

BugFest: A Rejoicing in Insects



In the book *Through the Looking Glass* (Alice in Wonderland) a gnat asks Alice:

“What sort of insects do you rejoice in where you come from?”

Alice replies:

“I don’t rejoice in insects at all.”

Our culture does not rejoice in insects. Our quest for an insect-free world has led to the use of pesticides which has harmed us far more than it has harmed the insects.

A recent study shows that most children in the United States consume more pesticide residues by their first birthday than is considered safe for an entire lifetime, according to the standards set by the EPA (Environmental Protection Agency).

A 1996 news article reported that, acre for acre, American homeowners apply more pesticides to their homes and yards than farmers do to their fields.

Research has linked pesticides and their by-products to the growing infertility rate in the United States among humans,

especially in males, also to cancer, birth defects, developmental disabilities, hormonal disruptions, and genetic alterations.

New evidence shows that individual pesticides, already known to disrupt the endocrine system, can increase one thousand times when mixed together.

Many new studies have linked pesticide use to lower reproductive rates in birds, even threatening the survival of certain species like the peregrine falcon.

Meanwhile the insects keep winning the war, adapting to each new use of insecticide, and sometimes even adapting to the point where they are able to use the pesticide as nourishment.

Simply put, bugs have shorter life cycles than we do and can adapt more quickly. There are also many more of them than there are of us, - about 200 million bugs alive for each person on earth - and they have been around a lot longer than we have.

The *Wall Street Journal* estimates that insecticides and extermination services are a \$3.5 billion annual business in the United States. Nevertheless, poisoning the bugs is not working. Among other things this approach ignores the important fact that 95 per cent of bugs (I use the term loosely to cover the insect, spider, and bug kingdoms) are beneficial in the context of human life.

After 30 years of harming ourselves, instead of the insects, with the poisons we apply, genetic engineers have decided to use genes instead of pesticides to solve the problem. So far that isn't working so well either. The insects continue to mutate. When they do, another gene is added to address the new resistance. Only the bugs can mutate faster than the scientists can work, and without the expense.

Hundreds of cases of resistance by mutation have been recorded, the most famous being a 1997 study showing that cotton eating moth larvae and other insects were developing a resistance to a genetically engineered variety of cotton that had cost millions to produce.

James McLaughlin of the United States Department of Agriculture admits:

“ Biological pest control is a bit of a crapshoot.”

Joanne Elizabeth Lauk, author of *The Voice of the Infinite in the Small* - which won the 1999 Independent Editor's Choice Award, writes:

“...scientists, even those in the field of applied entomology, do not know for certain what they are unleashing in the environment. Their understanding of insect behavior and ecology is far from complete. They are also under considerable pressure to act, because their research is funded by regulatory agencies that

demand efficient short-term solutions. More importantly, most of these well meaning individuals lack the psychological maturity to unplug the war machine and harness genetic technological prowess in service of the nonhostile imagination. Only then might an appropriate response to a complex problem be found.

The late mythologist Joseph Campbell says the popular culture never rises above issues of power, and it deals with this theme in all its infinite variations. It is in this mode, then, that we are caught between opposites: either we kill the insects or we are defeated by them. We rarely see a third possibility.”

Grayhaven is joining others in looking at a third possibility, and we are doing it in research terms. We are looking not only in the field of agriculture but also in the field of medicine. Lauk, who teaches grade school children to “think like a bug” also writes:

“A further challenge involves scrutinizing our notions of sickness and health and who causes what disease and then rerouting research dollars into preventative measures. Traditional medicine, built on a militaristic foundation (that battles disease instead of fostering health) has fueled the heroic attempts to curb disease by eradicating the insect carrier. Yet, insects and microbes are mutating, and diseases like tuberculosis and malaria are increasingly drug-resistant and on the rise. Worse, chemical intervention has stripped the indigenous people of any hard-won immunity developed over generations of living in these insect-thick tropical regions. It's clear we need a different conceptual base underlying medicine - one that adds more complexity to our formulations and treatment strategies.

After rooting out the beliefs that set up the war with insects, we will be ready for a new context to help us translate our interactions with them. The context sets the stage and determines whether we enter a battlefield, amusement park, or a temple, when we meet an insect.”

Lauk is not the only voice in this growing field of love-a-bug psychology. Depth psychologist James Hillman maintains that our problems with insects begin in our head. He writes;

“To unplug from the perception of insect as adversary and radically alter the way we perceive and relate to insects, we must be willing to change ourselves.”

Publisher Michael Peter Langevin writes:

“Insects have been made humanity's scapegoat. They share the planet with us. If we are committed to fully

conscious living, we have a responsibility to reexamine our hatred for bugs...I am redefining my relationship with the insect kingdom."

Native Americans specifically include insects in the phrase so often chanted as "all my relations" or "one family." Their religion tells us that insects appear as messengers, when there is something important that we need to know. Scientifically this is true, for insects often indicate changes in weather or dangerous upsets in the balance of nature.

Native Americans also speak of "other nations of consciousness" and this includes bugs.

In 1872, a Lakota Indian named Black Elk wrote:

"One should pay attention even to the smallest of crawling creatures for these too may have a valuable lesson to teach us, and even the smallest ant may wish to communicate to a man."

The Bible says:

"Go to the ant, consider her ways, and be wise."

The famous Japanese farmer/poet Issa, rather than being annoyed by the flies in the Buddhist temple, observed the action of their front feet and metaphorically included them in his religious community, writing:

"The flies in the temple
imitate the hands
of the people with prayer beads."

The *NAPRA ReView* recently wrote, in an article on insects, that:

"...great opportunities for healing sometimes come in small six-legged packages."

Thomas Berry wrote in 1998:

"Insects, in terms of species, of individuals and in terms of sheer volume of living matter, outnumber and outweigh all other forms of animal life combined. Since we do not know why they exist in such abundance, we project unto them our own desire for dominance and then react to them with fear. What we fail to realize is that they exist in such large numbers and such mass because they are necessary for the functioning of the earth and for the survival of all other species..."

...After all these years [of pesticide use] we are still suffering the same amount of losses to our crops as we were before we began such harsh repression measures. We need to enter into that system of mutual limitation that nature has designed so that no one species or group of species can overwhelm the

other species...

...The sting of the insects is a language we need to understand... We are missing fully half of nature when we eliminate insects from our world of interest... Each of these tiny insects is, by definition, an animated being, a being with an anima, a soul, not a human soul indeed, but an insect soul, a thing of marvelous beauty expressing some aspect of the divine."



Grayhaven would agree with this sentiment, but we are taking it a step further. I have no desire to try to convince the physical scientists - or even the religious people who hate insects - that every bug has a spiritual divine nature. But, if my perception of this, through identity referenced prayer, can be expressed through a change in pattern that affects crops, insects, and people for the better, then I have something to communicate.

Love for bugs is practical - it works- but it doesn't necessarily work in the way we think it will. Grayhaven has tests which show that IR prayer, which is based on feeling love for bugs, is a better pesticide than chemicals.

These tests show some other things too. Although a prayer provider might think they are praying a totally "Thy will be done" prayer, any unconscious GR expectation, which shows up as a small GR effect in the data patterns, is usually supportive of the eradication of bugs.

This GR data pattern is generally much smaller than the main IR pattern in the data (accessed through love for the bugs?), which shows a modification toward patterns of "mutual limitation", not toward eradication.

These patterns of mutual limitation are livable, much more livable than the situation we have right now in agriculture. Accepting and understanding them means that we have to change too, not just the bugs.

Through those studies Grayhaven is beginning to understand the language of insects. When insects eat crops, devastating them far outside of the norms of mutual limitation, this is like a



red indicator light going off, telling us of some crucial imbalance, mental or physical, affecting our world.

One of the surprises in Grayhaven's tests is that IR prayer (love for bugs) modifies the actions of beneficial insects as well as of those insects destructive to crops. All insects, those beneficial to crops and those not, must be counted (by hand unfortunately) in field samples, and the effect of prayer on all of them must be measured, to get an accurate picture of IR prayer.

Willis Harman wrote:

"We are all culturally hypnotized from birth."

Certainly we are hypnotized to hate bugs. The danger in GR prayer and GR biotech is that it might reinforce the self deception the hypnotism is based on, by imposing our world view, through mental suggestion and strong faith, onto a weaker organism.

This might get rid of a symptom - be it a bug or a germ - but it does not make us spiritually strong and healthy beings.

Self deception will never bring you closer to God, although it may make you temporarily comfortable.

Defense mechanisms may be physically healthy in the short term, but they are not spiritually healthy. IR prayer is the only way I know of to safely get around psychological defense mechanisms without inducing pathology.

If you define God as reality, then drawing close to God may provoke emotional discomfort. Since people naturally look to God for comfort, this aspect of healing is a hard sell.

Even a simple thing like praying for (loving) a bug can challenge our ego, our power issues, and our sense of self, and can also bring fears - usually hidden in the unconscious, - out into the open.

Our fear of bugs is deep seated. As a nurse I have noticed that bugs are often the subject of hallucinations. The fact that this fear is deep seated makes it a good subject to practice spiritual healing on.

Bugs cause us emotional discomfort. As such they provide wonderful exercises in the discipline of spiritual healing.

With anything that causes emotional discomfort our tendency is not to confront the cause, but to sedate the discomfort. With the discomfort caused by bugs this means going on the attack and advocating an all-bugs holocaust - even though this is not in our best interest.

With other kinds of emotional discomfort we may respond in a variety of destructive ways; through daydreaming to restore a sense of self worth, by manipulating others into giving us the response we need to restore our emotional comfort, by blaming others and letting anger overwhelm the emotional discomfort,

by overeating, or drinking or smoking, by constructing complex mental rationalizations, or by going into denial and possibly burying ourselves in our work.

No one needs to be ashamed of struggling with such responses to pain; they are very human.

One of the best and hardest lessons I learned in my slow painful transition from being a healer with a GR prayer profile to being a healer with an IR prayer profile, was to make emotional discomfort my friend.

Instead of quickly trying to make emotional pain go away, instead of doing whatever it takes to be emotionally comfortable again, spiritual healers can learn to use discomfort as a way of drawing closer to God.

Emotional pain is a signal that a problem is rising from the thickets of the unconscious into the clearing of conscious thought. We so often focus on the pain, instead of its cause.

Emotional discomfort often comes because we have felt a flicker of mental movement. Instead of trying to dislodge the feeling that caused the flicker, by sending it back down into our unconscious where we don't have to deal with it, IR prayer confronts it

It is hard to heal disease without confronting its mental cause. Mrs. Eddy went so far as to say that a problem clearly seen is two thirds destroyed.

Mental causes are generally well camouflaged. Emotional discomfort is a signal that we are in the end zone of healing; the camouflage has slipped, and we have a real shot at healing the problem.

Once you recognize these times of emotional pain as windows of opportunity for spiritual healing, you stop trying to make them go away at all costs.

My brother put it this way. He wrote:

"We have tested both Christian Scientists and others. Our prayer research tests have shown us that [IR] healing ability does not follow denominational lines. It does, however, appear to follow outlook. Those individuals who - regardless of theological background - looked upon adversity as signaling a need to draw close to the Source of all goodness, to be more holy, more pure, such people usually got the [IR] healing data pattern when they took the tests. Those who tended to feel that any adversity was simply a reflection of a lack of faith in the goodness of God, a reflection of an incomplete appreciation of His willingness to bestow all good upon all, such people tended to be [goal referenced] healers.

