

AMERICA
CRADLE
FOR THE
SECOND COMING
OF THE
CHRIST



Helen Wright

By the same Author:

Mary Baker Eddy: A New Look

Mary Baker Eddy's Church Manual & Church Universal & Triumphant

Mary Baker Eddy: God's Great Scientist, Vol. I

Mary Baker Eddy: God's Great Scientist, Vol. II

Mary Baker Eddy: God's Great Scientist, Vol. III

If Mary Baker Eddy's Manual Were Obeyed

America: Cradle for the Second Coming of the Christ

Mary Baker Eddy Reveals Your Divinity

Humanity's Divinity

Made Whole Through Our Marriage To God

Star of Boston: The Life of Mary Baker Eddy

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Lastly, a heartfelt thank you to my dear friend David Keyston for his unselfish labor in helping the Mary Baker Eddy Institute put the works of Mary Baker Eddy on the Internet, including all 432 editions of Science and Health and her Prose works.

“Historical portions of the Bible are not more inspired than the history of the United States.”

—Mary Baker Eddy,
Mind Healing: Historical Sketch

“The spiritual status is urging its highest demands on mortals, and material history is drawing to a close.” —Mary Baker Eddy, *No. 45:25*

DEDICATED TO

**The spiritually minded reader,
with special thanks to Elizabeth Zwick
and others who helped produce this book.**

EXPLANATORY NOTE:

Italics not appearing in the original are sometimes used in quotations, not to emphasize, but to identify that portion of the quote directly applicable to the point under discussion.

Abbreviations for titles of Mrs. Eddy's writings are those used in the *Concordance to Miscellaneous Writings and Works Other than Science and Health*:

S&H...*Science and Health with Key to the Scriptures*

Mis...*Miscellaneous Writings*

Man...*Manual of The Mother Church*

Chr...*Christ and Christmas*

Ret...*Retrospection and Introspection*

Un...*Unity of Good*

Pul...*Pulpit and Press*

Rud...*Rudimental Divine Science*

No...*No and Yes*

Pan...*Christian Science versus Pantheism*

'00...*Message to The Mother Church, June 1900*

'01...*Message to The Mother Church, June 1901*

'02...*Message to The Mother Church, June 1902*

Hea... *Christian Healing*

Peo...*The People's Idea of God*

Po...*Poems*

My...*The First Church of Christ, Scientist, and Miscellany*

Abbreviations for the books of the Bible are those generally accepted.

Abbreviations for other books include:

EOF...*Essays and Other Footprints.*

DCC...*Divinity Course and General Collectanea.*

Six Days...Mary Baker Eddy's Six Days of Revelation

The three above books were compiled by Richard Oakes.

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FOREWORD



hen this book was first published in 1987, on the 200th anniversary of our Constitution, Christian Scientists in particular had reason to be grateful. Without the Constitution and Bill of Rights there would have been no place on this planet where Christian Science could have gained a foothold. Until America was prepared, and our Bill of Rights guaranteed religious freedom, there was no nation that would have protected Mary Baker Eddy and enabled her to found Christian Science in human consciousness.

Today, as the 200th anniversary of our God-inspired Constitution makes way for the 2000th anniversary of the advent of Christ Jesus, it is especially appropriate to consider how the founding of the United States set the stage for the second coming of the Christ.

Mrs. Eddy, after giving a short history of her life as it was lived before her discovery of Christian Science, wrote:

It is well to know, dear reader, that our material, mortal history is but the record of dreams, not of man's real existence, and the dream has no place in the Science of being.... The heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being.

The awakening from a false sense of life, substance and mind in matter, is as yet imperfect.... The

mortal life battle still wages, and must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come! God is over all. He [the kingdom of God within our spiritual consciousness] alone is our origin, aim, and being. The real man is not of the dust, nor is he ever created through the flesh; for his father and mother are the one Spirit, and his brethren are all the children of one parent, the eternal good" (*Ret.* 21:13-22:21).

"True history is the record of the development in the human consciousness of a truer idea of God and man." This is the history the author attempts to unfold in these pages.

"The human footsteps leading to perfection are indispensable" (S&H 254:1). Running through this book, *America: Cradle for the Second Coming of the Christ*, is the human history of the United States of America—showing the indispensable human footsteps leading up to the moment of humanity's arousal from its long slumber in the Adam dream.

These human footsteps illustrate the ethics of Truth. They show what America is, what it stands for spiritually, as the outward evidence of man's individual oneness with God. They reveal that America is not just a nation bounded by oceans on the east and west; America stands for the spiritual idea *everywhere* present. Only on the solid rock of this spiritual idea could infinite good lay the foundation for the city foursquare, our understanding of the kingdom of God within our Mind.

The prophecy of America dates back thousands of years. The Bible shows that Great Britain and America fulfill the prophecy of God's latter-day Israel, as Mannaseh and Ephraim, Joseph's two sons. Mrs. Eddy's poem regarding Britain and America, "United States to Great Britain," identifies Britain—the only royal throne left in the world—as "Judah's sceptered race." The birthright promise made to Ephraim, Joseph's younger son, is fulfilled in the "company of nations" later revealed as the United States. (See pages 34-58 of Paul Smillie's book, *Mary Baker Eddy: The Historical and Prophetic Perspective*.)

Doubtless, it was part of the fulfillment of this prophecy that this nation was not named "Columbus" or "Columbia," but "America." Some historians trace this name to the mapmaker, Amerigo Vespucci. Others believe the name *AmERICA* was already in use by native Americans, a reference to Norse explorer Leif Ericson, who reached the coast of North America in 1000 or 1003AD, *shortly after his conversion to Christianity*.

Historians agree that old Scandinavian literature bears out the indisputable fact that Leif Ericson's discovery of America resulted in its subsequent colonization by the Norse. An article entitled "America" from *Norse Words* explains:

Thereafter, the "western land" was known among the Norsemen as America, in honor of the family name "Eric," of its discoverer, Leif Ericson. The prefix is derived from the Norse word, "Amt," meaning "A country or province under rulership."

The Norse called the western world "Land of Eric" (Amt-Erica), or "America." A writer in the *Kansas City Times* (and quoted in the *New York Sun and Globe*) brings out this circumstance in the following words:

Ask any old Indian medicine man what was the name of this country before the white man came, and he will invariably say "Amaroke." This has been written in no book for him, has not been drilled into his mind by any white man, but has been handed down from generation to generation . . . The antiquity of the name is so established, that it can never for a moment be assumed that Vespuccius brought this name to America, when, in truth and in fact, by all the evidence, he took it from America.

The Icelandic literature and history are so little known to the public, and the Latin culture and propaganda have been so zealously spread, that the truth regarding America's name, and its discovery by Leif Ericson, in the year 1000, has been covered, and almost entirely kept out of sight.

It was inevitable that this land should be named America. The very name "America" was an intentional part of infinite good's plan.

But why?

Mrs. Velva Odland and Mrs. Lois Stoneman distinctly recall their teacher, Mildred LeBlond, C.S.B., an authority on America and on the ancient derivation of word meanings, informing their class that the root of the word "America" means *the second coming of the Christ!*

Scriptural prophecy of the central role the United States of America would play in this event occurs in Revelation 12:14: "To the woman [the Discoverer and Founder of Christian Science] were given two wings of a great *eagle* that she might fly into the wilderness, into her place, where she was nourished....from the face of the serpent [the great red dragon]."

Spiritually interpreted, the "great eagle" represents that which flies above the storm, above illusion and error. The eagle is also a symbol for the United States of America, a nation carved out of the "wilderness," a "place" which would "nourish" Mary Baker Eddy. With the two wings of the great eagle—*understanding* and *demonstration*—Mrs. Eddy would soar above the illusions, above the material sense of the world.

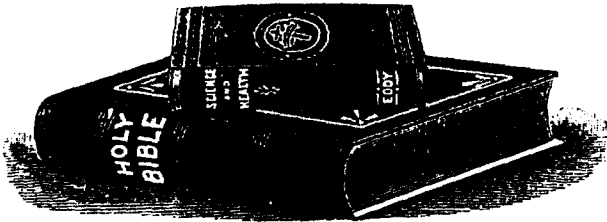
Another compelling prophecy linking America to the second coming of the Christ is even older; it was made in stone nearly forty-six centuries ago with the building of the great Pyramid of Gizeh. Dr. Worth Smith informs us that "Gizeh," from the root Jizeh, means "*the Man of God in Us.*" The word "Pyramid" comes from "pyr am us" or "pyr em us," which interpreted means "Far Resplendent Fire" or "Far Resplendent Light."

Scholars, deciphering root meanings, note that "The Geometrical Expression of Divine Revelation" (the Pyramid, meaning in the ultimate: a "Beacon of Reflections," or a "Monument of Measures") was built by "Heavenly Light" (Suphis) upon the foundation

of "The Man of God in Us" (Gizeh).

Jeremiah 32:18-20 states: "The Great, the Mighty God...hast set signs and wonders in the land of Egypt, even unto this day." Indestructible through the ages, the Great Pyramid has stood, a witness in stone to all humanity, that "the man of God in us," meaning the Christ, has always been present to show forth "the omnipresence of present perfection;" that God's or infinite good's reflection is without beginning or end. It stands as a reminder that what is called "man" has never been separated from God, the Mind of man.

"For other foundation can no man lay than that is laid which is Jesus Christ"—1st Cor., 3:11.



The "rejected stone" finds its resting place on the "Bible in stone"—the Great Pyramid and its divine prophetic message.

The Great Seal of the United States of America (shown on the following page) came forth at the time of the Revolutionary War. It must have been a radiant flash of divine inspiration, since in 1776 nothing whatever was known to mortals regarding the prophetic or scientific features of the Great Pyramid.

Above the pyramid—pictured *unfinished*, just as it was left in Egypt—is poised its *missing* apex—an illuminated triangle dissolving in a blaze of light. In the heart of the triangle is an open eye, representing the “All-Seeing Eye” of the one Mind, “*the kingdom of God within*” our spiritual consciousness.



GREAT SEAL
of the UNITED STATES *of*
AMERICA

Some license prevailing in the interpretation of the two mottoes of the Great Seal, the inscriptions read: "He (God) has favored our undertakings," or "He (God) has prospered our beginning." "Novus Ordo Seclorum" equals "*A mighty order of the ages lives anew,*" or "*An ancient order is born again.*"

The pyramid, with its capstone suspended above it in a halo of glory, symbolizes the crowning of the Scriptures with the Christian Science textbook (and other writings of Mary Baker Eddy.)

Mary Baker Eddy herself, describing Christian Science, the miracle of the ages, likened it to the Great Pyramid:

We are in the midst of a revolution; physics are yielding slowly to metaphysics; mortal mind rebels at its own boundaries; weary of matter, it would catch the meaning of Spirit. The only immortal structure is built on Truth; her modest tower rises slowly, but it stands and is the miracle of the hour, though it may seem to the age like the great pyramid of Egypt,—a miracle in stone. (*Hea.* 11:6)

Divine prophecy was fulfilled when the Biblical "headstone" was symbolically placed on the Holy Scriptures by Mary Baker Eddy. Truly we can say, "Despise not prophecy." (For fuller information on this subject see the author's "Appendix" to her book, *Mary Baker Eddy: A New Look.*)

As we turn to mortal history and see why "*the human footsteps leading to perfection are indispensable,*" we will become aware that when America is

understood spiritually it will be seen to *be* Christian Science, the law of God, which can be defined as “the omnipresence of present perfection.” We will see that behind what looked to mortals like the discovery and settling of America was always the one Mind, God. Though invisible, it was ever-present, guiding, leading, imparting vision, will, wisdom, as Jesus’ prophecy concerning the “Comforter”—the second coming of the Christ—was being fulfilled.

As Mind urged forward the heroes who are the subject of this book, the path behind them was “with glory crowned.” As we pursue their ventures we will see the Principle, God, showing Itself forth in examples of Its infinite ability to create love in the hearts of men—love that urged them to act in the cause of justice, mercy, and Christianity.

In this book when we speak of “America,” it is never to localize it, *but to reveal God’s everywhere-present, wonderful America—universal, triumphant, and fulfilling Mind’s already existing Law, which is Christian Science.* “Christian Science [and thus its manifestation in God’s everywhere-present America] is more than 200 years old... It is as old as God, although it’s earthly advent is called the Christian era” (*Mess. ’01. 24:19*).

When we speak of the Constitution of the United States with its Bill of Rights, and the religious-liberty-protection it gave to Mary Baker Eddy in founding Christian Science in America, it must be remembered that Truth or Christian Science

may indeed sponsor a document, but the document (the Constitution) cannot produce or predate the *LAW* (Christian Science). Rightly understood, the 1787 document called the Constitution is a concrete example of everlasting fundamental law, which could not be, of course, unless Law (Christian Science) were already in place.

When the laws of God are understood it will be perceived that there is one spiritual Nation, one spiritual State, universal and triumphant; and that “one infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, ‘Love thy neighbor as thyself’; annihilates pagan and Christian idolatry—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed” (S&H 340:23).

All through this book we will find illustrations of the Principle which is always at work behind the scenes, and is always the reality behind the symbol. “The spiritual idea must have its visible expression, its incarnation, or else Christian Science is only abstraction.” For example, Mary Eddy Baker gave the full and correct definition of Church, which begins with the statement: “*Church [is] the structure of Truth and Love*” (S&H 583:12). She then illustrated it with a building and certain activities in Boston. The materialist—oblivious of his true spiritual being, that his own real Mind is Truth and Love, “the kingdom of God within” his

consciousness—thinks the building-and-activities *is* church and that mortals must be coaxed into that church or deservedly perish.

In this book we will endeavor to make it clear that America, seen in its true identity, is not localized. It is a spiritual, universal *idea*, representing the love of God encircling the universe and man. “When will mankind awaken to their present ownership of all good?” There is no division of estate; just as in mathematics when we know the principle, we have *all* of math, no division of estate.

America: Cradle for the Second Coming of the Christ explores the inspired history of the United States which divine Love has brought to pass. It reveals certain of the pertinent “human footsteps leading to perfection” which have already been taken, and which were, and will continue to be, indispensable in bringing the glorious Science of being into daily living.

In pursuing the saga of suffering and misery that seemed to accompany the epic deeds of this book’s heroes as they took the *indispensable* “human footsteps leading to perfection” (S&H 254:1), we find allegory, dreams, claims to be the only correct worshippers, “cried-out-unto-the-Lords,” “forsook-the-Lords,” etc. All of these make an interesting compilation, but they could have done no more “than can moonbeams to melt a river of ice,” had not *the one universal Spirit, the one Mind, and the laws of God* been the leading and guiding light.

Because of the grave danger that today threatens the human sense of America, the author has not neglected to sound a warning in this book in accordance with Mrs. Eddy's instruction:

Many are willing to open the eyes of the people to the power of good resident in divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden mental ways of accomplishing iniquity....it requires the spirit of our blessed Master to tell a man his faults, and so risk human displeasure for the sake of doing right and benefiting the race....[Therefore] designate those as unfaithful stewards who have seen the danger and yet have given no warning" (S&H 570:30).

The America that became the cradle for the second coming of the Christ, the America which had been prophesied for thousands of years, is God's grand America—spiritual, universal, triumphant and fulfilling Mind's already-existing Law which is Christian Science. This America always existed, but to become aware of it, humanity must take the indispensable "human footsteps leading to perfection."

As these footsteps unfold let us not lose sight of the spiritual fact that "our mortal material history is but the record of dreams, not of man's real existence.... [and that] the heavenly intent of earth's shadows is to chasten the affections, to rebuke human consciousness and turn it gladly from a material, false sense of life and happiness, to spiritual joy and true estimate of being" (*Ret.* 21:13).

CHAPTER I

THE INDISPENSABLE HUMAN FOOTSTEPS

Love for God and Man Advanced Civilization



he *human footsteps* leading to perfection are *indispensable*," wrote Mary Baker Eddy. The history of the United States of America shows how God, infinite good, controls history, and how it is love for God and man that advances civilization.

Why was the founding of this nation such an essential step?

Because America is not just some material territory between the Atlantic and Pacific oceans; America represents "the love of God encircling the universe and man"—encircling all creation.

America's coming into being to provide the cradle for the second coming of the Christ had been foreseen by prophets for thousands of years. Consider St. John's Revelation concerning the "angel with the little book," the "woman of the Apocalypse," and the "great red dragon" that would persecute "the woman which brought forth the man child," Science and Health, the second coming of the Christ. This prophecy contin-

ues, "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place.... And the earth helped the woman" (Rev. 10:1-2; 12:13-16). Indisputable evidence shows Mrs. Eddy understood "'the great eagle' that helped the woman, and the place on earth that nourished her 'from the face of the serpent' was (and is) the United States of America" (*The Individual Christian Scientist*, Vol. XII, No. 1).

The invisible power of the divine Mind is constantly at work to achieve universal salvation. From the beginning, even before the first European colonist set foot on its shores, America was being prepared to be the cradle for the second coming of the Christ.

The Magna Charta, 1215

Let us for a moment look back to the year 1215 in England. King John was treating his subjects cruelly, when a group of courageous, caring men rose in a body to formulate laws intended for all time to remedy the evil suffered at the whim of overbearing or unscrupulous rulers. The result was the Magna Charta, the Great Charter of England, signed by King John at the insistence of the nation's barons, who, in the spirit of love of justice for the people, undertook to free men of the inequities that were being imposed on them by their king.

Of sixty-three provisions of the Magna Charta, two show distinctly the spirit of justice which the barons sought to have adopted:

(1) No free man shall be imprisoned or proceeded against, except by his peers or equals, or the law of the land.

(2) Justice shall not be sold, denied nor delayed.

The Magna Charta, now nearly eight centuries old, still stands as a protecting arm for England's people. It also became a foundation for the rights we as Americans hold so dear. By insisting that the king be obedient to the laws of men and the dictates of justice, the Magna Charta paved the way for America's Declaration of Independence and the Constitution with its Bill of Rights guaranteeing freedom of religion and freedom of expression. This in turn opened the way for the founding, in this nation, of Christian Science, which demands *obedience to divine Principle*, and also made possible its expeditious dissemination. It may be truly said: That which is born of love endures forever.

What Made Progress Possible?

In the story of the Magna Charta, as will be true over and over again, we see men whose hearts were filled with compassionate love for those who suffered intolerable injustice.

Each forward step in man's affairs and in world affairs is the direct result of harmony brought about by the spirit of love, and trust in God. Lacking this spirit, discord and destruction arise and set back the wellbeing of mankind. Progress usually starts with one individual or a small group of wise thinkers. God

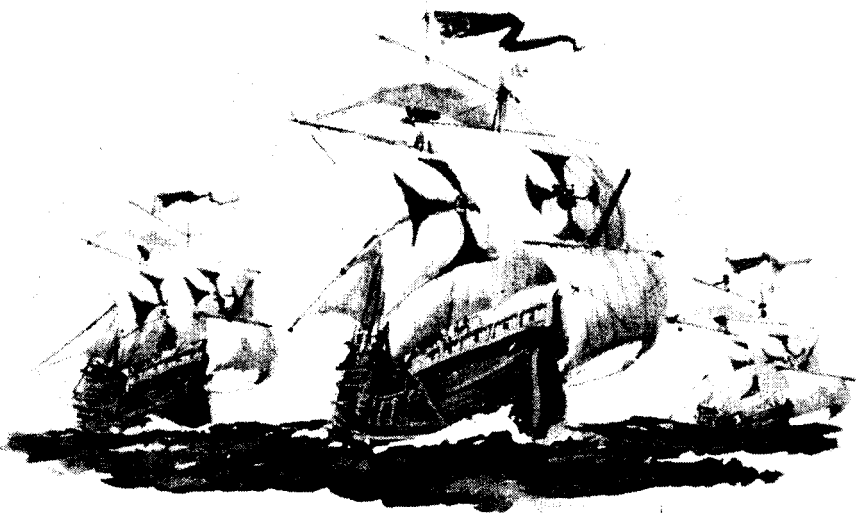
puts it into their heart to act. "A rock pile ceases to be a rock pile the moment a single man contemplates it, bearing within him the image of a cathedral."

I Timothy 4:14 admonishes, "Neglect not the gift that is in thee, which was given thee by prophecy.... Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all."

Devotion of thought by the individuals concerned, *and the energy to act*, made possible the discovery, settling, and building up of America.

Columbus: The Impulsion Behind His Voyage

The immediate history of the preparation that enabled America to be the cradle for the second coming of the Christ begins with the voyage of Columbus.



Columbus sets sail with his three ships, the Nina, the Pinta, and the Santa Maria.

(The author is indebted to The American Vision of Atlanta, Georgia, and to others for a portion of the following early historical data.)

What caused Columbus to undertake a voyage of such portentous solemnity?

When Queen Isabella asked Columbus if he was ready, he answered: "Yes, your Majesty, God is with me. I could not be more ready." He then explained:

It was the Lord who put it into my mind. I could feel His hand upon me...There was no question that the inspiration was from the Holy Spirit, because He comforted me with rays of marvelous illumination from the Holy Scriptures, for the execution of the journey...I did not make use of...mathematics or maps. It was simply the fulfillment of what Isaiah had prophesied. No one should fear to undertake any task in the name of our Savior, if it is just, and the intention is purely for His holy service. The fact that the gospel must still be preached to so many lands in such a short time—this is what convinces me. (*The Book of Prophecies* by Christopher Columbus. *Writings of Christopher Columbus, Part 1, Volume II*)

There was within Columbus a divine presence which he felt, whose voice he listened for, and whose promptings he acted on. Columbus could see something his companions could not. He showed faith where his critics showed fear.

After seventy days Columbus came to the Bahamas. He christened the island "San Salvadore," which means "Holy Savior." Then he led his men in prayer.

Christopher Columbus's voyage had opened the

door to America—spiritually as well as geographically.



Christopher Columbus kneels in prayer upon landing at San Salvadore, now known as Watling Island, in the Bahamas. 1992 represented the 500th anniversary of the discovery of the new world.

Europe Challenges Church Practices

About the time America was being discovered, other thoughtful people were—like Columbus—listening to the voice of the divine presence within their consciousness. At its prompting they too were discovering a New World—a world of deepening spiritual understanding.

In this, the leading of the divine Mind was clearly discernable. The Bible had long been the exclusive

province of the church. Copies were rare and only people schooled in Latin could read them. Then John Wycliffe (1320-1384) was led to translate the Vulgate Bible into English (and was excommunicated for his efforts.) Not long after, Johann Gutenberg (1397-1468) developed a movable-type printing press, allowing the Bible to be printed in quantity so that people could finally read it for themselves.

The new understanding this fostered prompted people like Martin Luther to challenge practices of the established church, culminating in a wave of reformation which swept across Europe, eventually reaching the shores of England.

In 1534 King Henry VIII of England broke away from the Church of Rome to found his own church. But it was not long before there were also those who disagreed with some of the practices of the Church of England.

America—the New World—the Only Place for Dissenters

By this time most countries of Europe had adopted their own official religion. People who disagreed with the government-mandated doctrine were persecuted. For those dissenters with deep Spirit-led conviction, there was no place to go except to the New World. Here we can see divine Love at work, forcing those with a higher vision to obey the Scriptural admonition: “Come ye out from among them, and be ye separate.... For thou didst separate them from among all

the people of the earth to be thine inheritance.”

God’s plan for world salvation was being implemented.

Ultimately, “Come ye out from among them and be ye separate” means in Christian Science to come out from believing there are two powers at work; realize instead that *GOOD* alone is real, and evil—or even belief in good *and* evil—is illusion, universal hypnotic suggestion.

In Christian Science we learn that what appears to us as material person, place, things, human laws, circumstances, positions, are all illusion—all that the mortal eye beholds is illusion. The eye cannot see reality. The false testimony of the eye deludes judgement and induces false conclusions.

In the 1600s this understanding was still in the future. The spiritual understanding that would engender this realization needed careful nurture. It needed to grow in new ground, separated from the materialism of the age.

