

T H E "U S E S A N D A B U S E S"
O F O R G A N I Z A T I O N
-- *Retrospection and Introspection, 45:15*

AS ELUCIDATED IN

THE STORY OF
THE CHICAGO ADDRESSES
OF
MARY BAKER EDDY

© Copyright 1988 by Richard Oakes
ISBN: 0 9507286 5 9

Revised Edition
Prepared for

CHRISTIAN SCIENCE RESEARCH LIBRARY
(CHRISTIAN SCIENCE FOUNDATION, Cambridge, Eng.)

**"THE USES AND ABUSES"
OF ORGANIZATION**

AS ELUCIDATED IN

THE STORY OF

THE CHICAGO ADDRESSES

OF

MARY BAKER EDDY

COMPILED BY

RICHARD OAKES, C.S.

Being an Appreciation of the Wonderful Example by which Mrs. Eddy Covered all Church Organizational, Reorganizational, and Dis-Organizational Problems that might Arise; and how She Left this Example so that Lessons of the 1890's would be Present to Bless Parallel Events in the Twentieth Century.

C O N T E N T S

	Page
CHAPTER I THE STORY OF THE CHICAGO ADDRESSES	1
CHAPTER II THE MOMENTOUS EVENTS BETWEEN THE TWO ADDRESSES	6
Mrs. Eddy did not Found Material Institutions--Willingness to Work Out what Church is <i>not</i> --Personal Withdrawal and Dis-Organization--Continuance Assured in Voluntary Association--Summary--At Least a Half Century might be Necessary --Nothing to Prevent Dis-Organization in Time--The Massachusetts Metaphysical College--(Institutional) Teaching Stopped for One Year--The Christian Science Publishing Society.	
CHAPTER III MRS. EDDY'S OWN EXAMPLE	18
Withdrawal from C.S.A.--Withdrawal from Journal, College, Pastorate--The Next Stage: Dis-Organization--Dissolution of the C.S.A.--Closing of the Massachusetts Metaphysical College--Dissolution of the Church--Dis-Organization of the N.C.S.A.--Universal Assembly.	
CHAPTER IV THE STUDENTS BECOME INVOLVED	32
First Reactions among the Students--Attitude to Others the Real Test--Situation in 1888-89: "Organizers" Who Left the Movement--"Organizers" Who Remained in the Movement--"Non-Organizers" Who Left the Movement--"Non-Organizers" Who Remained in the Movement--The Students' Attitude to Digressionary Movements--Mrs. Eddy's Attitude to Events outside the Movement: Literature--Institutions and Associations--"Animal Magnetism"--Mrs. Eddy's Attitude to Events within the Movement--Three Examples--The Completion of its History.	

A P P E N D I X

SCIENCE AND THE SENSES--MRS. EDDY'S ADDRESS TO N.C.S.A. IN CHICAGO IN 1888	56
A. From the <i>Christian Science Journal</i>	
B. From a Fuller Shorthand Version	
C. From the <i>Chicago Christian Scientist</i>	
D. From the <i>Chicago Times</i>	
ADDRESS BEFORE THE PARLIAMENT OF RELIGIONS OF THE WORLD'S CONGRESS AUXILIARY OF THE WORLD'S COLUMBIAN EXPOSITION	66
From the "Story of the World's First Parliament of Religions."	

CHAPTER I

THE STORY OF THE CHICAGO ADDRESSES

1. Science and the Senses (1888)

In her Chicago address "Science and the Senses" (*Miscellaneous Writings*, p.99) Mrs. Eddy writes: "[Jesus] spake of Truth and Love to artless listeners and dull disciples. His immortal words were articulated in a decaying language, and then left to the providence of God."

Could not much the same be said of the many extemporaneous sermons of Truth and Love which Mary Baker Eddy uttered to a handful of listeners in the days of her pastorate of the Church of Christ (Scientist) and at small gatherings of Christian Scientists? A few of her early sermons, such as Christian Healing, The People's God, and those in the Sixth Chapter of *Miscellaneous Writings*, have been recorded in the written word, but there must be many others "left to the providence of God."

The most famous of Mrs. Eddy's extemporaneous addresses is "Science and the Senses" itself. Much of it was left to be revealed in God's good time, the authentic version being but a summary, prepared by Mrs. Eddy for the *Christian Science Journal* of August 1888 (Vol.VI, No.5) and reproduced after minor re-editing in *Miscellaneous Writings*, pp.98-104. However, it is now known that a fairly full account was taken down by one stenographer who carried on to the end while others were dropping their pencils in their absorption in what was being said. Though garbled in places, this account has much of interest and will be found in the Appendix, together with the account given in the July 1888 issue of the Rev. Joseph Adams's *Chicago Christian Scientist* and yet another from the local press (the *Chicago Times*).

The occasion for the address was the third annual convention of the National Christian Scientist Association to which Mrs. Eddy had summoned the members in force. (See *Miscellaneous Writings*, p.134.) Over 600 delegates attended the business meeting held in the First Methodist Church on

June 13; and the following morning a public session was held in the big Central Music Hall. At the latter meeting Mrs. Eddy held an audience of over 3,000 enraptured for more than an hour by her dissertation on "Science and the Senses." As President of the N.C.S.A., she also said a few words at the business meeting, and the *Christian Science Journal* referred to her talk on this occasion as follows:

Those who understood her best said, with solemn conviction, that never before had she so sternly, yet tenderly, shown the demands upon her students. For them she rent the veil of personal sense; to them she showed the hidden workings of Animal Magnetism, in its latest and subtlest intrigues. She warned those who would pass through this wonderful epoch in the history of Christian Science to watch and pray without ceasing. This duty done, she turned, with that mighty power which she possesses, to the God whom she obeys and reflects, and away, apart from a sense of sin or consciousness of individual ambition, pride, hope, or fear, she centred the gaze upon the Shekinah, and led willing ears to listen to the oracles of Good, --and, listening, to obey.

For the public session Mrs. Eddy had consented to sit on the platform with the speakers, but was not intending to speak herself. The organizers, however, had other ideas, and when Mrs. Eddy arrived at the Hall and asked to see a program, she found that hers was to be the only address!

How she rose to the occasion may be judged from the following account of what happened at the close of her address.

It was written by a Scientist and appeared in the *Boston Traveller*:

Up they came in crowds to her side, begging for one handclasp, one look, one memorial from her, whose name was a power and a sacred thing in their homes. Those whom she had never seen before--invalids raised up by her book, *Science and Health*--attempted to hurriedly tell the wonderful story.

A mother, who failed to get near her, held high her babe, to look on their helper. Others touched the dress of their benefactor, not so much as asking for more.

An aged woman, trembling with palsy, lifted her shaking hands at Mrs. Eddy's feet, crying "Help, help!" and the cry was answered.

Many such people were known to go away healed. Strong men turned aside to hide their tears, as the people thronged about Mrs. Eddy with blessings and thanks.

Meekly, and almost silently, she received all this homage from the multitude, until she was led away from the place, the throng blocking her passage from the door to the carriage.

What wonder if the thoughts of those present went back to eighteen-hundred years ago, when the healing power was manifested through the personal Jesus?

Can the cold critic, the harsh opposer, the disbeliever in Christian Science, call up any other like picture through all these centuries? Is there no similarity between the past and present records of Christ, Truth, entering into Jerusalem, and the betrayal?

Is the bloodthirsty tyranny of Animal Magnetism, the Veil of the Temple, which is to be rent from top to bottom?

What was the Pentecostal hour but this same dawning of God's allness and oneness, and His supremacy manifested in gifts of healing and speaking "with tongues"? Let history declare of Mary Eddy what were the blessings and power which she brought! Whence did they come? What mean those prophetic words which closed her utterances to the people?--

Christian Science and Christian Scientists will, *must*, have a history; and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:

Traitors to right of them,
 M.D.'s to left of them,
 Priestcraft in front of them,
 Volleyed and thundered!
 Into the jaws of hate,
 Out through the door of Love,
 On--to the blest above--
 Marched the one hundred.

Many were the stories told of Mrs. Eddy's great personal triumph at Chicago; and Sibyl Wilbur, in *The Life of Mary Baker Eddy*, says that "as a matter of fact the cases [of healing] verified were actually eleven."

II. Address to the World's Parliament of Religions (1893)

The following account of the striking occasion when selections made by Mrs. Eddy from her writings were read to representatives of all the religions of the world, is taken from the November 1893 issue of the *Christian Science Journal* (Vol.XI, No.8):

CHRISTIAN SCIENCE AT THE WORLD'S RELIGIOUS CONGRESS

Among the features of the World's Fair was a series of Congresses, known as The World's Congress Auxiliary of the World's Columbian Exposition of 1893. Of these Congresses the Hon. C.C. Bonney of Chicago was the president. Under the auspices of this Auxiliary Congress was held "The World's First Parliament of Religions"....

Washington Hall, in the Palace of Arts building, was assigned to us in which to hold our meeting, or what in the parlance of the general committee, was our "denominational congress," and the time of our meeting was fixed for the 20th day of September....

On the 22d day of September, in Columbus Hall in the Palace of Arts building, under the auspices of the Auxiliary Congress, we were also permitted to present an address to and before the Parliament of Religions, which embraced the members of the Advisory Council chosen by the proper authorities, and which was independent of the denominational congresses held in the Hall of Washington. This hall has the same seating capacity as Washington Hall, and on the occasion in question it was also filled to repletion and many hundreds were unable to obtain admission. All standing room as well as sitting room was exhausted.

The programme for the forenoon of this day consisted of an address by the Rev. Dr. Washington Gladden on the subject of "Religion and Wealth"; Rev. E.P. Baker, an old missionary to the Hawaiian Islands, who spoke briefly on "Christianity and the Hawaiian Islands"; Rev. Joseph Cook, who spoke of "What the Bible has Wrought"; the Rev. Olympia Brown, who read a paper on "Crime and its Remedy," the paper on "Unity and Christian Science," selected and arranged from her copyrighted works by our beloved Leader, the Reverend Mary Baker G. Eddy, and read by the editor of the JOURNAL. Miss Fletcher, professor of Ethnology at Harvard University, also read a paper on "The Religion of the North American Indians."

There sat on the stage during the reading of these papers, distinguished representatives of the various religions of the world, Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans, etc., making the scene an impressive and memorable one, and having a peculiar interest to Christian Scientists....

We understand that ours was the only denomination which was accorded the privilege of holding a denominational meeting, or congress, and also of presenting an address to the General Parliament setting forth its doctrinal points. With this exception, only papers were read by individual members of the respective denominations upon special topics....

Every nationality and religion of the world being represented before this Parliament, it is not too much to say that for the first time in the world's history, the command of Jesus to preach the Gospel to all nations, was literally fulfilled. It is, doubtless, the first time since its utterance, that this commandment could have been carried out.

It would be useless to undertake to describe the address of our Leader. Like all her writings, it was powerful and convincing in its statements of Christian Science, which reflect the spirit of Christ and its healing mission. Its reading made a manifestly profound impression upon the large body of hearers. Theologians and Orientals alike gave it close attention to the end. It included the Tenets of our Church, by the same author, and as a presentation of Truth to the world, it is unsurpassed.

Mrs. Eddy's address was never given in the pages of the *Journal*. While the eleven addresses prepared on various subjects by the president of the National Christian Scientist Association (Dr. E.J. Foster-Eddy) and ten other speakers were recorded in the November and December issues of 1893, the only place in which Mrs. Eddy's address appears, so far as is known, is the "illustrated and popular story of the world's First Parliament of Religions" gathered into two bulky volumes by the Rev. John Henry Barrows.

For some reason, Mrs. Eddy's address was not given in its correct place amongst the addresses for the Twelfth Day (September 22) but was included in the Christian Science section of the chapters devoted to the denominational congresses. A full transcription will be found in the Appendix of this booklet.

CHAPTER II

THE MOMENTOUS EVENTS BETWEEN
THE TWO ADDRESSES

The two addresses referred to in the preceding pages and reproduced in the Appendix might well be said to mark the beginning and end of a period in Christian Science organization more fraught with interest and achievement than any other.

The first address marked, to human sense, the culmination of personal triumph--a situation in which Mrs. Eddy's sentiments were summed up by Sibyl Wilbur in the words: "Christian Science is not forwarded by these methods" (*The Life of Mary Baker Eddy*, p.311). The second was the culmination of impersonal Truth-telling. And the intervening period was marked by an abandonment of personal sense and material organization that was unprecedented.

The record shows that within exactly one year of delivering the address "Science and the Senses," Mrs. Eddy had withdrawn personally from all the religious institutions which she had started; and that by the end of yet one more year she had proceeded to disband, or dis-organize, every single one of them (except the *Christian Science Journal*).

What was the reason for such a course and why did she stress it as an example to be followed by her students? If she was right in founding her institutions, why within a few years was she undoing all her work?

MRS. EDDY DID NOT FOUND MATERIAL INSTITUTIONS

The answer to these questions lies in the fact that Mrs. Eddy never *founded* a single visible religious institution in the correct sense of the word *found*. What she did found was the true, spiritual and perpetual fact--a fact which she was merely re-emphasizing for the world. She then permitted (and encouraged) her students to face up to their own conceptions or misconceptions of this fact, and if, in the process, it appeared that she *started* something which was new to the world, such starting could be no part of her spiritual foun-

dation, for it would not be permanent. If the Christian Science Church really ever had a beginning, it would also have an ending, "even according to the calculations of natural science" (Science and Health, p.429, line 21); but Church, as Mrs. Eddy revealed it, is without beginning or end.

A broad hint that the founding of her Church was not coincident with the obtaining of a material charter for its organization is given in the *Manual of The Mother Church* (p.18). Here she refers to June 1879 as the date of chartering, whereas the materialistic critic might insist that the church came into being with the legal ceremony of obtaining a charter on August 23 of that year. (See footnote on p.19 of all *Manuals* subsequent to 1931.) It was as though she purposely chose some date prior to the legal one in order to emphasize the already-existence of her Church.

A case could be made out for naming the year 1875 as the date for the founding of the Christian Science Church, that is, assuming that any date can be given. In 1875 Mrs. Eddy re-emphasized for the world for the first time both what Church *is* and what Church *is not*, giving her definitions in her first edition of Science and Health.

For example, on p.119, line 16, she stated: "When God is understood, man will need nothing besides God to make him healthy and harmonious. Jesus established his church on this very understanding, and taught his followers it cast out error and healed the sick." And this perfect definition of what Church *is* and organization *is* was followed on p.106, line 19, by a statement on what Church and organization *are not*. This read: "The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make.... No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief; members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import.... We have no record that forms of church worship were instituted by our great spiritual teacher, Jesus of Nazareth, and we learn the improbability of this, in the science of God, that he taught and demonstrated."

The Church which accords with the first quotation is the only Church that Mrs. Eddy can be said to have founded. It

is the Church Universal and Triumphant which even the highest institutional representation can reflect only in some degree.