Both sides have a point. Going to either



extreme will destroy healing ability. As a Christian Scientist I feel that *Science and Health* accurately spells out the proportional relationship, the necessary pattern of balance between the two outlooks. However, most of the Christian Scientists we tested fell into the latter category. What I am saying is that there seems to be, in practice, a theological emphasis among many of us that unwittingly produces goal referenced healers. This is not an emphasis that comes from *Science and Health*; it is an emphasis that comes from current Christian Science culture.”

In the long run, the kind of discomfort that initially flows from IR prayer brings freedom and much pleasure. To be free of the destructive old habits is blissful. To find “a proper sense of self in a universe of wonders”, to learn to love even a bug, is freedom.

It is also a state of mind that causes physical change that can be measured.

I have been talking about general emotional discomfort, and its uses, because bugs cause us emotional discomfort. They are one of those little blind spots that are so very useful for getting at larger issues.

GR prayer tends to deal with this discomfort by projecting its force toward killing the bugs, which is how it defines “healing”, whether the healing of crops or disease.

IR prayer causes us to examine why we feel discomfort. This is helpful in many areas, not just bugs. The good news, which research is making plain, is that this approach not only makes us mentally and spiritually stronger and more balanced, it causes positive physical change too, just not in the ways we expected it to.

Its also fun for kids. Much more so than for grown-ups. During a bugfest prayer activity one must expect that gross hairy spiders will be placed upon one’s person as the children test to see whether you really mean this love-for bugs stuff .

Happily I can deal with spiders. The children have not learned yet that it is centipedes that are my Waterloo. Perhaps some day in the future there will be centipede encounter classes, for people who have relationship problems with centipedes. I am dealing with my repulsion through prayer.

A fun bugfest art project is to make any of three varieties of fold-up bugs out of construction paper. In the middle of the bug’s tummy, visible only when you unfold the bug, children can write down an interesting fact about bugs that they have researched.

They may then place these “buglets’ any place they wish - under someone’s covers for example, or in the shower, or sitting in someone’s cereal bowl on the breakfast table. The person

receiving the buglet is supposed to open it and learn more about bugs.

A huge ferocious looking ant might unfold this insight to you:

“Crows will sometimes stand on an ant hill and let ants crawl on them. This is because ants give off a goopy liquid that keeps other bugs away, so the crow doesn’t get bugs that itch. Its a funny way to keep clean. Ha ha ha.”

A bright green beetle with garish black magic-marker eyes reveals this interesting secret.

“The larvae of tortoise beetles gather leaves and carry them over their body like an umbrella, so enemies can’t see them”

Parents who try this with their children will be targeted for a wonderful summer of bug discovery.

There is even a computer program now that lets you scan an image, then hit a button and see what it would look like if you had compound eyes. Picasso would have loved this.

Bugfest research can extend beyond the planting and harvesting period. Research should also look at insects in grain stored without chemical protection, both control grain and grain that was prayed for while in the field. This should include grain that was prayed for using GR prayer and grain that was prayed for using IR prayer.

The control and the two kinds of prayed-for grain can be separated by plastic mesh small enough to keep the grain in but not small enough to keep the bugs out. Samples can be taken throughout the year from all three groups in the center section of the same silo. No further prayer should be given once the grain is stored.

This will be the first step in helping to compare how long the IR and GR prayer keeps working, assuming they have an effect in the first place. Prayer results need to be compared to the results of average pesticide use in grain storage.

My farmer friends have to use gas masks when working with stored grain, because of the pesticides. Prayer, at least, does not require this, besides its many other advantages.

It is also important to do tests to see if the timing of IR and GR prayer matters, and if it matters more with one type of prayer than the other, and if either follows the pattern of traditional pesticide application.

For example, does prayer administered at the time the larvae is forming have more effect than prayer given after the bug becomes a hungry crop-eating creature or doesn’t it matter? Is the timing different with IR prayer and GR prayer?

Something Grayhaven is interested in doing is starting a seed bank of both prayed for and control seeds - seeds prayed for with both IR and GR prayer and labeled as such. These can be grown out at one, three, and five years, and, because prayer has been shown to be cumulative, much interesting data could result.

Grayhaven is not the only one trying experiments with mental input and bugs. Although her prayer style and methodology is totally different from mine, I enjoyed reading the book *Behaving as if the God in All Life Mattered* by Machaelle Small Wright, who has an organic farm in Virginia that is something along the lines of Findhorn. She calls it Perelandra.

At Perelandra she tithes ten per cent of the land back to nature, although she says nature doesn't usually take as much as ten percent even when offered. When cabbage worms began attacking some of her plants she mentally gave them the last four plants in each row and requested, again mentally, that they not touch the rest. She says it worked, and that even the end plants were not destroyed, but they did support several worms.

She believes that bugs tell us when something in nature is out of whack. She says that she went for a long time without any problems in her garden concerning insects. Then, one year when she had a very tight schedule and had been feeling stressed and out of sorts, insects suddenly destroyed all her brussels sprouts. She claims it was their way of telling her she had become a disruptive presence in the garden, because her stress was being communicated.

This may sound absurd, until we think of the recent research work being done showing how responsive the immune system is to the emotions. A virus isn't really a 'bug', but we envision it as such, and the terrain it attacks does appear to be determined in part by our emotions.

It has been very interesting in IR prayer research to move from organisms to systems, because IR prayer is contextual, much more so than GR prayer.

When praying for a plant, the soil may respond instead of the plant. An eco-system is almost like a jelly fish which, although it is made up of many organisms, responds as one being. In the body of nature the trees can be thought of as the lungs and the soil as the immune system. Bio-tech ignores this. It has immense technical ability, but little traditional wisdom.

Concerning the bugs that sent her a message via the attacked (i.e. diseased) brussel sprouts, Wright writes:

"When it comes to ungrounded, raw, emotional energy released by humans, nature functions in the role of absorber. Even though emotional energy is invisible, it is not less tangible in its effect on the world of form than insects, heavy rain, or drought."

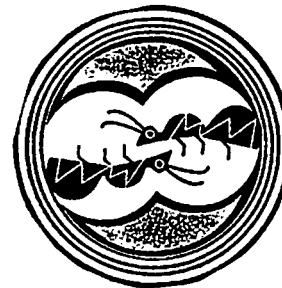
At one point, when trying to mentally clear some Japanese beetles off her garden, she describes what it felt like to mentally encounter them :

" It was an energy of defeat, of being beaten into submission. Yet it still had mixed in with it anger and a manic desire to fight for its life."

She went on to say that it was something like the mental attitude of a beaten, belligerent, and abused child.

Scientists will laugh and call this subjective. They will say we are projecting our human feelings onto the bug. I did not laugh however because I have prayed for bugs and have sometimes encountered this same feeling. And my prayers have measurably reduced the destructive effect of the bugs on plants, under controlled conditions, even when I was not in the same room as the bug or its host plant.

Scientists are free to come up with their own scientific explanation of how this could occur. Religious people should also be free to come up with their explanations. Japanese beetles are the subject of many millions worth of dollars of chemical warfare designed to eradicate them. Bugs generally are probably the most hated creatures in the world. For those who realize the mental dimension of the world, it would be absurd to think that hate and warfare on such a massive scale wouldn't have some effect.



While children love everything about bugfest, grown-ups are a little slower to warm up to the project and to see its importance.

I had to laugh when Lauk, in the preface to her excellent book *The Voice of the Infinite in the Small* talked about going to a conference. Someone asked her what she was lecturing on and she said "Insects." They thought she said "incest" and were quite enthusiastic, until they found out that she said "insects."

She writes in the preface to her book:

"A puzzled relative wanted to know why I wasn't writing about something more worthwhile, like abused children. I explained to him that I was trying to

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address the issues underlying all forms of abuse...My approach emerges from my understanding of the human psyche, from a belief that the microcosm reflects the macrocosm, and from an abiding interest in the healing potential inherent in our relationship to other species."

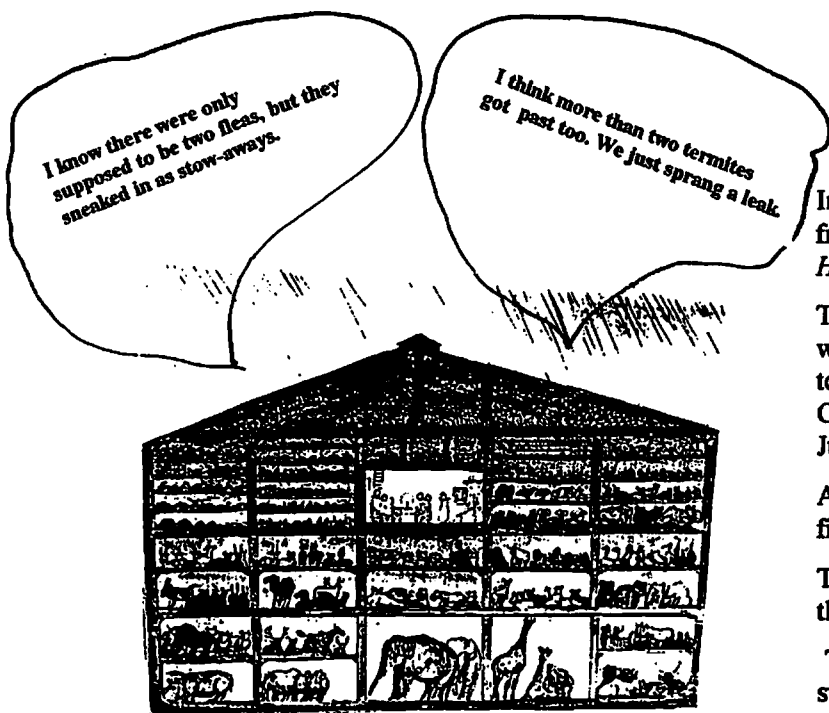
People are always asking me why I pray for plants and one-celled organisms instead of for people. The two are closely connected. It isn't either/or.

The genetic engineer does not understand this.

- *By engineering a plant whose identity includes, biologically, a hostility to insects, he is creating his own image - and incarnating an imbalanced mind-set that hurts our world beyond measure.*

There are alternatives. It is important to communicate these alternatives in more than the poetic and religious language that tells us each sentient being has a soul. It is important to communicate alternatives through data, through demonstrations of the practical effects of an alternative view.

People often ask jokingly why Noah brought two mosquitoes into the ark. There's going to be lots of insects in Grayhaven's ark, including beehives on the farm, and we are going to rejoice in studying the effect of prayer upon the ecosystem we all share.



Machaelle Small Wright, who I quoted before, writes that after you get to know insects you are going to want to:

"..kiss a fly, hug a cockroach and take an ant out to dinner."

I won't promise you that, but I think our studies may give people a new way of looking at the bugs vs. drugs war effort that western civilization seems to take so for granted. In the words of Joanne Lauk:

"The relatively new paradigms of ecopsychology and deep ecology...have provided the psychological foundations for a new relationship to other species...In the midst of global crises - caused by paradigms that justify our separation from nature and rationalize our unconscionable destruction of the biosphere - more people are beginning to ask critical questions."