CHAPTER II

HOW AMERICA BECAME THE CRADLE FOR THE SECOND COMING OF THE CHRIST

Puritans Become Pilgrims



ne of the least materialistic and therefore most persecuted religious groups in England during the early 1600's was the Puritans. Why were they called Puritans? They were called Puritans because they hoped to restore Christianity to its "ancient purity." Because they sought to separate themselves from the temptations of the world, some of them came to be called "Separatists."

Hoping to find a place where they could worship without fear of persecution, a group of Puritan Separatists took temporary refuge in Holland. Among the Dutch the persecution was less, but these Puritans found themselves still surrounded by secular pressures and temptations. After a short time, perhaps a dozen years, they decided to move to the New World—to America, the vast land across the Atlantic Ocean—a journey of faith that would earn them the name Pilgrims.

The Pilgrims Leave Holland

For the voyage back to England the Pilgrims purchased a small ship named Speedwell. It is interesting to note that "Speedwell" is a common name for the flower "Veronica" which is connected with the legends of St. Veronica, who was believed to have wiped the face of Jesus on his way to the cross, receiving the imprint of his face on her kerchief.

A "chronicle of those memorable circumstances of the year 1620, as recorded by Nathaniel Morton, keeper of the records of Plymouth Colony, based on the account of William Bradford, sometime governor thereof" describes the Pilgrim's departure from Holland on the first leg of their voyage:

So they left that goodly and pleasant city of Leyden, which had been their resting place for above eleven years, but they knew that they were pilgrims and strangers here below, and looked not much on these things, but lifted up their eyes to Heaven, their dearest country, where God hath prepared for them a city (Heb. XI, 16), and therein quieted their spirits.

When they came to Delfs-Haven they found the ship and all things ready, and such of their friends as could not come with them followed after them, and sundry came from Amsterdam to see them shipt, and to take their leaves of them. One night was spent with little sleep with the most, but with friendly entertainment and Christian discourse, and other real expressions of true Christian love.

The next day they went on board, and their friends with them, where truly doleful was the sight of that sad and mournful parting, to hear what sighs

and sobs and prayers did sound amongst them; what tears did gush from every eye, and pithy speeches pierced each other's heart, that sundry of the Dutch strangers that stood on the Key as spectators could not refrain from tears. But the tide (which stays for no man) calling them away, that were thus loath to depart, their Reverend Pastor, falling down on his knees, and they all with him, with watery cheeks commended them with the most fervent prayers unto the Lord and His blessing; and then with mutual embraces and many tears they took their leaves one of another, which proved to be the last leave to many of them.



The Pilgrim's tearful departure from Holland

Farewell to England

The good ship Speedwell carried its passengers safely back to England where they assembled in July

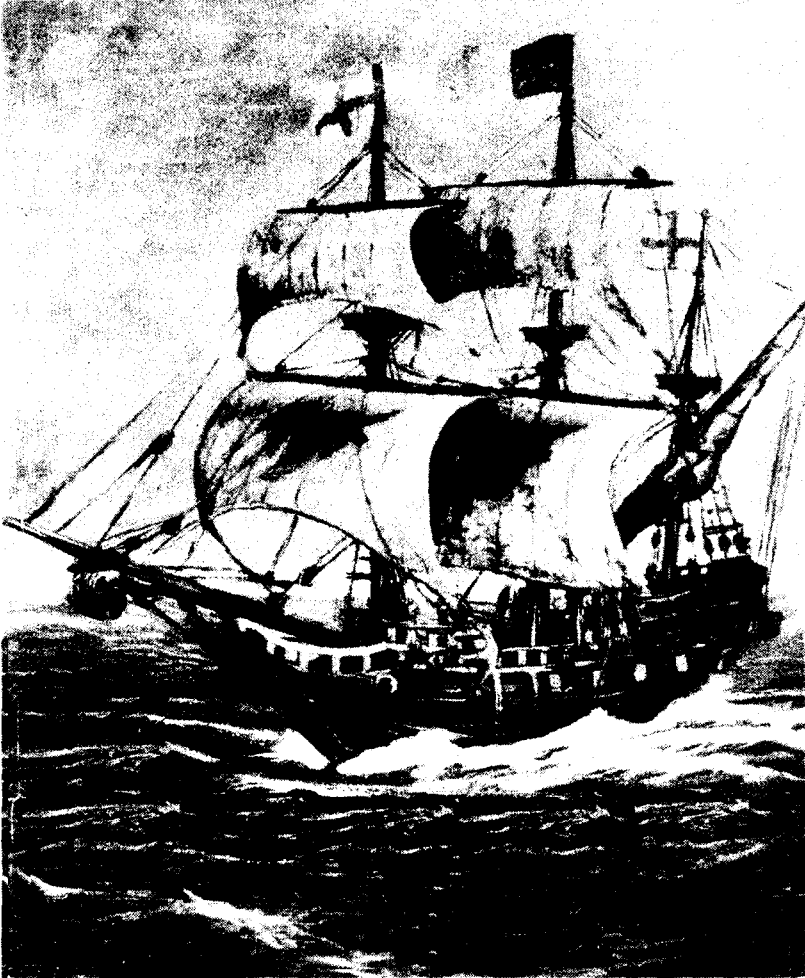
of 1620 to make their final plans for the daring venture. At the insistence of the financial backers of the voyage, the Pilgrims were joined by other farmers and tradesmen, who also sought a better life in America. A second ship, the *Mayflower*, was acquired and William Bradford became the group's leader. When all was ready the Pilgrims boarded two ships, but it quickly became obvious that the *Speedwell* was not seaworthy for the longer trip to America. It leaked so badly it had to be abandoned, and its passengers crowded onto the *Mayflower*.

On September 16th, 1620, the *Mayflower*, crammed with 102 Pilgrims and other passengers seeking a new life in America, sailed from Plymouth, England "into the pages of history."

The departure caused little stir. Great things often happen when we do not realize it. One night angels sang over the Bethlehem hillsides and only a few shepherds heard it and were led to the stable where Jesus was born. Centuries later in 1775, when Paul Revere set out on his midnight ride, who knew that "the fate of the nation was riding that night?" Just so, in 1620, when the *Mayflower* pulled away from English shores, no one knew that a new era was beginning.

The Crossing

The horrible overcrowding of the small *Mayflower* made the Atlantic crossing a nightmare. Midway across the Atlantic the *Mayflower* was engulfed in a storm that terribly threatened the vessel. Huge waves



tossed the boat about, heaving and writhing under shrieking, screaming winds that threatened to tear the masts from the deck. Seasick passengers shivered below decks, wondering if the gigantic waves would topple the ship.

“He who hesitates is lost,” says the old adage. At this moment, considering the trials they endured and those still ahead, the Pilgrims might have been

tempted to say, "He who hesitates is probably right." *But the Pilgrims did not hesitate.* The Mayflower sailed on and the fate of a nation, the destiny of untold millions yet unborn, sailed with them.

Land!

On November 19, 1620, a shout went up: "Land!" Everyone rushed on deck. Barely visible many miles away a strip of shoreline could be seen. The Pilgrims dropped to their knees and wept with joy, thanking God. After sixty-six days and nights on the Atlantic, God had delivered them to the New World.

Two days later the vessel reached Provincetown Bay in Massachusetts. As the ship found its way to the vast bay and dropped anchor the Pilgrims saw stretching before them a dark forbidding wall of forest.

As the icy winds of winter swept down from the north, the weary voyagers discovered that the two-month voyage of rough seas and bitter winds had taken them far north of their expected destination in the Virginia colonies. They were far from home, with no one to greet them, no friendly house to enter. As Nathaniel Morton's chronicle describes the scene:

Being now passed the vast ocean, and a sea of troubles before them in expectations, they had now no friends to welcome them, no inns to entertain or refresh them, no houses, or much less towns, to repair unto to seek for succour; and for the season it was winter, and they that know the winters of the country know them to be sharp and violent, subject

to cruel and fierce storms, dangerous to travel to known places, much more to search unknown coasts.

Besides, what could they see but a hideous and desolate wilderness, full of wilde beasts and wilde men? and what multitudes of them there were they knew not: for which way soever they turned their eyes (save upward to Heaven) they could have but little solace or content in respect of any outward object; for summer being ended, all things stand in appearance with a weatherbeaten face, and the whole country, full of woods and thickets, represented a wild and savage hew.

If they looked behind them, there was a mighty ocean which they had passed, and was now as a main bar or gulch to separate them from all civil parts of the world.

Some of the party wanted to continue south but they were overruled; these visionary pioneers had an appointment with destiny and they stood fast.

The Mayflower Compact

The 102 settlers aboard the Mayflower hold a rightly revered place in the history of America. Before disembarking, before even setting foot on the new land, these settlers blazed a new trail in participatory government, a trail that would guide a new nation toward democracy.

On November 21, 1620, the Pilgrims and other colonists met in the cabin of the ship and forty-one men signed an agreement that became known as the *Mayflower Compact*. This was the earliest attempt at

self-government in the New World. (Because women had few legal rights in those days, only men signed the Compact.) The forty-one signers, in *eight* sentences, brought to flower the religious and political thinking of generations when they agreed to elect men to rule over them whom they would, by consent, obey. This was the first little step toward the Constitution of the United States of America.

The Vision of the Pilgrims

Question: What vision guided the Pilgrims aboard the *Mayflower* when 379 years ago they landed in America? What was it that brought them to the shores of the New World?

Answer: Divine Love was preparing a place for the second coming of the Christ.

The Pilgrims had a vision of hope, a vision of freedom. They hoped to form a nation where the government would be established according to the Scriptures.

They had endured much and had a fair understanding of how they wished to apply their understanding of Scripture to many situations, including civil government.

William Bradford, second governor of the Plymouth Colony, wrote in his diary:

A great hope and inward zeal they had of laying some good foundation...for the propagating and advancing the gospel of the Kingdom of Christ in those remote parts of the world; yea, though they should be but even as *stepping-stones* unto others for the performing of so great a work. (William

Bradford, *History of Plymouth Plantation: 1606-1646* ed.
William T. Davis, p. 46)

Verily, they *were* a “stepping stone” to the eventual founding in human consciousness of the second coming of the Christ, when they drew up and signed the document today called the *Mayflower Compact*.



Signing of the Mayflower Compact, 1620

Artist: *Percy Moran*

Courtesy of the Pilgrim Hall Museum, Plymouth, Mass.

Their *Mayflower Compact*, signed Nov. 21, 1620, before the settlers even stepped ashore at Plymouth Rock, reads:

“In the name of God, Amen. We whose names are underwritten....having undertaken for THE GLORY OF GOD AND ADVANCEMENT OF THE CHRISTIAN FAITH...a Voyage to plant the first

Colony....Do by these Presents, solemnly and mutually, in the presence of God and of one another, covenant and combine ourselves into a civil body Politick....In Witness whereof we have hereunto subscribed our names at Cape-Cod, the eleventh of November...Anno Domini 1620."

The *Mayflower Compact* constituted the signers and their families as a body politic. In eight short sentences it made a covenant with God and each other to found a colony for His glory. The eventual outgrowth of this little seed of Christian faith, called the *Mayflower Compact*, would be the United States Constitution with laws that would ensure liberty and freedom of religion for all.

These freedoms could only come about because *God's Constitution* is always unfolding. The *Mayflower Compact* was one step. Another would occur in 1787 when a good example of *God's Constitution* would be given words—words which like the Bible's can do no more for mortals "than can moonbeams to melt a river of ice" without the spiritual background and spiritual trust in good.

Guided by the hand of infinite good, the Pilgrims were helping prepare the needed spiritual background for the second coming of the Christ. Even their seeming misfortunes were part of the plan of divine Mind. The Pilgrims came to the new colonies to spread the gospel; by divine intervention they were blown off course. Had they reached the destination *man* willed for them they would never have enjoyed the religious or civic liberty God had planned for them, since the

Virginia colony had its roots deep in the hierarchical, monarch-led Church of England. Had they not been forced to face the wilderness relying only on each other they might never have written the *Mayflower Compact*. An “indispensable step” would have been lost.

The Pilgrims Land

Following the signing of the *Mayflower Compact*, the weary voyagers sent out scouting parties along the coast, looking for a good place to settle. On December 21, 1620, the Pilgrims reached Plymouth and on December 30 a boatload of Pilgrims climbed off the ship and stepped onto Plymouth soil. Only curi-



ous Indians lurked in the woods. Snow swirled at the Pilgrims' feet, and the land looked hostile and desolate as icy winds howled in the bare trees.

The Pilgrims' first act in the New World was to give thanks. William Bradford, describing the first landing of the Mayflower at Plymouth that December, writes:

Being thus arrived in a good harbor, and brought safe to land, they fell upon their knees and blessed the God of Heaven who had brought them over the vast and furious ocean, and delivered them from the perils and miseries thereof, again to set their feet on the firm and stable earth.... What could they see but a hideous and desolate wilderness, full of wild beasts and wild men—and what multitudes there might be of them they knew not. The season it was winter, sharp and violent, subject to cruel and fierce storms. What could now sustain them but the Spirit of God and His grace?

Of the Pilgrims' landing Mary Baker Eddy writes:

On shores of solitude, at Plymouth Rock, they planted a nation's heart,—the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality—the realm of Love. (*Pul. 10:10*)

When first the Pilgrims planted their feet on Plymouth Rock, frozen ritual and creed should forever have melted away in the fire of love which came down from heaven.

The Pilgrims came to establish a nation in true freedom, in the rights of conscience. (*Mis. 176:20*)

Perhaps some readers of this book will remember memorizing (in grade school) Felicia Heman's poem, regarding the Pilgrims' landing:

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore
Aye, call it holy ground,
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God!

The Bitter First Winter

The settler's first winter in the New World was a saga of terrible suffering. When the Pilgrims arrived at Plymouth in December, many were sick. The few able-bodied among them had to build huts. Rowing from the *Mayflower* to shore they had to wade the last few yards through frigid waters. In wet wool and canvas clothing they labored on the frozen, snow-covered ground from dawn till dark, cutting trees for log huts. Gradually the Pilgrims moved from the cold *Mayflower* into these even colder log huts.

Food was scarce. Nearly half of the Pilgrims, including their first governor, John Carver, died of cold, disease or malnutrition. The other half were so weakened by hunger they scarcely had the strength to bury the dead. This must have stunned and demoralized at least some of these valiant Pilgrims.

The Pilgrims also lived in terror of being attacked

by the Indians with whom they had not yet become friendly. They buried their dead at night so the Indians wouldn't become aware of how few Pilgrims were left, as they feared this might encourage the Indians to attack. (The Indians had ample reason to hate Europeans, but that is another story.)

Samoset and Squanto

At last, in March of 1621, the Pilgrims' steadfast trust in God was rewarded. An Indian named Samoset visited the Pilgrims. He



Samoset befriends the Puritans

had learned a few words of English from English sea captains with whom he had traded goods, and had even sailed with them on their ships.

Samoset brought the settlers an invaluable blessing; he introduced them to Squanto, an Indian who had lived in England and understood the newcomers' language and ways. Squanto took compassion on the settlers, even though he himself once had been enslaved by their countrymen. He gave the Pilgrims corn and helped them plant it. He taught the colonists how to grow other crops, and how to hunt and fish.

Survival was the major issue of that first year, but with Squanto's help the Pilgrims hung on until the fall crops brought in a good harvest.

The First Thanksgiving

In autumn of 1621, with another winter approaching, instead of begging God for more blessing, the Pilgrims' profound faith in God led Governor William Bradford to set aside a day for public Thanksgiving in gratitude for the blessings already received. The Pilgrims were heeding the many Bible references to the importance of "thanksgiving."

History tells us that Chief Massasoit was invited. He brought 60 braves, 5 dressed deer and a dozen wild turkeys. Even popcorn helped to celebrate this first great Thanksgiving Day, which lasted three whole days, so deep-felt and abounding was their gratitude to God.

Squanto helped the Pilgrims survive their first grim years at Plymouth Colony. His wonderful work with the Pilgrims brought a relationship of peace and helpfulness between the settlers and the Indians that would last more than fifty years.

Seeking freedom of the spirit, the Pilgrims coura-



Squanto shows Puritans how to plant crops.

geously carved a home out of what must have seemed a fierce, ruthless, ferocious, unyielding, relentless and forbidding territory, *that the Bible (Rev. 12:6) calls "the wilderness" that "the woman fled into," in fulfillment of prophecy.* (See S&H 565:29.)

The Mayflower brought a wonderful breed of human beings to America. Longfellow in his poem about Miles Standish, writes, "God sifted out a hundred and two seeds from the civilization of Europe to plant a new nation on these shores."

What did they come for?

The Pilgrims came for one purpose—the propagation of the gospel. The Mayflower's passengers were just middle-class people—unpretentious tradesmen, farmers and laborers—but they were strong, rugged, and determined. Far from home, put out in icy November with no houses, no food, and with the specter of fearsome Indians and wild animals hiding in the woods, *they made it.* No one should sneer at the rugged individualism that built this country and the rugged way this country was founded.

The Pilgrims created a path for all to follow. Many years later William Bradford said, "As one small candle may light a thousand, so the life here kindled (in Plymouth) hath shown unto many, yea, in some sort, to our whole nation." Thus did this sturdy remnant "on shores of solitude...plant a nation's heart—the rights of conscience, imperishable glory...their's was the wish to reign in hope's reality—the realm of Love."

The New England Federation

America is unique. It was divinely founded to make mankind ready for the second coming of the Christ.

The Pilgrims were just one small settlement of many that would spring up in America, drawn by the desire to worship according to the dictates of their own conscience. The details of their faith and their understanding of God, infinite good, varied, but each colony had a desire for “the furtherance of so noble a work, which may by the providence of Almighty God hereafter tend to the glory of His divine Majesty” (*Documents of American History*, p.8).

The documents establishing the governments of these early settlements always began in a manner showing their distinctive Christian character, such as: “Forasmuch as it has pleased the Almighty God by the wise disposition of His divine providence...to maintain and preserve the liberty and purity of the Gospel of our Lord Jesus [Christ]...which according to the truth of the said Gospel is now practiced among us...” (Ibid. “Fundamental Orders of Connecticut,” Jan. 14, 1639).

On May 19, 1643, several of the colonies decided to get together and draw up a document they called *The New England Federation*.

What did these colonies all have in common? Most of the published material coming out of early America spoke clearly of God, Christ Jesus, and the Holy Spirit.

Their basis was I Cor. 3:11:

“For other foundations can no man lay than that is laid, which is Jesus Christ.”

Whereas we all came into these parts of America with one and the same end and aim, namely: to advance the Kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel in purity, with peace....

These liberties didn't come all at once. Much was learned the hard way. An example was the Pilgrims' experiment with communal farming, which caused them to almost starve during the first two years.

Facing their third year of starvation, the elders of Plymouth demanded the institution of a biblically based free enterprise system in order to prevent the total destruction of their colony.

Governor Bradford tells us in his *Diary* that “this made all hands very industrious, and gave far better content....”

This solution to poverty was another beacon pointing the way. In Bradford's words: “As one small candle may light a thousand so the light kindled here has shown unto many, yea, in some sort, to our whole nation” (*History of Plymouth Plantation*).

That light did keep on shining, and the nation kept growing and prospering. As Saint Francis of Assisi advised: “Start by doing what's necessary, then what's possible, and suddenly you are doing the impossible.”

By 1732 America was made up of thirteen colonies. During this first century God had blessed the

colonies beyond measure. Then like a slowly dying fire the spiritual light and faith began to dim. By the mid 1700's what had been a blazing light had become only a faint glow. Had prosperity made them forget God? It took the breath of God's spirit to revive our national faith—to cause an awakening.

CHAPTER III

THE WAR OF INDEPENDENCE

“God Works in Mysterious Ways” The Great Awakening



he revival of our national faith, called “The Great Awakening,” was triggered by the anger aroused in the colonists because of the heavy taxation levied on them by the British Parliament. They called it “taxation without representation.” The Molasses Act of 1764, followed by the Stamp Act and other taxations, were deeply resented.

Because many settlers wanted to seek new farmland, the British Ordinance of 1763 restricting Western settlement also aroused great indignation.

By 1775, the restrictions regarding western settlement and the revenue-raising acts by the British Parliament, though they provoked great ire, *also created a sense of unity among the colonies*. This unity helped foster resistance against the expanding power of the British Parliament and showed once again how “God works in mysterious ways His wonders to perform.”

When the time of crisis came, the colonists were ready. That decisive turn came in April, 1775, when the Revolutionary War really began. It would not end until 1783.

The Declaration of Independence

More than a year of fighting followed the critical juncture of 1775 before the colonies could formally agree to break their ties with Britain. But on July 4th, 1776, the thirteen colonies, united as a federation of states, issued a unanimous declaration,—The Declaration of Independence. It begins:

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their creator with certain inalienable rights. That among these are life, liberty, and the pursuit of happiness. That to secure these rights...

And for the support of this declaration, with firm reliance on the protection of divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

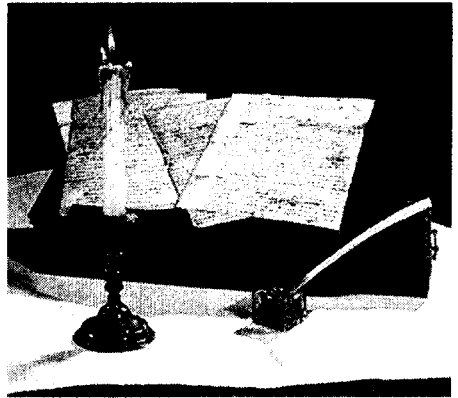


Signing the Declaration of Independence

All fifty-six Americans who signed the Declaration of Independence risked death by hanging if their

revolution failed. They risked sharing the fate of the courageous patriot, Nathan Hale, who was hanged without trial, and who, on the gallows, spoke the famous words: "I only regret that I have but one life to lose for my country." What inspiring courage!

Note the fervor of patriotism and love for their new country expressed in the mutual pledge: "to each other our lives, our fortunes, and our sacred honor." These men meant it! They followed through! Many lost their lives, many lost property, and many endured terrible suffering.



John Hancock, whose elaborate signature—bold and large "so that even George III cannot miss it"—heads those affixed to the Declaration, later lost much of his fortune in the war, but fortunately escaped when General Gage sent troops to Lexington and Concord to effect his capture.

The holy dedication of all the signers, in the face of such great risk, is echoed in Jefferson's forceful declaration, "*I swear, before the altar of God, eternal hostility to every form of tyranny over the mind of man.*"

The *Declaration's* salient words, "*endowed by their creator with certain inalienable rights,*" would profoundly affect the history of mankind.

Our forefathers understood that it was *God*, not man, who was responsible for supplying them with rights. And we today should never for an instant forget to be thankful that they believed in those rights enough to *fight* for them.

As so clearly stated in the *Declaration*, the colonists fought the Revolutionary War with a firm reliance on divine Providence. General George Washington believed that the only way they could win this war was with God's help. In line with the highest spiritual understanding of that time, he issued orders to his troops demanding (along with other high-principled behavior) "punctual attendance at divine services to implore the blessings of heaven upon the means used for our safety and defense."

Surely, "God tempers the wind to the shorn lamb," for it was only through the most miraculous intervention of divine Providence that the ragged and tattered little band, "the continental army" led by General Washington, survived and eventually won.

Memoir of Major Ben Tallmadge

An illustration of this divine protection occurred early in the struggle for independence: At about the same time the Declaration of Independence was being signed, the British general, William Howell, had a well-disciplined fighting force of over 32,000 troops. Washington had barely 8,000, pitifully few of them trained. The Americans were gathered near the town of

Brooklyn on the western end of Long Island. The British moved in with their 32,000 troops, and by August 27, 1776 our entire Continental Army was surrounded.

At this point—and there can be no doubt that it was the result of providential intervention—General Howell did not attack for two whole days. Had he attacked, the war would have been over. Obviously the prayers of General Washington and his men had been effective.

For the Continental Army to fight under these conditions would have been suicide; to surrender was unthinkable. The only other way was to transport 8,000 men across the East River, more than a mile wide, without the British detecting the operation.