WILLINGNESS TO WORK OUT WHAT
CHURCH *IS NOT*

Nevertheless, this does not detract in the least from the immense value of her institutional examples. Mrs. Eddy was perfectly ready to take the prevailing concept of church and work it through to its logical conclusion. Even though this concept might be much closer to her definition of what Church *is not* than what it *is*, nevertheless her loving example seemed to be saying to her students: Never mind if your concepts fall short of what Church *is*; the Discoverer and Founder of Christian Science will take your highest concepts and show how the divine law, which operates negatively as well as positively, can gently reveal that anything therein which is not true Church will be found to be what Church *is not*.

This revealing will continue until by self-elimination of the false, true Church is found to be precisely what Science and Health says of it.

Mrs. Eddy started the first Association of Christian Scientists on July 4, 1876; and followed it in the next ten years with a church, college, journal and subsidiary associations. By 1888, however, the wondrous moment had arrived when these material institutions had openly revealed themselves to be what Church and organization *are not*. It is not surprising that the villain in the piece that fulfilled the negative role was: personal sense.

For, by the time the Third Annual Convention of the National Christian Scientist Association was held in Chicago in 1888, it was already self-evident that materialistic institutional procedure always meant personal adulation on the one hand, or personal domination on the other--and therefore could not be a correct picture of the Church Universal.

When this moment arrived, Mrs. Eddy, acting under divine orders, was ready to reverse the negative picture, and by this reversal to begin to demonstrate what she had already stated Church to be.

PERSONAL WITHDRAWAL AND DIS-ORGANIZATION

The first step was Mrs. Eddy's personal withdrawals within one year from:

- (1) The presidency of the Christian Scientist Association (local association of alumni of the Massachusetts Metaphysical College).
- (2) The direction of the *Christian Science Journal*.
- (3) The pastorate of the Church of Christ (Scientist).
- (4) The teaching at the Massachusetts Metaphysical College.
- (5) The presidency of the National Christian Scientist Association.

The next step was the disbanding, or dis-organizing, of the above institutions in almost the same order as the withdrawals. That is:

- (1) Dis-organization of the Christian Scientist Association (September 23, 1889).
- (2) Closing of the Massachusetts Metaphysical College (October 29, 1889).
- (3) Dis-organization of the Church of Christ (Scientist) (November 28, 1889).
- (4) Dis-organization of the National Christian Scientist Association (May 29, 1890).

But let it be stressed at once that dis-organization, in accord with the orderly divine plan, was never synonymous with cessation or disappearance. Dis-organization is but one step in the negative working out of a material concept of church. The goal is reached when the concept of church coincides with what Church *is*, even though this seems to come about through a student having first to witness the self-elimination of all that Church *is not*.

Dis-organization, coming after personal withdrawal in Mrs. Eddy's own example, was the second death-blow for personal sense. It outlawed adulation on the one hand and domination on the other; and with them, both what could be called their humanly good phases as well as their bad. That is to say, it outlawed the "good" phases which find healing in blind reliance on a revered one and find love in attempting to

work out another's salvation; and at the same time, the "bad" phases which put personal teachers and leaders on pedestals and permit development of a centralized ecclesiastical despotism.

CONTINUANCE ASSURED IN VOLUNTARY ASSOCIATION

The third step, consequent upon dis-organization, was emergence as VOLUNTARY ASSOCIATION. The voting membership in each of Mrs. Eddy's disbanded institutions specifically recorded its future continuance as such; and this, generally speaking, was as far as the example could be taken in the early 1890's.

Nevertheless, the parent *Association* (which is the N.C.S.A.) was specifically enabled to complete in detail its reversal of all that *Association is not*, up to the point where it found itself synonymous with universal consciousness. On the other hand, the mother *Church* [which is the Church of Christ (Scientist) in Boston] was first reorganized by Mrs. Eddy's students before it could set about completing its history.

The example of the N.C.S.A., which was never turned over to the students for reorganization, stands forever for their guidance. After reaching the stage of VOLUNTARY ASSOCIATION, it proceeded to make its membership coincide with the true sense by making this membership self-constituting.

Henceforth those who use the Bible and Science and Health as sole textbooks in Christian Science are invited to consider themselves members of the National Christian Scientist Association, without reference to personal recommendations, material lists or enrolment ceremonies.

Then, in 1893, it finally coincided outright with eternal true Association--one God, one man, one communion--by recognizing but one consciousness to which there are no outsiders. This was exemplified by the merging of its final visible meeting with the universal assembly that gathered together universal man in the World's Parliament of Religions. And it never met again institutionally.

SUMMARY

To sum up: First came Mrs. Eddy's statement of what Church *is*. This Church is the fact through all eternity. Simultaneously came Mrs. Eddy's statement of what Church and organization *are not*.

Next came Mrs. Eddy's willingness to take the latter picture and work it through to its logical conclusion by these stages:

- (1) Starting a visible association and church, of the highest order then feasible.
- (2) Waiting for the moment to expose the personal sense, or animal magnetism, which accompanies material organization.
- (3) As soon as this exposure made it obvious that the institutional sense is not what Church *is*, giving the example of personal withdrawal.
- (4) Inviting the institutions to dis-organize, subject only to the Christian bonds of love.
- (5) Encouraging the resolution of these institutions into **VOLUNTARY ASSEMBLIES**.
- (6) Expanding the membership to include automatically all whom God has called.
- (7) Recognizing this membership to be all-embracing.

This final step is universal assembly, or Church-with-us. It is thus the universal consciousness whereby the Christian Scientist is "alone with his own being and with the reality of things" (Mrs. Eddy's *Message for 1901*, p.20, line 8).

~ ~ ~

The historical details confirming the pattern outlined above are given chronologically in the next two chapters.

It may however be well first to examine the question: Why did The Mother Church need to be reorganized instead of being resolved forthwith into universal assembly? The answer, of course, is that The Mother Church always was and always is universal assembly, its only real membership being those who constitute themselves members by reason of their understanding of Science and Health--there being no outsiders (outside of universal consciousness) still to become members.

This is the only Church Mrs. Eddy ever founded; but just as she was prepared in 1879 to take the highest (though false) prevailing concepts of Church and work them out as her own example for the world; so now was she ready if necessary to help students take their highest (though false) church concept and let them work it through in the same way.

Whether Mrs. Eddy expected her own example to suffice for them, or when the moment arrived in which she realized that they would have to work out their own salvation, is of little importance. Her spiritually organized Church of Christ, Scientist, in Boston, was and is revealed for all time; and the divine law, operating negatively to the annihilation of error or positively to the glory of Truth, would take care of all attempts to pattern this Church Universal.

AT LEAST A HALF CENTURY MIGHT BE NECESSARY

However, there is evidence that in 1890 Mrs. Eddy foresaw that at least a half century of negative church unfoldment would be necessary before the students were ready to accept even the VOLUNTARY ASSOCIATION which she had just exemplified for them. In the *Journal* of August 1890 she published a card implying that more than half a century would pass away before the public discussion of Animal Magnetism and other momentous questions could be safely undertaken.

This subject of Animal Magnetism (the specific term for the whole of evil) was the issue on which many of her students parted company with her, as will be outlined in Chapter IV; and even her faithful students were in danger of "falling into this lamentable practice in their attempts to meet it."

It looked as though it would be halfway through the Twentieth Century before the students would be able to handle evil scientifically and thus have the humility and faith to trust their church concepts to VOLUNTARY ASSOCIATION under the control of divine, not personal, wisdom.

At any rate, one year later, in October 1891, Mrs. Eddy went publicly on record as accepting the possibility of a

reorganization by her students. Although there was at that time no visible organized Mother Church--her temporary representation of the perpetual, spiritual, only Church having been disbanded two years before--yet Mrs. Eddy could write: "Adding to its ranks and influence this spiritually organized Church of Christ (Scientist) in Boston still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth glad tidings and publisheth peace.' After this experience and the Divine purpose is fulfilled in these changing scenes, this Church may find it wisdom to organize a second time for the completion of its history. This however is left to the providence of God" (*Retrospection and Introspection*, first edition, pp.57-58).

NOTHING TO PREVENT DIS-ORGANIZATION IN TIME

Shortly afterwards, Mrs. Eddy invited her students to go ahead with the reorganizational plans; and an account of her successful attempts to prevent any consequent permanent legal incorporation of this church-visible will be found in Chapter IV.

It was as though she were now saying to the students: Go ahead and God will take care of you. But in so far as my name and my work (Science and Health) are associated with your efforts, I shall help you to do nothing to prevent your following my dis-organizational example in God's good time. I know that your Church and my Church is universal communion with divine Love right here and now; so I shall help you to stop materializing this concept the moment you are ready to do so. I shall invite you to hold your church *land* legally, but only the land, and not as a corporate church body. And if you do not see the point of this, I shall invite you to invoke a little-used law to enable you, as church officers, to hold this *land*--but still without incorporating a church. This will facilitate your dis-organizing and resolving into VOLUNTARY ASSOCIATION at a moment which is "left to the providence of God." (See *Miscellaneous Writings*, pp.139-142, and Chapter IV of this booklet.)

How Mrs. Eddy thereafter foiled the demon scheme which would associate her spiritually organized Church with the material ceremonies of a reorganized church--and would then seek to justify these material ceremonies by thinking of them as legally permanent and God-authorized--entails the greatest masterstroke in religious history. It was her Mother Church *Manual* which fulfilled this function by first providing the outlet for religious institutional zeal and in the same phrases estopping any amplification or perpetuation of material ceremony and personal control, so long as the church was correctly associated with her name.

This *Manual* first appeared in 1895--after the period under review in these pages--and its exactness and validity are now being ably vindicated on all sides. Suffice it to say here that the *Manual* brilliantly enables and requires the visible Mother Church to follow Mrs. Eddy's example of dis-organization and VOLUNTARY ASSOCIATION at any moment when its estoppels on official control (which came into force the moment her written consent or even unwritten approval could no longer be gained for *Manual* appointments) are loved, understood and literally obeyed.

It may be of interest to close this section with an example of how Mrs. Eddy all along thought of The Mother Church as her eternal, always-existing, spiritually organized Church in Boston, all institutional misrepresentations notwithstanding. In 1909 she wrote a letter to First Church of Christ, Scientist, New York, counseling obedience to The Mother Church (a letter which was added to her *Miscellany* in 1913, and can therefore be read there on p.360 or in the *Christian Science Sentinel* of November 20, 1909). She then explains that God had proved to her the wisdom of such obedience for *forty years*, that is, since 1869. At that date there was no visible organized church, no dis-organized church, no reorganized church, not even a printed Science and Health or a single copyrighted work on Christian Science. There was only the "spiritually organized Church of Christ, Scientist, in Boston," which "still goes on" and which exists in 1869, and through all time.

Mrs. Eddy's call is therefore for obedience to this spiritual Church, this individual communion with divine Mind, quite apart from material procedure or personal sense.

It has been seen that the National Christian Scientist Association resolved itself into universal assembly, but that The Mother Church was first reorganized in order to complete its history. What of Mrs. Eddy's other two institutions: the Massachusetts Metaphysical College with its Christian Scientist Association, and the Christian Science Publishing Society with its *Christian Science Journal*?

Broadly speaking, the Massachusetts Metaphysical College followed the line of the N.C.S.A., while the Publishing Society in 1898, required, like The Mother Church, a reorganization under a legal Deed of Trust before it could complete its history. However, the full development of both took place after 1893, that is to say, outside the period which this booklet aims to cover; so but a few words on each will be given here.

The Massachusetts Metaphysical College.

Mrs. Eddy's personal withdrawal in 1889 from the teaching in the Massachusetts Metaphysical College enabled her to go ahead with the revision of *Science and Health*, the impersonal teacher that would embrace the functions of the College. Early in 1891, more than a year after the dissolution of the College, the "long-looked-for, much-coveted volume of *Science and Health*, that is to mark an epoch in the Christian Science movement...at last appeared." This quotation is from the article approved by Mrs. Eddy on the Fiftieth Edition of *Science and Health* in the *Journal* of April 1891--an article which also stated: "...the new volume seems to take us back to the College, to gather up its fresh methods and inspired sayings, so that little stretch of the imagination is required to convince us that the teacher herself again is before us, though this time in impersonal form."

Thus the Massachusetts Metaphysical College impersonalized itself and merged with the Fiftieth Edition of *Science and Health*, much as the N.C.S.A. merged with the universal assembly of the World's Parliament of Religions. And *Science and Health* was proclaimed as the impersonal teacher which would obviate the need for personal decisions as to who could or could not correctly teach.

But what of the students? What of the loyal graduates of the College who were building up teaching institutes all over

the country? Would they sooner or later be impressed, as Mrs. Eddy said she finally was, with the fact that "we have no Biblical authority for a public institution"? (See *Miscellaneous Writings*, p.274, lines 1-4.) Or would they carry on, content to think that state laws, rather than individual understanding of Science and Health, could give or withhold the right to teach Christian Science?

Here let it be said that there was nothing special in the Fiftieth Edition for qualifying teachers, that could not be found in the earlier editions. For, as the *Journal* article remarked: "To find in the new volume some new, grand, hitherto-unexpressed Truth, would of itself impugn the old." The question was: Was Science and Health now worded so that the individual could definitely dig out for himself the correct spiritual translation of all that he beheld, so that when he voiced the Truth (which is all that teaching means) he would do so with the conviction of its truth without recourse to personal opinions?

(INSTITUTIONAL) TEACHING STOPPED FOR ONE YEAR

In March 1897 Mrs. Eddy made the experiment of stopping institutional teaching for one full year, declaring that *Miscellaneous Writings* (which had just been published) "is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can." And even after organized classes restarted in 1898, for a while she had a By-Law forbidding *students of her books* to be taught by any other student.

Then in November of that year she held her own famous last class of sixty-seven students; and here she found one whose correct wording of Truth was based on what he had dug out in communion with Science and Health, not on what he had been told. Here at last was proof that Science and Health is the textbook it is intended to be, and that it (not personal guidance) is "the voice of Truth to this age."

It was now safe to open, under the charter of the Massachusetts Metaphysical College, the Board of Education which Mrs. Eddy had been contemplating for some months. She did so forthwith, naming the one referred to above, as teacher of Christian Science in it.

In effect Mrs. Eddy's new gesture was saying to her students: By all means have official teachers if you feel you must, and by all means let us safeguard their appointment up to the highest pitch possible; but do not forget that all that this Board means is: that it is one's own correct understanding of Science and Health which bestows the qualifications and right to teach--and we shall leave the working out of this fact to the providence of God.

In the last eight years of Mrs. Eddy's life only one Normal (teacher-certifying) Class was held by the Board of Education, meaning that from 1903-1910 the new official teachers averaged out at fewer than four per year. With this diminishing emphasis on official teaching, it seems as though Mrs. Eddy expected no great dislocation when it gave place to the "purely Christly method of teaching" in obedience to her *Manual* estoppel. (See *Miscellaneous Writings*, pp.358-359.)