It is time for people of prayer, as well as the scientists and the psychologists, to explore these questions.

The scientific test is a practical tool for such exploration.

"Christian Science vs. Spiritualism" A nurse's view.

in this essay I answer three questions: Was this chapter written as the response to a social need, in order to separate Christian Science from spiritualism in the public mind? Is the chapter an outdated Victorian artifact? What are some ideas that can be helpful in studying the chapter? Following the answer to these questions, and some history, I talk about the chapter's relevance to prayer research.

In the past six months Grayhaven has received three comments from different people, concerning the chapter in *Science and Health* titled *Christian Science versus Spiritualism*.

The first comment was to the effect that perhaps the chapter was a reaction to a social issue, that perhaps Eddy felt the need to separate her theology from spiritualism, just as the early Christians felt the need to separate their fledgling group from Judaism in order to survive.

A simple look at the time-lines involved discredits, I think, this first comment.

The second comment was that the chapter was a throw-over to the Victorian age, and no longer really relevant.

This second comment appears to me to be based on a superficial scanning of the chapter, or perhaps comes from one who has not actually read the chapter at all. The language and sentence structure in this chapter is far from Victorian and the ideas are equally modern.

It is in this chapter that Mary Baker Eddy deals with visual rather than verbal mental suggestion - a topic highly relevant to today's advertising industry and mass media. It is also where she spells out the Christian Science theology of death. Dealing with death is as timely to day as it was in the Victorian age, in fact we know much more about it now than then.

The third comment came from a person who said she just plain didn't understand the chapter. I am hoping that a closer look at both the history of spiritualism and the history of Christian Science will offer some new insights to her and to others in approaching this vital chapter of *Science and Health*.

The VIUR test in *The Spindrift Papers*, is based on statements in this chapter, which is how the subject came up.

Few Americans today realize what a huge religious movement spiritualism was in the 19th century. It literally swept the country.

The dictionary defines spiritualism primarily as:

"The belief that the dead manifest their presence to people usually through a clairvoyant or medium."

Defined as such, spiritualism has been practiced in different forms since prehistoric times. It is formally practiced today though not with the public force and power that it had during it's hey day in the 19th century.

Spiritualism burst onto the scene with real force beginning in 1948 with the Fox sisters, two young girls considered to be mediums. It peaked before the Civil War, at a time when many children died of epidemics.

Main stream theology at that time declared that many of these infants were predestined to burn forever in hell. Spiritualism was a gentler kinder movement, one that held out the possibility of contacting your baby and having him communicate to you that he was happy.

Prior to the Civil War Abe Lincoln and his wife attended a seance, hoping to contact a child of theirs that had died. This was not an unusual thing to do; it was a very popular movement.

Mary Baker Eddy never believed in spiritualism and considered it contrary to Christian Science theology. She did, however, acknowledge some good that came out of the social side of it, in calming the fear of death, in loosening the stranglehold of what she called the "pernicious" doctrine of predestination, and in giving lay people, including women, a voice in spiritual matters. She wrote:

"Those individuals, who adopt theosophy, spiritualism, or hypnotism, may possess natures above some others who eschew their false beliefs. Therefore my contest is

not with the individual, but with the false system." (S&H p. 99)

Most mediums were women. This exalted status was new for women who, in the mid 1800's, did not hold positions of power within the church or the society.

One of the "proofs" offered by Spiritualists was that woman who followed this doctrine were doing public speaking and were doing a good job of it. Obviously they must be the medium for a spirit - no woman could speak intelligently in public of her own accord!

Spiritualism experienced a second wind after the Civil War when high causalities once again sent people in pain searching for more spiritual meaning than they found in traditional religion. It also gained an impetus and a short revival when a prominent former clergyman became the editor of the Spiritualist publication *Light*, and wrote many books on the subject.

However it was publicly discredited by the late 1870's when several charlatans, calling themselves Spiritualists, were uncovered. Also by this time the Fox sisters, now grown, admitted that they had used "tricks" to defraud the public.

The movement continued but without the force it once had in the public arena. Modern day parapsychology research traces its history back to this time.

In the late 1870's, spiritualism was fading away as major movement, and therefore as a prominent news story, in the public arena. The encyclopedia that came with my Windows 3.1 program states, under the subject of spiritualism, that:

"About this time British surgeon James Braid provided a scientific explanation of mesmerism and thus helped to establish the modern technique of hypnosis."

Hypnosis is a modern issue more than a Victorian one, especially in health care terms. Many people today believe that hypnosis is helpful therapy, in terms of health care and in areas such as learning to stop smoking.

Christian Scientists consider hypnosis to be destructive in health care terms, when looking at the long range effects upon one's ability to spiritually resuscitate themselves. Eddy explains, in very modern terms, why this is so, in this chapter of her book.

A Christian Scientist would never allow themselves to be hypnotized, based on this chapter. We define hypnosis very broadly. When a Christian Science nurse takes a bandage off a wound, the sight and the smell can be hypnotic. It is up to the nurse to consciously break that spell, as a Christian Scientist, and to remain objective.

I don't remember the title of it, but several years ago I saw a very good program on *The American Experience*, on PBS, all about spiritualism. Christian Scientists interested in learning more of the times in which Christian Science was discovered would enjoy watching it. A search of the PBS website would probably turn up a video or transcript.

When *Science and Health* was first published in 1875 it did not contain the chapter regarding spiritualism. The chapter in question, which was at first titled *Christian Science and Spiritualism*, rather than *Christian Science versus Spiritualism*, was added in 1891.

By 1891 Mary Baker Eddy was a well known international figure, and her movement was secure. Spiritualism was no longer popular as a wide spread public movement. There was no social need or social pressure for her to differentiate the two.

Furthermore, the chapter as it first appeared did not concentrate on the versus part. It concentrated mostly on the Christian Science theology of death, using spiritualism as a handy vehicle to show the differences between her system and that of others.

Mary Baker Eddy considered the fear of death to be hypnotic and writes in this chapter *Christian Science versus Spiritualism*, on page 79:

“Warning people against death is an error that tends to frighten into death those who are ignorant of Life as God. Thousands of instances could be cited of health restored by changing the patient's thoughts regarding death.”

By the time she wrote this statement she had practiced her system very extensively and had literally thousands of case histories on hand, cases where breaking the hypnotic spell of the fear of death, or the desire for it, had affected a cure. The word “thousands” here is not figurative but actual. *Science and Health* states, of Christian Science:

“It will master either a desire to die or a dread of the grave, and thus destroy the great fear that besets mortal existence. The relinquishment of all faith in death, and also the fear of its sting, would raise the standard of health and morals far beyond its present elevation...”(p426)

Spiritualism had taken away some fear of death, but there were very important differences between Eddy's system and this theory. These distinctions had relevance to health care. Spiritualists, Eddy noted, were dependent on seances for comfort rather than on an understanding of the nature of the death process.

Eddy, whose book spelled out in scientific terms the various mental causes of death and even the mental factors relating to the decomposition of dead organic bodies, plant or animal

(explanations helpful in applying prayer research to food storage), took a much more down to earth approach and absolutely rejected the mystery surrounding spiritualism, and, for that matter, the mystery surrounding traditional Christianity.

She also thought it was dangerous that spiritualism depended on personalities - dead or alive - and felt this was a very shaky foundation for health and well being. When she saw Christian Scientists moving in this direction - putting healing on a personal instead of a scientific basis,- she wrote the chapter.

It was not a chapter needed, by 1891, to instruct the public as to the differences between her system and another, but it was very needed in order to warn spiritual healers of the dangers they were falling into.

In this chapter Eddy deals more directly than any place else in her writings with the difference between her healing system and the placebo and nocebo effect, (between IR and GR mental input) although she does not use any of this terminology, which became popular after her lifetime.

Eddy did not pull the chapter *Christian Science and Spiritualism*, which dealt partly with how to overcome mental suggestion, mesmerism or hypnosis, out of thin air. The chapter came from other parts of the textbook, including a chapter which at that time had been titled *Animal Magnetism*.

The stronger focus on spiritualism as a vehicle to explain her views was new, the emphasis on her theology concerning death was new, but it was the emphasis and not the basic ideas that had changed.

This chapter, *Animal Magnetism*, which was the forerunner of much of the chapter relating to spiritualism, has an interesting history. It is relevant to read Eddy's own account of its history as related by her in the following passage from her autobiography, *Retrospection and Introspection*, on p. 37.

“My reluctance to give the public, in my first edition of *Science and Health*, the chapter on Animal Magnetism, and the divine purpose that this should be done, may have an interest for the reader, and will be seen in the following circumstances. I had finished that edition as far as that chapter, when the printer informed me that he could not go on with my work. I had already paid him seven hundred dollars, and yet he stopped my work. All efforts to persuade him to finish my book were in vain.

After months had passed, I yielded to a constant conviction that I must insert in my last chapter a partial history of what I had already observed of mental malpractice. Accordingly, I set to work, contrary to my inclination, to fulfill this painful task, and finished my copy for the book. As it afterwards

appeared, although I had not thought of such a result, my printer resumed his work at the same time, finished printing the copy he had on hand, and then started for Lynn to see me.

The afternoon that he left Boston for Lynn, I started for Boston with my finished copy. We met at the eastern depot in Lynn and were both surprised, - I to learn that he had printed all the copy on hand, and had come to tell me he wanted more, - he to find me en route to Boston, to give him the closing chapter of my first edition of *Science and Health*. Not a word had passed between us, audibly or mentally, while this went on. I had become disgusted with my printer, and become silent. He had come to a standstill through circumstances unknown to me.

Science and Health is the textbook of Christian Science. Whoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian Science."

The original resistance to the information in this chapter, and Eddy's own reluctance in writing it, should serve as a red flag that something of special interest is contained in this chapter.

Much has been made of Eddy's so called "hang-up" on animal magnetism, but it was not easy for her to be understood in an age which did not yet understand self hypnosis, the power of advertising, or the effect of visual suggestion

Mary Baker Eddy instructed the students in her household at various times to pray for one or two hours a day, and sometimes longer, in the now famous or infamous "watches" which have been made so much of. There was nothing spooky or weird about these watches. The written instructions she left to help the students in these prayers - and that is all a watch was, was a time of prayer - are available for anyone to read.

Long before the power of the media, or the power of thought control, would be understood in society, she instructed her students how to get above it so that they could pray effectively.

Secret service men clear an area both before and after the president appears. Watch prayers clear the mental terrain both before and after a healing, that is, the appearance of the Christ. The Bible refers to this function in the phrase made so popular by a song from Godspell "Prepare ye the way of the Lord."

I always pray a watch prayer before prayer research experiments - to affirm that Love is all in all, and that the test cannot hurt anyone, and greed cannot touch it, and that the prayer providers will enjoy their work, and cannot be sleepy or unfocused or forget anything, and to know that the lab and the research organisms and the prayer providers and all who will ever be affected by the test are held in the arms of divine Love.

After a test I pray another watch prayer, that we might learn all that is possible from this test, that we might have intelligence in interpreting it, and that everyone might have access, not just a few, to any good benefits coming from it.

The watch prayers differ each time, of course, but they are always done by someone before and after I let the prayer providers loose in a lab.