That night, as they crossed the East River in small boats, not a sound was heard. But time was against them. Many were still on the Brooklyn side when the sun began to rise, which meant potential death for the Americans who had not yet crossed.

Major Ben Tallmadge, one of General Washington's officers there that morning, described what happened:

As the dawn of the next day approached, those of us who remained in the trenches became very anxious for our own safety; and when the dawn appeared there were several regiments still on duty.

At this time a very dense fog began to rise (out of the ground and across the river) and it seemed to settle in a peculiar manner over both encampments.... So very dense was the atmosphere that I could scarcely discern a man six yards distance. [The fog

remained long after] the sun had risen.... (Major Benjamin Tallmadge, *Memoir*, pp. 12-14)

When the last man, horse, artillery and General Washington had safely crossed, the fog lifted. Washington and his men knelt in prayer to thank God for this blessing from heaven.

Before the war ended, many more similar instances of answers to fervent prayer were recorded in diaries and documents. They were called "providential acts of God." Christian Scientists would call them "demonstrations." It was all part of divine Love's plan to provide the cradle for the second coming of the Christ, the impersonal Christ, and its permanent establishment as the kingdom of God in the consciousness of humanity.

Valley Forge

As Commander-in-Chief of the Continental "army," it fell to George Washington to turn farmers, traders, merchants, seamen, frontiersmen and even young boys into soldiers. Because the Federation had no power to collect taxes or raise an army, Washington's soldiers, all volunteers, often furnished their own clothing, their own rifles and sometimes even their own gunpowder.

The world owes much to these liberty-loving Christian patriots who, in their cry "Give me liberty, or give me death!" were sustained by faith and prayer. Their endurance as they fought on multiple fronts unfolds in a saga of persistence in the face of

incredible hardships.

Consider the snow-and-ice-covered Valley Forge retreat. There, supported and strengthened by daily prayer, Washington's men, without boots or warm clothing—4000 of them sick from exposure to cold, hunger, and disease—survived a long savage winter.



George Washington — The Prayer at Valley Forge

“The event is in the hands of God.”

Sharing the fate of his small ragged army, whose endurance and courage defied a king and built a nation, Washington kneels at prayer in the woods at Valley Forge.

At Valley Forge many died of malnutrition and of the cruel, unrelenting cold that wrapped its icy arms around the tattered regiment. The faith of the ragged, decimated survivors rested in that ultimate reality whose sustaining power and ordered activity has mercifully provided continual guidance over human destiny.

“Freezing, starving, dying,” wrote a 19th Century historian, “they persevered...they kept the faith.... In this testing fire for freedom [they] were forged into men of steel. Their iron will to endure helped them to survive.”

“The Event is in the Hands of God”

General Washington shared the hardships of his small ragged patriot army, struggling alongside them in every difficulty. He also shared their indomitable faith. It was his practice, when faced with no evident *human* solution, to go into the woods to pray. Then, Washington said, “The event is in the hands of God.”

When the frustrating eight-year-long war ended on October 19, 1783, Washington made sure a peace treaty between all warring factions was signed by Congress. He wrote to the governors of the independent states of America, congratulating them “on the glorious events which Heaven has been pleased to produce in our favor.” He then announced his retirement and called a final review of his troops to say a fond farewell.

Jan Pierce records: "The love and loyalty which flowed back and forth from general to soldier, at the parade, was an emotional time. In bidding 'Adieu' to his officers, he asked each of them to come and shake his hand. They soon forgot their formal occasion and hugged and cried without shame."

Of Washington's character, Henry A. Brown wrote:

Modest in the midst of Pride; Wise in the midst of Folly; Calm in the midst of passion; Cheerful in the midst of Gloom; Steadfast among the Wavering; Hopeful among the Despondent; Bold among the Timid; Prudent among the Rash; Generous among the Selfish; True among the Faithless; Greatest among Men and Best among the Great...

It is a measure of George Washington's greatness that he glimpsed the import of the task he and his army had undertaken. During the bitter Valley Forge winter he had written:

Even if the rest of the world continues to ignore us, we will fight on. For we are fighting not only for ourselves, but for all mankind. We are fighting for freedom and human dignity and the right to worship the God of our choice.

The tremendous moral consequences of the ideals of liberty and democracy that brought on the American Revolution are by nature incalculable. So is our debt to the brave heroes who risked their lives to advance these ideals, from the first signer of the Declaration of Independence to the last farm lad wounded in battle.

These patriots knew that a redeeming Providence presided over the rise and fall of civilizations, and they firmly believed that the help they implored of God would be forthcoming. Their faith, courage and endurance defied a king and built a nation. Yes, a nation that would provide the cradle for the second coming of the Christ, which, in turn, would set at liberty every human being not only in America but in all the world—showing them that “the kingdom of God is within” their own consciousness.

CHAPTER IV

THE CONSTITUTION IS WRITTEN

The Stormy Constitutional Convention How Thirteen Colonies Became the United States



he war was over. Independence from England had been secured.

Yet even while victory was being celebrated, another challenge loomed. The document that had united the thirteen colonies throughout the Revolution was called the *Articles of Confederation*. Written in 1777 and ratified in 1781 by the Continental Congress, this loose agreement had given the colonies enough cohesion to face a common enemy, but it fell far short of what was needed to forge a nation.

Looking at the problems besetting the fledgling nation and the challenges awaiting her, our Founding Fathers saw the need for a stronger republican form of government than they had had under the *Articles of Confederation*. The Continental Congress faced a \$42 million war debt, but had no authority to raise revenues to pay the American patriots who had mostly funded the cost of the Revolutionary War.

Under the *Articles of Confederation*, taxes were voluntary. Each state collected its own taxes and many people refused to pay.

Noah Webster, of dictionary fame, said in 1785, "Our pretended union is but a name, and our confederation a cobweb." The president under the Continental Congress had no real authority other than to negotiate treaties and conduct foreign relations. States were setting up trade barriers among themselves. Each state had its own army and some their own navy. Pennsylvania declared war on Connecticut when Connecticut attempted to establish a colony in western Pennsylvania.

The bonds of the infant nation were threatening to come apart, and the Founding Fathers realized a stronger bond was needed. This was the situation that led to the convening of the Constitutional Convention of 1787.

Horrendous Obstacles Had to be Overcome

The stormy, tumultuous 1787 Constitutional Convention was held in the shadow of political breakdown, possible armed rebellion, and commercial chaos. As the delegates trickled into the Philadelphia Assembly Room to sit in the stifling heat, there was little agreement on what should be done. Jefferson called the delegates an "assembly of demigods"; there was danger they would give way to petty bickering, like the eight-year-old who said, "I know God loves everybody, but he never met my sister!"

Self-interest of the states threatened to dominate the deliberations, and even if the delegates succeeded in drawing up a constitution all could agree on, ratification by the states was by no means a foregone conclusion. Religious, commercial, and geographic differences, not to mention differences over slavery, could easily have divided the country had not the union in 1787 been formed. As Alexander Hamilton observed, "We were on the verge of becoming another Europe."

But the infinite invisible was present in the consciousness of each delegate, and this would become evident as the Constitutional Convention progressed. This *invisible Christ* would lead them through uncharted seas, to "*the wide horizon's grander view.*"

First, though, the delegates needed to be brought back from self-interest to reliance on Divine Providence. Each colony was concerned with its own special interests. A constitution appeared hopeless. When things looked darkest and the convention seemed doomed to failure, Benjamin Franklin, then eighty-one years of age, rose to speak. He reminded the delegates that when they were in danger of not winning their independence they had in that very room held daily prayers for divine protection:

Our prayers, sir, were heard—and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor.

And have we now forgotten this powerful Friend? Or do we imagine we no longer need His assistance?

I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labor in vain that build it." I firmly believe this. I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests. Our projects will be confounded, and we ourselves will become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, or conquest.

I therefore beg leave to move that more prayer, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business. (*The Works of Benjamin Franklin*, Federal edition, Vol. 11, John Bigelow, pp. 377-378)

Benjamin Franklin's words reminded the delegates that God governs in the affairs of men. His plea broke through the selfishness that had been limiting their vision. Before long our divinely inspired Constitution was written:

WE THE PEOPLE of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the

The Declaration of Independence

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these, are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established, should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security. Such has been the patient sufferance of these colonies, and such is now the necessity which constrains them to alter their former systems of government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having, in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world:—

He has refused his assent to laws the most wholesome and necessary for the public good. He has forbidden his governors to pass laws of immediate and pressing importance, unless suspended in their operation till his assent should be obtained; and, when so suspended, he has utterly neglected to attend to them. He has refused to pass other laws for the accommodation of large districts of people, unless those people would relinquish the right of representation in the legislature: a right inestimable to them, and formidable to tyrants only. He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved representative houses repeatedly for opposing, with manly firmness, his invasions on the rights of the people. He has refused, for a long time after such dissolutions, to cause others to be elected; whereby the legislative powers, incapable of annihilation, have returned to the people at large for their exercise; the state remaining, in the meantime, exposed to all the danger of invasion from without, and convulsions within.

He has endeavored to prevent the population of these States; for that purpose, obstructing the laws for naturalization of foreigners, refusing to pass others to encourage their migration hither, and raising the conditions of new appropriations of lands. He has obstructed the administration of justice, by refusing his assent to laws for establishing judiciary powers. He has made judges dependent on his will alone, for the tenure of their offices, and the amount and payment of their salaries. He has erected a multitude of new offices, and sent hither swarms of officers, to harass our people, and eat out their substance. He has kept among us, in time of peace, standing armies, without the consent of our legislatures. He has affected to render the military independent of, and superior to, the civil power.

He has combined, with others, to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his assent to their acts of pretended legislation: For quartering large bodies of armed troops among us: For protecting them by a mock trial, from punishment, for any murders which they should commit on the inhabitants of these States: For cutting off our trade with all parts of the world: For imposing taxes upon us without our consent: For depriving us, in many cases, of the benefit of trial by jury: For transporting us beyond seas to be tried for pretended offenses: For abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies: For taking away our charters, abolishing our most valuable laws, and altering, fundamentally, the Forms of our governments: For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has abdicated government here, by declaring us out of his protection, and waging war against us. He has plundered our seas, ravaged our coasts, burnt our towns, and destroyed the lives of our people. He is, at this time, transporting large armies of foreign mercenaries to complete the works of death, desolation, and tyranny, already begun, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the head of a civilized nation. He has constrained our fellow citizens, taken captive on the high seas, to bear arms against their country, to become the executioners of their friends, and brethren, or to fall themselves by their hands. He has excited domestic insurrections amongst us, and has endeavored to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes, and conditions.

In every stage of these oppressions, we have petitioned for redress, in the most humble terms; our repeated petitions have been answered only by repeated injury. A prince, whose character is thus marked by every act which may define a tyrant, is unfit to be the ruler of a free people.

Nor have we been wanting in attention to our British brethren. We have warned them, from time to time, of attempts made by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them, by the ties of our common kindred, to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity which denounces our separation, and hold them, as we hold the rest of mankind, enemies in war, in peace friends.

We, therefore, the representatives of the United States of America, in general Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name, and by the authority of the good people of these colonies, solemnly publish and declare, that these united colonies are, and of a right ought to be, free and independent states: that they are absolved from all allegiance to the British Crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of a right do. And, for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

**blessings of liberty to ourselves and to our posterity,
do ordain and establish this constitution for the
United States of America....**

How God Used the Delegates

Divine Love had moved the delegates to see the need for the Constitution and the Bill of Rights and to act—to take the human footsteps leading to fulfillment of that divine plan.

The Constitution and Declaration of Independence are really two parts of one document. The Declaration sets forth the fundamental rights of man and the primary principles upon which America is based. The Constitution takes on the much more difficult task of putting those principles into effect.

The Constitution is a farsighted document without which the Declaration would be only a visionary proclamation. The Constitution gave the people of America a framework of principles, principles that included liberty and equality. These concepts would take time to grow but they would lead to greater freedom for all and enable this nation to grow under stable conditions.

There was, of course, disagreement among the framers of the Constitution. But each delegate was aware of their common frontier and destiny. Each was aware that this was a new nation formed to offer freedom and hope to all who sought it. Each was aware that the freedom they had won at such great cost was too vital to squander away in splintered self-interest.

Divine Love, the kingdom of God within the consciousness of each delegate, used that delegate to further Love's plan. God, Mind, provided the resources; it gave the delegates the necessary intelligence and humility, a listening attitude, and willingness to compromise.

The Mind that is Love is the only actor. It inspired the delegates with faith and Christian zeal. Nothing, it has been said, is so contagious as enthusiasm; "it moves stones, it charms brutes." Enthusiasm is the genius of sincerity. Our Founding Fathers brought to their task this Godlike quality, without which truth accomplishes no victories.

Heroic Forbearance Characterized Our Founding Fathers

To correctly assess the miracle of 1787 we need to remember that when the delegates gathered, the United States did not exist. Each state was a sovereign power. Nine states still had their own navies! The *Articles of Confederation* was just a treaty among these sovereign states.

Diplomacy, tact, and *divine wisdom* guided men of the caliber of Benjamin Franklin and George Washington, who instinctively knew how to handle words carefully, realizing words had more power than today's atom bombs. Divine wisdom, farsighted vision, and the heroic forbearance of the Founding Fathers assured the creation of the United States of America.

As the days evaporated under the hot Philadelphia sun, these noble and courageous men, animated with constancy of purpose, handled the jealousy and self-interest that posed such a threat. No state was willing to part with its sovereignty. This lack of a wider, higher view, this lack of vision, had to be surmounted in the long and trying deliberations preceeding the signing of their *momentous world-transforming instrument*.

The more spiritually-minded delegates clung to the truth that it was not their personal cause, but was God's cause, and God would handle every problem as they steadfastly turned to Him in prayer.

When a delegate suggested making the thirteen original states dominant lest the Western territories eventually dwarf the Eastern Seaboard, James Madison, *demonstrating divine wisdom*, magnificently led the effort to forestall this shortchanging of future states, and secured the right of each state to be admitted on an equal footing.

A Foundation for Future Generations

God also mightily used Madison's influence along with Patrick Henry's when the Bill of Rights was added to the Constitution.

The Declaration of Independence had proclaimed, "all...are created equal." With the signing of the Constitution and the ratification of the Bill of Rights the die was cast and progress toward freedom and full rights for all people began in earnest.

“We the People,” the delegates wrote, but “the people” did not originally include those trapped in slavery, nor did “we the people” include women, who were denied the vote until the twentieth century. One hears the Constitution criticized because of this, but the Founding Fathers, at their point in history, could no more have abolished slavery or extended equal rights to women than they could have deposed the king of France. Had the delegates attempted to abolish slavery, the Southern delegates would have walked out. It would take another 130 years of spiritual progress before women got the right to vote.

The valiant Founding Fathers had their hands full in accomplishing what they did. All honor to them. Their job was not to solve every problem of society, but to show the way. If the document they wrote and the government that evolved from it were to survive, it would have to be adaptable to the tests and stresses of *their* times, as well as of all times.

The greatness of the Constitution lies in its laying the foundation for a system in which future generations could carry out their own reforms and solve their own problems. Within two years the cry for a Bill of Rights was addressed and ten amendments were added to further curb the power of the government and protect “we the people.”

Slowly the shackles began coming off women’s rights. Increasingly calls for the abolition of slavery began to make themselves heard. Regarding the problem of slavery, we might add here that the Constitu-

tion led almost directly to the Civil War. Once North and South became one nation, the conflict over slavery was inevitable, irrepressible.

Sixteen times since the ratification of the Bill of Rights we have amended the Constitution, carefully and judiciously. The genius of our charter lies in its corrective power.

Protecting Our Religious Heritage

The protections our Constitution offers for freedom of religion are among its most important. While the *First Amendment's church-state separation* provisions (enacted in 1791) are well known, the Constitution itself also contained an important religious liberty protection. Article 6, Section 3, states that "*no religious test shall ever be required as a qualification to any office or public trust under the United States.*"

This meant that all Americans, regardless of religious beliefs, are eligible to hold any federal office in the land from the Presidency to the lowest level of the bureaucracy. "This guarantee of liberty and religious pluralism," says *Church and State*, "was a break with the policy of every nation on earth throughout history. For the first time, a nation extended first class citizenship to persons of all religious persuasions."

"The real object of the First Amendment," said Joseph Story, "was...to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment which should give to a hierarchy the exclusive patronage of the national government.

It thus cut off the means of religious persecution (the vice and pest of former ages), and of the subversion of the rights of conscience in matters of religion which had been trampled upon almost from the days of the Apostles to the present age."

Does this mean the Founders were anti-religion or anti-Christian? Of course not! The Constitution's writers concluded their work by signing it "In the year of our Lord one thousand seven hundred and eighty seven," and assumed the existence of the Christian Sabbath, saying the President has "ten days (Sundays excepted)" to veto a bill from Congress. Some people are offended because the Constitution doesn't mention the Lord Jesus Christ more specifically than it does. However countless documents show Christianity *permeated* the nation.

In 1892 the United States Supreme Court determined, in the case of *The Church of the Holy Trinity vs. the United States*, that *America was a Christian nation from its earliest days*. The court opinion, delivered by Justice Josiah Brewer, was an exhaustive study of the historical and legal evidence for America's Christian heritage. It concluded:

Our laws and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind, it is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian.... This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making

this affirmation.... We find everywhere a clear recognition of the same truth.... These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.

Upon signing the Constitution, Samuel Adams said: "We have this day restored the Sovereign, to Whom alone men ought to be obedient..."

The Constitution Has Stood the Test of Time

The aim of the Founding Fathers was to create a framework in which future generations, in a deliberate, dignified way, could set about making reforms. The delegates of the 1787 Constitutional Convention stated their purpose simply and eloquently:

"We the people of the United States, in order to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common defense, promote the general Welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States."

Their goal was to build a government that would accomplish this.

The Founding Fathers' magnanimity and tolerance lies in their willingness to abide by the will of the majority. Patrick Henry fought fiercely against the Constitution, and for the liberty of each sovereign state. But after Virginia ratified the Constitution, when a great throng of anti-Federalists desperately strained

to get him to lead them, he refused. And the crowd obeyed when the old patriot counseled: "The majority has made its decision. Now as good Republicans I suggest you all go home. "

God's Constitution

The United States Constitution has been called "the greatest political instrument ever struck off on a single occasion." Its vibrancy and vitality has kept the United States of America true to changeless principles in the face of changing times.

When King John signed the *Magna Charta* on June 15, 1215, it was a grant from the king to the people; but the Constitution *was a grant of power from the people to the government*—a government that the people themselves had created.

Considering what was in the offing—with the birth of Christian Science in this country—we realize some of the most enlightening occurrences in world history took place with the formation of the United States of America, with its fight for the ideals upon which it was founded.

Of course Christian Science was never born. It rests on everlasting foundations and "touches time only to take away its frailty." The same is true of America and the Constitution.

What is seen as the United States of America with its Constitution and Bill of Rights is an *illustration* of the divine Principle, just as 2 X 2 on the blackboard is an illustration of the principle of arithmetic.

The Declaration of Independence, the Constitution and the Bill of Rights all acknowledge the prior genius of Christian Science; it was Christian Science, which is as ageless as God, that made possible these documents.

Of course *God's Constitution* is perfect from the beginning, never needing amendments, but *the physical illustration* of this *Constitution* may from time to time need amendments as a higher sense of it unfolds to mortals.

Mortals need spiritual sense to comprehend the *Constitution* that is part of the kingdom of God within their spiritual consciousness. As it is spiritually comprehended, we behold a better man, woman, or child.

CHAPTER V

A NEW NATION UNDER GOD

Washington's Inaugural Address



On April 30, 1789, in his inaugural address as our first president, George Washington acknowledged God's providential hand in the establishment of our nation:

It would be peculiarly improper to omit in this first official act, my fervent supplication to that Almighty Being who rules over the universe, who presides in the council of nations, and whose providential aid can supply every human defect, that His benediction may consecrate the liberties and happiness of the people of the United States; a government instituted by themselves for these essential purposes.

No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency....

Thus was begun, in America, a cradle for Mary Baker Eddy's great revelation, discovery, and founding of Christian Science in the consciousness of humanity. A century later, a few decades after the end of the Civil War, Mary Baker Eddy would write:

Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science. (My. 200:1)

Because Mrs. Eddy had seen man (all humanity) as undivided from God, she recognized our Constitution and its Bill of Rights as a giant leap forward in human history. She understood these founding documents as a necessary step in showing God as the source of conscious human individuality. "God," she said, "sustains my individuality. Nay, more—He is my individuality and my Life. Because He lives, I live" (*Un.* 48:7).

Because God was the individuality of Columbus, of the Pilgrims, of those who framed the Declaration of Independence and the Constitution with its Bill of Rights, and because these individuals were spiritually-minded and listened for God's prompting, they became God's instruments, and played their part in carrying out God's divine plan for *universal* salvation.

There can be no question that the work of our Founding Fathers was done in response to and in fulfillment of a divine plan. That there was a divine pattern, in which is woven the life and work of Mary Baker Eddy, can be seen from examples such as the following:

In the colonial crisis times of 1776, the federal seal of our newly founded Republic carried a picture of the Great Pyramid. Suspended directly above

it was the rejected headstone, portraying the all-seeing Eye of God. Never has any nation, in any of its federal insignia, engraved profounder truths than those set forth in that seal. (George R. Riffert, *Great Pyramid, Proof of God*)

Here is to be seen a recognition by the founders of this great republic that the symbolic Bible in Stone was awaiting the placement of the rejected capstone portraying the all-seeing Eye of God.

Mary Baker Eddy was guided in her life's work under the vigilance of the "all-seeing Eye of God." She was "a scribe under orders" who could not refrain from transcribing what God indited. (See *Mis.* 311:26). When Mary Baker Eddy published *Science and Health*, she figuratively lowered in place the capstone shown held in suspension on the Federal seal. It was in this great republic, the United States of America, that the Bible's sacred prophecy was to become reality.

The Establishment of Congress

"The human footsteps leading to perfection are indispensable." Each footprint leads to the next. Article I of the Constitution established Congress, and in this national legislature much of this nation's most important history has been forged.

The history of this vital institution has sometimes been stormy. That we are free and equal under the law of the land means that the humblest man can stand up to the President of the United States and say,

“I do not agree with you.” The right to disagree is fundamental to freedom and growth. The Constitution was finally accepted because the delegates felt free to disagree, and so worked out compromises.

The early patriots were not afraid of dissent. They were an indomitable breed, people of faith and determination. They founded this nation on high principles, and on these exalted and enduring principles a great and prosperous country was built as liberty-loving immigrants from all nations sought our shores.

Charles Pinckney, one of South Carolina’s delegates to the 1787 Constitutional convention, is a good example. Twenty-eight provisions in the Constitution were contained in the Pinckney plan and in no other, but he is best remembered as the author of Article VI, a provision forbidding any religious test for federal office. This took a great deal of courage, since in 1787, and for decades following, many states required officials to adhere to a particular religion. Pinckney would have been utterly dismayed at today’s attempts—by a small but influential vocal minority—to dismantle the wall of separation between church and state in order to rob people of freedom of choice in the most personal and private of matters.

This nation was hammered out by people disagreeing with one another. The great scope of ideas honed in debate by the distinguished delegates to the Constitutional Convention, men like Pinckney and Madison, and crafted into the Constitution and the Bill of Rights, shaped American history and sent us

well equipped and strong onto the path of freedom. Out of the thinking of a free people, a tremendous country has been built.

People of the caliber of Plymouth Colony's William Bradford—who ascribed every good happening to God—have put their impress upon the American nation. Although sometimes, like the biblical St. Paul, these patriots may have been in error in their disagreement with a right action, their inner integrity saved them and the cause of liberty and justice.

Saul Pett's Short History of Congress

The following short history, taken by permission from a 1987 Associated Press release by Saul Pett highlighting the beginning of America's government, shows how the character of this nation was established by people disagreeing with each other—as its patriots took the indispensable human footsteps leading to perfection:

ONE HUNDRED CONGRESSES AGO

One hundred Congresses ago, the government of the United States began at the corner of Wall and Nassau Streets in Manhattan.