According to the *Manual*, official teachers have on their certificates the signature of the author of Science and Health; or instead they may have the signature of someone whose name was specifically approved by Mrs. Eddy as her successor to the presidency of the Board of Education; but for many years neither of these official requirements has been forthcoming.

"State honors perish, and their gain is loss to the Christian Scientist." Nevertheless, the student "who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science."

The Christian Science Publishing Society.

This was reorganized in 1898 under a Deed of Trust which gave three Christian Scientists--a business man, a scholar and a metaphysician--the right and duty to handle Christian Science publications on their own responsibility; and to perpetuate themselves legally for so long as their products justified their existence. For them, and others, the *Manual* would act as spiritual guidance until, like a spiritual dictionary, the Society's publications would show how all published words are translated into the spiritual tongue. Then all literature would be classified as Christian Science litera-

ture, much as Mrs. Eddy prophesied that in the Twentieth Century Christ will "give to Christianity his new name, and Christendom will be classified as Christian Scientists." (See *Pulpit and Press*, p.22, lines 9-15.)

CHAPTER III

MRS. EDDY'S OWN EXAMPLE

This chapter is devoted to a chronological presentation of the historical public documents which Mrs. Eddy left behind her regarding her own dis-organizational example.

Comment will be kept to a minimum; but the reader perhaps will excuse a short account of the circumstances prevailing at the moment when Mrs. Eddy began to unfold the divine plan. Only then will her immense courage be fully appreciated. The situation was so bleak to human sense, and Mrs. Eddy's disregard of human ways and human reasoning so complete--and yet the result so wonderful--that her faithful adherence to divine direction cannot be doubted.

She returned from her triumph in Chicago to find that back in Boston personal sense was openly and inevitably revealing its dangers and unfitness. For, as the material organization had begun to assume absorbing proportions, so had come the hoary questions: Who shall be greatest? Who shall take charge of the inexperienced newcomers? Who shall conduct the meetings and pronounce on the conduct and opinions of others? Many of those who had been busy-ing themselves with such questions had remained behind while loyal students had obeyed Mrs. Eddy's call to "let no consideration bend or outweigh your purpose to be in Chicago on June 13."

Consequently it was a good moment for these jugglers for position to get possession of the records of the Christian Scientist Association and hold them to ransom. What they demanded in return for surrender of the records was an honorable discharge from the President (Mrs. Eddy) so that they could leave, without taint, to form an association in accordance with their own personal whims and rules; that is, if it were not possible to by-pass Mrs. Eddy altogether and

run the Association themselves. The Constitution of the C.S.A. had imposed life membership, and consequently the only normal means of departure was by dismissal. For nearly a year they held out, ultimately securing their release. But during that time God was revealing to and through Mrs. Eddy the pattern which she followed again and again. She resisted the temptation to assert her authority. She refused to offer still more rules which could have castigated the dissenters or sought to outlaw such occurrences. She avoided the simple solution of turning to the faithful students and at least binding them more tightly in a bond of personal allegiance to her. Instead, she adopted precisely the opposite course. She began to withdraw herself altogether.

WITHDRAWAL FROM C.S.A.

In the *Journal* of July 1888 (as quoted in *Miscellaneous Writings*, p.278) Mrs. Eddy already had announced that for two years she had been gradually retiring from active membership in the C.S.A., and said: "This has developed higher energies on the part of true followers, and led to some startling departures on the other hand." But the departures did not deter her. Instead of feeling a need to exercise still more the guiding hand, she now resigned outright from the Association and at the monthly meeting of September 5, a new president (Calvin Frye) was voted in in her place.

To the loyal students, of course, her attitude gave grounds for considerable misgivings. The breakaway groups, together with other mental scientists, were threatening to overshadow their own little band, in numbers, in cohesion, and in public estimation. Surely this was not the time to court disintegration. Surely this was the very moment when Mrs. Eddy's authority should be upheld at all costs.

But Mrs. Eddy was not abandoning the students. Her withdrawal was from the material organization and proceedings only, and she was to show that the abandonment of these was actually a gain in cohesion, in vitality and prestige. She continued to attend some of the meetings, addressing the members as Teacher, not President; and at the meeting of February 1889, after an absence of three months, she gave her hearers some pointers which must have shown them plainly just where and how to handle their misgivings.

She told them pointblank that they were "morally responsible to meet any error in themselves," that then it would "disappear from the patient," and that the remedy for all sorts of error lay in the "exercise of Love." The students may thereupon have applied these remarks to the patient called an ailing association, and thus seen that their troubles were no fault of outsiders, really endowed with power to harass them, but only an error, a false mental presentation coming to be handled "in themselves."

William B. Johnson, C.S.A. secretary, kept a record of part of her remarks and it may be of interest to the reader to have here the full text of what he recorded. As reproduced in his son's "History of the Christian Science Movement," Mrs. Eddy's words were as follows:

Would we entertain a guest that was spoiling our house? Now, instead of entertaining the guest that says, "you cannot heal!"; old beliefs are re-established; you feel your patient's beliefs etc., it is your duty to eject this guest at once. No man can enter into a strong man's house and spoil his goods except he first bind the strong man; and then he will spoil his house. You can make your house--the body--just what the mind is. The discouragement brought to you, you are able to expel as an unwelcome guest. This is the ground on which all must work. Watch just what your thoughts are, and labor there until success greets your efforts. If you think you haven't time to attend to it, say I have; or if you think you need help, prove it otherwise. There is no one who can help you like yourself. There are no *conditions* hindering. They are only what you admit. Whenever you take this position you go up higher. The opposite position is that of "I don't care."

Let me tell you something for your encouragement. The one who has met the most, and conquered it, is the nearest heaven, harmony. Students are morally responsible to meet any error in themselves, and then it will disappear from the patient. It is not the patient. It is some moral wrong in the student. Never allow error (the use of medicines) to be used indirectly, not merely from fear that they injure your patient, for they have no virtue, but for the reason that God would not get all the glory of the healing. "He anointeth my head with oil, my cup runneth over" means, the action of Mind on our consciousness.

Water corresponds to unconscious mind. All unconscious thought is in solution; when it comes to the surface it is dry land. The Red Sea, spoken of in the Scriptures, is the figuration of fear in uncon-

scious mind. Error, sin, sickness and death, is sown and commences in the unconscious mind of your patients and yourself--your patients, through ignorant fear; your own, through neglect, or wilful sin.

"Baptism by fire" corresponds to fear in mortal mind. All suffering is from fear. We have got to pass through the furnace heated seven times hotter than it was wont to be. Man's extremity is God's opportunity. The remedy for the trials of the hour, hatred, fear, etc., is love.

How shall I meet this heated hatred, this envy, this malice, this poison of thought? is the question with the Christian Scientist. The answer is, by the exercise of Love, which chasteneth the evil doer. Evil hath its own reward. The law in Israel today is--what you say or do to cause another to suffer, shall cause *you*, not them to suffer, and we do not succeed because we do not observe this law.

That the spirit of revenge in mortal mind may not prevail, students should see the necessity of, and strive to attain a clearer understanding of the law of Love.

WITHDRAWAL FROM JOURNAL, COLLEGE, PASTORATE

The next four months saw the remaining steps in Mrs. Eddy's personal withdrawal follow rapidly one after the other.

The *Journal* of June 1889 carried a letter from her, recording her full withdrawal not only from the *Journal* (as had been accomplished over some months), but also from the pastorate of the Church of Christ (Scientist) and the teaching in the Massachusetts Metaphysical College. She wrote:

SPECIAL NOTICE FROM REV. MARY B.G. EDDY

In accordance with a long cherished intention, I hereby announce my retirement from active labors as teacher at the Mass. Metaphysical College. This institution will be supplied with competent teachers. I have already placed the CHRISTIAN SCIENCE JOURNAL in other hands, and resigned the pastorate of the Church of Christ (Scientist), Boston.

This change is made for two reasons: First, because my duties have accumulated to such a degree, and I believe my students should and can fill these positions themselves; Second, to fulfil other duties that demand both my attention and retirement.

I shall not have the pleasure of attending the convention of the National Christian Scientist Association this season. I desire that all my students be permitted to attend the convention. Let Love prevail. If this is done I will attend the next convention.

MARY B.G. EDDY.

Among the "duties" demanding Mrs. Eddy's attention was the revision of Science and Health with Key to the Scriptures, the book that would be the answer to all organizational problems. For when the various breakaway schools of "Christian Science" became too big for the personality of their various founders, they fell to pieces; whereas, when Mrs. Eddy voluntarily withdrew personal control from her students' activities, they flourished all the more. Science and Health spelt out the difference between Mrs. Eddy's work and all others' attempts to reveal the Science of Mind.

WITHDRAWAL FROM N.C.S.A.

The occasion of Mrs. Eddy's withdrawal from the National Christian Scientist Association was its fourth annual convention held in Cleveland, Ohio, on June 12, 1889. Not only did she keep to her decision not to attend, but she chose the convention as the moment to inform the delegates of her resignation. Here is the full text of her communication to them on the subject:

TO THE MEMBERS OF THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION

Beloved Students,—In consideration of the vital interests of our great cause and your loyalty to it, I herewith present to you the first journal issued in the interest of Christian Science, the CHRISTIAN SCIENCE JOURNAL, as a gift from its founder. This expression of my confidence in you must be understood as precluding any participation of mine in its future management.

It is my request that you continue the publication of the CHRISTIAN SCIENCE JOURNAL in Boston, and if the present able editor, Mr. J.F. Bailey, is willing to continue his services with you, retain him as its editor so long as you and he are satisfied with this arrangement. I also request that Mr. W.G. Nixon be made publisher of this journal and locate in Boston.

I beg to resign my office as president of this assembly. I desire to leave the active work to my juniors in years.

Respectfully submitted by your affectionate Teacher,
MARY BAKER GLOVER EDDY.

This final withdrawal was considered at a special meeting on June 13, and Mrs. Eddy's adopted son, Dr. E.J. Foster-Eddy, was appointed in her place. Later in the day the committee approved arrangements for the creation of a Christian Science Publishing Society to look after the publication of the *Journal*, the gift of which was accepted.

The N.C.S.A. committee moreover drafted a letter for dispatch to Mrs. Eddy showing that her personal withdrawal in obedience to the divine plan was coinciding, as it must, with her students' ability to comprehend and appreciate. The letter read in part:

With SCIENCE AND HEALTH as our guide and key to the Scriptures we are beginning to hear the "still, small voice" that spoke to you twenty-three years ago. That voice must now be our leader and teacher. This leader will never resign, never be absent, to spiritual sense, hence will never leave us comfortless nor alone.

As your materiality is swallowed up in Life, we know that as we are ready we shall hear in words whatever the Father speaks to you in silence, thus the absence of your personality will not be our loss but our gain.

THE NEXT STAGE: DIS-ORGANIZATION

Just as Mrs. Eddy had hitherto been withdrawing solely from the material organization, so now, with the arrival of the next stage, dis-organization, she began to invite her students to let go of the material ways and means of their efforts. But this did not imply one single check on Soul-directed activity, whether individual or collective. The Leader's invitation was not to dispense with true organization, that is, orderly spiritual sense, but to abandon personal sense, and the belief that a material organization, with its "mere motion when at work" has any spiritual value. (The quotation is from *Miscellaneous Writings*, p.230, line 10.)

Writing about this period in *Retrospection and Introspection* (p.45), Mrs. Eddy says: "Despite the prosperity of

my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off,--even as the corporeal organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy.

"From careful observation and experience came my clue to the uses and abuses of organization. Therefore, in accord with my special request, followed that noble, unprecedented action of the Christian Scientist Association connected with my College when dissolving that organization,--in forgiving enemies, returning good for evil, in following Jesus' command, 'Whosoever shall smite thee on thy right cheek, turn to him the other also'."

DISSOLUTION OF THE C.S.A.

The manner in which "that noble, unprecedented action of the Christian Scientist Association" was accomplished was as follows:

Almost exactly one year after Mrs. Eddy's own withdrawal, she wrote a letter to each member, requesting dissolution of the material organization and in effect calling on each one to get on with the real job.

She wrote:

Beloved Students:- I have faithfully sought the direction of Divine wisdom in my advice herein given, namely, that you vote today to dissolve this organization.

1st. Because the teacher who organized this first Christian Science Association has retired from her place in the College, and no longer prepares the students for entering this Association.

2nd. Because new students whom others have taught may not receive the reception that her students have received from this body. They may not consider them students of the same grade, and this may incite improper feeling between my students and the students of other teachers. I regret to say that there has been much discord in the past between students connected with this Christian Science Association, and it would seem more natural for them to harmonize than for different grades of students; hence the precedent does not favor the hope of future harmony.

3rd. Because it is more in accord with Christian Science for you to unite on the basis of Love and meet together in bonds of affection, from unselfish motives and the purpose to benefit each other, and honor the cause. Therefore I strongly recommend this method alone, of continuing without organization, the meeting together of the students of the Massachusetts Metaphysical College.

I most earnestly desire that the present reputation of my College shall be sustained, and go into history honoring God and whomsoever He hath anointed with peace on earth and love for the whole human family.

Affectionately your Teacher,

MARY B.G. EDDY.

Accordingly, September 23, 1889, the C.S.A. was dissolved by unanimous vote, and the members agreed to continue to meet each month, but simply as "students of the Massachusetts Metaphysical College." The *Christian Science Journal* of June 1890 put it in a nutshell when it said (p.137): "When the Massachusetts Metaphysical College Association was reorganized the teacher recommended its continuance as a voluntary assembly of Christians."

VOLUNTARY ASSEMBLY! Here was the first case of the method used for the disbanding of all Mrs. Eddy's organizations.

As has been pointed out, instead of leaving a sense of gap through their dissolution, rather were the various institutions resolved into something higher whereby members continued on a voluntary basis, and personal sense could no longer dictate or run riot.

If a member was responsible to his own understanding, and his own understanding alone, for membership, there could be no intolerance, no jealousies, no excommunication (other than self-excommunication), no official control--only government by divine Mind, the divine One, whether this One were emphasized once or a thousand times in accordance with the way it would best be understood. Likewise, the member whose membership rested on another's understanding, or who felt, however lovingly, that another would do better to trust that other's understanding to *him*, was no member, no matter how much he attended functions, or had his name inscribed on the books.

CLOSING OF THE MASSACHUSETTS
METAPHYSICAL COLLEGE

The second dissolution was that of the College itself. The following account is taken in full from the *Christian Science Journal* of December 1889 (Vol.VII, No.9): (An abridged version is given in *Retrospection and Introspection* pp.48-49.)

The preamble and resolutions published herewith explain so fully as to preclude comment, the latest of the steps by which we are being led to the fuller consciousness that "man *is*, not *will be*, spiritual"—that we *are living in* the spiritual world, not in one that is material.