In one instruction, given to the students that lived in her home, Mary Baker Eddy wrote words which are very relevant to the present moment in history:

"If you stay here until you learn to handle animal magnetism, I will make healers out of you. I had to do it, and did it for forty years, and you must do it. You must rise to the point where you can destroy the belief in mesmerism, or you will have no Cause...unless it is done, the Cause will perish and we will go along another nineteen hundred years with the world sunk in blackest night. Now will you rouse yourselves? You have all the power of God with you"

Few Christian Scientists spend an hour a day any more, distantagling themselves from the constant input of emotionally based mental suggestion modern people are saturated with, until they reach the point of prayer that heals.

It takes work and discipline to be a spiritual healer. You can't just say a few nice words and think you have dealt with the problem. I love this story from one of the "Historical Sketches" in the Mother Church archives.

"Referring to her sister Victoria, who was present, Laura Sargent remarked to Mrs. Eddy, "Mother, she thinks that if she has anything hard to do and pushes right through and does it, she will get out of it." Mrs. Eddy turned to Victoria and said, 'And you will, dear, you will.' "

In the March *Catacomb* I introduced briefly the three elements of healing the sick through the science of spiritual healing - watch, work and pray. The watch element is the least practiced in modern times. This is our weak link today as healers.

The spring/summer 2001 issue of *The Bookmark* has a helpful run down of the major revisions Eddy made of *Science and Health*, showing how she revised many of the sentences over time to make them clearer. For example, *The Bookmark* cites the following two passages, typical of Eddy' revisions. The passage:

"Leaning on the sustaining Infinite with loving trust, the trials of today are brief, and tomorrow is big with blessings"

she changed to:

“To those leaning on the sustaining Infinite, today is big with blessings.”

and she changed the statement:

“The truth of being is perennial and the error is seen only when we look from wrong points of observation.”

to the statement:

“The truth of being is perennial, and error is unreal and obsolete.”

These are very typical changes. Copies of the first edition of *Science and Health*, as it was originally published in 1875, are available for sale in several places.

Mary Baker Eddy wrote, in an unpublished autobiographical work that she called *Footsteps Fadeless*:

“Was Newton capable of satisfactorily stating the laws of gravitation when first he discovered that ponderous principle?”

And also speaks of her process this way:

“It was practical evolution. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had discovered.”

Mary Baker Eddy made the final changes to the Chapter *Christian Science versus Spiritualism* in 1910, which is also the year she died. In that year she changed the title from *Christian Science and Spiritualism* to *Christian Science versus Spiritualism*, and she made the distinctions much clearer.

There was certainly no need to do this from a social standpoint in 1910; spiritualism had swept the country a half century before and was no longer a popular movement. So why did she do this?

We know that in the last year of her life Mary Baker Eddy saw danger facing the Christian Science movement, despite the immense popularity it enjoyed at the time. The practical discussion of death in this chapter now became relevant in terms of the death of her church, and not just the death of individuals.

She saw that Christian Scientists were taking on the trappings of being scientific without actually being scientific.

This is what had happened with spiritualism. It is true that some serious scientists and parapsychologists eventually came out of that movement, but the popular side of the spiritualist movement was more appearance than substance. Spiritualism copied the mannerisms without the substance of the sciences of the day.

Photography, for example, was brand new back then. The Civil War was the first war to be photographed, the first war where

war correspondents sent back actual photos that appeared in the newspapers.

Photography seemed like magic to many people, much as spiritual healing seems like magic today. They did not understand the principle of it, but they were fascinated by it.

The darkened room in seances was literally supposed to simulate the darkroom of photography; the facsimiles of handwriting and so forth that appeared were supposed to be types of photography developed from “the other side.”

There was no scientific reason to have a darkened room in a seance, it simply made it more mysterious. In the same way, Christian Scientists were beginning to ascribe unto themselves mysterious powers and to take on the trappings of scientific culture without any actual scientific reason. They were creating a culture, not investigating a science or establishing a health care system.

The telegraph was new and miraculous to the people of the 19th century. To be able to communicate with wires over long distances, by just tapping out a code, was like magic to these people, in an age before radio or TV or e-mail or fax.

The tappings and table tippings and “spirit rappings” of spiritualism were supposed to be a type of telegraphy. The people attending a seance were called investigators and the results were called research.

But there was no real telegraphy involved. It was culture not science.

In contrasting her system with that of spiritualism, Eddy was warning Christian Scientists not to fall into this trap. Over and over she poked a hole in the cultural balloons of mystery that Christian Scientists themselves were blowing out of proportion in order to surround their healing work with personal importance.

The chapter relating to spiritualism is especially strong in its call for clarity, common sense, and logic.

“Mortal mind produces table-tipping as certainly as table-setting, and believes that this wonder emanates from spirits and electricity.”(p.80)

“Spirit needs no wires nor electricity in order to be omnipresent.” (p. 78)

“It should not seem mysterious that mind, without the aid of hands, can move a table, when we already know that it is mind-power which moves both table and hand.” (p.80)

“Science dispels mystery and explains extraordinary phenomena; but Science never removes phenomena

from the domain of reason into the realm of mysticism." (p.80)

"Mortals evolve images of thought...Seeing is no less a quality than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none...Mortal mind sees what it believes as certainly as it believes what it sees. It feels, hears, and sees its own thoughts." (p. 86)

"Nothing is more antagonistic to Christian Science than a blind belief without understanding...Miracles are impossible in Science, and here Science takes issue with popular religion.

Notice how often, in this chapter, she refers to her system as "Science" instead of as "Christian Science", purposely emphasizing the scientific side of the system. It is one of the unique features of this chapter, and points to where her emphasis lay when creating this chapter as a separate entity, instead of distributing the insights found here throughout her book.

This chapter emphasizes the various "hypotheses" of Christian Science, saying that they are based on "understanding" not on "material personalities" (see page 79). It speaks of "unscientific practitioners" - and not in reference to Spiritualists but to some of those who heal through prayer, particularly Christian Scientists. (see p.80)

Over and over the warning is made. Christian Scientists were beginning to practice superstitions surrounding reading the Bible lesson, or doing their "protective work", and they were relying on appearance, not logic and science, in many areas.

Eddy counseled her student, Maria Newcomb, when she was ill:

"Read *Science and Health* just as you did when you first came into Christian Science, not intellectually, nor as if you were going through the lesson; but praying to be healed as you did when you first read it."

By 1910 Christian Scientists were beginning to believe that they were specially favored by Deity, and protected from bad things, simply because they were church members, or because they read their "lesson" daily, which to them meant that they were Christian Scientists.

This chapter warns:

"Between Christian Science and all forms of superstition a great gulf is fixed..." (p. 83)

This chapter is speaking to those who heal through prayer, not to Spiritualists, when she gives this warning, and also when she explains the advantages of a more objective, less superstitious, scientific approach.

"If this 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." (p.85)

Another thing that Eddy did in 1910, in this final revision of this chapter, was to take statements concerning what she called "visual error" from various places in *Science and Health* and to place them together in this chapter, for emphasis. She also revised some of those statements making them stronger and clearer.

Both Christian Science nursing and the Christian Science Monitor were infants, less than two years old, at the time she did this. What she did, centralizing her instruction on dealing with visual error, was such a help to people in both of these newly born fields of labor.

Other chapters of *Science and Health* deal specifically with error, or suggestion, that comes to us in verbal form. Here, in this chapter, Eddy consolidated her instructions on dealing with error that comes to us through the other senses, especially sight.

A nurse and her patient not only hear people talk about disease, they see it, smell it, and confront it through the senses in many ways other people do not. The patient experiences all this, plus has the added dimension of feeling the disease.

This experience changes both the nurse and patient. The nurse needs to become familiar with and practice the instructions found in this helpful chapter, to break the mesmeric and emotional spell evoked in so much of nursing, for example the spell of fear evoked by the sight, smell, stickiness, and warmth of blood flowing from a human being .

Science and Health states unequivocally, in a wake up call to nurses - telling them that they need healing as much as the patient and they should not feel superior to their patient but should reach out for healing with them - that:

"It is no more Christianity scientific to see disease than it is to experience it."(p. 471)

The VIUR test in *The Spindrift Papers* (Visual Image, Unconscious Response) is based on statements from the chapter *Christian Science versus Spiritualism*. It is a helpful test for nurses, in understanding and handling their unconscious response to the visual presentation of disease, both on the body and in general nursing textbooks and videos they may be exposed to.

As for the *Monitor*, Eddy could not have foreseen what the media would become, visually, but she had all ready had much experience with confronting the power, pro and con, of visual images.

She had lived in the south for a short time as a very happy newly-wed. Those first photos of a war, during the Civil War, appearing to her in the newspaper over breakfast - scenes of death and devastation in a place she once loved, - must have made some impact.

The publication of her little illustrated poem *Christ and Christmas* taught her much. She writes of this learning experience:

“The illustrations were not intended as a golden calf, at which the sick may look and be healed.” (Mis. p. 307)

Withdrawing the book from publication, she commented that the book had probably “taught me more than it has others”.

During the period of yellow journalism in which *The Christian Science Monitor* was founded Eddy was a pioneer, establishing a paper whose advertising was not to be emotionally based, and insisting that every article offer solutions, so that people could confront through prayer what they saw in disturbing photos.

She thought photos and drawings of actual evil things occurring should be published in many instances, even though they were disturbing, and was one of the first newspaper people to draw up ethical guidelines concerning visual media.

She certainly did not believe in covering up the horrors that happened in the world. Confrontation, not covering up, was her message, in her newspaper as in her system of healing and nursing. The body, and the world, was to be transformed not ignored. But it was to be done scientifically, with an understanding of the power of the visual image.

Her instructions on these issues, to her fledgling reporters, are still way ahead of their time. She insisted that every article, and, when possible, elements of the visual material, should point toward solutions, should help people deal with the emotions evoked and heal the situation through prayer.

Using the emotion evoked by disturbing photos, or using emotionally based advertising, to sell papers, is foreign to everything Christian Science stands for. However, the guidelines offered by Eddy do open up whole new fields for those interested in the constructive visual side of the media, fields which could be developed.

When I get today’s glitzy advertising promos for the *Monitor* and the other church periodicals, with their obvious emotional ploys and their cliched formats - take a sticker off and paste it over here, order now because this offer ends soon, the mandatory “P.S” which market research shows people read first - it makes me so sad.

All these ploys, appealing to the psychology of the material brain or personality, are so far from the practical theory of spiritual identity upon which the *Monitor* was based and which,

if practiced and understood, would restore it to financial and spiritual health.

Look at Grayhaven. Had I been following standard business procedure I would never have offered to care for Mr. Bell. On the face of it it was a dead-end job, an interruption both of Grayhaven’s work and earning power.

I was not following standard business procedure, I was leaning on identity referenced prayer. It does work, and it is not impractical in today’s world. The Church needs to stop being afraid to lean on IR prayer, concerning the *Monitor*.

Both the *Monitor* and Christian Science nursing, founded together, have to do with the application of Christian Science in collective thought, with its embodiment in the world outside our front door. Perhaps this is why they are both so much misunderstood, and why they have both been ravaged from within the church more than from without.

Mary Baker Eddy stated clearly, before her death in 1910, that she was satisfied with *Science and Health*, that she felt it was complete, and that her work on that book was finished.