It began with a dozen clerks who were owed back pay. It began with an empty treasury, a heavy debt, an army of 672 officers and men, no navy, no taxes or revenues coming in, no machinery for collecting them, no judiciary, no law enforcement system, no executive branch, no president.

The new tenants at Wall and Nassau had a blue-

print called the Constitution—but little else. And they had the temerity to think man was capable of self-government.

The war that had united them was now won and the king was gone. Now they had to learn to govern themselves and live together in something called the Congress of the United States.

But Congress, from the beginning, threatened to be stillborn. It met on March 4, 1789, and immediately adjourned because of the absence of a quorum. On that day only eight of the 22 members of the new Senate and 13 of the 59 members of the new House made it to New York, the capital. (The capital was later moved to Washington, D.C.)

MUDDY ROADS AND POLITICAL DIFFERENCES PREVENTED A QUORUM ON THE FIRST DAY—AND THE 30TH

The muddy roads, the political differences, the still-casual view of national government combined to prevent a quorum on the second day. And the third. And the 30th.

It wasn't until April 6 that both houses of Congress found a majority present and the government could begin in Federal Hall, a renovated city hall.

As its first order of business, Congress presided over the counting of ballots in the Electoral College. George Washington was the unanimous choice for president. John Adams would be vice president. The word would take a week getting to Virginia. [Today it would take a few seconds, but in 1789 news had no way to go but by horse or boat.]

Meanwhile, the House occupied the first floor of Federal Hall, the Senate the second. Thus, they came to be known as the lower chamber and the up-

per chamber, a matter of altitude, not rank. The Constitution regarded neither as superior to the other, though the Senate quickly adopted a lordly style.

The Senate spent days debating whether the chief executive should be known as "His Highness, the President of the United States of America and Protector of the Rights of the Same."

Adams favored the title; he thought the public needed all the trimmings it could get to respect the new government properly.

"President," he argued, was too common; even fire companies and cricket teams had presidents.

The Senate thought its members should be paid more than the House. In the matter of seating protocol during a joint session addressed by the president, senators tended to favor the British practice when the king addressed Parliament; the House of Lords sat, Commons stood. The American House would have none of it.

For his inaugural, Washington wore a new suit of brown homespun to encourage the country's infant textile industry. He took the oath on a balcony outside the Senate chamber.

After intense debate, Congress agreed to a salary of \$6 a day while in session for members of both houses. This came over the furious objection of most senators, who thought their prestige and burdens warranted more.

Senators, one declared, should not have to live in "holes and corners" and associate with "improper company," Alvin Josephy tells us in his vivid chronicle, "On the Hill."

Even more delicate was the matter of what to pay the Father of His Country. In his inaugural address, President Washington had indicated that repayment

for “such actual expenditures as the public good may be thought to require” would suffice without salary, as it did during the Revolution. Awed as they were by General Washington, members of Congress were also awed by the expense accounts he turned in during the war. They chose to pay him \$25,000 a year in salary AND expenses.

Congress that year created the first three departments of the government—War, State and Treasury.

For the War Department, Congress authorized a payroll of five—the secretary of war (a general), three clerks and a messenger—to direct an army of 672.

The State Department had a domestic staff of six and Treasury had 30. Treasury was the department its creators were most wary of. Congress insisted that the secretary of the treasury be directly responsive to Congress and that he was to have no direct contact with the money in the Treasury.

No problem. There was no money in the treasury, and it would be months before any came in. For the first revenues, Congress wrestled with a list of tariff and tonnage duties on imports and immediately ran into an intramural cat fight.

South Carolina needed to import steel for its farm tools. Pennsylvania needed a tariff on steel to protect its own new industry. Et cetera, et cetera. Congress needed four months to agree on a list. It would be ever thus.

In the same period, Congress designed and established the federal judiciary—a Supreme Court of six members, 13 district courts and three traveling circuit courts.

While the courts owed much to British precedent, the first Supreme court honored Thomas Jefferson’s plea to “discard the monstrous wig which makes

English judges look like rats peeping through bunches of oakum.”

A national government of three branches was now in place. But for how long?

Two opposite fears continued to trouble the new nation’s leaders. Would the central government prove too strong? Or would it be too weak to be effective? On the one hand, Jefferson feared tyranny. On the other, Alexander Hamilton feared anarchy.

Anti-federalists in Virginia and New York demanded another convention to revise the Constitution and guarantee that individual rights would prevail against the power of the government. Rep. James Madison saw that as a threat to cripple the government before it could learn to walk.

To forestall that nightmare, he threaded his way through 210 constitutional amendments proposed by various states. Pruning, combining and rewriting, he presented 19 amendments to Congress. Congress debated them down to 12, the states ratified 10 and the basic document of the republic now had a Bill of Rights.

The government was still on its feet—but wobbling. It still had the debt it started with—\$55 million borrowed at home and abroad to pay for its War of Independence. [Maybe they hoped they had borrowed from pessimists—who wouldn’t expect repayment!]

CONGRESS MOVES FROM NEW YORK TO PHILADELPHIA TO WASHINGTON, D.C.

The Founding Fathers had concluded that New York was a nice place to visit but they wouldn’t want to live there. They left it to the First Congress to find a permanent capital.

President Washington owned formidable acreage in the Potomac area. Senator Robert Morris of Pennsylvania favored Philadelphia; he owned much land nearby. After much debating and discussion, Mr. Jefferson had Mr. Hamilton and Mr. Madison to dinner; differences were ironed out; compromises effected; and so it came to pass that Congress voted to move out of New York after less than two years; Philadelphia would be the temporary capital for 10 years and a 10-mile-square district on the Potomac, to be selected by George Washington, would become the permanent capital of the United States.

On the evening of March 3, 1791, in the flicker of candlelight in a borrowed courthouse in Philadelphia, the first Congress rushed to a close, as it still does today, in a flurry of last-minute bills. In three sessions, it had worked 519 days, enacted 118 statutes and formed a government like no other on earth [where lack of discernment, foresight or liberality of any single mind would often be corrected through the perspective of other minds.]

The first time President Washington sought the advice and consent of the Senate he came in person with proposed treaties with four Indian tribes. He clearly thought the matter could be handled quickly.

Vice President Adams read the first treaty aloud to the Senate over the intruding noise of Wall Street. The doorkeeper closed the windows. Adams asked if the Senate was ready with its advice and consent.

One senator asked for a second reading. Washington glowered. Adams read it again and again asked for advice and consent. An awkward pause ensued while the Senate sought the courage to be deliberative in the impatient glare of the president.

Finally, on its insistence, all the treaties were read

aloud. Now emboldened, the Senate voted to refer them to committee for discussion (out of Washington's hearing). Would the president then be good enough to return two days hence?

"This defeats every purpose of my coming here," Washington remonstrated, but he came back and Senate debated, and only then, with some change, did it give its advice and consent. It had met the first test of checks and balances. The imperious first president never came back in person.

DIFFERENCES OF OPINION were apt to become more personal in Congress' first 100 years, when the country was closer to the frontier.

In 1798, during debate about strained relations with France, two House members spit tobacco juice on each other and fought with a hickory cane and fireplace tongs while their partisans cheered. On the brink of the war of 1812, spittoons were thrown. In the tensions over slavery [leading up to the Civil War], senators took to carrying concealed derringers and bowie knives into the chamber.

After a contentious debate one can almost hear a senator muttering: "Oh God, I thank Thee that I am not like the others—a liar, cheat, nasty, dishonest or worse, like that Republican over there." It is equally easy to imagine his opponent grumbling, "Are there devils on earth? I think there is one in this Congress!"

But something greater than themselves was on the field. In spite of their human shortcomings, the kingdom of God was within their true consciousness, and these men were God's instruments in forwarding the human race. The divine Father of us all knows how to use our good qualities to promote

His plan of universal Love. Sometimes even humor could save the day:

In 1858, when the issue was whether to admit Kansas as a slave state, 30 members fell to wrestling and punching until laughter finally brought peace. The laughter resulted when one member yanked another man's hair and found a wig in his hand.

Concluding his short history of Congress in the Associated Press article, Saul Pett sums up the importance of this uniquely American institution, as follows:

THE CAPITOL of the United States is 187 years old. It is large, bulky and beautiful, a wondrous place, a place to wonder.

Here, of an evening during the 30th Congress, Rep. Abraham Lincoln of Illinois walked to Mrs. Spriggs' boarding house carrying books he had borrowed from the Supreme Court library, which he had tied in a big bandana and slung over his shoulder on a stick.

Here, Congress declared wars and sent unprecedented help to friends and recent enemies. Here, it passed, amended, and replaced laws in the mirror of the country's evolving conscience. It outlawed slavery [with the Emancipation Proclamation and the 13th Amendment to the Constitution] and guaranteed the right to vote. It made racial discrimination illegal and profoundly reshaped free enterprise toward a balance between capital and labor, between rich and poor.

Thus ends Mr. Pett's fascinating account of the first 100 Congresses. The 100th Congress ended as the First

Congress ended, with the fall of the gavel and intonement of *sine die*. And then the 101st Congress began. Thus do we "take the human footsteps leading to perfection."

The Covered Wagons Roll

What mighty developments those first 100 Congresses saw! Reflecting on America's history, Lincoln said, "No mortal council hath devised, no human hand hath wrought those wonders."

Did the Founding Fathers foresee the great westward expansion, which would open such vast territories and add state after state to the new Union?

Recently, an elderly deacon, visiting a classroom, asked the students to name the 50 states. When they could only recall forty, he said, "In my day children could name all the states." "But, sir," a little boy said, "in those days there were only thirteen!"

As soon as the Revolutionary War was won covered wagons began to roll west. The British Ordinance of 1763 that restricted Western settlement had been swept away with other vestiges of British rule. By 1870 nearly 600,000 people had forged toward the setting sun from various springtime jumping-off places in Missouri and Iowa.

Here again, the Bible played a great part. Daily prayer and Sunday services sustained the westward trek. Think of the raw courage exuding from these early pioneers as their wagons and ox-carts lumbered first to Kansas and Indiana and later toward Califor-

nia, Oregon, and Washington. Under the searing prairie sun, in freezing snowdrifts, they fended off countless dangers, nursed the sick, buried their dead and pressed on—thousands of graves along the Overland Trail held victims of dysentery, smallpox and the dreaded cholera epidemic. But, sustained by their faith in God’s Word, the survivors forged onward—westward!

While most settlers were looking for a better life for themselves, many were also people with a mission. In 1856 when the Kansas Territory was teetering between becoming a free or slave state, some New England antislavery pioneers believed they were God-directed to establish an outpost there. Henry Ward Beecher, a famous preacher, presented each man with a Bible “to strengthen his faith, and a Sharps rifle to defend it.”

Ingrained Trust of the Pioneers Readied the Nation For Christian Science

The pioneers’ ingrained trust and reliance on divine help would later make this nation receptive to the teachings of Mary Baker Eddy, in the second coming of the Christ.

In Christian Science one is taught to give up the mesmeric belief in *two* powers, for this belief, operating as the carnal mind, leads us astray, leads us into the biblical “far country” (Luke 15: 13). Learning that God, infinite good, is all power, the **ONLY** power, we are led back to the Father’s house, “the kingdom of

God within" our own consciousness. As our consciousness accepts the truth about God and man, the divine Principle expresses itself as divine idea.

Illusion and hypnotic suggestion have no real power. They can't create anything real. *Could the illusion that the earth was flat actually create a flat earth?*

In this Science our understanding develops of how and why "I and my Father [Mind] are one." Rightly viewed, we are God's own selfhood, since God's selfhood is the only selfhood there is. This great truth has urged mortals forward since the beginning of time, but only with Mary Baker Eddy's revelation, in the second coming of the Christ, has it been fully set forth that we are Mind, Spirit, Soul, Principle, Life, Truth and Love—all terms for God, for the "kingdom of God within you" and that evil of any nature is illusion only, hypnotic suggestion.

The divine power operates *unseen*. We only see the effects of this divine power. When we plant the seed of an oak tree we do not see the power that operates to break that seed open, to make it take root, and grow into a tree. The same infinite invisible power operates unseen "in quietness and in confidence" in our divine individual consciousness. It speaks to our receptive thought and causes us to act in a way that forwards the design of God, divine Love.

Settlers and lawmakers alike have helped unfold infinite good's divine plan. Today, for all our social discord, and in spite of cruel storms that beset us from

without and within, we still remain the longest enduring society of free people governing themselves without dictators or kings. This makes the United States the marvel and mystery of the world. This enduring liberty is a greater blessing than the abundance of the earth from "sea to shining sea."

In the coming centuries this country will become even greater. What we are reaching for far exceeds what we have already grasped. We are reaching for the truth about ourselves, the universal understanding that there is no God up in the sky that can give us something, but rather God is the ever-present kingdom within our consciousness. The question is, "When will mankind awaken to their present ownership of all good?" When we see that our own real Mind is the Principle, then, as in mathematics, once we know the Principle, we have it *all*; there is no division of estate.

Christian Science has come to teach us that God is individual infinite spiritual consciousness. As this becomes clear it will be seen that God, our own right Mind, is the only actor; it is "He who performeth that which is given me (or Congress) to do."

CHAPTER VI

THE CIVIL WAR—THE WAR BETWEEN
THE STATES



ne of the saddest moments in the history of the United States Congress is described by Saul Pett as follows:

CIVIL WAR AWAITED THEM and they were leaving now, one by one, in sad succession.

On Jan. 10, 1861, the gaunt, courtly senator from Mississippi rose from his desk in the 36th Congress to say goodbye. He pleaded for peace between North and South. If not...

"Then Mississippi's gallant sons will stand like a wall of fire around their state," said Jefferson Davis, "and I go hence, not in hostility to you, but in love and allegiance to her."

Davis became president of the Confederate States of America a month later. A few months after that, when Union troops were quartered in the Capitol, when soldiers slept in both chambers and Army cooks cooked bacon and biscuits in the basement, a young trooper from the Sixth Massachusetts angrily rammed his bayonet into Davis' desk.

Today, that desk can be found along the center aisle of the third row up from the well of the Senate. The hole left by the bayonet has been mended, but the scar remains. —From Saul Pett's Associated Press article.

What led a proud and hopeful nation to this tragic impasse? After the Revolutionary War, America had enjoyed over seventy years of success and prosperity. But as we grew, we as a nation became selfish. We forgot the God that had blessed us. We turned to material prosperity and away from God.

Perhaps the most obvious symptom of this selfishness was the eagerness with which this nation embraced slavery. We turned our backs on the Founders' statement that "All...are created equal," and forgot Patrick Henry's fiery pronouncement, "Give me liberty or give me death!" Ignoring Jesus' admonition to do unto others as we would have them do unto us, we built prosperity on the backs of widows and orphans torn from their homelands, whose only hope of release was death.

Abraham Lincoln's Addresses

Between the time Abraham Lincoln was elected and inaugurated, seven states had seceded over this issue. In his inaugural address, President Lincoln urged all the states to settle their differences peacefully. Nevertheless, the country found itself divided by war. In 1863, in the midst of this war, Lincoln issued a proclamation to all Americans, appealing to them to recognize the true cause of the national calamity:

And inasmuch as we know that, by His divine law, nations like individuals are subjected to punishment and chastisement in this world, may we not

justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people?

We have been the recipients of the choicest bounties of heaven. We have been preserved these many years in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious Hand that preserved us in peace and multiplied and enriched, and strengthened us.... We have become...too proud to pray to the God that made us. (*The Collected Works of Abraham Lincoln*, Vol. 6, pp. 155-156, Roy P. Basler)

Through all the horror of the Civil War Lincoln's faith and humanity never faltered. His *Second Inaugural Address* expresses his immortal good will to all:

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just, and lasting peace, among ourselves, and with all nations.

President Lincoln was able to lead this divided, troubled nation because he himself was so free of pride, so full of compassion and so mindful of God. We know from biographies that he humbly turned to God in prayer continually, not only before making an important decision.

All the world's saviors have in one way or another loved their enemies and done them good. President Lincoln was no exception. Few public figures have attained Abraham Lincoln's magnanimous spirit, although he was vilified as no other American president. Publicly denounced by Edwin Stanton as a "low cunning clown...the original gorilla," Lincoln nevertheless appointed Stanton Secretary of War because he saw him as the best man for the post. When a friend told Lincoln that Stanton (then a Cabinet member) called President Lincoln "a fool," Lincoln replied: "Did he call me that? Well, I reckon it must be true then, for Stanton is usually right." Later, a repentant Stanton sobbed uncontrollably at Lincoln's bedside after the President's assassination.

Lincoln's self-forgetfulness, his purity of thought and motive, his affection for his fellow man, his trust in good, were constant prayers. So well-known to his countrymen was Lincoln's habit of prayer that several far-famed statues erected in his honor show him kneeling in supplication to an all-merciful God.

The Battle of Gettysburg

One of the great turning points in the Civil War came at the Battle of Gettysburg. The Union cause trembled in the balance as the North steadily lost ground. General Sickles, a man of great courage who lost a leg at Gettysburg, later asked Lincoln,

“Were you not alarmed during the Battle of Gettysburg?”

“No, not one moment’s anxiety,” Lincoln responded. He had gone to his room, closed the door, fallen on his knees and told the Lord that the burden of carrying on the cause, in which he so firmly believed, was greater than he could bear. If the great Union cause was to succeed, omnipotent power must guide and direct it.

Lincoln recalled that when he finished his confession of man’s limitation and established his faith in the power of Omnipotence, there came within his soul a peaceful assurance that all was well. Although news kept coming from Gettysburg of one Southern advance after another and the weakening of the Northern forces, he had no fear, for God, infinite good, had spoken to him as clearly as it had to Abraham, Moses and Jacob.

Lincoln’s habitual fervent prayer *availed*. God’s plan for America to become the cradle for the second coming of the Christ could not be thwarted. As the hymn assures:

O blest is he to whom is given
The instinct that can tell
That God is on the field
Although he seems invisible.

General McClellan’s Vision

It was important that the Union be preserved. If the Union were destroyed there would be no place

Humble Are the Truly Great



THE KNEELING LINCOLN

*Statue in Bronze
Designed by Herbert Spencer Houck.*

on this earth where the prophesied “Comforter,” the second coming of the Christ, could survive. Since “the divine must overcome the human at every point” (S&H 43:27) it was crucial that this divine understanding be founded in human consciousness.

Therefore, while God, infinite Mind, was “graciously preparing” Mary Baker Eddy for the reception of the final revelation of the absolute divine Principle of scientific mental healing (see S&H 107:4), Mind was also preparing a place for the second coming of the Christ, the “Comforter,” *Science and Health*.

The following report—showing divine intervention to preserve the Union—is taken from *The Individual Christian Scientist*, Vol. XI, No. 2. It was originally published in the *Portland (Maine) Evening Courier* on March 8, 1862, a little less than a year after the Civil War began with the firing upon Fort Sumter by rebel forces in April of 1861:

When 1862 dawned...few realized how dire the situation was for the Republic....General George Brinton McClellan went to Washington, D.C., to take over command of the United States Army. At 2 A.M. on the third night after his arrival, he was working over his maps and studying the reports of the scouts when a feeling of intense weariness caused him to lean his head on his folded arms on the table where he fell asleep.

About ten minutes later the locked door was suddenly thrown open, someone strode right up to him and in a voice of power and authority said: “General McClellan, do you sleep at your post? Rouse you, or ere it can be prevented, the foe will be in Washington.”

In his published article General McClellan described his strange feelings.... He seemed suspended in infinite space and the voice came from a hollow distance all about him....The furnishings and walls of the room had vanished leaving only the table covered with maps before him. But he found himself gazing upon a *living* map of America including the entire area from the Mississippi River to the Atlantic Ocean.

McClellan was aware of the being that stood beside him, but could only identify it as a vapor having the vague outline of a man.

As he looked at the living map the general was at first amazed and then elated as he saw the troop movements and a complete pattern of the enemy's lines and distribution of forces. This knowledge would enable him to terminate the war speedily. But this elation dissolved as he saw the enemy occupy positions he had intended occupying within the next few days. He realized his plans were known to the enemy.

At this realization the voice spoke again: "General McClellan, you have been betrayed! And had not God willed otherwise, ere the sun of tomorrow had set, the Confederate flag would have waved above the Capitol and your own grave. But note what you see. Your time is short."

McClellan did note what he saw on the living map, transferring it to the paper map on his table. When this was done he became aware that the figure near him had increased in light and glory until it shone as the noonday sun. He raised his eyes and looked into the face of George Washington.

With sublime and gentle dignity Washington said, "General McClellan, while yet in the flesh I beheld the birth of the American Republic. It was indeed a hard [struggle] but God's blessing was upon

the nation, and...with His mighty hand brought her out triumphantly. A century has not passed since then....and now by reason of this prosperity she has been brought to her second great struggle....

“But her mission will not then be finished; for ere *another century* shall have gone by, the oppressors of the whole world [the anti-Christ]...shall join themselves together and raise up their hands against her. But if she still be found worthy of her high calling, [the enemy] shall surely be discomfited. [Then shall the ‘very small and feeble remnant’ prevail ‘and shall again take root downward, and bear fruit upward’ (Isaiah 16:14 and 37:31)].

“Then [in the 21st century] will be ended her *third* and last great struggle for existence.

Thenceforth shall the Republic [after the scripturally prophesied struggle with the anti-Christ has been won (see Rev. chapters 13-20)] go on, increasing in power and goodness, until her borders shall end only in the remotest corners of the earth, and the whole earth shall, beneath her sheltering wing [through the message of the second coming of the Christ], become a universal Republic. Let her in her prosperity, however, remember the Lord her God, let her trust be always in Him, and she shall never be confounded.”

Washington raised his hand over McClellan’s head in blessing, a peal of thunder rumbled through space; the general awoke with a start. He was in his room with his maps spread out on the table before him, but as he looked at them...[to his astonishment, he saw] the maps were covered with marks and figures he had made during the vision....this convinced him that his dream or vision was real and was from above. [The kingdom of God within McClellan’s own consciousness had revealed to him what he needed to know.]

He set about immediately...to thwart the enemy's plan, riding his horse from camp to camp to implement the changes at once. The Confederate Army was so near that President Lincoln could hear the rumble of their artillery...at the White House [which no doubt helped to keep him in a constant state of fervent prayer for the safety of the Union. That prayer availed].

McClellan's action saved the capitol early in 1862, and saved the Republic from the second peril. The first "peril" had been the Revolutionary War.

"Liberty and Justice for All"

On Jan. 1, 1863, Lincoln—by virtue of his powers as commander in chief of the army—issued the Emancipation Proclamation. It was chiefly a declaration of aims and policy. Much effective legislation followed. Later the 13th Amendment of the Constitution made slavery in the United States illegal.

The abolition of slavery was a great stride forward in this country. It was the spirit of love prevailing. Abolition came about because enough people cared for their brother man to want him to be free. To stand idly by and not follow the dictates of love would be an omission of the duty which God has placed on the shoulders of all who live in His presence—the presence of Love.

In a day when it was still unusual for women to take an active role in furthering social justice, Mary Baker Eddy's patriotic articles and poems in defense of the Union were published in the news media of that day.

Other women also made wonderful contributions. Harriet Beecher Stowe's *Uncle Tom's Cabin* and Julia Ward Howe's "The Battle Hymn of the Republic" both had an enormous influence in crystallizing public opinion in opposition to slavery.



The Lincoln Memorial

Inscribed for posterity in the majestic Lincoln Memorial is Lincoln's famous Gettysburg Address, calling on Americans to strive "that this nation, under God, shall have a new birth of freedom—that government of the *people*, by the *people*, for the *people*, shall not perish from the earth."

Mrs. Eddy, in her sixteenth to fiftieth editions of *Science and Health*, headed her chapter "Animal Magnetism" with Julia Ward Howe's stirring lines:

He has sounded forth the trumpet
that shall never call retreat;
He is sifting out the hearts of men
before His judgment seat;
Oh be swift, my Soul, to answer Him,
be jubilant my feet.

