In Matthew we read of those who "hunger and thirst after righteousness" while in Luke we read of those "that hunger." Both renditions are valid; once in a while it's useful to be reminded of the literal human need.

Mrs. Eddy understood the need for practicality in treatment, the need not only for praying but for applying that prayer directly to a need.

Gilbert Carpenter, who was her secretary for a while, left behind 500 watching points to be used in the types of watch prayers that we talked about in our last issue. Two of them shed light on this need for practicality.

"Watch lest in your effort to demonstrate, you float off on the wings of reverie or mental dreaminess. Mrs. Eddy once wrote, '...Reverie is as erroneous when treating the sick as a sensation of fever would be.' ...Once Calvin Frye was driving Mrs. Eddy's carriage, and working mentally for her at the same time. He became so oblivious of what he was doing and where he was that he drove poorly. Mrs. Eddy rebuked him

sharply for it. Her sense of demonstration was not becoming oblivious to the human surroundings in a dreamy sort of way, but being alert to the human need and meeting it even while communing with God....It is but fair to say that when Mr. Frye was driving Mrs. Eddy's horses, had he kept humanly alert at his post, and at the same time failed to turn his thought to God, he would have likewise have had to be rebuked."
(2. p.161)

In another place Carpenter writes:

"Mrs. Eddy was highly indignant with Science nurses who were clumsy and inefficient in the sick room, according to Adelaide Still, who was her maid. Sometimes she would remark, concerning such a one, 'She is good for nothing except to be a practitioner,' implying that the one in question knew how to bring the arguments of Science to a patient, but had never made the demonstration to apply his or her understanding to the simple human need." (2. p. 167)

Simple is the operative word here. In this part of the treatment simple words are very appropriate.

It is no accident that Eddy began her chapter in S&H on how to heal the sick not with the story of one of the great cures performed by Jesus but with the story of how he responded to a woman who was crying involuntarily because she was so miserable. She had made mistakes and her life apparently was beyond what she knew how to fix.

Eddy tells us simply that "He regarded her compassionately." (1. p. 363) She also tells us "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted." (1. p. 366)

This should give you hope because I know most of my subscribers and I know that you are already compassionate people who easily reach out to comfort others.

If you can do that you can also heal the sick. One is not harder than the other.

When wearing the hat of the healer we must remember that we are not councilors, we are not social workers, the food bank, the nurse, or anything but someone who provides prayer. We must focus on prayer alone; it is what we have been brought into the case to do. We should be keenly aware of the patient's human need, and be able to refer them to the people who can help meet that need while we pray, but prayer must be our focus.

But this does not mean that we cannot apply our prayer directly to the problem. In this part of the prayer especially, every time we affirm something good about God or about the patient we must also affirm that this affirmation does come to the human need, that it does comfort , heal, guide, guard, and provide for every need the patient has, physically as well as spiritually “on earth as it is in heaven.”(Lord’s prayer.)

So if this is the place where we affirm good instead of denying evil, yet we want to be practical and apply our affirmation directly to the problem, what do we do?

The Bible story of where Jesus raises Lazarus from the dead is a good model. (8) The Bible tells us that he cried out with a loud voice “Lazarus, come forth.” We want to cry out mentally with a loud voice to the patient, by name, “Come forth. Come out of the doom and gloom and pain that hides you.”

In the Bible Lazarus did come forth but his face and hands were still bundled up with grave clothes and he couldn’t move very well. Jesus said to the people, “Loose him, and let him go.”

That is what you are going to do. You are going to loosen your patient, and let him go.

I once saw an actual physical situation which provided me with a model of one of the many ways to pray at this point in treatment. It happened when I was a teenager working at the Christian Science Benevolent Association in Chestnut Hill near Boston (the "BA", as it is affectionately known, is a nursing facility.)

A man was brought in on the night shift who had fallen and lain on the floor of his apartment for two days before anyone found him.

Two days is a heck of a long time to lie on the floor. You would pray certainly, and have some moments of trust and strength, but you would also worry about why you fell. Did you trip, have a stroke, or a heart attack? You would worry that no one would find you and that you would die. You would get cold. You would get hungry. You would feel stiff and in pain. At some point you would have to go to the bathroom. Not only would that be smelly and sticky and itchy and wet, it would be mortifying because you know whoever walked in would find you that way.

You would have time – too much time – to think about things its better not to think about, and you would feel disoriented and helpless.

When this man came to us he was in shock. He was also covered in blood, vomit, feces and urine.

I was merely an assistant in the room but I was working with a Christian Science nurse and I will never forget the love she expressed to that man.

She was not indifferent to what he had suffered – she made it clear, not in words but in compassionate care that she understood. But you could also see that what she saw in him was not a patient that was sick and needed a bath, but a human being who was going through a holy experience that it was a privilege to share. She conveyed to that man that he was all right, that it was over, that he was safe, and that she was extremely grateful to have him as a patient, safe, sound, and resting in God's love. She did all that without using a lot of words which is a hint to us that we do not need to use a lot of words in this part of prayer, we just need to feel the desire to help and comfort. The patient will feel that love.

He did not talk at first but you could see the fear slipping away and the relief setting in. You could watch the shock moving off.

The nurse moved him gently, made sure the water was warm, moved slowly and gracefully, kept him covered as much as possible, and treated him with dignity and kindness. She was obviously really grateful that he was OK and that she could help him. That his life and well being were precious to her was quite obvious. She cared.

He responded to that. Of course he did. By the end of his care he felt able to sit up and drink some soup. He even let me shave him. He began to look and feel like himself – his true identity was coming through - and in the days following he thought deeply about his experience, how it had changed him, and about its spiritual meaning.

This is what we do in this part of the treatment except we do it mentally. We put our mental arms around that patient. We feel immense relief and gratitude that the patient has come safely into the place of prayer, because we know that the patient is safe.

The healing is already in the bag, you know. The patient wouldn't have come to you for help if the healing wasn't already taking place within him. There are steps still to come and perhaps some lessons still to be learned but the patient is already perfectly safe.

Tell him or her silently as you pray "You are safe. It's all right now. You do not need to be afraid. You aren't alone, I am here and God is here, and we are going to move through this together and it will be a blessing."

At some point as you pray you will feel a little movement from the patient's thought or maybe your own - remember this is a healing process for you as well as for the patient. You will feel the relief, the relaxing, and the unloosening of thought, like the untying of a knot, as fear begins to recede.

And it's often at that point that you may be able to feel the spiritual identity of the patient. Maybe at first it's just a quality that you feel – maybe it's suddenly obvious that the patient is intelligent, or kind, or strong, or trusting, or courageous. You will begin getting a feeling of what kind of a person the patient is.

That is when you start your affirmations. Yes, this patient is safe, yes this patient can never be separated from God, not ever, not for a moment, yes, this patient is beautiful and grand and creative and strong and stable and full of talent and intelligence and has mission and purpose, and it is a privilege to know him (or her) and to walk a little way with him.

This is the affirmation of his spiritual identity. Don't force it. Don't concoct a list of qualities and go through them prosaically like a grocery list. Let the words come to you. The insight is so much more important than mere words.

The words, or thoughts or insights without words, will come to you, and I assure you that a sense of happiness, a sense of the patient's infinite life, of their total lack of limitation, of their spiritual identity with no material limits, all of this will flood over you.

With research organisms of course it's a little different. Sometimes with them you start out by reassuring them that you will not manipulate them simply for data, you do respect and care for all creation, and suddenly joy comes into your thought seemingly out of the blue. You feel a little movement somewhere mentally even if you are not sure from where, like a mental breeze. And the next thing you know you are sitting there completely overwhelmed by the wonder of it all, amazed that even in worlds so small you can't see them the power of love is felt. You may feel a sense of humility, realizing that you cannot understand their world but that even to interface with it for a moment is a great privilege.

Mary Baker Eddy writes, "The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness." (1.p. 365)

Be sure to feed your patient with that nourishment – feed him as you pray by affirming that God's loving kindness is right with him all the time. Feed him in small spoonfuls, in a progression of small thoughts, small comforting feelings, little affirmations, and repetitions of good. Leave a little silence in-between – don't shove the food down his throat. Rock that patient in your mental arms just like you would a child who's had a horrible nightmare. Jesus said, "Peace be still" (9) and it's a phrase I often use in treatment, sometimes over and over, with silence in-between, rocking the patient back and forth between the affirmation and the silence.

Mrs. Eddy loved to pray “Love, just take me in.” and to affirm, “Love owns this and every hour.” (7)

I love to affirm that all of us (my patient too) live in God like a fish swims in the sea, an affirmation that I think originated, though in slightly different words, with Sojourner Truth.

As you get used to praying every day you too will find phrases, thoughts and affirmations that bring God and creation spiritually alive for you. Use them in prayer; they are a special gift to you from divine Love.

Clean the patient of all the accumulated impurities, deformities and fears that have been dumped on him over the years – sometimes you can do this simply by sincerely affirming “Dear Shepherd, you do wash us clean.” Dry the patient’s tears, shed or unshed, with the cool mental touch of our Master’s words, ‘Peace, be still’, and gently, warmly (affectionately) wash all the gunk and fear and pain away with your love. Help that patient take a few mental steps toward freedom, keep calling to him “come forth”. Affirm that the life of Jesus was not in vain and that you and your patient are right this moment benefitting from that holy life.

You can do this. You do have love in your heart and it’s a right and natural thing to heal the sick through prayer. There is nothing I have written about here that you cannot do, but you can’t just read about it or think about it. You need to give it a try.

Don’t worry at all about the results. That’s God’s part. Your part is to pray.

When you reach a place where you feel at peace, and where you have felt some little shift in the case – you will know it when you feel it – then it’s time to go on to the next step.

Now, having gained this peace, and bringing nothing but the power and love of God to the human need, you are ready to do battle with the patient, not just for him. Because this new understanding of the patient’s dominion and strength and spirituality, as well as your own, is going to serve you well. The two of you will partner in striking a blow, not only for the patient's health, but for the world, because every healing involuntarily goes out to create justice and to bless many people.

Now it is time to do the work of a spiritual warrior. And that step of treatment I will describe in our next issue.

to be continued...

Footnotes

1. Eddy, Mary Baker, *Science and Health with key to the Scriptures*, Boston, 1875 Christian Science Publishing Society, p.37
2. Carpenter, Gilbert, *Five Hundred Watching Points*, self published, 1928, p. 147
3. The Holy Bible, Acts 17 KJV
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TIMES OF DECISION

His name was Caleb and he was large. It was said that his huge upper body was partially due to his working the bellows on his father's forge as a child. The family was dead now and the forge taken by the Egyptians; anything useful for making weapons was forbidden to a subject people.

Around Caleb many rumors had arisen. It was widely believed he had run into the wilderness as a young man and made his way to Canaan where the king of a restless city-state had put a sword in his hand. Why he had returned to Egypt no one knew, but some reported that when the moon was dark, slaves made their way to Caleb to train in the arts of war.

It was a tribute to the man -- if such reports were true -- that the Hebrews, let alone the Egyptians, were still unsure such rumors were the fact. Such a man would need skill not only in carrying on his activities, but in his choice of recruits.

The moon was bright this night as the large man waited, silent and still, almost invisible. His choice of location bespoke intimate knowledge of the land and an intuitive and well-honed battle instinct. Aside from his position amid the play of shadows in the moonlight he had a wide field of vision, several good routes of escape, and was in a good position to defend the ground if he so chose.

Some said it was a tribute to the man that he chose such places almost without thought, others held that the fact that he was alive was a tribute to the fact that he thought of little else.

The movement of a shadow at the periphery of his vision caught his attention. Two minutes later he was sure it was Joshua. Vaguely disturbed that his friend had come so close without being seen, he was also gratified that one of his students had become so skilled.

Joshua made his way to the meeting place and, as always, experienced the uneasiness he had come to expect when Caleb appeared out of the shadows. "We leave soon, Caleb, and we must leave armed."

Caleb nodded. "By whose command?"

"Moses."

Silently the large man considered the matter; in due course his soldier's mind accepted the chain of command. For many years he had singled out the young slaves that had shown some promise, some hint of ability to break the mindset of servitude and rise to leadership. Always the mental distance had been greater than one man could accomplish in a lifetime.

"Why," he asked, "does Moses wish us to be armed?"

Joshua grinned broadly. "Jehovah has so ordered."

Slowly Caleb broke into an answering smile; the chain of command was becoming more impressive. "How soon do we leave then?"

"The pressure mounts on Pharaoh; how soon he cracks is unknown, but I think Moses will know in advance."

Silently Caleb nodded his agreement. He had watched when Moses had driven to Pharaoh's courts, had seen him bow to the High Priest in the window, and had realized that the battles to be fought were of the mind as well as of the body. He did not know the rules of such engagements, but he knew a battle when he saw one. Indeed, God had sent a leader.

The flap of Nathan's tent was thrown back and Nathan squinted as Joshua entered, bright shafts of light framing him and making the dancing dust visible. Immediately the Elder called for food; in the shared pleasure of a meal it was easier to establish understanding.

He watched the young man carefully as the food was served; gratefully he noticed that Joshua was relaxed and rested. The pressures of their initial meeting were behind them. Hopefully he would gain some insight into the strength and style of Moses' leadership, into the place of Joshua in this leadership, and into the temper of the metal of the man before him.

As the meal progressed and Joshua conversed easily and freely with the Elders and his father, a mixture of admiration and suspicion began to form in Nathan's mind. Had Moses deliberately bypassed Aaron or his like as an emissary to the Elders? Aaron would have recognized the Elders's power and dealt with them on their own level. Joshua was conscious only of Moses and the God he served; unknowingly he gave the impression of being removed from the Elders's authority.

Beyond the implications of this separation were the implications of the separation of Moses himself from the power of the Elders. Had Moses entered into a relationship of power, he would have lost some ground through compromise. So long as he was in control of events, there was no need to compromise. Should the need arise, Aaron could do that later.

Suspicion gave way to grudging admiration. Moses was making his first move to establish his own leadership style and to carve out the structure of power which would give him the most freedom to achieve his own ends. If the appearance of power rested in Aaron and the fact of power rested in Moses and was exercised through such men as Joshua, then the shape of the future would be molded in ways that were new and different to all of them. The approach was not only unexpected, it could be handled only by the confident and skilled.

He caught Eli's eyes, and sensed agreement; he, too, had wondered about Joshua. If Moses truly intended to create a nation, new leaders with new skills needed to be forged. The old slave ways would go.

The meal was being cleared away; the time for serious discussion was at hand. Even under the handicaps Moses had imposed, the negotiations would be interesting. Government among them had always been by families, by tribes, and always would be, but changes would be made.

"So," he said to Joshua, "you come again to see how the people react?"

Joshua caught the bantering tone. "I have a message: 'Organize for the time is short. We shall go up armed out of the land of Egypt, each tribe under its own banner.'"

A reluctant rueful smile passed fleetingly across Nathan's face. More than ever he sensed a skilful hand behind the contacts that were made. The young man, because of his lack of stature, was achieving more than Aaron could have done. Nothing could be discussed, deliberated, and jointly agreed on. And yet, the message would be obeyed.

Who among the tribes would not make banners? Would any one of them wish to be a tribe apart? Hardly. And would they oppose Moses? Not at the moment, not with the Egyptians digging wells along the Nile trying to find water they could drink, water that had not turned to blood.

It was a coup of sorts on Moses' part, a move that foreshadowed things to come. The Elders were drawn into following, however slightly; the Elders were also identified with and made responsible for their own tribes rather than acting as a general council; the semblance of a chain of command was coming into being.

As for going up armed, that was rough country covered lightly. The dangers of arming were enormous; it was an open invitation to slaughter by the Egyptians. With Aaron the arguments would have raged for hours. Yet, as things now stood, they would either obey or not obey. And what Elder wanted to be in the position of taking his people into the wilderness unarmed? Beyond the obvious dangers, an unarmed tribe would be an object of ridicule and contempt among its armed fellows.

Nathan noticed that Eli and Hur were in animated discussion, Nun was gazing benignly at his son. It was clear Moses would get what he wanted, and subtly too. If the people did not follow, they were fools; if they did follow, they were committed and declared themselves to be followers by their very actions. Thus the man, Moses, begins to build his organization and yet takes none of the Elders's authority from them.

Eli and Joshua drifted into conversation and Hur settled into a few moments of quiet thoughtfulness. Hur, too, was impressed. First Joshua was sent to see how the people reacted. This was a very subtle

pressure on the people to decide, to form judgments. It hastened the decision-making process by forcing the Elders to begin to think through the details of change, yet no demands were made.

Now that the people had swung in his direction, he pushed them farther, a case of 'they are decided, push them to commit.' And yet he coerced none, each made a decision free from influence from the emerging leader. Each Elder was committed of his own free will, led on by the black and white choices set before him. By circumstance and message the people were being forced to look ahead, to look into their hearts, and to decide.

Conversation was dying down; his thoughts began to drift, then returned to the present as he heard Nathan drawing the meeting with Joshua to a close. Within himself, he smiled. Nathan would give the impression of deliberation, they would talk of little things and then go home. He rose to walk to the door with Joshua.

The aroma of his mother's cooking filled his nostrils; he heard his father's footsteps outside the house. He relaxed contentedly, the security of childhood seemed almost real again.

Nun entered and smiled when he saw Joshua. "Don't be troubled, my son. After you left they only talked of donkeys." He shook his head, "That trader Eli will probably make a killing."

They talked together until the evening came, each wrapped in his own fears of the present and lost in his dreams of the future. As the moon began to rise, Joshua slipped into the shadows and left.

The sun was low in the sky when Joshua reached Thea's home. She rose from her place of waiting by the window and unbarred the door. Quickly he poured forth the news; much she had already heard.

"What place does Aaron have in the eyes of the people?" she asked him.

"Aaron the Jews can understand; Moses is a man apart."

She shook her head. "They turn against him at every sign of distress. No matter how great his powers, he is still a man. At the first signs of hardship in the desert they will turn and slay him."

"God has spoken to him; he must do as God directs."

Suddenly thoughts raged fiercely in her mind. What inner forces had molded such a man, a man who could rely solely on the voice of God? She struggled to return her thoughts to the conversation. "And what will he do in the desert?"