She did not feel that way about her work as founder of the Christian Science church. Numerous items that have come down to us from the last year of her life indicate that she saw danger ahead for her church and that she did not feel she had finished her work in that area.

The article *Principle and Practice*, which I so often quote and which was the last article she wrote for us, is an example. That is the article where she warned that if we didn’t separate Christian Science healing from other forms of healing we would lose it. This article was written around the same time she was revising her chapter concerning spiritualism, and gives us a hint as to what was in her mind.

There is also the sad comment made on the last carriage ride she took before her death, made to Laura Sargent who was with her.

“If my students had obeyed me, I might have lived and carried the cause.”

Apparently she did not feel the cause was carried forward as far as it should have been.

Only five days before her death Mrs. Eddy dictated this statement and then sat up and signed it in her own handwriting.

“It took a combination of sinners that was fast to harm me.”

This was not a statement of victory; it was a solemn warning. Have we paid any attention?

Christian Science nursing was conceptually entire, but, due to resistance from her own church, it was not physically



established when Eddy died. The first Christian Science nursing schools and care facilities did not come into being until a decade after her death.

We have paid dearly for this as a cause. People have no idea. We have denied the incarnation in so many ways, as a result of this blind spot, this misunderstanding of one of Mrs. Eddy's last acts as Founder, namely the establishment of Christian Science nursing.

Had the revisions she made in 1910 to the chapter *Christian Science vs. Spiritualism* been paid attention to, had the whole chapter been studied in depth, this mesmerism would have been broken and the church would have avoided these costly mistakes.

Other work Mrs. Eddy had begun, linking her Science practically with the physical sciences, was in its infancy in 1910, but the beginnings of such work, including her own research and experimentation, is on record.

Again, the conceptual base was there, but the legwork lay in the future for us to do. The laboratory sciences were also in their infancy in 1910. Had we kept pace with them, as this chapter urges us over and over to do, had we done the legwork Eddy required instead of resting on her laurels, health care throughout the world would be more advanced and more compassionate today, and the church would not be dying.

The Christian Science periodicals contained more references to the physical sciences from 1900 to 1910, which was the last decade Eddy had editorial control over them, than they would ever do again, at least to date.

Considering the scientific revolution occurring today, not to mention the human genome project, the lack of profound discussion of these issues in our present day periodicals is shocking.

The chapter *Christian Science vs. Spiritualism*, one of the last chapters of her book that Eddy revised and edited, is filled with scientific references. It is here she speaks of a coming age few of her followers could even imagine in 1910.

“The astronomer will no longer look up to the stars, - he will look out from them upon the universe; and the florist will find his flower before its seed.” (p.125)

This chapter predicts changes in the world climate. It also predicts changes in what is considered physically normal for physical organisms, predictions biotech is quickly fulfilling.

The chapter talks about changes in methods of agriculture. It is in many ways a collection of prophecys about the sciences.

It is in this chapter that we find the useful predictive theory which tells us that IR prayer doesn't just return an organism to its physical norms, it eventually evolves better norms.

Throughout her book Eddy states premises that directly challenge the premises of physical science.

“We tread on forces. Withdraw them and creation must collapse. Human knowledge calls them forces of matter; but divine Science declares that they belong wholly to divine Mind...” (p.124)

The conceptual battle lines could not be clearer. It is easy to want to be ecumenical, and to cooperate with those in the medical sciences. But no amount of good will can change the fact that the premises in *Science and Health* challenge the premises in traditional theology, in modern medicine, and in current physical science.

This chapter is practically a blueprint for prayer research. Her comments on the difference between IR and GR mental input are on almost every page, although IR and GR are technical research terms that she herself did not use.

Her discussion in this chapter of the role of unconscious mental states is vital to prayer research, because the seeds and organisms we pray for do not possess conscious thought.

“Do not suppose any mental concept is gone because you do not think of it.” (p.87)

The language here, and the thrust of the ideas, is not at all the flowery sentiment of Victorian times.

It is in this chapter, more than any other, that she explores and explains what today we call, in research terms, associational links.

“The strong impressions produced on mortal mind by friendship or by any intense feeling are lasting...” (p. 87)

“Though bodies are leagues apart and their associations forgotten, their associations float in the general atmosphere of human mind.” (p.87)

Her statement in this chapter that:

“The divine Mind maintains all identities, from a blade of grass to a star, as distinct and eternal.” (p.70)

is a direct reversal of the premise of genetic engineering, the premise that “a cow is just cells on the hoof”, that organisms have no inherent identity but are collections of genes that can be interchanged at will.

The statement is also an affront to the mainstream religious conviction that the genome is “the mind of God” and that by understanding it we are understanding God, rather than seeing our own projected thought.

Christian Science does not teach the deification of matter.

Her statement about the eternal nature of identity does not stand alone however. It demands proof. Words alone do not communicate truth. Demonstration of those words is needed. Only Christian Scientists can validate *Science and Health* through demonstration as Eddy told us to do.

Throughout her life Mary Baker Eddy made it clear that without demonstration or objective proof Christian Science would be lost. The word "proof" is used 64 times in *Science and Health*.

Christian Scientists call physical healings "demonstrations." In the 1968 editorial from the *Christian Science Sentinel* that I quoted in an earlier article, which comes out against prayer research, we find the statement:

"A Christian Science demonstration is a subjective experience."

This statement skirts dangerously close to saying that its all in our head. The statement receives a strong rebuke in Mary Baker Eddy's writings.

Science and Health states clearly:

"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 a divine Principle, demonstrated according to a divine given rule, and subjected to proof."

Can it be said that Christian Scientists have subjected their system to scientific proof when they have not demonstrated it according to the scientific method, which means the laboratory test?

Until and unless this is done, Christian Scientists have allowed *Science and Health* to be presented as a statement of "mere opinion" because they have not proven it as their leader asked them to do. Without such proof, *Science and Health* cannot be understood.

God has opened the way, everything in *Science and Health* can be explored through the scientific test, but Christian Scientists, and the church, have refused to go that way. They have refused to do the work of verifying the book scientifically.

Eddy and the early Christian Scientists met this challenge for their age and times and expected us to do the same for our age and times. We have not.

Sometimes I think of the early nurses and practitioners that I nursed in their senior years, people who were in their 90's back in the early 1970's when I was starting out in nursing. These were patients that the church had recently and unceremoniously tossed out of Pleasant View

Some were workers who had scars from having bricks thrown at them, and who had spent time in jail, and who had had their houses burned down, all for being a Christian Science practitioner or nurse in the early days.

When I think of them, I am frankly ashamed of the timid attitude we now have in the church, of how we are too scared even to put something new in the reading room window, or read an "unauthorized" book, much less take on the sciences, subject ourselves to ridicule, and give our all to the proof and demonstration of this wonderful Science.

We can do better than this, because we are better than this. We can wake up and we can do the work. Christian Scientists do love God and man, and they are willing to give their all for both. We are not timid rabbits whose greatest thrill is when a non-Scientist says something nice about us. We are working Scientists, we love to work, and we can remember the reason we came into Science, and recapture that spirit.

In the 19th century *Science and Health* was verified in individual experience. In the 21st century *Science and Health* must be further demonstrated in collective experience. Eddy foresaw this necessity. In the last few years of her life, after her move from Pleasant View to Boston, she was working on it.

Christian Science nursing and the *Christian Science Monitor* are part of the outcome of that work she was doing. They both were conceived of as aids to "leavening" collective experience.

Why aren't Christian Scientists today working to validate *Science and Health* in collective experience? Why does the church continue to tell us that it can be proven only in "individual lives"?

Christian Science is much bigger, and much more useful, than just something that can be applied in the life of an individual, as important as that is. It is universal. In this age of globalization we need to catch up to the times in our application of Christian Science. We need to get beyond the horse and buggy stage of healing.

Apathy is a form of self hypnosis. The chapter *Christian Science versus Spiritualism* tells us:

"Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the



New and improved liturgy.
80 per cent effective.
Some side effects.



hours...unwillingness to learn all things rightly, binds Christendom with chains.”(p.95)

To repeat again, Eddy said:

“You must rise to the point where you can destroy the belief in mesmerism, or you will have no Cause. It tried to overcome me for forty years and I withstood it all. Now it has gotten to the point where the students must take up this work...I cannot do it for you. You must do it for yourselves, and unless it is done, the Cause will perish and we will go along another nineteen hundred years with the world sunk in blackest night. Now will you rouse yourselves?”

During Mrs. Eddy’s lifetime, when people saw the healing power of Christian Science, two things happened. First, people got angry and persecuted the healers. This stage of our history we dealt with more or less successfully, although at some point we will need to confront the scars and let them go.

Once Christian Science became more popular, and less harassed, resistance took on a new form. Eddy speaks of this when she writes:

“From careful observation and experience came my clue to the uses and abuses of organization...I also saw that Christianity has withstood less the temptation of popularity than of persecution.”

It is difficult for us today, with our empty churches, to understand just how popular Christian Science was in 1910.

By 1910, people had begun treating healers as though they had some sort of divine favor. This was flattering, and soon Christian Scientists not only accepted this, they began to believe it.

Instead of de-mystifying their scientific process of healing, and sharing it, as an application of openly accessible universal laws, they accepted by default the culture of the chosen people. They began to believe superstitiously that the trappings of church membership gave them special favor with God and protection from disease.

It did not take long to exchange the roll-up-your-sleeves, can-do culture of the working scientist - whether we speak of a physical scientist or a genuine Christian Scientist - for the culture of privilege by association.

It didn’t take long to turn away from the early democratic beginnings of this church to an elitist view, to begin to think we were better than others, that we knew what others supposedly weren’t advanced enough to understand.

Any scientist has to openly confront errors to progress; trial and error is the basis of experimental work. When an experiment

doesn’t work, scientists discuss the reason why, learning as much from this as from the trials that do work.

We lost such an important element of the healing system Eddy created when we started thinking of mistakes as personal and sweeping any errors in our application under the rug. This tendency turned us from investigators into faith healers and image makers.

These were the dangers that Eddy confronted in 1910 when she took her pen in hand for these last revisions of this chapter, the dangers she stated could destroy Christian Science.

The chapter talks at length about death. There is every indication that she was, by this time in 1910, concerned about the possible death of her church, and the possible death of the system of spiritual healing she had discovered.

She may also have been thinking of her own approaching death, and, by revising this chapter, she may have hoped to stave off superstitions that might arise after she was gone - like the superstition that did arise that a telephone was placed at her grave and she was running the movement from “the other side”

There were indications by 1910 that many of her own students and board members wanted the power that they felt would come to them after her death. Whether this was conscious or unconscious on their part I don’t know. Her letters and comments at this time shows that she was very aware of this tendency and praying to counteract it.

Perhaps she prayed too to protect her two little nestlings - the Monitor and nursing, - both of which she had just founded in 1908, from the belief that they were young, and vulnerable to being picked off or killed.

All of these things must have been in her mind when she picked up her pen and revised the chapter that talks about the many illusions connected to our belief in death.

Totally ignoring her warnings about the possible death of Christian Science, the church continues to believe that its decline is because of changing social patterns, or because of the materialism of the world, or because of legal problems with the courts, instead of understanding that the enemy is within, not without.

It is not enough just to read the book. To learn you must try the theory and see for yourself if it works. In the process you must be ready to be surprised. You must give up prejudice, even traditional prejudice as to what this statement or that statement means, because this is a process of scientific revelation. We should expect to learn from it.