In joining the effort to preserve the Union and extend our nation's guarantees of liberty and human rights to "the least of these," Mary Baker Eddy, then Mary Patterson, was also actively preparing the cradle for the second coming of the Christ.

Significantly, it was not until after the Civil War was won and the fruits of liberty were extended to *all*, that Mary Baker Eddy was inspired to explain Jesus' teaching that the kingdom of God is at hand, is within our individual infinite spiritual consciousness.

Slavery's Abolition Clears the Way

Once the union of the United States of America was established on a firm foundation as an accomplished fact, and slavery was abolished, the scene was set and the way was open for the establishing of Christian Science—the discernment of the *eternal union* of Principle and its idea as All-in-all.

This Principle, which Jesus knew himself to be, expressed itself for us 2000 years ago as the man Jesus—"the highest human corporeal concept of the

divine idea" (S&H 589:16). This Principle, expressing itself as what is called man and the universe, is currently leading to the recognition of the equality of the sexes, the annulment of the curse on man, and to humanity's liberation from all bondage and limitation.

At the end of the Civil War, as Rebel and Union soldiers bound their wounds and made their weary way home to help a war-battered nation heal itself, this same Principle was preparing the way for mankind's full and final healing. Mrs. Eddy writes:

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new 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 that its freedom be won, not through human warfare...but through Christ's divine Science. (S&H 226:5)

"The history of our country, like many other histories, illustrates the might of Mind, and shows human power to be proportionate to the embodiment of right motives.... To legally abolish slavery in the United States was good, but its abolition in the human mind is a more difficult task." (S&H, 16th ed., p. 87)

The United States of America was founded on the promise of "liberty and justice for all." Forging beyond the Magna Charta and the Mayflower Compact, it had embedded this guarantee in the Declaration of

Independence, the Constitution, the Bill of Rights, and now in the Emancipation Proclamation. Its citizens had lived these values and died to uphold them.

Christian Science, which is as ageless as God, made possible each of these documents and every step forward, for "Where the spirit of the Lord is, there is liberty." Now the time had come for the full revelation of Christian Science to human consciousness—the full revelation that evil is never real, is never anything but illusion, hypnotic suggestion, that Jesus said would end with the second coming of the Christ, the "Comforter."

Truth would reveal that human birth and death are hypnotic suggestions only, which will be overcome as mankind learns the Science of being, that already and always exists in "the kingdom of God within you." Remember, in the garden of Gethsemane Jesus prayed "and now, O Father, glorify thou me with...the glory which I had with thee before [this dream of life in matter overtook me.]" (John 17:5)

CHAPTER VII

CHRISTIAN SCIENCE SOUNDS THE KEYNOTE OF *UNIVERSAL FREEDOM*

The Long Wait is Over



nineteen centuries after Christ Jesus appeared on earth as a *personal* Savior, the long wait was over. Humanity was finally ready to receive the *impersonal* Savior, Christ Science, and begin to understand its message. The messenger, Mary Baker Eddy, had been graciously prepared and the cradle was ready—not a manger in Bethlehem this time, but the pious, self-reliant, freedom-loving spirit of New England.

It was Mary Baker Eddy's mission to bring to human awareness the kingdom of God within, which has always been present even though unrecognized—just as the round earth was always present even when everyone thought it was flat.

Could Mary Baker Eddy have fulfilled her God-given mission in any other time or place?

What would have happened if Mrs. Eddy had come to Europe in the Middle Ages, when women

were forbidden to preach, were persecuted for healing, and were burned as witches for holding independent views? Could her message have been heard in colonial Massachusetts, where Puritans hung a Quaker woman for adhering to her religion?

Under the United States' constitutional guarantees of due process, freedom of speech and freedom of religion, Mrs. Eddy was protected from such prosecution.

America nurtured and protected "the Woman." It allowed her education, self-expression, independence, the right to own property—all privileges which have been denied to women in other times and places.

America also offered unique protection for the "manchild" the woman brought forth—the unfolding revelation of Christian Science in human consciousness. Separation of church and state, due process, freedom of speech and of religion, freedom of the press, and even copyright law would all play critical roles in protecting the Christian Science movement from the antagonism of other religions, from pressure from the medical profession to stop healing, and from challenges from within.

God's message to mankind (in Science and Health, the "little book" prophesied by Jesus in Revelation 10:1, 2), "will bruise the head of lust" and establish the kingdom of heaven as the Mind and consciousness of humanity. But it could only do so

because the way had been prepared.

Why There *Had* To Be a United States of America

From Revelation (12:13,14) we learn that Jesus prophesied to St. John that when “the dragon ...persecuted the woman that brought forth the man child,” the promised Comforter, the second coming of the Christ, the woman was “given two wings of a *great eagle* that she might fly into the wilderness, into her place.” Can there be any doubt that the biblically prophesied “great eagle” that helped the woman was the United States of America with its Constitution and Bill of Rights that “nourished” her “from the face of the serpent”? What did Jesus say about prophecy?

“Prophecy cannot be broken.” Thus, in the fullness of time, the United States of America came into being in order that Jesus’ Revelation to St. John might be fulfilled.

Today, looking back over the centuries to the birth of America and its Constitution—that remarkable unprecedented document worked out by fifty-five men representing thirteen independent sovereign states making up the Confederation—we see how America and its Constitution have played their part in influencing and transforming world thought.

In this book our motive has been to show that God, infinite good, though invisible, was always on the field, and to bring God praise for the higher, deeper ways in which His love is shown.

Liberty and Love

Christian Science, Mrs. Eddy says, “stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed” (See *My*. 246:30).

Mrs. Eddy’s mission was to find in human consciousness the divinely spiritual fact that man’s real mind is the divine Mind, Love, and to bring “the baptism of Spirit, or final immersion of human consciousness in the infinite ocean of Love” (*Mis*. 205:13).

Mrs. Eddy expressed a divine Mother-Love toward all mankind. As she describes it:

I saw the love of God encircling the universe and man, filling all space, and that divine love so permeated my own consciousness that I loved with Christ-like compassion everything I saw. This realization of divine Love called into expression the beauty of holiness, the perfection of being which healed and regenerated and saved all who turned to me for help.

A conversation recalled by James Gilman, in his *Recollections of Mary Baker Eddy*, illuminates Mrs. Eddy’s experience of divine Love:

[Mary Baker Eddy related that] last night she had come to revelations that had exceeded anything she had had before, in which she saw plainly that all things were put under her feet and the love of God

was so manifest, it exceeded anything she could describe. All things were dissolved in it; all sense of evil, all antagonism; nothing was left but the sea of God's immeasurable Love."

Gilman adds, "I felt awed and as if a word in response from me would be a sacrilege."

In the first edition of *Science and Health* Mrs. Eddy tells us "we shall be Love, Life, and Truth when we understand them." So, of course, we are "Love, Life, and Truth" right now in *reality*. And this Love that we *are* "never loses sight of loveliness." But the human heart yearns for spiritual harmony because it doesn't realize it already possesses it.

Mary Baker Eddy's mission is destined to remove from humanity's thinking the universal hypnotic suggestion that man is separated from God, Love. Conquering corporeal sense, her revelation "drops the curtain on material man and mortality" (*Mis.* 205:15), enabling students to demonstrate heaven here, within our consciousness. As Jesus said, "The kingdom of God is within you."

There is Only One Power

In Christian Science we learn there are not two powers—a good one that overcomes an evil one. There is only one power, omnipotent, omnipresent good. Christian Science therefore recognizes all discord such as sin, disease, death, lack and limitation as merely illusion. In this realization—in our ability to rest in the Word of God—the problem that

confronts us dissolves; healing takes place.

Mrs. Eddy continually admonished students to expose and denounce evil and errors of every nature *but recognize no reality in them* since they are illusions, hypnotic suggestion only.

Christian Science asks: if you accept an infinite God, an infinite good that is all, omnipotent, omnipresent, an infinite Spirit beside which there is naught else, can there, in reality, actually be discord such as sin, disease, lack?

What Conclusion Should We Arrive At?

If you think about it seriously must you not arrive at the conclusion that if God is All, is infinite, is good only, is omnipotent and omnipresent—and there is nothing present but infinite good, it's nature and its qualities—then must not sin, disease, lack, and limitation, discord of any kind, be illusion? Must these not be the result of universal hypnotic suggestion?

When we believe disease has power, and try to rid ourselves of it, we actually increase its seeming power over us, but if we hold to the Truth that omnipotent Mind—the Mind that is our real Mind—possesses all power, and this power is in the invisible spirit of God within us, we gain the conviction that there is no power in the visible form—the body, the condition, the person, place, thing—and therefore the discord or disease disappears.

The false *sense* disappears because we have obeyed Jesus' admonition to resist not evil—resist not

illusions, hypnotic suggestions, animal magnetism. The discord has disappeared because the spirit of Truth, the kingdom of God within our consciousness, has acted to dispel the illusion.

Jesus' life gave us a monumental demonstration of overcoming the illusions of mortal mind. Was there ever a greater seeming defeat, from the mortal standpoint, than Calvary? Was there ever a greater victory than the resurrection? Mrs. Eddy's life too was a series of snatching stunning victories from the jaws of defeat (illusion, hypnotic suggestion). What these two Wayshowers accomplished we can accomplish, too. These victories are also available for us.

Dispelling the Illusion

Because mortals have been reared in a material sense of life they hold themselves in bondage to form, and so commit idolatry—they bow down and fear a form labeled body, disease, money, person, place, thing, condition. But Christian Science reveals there is a presence and power, which as we contact it, becomes a law unto us; it becomes "He that performeth that which is given me to do."

The spirit of Truth can dispel the illusion only when we arrive at the inner conviction that power does not exist in the visible form. Spirit—infinite good, reality—is the only substance; it shadows forth infinite forms, but the power remains in the Mind, the Spirit, the Principle. For example, the principle of mathematics has infinite forms each of which can be

erased from the blackboard, but the principle can reproduce the examples, the calculations, the forms, because the power and reproductive capacity always remains in the principle. It is the same with the Principle of our being. The power is never in the visible form. Jesus told his listeners, "Destroy this temple [this body, this form] and in three days, I [my divine Mind, the 'I' that I am, the Principle], will raise it up," will reproduce it.

When error looms, we have a decision to make. We will have a battle (since the illusions seem so real, and continually present pictures to us of things that do not exist in reality). Christian Science asks: Is there a something, a condition, that has to be overcome? Is there a condition that Truth must do something to?

Christian Science teaches that other people do not have the power to bedevil our life. But we must *know* this. When we expose and denounce evil we must at the same time recognize no reality in it.

We Must *Know* the Truth that Frees

One of Mrs. Eddy's most valued students, Flavia Knapp, felt keenly the envy, jealousy, malice, hate, and persecution directed against her; therefore at a testimony meeting, after testifying of her many wonderful healings, she concluded by asking: "For which of these works do ye stone me?"

Two weeks later she died. She had personalized error, had made it real. It was the suggestion, illusion, *appearing in her own thinking*, that caused her to be-

lieve in the power of animal magnetism (error, hypnotic suggestion, illusion) and which prompted her to enter her *public protest* against this illusion. Jesus said, "A man's foes shall be those of his own household."

Mrs. Knapp had failed to heed the Christian Science teaching that when we feel thoughts of error we should vehemently enter a protest against *our own belief* in it. She should have understandingly declared: "No, you are not real; you *can't* be real since God, the kingdom of God within me, is All, and has sovereign power; therefore I know you are nothing but hypnotic suggestion. This error has no power of its own; it is coming to me to give it life, and I refuse to give it any!" Then the error, the illusion, would have vanished, and Mrs. Knapp would have continued with her wonderful mission on this plane of existence.

Our great work in this world is to let the light within our own consciousness expand further and further into the darkness until this light—from "the kingdom of God within [us]"—banishes all darkness and error.

What Makes Evil, Error Vanish?

If we stand fast in divine Science, the divine knowing that God, infinite good, is All, is One, is omnipotent and omnipresent, then is there a discord to be overcome? Is there disease, lack and limitation to be overcome? The answer, of course, is "No!" Christian Science calls on us to decide between reality and appearances, between the Spirit and the flesh. "*The belief that life and sensation are in the body should be*

overcome by the understanding of what constitutes man as the image of God [our true Mind]. Then Spirit will have overcome the flesh” (S&H 289:4). When we are in that consciousness where “the spirit of the Lord God is upon [us],” evil of every nature vanishes.

Mary Baker Eddy’s great discovery revealed that materiality and the discords confronting us are not a power. They cannot be a power since God, our real Mind, alone is power; *Spirit (reality, good) alone is power*. Clinging to this truth we prove that materiality and discords are not a power. They are false concepts, misperceptions.

Christian Science Restores Our True Mind

The conflict between Truth and error can be resolved only in our Mind. “God is individual Mind” (*Mis.* 101:31); God is individual spiritual consciousness, and *“the ultimate of the entire teaching of Christian Science is to restore to man his consciousness of the divine Mind as his only Mind.”* This restoration takes place as we become aware that the entire mortal point of view is a state of hypnosis, illusion, caused by a *universal* state of hypnotic suggestion.

To “rouse the dormant understanding from material beliefs to the apprehension of spiritual ideas” is our difficult task. It is in the mind that the crucial battles—battles between reality and appearance, between understanding and belief—must be fought.

Mrs. Eddy makes it clear that all human experience is the externalization of conscious and uncon-

scious thought. Blind belief causes mortals to cry out for help and then resist the enlightenment that would rid them of their illusions and bring the ever-present harmony of heaven into focus.

We learn in Science that Adam was a belief; not a believer. "This indicates that Jesus, 'the last Adam,' is understanding or Science, and not 'he who' does or thinks anything. So the last Adam was not just a great thinker replacing a misguided believer; he was spiritual understanding (Soul) replacing belief (material sense)." The resurrection is seeing the real man that was never in matter. The real man never was discordant or in want, to be made harmonious and fulfilled.

But since "the higher Truth lifts her voice [to inform man of his divinity] the louder will error scream"; it therefore seems that the inspiration of truth cannot be gained without tasting the cup that Jesus and Mary Baker Eddy drank to the dregs.

Because of this ignorance and resistance to Truth, it is only through step by painful step that mankind is progressing toward the acceptance of its ever-present heritage of glorious, boundless freedom.

Belief in Two Powers Caused Suffering

Now we can understand why, even though the Bible was the guiding light and impetus for the ventures undertaken in the discovery and settling of America, so much adversity and suffering was encountered.

It was because the people involved—and this is still true of most of us—had a religious background which had instilled in them the belief of *two powers*. They prayed to a God that did not exist. They prayed to God as a great power that could overcome other powers such as sin, disease, hunger, cold, or danger. There is no such God. God, our true Mind, “the kingdom of God within” us, knows no sin, disease, death, discord, or error. These people believed that *evil was real* and that God knew about evil; hence they were praying to a non-existent God.

God’s nature as *omnipresent good* can have no opposite, hence evil is *unreal*. God is All; His work is done; evil is merely an illusion. But only as people understand the nature of God and the nature of man can there be unfailing, systematic demonstration of God as the *ONE* power, the only power.

Evil’s *unreality* was the great revelation that came to Mary Baker Eddy. So powerful was this revelation in Mrs. Eddy’s time that some practitioners took 100 patients a day and healed them all! This spread Christian Science around the world and *built* up the thousands of Christian Science churches.

Until Mrs. Eddy revealed the allness and ever-presence of infinite good, people did not realize that even “religion,” which believed in two powers—a good and an evil power—was a barrier to understanding the kingdom of God within their own consciousness; hence the suffering and hardship that has accompanied mankind’s progress.

Nevertheless a divine Providence was in evidence from the time of Adam and Eve. The people who participated in the ventures that forwarded civilization may not have had a clear understanding of the nature of God, infinite good, but they had great faith in God's willingness and ability to help them.

This was especially true of the founders of our nation. Their pure and strong belief—their sublime faith in God—shadowed itself forth as the substance of the good that was made visible.

Mankind's Struggle for Freedom

The story of America is the story of the search for true freedom. Mankind's struggle for freedom began when the Adam dream, universal hypnotic suggestion, falsely convinced man that he is a mortal rather than a divine being capable of knowing the truth because he has the Mind of God and the "kingdom of God is within [him]", as his consciousness.

The Adam allegory can never be understood if we think of Adam and Eve as two. *Each mortal is Adam AND Eve*. It is the Eve in us that leads us to see that error of any kind is illusion, merely aggressive mental suggestion coming to us for life. We can either give it life by believing the lie, or we can reject it by *recognizing it as aggressive mental suggestion, the serpent*. Infinite good made all that was made. Good alone is real.

Truth, cross-questioning man as to his knowledge of error, finds woman [meaning the thought—

male or female—receptive to spiritual sense] the first to confess her fault. She says, “The serpent beguiled me . . .” She has already learned that *corporeal sense is the serpent*. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation. (*S&H 533:26*)

Further, Mrs. Eddy wrote:

Thus it was that I beheld, as never before, the awful unreality called evil. The equipollence of God [God’s allness and evil’s nothingness, its unreality] brought to light another glorious proposition,—man’s perfectibility and the establishment of the kingdom of heaven on earth.

The biblical Eve must therefore be seen as the first gleam of Truth coming to Adam—to the Adam in each of us. *This gleam of Truth is destined to awaken and free us—awaken and free all mankind—from bondage to the cruelest of all taskmasters, namely, the Adam-dream that life and intelligence are in matter.*

Mankind’s Misconception of What Sin Is

In Christian Science we learn that sin doesn’t mean just bad behavior, like committing adultery, lying, cheating, getting drunk or smoking. The writings of Mary Baker Eddy—the second coming of the Christ—reveal sin as far more encompassing.

Sin is dishonoring God, the kingdom of God within our spiritual consciousness, by accepting the universal hypnotic suggestion that there is a material

universe, and that humanity is separated from the one Mind, God—the real Mind of man.

This belief in a material universe, inhabited by flesh-blood-bones bodies, is what is meant by having “other gods.” It breaks the First Commandment. From the point of view of the Science of being there is no difference between the belief in lack, sorrow, and disease, and the belief in any other so-called sin, such as adultery or stealing. They are all *ILLUSION*, merely hypnotic suggestion. God being All, there is naught besides. *Error of any kind is unreal*. Once we see this we can heal, just like a mathematician can “heal” $2 \times 2 = 5$, because he has learned it is 4.

False appetites and evil traits are forms of the same thing: illusion, mesmerism, hypnotism. Because Science explains “existence separate from divinity” as impossible (S&H 522:10), sin is revealed as believing in a material universe peopled with mortals. This belief, of course, includes—as sin—what religions have designated as sin.

The struggle of humanity to free itself of this universal hypnotic suggestion continues as an underlying theme in Scripture from Genesis to Revelation.

In Revelation it was prophesied that freedom would come through the “little book” that a “mighty angel” would bring, and through the mission of the God-crowned woman and her earthly representative, the “wilderness woman.” (See Rev. chapters 10, 12, and 21.)

These prophecies were fulfilled when Mary Baker

Eddy published *Science and Health* and founded God's "Christ Science" in human consciousness. Christ Science did not need to be founded in God-consciousness where it always has been and always will be.

Man Governed by His Creator is Self-Governed

Freedom is humanity's birthright. On page 23 of the 16th edition of *Science and Health*, Mrs. Eddy says that man is free because he "should have no other Mind than God. In reality he has not. It is only delusion that he *seems* to have another mind"—a dual mind made up of both good and evil tendencies.

Man is free because he has the kingdom of God within his consciousness, and what is called "man" is the manifestation of this divine consciousness. Man is but the reflection of the "I AM that I am." Therefore God, the "I" of you and the "I" of me, is not in its reflection, any more than you are in the mirrored image that returns your likeness.

Again in the 16th edition, on page 27 and 51, Mrs. Eddy tells us man is free because "mortal body and material man are delusions that spiritual understanding destroys; but man will not lose his identity because of this destruction, but will gain the conscious infinitude of being.... Waking to real Life, mortals find that what they have learned from the senses to be reversed in the facts of existence. That which sense deems shadow is found to be substance; and what

sense deems substance becomes nothingness when the dreams of the senses vanish and reality appears.”

Recall Jesus’ warning to Mary on that Easter morn 2000 years ago: “Touch me not, for I am not yet ascended” (John 20:17) and the startling evidence he later gave to his followers when he walked through doors that had been barred. He was demonstrating that his recreated body was a more spiritual body, an advanced concept, yet still recognizable.

This is in accord with Mary Baker Eddy’s assertion that spiritual man will always remain substantial and recognizable, that every spiritual idea will remain in a form or a “body” that can be cognized. “Infinite progression” will always be “concrete being.” The resurrection was the real man coming to view—the man that was never in matter. Translation only lifts us to a higher plane of spiritual understanding and joy.

In *My*. 200:1 Mrs. Eddy wrote, “religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science.” As this process leads to man’s recognition of his *spiritual status*, it reveals that “material history is drawing to a close.”

CHAPTER VIII

SPIRITUALIZATION OF THOUGHT IS THE GREAT NECESSITY

Advancement Comes Through Enlightenment



rs. Eddy saw that what has prevented harmony and peace on earth more than any other one thing—in both individual and collective experience—is the ignorant belief that there is a God “out there” that can give us something. There is no God in heaven or on earth that can give us anything. The kingdom of God within our own infinite spiritual consciousness alone gives all; therefore if there is to be change for the better it must come through the development of our spiritual consciousness—through individual and collective spiritualized consciousness.

How do we spiritualize thought? Mrs. Eddy instructs:

Spiritual sense is a conscious, constant capacity to understand God [infinite, omnipresent good]... its ideas are expressed only in “new tongues;” and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend. (S&H 209:31)

Translation gives us a new tongue. All that the eye beholds “must give place to the spiritual fact by the translation of man and the universe back into Spirit [Mind]. In proportion as this is done, man and the universe will be found harmonious and eternal” (*ibid.* 209:21). “Reform...is the crumbling away of material elements from reason, the *translation* of law back to its original language,—Mind, and the final unity between God and man [infinite good and its reflection]” (*Peo.* 1:3). *When our mind is free of error, it is the divine Mind.*

The universal hypnotic suggestion that ideas have become material things, and that man can only have life or consciousness through the medium of matter, is the fundamental lie. Mrs. Eddy said, “When we find out we don’t have a [matter] body nothing can touch us.” Through translation the divine Mind gives us man in God’s image and likeness, that is, gives us “body” as Mind’s—our true Mind’s—embodiment of right *ideas*.

This means that spiritual power is always present, but it can only appear to us as we put off a material sense of life, as we educate mortal mind out of itself by bringing every thought into obedience to Truth.

Our progress *spiritward* depends on the translation of matter into Mind. We have to do this because we do not see things as they really are; we only see our concept of them. Mortal mind, illusion, universal hypnotic suggestion, has classified spiritual ideas as matter or objects of material sense. Our work in Sci-

ence is to translate the material objects back into their original form, so that we see them as divine facts.

That which brings peace and harmony into our own life will also bring peace and harmony to the world. To be concerned about the destructive forces in the world—unless we contribute something divinely scientific that can change the course of history for the better—avails little. What is needed is “a little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated. [These restore] the right action of the mental mechanism and make manifest the movement of body and soul in accord with God” (*Mis.* 354:15). The divine Principle carries on its harmony. Our business is to *know* this truth. The emphasis is on the word “*know*.” Truth is omnipresent even if we are ignorant of it. Only what we *know* of Truth is helpful.

“I Live; Yet Not I, But Christ Liveth in Me”—Paul

Christian Science instructs us to dwell on what we already *are* and what we already have because of the fact that “I and the Father [Mind] are one....And all that the Father [Mind] hath is mine.” This great truth is the regulator, and we don’t need to pour a bucket of water (a treatment) on it every ten minutes to make it work. (See S&H 428:22). I and the Mind that is Love are one, and all that Mind hath is mine. This is a great impersonal universal truth that applies to every man, woman, and child in the universe. The understanding and acceptance of this Truth would end greed and

every form of discord, and bring into focus the ever-present reign of harmony, the kingdom of heaven.