"He will mold a people," said Joshua. "He will create a nation that puts the laws of God above all else."

"A nation of laws that are not of men?"

"Yes."

Again unleashed feelings tore at her. "It will be a long and lonely task and there will be many enemies."

"He has friends," said Joshua with vigor.

She looked at him with compassion. "Those are brave words, but true loyalty is rare."

An unfamiliar sense of the danger and loneliness of Moses' position swept over him. Yet, there were those who could be trusted; he remembered Caleb and realized he knew of at least one such.

The sky was dark when he left Thea's home. His thoughts were darker yet; the heady excitement of the life and times in which he had been caught up was fading. Only unshakable loyalty to God and to the man to whom He spoke could ensure success. In the depths of his heart he prayed that his own loyalty never fail.

Eli was not the only one trading in donkeys. Imhotep had waited to catch the Chief Spy away from court where he would talk more freely. Finding out that he was in an outlying area, a country estate of a minor official, he summoned his chariot.

Brusky he dismissed the driver; he looked forward to getting out of the city where he could run the horse without hindrance. He turned toward the estate.

He found the Chief Spy in a back field looking at donkeys. Jokingly Imhotep turned to his friend, "Tell me, Khaemwese, why are you looking at beasts of burden in this out-of-the-way place?"

"Ah," Khaemwese replied, "deciding whether the Hebrews feel they are really going to leave or not, and whether to go long or short on donkeys."

Imhotep made a mute appeal to the gods, then added, "What in the world are you talking about?"

The Chief Spy's eyes creased with pleasure at Imhotep's discomfort. "Just after Moses came to Court, the price of donkeys went up and I sold donkeys. There's no harm in making a profit on information, you know. When the Jews thought they would leave, I did not, so they bought and I sold."

He shrugged as the general looked at him with mock displeasure. "The difference was not a lot, but it was good. Then we cracked down and the price of donkeys went down and I bought. Now, with the waters turned to blood, the price of donkeys has gone up again. This man," and he nodded to the owner of the estate, "has considerably less donkeys than he had and he is asking considerably more for them. One can only assume the Jews are buying again."

"How can slaves so influence the market?" Imhotep asked with genuine curiosity.

"Well, they can hardly afford to buy and keep donkeys they will never need. Yet, thinking they are going, they will sell what they must leave behind and buy donkeys. If they never leave, donkeys can be bought back cheaply. If, by some miracle, they do leave, the price of donkeys will be high. A matter of simple economic analysis," he concluded.

"I see," said Imhotep, a little unsurely.

"So, my friend," Khaemwese continued, "I conclude from the price of donkeys that the Hebrews are convinced they are leaving. So, do I go long or short on donkeys?"

Imhotep raised his brows in silent question. The Chief Spy indicated he would take the donkeys, signifying his belief that the price was high but would go higher.

Moses looked questioningly at the High Priest. "You bid me come?"

Senmut replied as one who speaks to an old friend. "Moses, you are a man of Egypt. You knew my father well. Your Egyptian wife still lives among us. Let us talk as those who have somewhat in common."

Moses felt the pressure of Senmut's mind as it sought to probe his own, but it troubled him no more than a gentle breeze. "What would you ask?"

"Simply what you seek." Senmut gave no hint of his disappointment in learning nothing from the mind of Moses directly. To have some indication of what the man actually sought would be invaluable.

"Only what I asked of Pharaoh."

Senmut smiled understandingly. "We'll come back to that. How long will it be before the men of Egypt may drink of the Nile?"

"Till seven days are fulfilled."

"You know," said Senmut condescendingly, "that the magicians have turned water into blood before Pharaoh."

"Then let them turn the blood of the Nile back into water before the appointed time."

Senmut chuckled with appreciation. "Moses, let us reason together. No nation of the desert has ever gathered any wisdom beyond that necessary to sustain themselves. Would you take a race of slaves into the desert, perhaps wrest from other people a few cities to live in, and there languish, both thyself and thy people? What madness is this?"

Moses considered the question. The burning fires of years of pondering the matter were gone; but how to speak to one whose heart was not prepared?

"Knowledge is power in its own right, but it is a power not tamed and molded to the will of God. Because of this it is dangerous. I seek to mold a people who will know first the laws of God and then will come to knowledge. Thus will their civilization stand."

Senmut looked at his guest in bewilderment. "But there are many gods, and the men of Egypt serve them." He glanced obliquely at Moses. "If we build a temple to your god, will you then be satisfied?"

"Do you think the life of a people can be shaped by the building of a temple? The men of Egypt appease the gods and worship their bellies. No nation can come to God in comfort and in luxury. Through much hardship they must learn to put the things of God above all else. Then, and then only, can they build. Then, and then only, can they use knowledge wisely."

Senmut tapped his finger impatiently. "If you wish to teach the laws of your god, then you had best come to those who have learned to understand, not to a race of slaves. Should you wish to be a priest in the temple of your god, it can be arranged."

Moses looked at Senmut patiently. "I come not to buy or sell, either myself or my people. Knowledge is gained more rapidly than wisdom; power is gained more rapidly than compassion. My people must be forged in the furnace of affliction, they must be separated from the fleshpots of the Egyptians until they learn the will of God."

Senmut gestured expansively. "You have served Rameses long enough to learn that civilization and organization are one in practice. Without organization, civilization dies. In

every civilization, some must rule. In the endless consulting of tribes and Elders the power to act is lost."

"I seek," said Moses, "to bind a people to the power of the One who Is, rather than to the power of a man."

Senmut leaned forward intently for he knew that he had touched the chord that was the essence of the man. "So to you the power of Egypt, the King of Egypt, and the gods of Egypt are but straw, and the God you serve rules all?"

"Yes."

"And you come to Egypt, to Pharaoh, and to Egypt's gods, with no armies, with nothing but a staff and the power of your God?"

"Yes."

"Then the issue is between your God and the gods of Egypt?"

"Yes."

"It is as I thought," said Senmut to himself, then looked at Moses with deep interest. "Let me ask of you, what manner of civilization will you build?"

"A civilization built on the wisdom of God as expressed through His laws, rather than a civilization built on the knowledge of men. A civilization that will bind up wounds rather than inflict them. A civilization in which all men will be free."

"Will you maintain armies?"

"So long as they are needed."

"And you will mold such a civilization from a race of slaves?"

"They are more moldable than the men of Egypt."

"Moses," Senmut burst out in a rare show of enthusiasm, "you are easily the most interesting man I have ever met." And, he thought to himself, one of the most dangerous. Among the magicians and priests of Egypt he, himself, was acknowledged as supreme. How did a man like Moses come so far into the mental world which so few men knew, and how was it that he came by a route none he knew had ever taken?

His eyes scanned every line of Moses' face. The set of the face, like the set of the mind, was totally alien to the kind of power that lay in human consciousness, yet the man was a greater master of the mind than he was. How this could be he did not know; the fact of it was the only truly interesting thing that had come into his life in years.

He caught Moses' eye and returned to the line of conversation. "It would be instructive to see your ideas put to the test. However, such a test is unlikely." Suddenly his mood became sober. "To bring all this to pass you are pitting your God against the gods of Egypt, are you not?" he asked.

"I am pitting reality against illusions, the Will of God against the will of man. I am pitting the power of the One who Is against the flimsy structures of the minds of men."

A shiver went through the High Priest at the words; he let it pass and spoke with sincerity touched with sadness. "Ah, Moses, I wish we had met under better circumstances and that we could be friends instead of enemies."

Long after Moses had gone Senmut sat in thought. Muammar and his magicians had indeed turned water into blood before Pharaoh, but they were powerless to turn the waters of the Nile back to their natural state.

Moses was a man on fire with a single idea. Yet the mind of the man was beyond the reach of his probing. Remembering his experience at the window when Moses had arrived he had hesitated to push too far; the efforts he had made as they talked together Moses had mentally brushed aside as if they were nothing.

What would happen to Egypt? They were confronting a man whose powers were beyond Muammar's or his own and there was no hint as yet of the limits of those powers. Muammar had hinted darkly of answers to the problem and the wishes of Pharaoh but nothing had come of the threats.

In spite of all his training, fear surged corrosively at the edges of his mind. Moses' power was beyond the reach of Pharaoh and his armies; it was obviously beyond his power and Muammar's as well.

Meneptah gazed at Moses, a flame of anger burning in his eyes. "You come before me after troubling Egypt as you have? What do you ask?"

"Let my people go."

"The thing cannot be done."

"Then I will smite all Egypt with frogs. They shall come into thy houses and into thy servant's houses, into thy bedchambers, and into thy ovens and thy kneadingtroughs."

"Do what thou must," said Pharaoh, motioning dismissal.

The Vizier rose and greeted Moses cordially as he entered the room. With one hand he gestured graciously for his guest to sit, with the other he beckoned to a servant to bring wine and food.

"As you know, my family has served Pharaoh for many generations. As I understand, you knew my father well.

"I did, indeed. I remember you as a child playing on your father's estates. When thy father banqueted you especially enjoyed the musicians."

"I still do and I have some of the finest. There is nothing better to soothe the mind and relax the spirits." He took a sip of wine and then, in a tone of quiet confidentiality added, "You know, Moses, Pharaoh is really quite upset about these frogs."

"I would think so," said Moses with a smile, "but it's only the beginning of his troubles and of Egypt's. Pressure will mount increasingly until God's ends are secured."

"Well," his host replied, "perhaps something can be worked out that will be pleasing to your god and sufficiently accommodating to you." He leaned forward with an air of camaraderie. "Tell me, why the subterfuge about going to sacrifice in the wilderness?"

"It is a necessary move," Moses answered in a tone of confidence shared. "It is for the honor of Pharaoh."

The Vizier raised an eyebrow. "Indeed? In what way?"

"Yes," Moses continued, looking at Kenamun with the air of a politician sharing a strategy, "It is necessary. Pharaoh may

lose a battle without loss of honor, but if he loses a campaign, that is another matter. In like manner, he may lose in a political maneuver without dishonor, but if he is forced to change a policy, that is something else."

A look of great thoughtfulness spread across Kenamun's face. "So you are serious about leaving?"

"Indeed I am," Moses answered, knowing that the point had finally begun to sink home.

The Vizier gave his guest a glance of shrewd appraisal. "Moses, it is one thing to bargain for a better place in the sun for you and your people, a larger share of the good things of life, so to speak. But to bargain for the chance to go out into the desert and there begin anew the life of a people? You are not a madman, yet you make the request of one. What are you really after? Perhaps we can do business."

"Pharaoh must let my people go."

"But why?" said Kenamun, still struggling with the incredible request.

"We must build our own nation in our own way."

The Vizier looked at Moses intently. "Egypt has learned the rules by which the game of life is played. You know yourself how far our armies have gone. Throughout the world there is no civilization but Egypt. Great cities cannot be built without laborers. Laborers cannot be obtained and ruled without armies. Armies and laborers cannot be provisioned without food. Food is not available unless one peasant can feed three. This cannot be done without the engineering work that builds our cities and controls the Nile."

He gazed through the window upon the city, then turned again to Moses. "Nowhere save in Egypt is there a place where a man can do more than feed himself and his children. Nowhere save in Egypt are their places where the life of the mind can be carried on. Nowhere but in Egypt can a man live in luxury and do more than search like a sheep for the next bite of food."

He gazed at Moses with a look of quiet understanding. "My friend, you know how this is done. Outside of Egypt even kings live in fear of nature and each other. Only within Egypt is there safety and is there culture. Only in Egypt is life worth living. If, for you and your people, you desire a more equitable share of what is here, that is understandable. I'm sure you've given much thought to this and have some minimum demands as well as a bargaining position."

Moses, too, gazed out of the window upon the city, then indicated with his hand. "Not much has changed in forty years. The scene is familiar. Egypt has indeed gained knowledge, but knowledge is but the smallest portion of the rules of the game, the laws of the universe."

Kenamun looked at him blankly. "How so?"

"Egypt has many gods and these gods have great power. Yet these gods are no gods and their power is but the power of the minds that serve them. Beyond these minds there is the power that is One, and to know that One is to know the laws of the universe."

He looked over at his host with intensity of feeling, knowing that he would not be understood. "Egypt is twisted at her very core. Simply because she has gained power she is arrogant. Because she is arrogant

she cannot learn the lessons that come only from humility and from seeking. She does not seek because she believes she has arrived. Because the patterns of the mind of Egypt are established in twisted ways and because the mind of Egypt cannot learn, she can increase in knowledge but she cannot grow in wisdom. Because she cannot grow in wisdom her knowledge will betray her."

The Vizier's face was a mixture of incredulity and compassion for the madness of the man that sat before him. "Only in Egypt is there any knowledge of the mind and of the skills that have built beyond all others. What other wisdom is there?"

Moses, too, felt compassion for the man he faced. "The knowledge possessed by Egypt can be taught," he said simply. "But there is a knowledge that can be gained only through earnest seeking, through humility and meekness. The very strength of Egypt betrays her. The nation that I would forge must be purged and purged again until the words of God can be engraved upon the heart. Knowledge must be laid aside until wisdom is acquired. Only then can knowledge be safely gained. Only then can a nation and its knowledge endure."

Kenamun shrugged. "I thought you were a man of reason rather than one of the fiery fools who go to die in the desert. We could have reached an accommodation before events have taken us too far. You are sure there is no basis for compromise?"

"I have but one demand: Let my people go!"

Kenamun looked at him blankly. "I have come to believe that your goal is what you ask. Yet, what you ask is madness. It is also madness to believe that it can be attained."

Moses looked at him evenly. "Egypt will be broken like a reed of the Nile."

"And no accommodation can be reached?"

He caught the faintest echo of pleading in his host's voice and gazed over the cup of wine in Kenamun's hand to the questioning look on his face. "As one who loves and respects Egypt, I wish we could work something out. But there is no answer short of freedom for my people."

"Many things I could arrange," Kenamun answered honestly, "but you have asked the hardest thing of all. I cannot arrange it."

Pharaoh leaned forward on his throne, the heavy gold plates of his necklace glistening against his skin.

"Are those frogs real?"

"We see what we believe, O mighty king, and we believe what we see, whether it be a frog or whether it be the universe."

Pharaoh nodded impatiently. "If I cut you in half, will you bleed?"

"Surely, O king," Muammar replied.

"If I cut one of Moses' frogs in half, will it bleed?"

"Undoubtedly."

"If I cut one of your frogs in half, will it bleed?"

The Head Magician hesitated. "At this stage, yes," he said finally.

Pharaoh glanced at the tall Egyptian beside him, there was the flash of a knife and in seconds a severed frog lay at the

foot of the throne, blood oozing from its entrails. Meneptah nodded in satisfaction and dismissed Muammar and the magicians with a gesture.

Kenamun and Senmut sat in the private ante-room adjoining the Hall of Pharaoh. Their mood was dark and Kenamun was the first to speak. "Has Meneptah summoned Moses?"

"Yes, he arrives shortly."

Almost mechanically Kenamun's eyes sought the water clock in the ornate room. Senmut caught his meaning and together they rose to enter the council chamber.

"Entreat the Lord that he may take away the frogs from me, and from my people; and I will let the people go, that they may go sacrifice unto the Lord."

For a moment Moses waited, while his eyes searched Pharaoh's face. "When shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only?"

And he said, "Tomorrow."

Aaron was jubilant as he came in the door. "Everywhere, everywhere there are piles of frogs. The people are piling their little dead bodies into mounds higher than their houses. The stink of them is throughout the land; no man can escape it. And the people, Hebrew and Egyptian alike, have heard that we go to make sacrifice. When shall I tell the people that we leave?"

"Aaron, Aaron, have not I told thee often that Pharaoh's heart is hardened. As God molded me in the desert, so He is now molding Pharaoh."

"May the Lord chastise him greatly, he deserves it every bit!"

"This is no time to glory over the Lord's chastisement of Pharaoh. When the agony of Egypt draws to an end, then the ordeal of Israel will begin."

"My brother, did not God say He would bless us? What is all this talk of struggle and privation? God offers His goodness, we welcome it. What more is there to say?"

"First frogs and then lice," said Meneptah bitterly. "What can we do?"

"Am I a god that I should know?" Kenamun responded with muted irritation. "Muammar and his magicians are before thee, ask them."

Hesitantly the Chief Magician came forward and waited for Pharaoh to speak.

"The lice are upon us all. Furthermore, you have not been able to call up lice as Moses did. What sayest thou?"

Anger and impotence gnawed at Muammar. Summoning his courage the Chief Magician spoke, "This is the finger of God."

Senmut shrugged his shoulders and looked at Kenamun. "You know as much as I do about what Pharaoh intends. The lice were bad enough, but then the flies! They were everywhere."

"Everywhere except in the land of Goshen where the Hebrews dwell." "As Moses said," the High Priest replied thoughtfully. "What will the man do next?"

"At the promise of Pharaoh to let the people go he entreated the Lord and the flies are gone. But he warned Pharaoh not to change his mind as he did before."

"And if Pharaoh refuses to let them go?"

"Then," said Kenamun soberly, "Moses threatens sickness upon all the livestock of the Egyptians, horses, asses, camels, oxen, and the sheep, but on none of the livestock of the Hebrews."

"And when will all this be?"

"Tomorrow."

Almost automatically a quick calculation of how much the wealth of the temples would be depleted went through the High Priest's mind. The vice was tightening and all Egypt was powerless to prevent it. He glanced at Kenamun. "Has Rekhmire figured the cost?"

The Vizier nodded. "Of course, and at many different levels of severity." He sank into a bleak reverie, then asked Senmut, "Do you have any idea how far Moses' power reaches?"

The High Priest looked impassively at the Vizier. "It is beyond my power to determine."

Memefta looked at Thea with a mixture of anger and curiosity. "I haven't seen you scratching from the lice, and the flies which were everywhere didn't seem to bother you. Was your house filled with them?"

"No," said Thea in genuine surprise, suddenly realizing the truth of the words. "I never had them."

"Well," Memefta answered, "I had a serving girl with a fan beside my bed all night every night the flies were here and little good it did, I'll tell you. Have you been worshipping the God of the Hebrews?"