"AT a special meeting of the Massachusetts Metaphysical College Corporation, Oct.29, 1889, the following resolutions were presented and passed unanimously:"

"WHEREAS, The Massachusetts Metaphysical College, chartered in Jan., 1881, to give instruction in scientific methods of Mental Healing on a purely practical basis, and to impart a thorough understanding of the Divine Mind to restore health, hope, and harmony to man, has fulfilled its high and noble destiny, and sent to all parts of our country and into foreign lands, students instructed in Christian Science Mind-healing to meet the demand of the age for something higher than physic or drugging; and"

"WHEREAS, The material organization in the beginning was like the baptism of Jesus, a 'suffer it to be so now,' but the teaching was a purely spiritual and scientific impartation of Truth, whose Christly spirit has led to higher ways, means, and understanding, the President, Rev. Mary B.G. Eddy, at the height of prosperity in the Institution which yields an extensive income, is willing to sacrifice it all for the cause, even the advancement of the world in Truth and Love; and"

"WHEREAS, Other Institutions for instruction in Christian Science that are working out their periods of organization will doubtless follow the example of the *Alma Mater* after having accomplished the worthy purpose for which they were organized, and the hour has come wherein the great need is for more of the Spirit instead of the letter, and SCIENCE AND HEALTH is better adapted to work this result than personal teaching: The fundamental principle for growth in Christian Science is spiritual formation first, last and always, while in human growth material organization is first; but mortals must learn to lose their estimate of the powers that

are not ordained of God, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike Christ and the example he gave; therefore"

"Resolved, That an Institution for instruction in Christian Science, which is the highest, purest, and noblest of all teaching, should be of a spiritual formation wholly outside of material regulations, forms, or customs."

"Resolved, That we find no platform in Christ's teachings for such material methods of instruction in Christian Science, and we must come into the meekness of his methods as we rise in Christian experience; further"

"Resolved, That we thank the State for its charter, which is the only one ever granted to a college for teaching the Science of Mind-healing: That we thank the public for its liberal patronage: And everlasting gratitude is due to the President, Rev. Mary B.G. Eddy, for her great and noble work which we believe will prove a healing for the nations, and bring all men to a knowledge of the true God, uniting them in a common brotherhood: Also, that we thank Gen'l E.N. Bates and Dr. E.J. Foster-Eddy for their efficient work as instructors of several classes in the College during the last year of this Institution."

"After due deliberation and earnest discussion it was unanimously voted: That as all debts of the Corporation have been paid, it is deemed best to dissolve this Corporation, and the same is hereby dissolved.

C.A. FRYE, Clerk.

The following has been sent for publication with the foregoing resolutions:

I have great pleasure in assuring the public that Gen'l E.N. Bates' teaching in the Mass. Metaphysical College was satisfactory to his class and to me.

The resolutions published in this JOURNAL explain the act passed by the College Corporation.--MARY B.G. EDDY.

DISSOLUTION OF THE CHURCH

Next on the list was the Church of Christ (Scientist), and its dissolution followed the familiar pattern.

In a letter of November 28, 1889, Mrs. Eddy invited the church to drop its material rules and ecclesiastical regulations and to "adopt alone the golden rule for unification,

progress, and a better example as the Mother Church." With this wondrous definition before it of what The Mother Church is, the church Board had within a few days adopted the following resolutions:

- (1.) That the time has come when this Church should free itself from the thralldom of man-made laws, and rise into spiritual latitudes where the law of love is the only bond of union.
- (2.) That the Regulations and By-Laws of this Church be and are hereby declared to be, in all their articles and clauses except that part of Article I which fixes its name, null and void.
- (3.) That the Corporation be and is declared dissolved and that the present Clerk of the Church be hereby requested to take the steps necessary to give legal effect to this resolution.
- (4.) The members of this Church hereby declare that this action is taken in order to realize more perfectly the purposes of its institution as an organization *viz.* growth in spiritual life and the spread of the "glad tidings"—and that they will continue as a Voluntary Association of Christians knowing no law but the law of Love, and no Master but Christ in the exercise of all the ministrations and activities heretofore performed by them as a Church of Christ (Scientist).
- (5.) That the members of this Church hereby make loving recognition of the services and guidance of the founder and late pastor of this Church, and also the expression of their grateful thanks to those who in the capacities of assistant pastor or otherwise have fostered its growth.

So, once again, dis-organization was not synonymous with cessation.

A "Voluntary Association of Christians" held services in Boston as before, and in the words of *Miscellaneous Writings*, p.154, line 3, the "spreading branches of The Church of Christ, Scientist" continued to be manifested as new church services throughout the country in spite of the dissolution of a visible organized mother church.

DIS-ORGANIZATION OF THE N.C.S.A.

There still remained, however, the *parent* organization known as the National Christian Scientist Association. This had been formed in 1886, from the Massachusetts Metaphysical College Association (now dis-organized) and from

the "branch associations in other States." Was it to go the way of a *mother church*?

Yes, when the fifth annual convention met in New York City on May 27, 1890, there was once again a message from Mrs. Eddy. This message is given in full in *Miscellaneous Writings* (pp.137-138), and stated *inter alia*: "I greatly rejoice over the growth of my students within the last few years. It was kind of you to part so gently with the protecting wings of the mother-bird, and to spread your own so bravely. Now, dear ones, if you take my advice again, you will do--what? Even this: Disorganize the National Christian Scientist Association! and each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life."

At the end was an "N.B." which read: "I recommend this honorable body to adjourn, if it does not disorganize, to three years from this date; or, if it does disorganize, to meet again in three years. Then bring your tithes into the storehouse, and God will pour you out a blessing such as you even yet have not received."

The Leader's message was read to the convention at its fifth session (morning of May 29), and in the afternoon, at its sixth and final session, the Committee on Resolutions presented the following resolutions which were unanimously adopted:

Whereas, The Teacher of Christian Science has recommended that this Association be disorganized, and that the present meeting adjourn for three years, that students may better work out the problem of Love:

Now be it resolved:-

1st. The Constitution and By-Laws are hereby repealed and set aside, and the N.C.S. Association is hereby dissolved.

2d. We, the students in the United States and elsewhere, who use the Bible and SCIENCE AND HEALTH, given through Rev. Mary B.G. Eddy, as our sole text-books in the ministrations, teaching, and promulgation of Christian Science, and employ and accept no designation but that of Christian Scientists, hereby resolve ourselves into a voluntary Assembly of Christians.

3d. The present board of presiding officers are requested to continue their services to the Assembly during the meetings of today,

and, as individual members, to watch over its interests, and at the proper time to take such steps for reconvening it as their wisdom may suggest.

4th. To the end that during the interval between this and the next meeting of the Assembly, necessary communications be kept up between the members; and that the business of the *Christian Science Journal*, and other publications and operations of the Publishing Society may be carried on with proper method, the Nominating Committee is requested to report to the Association the names of persons to act in the positions of Secretary and Treasurer, and five persons to audit the accounts and control the funds of the treasury, and to represent the Assembly in the conduct and supervision of the various affairs of the *Journal* and the Publishing Society; also to appoint a publisher and editor for the same.

Should a vacancy occur, the remaining members are authorized to fill such vacancy by a majority vote.

5th. The persons charged with the publication business are authorized to do all things expedient to promote its efficiency; and, if they deem it best, to have the Publishing Society made a legal personage; and they will publish their doings from time to time in the *Christian Science Journal*, and give full account of their stewardship at the next meeting of the Assembly.

6th. The members of the Assembly understand the letter of their Teacher, and their present action, not as tending towards disintegration, but to the contrary as footsteps in the way to the real union--that in the consciousness of Divine Principle. They adopt, for the government of their relations, instead of the observance of men, these words of the Master, "This is my commandment that ye be loving one another according as I loved you." The action of today is the demonstration of the "new commandment" given through the beloved disciple, "Which thing is true in him and in you; that the darkness is passing away; and the Real Light already shines."

7th. The roll of membership made up at the present meeting will be preserved by the Secretary, and constitute the basis for assembling the next meeting, and for intercommunication. In the meanwhile every Christian Scientist,--wherever in the world found--who stands on the platform laid down in the second of these resolutions, is invited to constitute himself or herself a member of this Assembly, by the perception and admission that, "All members of the body, many as they are, are one body--thus also the Christ,"--and to carry in their daily thought this fellowship in Spirit.

8th. When we separate this afternoon, we will adjourn for three years, and subject to call as provided in section 3.

UNIVERSAL ASSEMBLY

The N.C.S.A. did indeed meet again in three years, and the occasion was: The World's Parliament of Religions in Chicago. The steady abandonment of a limited (or organizational) sense of its import and activities had prepared it for this grand event.

It will have been noticed that at its dissolution, the N.C.S.A. specifically refused to confine itself to its own membership for its voluntary basis, but broadened itself to include all Christian Scientists who use the Bible and Science and Health as "sole text-books in Christian Science" (2d and 7th Resolutions).

Thus there could be no more distinctions between "mine" and "thine," the only distinction that might be said to remain being that between Christian Scientists and non-Christian Scientists. For, had not the 7th Resolution specifically confined membership to Scientists, with the implication that the world was, therefore, composed both of Scientists and the not-so-scientific? However, the truth of being--one God and one man, and that man the one and only Christian Scientist--was present to universalize the concept of membership laid down for the N.C.S.A., so that when the Assembly went to Chicago in 1893, its meetings included that unprecedented occasion when the whole of man, without distinction of race or creed, listened to the word of Truth.

The merging of the adjourned meeting (that is, the one adjourned in 1890) with this universal assembly at Chicago was made at Mrs. Eddy's recommendation, and left it not only voluntary but all-embracing. It marked the culmination of all the organizational and dis-organizational steps of the previous 18 years. It also produced simultaneously the strongest exposure of what organization *is not* that ever came from Mrs. Eddy's pen. After explaining why she proposed to merge the adjourned meeting in the one held at Chicago, she wrote in the *Journal* of November 1893: "Assembling themselves together and listening to each other amicably, or contentiously, I have seen, is no aid to the student in acquiring solid Christian Science."

The same Notice, however, included a grand hint of what Church *is* and what organization *is*; "Science is absolute and best understood through the study of my works and a daily Christian demonstration." (The whole of this Notice was included in *Miscellaneous Writings*, p.156, after minor re-editing.)

~ ~ ~

CHAPTER IV

THE STUDENTS BECOME INVOLVED

It would be convenient to leave the story of the period 1888-1893 without further elaboration, but the picture would not be complete.

As mentioned in Chapter II, alongside of Mrs. Eddy's own example lay the question of its immediate or eventual appreciation by the students. Little wonder, then, that at the precise moment when Mrs. Eddy's personal withdrawals were completed, she should set her students to work on the clarification of their own attitude to organizational questions. To the National Christian Scientist Association, meeting in Cleveland in June 1889, and having before it her final resignation, she also wrote as follows:

I hereby recommend that you appoint a committee to look after church work and organization. Give it free discussion. The churches should be organized under the title of "Church of Christ (Scientist)."

They should have an independent form of government, subject only to the moral and spiritual perceptions, and the rules of the Bible and Christian Science as laid down in Matt.18:15 to 17. If thy brother is walking on forbidden ground, contrary to the spirit of the Bible and Christian Science, go and tell him of it. Rebuke, explain, and exhort him to repent and reform and bring forth fruits that shall prove his life is drawn into the service of God, Good. If he does not

hear and heed thy warning and the spirit that beareth witness, take with you another Christian and member of the same church and the church will then decide it without further disputation. If it be found that the brethren have performed faithfully their duty in the effort to reform the offending member, then he ceases to be a member of the church.

It is not necessary for the offending member to be present at this final conclusion of the matter, if the line of Scripture, as above laid down, is taken for our discipline.

If he were present, oftentimes disputations would ensue, arising from human opinions, and the end of the matter would be a conclusion based on human judgment; whereas the word of God and the rule of government laid down in the Scriptures should be the rule of discipline of the Church of Christ (Scientist).

As if to emphasize, however, that in organizational matters, she could not do her students' work for them nor work out their salvation in any sense other than through leaving her example, she followed up this message with two notices in the *Journal* (August 1889 and September 1890).

The first read:

TAKE NOTICE: No correspondence relating to any matter of organization, or aught connected with Church, Christian Scientist Associations, or matters relative to individuals,--in fine, no question relating to our cause except those involving the real essence or animus of Christian Science, will be considered by Mrs. Eddy, Dr. Foster-Eddy, or Mr. Frye.

and the second read:

NOTICE.

Seven Fixed Rules.

1. I shall not be consulted verbally, or through letters, as to whose advertisement shall or shall not appear in the Christian Science JOURNAL.
2. I shall not be consulted verbally, or through letters, as to the matter that should be published in the JOURNAL and *C.S.Series*.
3. I shall not be consulted verbally, or through letters, on marriage, divorce, or family affairs of any kind.
4. I shall not be consulted verbally, or through letters, on the choice of pastors for churches.

5. I shall not be consulted verbally, or through letters, on disaffections, if there should be any between the students of Christian Science.

6. I shall not be consulted verbally, or through letters, on who shall be admitted as members, or dropped from the membership of the Christian Science Churches or Associations.

7. I shall not be consulted verbally, or through letters, on disease and the treatment of the sick; but I shall love all mankind--and work for their welfare.

MARY B.G. EDDY.

FIRST REACTIONS AMONG THE STUDENTS

At about the time when these notices were appearing, the *Journal* was also carrying frequent articles and comments by students on church organization and government. There was evidently much heart-searching going on over the subject. It should be remembered, of course, that many of Mrs. Eddy's early students were church-going Christians of a most devout nature, who had treasured their former church homes and who had given up much in changing over to Christian Science. To them an organization similar to the one they had left appealed not only for themselves but also, they felt, for friends and newcomers who would just shake their heads over anything too iconoclastic. For generations a system which advanced views on God had been considered a religion, and a religion implied a church, and a church meant services, meetings, proselyting, charities, fetes and the like; so why, they could argue, should Moral Science (or Christian Science as it was later called) be any different?

To these organizers were joined the students who liked the support an organization offered, or who were attracted by the prestige of official positions.

Others, less numerous, opposed organization because they were satisfied with their own church homes, and thought of Christian Science as a valuable addendum but did not wish to break with friends and families. And just a few there were who opposed organization on the grounds that it conflicted with the whole basis of Christian Science as originally laid down in Science and Health. A few quotations from prominent members of the movement may indicate how deeply their mental soil was being turned--and how

fertile, or otherwise, it would prove for Mrs. Eddy's dis-organizational seed.

I. From the Editor's Note Book, *Journal* of September 1889: (It should be remembered that Mrs. Eddy had for the time being relinquished any part in the running of the *Journal*. The editor at this period was Joseph F. Bailey, who did not leave too distinguished a record.)

Shall We Organize?