One of the points of Christian Science is that we have no clergy, and even a Christian Science teacher cannot officially interpret

Science and Health for us. No one interprets this book for us, or should. It is meant to be researched, not just read.

As we set about this task we find that the chapter *Christian Science versus Spiritualism* is filled with possible research directions.

At Grayhaven, building on the work of my dad and brother, I have gone through *Science and Health*, and made notes about laboratory research possibilities of various statements in each chapter by following an outline. What has struck me in doing this is that surprising themes for each chapter, that I never before noticed, become quite obvious when doing this work.

Over the years, with statements read many times, it is easy to fall into a rut of applying the statement just to something in your own life and missing a larger meaning, especially with deeply loved statements. Looking at the book in research terms will definitely catapult you out of the rut.

Eddy founded her Science on three bases, science, theology and medicine. The strength does not lie in any one of these but in the link between all three. By studying *Science and Health* only as a theological book, we miss two thirds of it, even though the theology is very important. We must follow all three lines in the book simultaneously in order to understand and demonstrate it.

One of the great joys of prayer research for me, as a Christian Scientist, was to find these new meanings in a book I have so long loved, and to have the book become unfamiliar to me all over again. Research is more exciting than ruts any day.

There are fragmentary hints in several places, in the Mother Church archives and elsewhere, that Mary Baker Eddy prayed for and experimented on trees, in particular an apple tree at Pleasant View, and on plants, including some she left in the dark and which are said to have bloomed after she treated them with prayer, while the control or untreated ones did not.

Christian Scientists who steadfastly refuse to believe that Mrs. Eddy could ever have prayed for or experimented with plant life - and the Mother Church continues to publicly deny it - should walk down to their local reading room and read this odd little notice in the Bound Volumes. It appeared in one of the very early editions of the *Christian Science Journal* and was actually a quote from a local newspaper. It is in Volume IV, the July 1886 issue, on page 94. It describes a Strawberry Festival attended by Mrs. Eddy and some of her students 125 years ago.

"After due justice had been done to the ices, berries, and cake, Rev. Mary B. G. Eddy made an address from the portico, to the effect that some day Christian Science will enable us to enjoy such a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitudes, without procuring the loaves and fishes

through the usual channels of reproduction and supply. She also narrated some incidents about the unusual and seemingly supernatural (but really natural) growth of apple-blossoms in icy winter, and of fresh shoots from dry stems in summer - through the power of Mind. She argued that if belief produces disease, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfillment of Spirit in all our material surroundings, flowers and fruit not excepted."

Strawberry Festival.

On the evening of Bunker Hill Day, June 17, the spacious yards and beautiful terraced gardens of Mr. and Mrs. Horace K. Batchelder, Fort Avenue, Roxbury, were thrown open to the Boston Scientists for a social gathering. "Beautiful for situation," overlooking the neighboring kingdoms of Roxbury, Jamaica Plain, and Dorchester, a finer spot for such a gathering could hardly be found, and nearly two hundred friends enjoyed the visit.

A slight rain interfered with strolling about the grounds in the earlier part of the evening, but the veranda was thoroughly enjoyed, with its beautiful outlook. It is something to be outside a house a century old! And then Mrs. Batchelder's pictures inside!

After due justice had been done to the ices, berries, and cake, Rev. Mary B. G. Eddy made an address from the portico, to the effect that some day Christian Science will enable us to enjoy such a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude, without procuring the loaves and fishes through the usual channels of natural production and supply. She also narrated some incidents about the unusual and seemingly supernatural (but really natural) growth of apple-blossoms in icy winter, and of fresh shoots from dry stems in summer, - through the power of Mind. She argued that if belief produces disease, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfilment of Spirit in all our material surroundings, flowers and fruit not excepted.

Coffee was then served within doors, and the visitors clustered themselves into conversational knots.

Rev. W. I. Gill was present, but obliged to leave at an early hour to catch the Lawrence train, - too early to hear the announcement that there will be another festival soon, perhaps when the huckleberries are full upon us.

w.

I feel free to apply the power of Mind to all my surroundings, as she did, flowers and fruit not excepted.

Here is the outline I used, for my own organization of ideas. I applied these 8 criteria to over 200 statements just from this chapter alone, *Christian Science versus Spiritualism*. I will use just one statement from this chapter, and quite a simple one, to give an example of how I applied the 8 criteria. These are unedited informal notes only.

✓ **1. Premise (statement from *Science and Health* to be used as predictive theory in laboratory tests).**

“According to human belief, the lightning is fierce and the electric current swift, yet in Christian Science the flight of the one and the blow of the other will become harmless.”(S&H p.97)

✓ **2. Does this premise confirm or contradict current mainstream Christian theory, to my knowledge?**

Contradicts, even in insurance policies lightning is portrayed as an act of God, Old Testament portrays lightning as God’s punishment, Jesus denied this when the disciples asked him to call down lightning and destroy the unbelievers and he told them they didn’t understand God’s nature or their own spiritual nature (see Luke 9:54) Most Christians appear to believe that electricity and lightning are the result of God-created natural physical law.

✓ **3. Does this premise confirm or contradict current mainstream scientific theory, to my knowledge?**

Contradicts, research details the power of matter, in the form of electricity, and its ability to destroy, also to be manipulated at will. Considers electricity to be wholly physical, not mental, energy. Physical science denies that this destructive power can be averted through solely mental means, including through prayer.

✓ **4. Predictive theory (the technical task of applying the premise, or statement from *Science and Health*, as a working predictive theory suitable for the design of laboratory research)**

Lightning is not easily accessible for practical lab work. Electric current is very accessible. Destructive effect must be confined to non-conscious beings (ones with no nerves, no conscious thought of themselves, unable to feel pain as we know it) or to consenting sentient beings at a level that does not cause permanent damage or severe pain. Major point of predictive theory - both the action of the electric current *and* its results must be monitored (measured) because this statement does not say prayer will necessarily alter the electric current. It only says it will keep it from having a destructive effect.

✓ **5. General experimental directions (brainstorming of possible experimental tests using this predictive theory. Any collective applications)**

Two tests actually done by Grayhaven, first connecting a soldering iron to an oscillator so that it was on at random intervals, put soldering iron in live yeast solution, 3 IR prayer providers, 3 GR prayer providers, all worked individually on separate runs made 12 runs each, ran 50 control runs with two pots of yeast each before test started, then had one pot of yeast as control, one treated by prayer, both hooked up to an oscillator, this was one run. GR prayer lowered the amount of time the soldering iron was on by an average of approx. 6 per cent but this was an average - quite a bit of difference in individual abilities of healers. IR prayer did not affect the amount of time the soldering iron was on but did affect (lowered) the temperature of the yeast. Tried the same test with a wire and metal patch that delivered a mild electric shock, uncomfortable but not painful, to two willing volunteers. (No permanent effect from shocks). Wire hooked up to oscillator. Did not run any control rounds prior to starting, otherwise the set-up was the same. In this case both IR and GR prayer reduced amount of time soldering iron was on, GR prayer by an average of 8 per cent and IR prayer by an average of 32 per cent, a lot of variation among all the healers both IR and GR. Research questions, is IR prayer taking the terrain (sentient being) into account? Is it simply following the path of least resistance? What other explanations are implied and what tests could be designed to follow up on them?

✓ **6. Curative experimental directions if any (brainstorming of possible experimental tests using this predictive theory that would relate to spiritual healing, including healing of the sick. Any collective health care applications)**

Application to the healing of burn cases, also preventative prayer during thunderstorms and other occasions when lightning is apparent or wires are down. Eddy’s instructions to her household:

“Do not take up there is no thunder and lightning; know that God governs the elements and there is nothing destructive or harmful...in working for the weather never say: there is no wind, there is no lightning, no rain etc. for if you do it will act like mesmerism; it will break out in some other phase; but know the elements are in God’s hands (His fists) they are not destructive, but governed by harmony, and express harmony. He is Love and Love controls all elements and all things.”

Prayer to heal fear of lightning. Also the tests themselves, of how prayer alters the destructive element of electricity, may lessen fear of patients and their non-Science relatives, who are

afraid when their loved ones rely on prayer for healing of burns etc. Tests must serve compassionate purpose. Infection associated with burns, disfigurement, supposition that certain tissue is non-renewable, damage is permanent, tests can be set up to see if prayer has influence on these things. Not ethical to do controlled studies with people, but can start with simple things like the amount of tissue damage in plants from electric burns - can it be healed after it has occurred by applying same prayer as with soldering iron? Can it be prevented in same kind of set-up? Which is more effective in terms of a larger measurable effect, prevention or cure? Can individual human cells damaged with electricity be prayed for? How can we set up tests to see if infection due to burns can be reduced not by praying directly for patient, but by praying to see electricity as harmless? What about blind clinical studies, of patients with electrical burns, where practitioner only knows she is to pray about electricity, does not know there is a human patient (or at least is not told humanly, prayer may show her this.)

- ✓ 7. Care experimental directions if any (brainstorming of possible experimental tests using this predictive theory that would relate to Christian Science nursing. Any collective health care applications)..

Prevention of electrical fires - large cause of burn cases. Fire safety in health care facilities. Compare power of prayer to other common methods of extinguishing electrical fires (small ones under controlled conditions. Compare effect of prayer during fire, to prayer before and then during fire, does preventive prayer boost effect? Which is better at each function - prevention and extinguishing, IR or GR prayer, do they act differently) This exercise not to replace fire extinguishers but to give nurses confidence, teach them to pray quickly in an emergency with no prep time, and also to train them for work in disaster situations where electric wires are a hazard (hurricane, train wrecks etc.) or in places where fire prevention tools not available. It lessens their fear to see they can put fires out with prayer in an emergency. Shock treatment for the mentally ill - undoing the bad effects of. Prevention of electrical or lightning injury in community - prayer for prevention of damage to crops, buildings, animals and people, on land and water, during thunder storms, this is also nursing the environment. Prayer for conservation - new ideas for electric cars and other harmless uses of electricity, prayer during power outages, again nursing our world.

- ✓ 8. Are there any interesting amateur prayer research directions here, for children, and for those learning to pray?

Many birds injured by electric wires, good patients for children to nurse and pray for, teach them to pray about electricity, not just the bird. Teach prevention, through prayer, and how can we prevent this in physical ways too. Care as well as prayer. Teach

them also that they can pray about the weather and have confidence that they have dominion over all things and can really have a good effect, and not to believe they can't affect the weather for the better. Teaching children how electricity works, science fair projects, also on lightning, learning what it is and how it forms, combine this with concordance work looking up what *Science and Health* says about lightning, burns, electricity, positive and negative, and other related words. Use prayer metaphors from this field. Are there positive and negative poles to mortal mind? Amateur experiments on the farm - can prayer replace the need for, or lessen the effects of, electric fences for animals or electric bug zappers for bugs? What kind of tests can they design to find out - don't forget ethics! children can design and carry out own tests for a Christian Science-fair project. Bible study of times when light was said to have appeared without electricity, what do they think caused it, can Mind do what electricity can and can we learn how? Gratitude for electrical appliances, expressing this gratitude, learning safety, understanding the intelligence inventions represent, being grateful to inventors, wondering what the next step beyond this level of intelligence will be. What do the children think they might invent when they grow up using Christian Science? Learning about electric eels and low level electricity. Older students (high school) can do research on the new medicine using electric charges present in cells, relate what Christian Science teaches, and where they see the difference, how this difference can be demonstrated. Also historical material Ben Franklin and kite, life of Edison etc, what did people believe about electricity in 1875 when *Science and Health* was first written? Was electricity ever used in medicine back then, and is it used in medicine today? Older students can write papers on these subjects, show how C.S. is different, and how we can demonstrate the difference with experiments demonstrating the power of IR prayer.