"No," Thea answered, then caught herself. In any conventional sense she had not been, but the nature of the God of which Joshua had told her had begun to fill her mind and heart. Was this worship? Perhaps it was. There were so many things she wanted to know and Joshua was usually too busy to ask. Perhaps she could ask the God of Joshua and of Moses.

The thought was startling. Yet, Moses spoke with God and Joshua had said that the thoughts of the heart were known to Him. Prayer, Joshua had said it was, a turning of the heart to God and a listening for His reply. Suddenly and silently a decision formed; when next she was quiet and alone, she would pray.

Pharaoh stared at Moses. "Our livestock is sick and many are dead. What more would you do to Egypt in your madness?"

In reply Moses opened his closed hand. "Behold ashes from the furnace." He tossed them into the open air. "As the wind spreads the ashes whither it will, so the Lord will spread grievous boils through Egypt, both upon man and beast."

"For what purpose dost thou so afflict Egypt?"

"Let my

people go!"

Memefta sat in the shade of the pillared cloister that linked her home to the small lake beyond it. The boat and water lilies floating on its surface beckoned invitingly, but the pleasures of her life seemed forever gone. Troubled memories of her encounter with Senmut played across her mind like fitful breezes on the sand.

Was she not a member of Pharaoh's household by virtue of her marriage to a nephew of Rameses himself? She cursed bitterly at how Senmut had used her for a fool. Granted she had wanted to disassociate herself from any possible connection with Moses, but had she not also done the High Priest a service in warning of his presence in Egypt? She almost relished the discomfort Moses was bringing to Senmut and his group of sycophants.

Still she could not shake loose the terrifying fears he had planted in her mind. Her life had been wholly devoted to what she had gained and she had done well; a simple glance around the estate would pay tribute to that. And now a single encounter with a man whose power was second only to that of Pharaoh himself and a pall had been cast over all her pleasures.

Her thoughts turned idly to Thea. She envied her inner peace but that did not sit well; no servant should be more contented than their master. And, although the woman had saved her from the wrath of Senmut, that also rankled; no one should be indebted to a slave.

The trend of her feelings was disturbing. She owed Moses nothing; she owed Thea nothing. On the other hand, she owed Senmut something, and the only recourse against unshakable power was to forego the immense pleasure of having an enemy know that a debt has been settled. Still, to settle a debt in however small a way was to have some measure of private satisfaction. Somehow, the thought was comforting.

Meneptah turned to Kenamun. "Where are the magicians?"

"The boils are upon them, my lord, and they keep their beds."

He looked at Senmut, "And Moses waits without?"

"Yes, my lord."

"Then bid him enter the Hall of Pharaoh."

Senmut signalled, the guards beckoned and motioned him within. Staff in hand, Moses entered the room and approached the throne of Pharaoh. Sword, dagger, and bracelets had been laid aside. Meneptah looked at him curiously. "What now, Moses?"

"Tomorrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt from the foundation thereof even until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die."

Like a thundering echo, silence filled the room. Then there was only the rustle of sandals on the floor as Moses left.

It was almost evening when Joshua reached Thea's home. She seemed more peaceful than he had ever known her and he had seldom seen her troubled.

"Tomorrow all the animals must be sheltered and all must be inside, man or beast. Take care to be at home."

She answered him with a faint smile. "Are the Jews rising up in rebellion?"

"There will be thunder and hail and fire mingled with the hail; all that is not sheltered shall be destroyed."

"Your God is that powerful?"

"Thea, there is more than this to come. Soon the Hebrews will be leaving and, if I read the temper of the times aright, every loose remnant of the Empire that has more to gain by going than by staying will seize the chance to get past the borders with us. The times are dangerous in their own way. Stay close to home until all who would leave are gone."

"Joshua, I come."

For a moment tears flooded his eyes. "To walk with us is to seek our God with us."

"I would know thy God and I seek a world that is built anew."

Her peace and her conviction spoke to his heart with more power than her words. "Then listen carefully," he said. "My absences have been many; the animals will need much attention tomorrow, not one can remain outside. I have given much thought to your safety should you journey with us. In the morning my friend Caleb will come to you. Can you tell Memeftha that he serves in my stead?"

"It can be done."

"He will be with thee then until the time of departure is at hand. Fear him not; he is a man of war, but gentle as a newborn kitten. He can be trusted in every way. With him you will be safe."

"And when we leave?"

"You will travel with my family and Caleb will guard both thee and them."

"A man of such training and loyalty is not common," she said simply.

He looked at her with inner struggle showing in his eyes. Joy at her coming wrestled with the knowledge of what it meant for her to be once again a stranger in a strange land and among a strange people.

"Thea, a few of us have prepared for many years. Caleb is a man of war and from him I learned what I know of the uses of a weapon. Few Hebrews could teach what Caleb taught me, for he taught me that no man can truly be a warrior and possess the mind of a slave. He is closer than a brother and would do anything I ask."

"And you, Joshua, where will you be in the days that come?"

"With Moses."

The council chamber fell silent as Imhotep rose to speak. The formal convening of the Council, the urgency of the special session, all gave weight to his words.

"Rekhmire has given us an assessment of the cost to Egypt of not permitting the Jews to go free. Beyond the loss of stock, which is grievous, we have now lost the early crops. If the locusts come, as Moses has promised, we will lose the later crops as well. There

will be hunger until the next growing season unless we can move food in from afar."

He paused and looked around the room. "The tactics of this man are the tactics of one who takes a city. He surrounds the city and, if his power is great, he knows that he can crush it at the moment of his desire. Yet he negotiates, tightening the pressure as he does so.

"This he does because he wishes no loss to his own troops and also no loss to the city, for he takes it as a prize.

"If Moses had come in the time of Rameses, Rameses would have taken the military solution. He would have moved immediately to crush the people and perchance Egypt would have been destroyed.

"Why Moses seeks not to destroy Egypt, I do not know. He is Egyptian in many ways. And, perchance, his God smiles also on the Egyptians. I do not know of the motives of gods. I do know that, like the king who takes a city and wishes to save both troops and city, he tightens the pressure week by week and month by month."

Rekhmire grunted his assent and the Vizier spoke the mind of the Council. "What do you recommend?"

"With every tightening of the screw the stakes are higher and the price more difficult to pay. If Egypt is strong and healthy, more slaves can be obtained. If Egypt is weakened, the cost is much too high. I say, let the people go."

The Vizier gazed from man to man. "Are there any who feel otherwise?" Not a voice was heard. "Then," he said, "we speak to Pharaoh as one body and one mind."

With sagging step Kenamun entered his office. Rekhmire looked up quickly. "What news?"

"Pharaoh tried to negotiate with Moses. Moses budged not an inch and Pharaoh cast him out. The locusts come."

Rekhmire stared at the floor disconsolately. "Never has such thunder mixed with fire been known in Egypt as came with the hail. Never has such hail been seen; never has such damage been done. Egypt herself is threatened."

Kenamun answered not at all, scarcely looking up when Senmut entered. "You've heard, I suppose," he muttered. "Is there no way to bargain with the man?"

"No," said Senmut. "We have always absorbed the gods of the nations we have conquered, just as we have adopted the weapons that have been used against us. Chariots, metals, all the rest. But the God of the Hebrews cannot be absorbed. They feel that He is One, and His power is shared with none. Such an arrangement with a god is not possible to us. It would be the end of the world we know."

"Then let us be grateful they take Him with them into the wilderness," Rekhmire replied.

Kenamun gazed at his assistant thoughtfully. "Yes," he murmured, almost to himself. "Better they build anew than try to adapt the old. Perhaps there is more than madness here."

Pharaoh turned to Kenamun and asked, "Has the damage from the locusts been great?"

"My lord, Egypt faces death from starvation."

"I am the Guardian of Egypt," Pharaoh replied, "and Egypt cannot die. Perhaps this death can be taken from us. Call me Moses."

Aaron turned to Moses, excitement rising in his voice. "A messenger is here; Pharaoh calls for us."

Moses reached for his staff and tied on his sandals. "We come at once."

As they entered the Hall of Pharaoh only the Vizier and High Priest stood beside the throne. Without a word Moses waited for Pharaoh to speak.

"I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only."

"I will entreat."

Senmut looked wearily at Moses, lines of resignation in his face. "Egypt is dying, what do you now?"

"It is not God's purpose to destroy but to redeem. Yet, to Him every knee must bow, even that of Pharaoh."

"You ask a hard thing."

"For my own people it will be harder still."

"I ask yet again, what do you now?"

"Your god, Senmut, the sun god that you serve, he shall be humbled. There shall be thick darkness over the land, a darkness that can be felt. No one shall see another, neither shall any rise from his place to go or come, save in the dwelling place of the Hebrews."

"How long shall this be?"

"Until I see Pharaoh yet again."

In the land of Pharaoh no one came or went for, day or night, there was no light to see. Muammar and the magicians, recovered from their boils, labored to no avail. All the priests of Egypt invoked the power of their gods, but no help was forthcoming. None labored in the fields; all commerce came to a standstill. None entered Egypt and few left. Finally Meneptah summoned Moses.

Meneptah leaned forward on his throne. "Go ye, serve the Lord, only let your flocks and your herds be stayed: let your little ones also go with you."

He watched Moses closely as he waited for his answer. By letting the families go, the Israelites could leave on the pretext of going into the wilderness to sacrifice and then never return if they so chose. But a price would be paid, their flocks and herds would be left behind as well as their homes. It was little enough to pay for freedom, and the animals were desperately needed in Egypt. He waited for Moses' acceptance.

"No," said Moses, "our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither." Menepthah's face darkened in anger. "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die."

Muammar paced the floor, then turned and looked at Senmut. "So, then, it's a standoff between Moses and Pharaoh?"

Senmut's face was a study in frustration and despair. "Unless something gives, Egypt dies."

"And Pharaoh won't give?"

"He has threatened death to Moses on sight."

Muammar stood before the window looking out over the city, hands clasped behind his back. Then, slowly, he turned and gazed at the High Priest, a dark anger on his face. "I would kill the man if I could," he said, "but I can't. Never have I failed before. Are there no limits to his power?"

"There are limits, of course," Senmut answered wearily. "But they have not been tested."

"What will he do now?"

"Pharaoh's threats he will ignore. He will simply continue to tighten the screw."

THE LAST PLAGUE

The guards moved aside; Moses strode into the Hall of Pharaoh. Menepthah looked up with surprise. There was silence as the intruder reached the throne.

Menepthah met Moses's gaze and listened as he spoke, "Thus saith the Lord, About midnight will I go out into the midst of Egypt; And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.

"And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

Pharaoh stared impassively; anger welled up within Moses. Such death and destruction were needless; how hard it was for pride and power to learn humility. He turned on his heel and left.

It was late afternoon when Thea came to the stables. Surprised, she noticed the animals had been provisioned for that night and the next. Looking about, she saw Caleb coming toward her. With the muscles of a laborer, the agility of a cat, and the assurance of one used to command, he was not a man to be taken lightly.

"I was about to seek thee out," he said quietly. "The time is at hand. All that thou hast given me to take is with those with whom we travel."

Silently they turned and walked together across the fields.

The Council sat, grim faced and solemn, none questioning the impromptu summons of the Vizier.

Kenamun did not speak but merely motioned to Rekhmire to begin. Rekhmire, without reference to his notes, began to describe the tragedy in sterile figures and percentages.

Hardly any fish were left. Those that made their way into the Nile were taken by predators. Most of the birds dependent on fish had left -- those that hadn't died from the hail.

Behind the Vizier's stoic face images burned into thought where usually analysis and rationality reigned. Crocodiles writhing and thrashing in blood, hippos dripping of it, water birds, red coated, sticky and dying, all of them congregating on the shore as the dead fish floated away on top of the bloody waters. The fountain pool in his home ugly and red -- Meryet, his wife, shrieking as the water in her bath turned to blood -- even the great stone water jars obscene and horrible with it.

Now Rekhmire was describing the enormous administrative backlog. The officials had resorted to wine instead of water during the plague of blood and were totally inebriated for days. Then there were the two days of recovery.

Now he was into the clean up costs of the plague of frogs; another week of the labor of the slaves was lost. Kenamun looked at the blankly grim faces about him and knew they too remembered the loathsome stench of the frogs, the ugliness of the plague of flies and the insidious itch and loss of dignity the lice had brought. Even for the lice, Rekhmire had quantified the economic damage.

Rekhmire went on to describe in detail how Moses had timed the hail to destroy the early crops and the locusts to destroy the later crops. Combined with the lack of fish and birds, the livestock reduced by hail and sickness, the year would bring hunger to many -- mass starvation if the food supply was further tampered with.

The leaving of the children of Israel would reduce the mouths needing to be fed; exports were being halted; all that could be done was being done but, of course, the Treasury was being badly drained.

As Rekhmire's list of tragedy dragged on, Kenamun saw the damage to his garden, his trees and vines shattered with the hail, all that grew damaged or destroyed. Rekhmire must have quantified the cost of labor lost to the State in that clean up too, but he couldn't remember it.

Gradually Rekhmire brought his quantification of the economic costs of the plagues to Egypt to an end and the Chief Spy took up the litany of disaster. Early reports from the outlying areas were being verified and Khaemwese's recitals were addendums to the words of Rekhmire.

Khaemwese went on to assess the increasing difficulties of a political solution, namely, the assassination of Moses. Not only did Pharaoh consider him a god and protected in his Court by the Chief Priest's decree -- and here he glanced at Senmut -- but the people, Egyptians and Hebrews alike, all held the man in high regard. And, at this point, such an act would certainly trigger a Hebrew uprising. Weapons were being smuggled in, hidden caches were being dug up and distributed.

The mellifluous flow of the Chief Spy's words was broken by the harsh voice of the General. "I have discussed the weapons supply of the Hebrews with the Chief Spy in detail. We know arms are coming in. We assume from our searches they are being cached in the wilderness and not being stockpiled in Goshen, but arms are also disappearing from some of our storage depots and armories and searches of the area turn up nothing."

The words of the High Priest were a staccato question. "Have you searched everywhere?"

"Yes, my lord, everywhere but the estates of the nobility." With everyone ill at ease the subject dropped and Imhotep continued.

"With the economy in such an unsettled state -- starvation possible -- the Army may be needed to keep peace. If we need to deploy men here we will not be able to call up the manpower to resubdue the always restless kings of Canaan or those carrion called the People of the Sea who threaten to make common cause with the Libyans."

As the meeting droned on in its accepted cadences of economic and military analysis, Senmut was remembering not the stench of frogs nor the life-threatening scenes of shattered crops but the icon shattering blows to the gods of Egypt.

It was bad enough that the River God, the god of the Nile, did Moses' bidding and turned to blood. His own patron, the Sun God himself, had been humiliated and darkness had reigned at Moses' command. The plague of insects had made the scarab of Egypt a jest and the frogs that had been so commonly worshiped had been made objects of loathing, putrefying in piles as large as houses. His gods and himself -- the horror burned deep -- were humiliated and powerless.

Muammar's mind ran along a similar track. His staff eaten by the staff of Moses, the humiliating rush to get another; his best efforts at mental assassination lost in failure. Worse than failure, the powers unleashed had turned and consumed him from within for days, days that bordered on madness whether asleep or awake.

To this moment his control and concentration -- the hallmarks of a great magician -- were badly damaged. A man with such defenses, defenses that could survive the deepest and darkest powers he had ever called upon, powers that had turned and consumed the sender -- such a man could not be allowed to stay in Egypt. As Senmut rightly said, such forces as Moses served could destroy the very fabric of society in more than merely physical ways.

Suddenly Kenamun rapped for attention. "We have no need to go over the record of destruction further. What we have heard is only background. We stand on the edge of tragedy greater than any that has yet befallen us. All of you know whereof I speak -- the death of the firstborn of every living thing in Egypt. All things that Moses has said have come to pass; I do not think any of us doubt this latest tightening of the pressure on us all."

Imhotep looked at the Vizier and asked with a biting harshness, "The unanimous recommendation of this Council was to let the Hebrews go. Why has Pharaoh chosen to do otherwise?"

Kenamun shrugged. He knew the answer, but what could he say? Meneptah struggling to be the man Rameses

was; Meneptah struggling to appear the man of power to the steely-eyed and ruthless palace guard and to the elite corp of special troops responsible to him alone -- the problem was tied up in the emotions of Pharaoh himself. He looked directly at the general and saw the question burning in his eyes. Imhotep knew the answer as well as he did; what Imhotep sought was what all of them sought, a way to reach Pharaoh, a way to avert the tragedy that was about to befall them all.

"I'm sorry, General. Both Senmut and I have personally appealed to Pharaoh; there's nothing further we can do."

Kenamun felt the reaction from the Council as if it were a physical pain; he barely heard the discussion that followed. How would he tell Meryet? What could he say? How would he deal with the loss of Amenemhab? His whole life was wrapped up in his wife and his son. With all his self control, tears threatened.

As the Council meeting came to an end and the members filed out the doors he put a hand on Imhotep's shoulder. "Where will you be tonight?" he asked.

"With my children and my grandchildren. What more is there to do?"

With darkening mind and a torn heart he walked with Imhotep until they reached the waiting chariots. Each man stared at the ground and stepped up beside his driver. For Kenamun the drive was short; it was a good thing, he could not hold back the tears much longer. Imhotep was right; what more was there to do? No matter how long he held Meryet in his arms the words of sorrow would have to be said, the tragedy faced. He would sit beside his son throughout the night until the end came.

As he stepped down from his chariot, Amenemhab came toward him. A scream caught in his throat; not all the slaves in Egypt could be weighed in the balance with his son.

Long after the others had gone, Senmut lingered in the Council chambers looking out over the city. By this time tomorrow the wails of the women and the silent grief of the men would fill the entire land of Egypt. In one blow more Egyptians would be lost than there were Hebrew slaves in the whole Empire.

In the battle between the One God and the gods of Egypt, the gods of Egypt had been defeated. Yet, perhaps the One God watched over the land of Egypt, too. If Moses had come in the time of Rameses, the entire land would have been destroyed. Meneptah, for all his foolish wavering back and forth, could, perhaps, be broken and thus the Empire would endure. The Hebrew God had not blotted out the Land of the Nile; the stakes had simply been incrementally raised until the necessary compliance to the One God's demands had been secured.