We would then never again dwell on what I want or would like to have, what I should have, or what I need, because with the realization that "God is individual Mind" (*Mis.* 101:31), we would also realize that embodied within our own individual divine infinite consciousness is all spiritual Truth, all Life, all Love; and this Life, Truth, and Love is *living me*. It is the "I am that I am." Therefore, "seek ye first the kingdom of God, and his righteousness [understanding], and all these things"—money, home, companionship, a prosperous business, a contented heart—whatever we *truly* need to be boundlessly happy, bountifully productive and unceasingly expressive of infinite Love—"shall be added unto you."

Once we realize this spiritual fact we are no longer living as just a mortal. We are living as "I and the Father [Mind] are one," and God liveth my life for me, as St. Paul said. *Mind, Spirit, Soul, Principle, Life, Truth, Love are now living my life*. Thus we no longer live our life for our own sake. Therefore, whatever we need, divine Love, the spirit of God, takes care of. We no longer turn attention to ourselves. Rather, like Mrs. Eddy, "We get Mary out of the way." We let "I and the Father [Mind] are one" become our standpoint. We become an instrument through which divine Love carries out its plan of universal salvation; always remembering that "God is individual Mind [our Mind]. This one Mind and [its] individuality com-

prise the elements of all form and individualities” (*Mis.* 101:31).

Our Consciousness is the Invisible Substance of All That Appears

Christian Science teaches that everything that appears—everything that makes up this world—is formed of the invisible substance of this one Mind. The invisible substance is consciousness, your consciousness. There is only one infinite consciousness, and this divine consciousness is everyone’s consciousness. “Existence separate from divinity, Science explains as impossible” (S&H 522:10). But if we think we have a mind of our own, or a consciousness of our own, we cut ourselves off from the infinite reservoir, the universal divine consciousness. This infinite divine consciousness is manifested as your individual consciousness. And when understanding reigns, your invisible consciousness appears visibly as every good thing needed to be an instrument to show forth infinite good’s plan for the salvation of mankind.

How did the consciousness of Jesus appear? Wasn’t it as food for the multitude, as sight for the blind, hearing for the deaf, feet for the lame, and life for those who had died? Wasn’t it as the great Teacher of spiritual facts concerning our true identity, our God-being? Did Jesus have to go anywhere for it? Wasn’t it his own individual spiritual consciousness appearing as this healing and teaching work? Jesus was our great example. He never looked for help or

supply to anything but his own infinite divine consciousness. We must learn to do the same. We cut ourselves off from the infinite ever-present supply of all good when we look for help to persons, places, things, conditions, circumstances, or to a God "up there."

Our Consciousness and God's Consciousness are the Same in Reality

There is only *one* consciousness. Evil and matter, *per se*, are illusions that have no real objectification. Infinite good conscious of itself is manifested as man. As God's instrument, our business is to let ourselves be a channel for God's love to flow through to all mankind. When we remember how unmistakable Mrs. Eddy makes it that *God is manifested as individual consciousness, as individual Mind, then the great truth that all that the Father hath is mine, becomes clear also, because our consciousness and God's consciousness are one, are the same.*

God as Mind, Spirit, Soul, Principle, Life, Truth, and Love *is our* Mind, Spirit, Soul, Principle, Life, Truth, Love, which reflects itself in spiritual qualities. But in order to realize this, the "old man," a mortal sense of self, a selfhood apart from God, must be put off, must be educated out of itself.

It is materialism that clogs humanity's progress. Human beings have looked in the wrong direction for fulfillment of their desires. They have separated themselves from God's love, their own true Mind's love. They have personalized evil, personalized good.

They think of their supply as though *they* themselves could have anything. Jesus, however, plainly instructed: "I can of mine own self do nothing [have nothing, be nothing].... The Father [Mind] within me [the kingdom of God within me as my true Mind] doeth the works [has all, gives all]."

Mortals experience lack. Poverty isn't just being without food or shelter; it is the absence of love. People the world over are hungry for love, even dying for lack of love—they want to be somebody to someone. Yet, all the while the kingdom of Mind and Love within is capable of pouring forth more than they can accept. "Cast thy bread [the divine Truth you understand] upon the waters" and it comes back to you to fill your every need. Science and Health characterizes St. John's "Love one another," as "the most simple and profound counsel."

Mortals think they, of themselves, can *have* something; but again, this is illusion. All belongs to God, our true Mind. Love is of God, "the kingdom of God within you," and therefore in *reality* is infinitely manifested as man. Intelligence is of God, health is of God, prosperity, harmony, and every good thing is God manifested as man. "Mine and thine are obsolete terms in absolute Christian Science wherein and whereby the universal brotherhood of man is stated" (*Mis.* 318:2). Every quality, attribute, and thing is infinitely available to everyone on earth. (See *My.* 356:1.)

"Formed and governed by God [the Mind which is our Mind—and which is both cause and effect, both

noumenon and phenomena], our individuality [is] safe in the substance of Soul, the substance of Spirit,...the substance of God, the one inclusive good" (*Mis.* 104:5).

We therefore must not personalize good, since "God is no respecter of persons."

As the spirit of God dwells in and illumines our individual consciousness, it flows out to bless others, to heal and teach. Everything that is good and right begins with an individual. The light always comes through an individual, as it came through the individual Moses, the individual Jesus, the disciples, St. Paul, Mrs. Eddy.

The illumined consciousness of Mary Baker Eddy spiritually educated millions in her time and is continuing to educate present-day world thought. Her teaching is today prompting Protestant and Catholic churches the world over to turn their attention to spiritual healing. Out of Mrs. Eddy's demonstration has come a whole new religious concept, a concept of divine healing.

In Science we do not think of *our supply, our health, our good*. "There is none good but one, that is, God," said Jesus. *We must realize the universal nature of every good quality, attribute, and thing, just as we see the universal nature of numbers and notes,* and be willing to see universal good expressed everywhere on this planet—wherever it is needed.

Accepting that "I and my Father are one," and that the kingdom of God is within our consciousness, frees

us from the false belief that we can get good *from* God—from a God outside of our own consciousness. Jesus, our great Exemplar, taught: “I am the living bread [Truth]; I am the light of the world; I am the resurrection and the life; I am the way, the truth, the life.” And he made it clear that he was no different from us in any way except for a fuller understanding of his oneness with God, infinite good. He indicated that when we understand our true divine identity we would do even greater works than he was able to do 2000 years ago. The visible manifestation of this kingdom within becomes the instrument through which Love flows out to the world.

“Existence separate from God [our own real Mind], Science explains as impossible.... The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and eternal” (S&H 522:10; 428:22). God’s good is omnipresent, just as in a mundane way the multiplication table is omnipresent and always at everyone’s disposal. *Understanding alone is needed.*

Remember, everything that is good begins with an individual. This is why Mrs. Eddy said: “God will heal the sick through man, whenever man is governed by God” (S&H 495:1). As humans, we are nothing, can be nothing, can do nothing. It is always God, our real Mind, doing it, never the manifestation or reflection. Man, the manifestation, is like the image in the mirror which of itself can do nothing.

However, when we get a personal sense of self out of the way, and attain divine realization, we are auto-

matically one with God, our true Mind, and with what God is, namely infinite good. This then appears outwardly as form—as health, abundance, home, etc. The substance, which is Spirit, the only true Mind, remains invisible; this invisible substance is our consciousness.

Through Christian Science the human mind is educated out of itself. When the human mind has dropped all hate, envy, jealousy, greed, fear, all the lusts of the flesh—every form of error—the divine Mind alone remains and can bring divine good into sharp focus. “The ultimate teaching of Christian Science is to restore to man his consciousness of the divine Mind as his only Mind,” and the Holy Ghost is the activity of the divine Principle everywhere at work in the world, executing the will of God.

Mortals are ignorant of their true identity; therefore it must be learned. This is why so much in the textbook, *Science and Health with Key to the Scriptures*, aside from its absolute statements—is written on a lower level which instructs how Truth overcomes error. The textbook must state how Science looks to those who cannot look beyond the physical senses.

CHAPTER IX

SPIRITUALIZING AMERICA

Truth and Love Uncover Hidden Evil



he Truth of Christian Science is bringing error from under cover and destroying the myriad illusions which the five physical senses present. It is revitalizing the religion Jesus taught, revealing the kingdom of God within the consciousness of every man, woman, and child on earth. Christian Science teaches humanity how to judge not according to appearances, but to judge righteously; how to see through the universal hypnotic suggestion that makes man appear as a mortal; and how to realize the ever-present Christhood of every individual.

Christian Science has come to set us free, once and for all. It has come to America and the world to "crown thy good with brotherhood, thy liberty with [infinite good's] law." Today the great truth of Christian Science is at work everywhere, leavening and revolutionizing world thought.

Why, then, are we still plagued with "wars and rumors of wars"? Why the moral uncertainty, why

the spiritual confusion clouding this nation's vision today?

If we suppose today's world struggle is economic, or one system of government versus another, we misread the present dilemma and underestimate its peril. The conflict is between genuine Christianity and secular power, between keeping the faith and having none. The solution lies in accepting Mrs. Eddy's epochal discovery that in reality there is only one power, infinite good.

Unfortunately, institutionalized religion, rather than advancing man spiritually, can actually become an obstacle to humanity's realization of its ever-present oneness with God. According to Webster, "religion" means to "tie back." All too often religion has served to tie people back to effete doctrines and dogma rather than to the healing ministry practiced by Christ Jesus, and restored by Mary Baker Eddy in the second coming of the Christ.

All *mortal* experience and much religious doctrine mistakenly insist that there are *two powers*—the power of good and the power of evil. This is a house divided against itself; it is a false belief which mankind outgrows as it learns and accepts that God, infinite good, is the *only* power.

In Christian Science we discover that there *is no* evil power, however much it appears that we can use material forces for good or for evil, and can use mental power for good or for evil. The beliefs in evil power are the tares which grow side by side with the wheat,

the truth that God alone is power.

As we adhere to the Principle that the kingdom of God within our consciousness alone is power, the tares begin to wither and gradually fade out, leaving only the wheat, the presence of God, infinite good.

What America Needs

Christopher Booker, quoted by Gordon Brown in *Civilization Lieth Foursquare*, observes:

Deep down...we know that we are approaching some tremendous crisis in our civilization—one which will require a change of heart and perspective far deeper than anything which has yet touched any of our public representatives...it is no good any longer looking for rebirth to the public drama, to the outward show, to the collective—it must begin from somewhere altogether different [it must begin in the kingdom of God within our own consciousness].... Far down and mysteriously, in the only place which counts...the great unimaginable process of rebirth...has already begun.

Allan Bloom sees America's problem as the lack of a single, sound, fundamental, *principled* basis for conduct. In *The Closing of the American Mind*, he warns it will take an intellectual and spiritual assault of heroic proportions to move, let alone rout, the dead weight of relativism burdening higher education in this country. His withering charges and stinging criticisms reach beyond campuses to *all* of American society.

“The American Revolution,” he writes “was the greatest transformation of man’s relations with his fellows and with nature ever effected.” Today, however, while there is constant prattle about “self-fulfillment” and “commitment,” the American people “are haunted by the awareness that talk doesn’t mean much and that commitments are lighter than air... The eternal conflict between good and evil has been replaced with ‘I’m okay, you’re okay’.... The dreariness of the family’s spiritual landscape passes belief.”

“Yet,” he says, “Americans long for something lost—the great moral truths upon which civilization rests. It is a longing for the kind of substance that gave such breathtaking meaning to the Declaration of Independence” when brave and noble men courageously proclaimed:

For the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor.

Today we should heed John Adams’ prophetic warning to the generations which would follow:

Posterity, you will never know how much it cost the present generation to preserve your freedom. I hope you will make a good use of it! If you do not, I shall repent in heaven that I ever took half the pains to preserve it.

To which Thomas Jefferson added:

Yes, we did produce a near perfect republic.

But will they keep it? Or will they, in the enjoyment of plenty, lose the memory of freedom? Material abundance without character is the surest way to destruction.

Mary Baker Eddy knew *error must be uncovered* before its nothingness can be seen. In accordance with her teaching this section will deal with certain grave errors today facing America.

The “Third and Last Struggle”

History tells us that during the Revolutionary War, General George Washington had a dramatic vision of two further struggles, namely: the Civil War and a third great struggle in which he saw America “burned to the ground”—a struggle still to come.

This third and last struggle Mrs. Eddy called “the great battle of Armageddon” (*Mis.* 177:1-20). The anti-Christ is working feverishly to discredit the revelator to this age and to blot out her discovery of the Christ Science which reveals the nature of the kingdom of God—with its infinite goodness and power—within each individual consciousness. Mrs. Eddy warned, “There is a great struggle before us and it is for life. I dare not tell you what I know.... Now you see what you have to do—be a transparency for Truth. This is the work—knowing what this Science means. Get out of a sense of apathy. This battle is today upon us.” Her *Manual, obeyed as written, would have alleviated this struggle.*

What was the third struggle revealed to Washington in a vision? What is this struggle Mrs. Eddy foresaw?

In Abraham Lincoln's addresses and stern reproaches to the nation he reminded the people that "nations, like individuals, are subjected to punishment and chastisement in this world." Then he pointedly warned: "May we not justly fear that the awful calamity of civil war...may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people? "

Lincoln spoke of the nation's prosperity. "But," he rebuked, "*we have forgotten God*. We have forgotten the gracious hand that preserved us in peace and multiplied and enriched and strengthened us."

Mrs. Eddy saw this same tendency to forget God. Christian education was being taken out of the home, where it had raised up men and women who loved the Bible, people who were willing to count the cost of Christian liberty and fight for it. She warned against the shift from the building of individual Christian character to the building of a group character conformable to society.

As Mary Baker Eddy and Abraham Lincoln recognized, the third and last struggle facing America is for the mind of man—to redeem it from under the curse of materialism. "Between the centripetal and centrifugal mental forces of material and spiritual gravitations, we go into or we go out of materialism or sin, and choose our course and its results" (*Mis.* 19:25).

The Most Imminent Dangers

In this “battle of Armageddon,” which “is upon us,” we need fervently to pray that we are alert to the power of words. “Death and life are in the power of the tongue,” said Solomon (Prov. 18:21). With words we have the power “to edify or offend, to strengthen or weaken, to give hope or to frustrate, to purify or pollute, to build or destroy.”

We also need to be mindful that we look first for the problem in our own thinking before we condemn conditions or people outside ourselves. Mary Baker Eddy saw that when we believe we are dealing with evil “out there,” we are thinking materially; we are being governed by hypnotic suggestion and are not awake and listening to the Mind that is ever-present Love and which redeems us from the curse of materialism. Jesus said, “A man’s foes shall be those of his own household” (Matt. 10:36) and admonished us to “cast out first the beam out of thine own eye, and *then* shalt thou see clearly to pull out the mote that is in thy brother’s eye” (See *Mis.* 336:14).

Even well intentioned efforts to “correct” or “help” others can interfere with their divine sovereignty. Verna Hall, author of *Teaching and Learning America’s Christian History*, tells of her excitement in being connected with federal government work where “new opportunities were opened for government to do things for people and communities.” She soon learned, to her dismay, “that a government that can

do things *for* the people also can, and will, do things *to* the people. Thus," she says, "I experienced the beginnings of socialism; I saw the thoroughness of socialistic organization descend like a pall upon every facet of our economy and culture, altering almost everything."

There can be no doubt that Mary Baker Eddy saw that substituting the power of human law and human government for a recognition of God's—divine Mind's—government in the affairs of men, was and is causing the "third great struggle—the great battle of Armageddon," which she warned was already upon us. In an article to the *New York World*, Mrs. Eddy warned:

To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; ritual, creed, and trusts in place of the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them" (*My. 266:1*).

A true patriot writes:

Nothing distinguishes the kingdoms of man from the kingdom of God more than their diametrically opposed views of the exercise of power. One seeks to control people, the other to serve people; one promotes self, the other prostrates self; one seeks prestige and position, the other lifts up the lowly and despised.

It is crucial for Christians to understand this difference. For through this upside-down view of power, the kingdom of God can play a special role in the affairs of the world. As citizens of the kingdom today practice this view of power, they have an opportunity to offer light to a world often shrouded by the dark pretensions [illusions] of a devastating succession of power-mad tyrants.

In 1776 the Declaration of Independence was the voice of the American people speaking through their representatives. Thomas Jefferson's words spoke for the majority then and they should speak for us now:

I swear, before the altar of God, eternal hostility to every form of tyranny over the mind of man.

“Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5 :1).

The Qualities That Can Save a Nation

Through the wholesome chastisements of Love,” writes Mary Baker Eddy, “nations are helped onward towards justice, righteousness, and peace, which are the landmarks of prosperity” (My. 282:10).

The following account is from *The Christian Science Journal*, May 1887:

At a meeting of the National Christian Scientist Association held April 13, 1887, a question was asked Mrs. Eddy which “related to the prayer of Abraham, that if fifty, or even ten righteous men could be found in Sodom, that city should be saved from destruction.”

Mrs. Eddy's answer is of profound import to all nations and peoples. Her reply, as reported in the *Journal*, was that "salvation was in proportion to moral weight.... A life or a nation is saved, in proportion to the predominance within of purity, patriotism, or other right motives; and this is the inner spiritual meaning of the story of Abraham's petition to God. If Sodom City had in it enough moral worth, it would be saved, not otherwise."

Christian Scientists should read often what Mrs. Eddy has said in *Science and Health*, on pages 96:25 to 97:25, how "during this *final* conflict [the conflict between truth and error]...those who discern Christian Science will hold crime in check...."

The birth and survival of this nation remains a wonder of the world; its future is in our hands. This nation provided the cradle for the revelation of Christian Science. Now Christian Science can bring America to its fullest, finest expression, if we let it. "The Science of Christianity comes with fan in hand to separate the chaff from the wheat. Science will declare God aright, and Christianity will demonstrate this declaration and its divine Principle, making mankind better physically, morally and spiritually."

CHAPTER X

THE CONSTITUTION AND THE BILL OF RIGHTS PROVIDE A UNIQUE FRAMEWORK



he best framework ever created by man within which he could develop his genius and work to fulfill his dreams so that his entire nation might prosper, is provided by our Constitution with its Bill of Rights, the ten amendments added in 1791.

The many temporal terrestrial problems, political and economic, that America faces today are not the fault of our free system based upon the Constitution. They are the result of decades of pressure from alien materialism in our midst, a mindset that has little faith in the individual as the master of his own fate.

This is not intended to imply that every idea originating beyond the shores of North America is a danger. All true ideas come from one Mind, which is our own true Mind. Once our limited sense of America is overcome, and it is realized that America's true identity is one Nation—the entire world—we will no longer localize America; there will no longer be a

“something else” outside of its locality that can be called “alien” or “foreign.”

What makes our founding documents so special? When the first Congress drafted the first ten amendments it put religious liberty *first*:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

Robert Ingram captures the intent of the Founding Fathers in his book *The World Under God's Law*:

The First Amendment to the Constitution, the First Article of the so-called Bill of Rights, was the anchor. It offered the most sophisticated machinery yet devised by Christian men for pinning down the agencies of the temporal power and preventing them from encroaching upon the total power that can rest only in Jesus Christ.

The Bible, understood spiritually, gives us freedom within; but without the Constitution and Bill of Rights we have no freedom to act and grow outwardly. The first ten amendments penned our “inalienable rights,” our God-given individual liberties, giving us freedom from a state church, freedom of worship, freedom of the press, freedom of assembly; and among other rights, the rights of petition to trial by jury. As the Constitution and Bill of Rights are seen spiritually as an example of God's Law, we claim our heritage—our boundless, glorious freedom of spiritual harmony.

The candle of liberty, lit two centuries ago by our Founding Fathers in Philadelphia, has been a beacon

for the oppressed everywhere. America is still their dream and best hope. It is our responsibility to keep that candle burning. Because an ignorant people are easily betrayed, it behooves us to heed II Peter 1:5, "giving all diligence, add to your faith virtue; and to virtue knowledge."

When a woman asked Benjamin Franklin what kind of government they had worked out, he said: "A republic, Madam, if you can keep it."

The Christ, Not Man, Guides Our Destiny

In Christian Science we go out from the Word of God, from an understanding of our true being as Mind, Spirit, Soul, Principle, Life, Truth, Love. And we see that this Word or explanation of God has a Christ, an expression, a manifestation. It requires great courage for the human to trust implicitly this Christ-Truth that constitutes the kingdom of God within our consciousness. But our salvation lies in being still and listening for this voice of Christ.

Christopher Columbus placed his trust in the Christ to guide him. Speaking of his great voyage of discovery, he says, "It was the Lord who put it into my mind." Note his absolute trust: "I did not make use of...mathematics or maps," he tells us.

The same Spirit guiding Columbus had guided Saint Paul, who said, "I live; yet not I, but Christ liveth in me." Speaking of his abundant labors, Paul reiterates, "Yet not I, but the grace of God which was with me. "

Emphasizing that only the Christ Mind knows all, Paul writes, "If any man think that *he* knoweth anything, he knoweth nothing yet as he ought to know." Jesus likewise stated, "Of mine own self I can do nothing." He knew it is the Christ Mind alone that directs. Jesus knew that the Father (*Mind*) *within his consciousness* is greater than all that is in the world. Mrs. Eddy also taught this, and wrote, "I will listen for Thy voice."

The Christ-Mind was the voice Columbus listened to; the Christ was the voice the Pilgrims listened to; it was the voice George Washington and his men listened to. During the framing of our Constitution, beneath all the fierce contention, it was the Christ voice that came through. It steered our Founding Fathers as they heroically manned the ship of state, straining among the cordage. Though every timber started, and the waves beat like battering rams upon their ship, with divine guidance it was charted to port. The invisible divine Presence was always at the helm keeping the ship on its course.

How truly speaks the old hymn:

**Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me.**

**Dear Lord and Father of us all,
Forgive our foolish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find.**

Heeding the "Still, Small Voice"

"There is a divinity that shapes our ends, rough hew it as we may," because it is always God that "performeth that which is given me to do." These courageous men (our Founding Fathers) may have lost sight of that divinity on occasions, but they were spiritually-minded. They listened for God's voice and they lived a life that made sense divinely; this enabled them to contribute something of great value to the world. Because they were attuned to the divine, to God, infinite good, the one Mind could use them as instruments for good to flow out to all mankind.

Nothing comes from one person to another person (even though it may look as though it does)—no person can be the source of good to another person. All good comes from God, the divine kingdom within our infinite, individual, spiritual consciousness. This is why Jesus admonished: "Why callest thou me good? There is none good but one, that is God." It may look as though good came from Columbus, the Pilgrims, the Revolutionary War's fiery patriots, the Founding Fathers, or Abraham Lincoln, but actually these individuals were only the instruments Mind or Truth used to bless mankind, and evolve its own spiritual idea.

To the degree that an individual fervently, prayerfully listens for God's voice, as he abides in the Word of God, an inner stillness takes place. Into this stillness the spirit of God can flow and make the listener an instrument through which God can work to bless

the human race, leading it to the realization that we are not human beings, but divine beings, spiritual beings, now; and capable of all good.

Even if we are not conscious of it, the Christ-power is always at work, translating itself to every state of consciousness, translating mortals out of mortality into a higher and higher humanity. The Christ-power causes us to “lay down the low laurels of vainglory, and, pressing forward in the onward march of Truth, run in joy, health, holiness, the race set before [us] till, home at last, [we] find the full fruition of [our] faith, hope, and prayer [and become aware of our identity as God’s presence]” (*My.* 155:11).

There is But One “I”

The Christ-power or divine Principle—that we in reality are—brings to light the great truth that in reality there is only one power at work. Jesus spoke of “my” kingdom, and taught that in his kingdom, the kingdom of God within each individual consciousness, there are not two powers warring with each other, but rather that the “‘I [the divine power] in the midst of thee is mighty” (*Zeph.* 3:15, 17).

This God, this “I,” this kingdom of God within your consciousness, is the All, the infinite, the Only. It is ever-present, even though the physical senses—the liars from the beginning—are unaware of it.