Some correspondents ask questions about organization that should draw out many answers. These questions go to the quick of the matter, and they represent a widely diffused thought that needs to be met. Jesus and SCIENCE AND HEALTH both state principles; neither undertakes to tell us how to apply them in every detail of action.

In giving us Himself, God gives us all. He works in us through co-operation on our part, through appropriation or application in action. The words of Jesus, "that they may be *one*, even as we are one; I in them and thou in me, that they may be *perfected into one that the world may know*," etc., are perhaps the greatest sermon on organization ever preached.... Our Teacher laid down the principles of action in SCIENCE AND HEALTH. She exemplified them in practice when the first little knot of believers was formed by herself into a church, with not only the simple creed, but a code of by-laws, and all the usual provisions of organization, to regulate and make more efficient the action of subscribing members....

It is personality that stands aloof from organization. The first manifestation of Love is the drawing together, and this results in united action, expressed of necessity through organization.... The great error of those who oppose organization is that they assume that man is where he is not....

Are not those who urge the plea of personality, whenever attempts at organization are under consideration, generally bristling with it themselves? Is not the protest against organization in effect the assertion of one personality against all others?...

II. From the Report of Proceedings of the Fifth Annual Meeting of the National Christian Scientist Association, first day, second session--Extracts from a paper on "Organization":

The first knowledge we have of ourselves, in the Adam-dream, is a *belief* in physical organization. But failing to find here life and

harmony, and looking heavenward, we catch a glimpse of the "building not made with hands, eternal in the heavens."

Does this quickened vision and illumination of understanding enable us to take immediate, full possession of this Spiritual building? Or must we first walk in the straight and narrow path, which leads to the goal? The Master has marked out the way, and in his journey from sense to soul, not one waymark has been obliterated. He knew the end from the beginning, but his "concessions to material methods, were for the advancement of spiritual good." We likewise, in emulation of his example, are called upon to walk through every mode and method of mortal belief,—seeing before ignoring its claims; knowing their nothingness, *only* through demonstration.

Jesus presented to the world the measure of the stature of the perfect man without spot or blemish; but not until after his final demonstration did he rise above the claims of limits (or organization) and go "to the Father,"—perfect realization of impersonal Principle. Then he had fought the good fight, and *finished his course*.

III. From the same Report, third day, fifth session (at the beginning of which Mrs. Eddy's message was read recommending her last exemplary dis-organization—that of the N.C.S.A. itself). Before proceeding with the Special Order of Business (laid down as "Church Organization and Church Work") the president (Dr. Foster-Eddy) rose and stated:

The disorganizing of this Association does not mean that you are to go wild over the subject of dissolving Churches, Societies, and Associations.

It means to the contrary, that you are to go home and work with greater zeal than ever to build up and strengthen churches and the cause everywhere; that you are to perfect the old until you have grown out of or risen above them, and are ready to enter the new in the fulness of the Spirit and Love.

The following points were made during the discussion that ensued:

The demand is for work, and not for organization alone nor chiefly. Public services where the gospel of Jesus Christ is preached in Science will attract rational and spiritually minded men, as it comes to them in the light of reason....

The more simple the features of public service, the better. We differ from the Church Militant in that we have but one Church and

that is the Church Triumphant. The rock on which this Church is built is scientific understanding of the Christ; that is, God....

Our mission is to build up this Church as Jesus and his disciples built it, by preaching the Truth and healing the sick, and keep the two together, proving our understanding by works.

Our great danger is in keeping the Church Militant uppermost in thought. It is the cause of darkness to millions who study rituals and find stimulant in the sentiment of personality, and ceremonial custom. It is a sunken reef that we must shun....

In a city of 150,000 our service began with a congregation of eighteen, seven months ago, and today we have an average attendance of four hundred, with an increasing interest. Our organization consists of a committee of three appointed by our Students' Association. The support has been ample. Should we deem it expedient to organize with directors and trustees, we would not hesitate to do it. The only value of incorporating under the laws of the State will be that as an incorporated body we can own property, sue and be sued by the laws of the State.

I state these things as we must all see that organization cannot, must not, stand as anything in comparison with the Truth fearlessly proclaimed by one called by understanding.

ATTITUDE TO OTHERS THE REAL TEST

It will be seen, then, that there were good and earnest students ready to organize provided no great stress was laid on the material side.

The real test, however, would come over their attitude to those who confused the material side with true Church, or whose extreme ideas drove them from the movement. The degree to which others' opinions, breakaway movements and rival organizations were handled *scientifically* would determine the need or otherwise of embarking on a church re-organization "for the completion of its history."

In short, the degree to which students handled negative appearances as animal magnetism, as the belief of a mind apart from God, rather than as external realities to be threatened or treated into something Godlike, would determine how many years of negative church unfoldment would intervene.

There would be no possibility of forcing the issue. One who went quietly ahead in line with his highest sense of

Principle--and learned what Church *is* through having discovered that material organization is what Church *is not*--would be more valuable than one who merely rejected the institutional sense of church without having any concept of what Church *is* or organization *is*. So far as Mrs. Eddy's example and current utterances were concerned it was only the material organization--the official control and ceremonial routine--that was denounced as worthless. There was, as has been pointed out, nothing to indicate a quarrel with organization so long as that word meant spiritual orderliness and government by divine Principle.

Mention has been made of the cross currents at work in 1888. During the next year or two these were temporarily to increase in intensity, as though challenging the dis-organizational example Mrs. Eddy was offering. Trouble came from organizers and non-organizers both within and without the movement, and some examples will be given, so that the reader may appreciate what the students were facing.

In the following listings, which generally concern the years 1888-1889, students of Christian Science are considered to "be in the movement" if they had not forsaken loyal associations in order to run rival establishments, or if they had not been expelled from loyal associations. It will be recognized that the term "in the movement" is by no means meant to be a dividing line between those who are 100% right and trustworthy and those who are 100% wrong.

SITUATION IN 1888-89: "ORGANIZERS" WHO LEFT THE MOVEMENT

Literature

Emma Hopkins, a former assistant editor of the *Christian Science Journal*, and Mary Plunkett, an ungraduated student from the Massachusetts Metaphysical College, had developed a readable periodical called the *International Magazine of Christian Science*, which was now almost rivaling the *Journal* in circulation and influence.

Sarah Crosse, also an ex-assistant editor of the *Journal*, was just beginning to bring out her *Boston Christian Scientist*, which was being widely read in spite of being out of sympathy with both the *International* and the *Journal*.

Luther Marston, Clara Choate, Ursula Gestefeld and other students of Mrs. Eddy's were circulating books on Christian Science which were far more numerous than Mrs. Eddy's own writings. These were generally "explanations" of Christian Science, or "simplifications" or rewrites of Science and Health.

Institutions and Associations

The so-called International Christian Science Association (organized by breakaway students) was well established all over the country; it had been running a room for the public in Boston even before Mrs. Eddy's Massachusetts Metaphysical College Association opened the first Christian Science Reading Room in the city in October 1888.

Sarah Crosse's Boston Christian Science Institute was still teaching "Christian Science" to a large body of students; and there was no reason to suppose that her teaching before April 1888 (when her Institute was still advertised in the *Journal* along with others still loyal) was any different from what it was now.

Several persons who had had some teaching in Christian Science from Mrs. Eddy or from a loyal student were running schools of their own in New York, Chicago and elsewhere, and teaching their own brand of mind-cure--usually at fees well below those of loyal teachers. As early as 1885, in her *Historical Sketch of Metaphysical Healing*, Mrs. Eddy had made mention of one such school in Boston, in addition to two more run by magnetic healers.

Churches

The Church of Divine Unity (Scientist) in Boston, likewise organized by breakaway students, was holding regular services in its own leased premises. Its pastor was of such a high caliber that a move was actually made to secure his services for the Church of Christ (Scientist)!

Emma Hopkins, who had gone to live in Chicago, was developing her Theological Seminary, which by 1891 was to turn out no fewer than 104 ordained ministers to preach Christian Science.

[The *Journal* in mid-1889 listed 13 Churches of Christ (Scientist), although there were several regular services of

Scientists (unincorporated). In mid-1891, there were still but 32 churches, none with its own church premises.]

"ORGANIZERS" WHO REMAINED IN THE MOVEMENT

Augusta Stetson, possibly the greatest organizer in Christian Science history, was beginning to build around her personality a church in New York that outstripped the Boston congregation for a while, and came near to threatening it again later. Although she remained in the movement until her "excommunication" by the Boston Board of Directors in 1909, and although she expressed loyalty and devotion to Mrs. Eddy to the end of her days, yet she was even in 1889 beginning to work out the ends of personal sense and mothering control, as surely as were Sarah Crosse and the others.

If but one example is given here of eminent, valuable students whose organizational ideas came later to troubled light, it is because only the most fascinating is named. But dozens of illustrious students, apparently quite impeccable in their organizational loyalties, have at one time or another been cited as oracles, only to play the negative role later on.

Did not the one who was worthy to be adopted as Mrs. Eddy's son become the Dr. Foster-Eddy of later years; and a Director, approved by Mrs. Eddy, become the John V. Dittmore of the 1920's and 30's? God is no respecter of persons, and whether His law is sanctioning the true or refusing to sanction the untrue, His law is still at work. That is why the metaphysician can feel gratitude for what is called a negator; he knows that the bringer of the lesson that what is based on personal sense *is not* based on Principle, is never an erring person, but only appears as such.

"NON-ORGANIZERS" WHO LEFT THE MOVEMENT

Joseph Adams, of Chicago, was the most spectacular of the non-organizers in the 1888-89 period, and his attitude had caused annoyance to many. Evidently there were others who felt as he, but none was more outspoken. He quoted excellent authority--Science and Health itself, chiefly first edition--for his views, which, coupled with a too liberal attitude to those who differed with the "loyal" organization in Chicago, caused him to be perhaps the first victim of

ecclesiasticism in the name of Christian Science. The Church of Christ (Scientist) in Chicago--which he had never joined and whose organization he had opposed--requested through its directors the removal of his card from the *Journal*.

Had Mr. Adams been as tolerant of the Chicago "organizers" as he was of those outside their organization, the story might have been different. But he was strongly critical of what he felt was a mistake on their part; and thus was unable to regard the situation scientifically. As early as June 1887 he started his own magazine, the *Chicago Christian Scientist* (to which, incidentally, we are indebted for the third version of Mrs. Eddy's address "Science and the Senses" given in the Appendix), and about the same time began preaching each Sunday to a sizable gathering in a public hall, taking care to leave his "church" totally unorganized.

There is evidence that Mrs. Eddy followed his progress with considerable interest, probably for the effect it was having on her students. But eventually he fell in with Ursula Gestefeld, whom Mrs. Eddy had reproved for writing a book "simplifying" Science and Health and who had thereupon written an attack on Mrs. Eddy. This Mrs. Gestefeld prevailed on him to throw in his lot with the recalcitrants; and some four years of good work on his part, of able defense of Mrs. Eddy and of holding to views which her own acts largely vindicated, came to an end.

"NON-ORGANIZERS" WHO REMAINED IN THE MOVEMENT

Josephine Woodbury is an instructive instance of those in the above category. Being one of the few who had made a positive note of Mrs. Eddy's lessons on dis-organization, she suddenly resigned from the National Association and closed her own authorized Academy of Christian Science (October 1889).

If her acts had been based on understanding rather than a blind delight in showing closeness to the Leader, dis-organization could have indicated withdrawal of personal sense, not a gratification of it. Yet personal sense would now make her claim that she was more loyal, more understanding, more loved by the one in authority, than those who were not obedient enough to dis-organize. The result was she found herself out alone on a limb.

Her next move was to announce with a flourish that she was pregnant with an immaculate conception; and when at length a boy was born to her, she named him "Prince of Peace" and required her individual students to make princely gifts to him. Still later she took umbrage at the wonderful exposé of the Babylonish woman which Mrs. Eddy gave in her June 1899 Message to the Church (*Miscellany*, p.124). Thinking that Mrs. Eddy and church members were making a parallel between herself and this "woman," Mrs. Woodbury sued for libel. Although she lost the suit, it caused an unpleasant ferment which was a logical outcome of a misunderstanding, by someone within the movement, of Mrs. Eddy's leadings towards dis-organization.

[After the reorganized Mother Church opened its doors, the "non-organizational" Mrs. Woodbury twice suffered the indignities of rejection in her attempts to secure membership.]

THE STUDENTS' ATTITUDE TO DIGRESSIONARY MOVEMENTS

"Unauthorized" Teaching

In the face of all this uncongenial evidence of the senses, the students, practically to a man, drew the sword and went forth to battle with error. If their rivals were attracting the public by certain methods, they would show the public just where the rivals were wrong--or else beat them at their own game.

Attempts were made to counteract "unauthorized" teaching by public utterances; and these occasionally resulted in undignified polemics. Since many of the breakaway teachers were especially careful to avoid attacking the Church of Christ (Scientist) or Mrs. Eddy (giving her credit with other "metaphysical" writers), the loyal students did not always appear in the best light when they initiated the attack.

"Unauthorized" Literature

With literature it was the same thing. Among those who let themselves get upset about "unauthorized" work was the editor of the *Journal*, the Mr. J.F. Bailey mentioned above. In his Editor's Note Book for November 1890, after very

properly warning his readers against "pretended, mortal mind 'Statements of Christian Science' and 'keys' to SCIENCE AND HEALTH," he went on:

There is only one way out of this: it is to burn every scrap of "Christian Science Literature" so-called, except SCIENCE AND HEALTH, and the publications bearing the imprint of the *Christian Science Publishing Society* of BOSTON; return to the diligent study of SCIENCE AND HEALTH and the Bible; preach Christ as there unfolded: direct all inquirers to the same, as the only sources of Truth, and warn the public, at every opportunity, against the refuges of lies.

It is only fair to add that the next issue carried a notice recording the unanimous repudiation by the Publication Committee in Boston of the first four lines in the above "way out."

It is quite possible that the branding of Mr. Adams's *Chicago Christian Scientist*, by ultra-loyal students, as spurious and fit to be destroyed finally forced it into the opposing camp (with a changed name) where it became one of the rallying points for the disloyal until its demise. This was unfortunate, because the magazine had shown a true evaluation of Science and Health and its author. As indicated earlier, there is evidence that Mrs. Eddy read it carefully, even commending the author on more than one occasion! Others there were, however, who might pat themselves on the back for not reading it--not because what Mr. Adams wrote was not true, but because it was not authorized by the Christian Science Publishing Society and Mr. Bailey.

~ ~ ~

MRS. EDDY'S ATTITUDE TO EVENTS OUTSIDE THE MOVEMENT

Literature

Mrs. Eddy's advice on the subject of literature had been given in the *Journal* of March 1888 as follows:

Homoeopathy is the last link in material medicine. The next step in medicine is Mind. One of the foremost virtues of homoeopathy is the exclusion of compounds from its pharmacy.