It was an interesting outlook in a way, this concept of a loving care on the one hand and an insistence of obedience on the other. Rather unlike the human passions which simply lashed out to destroy when the operative will was obstructed. With the God of Moses severity of penalties were coupled to strength of resistance; total submission would mean no penalties at all.

Moses had been right, surprisingly enough. Egypt could never be adapted to conformity to the will of such a God. It was best that the servants of such a God moved on. Yet, the exaction of total

obedience from resistant human nature was no small thing. How would the people of Moses learn to know the will of their God, that they might live in obedience to Him? The question was an interesting one. He would follow events as best he could.

His eyes lingered on the far horizon. By this time tomorrow the City of the Dead would have more work than it could do and the burial grounds of the common people would be filled to overflowing. Tragedy lay over the land; the departure of the Hebrews and the slaughter of the firstborn would ease pressures on the food supply, but it would take decades to recover from the losses of animals, of property, and of lives.

Senmut was not the only man of power to survey the city in quiet thought. Meneptah stood on the roof of his palace in a mood of mingled anger and contemplation. As far as his eyes could see, the land he ruled looked as it had always looked.

Yet, the granaries were emptying, the crops were gone, only a relatively few animals remained. And, by this time tomorrow, a devastating toll of lives would be forfeit to his adversary.

In a long lifetime of power Rameses had never faced a challenge such as this. On himself, Meneptah, the responsibility fell. The man Moses had no armies that could be destroyed, no real base of power that could be challenged, no supply lines that could be cut. The enemy Egypt faced was unseen, intangible, and of immense power. Yet, could the Pharaoh of Egypt be humbled by a race of slaves?

Each of the times he had acceded to Moses' demands was a weakening of Egypt and of himself, a weakening only redressed by a strengthening of resolve and a determination to fight on whatever the odds. Many battles had been won simply by persistent effort, and in this battle the glory, the power, and the ascendancy of Egypt over the whole world was itself at stake.

Fear rose within him at the thought of the slaughter of the firstborn, a fear he put aside. Was he not Pharaoh? Were not many lives lost in any battle, much less a battle to save Egypt herself? Could he, Pharaoh, go down on his knees before the man-god Moses and his prophet, Aaron?

The sun was reddening as it sank lower in the sky. Tomorrow the casualties in this battle would be enormous; yet no battlefield would be incarnadine with blood. He was Pharaoh; to him fell the responsibility to guide his Empire through the most unusual war any man had ever fought. Was there any other course except persistence in the struggle? He knew of none and he cursed every moment of weakness when he had briefly surrendered to his enemy.

As the houses of the city disappeared some of the tension in Thea began to drain away. The sun had climbed well into the sky since they had left; the swinging cadence of the donkey's movements had become familiar. Caleb, walking ahead with a rope to the donkey in his hand, seemed tireless.

Suddenly he began to slow his steps, then came to a stop. Beside the roadside was a statue at which he gazed curiously. She waited patiently while he stared, then began to

examine the statue herself, letting her eyes rove over every inch of it.

It was ordinary enough. An Egyptian of heroic proportions, or perhaps one of their war gods. Then, suddenly, comprehension dawned.

"It's much too high to reach," she offered.

The slight answering smile showed she had hit home. "And it's probably very firmly fastened."

The big man continued to stare. The gleaming metal of the battle ax in the hand of the statue seemed to glint more brightly with every passing moment. Carefully he looked around him.

"It would be much too heavy anyway," she murmured softly, knowing that every deprecating remark she uttered only urged him on. "And it's impossible to reach."

Almost instinctively he made a second visual scan of the line of sight in all directions, then leaped to the statue and in a single bound was halfway up the stone torso. Carefully he climbed to a position by the head where he could reach the ax held in the upraised hand.

She saw the bicep on his arm bulge with the effort to lift the battle ax from its hole in the great stone fist; she saw with chagrin that it would not move. Perhaps it was just as well; the great ax was a fearsome looking thing.

Suddenly she caught her breath in horror. Caleb's shoulders were against the giant torso, his feet against the great stone arm. She watched transfixed as the stone began to slowly crack, then saw him grasp the arm above the fracture with both hands. A split second later the arm crashed to the ground and Caleb swung himself forward and down. From the shards of stone he retrieved the gleaming ax.

With the trace of a smile he swung the weapon over his shoulder, picked up the rope to the donkey and walked on as if nothing unusual had happened.

In very little time Thea grew accustomed to the flash of the ax in the sun.

Moses sat in the shaded veranda that opened from the rear of his apartment in the courts of Pharaoh. Beyond lay the private garden that had given some happiness since he had come. How strange it was that his expectations of the sights and sounds and glories of Egypt had, in fulfillment, brought so little pleasure. The civilization he had served for so many years would be an easily forgotten dream when again he turned his footsteps into the desert.

The sound of Aaron's sandals echoed in the apartment; restlessly he waited for his brother to reach him and bring what news he had.

"I meant to get back earlier, Moses, but there was much to do."

Moses simply nodded and Aaron continued. "Your linen robe is gone and your beard is growing, brother."

"All that goes with Egypt will be left behind."

"It is good," Aaron replied. "And where is the gold -- the jewelry and the brooch?"

"Sold several fortnights ago to buy donkeys, tents and weapons. Some of the gold was sent to Zipporah that she and the boys may be secure."

Aaron looked at him questioningly and decided to say nothing.

"Are the Israelites asking the Egyptians for the things they need? The clothing, the jewelry?"

"Aye," Aaron answered, "and the Egyptians are eagerly giving it. They can't get us out fast enough. We will take enough gold and silver with us to almost buy the land of Canaan."

Moses lapsed into silence, and Aaron sat still beside him until another pair of sandals was heard on the floor of the apartment. In moments Joshua was with them.

For a few moments he stood wordlessly before Moses, waiting for an indication that Moses was ready to hear him speak; for his part Moses gazed at the young man with a look that seemed to be weighing and reweighing the Israelite.

"Is everyone prepared to leave when the word is given?"

"All is ready. Each tribe under its own standard; each tribe armed. The Elders have all cooperated fully."

"Our horse and chariot are waiting? Fresh horses are in place?" Joshua beamed as he answered "yes;" he was looking forward to being in the chariot as Moses urged the horses to their limits under the stars of the still Egyptian night. It seemed almost impossible that the slavery of centuries would drop away for an entire people before the night was gone.

"Joshua," Moses said quietly, with an authority that made his words ring more loudly than if they had been shouted, "the people go up armed, but they have no leader."

Suddenly a door opened in the young man's mind. It was true every army needed someone to lead them into battle, someone with the virility of youth and the experience of age. By definition both the aging and the inexperienced young were not included in this group; but whom among the Israelites did this leave? As the magnitude of Moses' meaning cut furrows in his mind, he trembled.

"Within the apartment," Moses continued, "are my khopesh and my dagger. Bind them on before we leave tonight. They are more than symbols of my authority; they are carefully crafted weapons. And, in the sessions we have had together, I have noticed you have a taste for the khopesh. For those to whom it is a weapon of choice, a good well-balanced khopesh is not easy to come by."

With effort Joshua held back tears. To wear the arms of Moses was to represent Moses in the eyes of the people; to lead the armies of Israel into battle was a challenge welcome beyond imagination.

Suddenly a question formed in his mind; almost instantly Moses intuitive response was uttered. "Have Caleb with thee when thou goest into battle. He shall be a mighty man of valor to thee, and shall help to ensure that the strategies I teach thee and that thou dost command are carried out."

Silently Joshua sat with Moses and Aaron. Realization was dawning, realization infinitely beyond Aaron's perception, the awareness that Moses, in leaving Egypt anew, was not walking a road he had ever walked before. He was walking a road that opened into a world others knew not of. From this world he would do what God asked in the world

of men, but increasingly he would walk in the world of God.

With a flood of gratitude, Joshua uttered a prayer of thanks in his heart, thankfulness that he knew the world into which Moses went existed. He would do all he could to make sure the man he served had the time and the freedom to enter the world he sought, the world that was his real reward, a reward far beyond leading the children of Israel out of Egypt.

Suddenly Aaron shifted uneasily. "You may speak," said Moses.

Aaron shifted even more uneasily.

"Fear not for the place of Joshua. Your sons will also have their place."

"Now, my brother, I didn't mean...."

"I know you meant no harm. And I take no offense at any concerns you may have had. So long as they offer no offense to God, the places of Nadab and Abihu are secure. You may tell Elisheba so."

"God is good to all of us," said Aaron.

Ever attuned to the rhythm of her life and every nuance of change, Leah noted the scurrying sound of the children in the street and hurried to peer outside. After a moment, she turned to Nun.

"My husband, they come."

"Who?" he asked abstractedly.

"A woman as black as night riding on a donkey, and the most fearsome looking Israelite I have ever seen, an Israelite with a battle ax worthy of Pharaoh himself."

Nun scrambled to his feet, hurried outside, and hastened to the approaching couple. "Thou art Caleb and Thea," he cried.

"Aye," said Caleb quietly, shifting his battle ax from his shoulder to a resting place beside him on the ground. "And thou art Nun, the father of Joshua," Thea murmured, dismounting.

"Indeed, indeed," he said excitedly. "It is a pleasure; it is an honor; my home is unworthy. Here, do come inside."

Caleb led the donkey to the rear of the house as Thea walked with Nun; Leah met them at the door. "You have come a long way," she said, a mixture of shyness and warmth floating through the words. Her tone caught Thea by surprise; an aching fear of the journey before them somehow abated. "Only a matter of a few easy hours, and nothing compared to what lies ahead."

Leah nodded knowingly. "To the old men it is fulfillment, to the young ones it is adventure, to the women belongs the realization of the work involved."

Suddenly the breadth of Caleb's shoulders filled the doorway and the flash of the battle ax in his hand glinted in the room. Nun hurried forward with a renewed smile of welcome on his face. "There is food prepared," he said.

Already the ache of loneliness began to settle on Thea. In less than a full passage of the sun the luxury of the home she enjoyed as steward of Memefta's estate was but a memory of the past. It was all too reminiscent of the wrenching upheaval that had swept

her to Egypt so long a time ago. She lifted her eyes from the food only to meet the gaze of Leah.

"To the women belong the tears," was Leah's intuitive response, "but no matter. To walk with God in the desert is better than even the best we leave behind, much less the worst of it."

An awareness of the warmth of Leah's understanding melted the sharpness of her concerns. Added to this was the gentle protectiveness of Caleb and the well-meaning but effusive good will of Nun. "When will Joshua come?" she asked.

"At midnight the Lord passes through the land," Nun replied. "Then will Pharaoh and the Egyptians thrust our people out. Moses has a chariot in waiting. He will come with Joshua and Aaron with all the speed that horses can run. Before the stars are gone from the sky the land of Egypt will see only the backs of our people."

"Moses will be coming here?"

"Our families will travel in company," Nun answered proudly. "Know you not that Joshua is the right hand of Moses, and that Caleb is the right hand of Joshua?"

She felt her stomach tighten and her breath quicken as a curious mixture of apprehension and expectation struggled for possession of her thoughts. "In but a few hours?"

"Yes," Nun answered. "The Elders and the people are well prepared. All of us have heard the instructions and have made our preparations for the night before us."

"Enough now," said Leah. "You men go and talk; Thea and I have things to do."

Silently Pharaoh sat by the bedside of his son staring at the boy and waiting for the midnight hour. The respirations of the sleeping figure were deep and normal; suddenly in the quietude they ceased.

With a cry of anger Meneptah felt for the pulse; there was none. Roughly he seized the corpse and lifted it, shaking it vigorously. The vacant eyes stared unseeing, the tongue lolled from the mouth as the head fell forward.

He released the body and watched it fall as a dead weight back upon the bed. What kind of god was this Moses that he could slay in every household throughout the land at the selfsame moment of the selfsame hour? Already echoing throughout the palace were the cries and moans of the bereaved.

He began to pace the floor as the horror of the moment bore in upon him; his emotions tore at his mind like berserk beasts throwing themselves against the bars of their cages. A pit of darkness opened before him and, almost helpless, he was borne into it. He strode to the doors and threw them open. "Get me Moses and Aaron," he screamed at the silent guards.

Moses rose to his feet and motioned to Aaron as he heard the guards' footsteps in the corridor. The knock on the door was respectful; no words were spoken.

Silently the little group moved through the darkened palace, the lamps throwing eerie shadows about them on the floor. Footsteps echoed, moans and wails drifted from the palace apartments and from the

streets beyond. The figure of Pharaoh was framed by the light of the lamps behind him as they approached the bedchamber where he waited.

Menepthah searched Moses' face before he spoke; he could see no sign of revenge or anger there. He uttered his words with a calm urgency that belied the emotions raging within.

"Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord as ye have said. Also take your flocks and your herds, as ye have said, and be gone;" -- again his eyes searched Moses' face, -- "and bless me also."

Menepthah turned from his guests; the guards closed the doors with brusque efficiency; Moses and Aaron retraced their footsteps. Still sounding through the emptiness of corridors and halls were the moans and wails of the stricken. Moses felt the pain tug at his heart. What to Aaron would be the expected punishment of the unrighteous would be to Joshua the necessary inflicted pain of the struggle for freedom. For himself, it was the price paid by the world for the hardness of heart and strength of will that obstructed the essential struggle to know and do the will of God.

Such a cost in human suffering to pay for strength of will and hardness of heart! He was grateful to reach the apartment and let his thoughts be lost in the necessity for action. Joined by Joshua they stepped into the outside air and the waiting chariot.

The younger sons of Aaron, Eleazar, Ithamar, and the wives of the men ate in silence; the older sons, Nadab and Abihu grumbled about the necessity of standing during the meal. "Please," said Elisheba, "this is a night of rejoicing. Tonight slavery is gone forever and tonight your father comes back to us after his long stay in Pharaoh's courts."

"Just do what Aaron tells you to the very letter of it," said Miriam, looking at Nadab. "You would be a dead man tonight if it weren't for the blood of the lamb you eat struck on the lintel and the doorposts of this house. For when God sees the blood He will pass over this house and keep it safe. It is His passover that we observe."

"And," said Elisheba, "we eat this meal standing, with sandals on and staff in hand, and with our bread unleavened, so that when our nation remembers this passover in centuries yet to come, the preparation and the readiness which are part of our deliverance may be known."

Nadab walked restlessly around the room. "How soon do we leave?" he asked.

"As soon as the word comes from Aaron," his aunt replied.

"It is Moses who leads us," said Elisheba pointedly.

"Moses learned to be a general fighting for Pharaoh," Miriam retorted. "And he heard the voice of God because he was in Horeb where God dwells. But if it were not for Aaron we would not be getting out of Egypt. What did Moses do the last time he had opportunity to help us? Went and lived in the desert for forty years and married that daughter of Midian who trembled to live in a house in Goshen, that's what."

Elisheba looked at her two oldest boys. "I will not argue with my sister-in-law but, mind you, be not influenced by her words."

"She's got a point," Nadab said belligerently while Abihu nodded agreement.

"Even, Aaron, thy father, bows more to Moses than does his sister."

Nadab was about to retort when a look from Eleazar stopped him. Silently he finished his meal and Elisheba looked over the belongings once again that they would take with them. "Tonight," she said "is the night of deliverance. It will be long remembered by our people."

In Nun's home the passover meal was eaten quietly, reverentially. After the meal came conversation and expectant waiting. Finally Leah cocked her head and listened; "It is time," she said.

Nun strode to the door, opened it and stepped outside. The sound of a horse's hooves and the roll of chariot wheels came through the air; here and there doors were being opened, light streamed through the blood-drenched doorways. Hesitantly, almost fearfully, people began to fill the streets.

Within moments Moses, Aaron, and Joshua were before the house and stepping from the chariot; already a milling crowd had assembled. Aaron resonantly cleared his throat and began to speak; Moses stood quietly beside him.

Suddenly Caleb stepped from the doorway and walked to Moses side. "Is there anything I can do?"

Moses smiled appreciatively. "Take care of the horse. He is a good one and has run hard. Leave him in the stable with food and water; someone will come to get him." He paused and looked at the man before him. "You are Caleb?"

The big man nodded.

"Then you will be traveling with the families of Nun and of Aaron as I will. Moreover, the armies of Israel will be in thy charge. You shall serve Joshua as Joshua serves me and as I serve God."

Depth of emotion rose within Caleb. He had met the leader of Israel and he was impressed; his feelings crystallized into a profound loyalty. "There are some who are trained among us," he replied.

"So Joshua has told me and it is good. It will hasten the day when every man knows how to use his weapon."

Caleb beamed with pleasure and moved toward the chariot; Moses walked toward the house where Joshua stood with his parents.

Nun he perceived, even as he approached him, as a man of great goodness and uneven judgment. Leah was one of those rare individuals who always pulled at his heartstrings. Gifted with a love of things spiritual and an intuitive awareness of them, yet with her development blighted and gnarled by the incessant demands of the life that she had been given. His heart went out to her as he acknowledged their introduction.

Then, lifting his eyes, he saw the black woman in the background. "Thou art Thea?" he asked, even as Joshua went to her side.

Hesitantly she came forward, Joshua's arm behind her propelling her on. "I am Thea."

She had suffered a disorientation of perceptions as he had come through the doorway. The commanding presence in the flowing white robe had been replaced by a bearded figure in the colored robe of the

desert people. And the face was unexpected. As she looked at him she could find none of the lines of authority and of power that are so deeply etched in those who have attained and retained positions of command.

Suddenly she realized she was staring and began to drop her eyes. "Please forgive me, I am sorry."

"No," said Moses gently. "If you have learned as much from looking at me as I have learned from looking at thee, then both of us are blessed."

Momentarily she felt weak and leaned against Joshua's arm. "We leave immediately," Moses continued. "Donkeys have been provided for thee as for the others in our group. A tent is thine also and Leah will be always at hand. In our party you will be safe."