In Christian Science we learn that spiritual law, spiritual power, alone is reality. What appears to us as persons, circumstances, positions, human laws, are

all illusion. We let the tares and the wheat grow side by side as we study to assimilate the truth, *and gradually the illusions fade out*. This does not mean we close our eyes to what looks like error; rather that we continue to realize its nothingness, that it is always hypnotic suggestion.

“When sin or sickness....seems true to material sense....expose and denounce the claims of evil and disease in all their forms, but realize no reality in them” (S&H 447:16).

Remember, since “there is but one I or us,” there can be no evil, or malpractice (claims of evil). But unless we recognize the claim of evil and oppose it, we are in danger of being blinded to it and so becoming its victim. “Unless malpractice [*again, the false belief that evil is real*] is exposed by Christian Scientists, the world will be little benefited by Christian Science” (Mary Baker Eddy, 1883).

Becoming Infinite Good’s Instrument

In the kingdom of God, all good is omnipresent just as the multiplication table is omnipresent. We never have to wait until tomorrow for it to work. *The round earth was ever-present even while no one was aware of it and everyone mistook it for a flat earth. We seem to be aware of evil, and it seems to be more powerful than good, only because of our ignorance of spiritual fact.* In reality, there is no place on earth where God (infinite good) is not in full and unrestricted operation, here and *now*, functioning the same

today as in days of yore, with Moses, Elijah, Isaiah, Jesus, John, and St. Paul.

These saints of centuries past recognized and acknowledged God, infinite good, in all His ways. This gave them “power with untold furtherance.” It will do the same for us, since the truth that “I and the Father [our true Mind] are one” is still true—and forever will be—for every man, woman and child on earth since each is Mind, Spirit, Soul, Principle, Life, Truth, and Love in reality.

As Columbus set forth on his “impossible” mission, always guided by and abiding in the divine Presence, he was demonstrating that “where I am, God is; where God is, I am.” He was aware, as Moses centuries before was aware, that “the place whereon thou standest is holy ground.” Columbus had glimpsed the great truth that the allness, the completeness, the fullness of God was right where he was, in the kingdom of God within his own consciousness.

Since “God [infinite good] is the same yesterday, today, and forever,” what was demonstrated by Moses, Elijah, Isaiah, Jesus, John, or St. Paul could also be demonstrated by all who had learned the truth about their oneness with God, infinite good. Divine Mind could use Columbus as its instrument because Columbus was a clear transparency for the divine plan. Equally, God could use the Pilgrims, George Washington, the Founding Fathers; God could use Abraham Lincoln. To bless humanity, God can use and work through whoever is a transparency, receptive

and open to God's voice.

In the "fourth dimension of Spirit" (*Mis.* 22:12), where the false evidence of the physical senses does not enter, Columbus, the Pilgrims, George Washington, Abraham Lincoln, could not *use God*, but, since they were responsive, receptive, awake, alive, alert, transparent to the spiritual, *God (omnipresent, infinite good) could use them* in the furtherance of a divine plan. Whoever learns to listen to the still small voice of conscience begins to build a bridge to the kingdom of God within, which then responds with a peace that is not of this world of materiality.

Listening for God's voice has brought about the wonderful spirit today sweeping the land. It can be seen in the new physics, the new emphasis on ecology, on the universal conservation of planet-earth. It is evident in growing concern for the starving millions in the world; in the new inclusive language of Bible scholars, in the peace movements, the civil rights movement, and the woman's liberation movement—with men as well as women actively calling for personal privacy and freedom of choice. These advances, along with many more equally progressive world-wide movements, are calling forth a new and higher consciousness. The ever-present law of Love is slowly coming into focus, proclaiming:

**The earth belongs to him who loves,
And all its fullness is his own;
In kingly company he moves,
Who does not seek to walk alone.**

The flowers of paradise shall bloom
For him who gives his heart's full flower
Or sheds his spirit's sweet perfume
To cheer a brother's lonely hour.

His path shall ever grow more free,
Who sets another on the road;
His burden vanish, who can see
The way to lift another's load.

The Meaning of the Fight for Women's Liberation

"One infinite God, good...equalizes the sexes;
annuls the curse on man..." (S&H).

In *Mary Baker Eddy, The Prophetic and Historical Perspective*, Paul Smillie writes:

[Mary Baker Eddy] knew the struggles of the Revolution and Civil War were not over, but the principles in these two wars continued in the third struggle. She saw the struggle taking place in this nation.

Although a Christian nation, America did not follow all the commands of Jesus but reverted to the Old Testament concept of women. Scholastic theology had again resisted the call for the freedom of women. Some of the representatives to the Constitutional Convention were reminded by their wives not to forget the women. The men did not listen. The common law of England became the law of the American colonies. Women had no rights to own property and actually had no legal existence unless it was through their husbands. Married women could not sign a contract and had no right to their earnings. They had no right to their own property, even if it was theirs by inheritance. Religion held women

in bondage. It seemed that it would be a woman who would break these fetters, for men would not.

What Did Jesus Teach?

Some people may not realize the deep significance of the movement for women's rights. As Genesis tells us, from the very beginning of the Adam dream, the burden of our illusory "birth" into "matter" has fallen most heavily on women.

Jesus literally gave his life to set women free. Are you aware that there can be no doubt Jesus was put to death because of his spiritual teaching regarding the sin of marriage and human progeny? Pilate, the Roman governor, said he found no fault in Jesus. The following teaching of Jesus shows unmistakably why the high priests decided Jesus must die.

Did you know that Jesus taught: "In the resurrection [*resurrection from ignorance* and the Adam-dream] they neither marry nor are given in marriage, but are as the angels of God in heaven" (Matt. 22:30)?

Did you know that he taught: "Call no man your father upon earth: for one is your Father [Mind, "the kingdom of God within you"], which is in heaven" (Matt. 23:9)?

Did you know that he taught: "Woe unto them that are with child, and to them that give suck" (Matt. 24:19)?

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39).

"For when they rise from the dead [rise from the Adam dream—from the universal hypnotic suggestion that man is material—and gain the spiritual true sense of being] they neither marry nor are given in marriage; but are as the angels which are in heaven" (Mark 12:25). Mark again repeats Jesus' teaching: "Woe unto them that are with child and to them that give suck" (Mark 13:17).

Luke also records what Jesus taught in Matthew: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17:27).

Again, Jesus warned: "The children of this world [the Adam dream world] marry, and are given in marriage; But they which shall be accounted worthy to obtain that world [the real world, the spiritual world] and the resurrection from the dead [from ignorance of man's birthright as having the kingdom of God within his consciousness] neither marry nor are given in marriage" (Luke 20:34, 35).

Did you know that Luke again reiterates Jesus' warning: "Woe unto them that are with child, and to them that give suck...for there shall be great distress in the land, and wrath upon this people" (Luke 21:23)? Did you know that our great Master, Christ Jesus, insisted, according to Luke: "Blessed are the barren, and

the wombs that never bare, and the paps which never gave suck" (Luke 23:29)?

Jesus warned, "...when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death" [what Mrs. Eddy calls "the first death" or being born into matter] (James 1:15). Jesus knew that the flesh lusteth against the Spirit, and he forcefully, unequivocally stated, "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he [universal hypnotic suggestion, illusion, the Adam dream] speaketh a lie, he speaketh of his own: for he is a liar and the father of it. And because I tell you the truth, ye believe me not" (John 8:44, 45).

Birth and Death are Illusion

Mrs. Eddy taught that human birth is the first death, *pure illusion*. She taught that bringing a child into the world "was murder," so we know that *human birth is illusion*. What does that say about death? It tells us that death is also illusion. There is no death in ever-present Life. No one has ever died. We must stop talking about death as if it was anything but illusion, hypnotic suggestion.

Jesus certainly proved this when he restored Lazarus after he had lain in the grave four days. Death is part of the mortal dream. When we awaken from a sleeping dream we realize that all that went on in the sleeping dream was totally unreal. So it is with life in

matter, that springs from human birth. *There is no death.* There is only an awakening to a better, holier, more loving sense of life, where we “awake to our present ownership of all good” (My. 356:1).

Those who have come back from having been pronounced clinically dead say that in the experience they felt loved, and they would never again fear death.

The Old Testament contains many statements supporting Jesus’ teaching on marriage and progeny, birth and death. Job, we are told, sinned not in all he said, even when he cursed the hour of his birth: “Job [opened] his mouth and cursed his day. And Job spake, and said, Let the day perish wherein I was born, [which Mrs. Eddy calls “the first death”] and the night in which it was said, There is a man child conceived” (Job 3:1, 2, 3).

In the following excerpts, quoted in *Divinity Course and General Collectanea* from an Oxford University Press booklet entitled *Fragment of a Lost Gospel*, giving account of sayings of Jesus that are regarded as authentic by scholars, we find Jesus’ statements support, and are in complete agreement with all his recorded biblical teaching:

When Salome asked when those things about which she questioned should be made known, the Lord said, “When ye trample upon the garment of shame, when the two become one and the male with the female, neither male nor female.” The meaning being that Christ’s kingdom on earth would not manifest itself until man had returned to the state of innocence in which sexual ideas and relations had

no place. "When Salome asked how long death would prevail, the Lord said, "So long as ye women bear children, for I have come to destroy the works of the female." [In] Logia of Jesus, *Christian Science Journal*, Volume 25, "Jesus was asked, "When shall the dominion of death cease?" Jesus saith, "[Death will not cease] As long as (material) birth continues...I came to destroy the works of birth." See Matthew 5:17 [which indicates that destroying the works of birth must take place in order for man to find his oneness with God—find the kingdom of God within his own individual, infinite, spiritual consciousness.] (DCC 14)

In this *spiritual* consciousness each individual is a composite of both the masculine and feminine qualities of thought and character. Jesus knew that all that God has is given to each individual; therefore he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Jesus came to teach us—to awaken us to the fact—that in reality we are spiritual beings here and now, in possession of every God-like quality. But human birth, Mrs. Eddy said, is the first death; it pulls the wool over our eyes so that, as Paul says, "We see through a glass darkly."

Are you aware that all this is our Master's teaching? Doesn't ecclesiasticism teach the very opposite while paying lip service to Jesus' teaching?

Ecclesiasticism Resists Jesus' Teachings

When this instruction of Jesus reached the ears of the rulers of the synagogue they knew it was time to

act. "They reasoned," said Mrs. Eddy in a class, "that if they let him go on healing, and teaching this 'dangerous' doctrine, soon all men would believe him, and then what would happen to their nation?... 'It is expedient for us that one man should die...that the whole nation perish not.'"

Mary Baker Eddy saw the profound significance of these teachings of Jesus, and the importance of expounding them, even in the face of the entrenched opposition, which she, too, faced. We are informed that "opposition of theology to Mrs. Eddy's insistence that Jesus meant what he said, and that the one evil is man's belief that he is a creator of mortal children in his own image," caused Mrs. Eddy to plan "a Theological Course as the final corrective offering at her College...." Mrs. Eddy retired from the college teaching before such a course was ever institutionally given, but it remains on record as the ultimate for those who are "taught of God" (*Six Days*, p. 282).

"Heaven," Mrs. Eddy said, "is not a breeding ground for mortals." But the world of material sense continues to hold high carnival. Would it today really welcome Jesus if he still insisted, "I am come to destroy the works of birth.... Blessed are the wombs that never bare, and the paps that never gave suck"? Would he not be shunned? Would he not again be crucified in the news media? Would not the same cry go up from the multitude, "Crucify him!"? The Adam-race is not apt to worship the pioneer of spiritual ideas, but oftentimes to shun him as their tor-

menter. While Socrates feared not the hemlock poison, an Indian proverb says, "He that would speak the truth should have one foot in the stirrup."

"Separation of Church and State" Vital

There is a great diversity of religious beliefs concerning this subject. Religious liberty is one of our most cherished traditions, yet over the past decade attempts have been intensified to use the law to impose narrow religious precepts upon all people—upon people who have arrived at a higher, more spiritual understanding.

The spiritually minded must be awake to guard the freedoms that have been won for us at such a frightful cost in human suffering. Jesus gave his life for it. Many thousands have given *their* lives in the cause of religious freedom. Think of the thousands burned at the stake, fed to the lions, tortured and cruelly crucified. We read that during the long night of the 13th to 18th centuries the Waldensian and Albigensian philosophers were the only exponents of pure Christianity and were the devoted apostles of education. "They suffered persecution and massacre almost to the point of extermination at the hands of the Roman church. The Christian church of today owes its very existence to these good people, for without their faithful adherence to their high understanding of the Christ, the sacred writings would have been destroyed or, at best, would have remained hidden by that ecclesiasticism which has

always opposed enlightenment and progress.”

The experience of these early heroes is but another example of why our constitutional protection of freedom of religion, and “the separation of church and state,” is so vitally important.

Religious Freedom Under Attack

Even in this late 20th century—over two centuries after the signing of our Constitution with its Bill of Rights—religious freedom cannot be taken for granted. “*Separation of church and state*” is a great safeguard and necessity, but it must never be used as a lever to separate America from its underlying principle.

As an example of what today is threatening our nation and needing our attention and prayers: Carmel Baptist Church in Ruther Glen, Virginia, faced fines of \$250 a day for refusing to obtain a license from the state to operate its educational ministries. And what happened to Carmel Baptist Church is not an isolated incident, but a telling example of how the religious liberties most Americans take for granted *are under attack and in danger of being lost.*

The revolutionary idea that protected the first pastors of Carmel Baptist Church was that civil government has no authority to regulate religious expression and belief. Today, however, America’s historic tradition of freedom of religion is fast being eaten away. The last quarter century has seen more religious freedom cases than at any time since the American Revo-

lution. A virulent cankerous bureaucracy at every level—federal, state and local—is no longer hesitant about regulating church ministries, imposing stiff fines, and even padlocking church properties.

The hidden hand of the enemy in our midst is rapidly bringing about an erosion of First Amendment freedoms through (1) the vast increase in bureaucratic regulation of American life, and (2) using as an excuse, an exaggerated misperception that the First Amendment mandates not only a “high and impregnable” wall of separation between church and state, but that God be entirely left out of government.

In this connection Mrs. Eddy writes:

To coincide with God’s government is the proper incentive to the action of all nations.... The Constitution of the United States does not provide that *materia medica* shall make laws to regulate man’s religion; rather does it imply that religion shall permeate our laws. Mankind will be God-governed in proportion as God’s government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. (*My.* 278:1; 222:22).

Mrs. Eddy is here maintaining that the one State, God, and the one Church, “the structure of Truth and Love,” are not separate since “One infinite God, good, unifies men and nations....” The Sermon on the Mount (Mathew 5) was the essence of Mrs. Eddy’s teaching on government.

Two hundred years ago the primary threat to religious liberty was the establishment of a state religion

and intolerance toward other religions. "The wall of separation" prevented the establishment of a state church and the accompanying persecution of individuals and organizations with differing beliefs.

But today the primary threats to religious liberty do not come from churches. They are coming from the bureaucratic secular state. The "wall of separation" is quite often used to quarantine religion, isolating it from the vital processes of society. There are many examples.

A Baptist minister in Nebraska defied a state Department of Education rule requiring church school teachers to be certified by the state. When the pastor and his congregation refused to comply, a Nebraska court ordered the church school closed. The building was padlocked. The fathers of the pupils were jailed, and the pastor imprisoned for criminal contempt.

The Faith Bible Fellowship of Colorado Springs, Colorado, held services in their pastor's home while saving money to purchase a church building. Consequently, the pastor was cited seven times, fined \$32,000, and ordered to perform eighty hours of community service by the city for alleged zoning violations.

A Stratford, Connecticut, minister held regular prayer meetings at his house three times a week. The town informed him that further meetings would not be allowed unless a permit to license his home as a church building was obtained. Standing on principles of religious liberty, he chose to face fines and imprisonment rather than obtain a license.

These examples, and several thousand more like them, indicate that government has gone beyond its constitutional boundaries. The rights of religious individuals—whatever their particular beliefs or practices—to exercise their religion free of excessive and unnecessary government entanglement, are under direct attack. Christian America today needs a liberty-loving patriot like Patrick Henry, who warned:

It is when people forget God that tyrants forge their chains. A vitiated state of morals, a corrupted public conscience, are incompatible with freedom.

Churches have had much to say about the Gospel and the hereafter. It is time they focused on the here and now.

Early Colonists, Civil Government, and the Bible

The early colonists took the Bible as the basis of their civil government. They understood its provisions that dealt with self-government, man's relation to man and to God, to be applicable to human government. Their concept of government had a biblical basis because they recognized that the individual has rights, responsibilities, and obligations under divine law. They understood the necessity of separating church and state *but they never entertained the notion of separation of God and state.*

Alexis de Tocqueville stated that early Americans held freedom of religion "to be indispensable to the maintenance of Republican institutions." The Chris-

tian concepts of *self-government* and union were embodied in the American government.

Another great Christian wrote:

To the kindly influence of Christianity we owe that degree of civil freedom and political and social happiness which mankind now enjoys. In proportion as the genuine effects of Christianity are diminished in any nation—either through unbelief, or the corruption of its doctrines, or the neglect of its institutions—in the same proportion will the people of that nation recede from the blessings of genuine freedom, and approximate the miseries of complete despotism.... If so, it follows that all efforts made to destroy the foundation of our holy religion ultimately tend to the subversion also of our political freedom and happiness. Whenever the pillars of Christianity shall be overthrown, our present republican forms of government, and all the blessings which flow from them must fall with them.

The Democratic Concept Under Attack

Mrs. Eddy instructed: "When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavor and those whom it reaches. 'Nothing is hid that shall not be revealed'" (*Mis.* 348:8).

In "Ways That Are Vain," she castigates "sticklers for a false, convenient peace," saying, "The unseen wrong to individuals and society they are too wicked to uncover, and excuse themselves by denying that this evil exists. This mistaken way of hiding sin in

order to maintain harmony has licensed evil, allowing it first to smolder, and then break out in devouring flames. All that error asks is to be let alone" (*My*. 211:1).

Recently another great American wrote, "The tragedy of America is that so many who profess to know Christ have allowed Christ's enemies to turn this country into an open sewer."

Error—seeing how evident was the providential Hand of the Almighty in the birthing of this nation—would do all possible to divorce America from its history and divine destiny. To this end Christ-denying educators, publishers, media, librarians—in their misguided attempts to change the focus of this nation—have combined to remove the ancient landmarks, with enervating and devastating results. This is today a formidable problem for America. But gallant, sturdy, God-inspired patriots are giving themselves wholly and irrevocably to the great work of routing the grim menace of alien ideologies that threaten to encircle not only America but the entire world.

The anti-Christian nature of totalitarian government was clearly stated by Karl Marx when he said, "The democratic concept of government is false, because it is Christian. *The democratic concept holds that each man is a sovereign being. This is the illusion, dream and postulate of Christianity, which communism would wipe out.*"

Marx was absolutely right in one regard; democracy and Christianity *do* give each person sovereignty.

This has its full expression in Christian Science, which explicitly states that we each have “sovereign power.” But Marx was wrong about the *illusion* and *dream*. They lie not with Christianity and democracy but on the other side, with the *denial* of this Truth.

Mrs. Eddy counsels us to “definitely name the error, uncover it, and teach truth scientifically” (*My*. 235: 12). Let us never forget that “the price of liberty is eternal vigilance.” The American Revolution was a Christian revolution for individual freedom. The words of the Declaration of Independence resound through the coming ages as they are joined by the Christian Science “Declaration of Independence,” stating: “God has endowed man with inalienable rights, among which are self-government, reason, and conscience. Man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love” (S&H 106:7).

Each Individual Has the Stature of Christ

Christian Science is distinctly individualistic. It concedes to each man his own unlimited spiritual unfoldment, teaching that every idea of Mind has its own divine identity. Socialism and godless philosophies decree just the opposite. They inflict false human methods, and impose a leveling process, repressing individuality; they would bring all men to a *human* state of equality like cogs in a big machine that operates only for the benefit of the rulers, the elitists.

We must expose and denounce error in all its forms but realize it has no reality. *Since good is all and ever-present, its opposite must ultimately be seen as illusion.* As mankind accepts the truth of its being, and Love is understood as impartial and universal, *this acceptance will form the coincidence of the human and divine, and bring to light the kingdom of God latent within individual spiritual consciousness.*

In Christian Science—by individual effort, by “striving to assimilate more of the divine character”—all men are brought to an equal state of *divine consciousness* and thus to total freedom. It is up to each one, individually, to accept his Christ sonship, to acknowledge the ever-present kingdom of God within his consciousness, informing him he is the Mind, Spirit, Soul, Principle, Life, Truth, Love, called God.

But this divinity of man, this individual spiritual freedom is today under fierce attack. In a Fourth of July sermon, previously quoted, Mrs. Eddy warned: “The hour is come. The great battle of Armageddon is upon us. The powers of evil are leagued together in secret conspiracy against the Lord [infinite good] and against His Christ as expressed and operative in Christian Science” (*Mis.* 177:4). *Had Mrs. Eddy’s Manual been obeyed today’s world would have been different.*

George Washington’s Vision at Valley Forge

Novelist Wesley Bradshaw, in an account entitled *George Washington’s Vision*, published in 1864, de-

scribes the prophetic vision George Washington experienced during the winter at Valley Forge, a vision of three perils that faced this nation. According to Bradshaw, the story was recounted to him many years later by a man named Anthony Sherman, who said he had been present as a young man when General Washington first described his experience.

The first peril was interpreted as the Revolutionary War. The second peril, which was foreshadowed by an ill-omened specter from Africa—no doubt representing the curse of slavery—was clearly the Civil War, for in it the inhabitants of America were set “in battle array against *each other*” until an angel, crowned with the word “Union,” said, “Remember you are brethren.”

The third peril, according to Bradshaw’s account, was described by Washington as follows:

Then my eyes beheld a fearful scene. From each of these countries [Europe, Asia, and Africa] arose thick black clouds, which were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up.

What does the “dark red light” in Washington’s vision represent? In *Science and Health* we read: “The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more compli-

cated and subtle" (p. 102:18). Mrs. Eddy, explaining the "third peril," tells us:

Christian Science and the senses are at war. It is a revolutionary struggle. *We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle for the health, holiness and the attainment of heaven. (Mis. 101:8).*

At the April, 1889 Christian Science Association meeting, Mrs. Eddy admonished: "We must take the sword [of spirit]; sin cannot be healed without it..." She also showed it to be the positive duty of Christian Scientists to *uncover error* (as they should a nest of vipers), "that the people may see and be warned of their danger."

Mrs. Eddy saw "the great battle of Armageddon" as imminent. "The powers of evil are leagued together in secret conspiracy against the Lord and his Christ," [and against our God-written *Manual*] she warned, "...large numbers, in desperate malice, are engaged day and night in organizing action against us...their feeling and purpose are deadly..." (Mis. 177:4). But, she comfortingly tells us, error's cause is doomed:

During this final conflict, wicked minds will endeavor to find means by which to accomplish more evil; but those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await *the certainty of ultimate perfection. (S&H 96:31)*

Washington's vision likewise predicted victory, and not by earthly means. The embattled inhabitants

were joined by an angel who "descended from the heavens attended by legions of white spirits." Taking courage, they renewed the battle until the dark cloud rolled back, leaving them victorious.

"The *Manual* Will Save the Cause"

Let us, as Mrs. Eddy urged, "become real and consecrated warriors," giving ourselves wholly and irrevocably to the great work of establishing the truth, the gospel and the Science which are necessary for the salvation of the world from error, sin, disease, and death. *But this cannot be done while Mary Baker Eddy's God-dictated Manual is being flagrantly disobeyed by an ecclesiastical hierarchy in Boston.* But here, dear reader, take hope. *Mrs. Eddy told Prof. Herring: "The Manual will save the Cause,"—the Manual as she wrote it, "as God dictated it."*

Mary Baker Eddy saw the wrongs and enumerated them. She faced them, saw them as aggressive mental suggestion, and showed us how to see their powerlessness when the searchlight of truth uncovers their real nature as nothingness.