I wish the students of Christian Science (and many who are not students understand enough of this matter to heed the advice) to keep out of their heads the notion that compounded metaphysics (so called) is, or can be, Christian Science.

They should take our magazine, work for it, and read it. They should eschew all magazines and books which are less than the best.

"Choose this day whom ye will serve." My students should get the cobwebs out of their minds, which spurious compounds engender.

"Trust her not, she's fooling thee," says Longfellow in his poem; and he is right.

Here, then, was a recommendation to students to read only the best, although Mrs. Eddy did not then include a list of what was the best.

Evidently she would not do this, for if the students were to gain much advantage from their reading they would have to cultivate their own reliance on what they knew to be true. In her advice on the dispensing of literature (see Example II, p.49), she makes this point specifically.

Let it not be supposed, however, that Mrs. Eddy's generous thinking over the literary efforts of others ever included toleration of any rewriting, explaining, simplifying, plagiarizing, or minimizing, of Science and Health. While it was free to any man to proclaim his own understanding of Truth in any way he wished, yet it was detrimental and useless for him to proclaim someone else's as his own.

Science and Health could be the basis of other works, as explained in its Preface (p.x, line 9), but it must not be used as the textual content for such works. It could be illustrated, cited or confirmed, but it should never be purloined as part of a writer's collection of personal views.

Mrs. Eddy had made it as plain as she could that God is the author of Science and Health, and that demonstration is the proof thereof; hence no *person* can appropriate it without losing his own sense of Truth.

Institutions and Associations

Mrs. Eddy's advice on the above was given in the *Journal* of May 1888 as follows:

BOGUS CHRISTIAN SCIENCE AND COLLEGES.

 REV. MARY B.G. EDDY.

I recommend Christian Scientists, as law-abiding people, not to use the legal arm or to coerce those calling themselves Christian Scientists, who advertise colleges and universities contrary to State statutes, and even infringe the title of my legally established Metaphysical College. "Put up thy sword," loyal Scientist! Forbear to enforce the law against these incorporated institutes. They must circulate some of the truths contained in my books, or they could have no foundations. Let them "fill up the measure of their iniquity." Then, when the harvest is ripe, God will separate the chaff from the wheat, and consume error on its own altars, in its own flames.

In other words Mrs. Eddy is recommending the scientific way, like Gamaliel in Acts 6:38,39 who said: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

Yet Mrs. Eddy's recognition of the right of any man to proclaim the truth as it appealed to him did not mean approval of attempts to teach as his own that which someone else had found to be true. If her teachings were to be relayed by others it must be with full credit to their source, as would be accorded by her loyal students.

The ideal position would be if the teacher relayed the truth of Science and Health because he himself knew it to be true--not because he had been told what to say, and not simply *because* it was in Science and Health. The attainment of this position produced the "clear, correct teaching" given at the opening of the Board of Education in 1898, as outlined in Chapter II.

"ANIMAL MAGNETISM"

The advice to "put up thy sword" was, of course, a call to stop the useless fight against error as an external reality.

Wonderful amplification of this message came a few months later when Mrs. Eddy's article "Put Up Thy Sword" appeared in the *Journal* of March 1889 (*Miscellaneous*

Writings, p.214). Here she showed that if error were accepted as something, the use of the sword of Spirit was inevitable to prevent the apparent countenancing of error; but when error was seen as nothing but an incorrect statement of Truth, with no actuality, then the appearance of "error" would immediately be seen as but a restatement of the very Truth the "error" was being untrue about. In face of such realization any action other than "Put up thy sword!" would be absurd. The metaphysician would know that no matter what was appearing as person, place, or thing, God's law was already in charge, and that the attempts to reinforce, replace or accelerate that law with human opinion would be the only error.

To emphasize the thought of error as nothing more than perfection-falsely-viewed, Mrs. Eddy chose *Animal Magnetism*, that is, hypnotic suggestion, as the best words for the "specific term for error, or mortal mind" (*Science and Health*, p.283. current editions). This attributing of all sin, inharmony and death to nothing except animal magnetism led to the belief that Mrs. Eddy had a new "devil," even more powerful than orthodox devils.

Many students found it much easier, and often successful to sail along with the statement that "God is All and God is Good" (therefore that evil is something to be ignored) rather than to find God all there is to any manifestation of so-called good or so-called evil--animal magnetism being the only evidence of either good or evil. Thus it was that otherwise outstanding students would break away in order to escape the teaching that animal magnetism needed to be *handled*. Others who were prepared to battle with sin, sickness and death *as such* were equally at variance when told that animal magnetism was the only claim to handle.

The breakaway *International Magazine of Christian Science*, for example, was capable of many "good" articles, but its stated policy was that "only those articles that bear the unmistakable stamp of broad charity, or far-reaching love of divine Truth, will appear in our pages, no word being devoted to the consideration of error or error's way." In other words, no devil of animal magnetism would be recognized: the *isness* of God would not be marred by His *is not-ness*.

And yet a mathematician knows that the law which demands that twice two be four also demands at the same moment that twice two *be not* five, and *be not* three and three-fourths, or anything but four. The Scientist also knows that this is a loving law, always guaranteeing the truth of Truth.

In the August *Journal*, 1890, Mrs. Eddy wrote her card implying that it would take at least till the 1940's before animal magnetism could be properly assessed and discussed. Here is the full statement.

MR. EDITOR:- The late articles referring to me in July issue of the JOURNAL, contain presentiments that I object to having uttered or written now in regard to myself. God alone appoints the befitting path and place for each of His children; and mankind should wait on Him, and let the ages declare judgment. It is my impression that at least a half century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world.

Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error,--until they are not in danger of dwarfing their growth in love by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind,--love that cannot mistake Love's aid,--can determine this question on the Principle of Christian Science.

MARY B.G. EDDY.

And thus it was that her frequent reference to animal magnetism, or malicious mind, began to disappear from her writings and public utterances, even as the *Journal*, in 1889, dropped its Department of Animal Magnetism and its more outspoken exposures of malicious mesmerism.

In God's good time, when the exposure of animal magnetism no longer started a supposed battle against persons, would Mrs. Eddy's example and utterances be called to mind, and the students would be able to pick up from where she left them at that date.

It is most probable that the moment Mrs. Eddy was finally convinced that her teaching on malicious animal magnetism was being misunderstood, both within and without the movement, she realized that her exemplification of universal assembly, One Consciousness, or Church-with-us, would not be accepted without the negative sense being first

pursued to its logical conclusion. The belief that universal consciousness contained sinners who must be brought around to a particular viewpoint made it inevitable that this ecclesiastical church-thought be submitted to the *is not* law of God.

Christian Scientists would have to take the false sense of church and glorify it for half a century or more until the *is not* law proved that this church had made no real difference to sinners, discords and death-beliefs. Then would the parallel between Twentieth Century events and the example of the early 1890's be apparent. Then would reasoning start from universal assembly and handle impersonal *animal magnetism* for any supposed belief marring the beauty of Church--instead of attempting to improve church by improving persons.

MRS. EDDY'S ATTITUDE TO EVENTS WITHIN THE MOVEMENT

Mrs. Eddy's attitude to her students was a perfect example of what her students' attitude might have been to others. If her "hope" for their more rapid acceptance of her example was "disappointed," she still could express her "grateful joy" that God's law--the *is not* law which shows forth in the best and most loving way that what is not true and Godlike *is not* true and Godlike--would govern the situation perfectly.

[The quotations here are from "Mental Digestion," a message Mrs. Eddy wrote on September 7, 1903, and they refer strictly to the times when she was writing her "laws of limitation for the Christian Scientist,"--that is to say, her *Manual of The Mother Church*. (See *Miscellany*, p.229)].

Three examples of how Mrs. Eddy dealt scientifically with students' mistakes are now given. The third one gives details of those mark-time arrangements by which it was possible to work through the sense of institutional church. They involved the reorganization of that church which Mrs. Eddy had brought to a stage of VOLUNTARY ASSOCIATION ahead of her students' concepts.

Example I

A few weeks before the dawn of the year 1888, some of the students conceived the idea of holding a church fair in

order to gather funds. Mrs. Eddy opposed the idea on metaphysical grounds, but the students considered they knew best. Many who had been active workers in former church homes felt they were well versed in the art of raising money by such methods.

Failing in her plea for a scientific approach to the question of supply Mrs. Eddy was content to let this *is not* law of God take care of the situation: she withdrew her opposition and the fair was held December 19-21, 1887. It was a great success. Not only did Mrs. Eddy attend herself, with her son George from the West, but when the proceeds were counted it was found that they had secured almost enough to redeem the mortgage on their building land.

A very little while later, however, the treasurer--normally an honest man--absconded with the whole sum. And thus was driven home to the students by the hard way the lesson that what is not true supply *is not* supply.

Example II

Three and a half years later, another unmetaphysical idea took shape among certain students. When Mrs. Eddy heard of it, she expressed her disapproval, but made it plain that, as previously, she would not interfere.

This time her advice was seen to be scientific, without further ado. But since the reader of these chapters may have noticed a similarity between many conditions prevailing in 1888-93 and those prevailing "at least a half century" later, he may be interested in hearing from the *Journals* the full history of this second example. It would seem that the statistics, counting of heads and form-filling of the 1940's and later, have their counterpart in the 1890's.

The *Journal* of May 1891 contained the following notice:

GENERAL ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE

The present hour marks a significant stage of growth among Christian Scientists. The Revised SCIENCE AND HEALTH, so recently given us by our Teacher, urges all to higher realization and demonstration of Divine Science.

Everywhere the demand for a systematic distribution of true Christian Science Literature is seen. Individually, we should strive to increase the circulation of the REVISED SCIENCE AND HEALTH, and all the other works of our Teacher. We should encourage and contribute strength to our charge, the JOURNAL, and give *systematic* support to the Christian Science Publishing Society, by freely distributing the smaller works of our Teacher, the JOURNALS, Series, Tracts, and Bible Lessons. Can we, who are daily receiving the benefits of the blessed Truth, as it is given through the inspired pages of SCIENCE AND HEALTH, fail to leave one stone unturned, in our endeavors to give this "Pearl of great price" to those to whom this Light of Truth has not yet been presented?

To meet the demand for systematized work in giving this Truth to the world, the ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE has been organized. Briefly stated, its organization and work is as follows: The nature of its organization is impersonal, that is, as a whole it is composed of local Associations, which are being formed in the Churches, Associations and gatherings of Christian Scientists throughout the world. The work in general is under the supervision of a General Secretary, from twenty to forty Assistant Secretaries, and an indefinite number of Local Secretaries, who have direct charge of the distribution each month. By the work of the Secretaries the organization is simple, yet very strong.

In joining the Association, Scientists can meet, choose a Secretary, and agree how Literature is to be secured, whether by individuals, Church, or by establishing a fund. The duty of the local Secretary is to secure the names of members, to distribute Literature monthly, and to collect the file slips, which members are expected to fill out each month, and to report to the Assistant Secretary of his or her district. The Asst. Secretaries are to report to their General Secretary every three months the progress and condition of the work. This report will appear in the JOURNAL every third month. Each member is expected to send out six packages each month to as many *different* persons, making seventy-two persons reached during the year by each member of the Association. The packages consist of one of the *smaller articles of our Teacher*, one Series, one Advertising Sheet, one Double Leaf Tract and two Single Leaf Tracts, to be put in a *sealed* envelope, and not sent as circulars as these are often never opened by receiver.

Members will be supplied with slips every month; and on these, name of place from which the package is sent, name of sender, and place to which it goes, are to be written, then given to local Secretary

for filing. The Literature best adapted to the demand will be named by a Committee. The packages can be sent with sender's name or not, as occasion requires.

The establishment of this great work is a higher step in Science; and, like all upward steps, means more self-abnegation, greater purity, a higher realization of Love, and greater willingness to obey the command "Freely ye have received, freely give." If we experience apathy, or indifference when we are called upon for hearty support, we must recognize and destroy the claims of Animal Magnetism, else this condition will retard growth, and make us blind to our duty in dispensing the truths of Christian Science. Therefore, *individually*, we should become "a law unto ourselves," which can only be done through Love, Purity and radicalism in the right.

In the bonds of Divine Love, in the Spirit of the Master's work, with the deep desire to give to the world the eternal truth of Christian Science, and with the purpose of fulfilling our Teacher's command "feed my sheep," let us unite in this one grand effort to make this Association the means of a thorough and systematic support of our text book, SCIENCE AND HEALTH, the JOURNAL, and the literature issued by the Christian Science Publishing Society. Let it be made a worthy transmitter of this glorious Truth to humanity.--THE GENERAL SECRETARY, 98 FIFTH AVE., NEW YORK CITY.

Two months later, the July *Journal* printed this Card from Mrs. Eddy, and this Notice from the General Secretary:

CARD

Since my attention has been called to the article in the May JOURNAL, I think it would have been wiser not to have organized the GENERAL ASSOCIATION FOR DISPENSING CHRISTIAN SCIENCE LITERATURE.

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

2. I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose.

I shall have nothing further to say on this subject, but hope my students' conclusion will be wisely drawn, and tend to promote the welfare of those outside, as well as inside this organization.

MARY B.G. EDDY.

NOTICE

Having awakened to the fact that material means and methods cannot be incorporated in the practical demonstration and work of Divine Science and especially in the circulation of Christian Science literature I hereby recall the request made in the May JOURNAL, namely--"that Scientists organize for the systematic distribution of Christian Science literature," and hereby declare the General Association for Dispensing Christian Science Literature disorganized from date.

New York, June 26, 1891.

CAROL NORTON,
General Secretary.

Example III

A little more than a year after writing her card in the *Journal* on malicious animal magnetism, Mrs. Eddy gave in *Retrospection and Introspection* the first public hint that the church might have to "organize a second time for the completion of its history." But this was not until after another public statement had made it plain that in her withdrawals (which began the dis-organizational example) she was expecting her students to follow. She wrote to the Christian Scientist Association on June 3, 1891: "When I retired from the field of labor, it was a departure, socially, publicly, and finally, from the routine of such material modes as society and our societies demand.... I am still with you on the field of battle, taking forward marches, broader and higher views, and with the hope that you will follow." (For full text, see *Miscellaneous Writings*, pp.135-136.)

As in the previous examples, however, so now with her church, Mrs. Eddy, the Scientist, was ready to give her example in Principle, and leave the workings out by others "to the providence of God."

THE COMPLETION OF ITS HISTORY

It is small wonder that when finally the divine plan for the completion of the church's history was revealed through Mary Baker Eddy, it was found to cover every aspect of positive or negative unfoldment that might arise, and out-shine in brilliance anything which the human mind could conjure. The *Mother Church Manual* is the keystone in the plan; and this plan copes with:

1. The paradox of building up an expanding, imposing and legally sound organization, without at the same time building up more and more material reasons (legal or otherwise) in the way of dis-organization and voluntary association in God's good time.