As he turned and walked to the door the others followed. Stepping out into the street seemed to Thea to be stepping into a world of chaos and confusion, yet the milling sea of humanity parted as Moses and Aaron walked into it. Caleb was leading loaded donkeys; Leah carefully checked the house before closing the door.

She mounted the animal Joshua brought to her and they moved forward as Moses and Aaron stepped before the little group. The crowd parted and the exodus began.

Hours had passed and the scene was pageantry such as she had never seen. The long column stretched for miles upon the land and yet the end of it could not be seen for the great pool of people from which it emerged was continually being replenished by new arrivals. Caleb was walking beside her leading several donkeys whose burdens she did not understand.

"Caleb?"

"Yes?"

"What do your donkeys carry?"

"Bellows and other items."

"Would you set up a forge in the wilderness?"

"Arms must be made, and often mended."

She was silent for a moment, then, "Where did you get it?"

He answered with an easy grace. "You might say it's repossessed. The return on an old loan. With interest, of course."

She smiled in understanding. However much the civilization she had always valued was being left behind, the future would be interesting.

By early afternoon Aaron's family had joined the group that she identified as "theirs" within the swelling horde of humanity. Elisheba she found congenial; Miriam grated on her sensibilities. It was late afternoon before she found Moses walking beside her.

"Is all well with thee?" he asked.

"All is well."

"By the time of the evening meal we make camp in Succoth."

"And what then? Where do we go?"

"I don't know."

"You don't know?" she gasped. "All these people and you don't know?"

"Do you see that cloud," he answered, pointing upward to the sky before them.

"Yes. It formed as the sun arose and we walked into the wilderness."

"It is the finger of God. When it moves, the people move. When it stands still, the people will camp. Where it leads we will follow."

She looked at him incredulously. "We follow a cloud?"

"Why not, if it is the hand of God who puts it there."

"How do you know it is the hand of God?"

"The voice within."

The man was baffling. She tried again. "And is this inner voice the voice of God?"

They trudged on for a while, the sounds of the people, the grunts of the animals and the cackle of the fowl creating a wall of privacy around them. "That is a hard question," Moses answered. "It is the voice of God to me. Yet, it is a voice that comes to me in a form that I can understand. Thus, it is a voice which is shaped by all that I am and have been."

"Then," said Thea, "you cannot hear the voice until the road you have walked has prepared you for it."

"Yes," he answered, "but many roads can lead to it. And each of those roads, in some way, shape the way in which the voice comes to you."

"It is ever so," she answered. "The language we learn as children shapes the way we think and determines the people and the cultures we can understand."

He nodded appreciatively and they traveled on together.

That night, before lying down to sleep, she stood in the door of her tent looking at the cloud. As the night grew darker the cloud grew brighter until it was a fiery presence above them. It was hard to believe she was in a world where natural phenomena served the purpose of an unseen God.

It was one thing to believe that gods were everywhere, in all things, and possessing power over many things. It was another thing to believe that there was one God, and that He could reveal himself to men through all that was if only the mind of man could receive it.

The thought was immense, but so was the inevitable corollary. She was traveling into the desert following the guidance of such a God, but it was a guidance made possible because of the awakened consciousness of a man, a man with whom she traveled.

She closed the door of her tent and directed a few grateful thoughts to her new-found God for the peace and privacy her own tent provided and for the thoughtfulness of the man who had commanded it. Then she lay down, weary in body and mind, and fell asleep.

To be continued...

Section Section Four.

Of Special Interest to our Christian Science Readers

From the Archives

“But ask now the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee. Or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the breath of every living thing.”

Job 12 King James Version

(Same quote from a modern Bible translation, The Message Bible)

“But ask the animals what they think – let them teach you; let the birds tell you what’s going on. Put your ear to the earth – learn the basics. Listen – the fish in the ocean will tell you their stories. Isn’t it clear that they all know and agree that God is sovereign, that he holds all things in his hands? – every living soul, yes, every breathing creature?”

Spindrift and Spindrift Nursing are not about praying for bugs, seeds or enzymes. They are about healing the sick and understanding the ordering forces that exist in the universe.

But we do pray for non-human organisms in the process. People object not only to our measurements but also to our praying for anything non-human but I have never understood why. Mary Baker Eddy healed trees, goldfish, a horse, and her pet bird Benny. She spent a great deal of time teaching her students to heal weather conditions. She told them that if they had no patients they should pray for the plants and the animals as they too needed treatment. She herself did primitive prayer experiments with plants, including an apple tree, and she referred to some of these experiments in her public comments at a Strawberry Festival held as an outing for Christian Scientists.

In the Bible Jesus walked on water, arrived at places without physical travel, and apparently could walk through walls. These things illustrated divine power but had no great human application to the physical healing of human beings that I can see. He used animals fig trees and birds to make points about prayer, said that rocks could testify on his behalf, turned water into wine, and healed storms at sea and other adverse weather conditions.

When Peter was in jail we have an account of how an iron gate “opened of its own accord” letting Peter escape. In the Old Testament, when a young prophet dropped a borrowed ax head in the water. Elisha retrieved it, apparently through spiritual power, saving the young man his embarrassment.

“And when they came to Jordan they cut down wood. But as one was felling a beam the axe head fell into the water, and he cried and said, Alas, master! For it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.”
(II Kings 6: 4-6 KJV)

Its nice to know that the famous and fierce Hebrew prophets didn't use their gifts only on the national scale; Apparently they helped each other kindly with every-day problems as well.

For those who think that having Spindrift prayer providers pray for a computer is goofy I would like to point out that applying spiritual power to iron gates and axe heads isn't exactly common practice in the modern church, but it is part of our Biblical tradition.

Moses healed contaminated water and Elisha healed – made safe to eat – a stew to which poisoned herbs had been mistakenly added.

There's an interesting little story in the book of Numbers, chapter 22, of a donkey that saw an angel while its master was dealing with anger management issues and was not aware of God's presence at all.

“And the ass saw the angel of the Lord standing in the way...and the ass turned aside out of the way into the field: and Balaam smote the ass, to turn her into the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam’s foot against the wall, and he smote her again. And the angel of the Lord went further and stood in a narrow place where there was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam, and Balaam’s anger was kindled, and he smote the ass with a staff....And Balaam said unto the ass, because thou hast mocked me I would there were a sword in mine hand for now I would kill thee...Then the Lord opened the eyes of Balaam and he saw the angel of the Lord standing in the way...And the angel said unto him, Wherefore hast thou smitten thine ass three times?”

According to holy Scripture a common jackass was aware of God’s presence well before the human being in the story. If you believe in the Bible then this ought to give you pause when you are feeling too superior to pray for animals, or declaring that they have “no souls”.

In a prayer experiment performed publicly by Elijah his prayer caused fires to break out spontaneously on alters that had been doused with water. Can you imagine the uproar if Spindrifft doused the platform in a CS church with water and did this experiment on a Wednesday night in lieu of a testimony?

Our bug experiments are much less dramatic and do no property damage at all, but they wouldn’t be welcome in church either even though they are a striking testimony to God’s presence and power.

There are many other Biblical stories where spiritual power is applied to non human subjects.

A hundred years ago Blanche Hershey Hogue, a teacher of Christian Science, wrote an article called *Love Includes All* that was published in *The Christian Science Journal* in August 1908 – the year Eddy wrote the foundational statement of Christian Science nursing for inclusion as a By-law in the *Church Manual*. This was also a time when she was reading the *Journal* and correcting mistakes. We can assume that this article passed muster.

Although the language in this article is very 1908 its message is still timely. It’s a good reminder to modern CStists that far from doing something bizarre Spindrifft is following in the footsteps of its own tradition in its insistence that love does include all of creation.

I have reproduced the article below, edited for length.

After I typed it in I found a mention of this very article on the October 5 posting on the website of the Longyear Foundation (www.longyear.org) The posting also mentioned another article on prayer for animals to be found in the Feb. 1890 issue of *The Christian Science Journal* which members can access from the Longyear site and which can also be found in the ‘bound volumes’ at most Christian Science Reading Rooms. I have not yet been able to read this second article but it is said to contain some “remarkable healings of horses.”

Love Includes All
By Blanche Hershey Hogue.

The tender interest of divine Love in its creation includes every created thing, for Love would be less than Love could it disregard even the least of its own. The Master, Christ Jesus, called attention to the universality of divine Love’s overshadowing protection when he spoke of the great and good God who heeds the way of the sparrow and clothes the lilies of the field. Unquestionably the Mind which maintains bird and beast, insect and blossom, fosters that existence with the tender solicitude impelled by its own divine nature, and can do no less than cherish all that lives. Solomon says, “A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.”

The Christian Scientist who studies well the chapter *Genesis* in the Christian Science textbook *Science and Health with key to the Scriptures* learns that the same God who fashions man fashions the tiniest thing that lives...Knowing this to be true, and granting that the care and love of the creator extends to the infinitesimal what should be the attitude of the Christian Scientist toward all created things, great and small?...Can he bestow consideration upon his fellow-men and withhold it from bird beast and blossom? Must not everything the Christian Scientist thinks about be lifted, in his thoughts, to the realm of the spiritual, and thus rescued from the curse of so-called material existence with its procession of sin, sickness, and death?

According to material sense testimony, every creature from the greatest to the least, is under the blight of a reversed sense of existence, or as Paul puts it, “the whole creation groaneth and travaileth in pain together until now;” and the redeeming truth which liberates men also brings to light the rightful inheritance of all the creatures of God’s creation. Because of this the student of Christian Science is solemnly bound to the task of making lighter the burden of every living thing, and this he will do as the boundaries of his love broaden with the ever increasing spirit of true service. The great and loving
God cares for all

creatures in the very same preservation of their existence, providing for them the same broad earth to dwell upon, which He provides for man. Then surely the Christian Scientist, who in all his ways is striving to reflect God, must express protection instead of destruction, consideration instead of neglect, kindness instead of brutality, toward the tiniest or least attractive thing that lives, if he would be a true reflector of that great Love which cares for all.

If the false sense which believes man to be in matter, at the mercy of its so-called laws of destruction and decay, declares the universe as well to be thus bound, the effort of Christian Science to release humanity must necessarily extend to every living thing of earth, for Love is Principle, and Principle includes and governs all. Love operates as law, unbound, unbiased, and unthwarted, and in its lawful unloosing of creation knows no action save that which is impartial and universal...

...The Christian Scientist cannot overwork or poorly shelter a beast of burden and expect a just measure of labor, or adequate reward for labor, for himself or for those he loves. He cannot allow neglect or cruelty to dominate his attitude toward any creature, great or small, and at the same time expect a large measure of harmony as the sum of his present experience, for in all these things the qualities of indifference or harshness, whether they be manifested toward man or beast, do not build for the harmony or happiness of the individual thinker who indulges them.

The spirit of the Golden Rule is not limited to the relations between man and man...

...To human sense it is suggested that the infinitesimal and microscopic are preying upon the supposed organic construction of mortals, developing many phases of disease. Mortals, on their part, are destroying the lower forms of so-called material life for their own supposed sustenance and comfort...In the face of this disheartening evidence, the message of Christian Science promises relief...

...Many discouragements and diseases will disappear with the clearing of these mental conditions...Protection instead of destruction, extended to the greatest and the least, means heaven instead of hell, means God's universe understood instead of the carnal mind's dream-world believed; and in the awakening processes of thought which will eventually transform earth's scenes, all living things must be included...

...Each individual can make his beginning by apprehending the truth concerning the relationship of all created things to their creator and to each other, by alleviating such conditions that are within his reach, and by showering kindness upon such creatures as he meets in his daily rounds. Thus doing, he will receive mercy as mercy is given, for he is logically delivering himself from the so-called laws of destruction arising from a false sense of relationship...

...What the mortal provides for his horse, his dog, his bird, his farmyard creature, makes up that creature's world, and what the mortal gives of freedom to the wild thing of the woods and the insect in his path, builds for the happiness of lives other than his own.

Mrs. Eddy's statement, "Love is reflected in love." (*Science and Health* p. 17), is an order from heaven which constrains the Christian Scientist to minister so impartially and so universally, that even the "least of these" is not left outside the borders of his ministrations. Blessed indeed is every effort to uplift the weak and oppressed, however little and obscure may be the object of such effort. That one who rescues and protects, in his daily passing, every burdened creature of the home and the streets and the woods finds less and less inroad upon his own comfort, for he is abiding more and more in indestructible relations of peace with all things; and he is adding to his treasures a joyous spirit of loving known only to those who become such kindly lovers, - known only to those whose quickened apprehension perceives that an infinite Love must include all in an infinite ministry.

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"Christian Science gives neither moral right nor might to harm either man or beast."

Mary Baker Eddy, Message to the Mother Church, 1901

Camp Song

About ten years ago, when I was doing a Spindrift Science Fair day camp with children, the kids enjoyed praying for birds and also singing this song, to the tune of "Chim Chim Cheerie" from the movie Mary Poppins. Maybe your children or grandchildren will enjoy it too.

Chorus:

Chick chickadee, chick chickadee
Chick chickadee,
The birds they are bless-ed , as bless-ed as we.
Chick chickadee, chick chickadee
Chick chickaroo.
If you pray for birds it will rub off on you.

Or give them some fo-od, for that's bless-ed too.

For people to pray for the birds it is rare.
They claim that in heaven just people are there.
But I know each creature is held in God's care
And that's why I love them and touch them through prayer.

For the good God has numbered each feather and hair.

(repeat chorus).



A Very Short Science and Health Quiz

This quiz has only two questions and I do not expect that anyone should know the answers. I didn't until I looked them up. It is still fun to take the quiz, to see how closely our perceptions match the facts.

In the next article I will be looking at the chapter in *Science and Health* called *Some Objections Answered* and comparing it structurally to the chapter *Teaching Christian Science*.

Teaching Christian Science is 22 pages long and *Some Objections* is 21 pages which is why I chose to compare their structure. They are both among the shorter chapters in *Science and Health*.

In the chapter *Teaching* there are 294 sentences. 7 of them are questions. In *Some Objections Answered* there are 267 sentences.

1. How many of those 267 sentences would you guess are questions? Write your answer on the line below.

2. In the chapter on *Teaching* there are 32 Biblical quotes allusions and references. How many do you think there are in the chapter *Objections*? By an allusion I mean a reference to a Bible story or passage. Write your answer below.

The answers are given in the next article, on pages 107 and 108.

OK. One more question: Do the answers surprise you?

"One Superbous Whole!"

"The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?"

Amos 3.

"Then Amaziah the priest of Bethel sent to Jeroboam, king of Israel, saying [about the prophet Amos]: the land is not able to bear all his words."

Amos 7

What was it that made Einstein and his intellectual discovery great? What is it that makes Mary Baker Eddy and her spiritual discovery great? Is it possible to understand Christian Science spiritually as deeply as Einstein understood physics intellectually?

Einstein's was a major intellectual achievement that changed our world forever. Eddy's was a major spiritual achievement that has the potential to change our world forever. Robert Peel stated at the end of his three volume biography of Eddy that it was up to her students to show, by their achievements, how much Eddy did or did not accomplish.

It was not Einstein's brilliance that made him great. Many other scientists were smarter.

A mathematician named Poincare, who was considered one of the greatest mathematicians in the world at the time Einstein published his first famous equation, had come very close to what Einstein was doing. Author David Bodanis tells us that Poincare "...would have been off the scale on any IQ test." (1) while Einstein's skill in math was only fair. (1. p.205) Einstein often turned to others, like his friend Marcel Grossman, for help with his math.

"Grossman sat with Einstein for long hours to explain what tools from recent mathematics he might use." (1.p..205)

So why didn't Poincare discover what Einstein did?

Bodanis tells us:

“Poincare got closer than almost anyone else, but when it came to breaking our usual assumptions...he backed off, unable to consider the consequences of such a new view.” (1. p.85)

In fact Bodanis goes on to tell us that it isn't a lack of intelligence that causes many middle-aged scientists to lose their edge.

“Middle-aged scientists often say that the problem isn't a lack of memory, or the ability to think quickly. It's more a fearfulness at stepping into the unknown.” (1.p.79)

Those of us who are Christian Scientists should handle the fear of stepping into the unknown. We should not be afraid of breaking our usual assumptions about what Christian Science is. We should not be afraid of new and developing views of Christian Science as long as we find evidence in the Bible and *Science and Health*, as well as in our own healing work, to support such views. We should certainly not be afraid to at least think about new and developing views of what Christian Science is and how it can be applied.

Mary Baker Eddy stated:

“I look for no general comprehension of scientific metaphysical propositions at present.” (2)

She often used the word “proposition” to mean hypothesis. This statement surely must indicate that she expected an understanding of the hypotheses in *Science and Health* to develop in future ages, such as in our own. Why should we resist that?

When asked who would take charge of the Cause of Christian Science after she died Eddy again pointed to the infinite development of CS, comparing it to astronomy.

“I do not carry on the work myself...the Lord is the one who will carry it on. There is no more speculation on how the work will be carried on in the future than there is on what the future discoveries in astronomy will show, or what will be done in the nebulae. Why it is in infinite subject. “ (2. p. 73)

Everything we do in Christian Science, from Sunday School teaching to healing the sick to the laboratory tests of Spindrift nursing, must embody our understanding that Christian Science is as infinite as the nebulae and that, as in astronomy with the physical heavens, we expect new and clearer views of the kingdom of heaven to continually come to light.

“The time for thinkers has come.”(3)

In the first edition of *Science and Health* that familiar statement was harnessed to no less radical a word than revolution.

“The time for thinkers has come; and the time for revolutions, ecclesiastic and social, must come.” (4)

Are we resisting the revolutionary tendencies of Spindrift nursing and hanging on to the status quo simply for the sake of emotional comfort? Or as we listening intently for Love’s voice and going forward like Moses to confront the Pharaoh of the flaws in current medical theory.

Envisioning the whole

What made Einstein intellectually great, and Mrs. Eddy spiritually great, was their ability not simply to view fragmentary pieces of theory, but to envision “one stupendous whole.” With Einstein Bodanis describes it this way.