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 The chapter *Christian Science vs. Spiritualism* has high ratio of research potential for the number of pages in the chapter. One thing is clear. This chapter is rich in health care and research applications and can be mined on a practical level.

I would encourage all Christian Scientists to sit down with their *Science and Health*, and do this work, and to send their ideas to Grayhaven. Measurement in such experimental designs is a by-product, just as physical healing itself is.

Laboratory research design takes years of thought, prayer, fine tuning, trial and error. However, anyone can brainstorm and get initial ideas down on paper.

It often takes hundreds of ideas before one good test is found. Many creative ideas come out in the interaction of group discussion that people do not think of on their own. You need to create an environment where ideas are not condemned as

irreverent or too whacky, in order to break down people's reluctance to suggest something. Once this is done (prayer helps establish a friendly atmosphere) ideas pour out.

The ideas in such discussions may be raw and undeveloped, but they are powerful. It shows what can and should be done. Each of the ideas needs to be prayed over, as well as articulated, before being translated into actual research. There is so much work to do for those willing to do it.

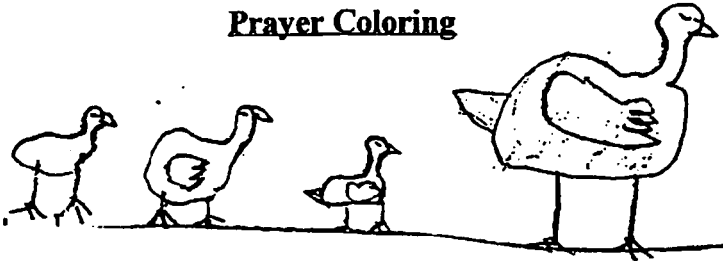
To quote this once again, Mary Baker Eddy said:

"I gave so much to your class - my last class - and so little has been done with it!

She also gave so much to us in *Science and Health* - and so very little has been done with it compared to what could be done.

Looked at in this way, the chapter *Christian Science versus Spiritualism* is rich in meaning for the modern age. To dismiss it as merely a social document, or as a Victorian artifact, would be to lose an important component of the prayer research so necessary for the healing of the modern world.

Prayer Coloring



Jackie Harrison was allowed to color on the back of the *Christian Science Quarterly* during church. I was not. It made me mad.

In those days there was no child care during services, and no money for a baby-sitter. My dad was first reader at our local church. My mom was pregnant with my brother. My sister and I were packed along to church and told to sit quietly and "listen to daddy read."

When my brother arrived he was born (at home) on a Wednesday night. My dad had to miss church. I noticed that my dad wasn't upset with the baby for making him miss church. Johnny was obviously going to be a big help in getting privileges. But even John, when my mother started reading and he was packed along to church with my sister and I, was never allowed to color in church.

We weren't allowed to color in Sunday School either. I once went with my best friend Maureen to a Protestant Sunday School. We colored pictures of Jesus. My mom, who usually hung my pictures on the refrigerator, threw my picture away.

"Christian Science children don't color in Sunday School." she told me.

I felt bad about my picture being in the garbage, but sort of proud too, almost smug. There was something about the way mom said it that made me feel quite superior to those ordinary Protestants with their crayons.

I am not sure how this no coloring thing got started in our church. It didn't bother me too much as a kid because I was terrible at art. On the other hand, all of us long-winded Klingbeils were born articulate; the heavy emphasis on reading out loud in Sunday School was fine with me. I was a good reader.

It wasn't until I turned 20 and had my own first Sunday School class to teach, that I realized that not everyone was comfortable with this emphasis on verbal language. Some shy kids struggled in agony when I asked them to read out loud. Others took half an hour to write a paragraph. How, I wondered, do I meet their needs? Is the written word the only way?

When I was 20, visual aids of any kind were a no-no in Sunday School. We weren't even allowed to bring a church *Manual*, a Bible concordance, or anything but the Bible and *Science and Health* to class.

I remember getting yelled at for bringing one of those little mustard seeds in glass that they sell for jewelry. I wanted the children to see how big a mustard seed, which is mentioned by Jesus, actually was.

By the time I was 25 I had a patient that loved to color. She was a little girl, in a wheel chair, suffering from a brain disorder that made it very hard for her to communicate in words. I always said a prayer with her; this is standard practice in Christian Science nursing.

It was so hard for her to pray in words. I remember the almost physical relief when I told her she could draw a picture for God, instead of saying a prayer. Then she could rip it up and no one had to see it, it would just be between her and God. Her beautiful smile whenever she had "prayed" assured me that for her, this was a good thing.

By the time I was 30 things had loosened up in Sunday School. You could have home made colored felt banners in the Sunday school if you wanted, and we did, although when the children wanted to have a red rug it was considered necessary to write to the Board of Directors in Boston to ask for permission.

I wondered if the Board of an international church organization didn't have more important things to do than worry over our Sunday School rug. However they wrote back a detailed letter. They also said no to the red rug. We got a pink rug, a toned down version of exuberance.

That was always my feeling with the children I taught in Sunday School, the feeling that they were way ahead of us and we were holding the reins to keep them from getting too close to God, too close to happiness. It didn't seem right.

By the age of 35 I was doing lots of interesting things with the children in Sunday School and getting away with it - even making vinegar to show the children what fermentation was like, because *Science and Health* compares some kinds of prayer to fermentation. But crayons were still strictly not allowed.

I could see some reason to it. By now I was married to a Methodist minister. I remember that in his particular Sunday School at Thanksgiving, thanks and prayer were not mentioned, nor was God. I am sure not all Methodist Sunday Schools were like this; we must have just hit a poor one.

The Sunday School children happily stuck gumballs on toothpicks and put them in an apple to make the tail of a "turkey", which was completed with a cardboard head. There seemed to be no spirituality involved whatsoever, although the turkeys were kind of cute.

My Sunday School years may have been Spartan but they were rigorous. They taught me how to heal the sick, and gave me a very good foundation in the Bible.

By now I had been nursing long enough to run into the prejudice against nurses within the church. The idea was that practitioners were more holy because they did something mental, while we did something physical.

That made no sense. To assure someone mentally that God loved them was no different than putting your arms around them. Both communicated divine Love.

Since Christian Scientists believe that matter is a form of thought, a distinction between physical and mental made no sense at all. I was sure God did not know the difference. God saw only Spirit.

As a hawk sees the world differently than we do (I have been told that she can see the body heat of a mouse as a streak of light) and as an insect with compound eyes sees the world differently than we do, then surely an infinite incorporeal being with no physical senses at all perceives the world far differently than we do.

God sees what is good, not what is mental or physical. The important question is, was an action good? Was it governed by good, expressive of God? If so, it made little difference if the action was physical or mental. It was prayer.

Many actions that look good, and many words that sound good, weren't always. This I knew too.

I remember the excitement I felt when I first heard those simple words of Mother Teresa's:

"We do not need to do great things, we need to do small things with great love."

As a nurse I knew all ready that there were prayers of the hands as well as prayers of the heart and that God loved them all. I knew profoundly that feeding or washing a patient, or even giving a bedpan, if done with great love, was prayer.

By now I was experimenting with art projects for my mentally ill patients, and a few others. I can't tell you how many times I was reprimanded, and told that Mrs. Eddy said we shouldn't study Christian Science "through the senses." (see Mis. p. 310)

But listening or reading requires using the senses just as much as drawing does. The quote given is in an article where Mrs. Eddy was talking about Christian Scientists who were looking at pictures and expecting to be healed by them. It seemed to me that people make the same mistake with words -they expect to simply repeat them and be healed by the words, instead of using the words as a tool to become holy, to approach God.

It seems to me Eddy was condemning the incorrect process, not the art. The art in question was art she had commissioned for a poem. Only a few years ago a book came out telling about her work with the artist who illustrated that poem, and giving portions of his diary. No one reading it could think that Eddy was anti -art or that she expected her students to be.

I think the culture of Christian Science - including our tradition of seldom using stained glass or visual art in our churches, has caused Christian Scientists to think that art is somehow bad, but this is not so.

Mrs. Eddy uses many metaphors from sculpture and the other visual arts in *Science and Health*.

Although I was attracted to art in working with patients, I did not find much help in the books about art therapy that I looked at. They were all about expressing one's pain, or about self-expression, and prayer is so much more than that.

Prayer is about the Other, not just about ourselves. In doing even simple theater with children, patients, and anyone, I find they can be brilliant when they are helped to lay aside ego, not to indulge it. Art needs to connect with the Other sometimes too.

In the prayer exploratorium art came up by default. The principles of prayer research were too hard for the kids to remember unless I put them to music. From there we moved to putting the words of the songs on decorative banners. This helped them remember each point, and relate to it. I still use these banners at Camp Healing Wisconsin.

Christian Science camps have always been allowed more leeway than Sunday Schools, but I wanted the teaching to be correct and rigorous in both places. I searched through the *Manual* point by point. No where does Mrs. Eddy forbid crayons in Sunday School, or Bible reference books, or mustard seeds, or even live animals.

She does insist on a rigorous foundation for teaching, and on using the question and answer method, which of course is exactly what the scientific method is.

She doesn't say who should ask the questions and who should answer them. When the teacher asks a question it is not in an attempt to elicit a regurgitated correctly processed bit of information - I hope! It is with the real understanding that the child has a direct link to God and can reveal something to us all.

When the child asks the question the teacher needs to be flexible in letting the child, and God through the child, take the lead in the class, leading it into new areas, not just what she has written on her study plan.

Soon both the student and teacher are asking God questions together and having a ball finding and listening to the answers - and then you have good teaching.

Three summers ago, in the prayer exploratorium, we didn't have enough lab space. I needed to keep the kids busy and occupied while they waited their turn. Reading out loud worked, so did crayons. Crayons were one of the cheapest and easiest ways I had of keeping the children busy and out of trouble.

I expected them to draw pictures of the animals and plants they prayed for. I expected them to draw pictures of Bible stories. I did not expect them to illustrate passages from *Science and Health* and felt odd at first when they began doing this on their own. Its just not something traditional Christian Scientists would ever do.

I remember three pictures in particular, and what I learned from them. We had been working with the chapter called Genesis, where *Science and Health* talks a lot about nature, and how to pray for things in nature.

I had written this sentence on the blackboard.

"All of God's creatures moving in the harmony of Science, are harmless, useful, indestructible."
(S&Hp.514)

This is a reference to spiritual identity, not to the material animal. Materially the children know that some bees sting, and some dogs bite. Christian Science teaches us that we put the stings in bees, and prayer can remove it.

Turning to the spiritual identity of the animal through prayer, like Daniel did in the lions' den, can help us when we are

praying because of dog bites or bee stings, parasites, fear of a snake, and so forth. At least this is how I had always applied that statement.