2. The paradox of requiring the students to do their own work and yet demanding obedience to an exact plan not of their own making.

3. The paradox of permitting personal sense and personal control (under a cloak of Christian Science) to bellow forth their worthlessness, and yet avoiding a consequent stain on the "animus of Christian Science" and discredit to Mrs. Eddy's work (meaning Science and Health).

Mention has been made of the financial loss which the church sustained early in 1888 (see Example I above). By July 1, 1889, when the mortgage on the church building land expired, there were insufficient funds to redeem it. Mrs. Eddy therefore secured possession of the land herself, and forthwith there began a struggle between legal interpretations and spiritual interpretation which was not settled for more than three years.

The church was dis-organized December 2, 1889, and eight days later Mrs. Eddy deeded this "lot of land in Boston to Mr. Ira O. Knapp, of Roslindale,--then valued at about fifteen thousand dollars, and rising in value,--to be used for the erection, and building on the premises thereby conveyed, of a church edifice to be called 'The First Church of Christ (Scientist)'" (*Retrospection and Introspection*, first edition, p.59).

The church members were continuing to meet as a voluntary association; and the steps now taken were simply to enable them to have their own church building without changing their status.

To this end Mrs. Eddy had Mr. Knapp convey the land to three Trustees--Alfred Lang, Marcellus Munroe and William Nixon--under a trust deed which required the erection on the site of a church building only, and which nominated Ira Knapp, David Anthony, Joseph Eastaman, Eugene Greene, William B. Johnson as Directors of the church. The Directors were to be self-perpetuating.

BUT NOBODY OWNS THE CHURCH

Thus, it will be seen, no one would own the church building itself, it would start out legally dis-organized, the *Directors* would not be a corporate body designed to hold property, and the only legal concession was that one necessary for the recognized ownership by *Trustees* of some land (on which, incidentally, a church alone was to be built).

Nothing could be more straightforward; and Mrs. Eddy hoped the students would work it out themselves, even refusing under the terms of the deed to permit herself to be consulted by either (the five) *Directors* or (the three) *Trustees*.

[This was before the soon-unavoidable reorganization produced four directors as a corporate body to serve "The First Church of Christ, Scientist, in Boston" as per *Manual* pp.128-135.]

Mrs. Eddy's own account of events is given in *Miscellaneous Writings*, pp.135-142. One of the *Trustees* soon found legal loopholes and insisted on the revision of the Trust to permit the land to be held in perpetuity, and an organized (corporate) body to hold the church building and property.

But nothing definite was done until, more than two years later, sufficient funds had been secured for a start to be made on the building. Then the *Trustees* insisted on a re-organization (re-incorporation) of the church so as to satisfy their legal misgivings.

Although Mrs. Eddy was strongly opposed to this, she was content to let the *is not* law of God take charge; and finally gave her consent. But God used one of the directors, who well knew Mrs. Eddy's real sentiments, to go on holding out against the *Trustees* until, in due course, a little-used law was discovered which permitted the incorporating of a body of donees without thereby organizing a church. The use of this law would not be quite the same as the original plan, but would be satisfactory and remove the objections of the legal quibblers.

Mrs. Eddy's account of the solution of events is given in the *Journal* of October 1892. Here she says: "All loyal Christian Scientists will be pleased to know, that we can

have and hold church property without going back to out-grown forms of church organization."

The next step was to free the land from the Trustees who held it, and the way soon opened up. It happened that the Trustees had issued a circular calling for funds for both a church and publishing room on the site. This was a violation of the deed and Mrs. Eddy was able to have it revert to Ira Knapp and thence to herself.

Referring to the undesirability of having publishing rooms with the church, she wrote (*Ibid.*): "I am confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage!--a church to be erected on a lot given, and regiven to them under such difficult circumstances, by the founder of Christian Science, and the first healer in this Science, the first writer, teacher and preacher of Christian Science, and the author of SCIENCE AND HEALTH."

On September 1, 1892, Mrs. Eddy reconveyed the land to Ira Knapp, William Johnson, Joseph Eastaman and Stephen Chase, *four* men who were now to be known as the "Christian Science Board of Directors," a self-perpetuating body owning the *land* and permitted, under section one, Chapter 39 of the Public Statutes of Massachusetts, to take and hold "in succession all the grants and donations, whether of real or personal estate, made either to them and their successors, or to their respective churches...."

In 1903 Mrs. Eddy returned to her original number of *five* directors, although she continued to use the four of the 1892 Deed for legal business such as the acquisition of land for the Extension to The Mother Church building; and in this way the four continue to fulfill the legitimate services which God has given them.

The 1889 *five* and the 1903 *five* are associated with the spiritual concept of universal and non-organized CHURCH, the CHURCH which Mrs. Eddy unfolds as "the structure of Truth and Love" (*Science and Health*, p.583), the CHURCH without beginning and without end. The limited illustration which Mrs. Eddy had to provide in Boston is released from its ecclesiastical trappings by the wonder of the *Manual* and its estoppel clauses, and thus translated into its glory.

In God's good time, when Christian Scientists are content to recognize this, nothing legal or perpetual stands in the way of dis-organization, voluntary association, universal assembly.

Mrs. Eddy wrote in the March 1892 *Journal*: "It is not essential to materially organize Christ's Church. It is not absolutely necessary to ordain Pastors, and to dedicate Churches; but if this be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, 'suffer it to be so now.' The real Christian compact is love for one another. This bond is wholly spiritual and inviolate.

"It is imperative at all times and under every circumstance, to perpetuate no ceremonials except as types of these mental conditions: remembrance and love,--a real affection for Jesus' character and example."

APPENDIX

I. Science and the Senses (1888)

A. From the *Christian Science Journal* of August 1888: (See *Miscellaneous Writings*, pp.98-104.)

B. From a fuller shorthand version: (as transcribed at the time, except for punctuation and minor clarification.)

I will take for a topic, although my remarks must be wholly impromptu, "Science and the Senses."

The National Christian Science Association brings us here to minister to and to be ministered unto; to aid one another and to help the whole human family; to quicken and extend the interest already felt in advance of medicine; to watch with great joy the growth and progress of Christian Science in this miracle of the Occident, Chicago; to perpetuate and strengthen our institutions and organizations, that we may learn that in union there is strength; to build up through God's right hand that pure and undefiled religion whose Science demonstrates God and the perfectability of man.

This "consummation devoutly to be wished" must begin with individual growth. The lives of true reformers must attest the fitness

their mission. They must be true themselves if they the truth would teach, they must overflow--for it needs an overflow of heart--to give the lips full speech.

Science is absolute and is in its very nature revolutionary. It upsets all that is not upright. It destroys all false evidence. It says to the five personal senses, "Having eyes ye see not and ears ye hear not; neither can you understand." What did Science cost Galileo? An awful price: the temporary loss of his own self-respect. Even that at last succumbed to his fear--fear, that awful weapon in the hands of tyrants with which to subjugate their fellow-mortals.

In no one thing seems Jesus of Nazareth more divine than in his simple faith in the immortality of Truth. He said, "Heaven and earth shall pass away, but my words shall not pass away;" and they have not. In the mighty sweep of more than nineteen centuries these words still live and speak louder than ever. They are as the voice of one crying in the wilderness, "Make straight his path"--make (way for) holiness universal! This voice is being heard. The grandeur of its power, and the glory of its presence is being seen and felt as of old, healing the sick and casting out evils. This is Science.

Jesus articulated his words in a decaying language, and committed them to the providence of God. He did it by the wayside, in humble homes--to idle listeners, itching ears and dull disciples. But he taught them the spirit and the word.

This labor of love was *not* lost; but it must be interpreted through Science. Why? Because the human conceptions are incapable of interpreting Science, that which must speak for its divine Principle, God. Hence Christian Science must interpret his words, and to that end someone must be raised up "to whom the arm of the Lord is revealed," to interpret wonderful words again, words of Truth, Love, Life, omnipotence, omnipresence and omniscience, Soul and Substance.

Who is sufficient for these things? Nothing but divine utterance can give human lips expression to interpret God. And as we kneel in our weakness before Him, His strength will be made perfect in our weakness. Shall we for a moment consider these words and their meaning, which in times past, in the present and in the future will and must still speak to the sinner, so long as there remains a single error for Truth to deny or destroy?

Science and the senses are at war and it is a revolutionary struggle. We have had two already on this continent and each has begun and finished on a metaphysical basis--a struggle for freedom

and liberty of our being. In this struggle we are fettered and imprisoned by the *senses*, and we must make no compromise whatever.

Now, let us begin and look over our program of battle. First, are we right on the personality of God? The senses say No!, because they derive their idea of personality from finite form, limited mind, mortality and erring thought. Is that a basis on which we should form an idea of Personality? Then listen to the demands of this Mind, the unerring and loving Father and Mother of us, and it said, "Be ye also perfect." There we have a commandment in the Fatherliness and Motherliness of our God to arrive at the fulness of the stature of man in Christ.

In this direction we must commence today upon the basis of Jesus Christ's demonstration; namely, he annulled the laws material, he walked over every demand, and placed them under his feet.

He spoke in all that he said only the words of Truth. He rebuked sin, sickness and death, and demonstrated his ability to destroy them.

On that demonstration a premise and its conclusion rests--the antipodes of the evidence of the senses and their testimony. Now, he inaugurated this battle, not I. I should fight as having no leader did I not know that God with one makes a majority. Let us take his line of battle, and speak as having him alone as our authority.

What is God's personality? If we judge it from the personality defined by our lexicons, doctrines and theories, we should conclude an unlimited mind must have started from a limited body. Let us rather start with God, not as a man, but with man made in the image and likeness of God. Then our result in premise and conclusion must be a man like God, and not a God like man. Let us base our evidence upon the infinite to whom all things are possible.

God is individual beyond what we can conceive. In this individuality I recognize a loving Father, an everpresent Mind, that Love which is divine Love, not human love--divine pity, not human pity. That love is expressed in the divine sense in just what these senses would declare hate. If we do not accept the definition from Science instead of the senses, would it not follow that this individuality of God and His knowledge of us as His children would acquaint Him with sin, sickness and death? If it would, let us reason together and see if it is so.

We learn from the Scriptures, "The Lord, He is God, and there is none beside Him." Then what is there that would testify of sin, sickness and death? Is it God? That which is unlike Him cannot represent Him. Now we come to a tight place. How does God pity me and my

infirmities if He knows nothing about them? I answer you in this simple simile of a woman's thought: If I can heal them twice as well if I know nothing about what they believe is the matter with them, hence my conclusion that we may consider the love and pity so much error; because it knows nothing *to* pity, and as love has an infinite source, it cannot bring itself into sympathy with error and so removes it.

If light brought with it a spot of darkness, it would retain that darkness, but it destroys that darkness. The "darkness comprehendeth it not," to be sure, but when light comes, it disappears.

That is God's pity and sympathy. Although we draw in a measure our sense of Deity from the personal sense, Divine Science alone must interpret God. If there is no sin, why one thought of it?

Many times we bow our heads in despair, saying, When shall I be like unto Him? There is so much on all sides to meet--pride to be eradicated, jealousies to be displaced, envy to be destroyed, evil speaking to be done away with, and all that is unlike Him to be utterly extinguished. Who shall deliver me from the body?

Thanks be to Him who giveth us the victory. Divine Science comes to us here. God who is the divine Principle speaks through His servant, "Though your sins be as scarlet, they shall be like wool." Did God say "sin"? No, human thought interpreted that. He said, All things are possible to God. Is not that a remedy for sin? It is only when you believe God is not All-in-all that you are a sinner. Whenever you come to hate sin and find no pleasure in it because you see its nonentity and nothingness, and your heart thirsteth after God, then you will see that "God is all and there is none beside Him." Truth is all, error is not. Love is universal and eternal.

I love every mortal who claims the right of Mind. I love them and will love them, and the more they hate me, the more I will love them. I will get the balance on my side, and the balance will be on the side of God.

What did Christ come to save if there is no sin? He came to save the sense of sin from its fallen sense. This sense of sin he did not entertain. He could not feel a sense of that which was absent from him. And yet he spoke as one having authority, "You are nothing!"

He cast out and trampled under foot the sense of human blindness, when he knew that Mind saw. He spat upon the ground and treated with contempt the clay, for the moment *that* was gone, the blindness was gone, and even the eye! Because we see with Mind, and the man is right who says "I see!" when he understands.

Why did he come? I ask the question in Divine Science, in conflict with the senses. Remember Science and the senses are at war on every point we have tested; and they are more at war on this one--as to what God is and what He does--than others. Hence I say, What came God for to the senses? To our concept and demand he came as an infant, as a child, subject to the laws and demands of infancy. Did Christ as God appear then in Science? Could he have done it? Can infinity become finite? Then this coming was a mortal concept. Before Abraham was, he existed. He returned to that understanding of himself. He appeared only to our senses.

When you talk to a child you bring your conversation down to the child's apprehension. He came thus to us, not that he left his own state with the Father as the eternal high image and likeness of God, but to our concept he interpreted this wonderful God. I regard his coming with all the sacredness that I ever did when I kneeled at my mother's knee, but I have so changed in the growth of my life that I trust that the human concept of the creature has developed into a sense of the infinite. The senses say he came: Jesus said, "I am in heaven." The senses say, Mary must be purified after the birth of the highest idea of man, Life, Truth and Love. Science says that the mother was purified to give birth to this Jesus of Nazareth. The senses say this coming was to the human race. Science says that God is eternal Truth and Love, and Divine Science is the interpreter of this God.

There never was a coming or a going. It is our blindness that obscures our sense of his presence. Remove that blindness and he comes to us. He is ever here. This is the fact in Science and cannot be changed by our human reasoning on the evidence of the personal senses. I speak briefly on this subject for I have not the time.

Are sin, sickness and death facts to which our Lord and Master ministered as facts? No, Jesus came from God to manifest the action of Truth, Life and Love. These are declaratory of God, and therefore he was no authority for that which he came to destroy. It would be self-contradictory. It would be a kingdom divided against itself. Therefore, he stands firm in the conviction of their nothingness and proves that nothingness by their destruction. God destroys all that seems unlike Him.

Now it seems to me that the summary of these remarks rests upon this basis: What is the advantage of this contradiction of the senses? or what is the advantage of retaining the evidences of the senses by which to arrive at God? Let me illustrate: Here is a friend in great

grief and you go to this friend, grieving yourself over this same sorrow. You find yourself inadequate to remove that grief. You will only assist it and add sorrow to sorrow. You declare it is sympathy on your part, and kind. It is a mistaken kindness. Shall not a tree be known by its fruits? If another comes without that sorrow and says there is really no occasion for it, that one will bring relief.

Now here are the words of God. Science says, Come without sin, sickness and death in (your thoughts and fill) your thoughts with all holiness.