“Imagine being able to make a shimmering crystalline model, small enough to hold in your closed fist. Now open your hand – and see the entire universe soar out; glowing into full existence. Newton was the first person to have done that, back in the 1600’s:conceiving a complete system of the world, that could be described in a handful of equations, yet also contained the rules for how to move out from the summary and go on to creating the full world.

Einstein was the next...The few researchers around 1905 who had uncovered a small part of what he later deduced had no chance of matching him.”(1. p. 64)

“What counted was to push through to the very edge of what was knowable, and comprehend the deepest patterns God had decreed for our world.” (1.p.86)

“The first time one reads of this [Einstein’s equation] it seems like nonsense. Even Einstein found it hard to accept...” (1.p.82)

There is more “theology” being developed in the physical sciences today than in churches or seminaries. Physical scientists are discovering bits and pieces of what *Science and Health* postulates. Einstein himself was an admirer of the logic of *Science and Health* although he didn’t think the Christian Scientists he’d met understood that logic or realized what they had.

Few people today realize how much Albert Einstein studied *Science and Health with key to the Scriptures* and

admired its author, Mary Baker Eddy. Dr. Einstein was known to visit Christian Science churches and Reading Rooms in the New York and New Jersey areas.

...The librarian of the New York Reading Room that Dr. Einstein frequented said that upon his leaving the Reading Room one day he commented, 'You people don't know what you have in that book.'...

...In an affidavit by Mary Spaulding, wife of the famous violinist Alfred Spaulding, was preserved a conversation she had with Albert Einstein in the New York City Reading Room on 42nd Street. Dr. Einstein's high regard for *Science and Health* is reflected in the following: '*Science and Health* is beyond this generation's understanding. It is the pure science. And, to think that a woman knew this over eighty years ago!'...

...A librarian in the Christian Science Reading Room in Princeton New Jersey told me that Dr. Einstein was one of the most frequent visitors to the Reading Room. He would come in and spend an hour or two just reading *Science and Health*. One day, as he was leaving the Reading Room, he stopped at the librarian's desk and said, 'If everyone realized what is in that book you would not have enough room anywhere to accommodate the people who would be clamoring for it.' (5)

Discovering bits and pieces of the illusory nature of matter and the presence of an unseen non-material cause in the universe is not enough. The "stupendous whole" is missing. The stupendous whole is needed.

It is not enough that physical scientists are discovering bits and pieces of CS theory. The whole theory, the whole discovery, is needed.

It is unfortunate that the first real life major application of $E=mc^2$ turned out to be the atom bomb. Had the world not been at war perhaps it would have taken longer for the bomb to have been invented. As it was the technological feat was astonishing however horrific the humanitarian cost. In describing what happened in the seconds after the bomb was dropped Bodanis explains:

"For a brief period, in the center of the suspended bomb, conditions similar to those in the early moments of the creation of the universe were produced."(1. pp166-167)

"The flash of light from the explosion over Hiroshima in 1945 reached the orbit of the moon. Some of it bounced back to earth; much of the rest continued onward, traveling all the way to the sun, and then indefinitely beyond. The glare would have been viewable from Jupiter.

In the perspective of the galaxy, it was the most insignificant flicker.

Our sun, alone, explodes the equivalent of many million such bombs per second. For $E=mc^2$ does

not apply just on Earth. All the scrambling commandos and anxious scientists and cold-eyed bureaucrats: all that is but a drop, the slightest added whisper, in the enormous powerful onrushing of the equation.”(1. p.173)

We might paraphrase

“In the perspective of spiritual reality our current belief in Christian Science as merely a personal religion is but ‘a speck of dust’. For Christian Science does not apply just on Earth. All the scrambling branch churches, all the anxious Boston workers, all that is but a drop, the slightest added whisper, in the enormous powerful onrushing vastness of divine Science.”

Leaving the playpen

“Einstein saw that the universe was different from what everyone had thought. It was, he realized, as if God had restricted us to a small playpen – the surface of the Earth – and had even let us think that what we observed from it was all that really occurred. Yet all the while, stretching further out – around us all the time if we were able to see it - was a further domain...Only pure thought would allow us to see what happened there.” (1.p.80)

We must be willing to leave what Eddy called ‘the cradle of infancy’ (3. p. 95) and what Einstein called the “playpen” Eddy mentioned more than once, for example in her letters to Augusta Stetson and also in her *Miscellaneous Writings*, that Christian Science is “hampered by immature demonstrations” and “by the infancy of its discovery” (6).

We must be willing to leave the comfort zone of our current concepts of Christian Science. We must not be afraid to mature. If we are afraid of a mature and real Christian Science, how can we expect society not to be afraid of the power of CS, especially when it goes against the grain of current scientific thinking?

It was this excitement of leaving the comfort zone of traditional dogmatic ponderous Christianity for a living, provable, healing-producing, on-fire religion like Christian Science that brought so many people into the church in the early days. Have we simply replaced a dogmatic mainstream Christianity with a comfortable Christian Science church? Have we lost the momentum and gotten a little too comfortable in the way we think of Christian Science? Eddy asks us:

“Who is it that understands, unmistakably, a fraction of the actual Science of Mind-healing?” (6: p. 269)

Are those who pass judgment on the laboratory healings demonstrated by Spindrift nursing claiming to understand more? Do they understand and demonstrate Mind-healing enough to pass judgment?

One of the things I like about the chapter in *Science and Health* called *Some Objections Answered*, which I will be looking at in this article, is that it continually states that people cannot pass judgment on CS unless they are qualified to do so.

I know I would not be qualified to pass judgment on a scientific paper on physics. The people who pass judgment on Spindrift's tests are often not doing the consistent healing work that those at Spindrift nursing are – the healing work which makes our living and provides the funding for the research. Eddy tells us again and again that we understand only what we can demonstrate of Christian Science.

People who know nothing of the four decades of hard work Spindrift has behind it, and yet who pass judgment on whether or not the tests are in keeping with Christian Science – and who in fact base their judgments on “a fraction” of understanding, – should read the above statement of Eddy's and take care.

Centuries

Mary Baker Eddy writes this of the book *Science and Health*:

“Centuries will intervene before the statement of the inexhaustible topics of that book will become sufficiently understood to be absolutely demonstrated.” (6. p. 92)

What the heck is there in *Science and Health* that is so advanced, complex, invisible, and vast, that it will take hundreds of years before people get it? And why, after more than a century since the book was written, is the Christian Science movement fading instead of advancing?

What is it that we don't get?

We will never find out unless we are willing, as our Leader *always* was, to leave the comfort zone. That is part of what being a Christian Scientist means.

The strong stellar winds of the next successive stage in Christian Science are blowing and we need to open ourselves to the gusts.

“Let us disrobe error. Then, when the winds of God blow, we shall not hug our tatters close about us.” (3.p.201)

Any objective person, looking at the spiritual, moral, financial and physical state of the Christian Science movement today, compared to what it was during Eddy’s lifetime, must surely see that it is in tatters. But there is a new wind rising and that wind has a name called Spindrift nursing. The tatters are no longer relevant.

This publication may only go to a handful of people, and it may still be overly bulky and ponderous, but make no mistake; it is radical. I am calling for the complete reform of the Christian Science church and asking the field to support the laboratory testing of Christian Science healing.

At the moment *The Christian Science Standard* is still “a little cloud out of the sea, like a man’s hand” (7) but if the power of Christian Science healing is in these tests the storm is coming and it is inevitable. The discovery of Mary Baker Eddy did not appear in the world in order to wither on the vine.

The very name Spindrift, which was chosen based on the last two paragraphs in the chapter of *Science and Health* called *Footsteps of Truth* (see below), indicates that we should not be dismayed by the storm.

The fuse has been lit. It doesn’t take much of a prophet to see what is coming in the church.

“If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error’s disguise?

If you launch your bark [boat] upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown.” (3.p. 254)

The above statement is not abstract.

Hypotheses

In designing the SILO research program for Spindrift nursing I have been studying the approximately 150 hypothesis I have found in *Science and Health*. Some of you have asked me why I don’t publish a list of them. One reason is that I have become aware of how primitive my own thinking is. The list presents more questions than it answers and I am quite aware of being at the beginning of my study, not the end, and of the possibility that I may be making many mistakes. That is part of why I do hands-on

research, to work things out in practice.

I am also aware that publishing the hypotheses would do no good unless I was able to impart the mind-set that sees them and right now I don't know how to do that. Once you accept Christian Science as science you see them easily yourself and don't need other people's list. In fact others might see many more than I have.

The main reason that I haven't published them in *The Standard* is that Eddy was adamant that *Science and Health* not be interpreted by any one person or any group of people. Even CS teachers have to stick to the chapter *Recapitulation* when teaching their classes. Eddy made it clear that the wisest thing was to leave S&H up to each individual and to "God's daily interpretation" (8)

From her comments she seemed to be trying to avoid having one interpretation harden into official dogma, like what happened to the Bible. If she felt that there were things in the book that would take centuries to understand than this would have naturally been a concern, that her followers would harden into one interpretation and resist the development of new meanings.

Despite her precautions, this is exactly what has happened. A religious interpretation currently is allowed within the church, but a proof or evidence based rigorous scientific interpretation of *Science and Health* is considered "too material."

I do not want to add to the problems by presenting my own possibly flawed interpretation or by leading anyone into accepting my version rather than thinking things through themselves.

I do think it's OK though to share our insights, as CStists have always done in church publications and in church meetings and Wednesday services.

On that basis I will, in this article, take a more in-depth look at one chapter, to give an example of how we can go more deeply into our study of all chapters.

An inter-active lively chapter

I have chosen the chapter in *Science and Health* titled *Some Objections Answered* because it has, as one of its themes, the fact that Christian Science is "one stupendous whole". On the surface the chapter SOA (*Some Objections Answered*) is a rebuttal of some criticisms of S&H, most of which appeared in the press after the book came out. The chapter was added to later editions and was comprised of Mrs. Eddy's written responses to specific criticisms.

.Underneath that however is the recurring motif in this chapter of Christian Science as a whole system, a whole theory, and the possibility of a complete and systematic application of the theory. I would also say it is an analysis of proof and the resistance to it, along with the recognition of future development of proof systems and of the system of CS healing. Not of the theory but of the system.

Perhaps most importantly the chapter tells us how to handle hate. The criticisms she takes up are not constructive criticisms but barbed arrows. For example the criticism that the teachings of *Science and Health* are "absolutely false and the most egregious fallacies ever offered for acceptance" (3. p.355) does not sound like constructive criticism to me.

Eddy answers this as she does all the objections in *Some Objections Answered*, and in studying her response we learn how to respond to emotional attacks also. She does not get defensive. She does not attack her accuser. She does not enter into debates or arguments. She says that "charges of inconsistency" concerning her method of healing "is met by something practical, - namely the proof of the utility of these methods; and proof is better than mere verbal arguments..." (3. p.355)

She doesn't just say proof of her theory is needed, but proof of the utility of her theory – in other words proof of its useful application to the human need.

Somewhere in storage I have an entire filing cabinet of hate mail from the early days of Spindrift. It is not surprising that these attacks should accompany the dawning of the successive stage of Christian Science when they accompanied the pioneering of the first stage also.

Some of those letters to Spindrift attack Mrs. Eddy right along with attacking the Spindrift research and researchers. People are still attacking Mrs. Eddy with less than constructive criticism, a hundred years later and with the church in decline. This makes no sense – why would anyone care? – unless you understand that "the leaven" has not lost its punch but is still at work causing the equivalent of chemical changes in world consciousness.

Noel Coward wrote of Mary Baker Eddy:

"The poor woman was obviously mentally adrift from the age of five, querulous, hysterical, unscrupulous, snobbish, and almost unbelievably stupid...To be a moral thief, an unblushing liar, a supreme dictator, and a cruel self-satisfied monster, and attain, in the minds of millions, the status of a deity, is not only remarkable but a dismal reflection on the human race. She had much in common with Hitler, but no mustache."(9)

Harold Bloom, in a book about religion in America, branded Eddy, “a monumental hysteric of classical dimensions.” (9)

Her followers are supposed to be answering these “objections” and in the way she advocated, with quiet convincing proof. Spindrift nursing is doing exactly that and should be supported by the field in its efforts and not left to do this alone. At the very least church members should not throw obstacles in the way.

Much has been made by her critics of Mrs. Eddy’s “rebukes” to students but quite frankly the field has drifted into apathy and danger without these rebukes. We could use a few of them today and we can experience them if we value them.

We should pray to receive the rebukes of Christian Science. We are not without our leader in these hard times.

Perhaps Eddy puts this relatively short book (*Some Objections Answered*) between the two longest chapters in S&H, *Science of Being* – a book of basic theory – and *Christian Science Practice* – the application of that theory to healing, because in between learning the theory and applying it we need to learn to knock out hate and other forms of resistance.

It is interesting that her primary chapter dealing with hate is short. The shortest chapter in the book is her chapter on evil, which she calls *Animal Magnetism Unmasked*.

I am sure most of you are familiar with the story in Eddy’s autobiography (8. p. 37) of how important it was that that chapter be included in the textbook, but note that it is not a long or morbid chapter.

The chapter *Animal Magnetism Unmasked* comes down on the denial side of treatment while a chapter like *Science of Being* comes down strongly on the affirmation side of treatment. In noting that the chapter on Animal Magnetism is only 7 pages and the chapter *Science of Being* is 73 pages we find a useful hint for our own prayers. The denial of evil is absolutely essential in healing, but it should not be the focus of prayer. The power is in the affirmation. The power is in the proof.

You don’t have to be a genius

In answering some objections of my own it has sometimes been objected to Spindrift that it takes too intellectual an approach to *Science and Health*.

I realized the danger of a misunderstanding of this issue when reading three biographies of Einstein while writing this publication. There was a general consensus among the biographers that

Einstein became such a famous person and personal icon partly because his theory was considered hard to understand and so the fame shifted from the theory to the person. That has already happened somewhat with CS and with Mrs. Eddy, even among her own followers, and before it goes further that tendency needs to be nipped in the bud.

The Bodanis book describes a meeting in London where confirmation of Einstein's theory was announced. *The New York Times* had only a few good science writers and they were all in New York at the time so they sent a reporter named Henry Crouch to cover the meeting. Crouch was the newspaper's golf specialist. The headline above his article read:

"A Book for 12 Wise Men: No More in All the World Could Comprehend It Said Einstein When His Daring Publishers Accepted It."

He made that up. Einstein wasn't writing a book, there were no publishers involved - daring or otherwise – and most of the physicists and astronomers attending understood easily enough what the meeting was about. Crouch had started the theory off on its track record of poor public comprehension, from which it never entirely recovered." (1.pp215-216.)

I do not want this to happen with Spindrift nursing. It is bad enough that Christian Scientists sometime think they have to 'read their way into heaven" without now saddling them with the necessity for understanding math and Spindrift's equations.

I speak of 'reading your way into heaven' because people who are non-verbal, illiterate, or unable to read or to study for long periods are sometimes considered at a disadvantage in learning CS with its emphasis on reading and studying.

The absurdity of this is illustrated when we realize that children, with no understanding of all the long vocabulary words in S&H, can be taught to read. Most of the disciples of Jesus, including Peter who raised the dead and walked briefly on the water, were almost certainly illiterate.

There are different ways of knowing things which is why we have different ways of expressing things, such as math, art, music, and writing.

"Words are not always the auxiliaries of Truth."

Mary Baker Eddy (6.p. 260)

"...if prayer is a sincere desire we can feel this...Words can deceive, thoughts are more safe;"

Mary Baker Eddy,(2.p. 190)

“Whatever inspires with wisdom, Truth, or Love – be it song, sermon or Science – blesses the human family with crumbs of comfort from Christ’s table, feeding the hungry and giving living waters to the thirsty.”

Mary Baker Eddy (3. P.234)

Different ways of knowing

When I was a girl, and before my dad was graylisted and then blacklisted by the church, he used to write articles for the church publications. I remember asking him how he got ideas. He said he would pray and ideas would come to him. Then he would pray some more to learn what he should do with those ideas.

Sometimes it felt right to take an idea, struggle to put it into words, and write an article which would bless many readers with a sort of low-level consistent spiritual energy.

Other times it felt right to take that idea and heal just one person with it – blessing one person in particular with a high level of spiritual intensity.

The same creative process was involved in both cases. In the first case you struggled to put the idea into physical words. In the second case you didn’t need to put the idea into words even in your own mind, but you might struggle creatively to put that idea into the healing of a physical body. In both cases the idea was to be manifested physically but the medium was different.

It was the first time I realized that holiness could be expressed in different mediums and that the written and spoken word was just one medium. In speaking of *Science and Health* Eddy tells us that “No intellectual proficiency is requisite in the learner...” (3.p.x) and this is really true. She also says, in relation to the understanding of Christian Science, “This understanding is not intellectual; it is not the result of scholarly attainments;” (3. p. 505). Not that there is anything wrong with scholarly attainments or academic skill. That is one medium, one talent or type of achievement and its needed. Every person has the Christ consciousness within. Each person has, and is, their own unique medium for Truth.

At Spindrift nursing I used to use something called prayer profiles when assigning healers to a laboratory test. This is a sheet of data showing their previous scores on standard prayer research tests. The profiles are useful if you are using team prayer because you can coordinate the approaches and be sure no one is cancelling anyone else out with mentally incompatible approaches. They are also useful in keeping the quality of prayer consistent in each test for purposes of comparison, because you can

use prayer providers with consistently similar scores.

Most people do not like to be tested because they think that they might not be very good at praying and that the scores might show that. Actually the profiles are not like that at all.

What they show is the endless variety of prayer, the uniqueness of each individual, their aptitude, and their strengths.

Some people are wonderfully consistent getting the same scores time after time. Like the ticking of a clock they can be depended on not to vary which can be useful in certain types of tests. Some have unusual endurance and can score in the measurable range even after hundreds of runs. Others have the “bulldozer effect” – they have initial bursts of industrial strength prayer that get a case moving quickly. Some people are capable of occasional creative high flights of prayer that soar off the charts. Some people have prayers that are light in touch but very detail oriented.

Prayer has endless variety. You certainly do not need to be an intellectual in order to pray effectively.