While waiting to use the microscope, a 14 year old boy drew a picture of a human figure breaking what looked like a stick in two. Only it wasn't a stick, it was a rifle. He explained to me that he was drawing a picture of this sentence from the blackboard.

For some reason I had never applied this passage to people, only to animals. It took a child to teach me to declare the spiritual reality of the usefulness, indestructibility, and harmlessness of people, including myself. Ironically, the Bible passage this sentence appears under in *Science and Health* includes the words "and a little child shall lead them."

Another passage we worked with when praying for rocks was:

"Spiritually interpreted, rocks and mountains stand for solid and grand ideas." (S&Hp.511)

A boy drew a picture of this passage. It was a picture of a brilliant orange volcano, splashed with sparkly lava. The boy explained to me this was a "big idea, bursting up in my head when I pray."

To me "solid" ideas meant unmovable. It had never occurred to me that these solid ideas could still be filled with exploding energy. This was a helpful insight for me.

Perhaps the picture I liked most was from a five year old girl named Tony. I had been trying to encourage the kids to handle insects and other organisms gently and had written this passage from *Science and Health* on the blackboard.

"Tenderness accompanies all the might imparted by Spirit." (S&Hp.514)

Tony was too little to read and wanted to know what it said. I told her it said that God was both gentle and strong at the same time, and she could be too. She drew a picture of this. It was a green blob, made with a crayon, and scribbled over with a pencil.

When I took her on my lap and asked her to talk about her picture she told me the blob was the earth and God was strong because He took care of the whole earth, and the scribbling part was a blanket and He was tucking the earth in and was gentle.

At her age I would have thought of my daddy tucking me in, or maybe of a cat or dog or some familiar animal mommy caring for her babies. I would never have thought to draw the earth. This child was only five and she was all ready thinking globally. She is now 8, and is still a big thinker.

I still don't let the kids color in Sunday School. There isn't enough time in one hour, with several children in class. The

question and answer format doesn't easily lend itself to art projects, unless you are teaching one-on-one and have a great deal of time to let the process unfold.

My hour with the Sunday school students is too precious not to hear their questions, examine their answers, talk with them, and listen. I want the children to learn what I did in Sunday School at their age - the Bible and how to heal. I have been grateful my whole life for learning these things at that age.

I think its great to do religious art projects with your children at home, however, and I do use art projects regularly and consciously at Camp Healing Wisconsin, to teach prayer, healing, the Bible, and the application of Christian Science.

One of the really helpful things we do at Camp, because both science and religion depend on symbols, is have kids make up their own symbols. Children who feel they aren't good at drawing like this, because they can make up a symbol for people and put that symbol in their picture instead of drawing a person.

Each child made up about five symbols, one for God, one for people, one for themselves, and a few for other loved things in their life. Then they used these symbols to tell a story.

It was helpful for them to realize that pictures, numbers, and words are all symbols and that they were all made up by someone, just like we made up our symbols. What they stand for isn't made up though, what they stand for is real.

Another thing I did was have them draw a picture in chalk on the blackboard of the person they were praying for, then erase it, give them colored chalk, and ask them to draw only the feelings, the qualities, of the person - no nose or eyes or anything like that.

In this way I used art to help them steer away from visually referenced prayer - a strange use for a visual medium. They actually found it much easier to draw qualities, what the person felt like mentally when you prayed, than to draw the physical person, and they loved having the colored chalk to do it with.

A few weeks before Easter I bought a book called *Drawing To God* by Jerry Gerding of Two Rivers Wisconsin. (Sorin Books, Notre Dame Indiana, 2001) An appealing little paperback it attracted me at once with its simplicity and clarity and the ease with which I could adapt the exercises for children learning Christian Science healing.

The exercises dealt with subjects like self-knowledge, increased awareness of the environment, increased awareness of God, increased awareness of growth and need, and increased awareness of others.

I loved that she talked about art as process. Christian Science healing and the nursing that supports it are process, not product. People sometimes feel uncomfortable with this.

A man who had a spinal cord injury 30 years ago, at the age of 17, and has been paralyzed from the neck down ever since, recently wrote:

"The concept that I was not my body alone was a great comfort to me. I began to realize how powerful my mind could be. As an athlete, an outdoorsman, a person accustomed to welding his body as the primary instrument of his life, it helped me to realize how much I could do by working constructively with different mental factors. It helped me to come out of a period of mental convolution, emotional confusion, depression, a lot of emotional pain as well as physical pain.

Its tricky for me because without doing something that has a physical basis I feel that I'm operating in a much less tangible realm. I focus on what I can do but its often the less tangible stuff; listening to a friend or a stranger who is having problems. So much of what I can do doesn't result in a product - its invariably more of a process.

That's tricky for me, knowing whether I'm doing enough to get a sense for whether my existence is beneficial for others. At the same time that encourages me to see how this process of benefiting others isn't always a matter of fixing things in a physical sense, with money or material things, but using right speech, right thought, and right behavior in interaction with others."

Our society must learn to value process if we would learn to value and understand spiritual healing. I remember my brother, as a strong young man, had trouble feeling that he had done a good days work when he first started in the practice, even though his healing work was effective.

Sitting thinking and praying all day, especially on the bad days when thought refused to focus and it all seemed a little nebulous, didn't feel like work to him, he didn't feel he was pulling his fair share of the load. He got over it; it took effort to do so.

Art projects can help children and others become comfortable with process as well as product.

Another thing I like about the book *Drawing To God* is it teaches how to look at art, and especially how to suspend judgment, and wait patiently for intuition, till you get the full message. It then relates this to how to look at other people and other parts of creation as the art of God, and how not to rush to judgment but to let the essence slip though.

Gerding quotes one definition of Epiphany, a definition which also describes identity referenced prayer, as:

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“a sudden intuitive perception of or insight into the reality or essential meaning of something.”

This is a quote that can also be applied to the sciences.

In fact, one of the things I have loved about watching the children at play, is the easy way they combine scientific and religious themes in their art.

There is much that is beautiful in the physical sciences. I would love to see more art work come out of this area, but usually scientists aren't encouraged to develop that side of themselves.

I would also like to see Bible stories other than always the same old ones portrayed in art. It is easy to find a painting of the Last Supper but very hard to find a painting of “the morning meal” the breakfast Jesus cooked on the beach with his disciples after his resurrection.

It is hard to find stained glass windows of the wonderful women in the Bible.

Humor is often missing from Biblical art, because it is considered irreverent. It is certainly not missing from the Bible.

Maybe by the time the Grayhaven NOW children grow up some of them will become artists and they will give the world new forms of religious and scientific art.

There is a reason I chose the care and prayer coloring books as the children's publications I will publish during the rest of Bladecorn.

Here are a few quotes I liked very much from the book *Drawing To God*.

“There was a time in the lives of each of us when we still had the joy of artistic freedom and happily drew pictures out of crayons, poster paints, sidewalk chalk, or whatever materials were handed to us. Children draw because it is fun to make things...When left to their own choices, young children will most often want to make a picture for someone else, such as a parent or teacher, and they often will finish by writing the words, ‘I love you’ with lots of hearts and flowers all around. It is not only fun to make things, it is even more wonderful to make them for someone you love. It may be easier to think of art as prayer, perhaps by imagining that God has a blank refrigerator door, is ready to receive your drawings, and will treasure them and find them beautiful...”

“...(In my first attempt) ...I felt reluctant and skeptical. For one thing it was fun to draw in this unsophisticated fashion. How could this count as prayer when prayer is supposed to be serious? This was too easy. Perhaps a precedent existed, but I could not think of one for doodling your way into the heart of God.”

“One must enter into the activity with a sincere, single-focused intention of seeking God. The overriding purpose is not to make art but to reach out to God. It is also not just to God, but with God...It will be important to listen for God in the process as well as in the final product.”

“Art and prayer both involve trusting a process. What they share in common is that we don't know what's going to happen until we begin. We cannot control the outcome. ..We tend to cope with uncertainty by avoiding what unsettles us. This is unfortunate because avoidance is a sure way to increase fear. The only real cure for fear is to do the very thing we are afraid of. Prayer will never become comfortable if we never pray.”

“Remember to be sincere. Let the work reflect who you really are and how you really feel . Do not try to create some type of artist-image that is not you. It is important to be yourself not only in art but in prayer, and especially in prayer. As Sister Wendy Beckett tells us, ‘As soon as pretense steps in, prayer stops.’ It is also important to set aside the notion of pleasing others...You can pray ‘in secret’ ”

I liked the book well enough to come up with some adaptations of the activities suitable for children learning Christian Science healing.

With help from a Grayhaven volunteer, the children each made one page of an “illuminated manuscript.” These works of art were given to me as a wonderful surprise gift.

They made up their own prayer. They stenciled it in old fashioned lettering using black magic markers - which was time consuming and pain-staking for them. They illustrated these prayers beautifully. They then added gold foil - the crowning and exciting touch of “illumination”.

The illustrations are beautiful. One has a happy looking purple chicken standing tall on enormous green feet with wings outstretched, head back, and green beak open to the sky. He is swallowing stars, though the sky is blue.

Another shows a human figure feeding a cat with a large spoon, a spoon much bigger than either him or the cat. Another shows a circle of stars painted on a red background. In the center are little gold dots, like star dust. Rays of gold foil go out from the star-circle, streaking across the red. Another is all soft blue and yellow swirls with occasional pink lines.

I would like to end with the word part of the prayers, because prayers are such a gift, and always lift the heart.

When the children first came to Grayhaven, in both their prayer and their art, there was a fear of making a mistake, of looking stupid.

The prayers I see before me are confident and original. I do not understand exactly what all of these prayers mean, but I feel the freedom in them.

Scooter is the name of one of our dogs.

God shines. Me too. And Scooter.

God sings with the birds. They like it.

God, good, love.

God smiles big.

I swim with God in my thoughts.

God gives a party with friends. Also cats.

Even when I cry I can't get God out of my eyes.

Big God. Alive.

What does God say to the butterfly? She won't tell.

Why not God? Now.

Rabbits are wonderful God knows.

Flowers blooming with God yellow.

Running in the grass God breathes me fast.

God made trees. Thank you God. Do it again.

God and me play together. I win.

And finally, with rockets of bright colors spewing everywhere and random splats of gold foil, is this prayer of a nine year old which says it all.

"Oh boy. What a God God is."

.....
"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged...And the ark rested upon the mountains of Ararat.



Noah opened the window of the ark and he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth."

The Bible records that after the raven, Noah made three more attempts with doves. The first dove returned, unsuccessful, with nothing. The second one returned with a green olive branch in her mouth. And the third dove Noah did not see again and we do not read about a dove alighting in the Bible until the baptism of the Christ in the Jordan (Matthew 3).

What kinds of ravens, and what kinds of doves, will fly out from modern arks? What will they bring back in their mouths? And where and when will the dove alight this time?

.....
"God demands a more Christian, zealous and persistent effort to resist evil and overcome, or our Cause will again be covered by the rubbish of centuries. God has said, do my prophets no harm, and inasmuch as you bless them, I will bless you. But the strange infatuation to forget and not watch, causes the worst of results and leaves the student at the beck of sin. Oh may the divine Love keep you from *sleeping* and bless you forever."

Mary Baker Eddy