Do not come in His name without His spirit. Come with the character of divine Love and the power of Spirit that casts out all that is unlike it, and then demonstrate before the world and say, Look at my effect upon that sorrowing one; and then look at yours and then go back, if you please, from the senses that contradict Science and (that) say, "Like cures like."

I dislike that in homoeopathy but I like the attenuation of drugs, for it gives more power to mind and less to matter.

If you tell the truth to error, whether it be sin, sickness or death, you have brought that which will destroy it, because truth is a divine verity.

Then say to me, if you will, has not a patentee a right to place his invention where it can best be seen? Take the words of our Master, "Judge me not but by my fruits." Whoever is imbued with the principles of Christian Science is alone, more alone than the north star in this world, because that is distinct, if it is distant: it is clear, if it seems cold. But let us come in contact with the evidence of the personal senses and lay (the axe) at the root of the tree and cut down all that you love, and you will not handle that individual (who does so) as kindly as (you would) the north star. They (who are imbued with the principles of Christian Science) must be alone: they cannot be understood (by the personal senses).

Remember the stranger within your gates, and that stranger will be better able to execute his divine mission in meeting your thought and ministering to it, healing your sick and speaking words of Truth that will destroy error.

Christian Scientists have a history and if I were to be allowed a poor parody on that beautiful verse of Tennyson's it would read thus:

Traitors to right of them,
M.D.'s to left of them,
Priestcraft in front of them,
Volleyed and thundered!

Into the jaws of hate,
 Out through the door of Love,
 On, to the blest above,
 Marched the one hundred.

C. From the *Chicago Christian Scientist* of July 1888:
 (as printed except for typographical errors.)

I will take for a topic "Science and the senses." The National Christian Association brings you hither that they may aid you, and that you may aid one another, and help those already familiar to quicken and extend the influence already felt now in advance of medicine; to watch the progress of the science in this wonder of the Occident in Chicago; to perpetuate an organization and learn that in "union there is strength." To build up the purity and perfectness of mankind, it must begin with the original growth:

"Thou must be true thyself
 If thou the Truth wouldst teach."

It needs the overflow of hearts to give the lips full expression. Science is absolute and in its nature revolutionary. It upsets all that is not right, and destroys the perception of the senses for, "Having eyes you see not and ears you hear not."

It was the Truth of science that cost Galileo the awful price of loss of temporary self-respect and even then he succumbed to fear, that awful weapon in the hands of tyrants to subjugate their fellow mortals.

In no one thing did Jesus of Nazareth seem more divine than in his immortality. "Heaven and earth shall pass away" but not one word that he spoke. The winds of history have swept down the centuries, but through all this word has lived and spoken louder and louder. It is the voice of one crying in the wilderness, Prepare ye the way for holiness. The grandness of its power and the glory of its presence is manifested in the healing of sickness, casting out devils, binding up the broken-hearted and relieving the oppressed, and this is science that Jesus came to bring with the speaking of His word, and to peasants by the way-side he talked as well as to those of itching ears, and the dull disciples, and he taught them that the spirit of the word and labor of love was not lost and must be in them.

Through the senses they were incapable of understanding and interpreting the spiritual. Who is sufficient? Nothing but divine lips can give human lips understanding, and as we kneel in our work His

strength will be sufficient. We shall continue. I will work in the healing and uplifting of humanity as long as there remains an error to rectify, and just so long will Science and the senses be at war in revolutionary struggle. We have had two already, and they began and ended on a metaphysical basis: the struggle for liberty and universal rights among men and the unfettering from the power of sense, that which is at war with the spiritual.

First, are we right as to the personality of God? "No," the senses say, for they derive their knowledge from mortal limitation. Shall the unlimited listen to the limited? "Be ye perfect" is the command from the Father, and if we wish to arrive at that, we must begin at the demonstration of Jesus of Nazareth. He annulled the material laws and put them under his feet; he rebuked sin and sickness and death and demonstrated the ability to destroy the demon. These are the proofs, statements on which rests the anathema of the senses. He inaugurated this battle. I take this line of battle and speak with him. If we take the testimony and definition of lexicographers, we must conclude that the unlimited comes from a limited body, that is, from a personal God.

God is individual, and admits of no comparison, infinite beyond what we can conceive in limited human thought. I recognize a living Father, one of divine, not human love or pity, and all this is expressed in the divine Science, and not if we interpret from the senses. Then it would not follow that this knowledge acquaints Him with sin, sickness and death. Since we stand in this mortality, "come let us reason together." The fact of God's allness declares for us, for we learn from the scriptures that Life is all.

Then what is there to testify of sin and sickness? There we come to the tight place. How can God pity me when He knows nothing of my experiences? If I need know about what one believes they are afflicted with, could I the sooner help them? If light brought a spark of darkness, being light and living, that light knows nothing of that darkness, for it disappears when the light comes. When we have divine sympathy, the human sympathy goes out. We cannot designate our knowledge of the divine through the senses. When we see our friend in a hopeless condition, and in our sympathy we become like him, we render ourselves incapable of assisting him, and in so much as you can extend divine sympathy, and as you are hopeful, you can assist him. Selfishness, evil speaking, hatred, will all be done away with when we declare ourselves free from them. Divine sympathy comes in speaking through the scriptures.

"Though your sins be as scarlet." Did He say sin? No! mortality has thus interpreted it. Truth is all, no matter who claims the right of mortal mind. If they hate me I will love them, and the more they hate the more I will love them. I will get a balance on my side of love and reckon from that, and continue until we attain the full stature in Christ. Jesus came to save men from the sense of sin and yet he spoke as if it were nothing. He trampled it under foot and spat on the ground and treated with contempt the clay. We never see until we understand. With this material spirit we have learned the senses, and Jesus came to save us from them. Science and senses are at war on every point and the hungry cry of humanity for knowledge is answered by the coming of Jesus. He came first as an infant, subject to the laws of infancy. Did God appear such in the expression "I AM," and yet it was a subject for the rejoicing of angels that the babe came to show us the freedom from the senses, but we read that before Abraham was, "*I AM*." Jesus came and taught even as you would speak to the child, so he interpreted the wondrous law. Science says man was pure from the first; the senses say Jesus came to purify him. Science says God is divine Love; and the senses say that there is a law of rewards and punishments--and we have taken our senses for facts. Science says God lives in the eternal silence and cannot be worked by our senses into sickness, sin and death. Jesus of Nazareth taught us that God is manifested in Life, Love and Truth and nothing else, and it was the contrary testimony that he came to destroy. He stood firm, and by that statement destroyed all that seemed unlike himself.

The basic principles of all statements rest upon their proofs. If you fill your heart with hate, you cannot come in the name of the Spirit. Come not at all in His name without the divine Christ-love, the spirit that casts out all that is unlike itself. Look at the effect, if you say "like cures like;" you must judge from the effects. I like that attenuation of drugs used by the homoeopathic school, because it leaves matter, and the proofs rest upon the mind. If you have told one Truth to an error, you have brought that which will negative the error. Take the word of the Master, "Judge not, by the fruits you shall know them."

Whoever is imbued with this science of Christian Science is alone, more than the northern star, for although this star may be distant it is clear; but when you get into this quality and the contest of personality you need to stand alone from all those you have loved, for you cannot accept the testimony of the millions, and every interpretation of the Divine Science is a general reminder that you are a

stranger within the gates. With the slaying of the senses, you will be capable of demonstrating, in healing the sick and sinning. The word of Christian Science will cast out demons and will release the oppressed.

D. From *The Chicago Times* of June 15, 1888:

"I wish to speak to you in a rambling way about science and the senses. Science is absolute and in its nature is revolutionary. Our senses lead us into lines of thought that science, the divine science, necessarily uproots. Whatever may be our conceptions as formed through the senses they must in a great degree be erroneous. In no one thing did Jesus of Nazareth show himself more divine than in the belief of the immortality of truth. Jesus spoke in the words of a dying language, but the principles which he enunciated will survive through all time.

"Science and the senses are at war, and in the struggle we are caught and entangled by conceptions, which originate from the character of our environments. Take the personality of God. We reason through our senses that he must be something like man. In man is found the highest expression of intelligence. Our conception of a deity of superior intelligence is necessarily associated with human characteristics. Science teaches us differently. It makes good a universal personality, not human in instinct or subject to the action of material laws.

"Christ walked over the laws of materiality. He destroyed the work of disease and he left in divine science the interpretation of his power. He has set the example, not I.

"Let us then start on the idea that God is not like man. God is individual, and no comparisons are to be made. In God I recognize love and divine pity, not human pity. It follows from this that God could not be acquainted with sin, sickness, and death. He has been from all time and sickness is not a part of him. I go to the sick and I heal them twice as quick if they do not have an idea what is the matter with them. Sickness is error, and the less firmly it is established in the mind by preconceived notions the more easily it is dispelled."

The speaker explained that God being all in all and through all there could be no such thing as the average conception of sickness or sin. Human beings are part of the whole and sickness and sin are but conceptions arrived at through the senses. When God said, although

your sins are as scarlet they will be made white as snow, he used a figure which would appeal to the senses.

"If there is no sin then what did Christ come to save? He came to save the sense of sin.

"Christ's coming was a moral concept, it was a glorious concept, and let us rejoice that he thus appeared to our senses. I regard Christ's coming with the sacredness that I knelt at my mother's knee and thus I leave it.

"God is eternal and love; divine science is his interpreter. Are sickness, sin, and death facts which the dear God ministered to as facts? No."

The speaker here noted the difference in the effect which ordinary sympathy would have upon a sick person and that which would be exerted by an apostle of divine sympathy as acquired through the teachings of Christian science.

"You go as a friend to the one in grief and you but increase the sorrow. It is like the face looking into water--it sees but itself. It is a disposition to be kind, but is a mistaken one. Let a tree be known by its fruits. The Christian scientist comes to the sick one and a cure is effected. Science says come without sickness or sin in your heart, but with love and holiness. The Christian healer comes not to say 'you are sick and I am sorry.' but to say 'you are not sick.' The remedy rests in the truth. If you have told error the truth it will be dispelled."

II. Address before the Parliament of Religions of the World's Congress Auxiliary of the World's Columbian Exposition (1893):

(read by Judge Septimus J. Hanna, editor of the *Christian Science Journal*.)

Reverend Mary B.G. Eddy, the Discoverer and Founder of Christian Science, was born in the little town of Bow, among the hills of New Hampshire. Her family tree, taking root in illustrious ancestry, spread its branches from London and Edinburgh, Great Britain, to the United States. The family crest and coat of arms bear these mottoes: "*Vincere aut mori*," victory or death, and "*Tria juncta in uno*," three joined in one. In her work, "Science and Health with Key to the Scriptures," the textbook of Christian Science, the author writes:

In this revolutionary period the voice of God in behalf of the African slave was still echoing in our land, when this new Christian crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death, be stricken from the human mind and body, and their freedom should be won, not through human warfare, not with bayonet and blood, but through Divine Science.

God has built a higher platform of human rights, and built it on diviner claims. These claims are not made through code or creed, but in demonstration of "peace on earth and good-will to men." Human codes of theology, medicine, and hygiene cramp the mind, which needs freedom. Christ, Truth, rends asunder these fetters, and man's birthright and sole allegiance to his Maker go on undisturbed in Divine Science.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than the Divine Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems which to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged. Christian Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. The healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, and extends through all space. Science is not the shibboleth of a sect, or the cabalistic insignia of a philosophy. Science is Mind, not matter, and because Science is not human it must be Divine. In 1867 I commenced reducing this latent power to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the devout learner

to demonstrate anew in some degree the divine Principle upon which Jesus' healing was based, and the sacred rules for its present presentation and application to the cure of disease.

The Principle of Christian Science is God. Its practice is the power of Truth over error; its rules demonstrate Science. The first rule of this Science is, "Thou shalt have no other gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their divine Principle is impossible. Jesus' sermon on the Mount is the essence of the *morale* of this Science. In 1893, for more than a quarter of a century, these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration possible, they have shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee. Jesus said: "These signs shall follow them that believe: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. *They* shall lay hands on the sick and they shall recover." This promise is *perpetual*. Had it been given only to his immediate disciples, the scriptural passage would read *you*, not *they*. The purpose of his great life-work extends through time, and touches universal humanity; its Principle is infinite, extending beyond the pale of a single period or a limited following. His miracles illustrate an ever-operative divine Principle, scientific order and continuity. Within one decade this Science has stopped the illicit clamor and advancing trend of "free love;" it has opened dungeon doors to the captives of sin, sickness and death; given impulse to honest inquiry and religious liberty; moderated the appetites and passions of men; reformed thousands of inebriates; healed over one million cases of disease considered hopeless, and advanced the race physically, morally and spiritually.

I learned that all real Being is in the immortal, divine Mind, whereas the five material senses evolve a subjective state of mortal mind, called mortality and matter, thereby shutting out the true sense of immortality and

Spirit. Christian Science explains all cause and effect as mental and not physical. It lifts the veil from Soul, and silences the false testimony of sense. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned mind to master the body.

The first commandment of the Hebrew decalogue unfolds the fact of universal brotherhood; since to have one God, is to have one Mind and one Father, and this spiritually and scientifically establishes the brotherhood of man. Also, God being the only Mind, it is found impossible for God's children to have other minds, or to be antagonistic and war one with another. Mind is one, including noumena and phenomena, God and His thoughts. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Therefore Mind is divine and not human. To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence?

Christian Science solves the problem of the relative rights and privileges of man and woman on their diviner claims. It finds in scriptural Genesis, that Eve recorded last is therefore first, she is a degree higher than Adam in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum; she was the first discoverer of human weakness, and the first who acknowledged error to be error. Woman was the mother of Jesus, and the first to perceive a risen Saviour. Woman first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity.

The Revelator had not passed the transitional stage in human experience called death, but he already saw in prophetic vision woman "crowned with twelve stars," types of the twelve tribes of Israel, and the spiritual enlightenment of primal religion.

If brain, blood, bones help constitute a man, when Adam parted with his rib he lost a portion of his manhood. Man is the generic term for God's children, made in

His own image and likeness, and because they are thus made, reflected, the male and female of His creating are equipoised in the balances of God. So let it be. To the sore question "What are the working men's rights?" Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employé are actuated by the spirit of this saying of the meek and mighty Son of God: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The following are the tenets of the Christian Science Churches:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore one Supreme God. We acknowledge his Son, and the Holy Ghost, and man in the Divine image and likeness.

3. We acknowledge God's forgiveness of sin, in the destruction of sin, and His punishment of "Whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as the efficacy and evidence of Divine Love, of man's unity with God, and of the great merits of the Way-shower.

4. We acknowledge the way of salvation demonstrated by Jesus, as the power of Truth over all error, sin, sickness and death, and the resurrection of human faith to seize the great possibilities and living energies of the Divine Life.

5. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus. To love one another, and, up to our highest understanding to be meek, merciful and just.

~ ~ ~