Praying to understand *Science and Health*

Sometimes, when I read a chapter of S&H and I don't get much new out of it, I stop and give the same amount of time to praying as I did to reading. That often jump starts my study.

If your mind is a mental blank and you are not sure how to start praying then one thing you can do is to take words from the chapter itself to pray with. In each chapter you will find statements that sound like prayers.

Here is an example of two statements from the chapter SOA.

“The opponents of divine Science must be charitable if they would be Christian.”

That doesn't sound nearly as much like a prayer to me as this statement, from the same chapter:

“Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life and being take possession of consciousness.”

This second statement could be turned into this prayer:

“As I read this chapter let the true sense of Life take possession of my consciousness.”

What I do is go through the whole chapter and take each prayer statement and use it to pray. I often translate it into my own words. In this chapter Eddy says, “I rejoice in the apprehension of this grand verity.” I would be more likely to turn that into “Learning this makes me happy. It is an amazing and wonderful thing to learn what is in this chapter.”

A musical comparison

Highlighting all the sentences that sound like prayers in the chapter will help you get a feel for each chapter even before you begin a more prosaic analysis. I use old used *Science and Healths* and highlighters because I'm old fashioned. You can certainly do this more efficiently by printing out all the prayer sounding sentences, all the Biblical references, all the hypotheses etc. using the Concord (Concordance) computer program.

We all have metaphors we like to use. Sometimes I like to think of each chapter as a piece of music. Each chapter is so different. The melody, or motifs repeated over and over in different ways, is the ideas. The prayers are the chords which lend the ideas strength and fullness. There is such a difference between a melody picked out with one finger, - ideas presented- and a melody supported with chords – ideas supported by prayer.

Each and every chapter has unique things. The chapter *Science of Being*, for example, is one of the longest chapters. It's interesting that *Some Objections Answered*, a mere 21 pages, comes in between the two longest chapters in *Science and Health*, *Science of Being* and *Christian Science Practice*. *CS Practice* is almost all application. *Science of Being* is almost pure theory. *Some Objections Answered* is important because it links the two.

In *Science of Being* a unique feature is that the sentences themselves average out to be longer than in other chapters. This is the chapter where you will often find one sentence being a whole paragraph. The chapter is definitely Wagner, not Strauss.

At one time Eddy started the book out with the chapter that is now *Science of Being*. Eventually she let the reader work up to it and helped him prepare his thought by putting other chapters first. Even before you start counting sentences etc. you are going to notice in that chapter that the prayers are very strong, very powerful, and mostly what we call “absolute.” There are a lot of them too; you need that strength to sustain the massive ideas being played in the “melody.”

In *Some Objections Answered*, by contrast, there are fewer prayers and they include more language inclusive of the human need. *Some Objections* is like a march, it moves right along from point to point with a real rhythm and a beat.

External order

The chapter SOA was not in the original version of S&H. After S&H was written criticisms of the book appeared in the press. This chapter is a rebuttal of some those criticisms. The rebuttal would be what I would call the external order of the chapter.

Before writing SOA Eddy answered her critics directly in the press. Why did she choose to include rebuttals in her book also, as a permanent feature, when it was unlikely her critics would read the book again in a revised edition? She must have felt there was something useful to her other readers in doing so. That is the first hint we have of the book's internal order.

Perhaps she felt new readers might have the same criticisms and wanted to address them. Perhaps she wanted her friendly readers to learn how to handle hate effectively – because it's obvious that some of these criticisms are based on negative emotions. Perhaps there was some deeper point she wanted to make about how CS ideas interact with the world when they first surface. Maybe she wanted future pioneers of CS in new and developing areas to understand this.

Among other things, when we look at the book on a purely literal level, it's quite helpful in teaching us how to deal constructively with criticism.

Comparing two chapters: Bible references

SOA is only 21 pages so if we wanted to compare it to another chapter of similar length we could compare it to the chapter *Teaching Christian Science*, which is 22 pages.

In the chapter on *Teaching* there are 20 direct quotes from the Bible. This breaks down to quoting Proverbs twice, Jesus 8 times, Paul 8 times, the Psalms once and Abraham once. In this chapter also she makes 8 general references to the Bible, and also two references to Jesus, and one each to Paul and John.

In the chapter SOA, she has 30 direct Bible quotes. This breaks down to 17 quotes from Jesus, 9 from Paul, one each from James John and Job, and there is one more quote that I am pretty sure is from the Old Testament but couldn't find.

In SOA she also refers generally to the Bible 15 times, to Jesus, the Messiah or the Galilean prophet 31 times, to Paul 4 times, and to St. John, the prophets, and the apostles, once each.

- ✓ **Answer to the first question on quiz:** If we want to compare these two chapters of similar length, and if we combine the direct quotes with the Bible references in each chapter, we will find that the chapter on *Teaching*, in 22 pages, has 32 Scriptural references. The chapter SOA, in a mere 21 pages, has 83 Scriptural references.

Surprisingly they don't hit you over the head, they are woven in so skillfully that I had no idea there were that many until I started counting.

It is obvious that Eddy's rebuttal of her critics is going to be based on the Bible.

Mary Baker Eddy is fond of her Biblical quotes. Another way of praying a chapter is to base a prayer on all the Biblical quotes. Certainly it's good to read all the Biblical references in the book on their own and see if there is a theme. Even when she is not giving a direct quote Eddy often refers to the Bible or as she often says "the Scriptures" or else she will refer to people in the Bible.

Lots of times a quote is partial, a few words, and this often brings it to light in a new way for us. Most of us are used to the whole quote by rote because we are so familiar with our Bibles. At times Eddy puts the spot light on short phrases to illustrate particular points.

Before studying a chapter if you first mark all the Biblical quotes in that chapter you may find that they follow a particular theme, which will be helpful to you in understanding the theme of the chapter. Think of all the Bible references in a chapter, read by themselves, as the Bible part of one section of the Lesson-sermon, and study it like you would read your lesson. This will give you a much better sense of the textbook as literally "the key to the Scriptures."

Here are some of the Biblical quotes and references to the Bible from the chapter SOA in the order in which they appear. I have only given a short partial list – you can go through the chapter and read all of them for yourself, - but you can quickly get the feel of the chapter even from reading these.

"Blessed are the pure in heart for they shall see God" [Truth]. Paul alludes to 'doubtful disputations.' Proof and demonstration are summoned to the support of Christianity "making wise the simple." "By their fruits ye shall know them." "Judge not." "If a man thinketh himself to be something, when he is nothing, he deceiveth himself." Why are the

words of Jesus more frequently cited for our instruction than are his remarkable works? “And these signs shall follow them that believe...they shall lay hands on the sick, and they shall recover.”

Comparing two chapters; questions in each chapter

Another way of comparing the two chapters *Teaching Christian Science* and *Some Objections Answered* is to look at how many questions are in each chapter.

- ✓ **Answer to the second question on the quiz:** The chapter *Teaching* has 294 sentences of which 7 are questions. The chapter SOA has 267 sentences 53 of which are questions. In the chapter on *Teaching* every 42nd sentence is a question while in the book SOA every fifth sentence is a question.

Many of these questions are rhetorical. She could just as easily have written them as a statement. Why didn't she? Even if it's rhetorical it's important to try to answer a question. The questions give the chapter an interactive hands-on quality basic to science.

One of the questions she asks is: "Why should one refuse to investigate this method of healing disease?" Notice the word "investigate". She is not asking why people don't believe it; she is asking why they don't investigate.

Eddy will use some version of the word proof (proving, proofs etc.) 16 times in this chapter of 21 pages. She also will speak several times of the practicality of her system of healing for example speaking of "practical proof" or saying that Jesus, in terms of spiritual healing, "reasoned on this subject practically." Which by the way is a mention of how Jesus reasoned and thought about things, a reference to his intelligence and reasoning power as well as to his spirituality, common sense and practicality., It is a reference to Jesus as a thinker as well as a healer.

We are not faith healers or believers. We are Scientists.

She also says that proofs are "better than verbal arguments" and in referring to her system of healing speaks of "the proof of the utility of these methods."

Christian Science as a system

Early in S&H, (3. p. 123), she tells us, "The term CHRISTIAN SCIENCE was introduced by the author to designate the scientific system of divine healing." She picks up on that theme of an entire

system, rather than just the personal power to heal, in the chapter SOA; in fact she picks up on it big time.

In this chapter she will refer to systems and she will speak of “systematic healing power.” In her published writings she uses the phrase “healing power” 80 times but this is the only place where she speaks of “systematic healing power.” Systematic healing power requires systematic proof systems and systematic application. It doesn’t mean just healing someone that walks into your practitioner’s office. It encompasses the fields of (mental) diagnosis, prevention, treatment, nursing, accessibility or health care delivery, cost, longevity or long term follow up of the healing effects, quality of life as well as disappearance of symptoms, research, and so on. CSers are not used to thinking in terms of the whole system of CS healing. They are more used to thinking about individual lives and individual prayer.

So much in this chapter is collective. She doesn’t speak merely of healing someone but of healing thousands. She doesn’t speak of teaching a student; she speaks of presenting her system to “the whole world”.

She speaks not of proving one’s personal ability to heal, but of proving the whole system. One of the questions she asks is, “What is the relative value of the two conflicting theories regarding Christian healing?” How is such value to be determined? Eddy’s answer was clear: Proof. Her answer to critics was proof, systematic proof. In this chapter she tells us, “Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science and could not present its proofs...”

Note the word, “understood.” She is answering a charge here that Christian Science is not based on the Bible, but she says that if people understood it they would see that it is.

The entire chapter reinforces this theme of criticism being basically a misunderstanding. Usually when someone criticizes you you fight back, you attack them, or their motives, or you say they are being unfair, or you engage in an argument of points or in a debate. Eddy does none of these things. She sees her critics as basically not understanding and she predicts in more than one place that someday “the critics will then see” or “the critics will then understand.”

She analyzes why they don’t understand – because the ideas are not being presented in a clear and scientific enough way, because of animal magnetism or defense mechanisms, and also because the proof systems are still inadequate. You might say she takes some responsibility for people not understanding, and over and over she analyzes some aspect of what is preventing a more general understanding of her theory. This makes the chapter SOA

helpful in setting up a research program because she delves into so many different aspects of the resistance to the ideas, not the personal ill temper of her critics, but the collective general mental resistance that must be dismantled in order to do successful research.

In *The Spindrift Papers* we read:

“Bluntly put, Spindrift has, over 18 years of research, blazed a trail. We do not expect to spend any portion of the next 18 years re-walking any portion of that trail. Today [with the methodology now in place] the major obstacle to healing by prayer is sociological rather than methodological and, as such, is outside the purview of a research organization.” (10, same as below)

“Future scientific advances [in spiritual healing] depend more on the dissolution of mental barriers than on the refinement of measurement techniques.” (10. An Ancient Philosophy; a Modern Test p. 6-9)

In the chapter SOA Eddy concentrates on how to dissolve those mental barriers or defense mechanisms. That is also what I am focusing on in the SILO program.

In two places in S&H she speaks of having submitted her “system” to “the broadest possible tests” and says that “where humanly possible” these tests were successful.

- ✓ **The church needs to wake up to the fact that today much broader tests are available and much more is humanly possible.**

The church’s mental barriers need to be dissolved.

The SILO program is working on just that.

Thinking about each question – the whole chapter as a quiz

Answering questions is always important when reading the text. Sometimes Eddy doesn’t phrase something as a question, but the question is there. In this chapter she speaks of “...half- hidden Isrealitish history.” What is she talking about? The history of the Israelites in the Bible is pretty strait forward. What do the words half- hidden relate to?

She also says in this chapter, “Strangely enough, we often ask for material theories in support of spiritual and eternal truths...” This is certainly true in prayer research! It’s good to take it out of the theoretical into the concrete. Can you list three specific cases where a material theory has been called for by a church, a person, or by society, to support a
spiritual truth?

It's important to think about every sentence and every word, and not gloss over it. They say the devil's in the details and in this case the hidden nuggets of treasure are in the unexpected places.

Here is a good question from SOA. "True Christianity is to be honored wherever found, but when shall we arrive at the goal which that word implies?"

What does she mean, "wherever found"? Is she implying that we might sometimes find true Christianity in unexpected places? Like where? And what is the goal that true Christianity implies? How do we arrive there? Is there such a thing as untrue Christianity?

Sometimes in S&H you are going to find things that don't immediately make sense. Eddy has a way of putting what looks on the surface to be unrelated statements together in a paragraph. Sometimes you have to live with the paragraph for a while to figure out how they do relate. For example in the chapter on *Practice* she gives us this paragraph:

"Prayers in which God is not asked to heal but is besought to take the patient to Himself, do not benefit the sick. An ill-tempered, complaining or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith, - receptive to Truth and Love." (3.p.395)

How do the last two sentences relate to the first?

One of the things I have to warn people of is not to give in to an intellectual push to solve the puzzle or to a willful push to hurry through each chapter.

Sometimes I will "live with" a passage for a couple of years before it starts to come into focus for me. I do a lot of analyzing of all kinds of things in S&H but I don't let it become the kind of intellectual exercise where my emotional excitement pushes me to come up with an answer.

This is a hard thing to learn. We've all read the poem about how you can't take your hands and unfold the petals of the rose, it will die. You have to wait for the slow but lovely process of that rose, or idea, unfolding in your mind in its time and its own way.

It's good to mark the things that you don't understand in S&H and to feel free to admit that you don't think they make sense. CSers have a problem with that. They feel funny saying, "This bit in *Science and Health* doesn't make sense to me yet." Honesty is important. Look at it with new eyes and ask yourself what's going on in paragraphs that confuse you.

The criticisms Eddy is rebutting

This chapter is a rebuttal. Here are the criticisms that she is answering, in order. The words in quotes are the words of her critics taken from newspapers etc. The words in brackets are the words from *Science and Health* where she summarizes a criticism or group of critics, and the other words are mine. I have shortened Christian Science to CS to avoid continual repetition. Here is what she responds to.

1. That CS is not scientific.
2. That CS is not Biblical.
3. That CS causes the death of patients.
4. [It is objected to CS that it claims God as the absolute Life and Soul, and man to be His idea...]
5. [It is sometimes said, in criticizing CS, that the mind which contradicts itself neither knows itself or what it is saying.]
6. That CS tries to “educate the idea of God or treat it for disease.”
- 7 [It is sometimes said that CS teaches the nothingness of sin, sickness and death, and then teaches how this nothingness is to be saved and healed.]
8. [It is said by one critic, that to verify this wonderful philosophy CS declares that whatever is mortal or discordant, has no origin, existence, nor realness. Nothing really has Life but God, who is infinite Life... This writer infers that if anything needs to be doctored, it must be the one God or Mind. Had he stated his syllogism correctly, the conclusion would be that there is nothing left to be doctored.]
Note the word syllogism here. Eddy uses several mathematical terms in this chapter.
9. That CS is irreverent and sacrilegious.
10. That CS contains “utter falsities and absurdities.” and is “fraught with falsities painful to behold.”
11. That CS is inconsistent.
12. That CS is “absolutely false, and the most egregious fallacies ever offered for acceptance.”

13. That CS has not proven its entire system. Medicine can lose a case without criticism because it has proved its system. CS cannot.

14. That the statements in S&H directly contradict each other.

15. That CS is faith healing.

16. That all the revisions that she has made of S&H show that it was not revelation because truth doesn't become truer by revising it.

How does she answer her critics? Impersonally, by analyzing why there is a misunderstanding. Eddy doesn't pounce back in this chapter (although she is more than capable of a good pounce.) She says mildly,

“The statement that the teachings of CS in this work are, ‘absolutely false and the most egregious fallacies ever offered for acceptance’ is an opinion wholly due to a misapprehension...”

Internal order

The rhythm I noticed in this book is that first she will state the criticism and may analyze some aspect of why there is a misunderstanding, second she will give a solution, and third there will be a little glimmer of a prophecy or glance at the future. It's like the first two motifs are the melody and the little glimmer of a prophecy is the rest or stop, and underneath it all are the prayers or chords.

Let me give you three examples, the first one in the chapter, the last one in the chapter, and one in the middle.

First example

She begins the chapter by saying.

“The strictures on this volume would condemn to oblivion the truth, which is raising up thousands...”

Indirectly she gives us some insight into the underlying nature of these strictures. The word “oblivion” has the connotation of sleep, even more in the 19th century than now; it was a word often used in Victorian poetry.

This word indirectly implies that there is something more than random criticisms occurring. It hints that behind the criticisms is some resistant force that tries to hide truth by putting us to sleep.

In the second paragraph we get the second motif, the solution. The solution of course is proof. She writes.

“In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject. Sneers at the application of the word Science to Christianity cannot prevent that from being scientific which is based on divine Principle, demonstrated according to a given rule, and subjected to proof.”

And then we have that little glimmer of a prophecy,

“The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity...”

I call that a prophecy because I don't think that her supporters, much less her detractors, saw at that time that the hour had struck for proof for the whole of Christianity. I think they thought of proof in terms of individual cases, not of the whole theory or of the entire life of Jesus.

So here we have the rhythm of criticism//analysis, solution, prophecy.

Let's look at this first example in more depth.

"Strictures" is an interesting word. It means criticism but specifically criticisms that restrict or limit. A stricture is related to the word restriction. We see here that her concern isn't only to be personally understood. Her concern is humanitarian. It's about access to spiritual healing. It's about not restricting healing of the sick.

Later in the chapter she will say that that, "...one may see with sorrow the sad effect on the sick of denying Truth." Also, "Were it more fully understood that Truth heals and that error causes disease, the opponents of a demonstrable Science would perhaps mercifully withhold their misrepresentations which harm the sick; and until the enemies of CS test its efficacy according to the rules which disclose its merits or demerits, it would be just to observe the Scriptural precept, "Judge not." "

There is a little prophecy worth noting here. This whole chapter is packed full with fascinating little prophecies. She doesn't say that the critics should hold off until Christian Scientists prove their case, she says they should hold off until they themselves "the enemies of Christian Science" test it.

In her day the only proof of CS available was healing sick people and her critics were not able to heal the sick through prayer. The Spindrift tests that work off of the good in unconscious thought, rather than

requiring conscious prayer, make it possible today for even the opponents of spiritual healing to test aspects of its theory.

She says in this same place that, ““These criticisms are generally based on detached sentences or clauses separated from their context.” Giving us an even further analysis of the nature of what causes the criticism, what underlies it.

When I got to this part I began to understand even more why SOA was sandwiched in-between the chapter *Science of Being*, which is mostly pure theory, and *CS Practice* which is almost entirely application. When applying CS you must work from the basis of the whole theory, not simply pick out the bits and pieces you like. The critics pick out the bits and pieces they hate or at least disagree with and Christian Scientists pick out the bits and pieces they like. The point Eddy will make over and over and over in SOA is that it all grows from “one grand root” that the theory is consistent, that there are “no contradictory statements” in S&H if you look at the theory as a whole and understand it as a whole..

She is saying that the whole system and not just a healing here and there must be proven. So when you take the theory given in the chapter *Science of Being* and apply it in the chapter of *CS Practice*, you need to keep in mind that each point you apply must relate to the whole theory, which is a dominant theme in the chapter *Some Objections Answered*.

This is how Jesus healed. He demonstrated his theory by his healing. He said that he was the light of the world and then he healed a blind man. He said to call no man upon the earth your Father because God is our Father and then he healed a boy of a hereditary disease. He said take no thought for the food you eat because if you seek first the kingdom of heaven everything you need will be provided – and then he provided them with real loaves and fishes in the middle of a desert place. He said forgive your enemies and from the cross he forgave his murderers. Everything he did demonstrated the theory he presented.

In SOA Eddy is telling us that our healing work must have a point beyond the compassion it embodies, as important as that is. It must support build and demonstrate the entire theory.

Second example

Let’s look at one of the places in the middle of this chapter where the rhythm of analysis, solution, and then a glimmer of a prophecy occurs.

First the criticism. On. p.349 she points out that present day “rabbis” (she uses the term here to refer to clergy generally)

accuse her of going against church doctrine by healing the sick. She points immediately to the gospel, saying that Jesus did just that and

“We propose to follow the Master’s example.”

As we see, her rebuttal is going to be based on the Bible.

She then redefines law “We should subordinate material law to spiritual law.” She is broadening the context of the discussion here.

After noting the criticism she then analyzes it and takes some responsibility. She writes (the words in the brackets are mine),

“The chief difficulty in conveying the teachings of divine Science accurately to human thought [notice she doesn’t say to people, she uses the collective sense in this chapter and speaks of human thought] lies in this, that like all other languages English is inadequate to the expression of spiritual conceptions and propositions, because one is obliged to use material terms in dealing with spiritual ideas.”

Note the word “propositions” If you look up Eddy’s use of that word you will find she almost always uses it in a mathematical context and she also often uses it to mean a hypothesis.

Notice the word “chief” in the phrase ‘chief difficulties.’ This isn’t a minor point, it’s a major one.

In other places in her writings she will also talk about the difficulties of using material language to describe spiritual realities, in one place speaking of “the meager channel afforded by language.”

She then moves to the next motif, the solution. For her the solution is spiritual sense. You need to develop spiritual sense to understand the words because there are no words for what she has to say.

Spindrift nursing recognizes that. At this point developing spiritual sense must come before further progress can be made in the research. It was important that the methodology come into the world and the two original researchers finished their work in doing that. Now we have to develop spirituality – and healers – before we can go further.

The glimmer of a prophecy is when she refers to the Bible and what she calls "...the prophecy concerning the Christian apostles, 'They shall speak with new tongues.'"

She tells us that the spiritual meaning of that is this Bible reference is that we will gain spirituality. The prophecy is that society will become generally more spiritually minded and then the ideas will be easier to understand.

Third example

Let' look at a third example of the rhythm here of the criticism//analysis, the solution, and then a glimmer of a prophecy. I will take the last one in the book. She is being criticized for her many revisions of *Science and Health*.

She says,

"I have revised *Science and Health* only to give it a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance."

This is good for Spindrifters to hear because it shows that she expected the ideas in her book to unfold as the ages advance. *Science and Health* may include a complete textual explanation of Eddy's theory, just as the seed of a flower is complete – you do not have to inject petals or colors or dye or anything else into the seed.

A seed is different than the opened flower however. *Science and Health* will never truly be published until it unfolds.

In an early work called *Footsteps Fadeless* Eddy explains:

"In my revision of *Science and Health*, its entire key-note has grown steadily clearer, and louder, and sweeter. Not a single vibration of its melodious strings has been lost. I have more and more clearly elucidated my subject as year after year has flown, until now its claims may not be misunderstood. Was Newton capable of satisfactorily stating the laws of gravitation when he first discovered that ponderous principle? Much less could I, at first, formulate and express the infinite Principle and the divine Laws of which God gave me the first faint gleam in my hour of physical agony and mental illumination. All true Christian Scientists realize, to some extent, my early honest struggles." (2.p. 155)

In speaking of how Eddy viewed herself as a scientist it is worth noting that this is not the only place where she compares herself to Isaac Newton. She also does so, at least indirectly, in her autobiography. (8. p. 24) And in an aside it's also interesting that in random notes scribbled on the back of a rough draft of the chapter Genesis Eddy

compared herself to Robert Fulton. (9. p. 134) Author Robert David Thomas tells us:

“...the world had been content with the stagecoach and the sailboat as modes of transportation until the genius of Robert Fulton discovered the principle that made steam a blessing to mankind. And if Fulton could successfully harness the new energies of his generation and put them in a new form to meet the growing needs of the people, then what was there to hold someone back from doing the same thing in religion? (9. p.128.)

Back in the chapter SOA she then gives an insight into the problem underlying the criticism.

“A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration.”

In another place in her writings she tells us that it's OK to have milk for babes (a reference to Paul speaking of the milk of the word) but the milk must be uncontaminated. She is going right back to the entire theory thing again. Even if you only understand 2 plus 2 is four, and you do not understand the infinite calculus, the 2 plus 2 is 4 must be correct. Otherwise you can't prove it, or demonstrate it. When she says facts must be 'subject to demonstration' we are right back to proof and application again.

This point is so important in test designs. When we design an experiment it might be very simple but it must be correct or it won't work. It also must be applicable to needs in the world to meet Eddy's standard. The word "demonstration" goes beyond proof to include application as well.

The solution, she says, are the very revisions that are being criticized. She says here that she has revised S&H to make these simple statements of truth as clear as she can, so that people understand each one correctly. She is doing this not to change what she calls "the original meaning" but as a service to the reader to make it easier.

Her many letters written while doing these revisions bear out her motive to make things easier for the reader. I am thinking in particular of the letters gathered on pages 337 – 415 in the book *In My True Light and Life, Mary Baker Eddy Collections*, from the Mary Baker Eddy Library for the Betterment of Humanity. She constantly talks in those letters of how she was trying to make the revisions, clearer and easier to understand for the average reader.

This again shows that love must be our motive in answering criticism, that we must take the burden of proof on ourselves and take some responsibility for people who don't understand, we must do

whatever it takes to help them even if it means risking rejection. We must be willing to communicate even when it hurts, or when we are misunderstood, or even when it takes lots of time and effort.

She then goes to the glimmer of a prophecy. She speaks of a germ of infinite truth (not like a germ of disease but like wheat germ, the germ or essence and nourishing part of a seed) and she speaks of seeds saying that the seeds “will be rejected and reviled until God prepares the soil for the seed.” So part of her analysis here is that underneath the criticism is the fact that the world is not yet prepared for these ideas to bloom. She is saying literally that S&H contains many seeds in advance of their time. That points to the future.

Perhaps it also answers why she revised S&H so often, learning to “layer” its ideas so that the seeds would not bloom until the times were ready for them.

Looking to the future, in the very next sentence, she speaks of eventual immortal fruits. That is the prophecy, that the seeds in *Science and Health* will develop in the future.

The future is now.

Finally she refers to the many revisions given the Scriptures. So she is once again basing her rebuttal on Scripture.

Analysis, solution, prophecy. As far as I can see this pattern is repeated at least 28 times in the chapter’s 21 pages.

Defense mechanism underlying or causing misunderstanding

In this chapter Eddy makes the point that to answer criticism you not only have to communicate better and also present your proofs, you must sometimes also understand and heal the defense mechanisms which blind people to those proofs.

What are some of the defense mechanisms or specific forms of animal magnetism working below the surface of what seems to be people criticizing the ideas? The phrase “defense mechanisms” of course was not used by Eddy but is used frequently at Spindrift. Here are some that she identifies, in order.

- The tendency of animal magnetism to put us to sleep, to hide or cover.
- The tendency to see only our favorite points of CS instead of seeing also how they relate to the whole theory. I believe this comes from a less than infinite sense of God; we see God only in part and so we see God’s laws only in part.

- Incorrect “starting-points” in stating a theory. (Starting points are also important in lab experiments and in prayer).
- The tendency of animal magnetism to hide the fact of a unified theory, to fragment CS. She speaks of Jesus as “stripping off the disguise” that the defense mechanisms of the human mind place on truth.
- The inadequacy of current proof systems.
- The difficulty of describing spiritual ideas in material languages.
- The lack of spirituality or holiness that would make everything clearer for us.
- The belief in miracles – that healing is supernatural instead of manifested through law.
- The common cultural belief in God as a physical person.
- The power of superstition and myth – she speaks of the fear of ghosts and how that kind of superstitious fear still exists, of how what we fear today is different but just as unreal.
- The lack of meekness and spirituality. “It would sometimes seem as if truth were rejected because meekness and spirituality are the conditions of its acceptance, while Christendom generally demands so much less.” Notice that she doesn’t blame the individual. This is a chapter about collective problems so she points to Christendom collectively as not holding up a high enough standard.
- Another one of the defense mechanisms that block understanding is what she calls, “personified evil.”
- Also that the thought of matter being nothing ‘enrages the carnal mind.’
- The pull of mammon or money.
- The collective power of flawed medical theories.
- The belief in a personal devil and an anthropomorphic God.
- Hate and malice.

- More attention being paid to the words of Jesus than to his actions.
- Negative “mind pictures” (visual evil) and “externalized thoughts”
- Destructive ideals.
- A misunderstanding of monotheism.
- A lack of development of spiritual ideas. She tells us of Jesus that “...his followers must grow into that stature of manhood in Christ Jesus...” and I would add to that that we must recognize that CS in this age has grown into its stature of manhood and is no longer an infant , nor should we treat it like one and try to protect it. It has grown to speak for itself. We need to grow into the stature of manhood along with Christian Science.

Prophecies

Some of the prophecies in this chapter are deeply relevant to the work of Spindrift nursing. I won't take time to list them all but she speaks of how CS has given an impulse to many constructive things including an increase in longevity.

We know that she studied census reports to see if there had been any changes in longevity since CS was discovered. It wasn't a scientific statistical analysis – there were many other variables including increased sanitation in America which would have contributed to the increase in longevity – but it shows that she was looking at statistics and taking them into consideration as a possible way to prove her theory.

She then says, “If such are the present fruits what will the harvest be?” That prophecy in the shape of a question is one that cuts to the heart of Spindrift nursing. We need to ask ourselves and imagine to ourselves, what will that harvest be? The prophecy of course is that there will be a full harvest, not just a little fruit here and there.

And by the way, the fact that Eddy used statistics means that we should be allowed to use them too in Spindrift nursing, to see the overall patterns as well as the individual cases. There is no basis at all for the church's restriction on the gathering and analysis of statistics in CS nursing or for that matter in CS healing..

One prophecy that I like is where she says, “I have never supposed the world would immediately witness the full fruits of CS...” The two words to notice here are “immediately” and “full.” She doesn't say the world will never witness the full proof of CS, she says she didn't expect it to happen immediately. That implies that it might happen later (like now) The phrase “full fruits” indicate that there is more to come, that

there is a fuller sense of healing and proof and demonstration to come than what we have now.

And then there is the Biblical prophecy that she emphasizes on p. 354 that out of the mouth of babes God will perfect His praise.

My dad has been criticized for not having a doctor's degree, for not having the formal training he needed. In order to heal the way he did he needed life experience that was the equivalent of a doctor's degree, not in its academic skill but in its degree of difficulty. Academic skill is needed and must be valued also; but the healing ability should not be marginalized.

I have come to appreciate this more and more as I have launched out into the practice. There is so much more to it than I imagined. Receptivity - child-likeness - is central to healing, and it's not as easy to become receptive as it sounds. In the practice you have to unlearn as much as you have to learn.

It's kind of like knitting. You have to know how to rip.

My brother John Klingbeil wrote in *The Spindrift Papers*:

“Spindrift’s research opens a whole new world to science; but this advance came out of a religious more than a scientific search for truth. It came out of simplicity of heart and inner guidance more than from human wisdom. It was not the work of formally educated men and women. There is a lesson in this that needs to be remembered. Truth speaks most clearly when the heart, as well as the mind, is involved in the seeking.”(10)

To apply this Bible quote another way, children have been a major factor at Spindrift nursing and it may well be that those children, as they grow up, will be the ones to take this work forward.

I was moved when reading a letter from a man who was studying spiritual healing back in the 1800's. He wrote:

“Truth is, and ever has been, simple; and because of its utter simplicity, we in our pride and selfishness have been looking right over it. We have been keeping our eyes turned toward the sky, scanning the heavens with a far-off gaze in search of light, expecting to see the truth blaze forth like some great comet, or in some extraordinary manner; and when, instead of coming in great pomp and splendor, it appears in the simplicity of demonstration, we are staggered at it, and refuse to accept it; our intellectual pride is shocked, and we are sure there has been some mistake.” (6. p. 469)

The idea that the Spindrift researchers, - “two guys in a garage” – could come up with anything meaningful that trained scientists have missed is not yet accepted partly because it is a jolt to intellectual pride. Such jolts are very good for science. They help it progress.

I have spoken a lot of the complexity of math in this issue but the basic idea of measuring an organism’s movement toward its norm rather than its movement toward a goal is quite simple. It’s revolutionary in terms of how to do prayer research, but it’s very simple.

The basic idea that goodness can be applied to physical healing is also not abstract or difficult. That goodness and physical order interface is possible for even a child to not only grasp but to demonstrate in simple ways.

Marconi, the inventor of the radio, wrote:

“My chief trouble was that the idea was so elementary, so simple in logic, that it seemed difficult to believe no one else had thought of putting it into practice...The idea was so real to me that I did not realize that to others the theory might appear quite fantastic.” (10. Research in prayer and healing past and present p. A-9)

Finishing off the chapter *Some Objections Answered*, I like the prophecy that tells us, “The night of materiality is far spent, and with the dawn Truth will waken men spiritually to hear and speak the new tongue.” I like the word “waken” – it finishes off the thought of oblivion that we encountered in the first paragraph of this chapter.

I also like the inclusion here of the word “hear”, - that we will hear the new tongue and not only speak it. It goes to the heart of prayer that we can hear these spiritual meanings in prayer, rather than just talking all the time when we pray.

It implies listening to each other too. And even listening to research organisms through their data because they too can speak in new tongues [languages].

Clothed with the sun

Mrs. Eddy tells us that the sun can be considered a symbol of Soul, or God, outside the body. Most of us experience the sun in small ways, for example as pleasant warmth upon our face when gardening, and as a force that makes our garden grow.

This is legitimate. But there is also another side to the sun. The sun detonates energy that is the equivalent of millions of

atomic bombs *each second*. The power of an infinite God is no less forceful, though completely benevolent.

No human being could stand in the middle of our physical sun and live. We can all, however stand in the middle of the detonations of Soul and thrive.

St. John in his vision in the book of Revelation saw a woman standing in the sun. Mrs. Eddy makes it clear that she did not consider this figure to refer to her personally but saw the woman as the collective Christ consciousness – as all of us.

In other words we can all learn to stand in the sun and experience firsthand what it is like to be clothed with infinite divine power beyond our current imaginings.

Eddy was the first to see firsthand this infinite side of Christian Science as a whole and to describe its detonations which is perhaps why we identify her so closely with this Biblical passage.

She is our Leader. We are supposed to follow her to the center of the sun, to the most infinite meanings of God that we can fathom.

We need to understand the sun as one stupendous whole, as all the energy that it really is, and not just as a pleasant feeling of warmth on our face.

This does not mean that you can't still work in your garden or your branch church. And it doesn't mean that when you do experience those enormous detonations of God's power that you have to be alone.

The tests, the equations, and the unfamiliar scientific descriptions of Christian Science that you read in these pages are not meant to take away your current relationship to the sunlight but to expand it. They are not a threat to the Christian Science you now know and love. They are just the gentle voice of Spindrift nursing saying:

“Christian Science is capable of so much more than you ever imagined, and so are you. Come, take my hand. Let us go and stand right next to our Leader. Let us go and stand hand-in-hand, together, in the sun. ”

Footnotes

1. Bodanis, David, *E=mc squared, A biography of the world's most famous equation*, USA 2000, Walker Publishing Company p.285
2. Eddy, Mary Baker Eddy, *Essays, The Science of Man and other writings compiled in The Red Book*. London, 1937 , The Rare Book Company p.6156
3. Eddy, Mary Baker, *Science and Health with key to the Scriptures*, Boston 1875. Christian Science Publishing Society p.vii
4. Glover, Mary Baker, *Science and Health*, first edition, , The Christian Scientist Publishing Company, Boston, 1875, p. 3.
5. quoted from the website http://www.adherents.com.largecom.fam_chrsci.html, downloaded on 9/19/09
6. Eddy, Mary Baker, *Miscellaneous Writings*, Boston, 1886. The Christian Science Publishing Society p. 263
7. The Holy Bible, King James Version I Kings 18:44
8. Eddy, Mary Baker *Retrospection and Introspection*, Boston, 1891, The Christian Science Publishing Society p.83
9. Quoted by Thomas, Robert David, *With Bleeding Footsteps: Mary Baker Eddy's Path to Religious Leadership*, New York, 1994 Alfred Knopf Inc., preface p. xvi
10. Klingbeil, Bruce and John, *The Spindrift Papers*, 1993, Salem Oregon, Grayhaven Publishing Company, p. 9 of *The Revolt of the Medicine Men*, Chapter Two.