In Vol. 111, No. 2, *Journal* article, "Love," Mrs. Eddy writes:

Love closes not our eyes to the distinction between good and bad men, it opens them wider; it blinds not a just sense of wrong but quickens it, and stimulates a noble defense of right under all circumstances and upon all occasions.

As before stated, if we see an evil and do not expose it, we are punished. Remember, our defense in Christian Science is to *know* that evil is unreal, an illusion. The entire human scene is aggressive mental suggestion; our defense is to awaken from this universal hypnotic spell. In Vol. VI, No. 11, (February) *Journal*, Mrs. Eddy, writing on Malicious Animal Magnetism (the belief that evil is real—that it is anything besides hypnotic suggestion), forewarned:

These secret, heaven-defying enormities [such as disobedience to her God-dictated *Manual*] must be proclaimed, or we become guilty before God as accessory after the fact.... It is no longer possible to keep still concerning these things—nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharp shooters pick off the officers of an attacking force.... [Mrs. Eddy is here answering those who tell the field that Mrs. Eddy did not mean what she wrote, she did not mean for material organization to stop. They claim she did not mean to end the authority of the 5-member Board of Directors when she was no longer here to supervise, inferring Mrs. Eddy was senile.]

Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see the evil, the deadly danger that threatens our brother and to hide ourselves, flee away not warning him?...

The human mind must be instructed by facts, taught how to recognize the signs of these secret crimes.... God has bidden me to uncover this wickedness and I follow His voice.

Taking clear positions on the divinity and sacredness of Mary Baker Eddy's *Manual* has made me a hero to some and a serious annoyance to others.

It is not Christian Science to sit back and ignore error. Many times Mrs. Eddy reminded her students: "All that error asks is to be let alone."

Samuel Adams wrote:

If ye love wealth better than liberty, the tranquility of servitude better than the animating contest of freedom, go home.... We ask not your council or your arms.... May your chains [sit] lightly on you, and may posterity forget that ye were our countrymen.

People have attained great and powerful civilizations but in time these civilizations have disappeared. Why? Because they were not based on divine Principle. "Spirituality is the basis of all true thought and volition" (*Mis.* 156:23). All that is not based on Principle, God, is simply hypnotic suggestion, error, and eventually disappears. "Come out from among them and be ye separate," expresses the truth about America as the spiritual idea of Love and Mind.

What is needed to bring harmony and peace on earth is a totally new structure of consciousness that goes out from the understanding that the kingdom of God is within our own consciousness. This kingdom is Love, infinite good. Eventually, with spiritual progress, it will be seen that Christian Science is the world.

CHAPTER XI
WHY OUR CONSTITUTION IS
UNDER ATTACK

120 Years of Christian Science Instruction



ong before most Americans and others of the world realized the nature of the enemy of mankind, Christian Science had begun its critically important instruction in spiritual Science. (See *Mis.* 61:4.) Mary Baker Eddy's writings, and the Christian Science periodicals—during Mrs. Eddy's time with us—contributed importantly to the strength and dynamism of America, and of the entire world.

Unfortunately, after Mrs. Eddy's passing, *The Christian Science Monitor* has sadly seemed, on many issues of national importance, to join forces with what many thinking Christian Scientists deem the enemy of individuality and the Science of the Christ.

When Mrs. Eddy was asked what her political views were, she answered, "I have none other than to help support a righteous government." It behooves Christian Scientists to consider seriously the question of constitutional government because it is outside of all political issues.

Under our constitutional government, the three branches—legislative, judicial, and executive—prevent the misuse of power, and when carried out *as intended*, make it impossible for the government to tyrannize and exploit the individual. As already noted, our Constitution provides the best framework ever created by man within which to develop his genius and work to fulfill his dreams so that an entire nation may prosper.

Our Constitution is unique in all the world, though many are not aware of this fact. Some constitutions of other nations selectively ban writing and speaking, when it is used, for instance, to point out the truth about communistic inclinations. Constitutions of other nations prevent churches from publishing their condemnation of certain practices the churches deem evil; some constitutions even ban the exposure of evil, ostensibly on the ground that such publication and airing might offend “minority groups.” But our Constitution is today under attack because its guarantees of freedom are absolute and not subject to suspension as they are in a parliamentary form of government.

In times of crisis, Christians look to the Bible for help. Today astute Christians of every faith are contending that the approaching crisis of Western civilization is not just a political battle, but is actually a spiritual battle, and that the greatest collision of the forces of good and evil in history is approaching. They are warning that Western man will find the answers

to the approaching Armageddon only in the Bible.

Christian Science not only points out the danger, but advocates and intelligently, powerfully articulates the ideals which constitute the framework of a free society.

The Christian Science Solution is Critical to Humanity's Survival

In her writings Mrs. Eddy set forth the Principle that uniquely promotes and defends the fundamental principles on which America was built. "Governments," she states, "have no right to engraft into civilization the burlesque of uncivil economics." Mrs. Eddy knew that history fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline; and that when moral decline sets in, there is either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster.

Christian Science, through its written and spoken word, has cast light where darkness now screams to replace it. This Science gives the solutions that are critical to humanity's survival. Its teachings are alerting many who would otherwise remain unaware until too late. Christian Science—Science as Mrs. Eddy taught it—is today appealing to the uncommitted millions who must be won over to the cause of freedom, not only in America but in all the world. Future ages will owe an enormous debt of gratitude to the "remnant"

that has maintained, and is continuing to maintain, a tireless vigil against those forces which threaten our freedom.

Christian Science is lifting the affections and impulses of man, spiritualizing his motives and methods. It is teaching him how to love and bless mankind without a humanly-controlled world government, and without discarding our glorious Constitution. Christian Science—as found in the writings of its Discoverer and Founder—is teaching men the world over how to keep peace.

While “trusting God’s disposal of events,” genuine Christian Scientists do not, ostrich-like, bury their head in apathy while aggressive mental suggestion is busy delegating world power to the forces of evil—to the “hidden agents,” whose “looms of crime hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle” (S&H 102:18).

Christian Scientists take to heart Mrs. Eddy’s instruction *to name the error and uncover its nothingness*: “When God bids one uncover iniquity in order to exterminate it, one should lay it bare.” As Science and Health is understood it uncovers and kills this mystery of iniquity. “This uncovering and punishing of sin must, will, come at some date to the rescue of humanity,...The time approaches when divine Life, Truth, and Love will be found alone the remedy for sin, sickness, and death; when God, man’s saving Principle [the “kingdom of God” within our conscious-

ness], and Christ, the spiritual idea of God [our own real Mind], will be revealed" (*Mis.* 348:8; 293:6; 2:17).

Mary Baker Eddy Cited for Patriotism

Mrs. Eddy consistently urged "faith in God's disposal of events." She saw that "faith full-fledged ...[would] bring blessings infinite... 'on earth peace, good will toward men.' On this basis the brotherhood of all peoples is established; namely, one God, one Mind, and 'Love thy neighbor as thyself,' the basis on which and by which the infinite God, good, the Father-Mother Love, is ours and we are His in divine Science." However, regarding the defense of America—at this hour in human history—Mrs. Eddy was firm—never "like a leaf in a hurricane." That she was patriotic we learn from a *Sentinel* article, Vol. 1, which informs:

Rev. Mary Baker Eddy is more patriotic than many of her students. She keeps the stars and stripes waving over her residence at Concord. The flag also waves over the Concord Church. It is likely she sees more in the emblem of liberty than do her students.

Regarding America she said, "Foreign nations are allied, but the United States stands alone." She saw the necessity for unswerving moral rectitude and agreed with Alexander Hamilton's warning:

Mental debasement is the greatest misfortune that can befall a people. The most pernicious of conquests which a state can experience is a conquest over

that just and elevated sense of its own right which inspires a due sensibility to insult and injury; over that virtuous and generous pride of character, which prefers any peril or sacrifice to a final submission to oppression, and which regards national ignominy as the greatest of national calamities. The records of history contain numerous proofs of this truth....The nation which can prefer disgrace to danger is prepared for a MASTER and deserves one.

Mary Baker Eddy and the Monroe Doctrine

Mary Baker Eddy saw that until mankind learns "how fleeting is that which men call great, and how permanent that which God calls good," America must be protected, and that included being militarily prepared and secure from foreign threat. No doubt Mrs. Eddy often recalled George Washington's advice in his farewell address in which he warned against entangling alliances and becoming involved in European disputes. James Monroe, fifth President of the United States, from 1817 to 1825, in the doctrine forever linked with his name (although John Quincy Adams was largely responsible for its formulation) similarly warned Europe not to interfere in the affairs of the New World.

Mrs. Eddy wrote, "I believe strictly in the Monroe Doctrine, in our Constitution, and in the laws of God." (*My*. 282:3). Mrs. Eddy did not say, "I at present believe in the Monroe Doctrine," she said she believed *strictly* in it. At the first sign of its infringement she would have alerted Christian Scientists to pray for

God's will to be done and to have faith in divine Love's "disposal of events." Her *Christian Science Monitor* would never have acquiesced in, and given support to, violations of the Monroe Doctrine, as the *Monitor* since her time has done.

Mary Baker Eddy gave much consideration to constitutional government. Further concerning government, she stated:

Mankind will be God-governed in proportion as God's government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. [Like Gandhi, Mrs. Eddy held that "in matters of conscience, the law of the majority has no place."] (My. 222:25)

There can be no doubt that Mrs. Eddy would feel that a genuine Christian Scientist was a patriot and that she would also accept Webster's definition that a patriot is one "who loves his country and defends and promotes its interest." In that sense a patriot would be one who loves God's America, as one Nation—the *America that represents "the love of God encircling the universe and man," encircling all creation.*

Our Divine Potential

America stands alone because in Christian Science there is only one Nation, God's Nation.

As individuals gain the realization of true government, national governments will more and more express the government of God, since, in reality, God and government are one. The more we

understand God and man—that is, the more we understand the seven synonyms for God, the kingdom of God within our consciousness as the reality of our being—the more we know about true government.

Our divine potential is the ability to love as the sun shines, to love with Christ's all-conquering love.

Eventually the crucially important lesson will be learned that each individual Christian Scientist is a law to himself and has the sovereign power to think and act rightly. He does not have to look elsewhere than to the "Comforter" promised by Jesus, the second coming of the Christ in Mary Baker Eddy's writings, in order to determine the proper course of action.

We recognize this kingdom, the reign of harmony within us, by an unselfish affection or love, for this is the pledge of divine good and the insignia of heaven (*Ret.* 79:30).

A great divide is in the making. As quoted earlier, "Deep down...we know that we are approaching some tremendous crisis in our civilization."

Human Consciousness is Being Prepared

As error comes to the surface and is exposed, the human consciousness is made ready for the reception of Mary Baker Eddy's revelation of the Christ Science which will usher in a spiritual structure of consciousness, translating man and the universe back into Spirit,

where error is unknown. Today the revolutionary Christ Science she founded in human consciousness is bringing about momentous changes in mankind's thinking and will continue to do so until heaven is recognized as omnipresent here and now, and "man [is] in the full consciousness of his immortality and eternal harmony" (S&H 598:28).

Mary Baker Eddy's discovery of the divine Science that lay behind Christ Jesus' marvelous works is, beyond cavil, the most significant event in the course of human history. It is liberating man from universal hypnotic suggestion, the suggestion that evil, sin, sickness, death are real. Misconception and false teaching have for eons held man in bondage and prevented his recognition of his God-being.

As we have seen, Christian Science is distinctly individualistic and teaches the spiritual individuality of man. *The human mind must be educated out of itself.* In Christian Science we learn that every idea of Mind has its own unassailable identity. Of course ideas are cooperative, but they never lose their individuality, any more than the number four loses its individuality though it cooperates with all other numbers. Each idea forever retains its right of individual freedom. This spiritual fact absolutely eschews "collectivism," where the individual becomes nothing when his divine individuality is given up for the mass, the state.

The Constitution Bulwarks Advancing Christian Science

The Constitution was a powerful means of defense, a fortification, behind which Mrs. Eddy could found the Christian Science movement. She knew and stated that it was religious liberty and individual rights under the Constitution that were “rapidly advancing, avowing, and consolidating the genius of Christian Science.”

America’s stand for the right of the individual to self-government was radical. It steered clear of the bondage of false theology, the slavery of imperialism, the cold conventionality, and the enmity over doctrines and traditions of the past. But the watchfulness necessary to prevent our spiritual radicalism from reverting to the conservatism which Mrs. Eddy warns us against (S&H 452:20) has been lacking.

Mary Baker Eddy was ever alert to the die-hard, stubborn, and truculent retention of the old theology and the old science in preference to the new. The divine Science and the new divine theology she discovered, which the human consciousness is gradually assimilating, is showing mortals that “all causation [is] vested in the divine Mind.” The great lesson we must therefore learn is that this Mind, which is our Mind (the “kingdom of God within” our own consciousness), “is its own great cause and effect”; hence Mind “is both noumenon and phenomena.” (S&H 379:6; *Mis.* 173:12; & 23:18). Regarding Mind as both

noumenon and phenomena, Mrs. Eddy writes:

To begin with the divine noumenon, Mind, and to end with the phenomenon, matter, is minus divine logic and plus human hypothesis, with its effects, sin, disease, and death. It was in this dilemma that revelation, uplifting human reason, came to the writer's rescue, when calmly and rationally, though faintly, she spiritually discerned the divine idea of the cosmos and Science of man. (*My.* 350:3)

America's Religious History "Inspired"

As we have seen, America was divinely prepared, as a cradle, to receive the second coming of the Christ—to receive the reappearing of Christ's Christianity, the Science of being. The divine event of the Christ Science was prophesied by the prophets and by Jesus, and adumbrated throughout the Bible's pages. (Elaine Bramhall Lowdon of Portland, Oregon, has done extensive research on the subject of "Woman" in the Bible, and its prophecy of the second coming of the Christ.) The mission of Christ Science is to bring about the awareness that in reality all people are united in the design of God. America is not a material place or country. It must be understood spiritually as a divine idea.

"Historical portions of the Bible are not more inspired than the history of the United States" (Mary Baker Eddy, *Mind Healing: Historical Sketch*).

We are therefore loyal to this country only in proportion to our loyalty to Principle. Because of what

America stands for—as a spiritual idea—its citizens have a special obligation imposed upon them. We must recognize that the mission of America is spiritual and not material—that it is Principle which individualizes man and nations, since “God is individual Mind” (*Mis.*101:31), individual divine consciousness.

Individual Freedom as a Spiritual Experience

What makes individual freedom a purely spiritual experience? Is it not escaping from the basic misconception that there is “life, truth, intelligence, [and] substance in matter,” and freedom from the illusion, the universal hypnotic suggestion, that evil and inharmony are real?

We cannot help other nations preserve their freedom if we do not preserve our own. Our strength lies in the radicalism of Science which is destined to bring to view the kingdom of heaven on earth. *The terrible chemicalization witnessed today is simply error appearing more aggressively as its nothingness is exposed.* “The higher truth lifts her voice, the louder will error scream” (S&H 97:23). “In moral chemicalization, when the symptoms of evil, illusion, are aggravated...we ought to know that God’s law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil” (S&H 540:11). This is the way Christian Science brings “sin and sickness to the surface, forcing impurities to pass away” (S&H 401:18).

“A lie has only one chance of successful decep-

tion,—[and that is] to be accounted true" (*Un.* 17:1). Again Mrs. Eddy writes: "Error, when found out, is two-thirds destroyed, and the remaining third kills itself" (*Mis.* 210:5). It is the Truth in Mrs. Eddy's writings that is exposing error of every nature and destroying it. Christian Scientists are grateful that matter and materiality are today beginning to be seen as pure illusion. They are grateful that the error of loving and fearing matter is being exposed. They know the lie is being brought to an end in direct proportion to its *exposure*.

How This Nation Will Fulfill Its Purpose

This nation can only fulfill its purpose, and be of service to mankind, as its citizens obey the teachings of Christian Science. When Jesus and Mary Baker Eddy were present on earth, they "held uncomplaining guard over [the] world." Mrs. Eddy admonished, "Christian Scientists, be a law to your selves." Our work is to actually establish self-government in order that divine Principle, Love, not mortal mind or personal sense, becomes the basis of our thinking.

Like Jesus and Mary Baker Eddy, we must live and speak as Principle, letting divine good be All— and this All will then express and manifest itself as man. Principle and its idea are not two. They are one. Note that Mrs. Eddy says that "Principle and its idea is one." (See S&H 465:17.) "I and my Father

[Mind, Principle] are one," said Jesus.

Infinite good, conscious of itself, is man—is what is called "man" in Christian Science. This Science has come to educate the human mind out of itself until it becomes the divine Mind. The human mind thinks "man" is something separate from God. Christian Science teaches there is but one real selfhood, and that is infinite good, which is the selfhood of every individual. *This will be seen when, through spiritual education, the structure of our consciousness becomes one with the structure of reality.* This oneness takes place as all evil—error of every kind—is rooted out of consciousness.

"Go in and Possess the Land"

Bicknell Young said: "The whole, the sole mission of the United States of America, is Christian Science!"

"Where there is no vision, the people perish." Of old, the children of light were told to go in and possess "the land which the Lord had given them" (Num. 32:9). *What is the land which the Lord had given them, and has given to us, to every individual on earth? It is the kingdom of God within our individual, infinite spiritual consciousness, constituted of Mind, Spirit, Soul, Principle, Life, Truth, Love, which constantly reflects itself, manifests itself, as what is called "man." We take possession of this land as we rid the human consciousness of all that is unprincipled, ungodlike.*

The Vision of Julia Ward Howe

The following remarkable vision of Julia Ward Howe was published in the July 18, 1908 *Christian Science Sentinel*, Vol. X, No. 46. Its title, *But Their Eyes Were Holden*, no doubt refers to the general public's unawareness that the very condition Mrs. Howe saw as a possibility for the future was actually an accomplished fact through Christian Science—that the unnumbered thousands healed and regenerated in Christian Science constituted the “vast host,” seen in her vision:

One night recently I experienced a sudden awakening. I had a vision of a new era which is to dawn for mankind and in which men and women are battling, equally, untidily, for the uplifting and emancipating of the race from evil. I saw men and women of every clime working like bees to unwrap the evils of society, and to discover the whole web of vice and misery and to apply the remedies and also to find the influences that should best counteract evil and its attending suffering.

There seemed to be a new, a wondrous, ever-permeating light, the glory of which I cannot attempt to put into human words—the light of the newborn hope and sympathy blazing. The source of this light was born of human endeavor, immortal purpose of countless thousands of men and women who were equally doing their part in the worldwide battle with evil, and whose energy was bended to tear the mask from error, crime, superstition, greed, and to discover and apply the remedy.

I saw men and women, standing side by side, shoulder to shoulder, a common lofty and indomitable purpose lighting every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting good to gain. I saw them advancing like a mighty army, laden with the fruits of their research, their study, their endeavor, in this battle with the powers of darkness, and ready to tear vice from the earth, to strip away all of selfishness, greed, and rapine. Then I seemed to see them stoop down to their fellows and to lift them higher, higher, and yet higher. Men and women, a vast host, whom none could number, working untidily, equally, with superhuman energy, all for the extirpation of the blackness of vice and for the weal of the race.

And then I saw the victory!

All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding, all-encompassing sympathy, and ever-present help. The era of perfect love, of peace passing understanding. (Originally printed in *The Boston Sunday American* of June 28, 1908.)

In Julia Ward Howe's vision, the veil which obscures the ever-present millennium was lifted—as *Mary Baker Eddy had already, in actual practice, been lifting it for forty-two years.*

CHAPTER XII

“MAN IS, NOT SHALL BE, PERFECT AND IMMORTAL”

Christian Science Lifts Human Consciousness into the Millennium



rs. Eddy's discovery of reality—*that good alone is real and evil is unreal*—is destined to transform human consciousness and bring its structure in line with reality. The would-be Christian Scientist is required to yield up deeply entrenched personal inclinations, to place the demands of divine Science before any other commitment. His commitment must be to the ultimate Truth, which is not shaped by his preference but by divine being itself. Infinite good is the final power to which the human—in the single-minded pursuit of truth—prays: “Not my will, but thine, be done.”

O, sometimes gleams upon our sight,
Through present wrong, the eternal right;
And step by step since time began,
We see the steady gain of man.

—John Greenleaf Whittier

We take courage in knowing that whatever happens, all is working toward the optimization of good as it further and further minimizes the illusion of evil and matter, and brings to view the Christ man you have always been, the “man [that] *is*, not *shall be*, perfect and immortal” (S&H 428:22).

There is *no evil!* *The divine Principle, Love, is always ever-present and in full and unrestricted operation.* Therefore there is no evil. Divine Principle is in operation no matter how blinded mortals seem to be by the veil of universal hypnotic suggestions and illusions that *appear* to be reality. The divine Principle is in operation no matter how deceived and befooled we may be by materiality, apathy, ignorance, or old theological beliefs.

We need only become aware of the truth that “Love cannot be deprived of its manifestation or object.... Love never loses sight of loveliness.... Let us then shape our views of existence into loveliness, freshness, and continuity” (S&H 304:10; 248:3; 246:29). Love, our true Mind, “the kingdom of God within” us, is wedded to its own spiritual idea *now*, not at some future date. This wedding of Love to its idea, besides which there is nothing else, assures our salvation; *it only awaits our realization and recognition.*

The Textbook is Within Our Consciousness

Because “God is individual Mind,” all that Mind, God, has is ours, including the textbook. The textbook

of Christian Science is within our individual spiritual consciousness. When we read it understandingly, it is not that we are getting something from outside; it is not that we are learning something from a book; rather it is that we are recognizing what we already know, what we already have and are.

This is why Mrs. Eddy could ask, "When will mankind awake to know their present ownership of all good?" (*My*. 356:1)

If we heed the biblical injunction "Be still and know that I am God...that I **AM** that I am [that is God]" (S&H 588:9-21), we will find salvation is ever present. It only awaits our recognition. Heaven is here; it is *within our individual, infinite, spiritual consciousness*. The Bible and Mary Baker Eddy's writings reveal it; it is up to us to practice it, so the ever-present millennium comes to light, and is recognized and realized.

Of the millennium, on which Mrs. Eddy lifted the curtain during her forty-four-year teaching career (and on which her writings continue to lift the curtain), she wrote:

The millennium is a state and stage of mental advancement, going on since ever time was. Its impetus, accelerated by the advent of Christian Science, is marked, and will increase till all men shall know Him (divine Love) from the least to the greatest, and one God and the brotherhood of man shall be known and acknowledged throughout the earth. (*My*. 239:27)

The impetus of the millennium is marked and accelerated by the advent of Christian Science which is loosening from millions of individuals the fetters of sin, disease, and discord of every nature as it ushers in Science and the glorious facts of creation. Science teaches us the true idea of good, and abiding in this, we lose all sense of evil, and so are "being ushered into the undying realities of Spirit [infinite good]" (S&H 325:4).

A Mist Went Up

Unfortunately, with Mrs. Eddy's passing "a mist went up" when the five temporary Directors of the Christian Science "Mother Church" refused to obey the *Church Manual* estoppels which terminated their existence as a Board of Directors and which terminated the "Mother Church." They refused to obey the explicit demands made in ten of her thirteen Deeds of Trust. These provisions, which terminated all central ecclesiastical control, were thrust aside and legalism was substituted for spirituality.

Question: What does Mrs. Eddy say is "the most fearful thing that mortals can commit?"

Answer: *"Taking the livery of heaven wherewith to cover iniquity, is the most fearful sin that mortals can commit"* (Mis. 19:18). *Disobedience to the Manual By-Laws has obscured genuine Christian Science from humanity.*

We in the field who acquiesced in this terrible, unholy disobedience are not without blame.

Failure to honor and accept the second coming of the Christ has brought about a moral crisis in this country. "So secret are the present methods of animal magnetism [the hypnotic suggestion, the illusion that evil is real] that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires" (S&H 102:20).

In an article, Roscoe Drummond said, "The state of the world reflects the state of Christian Science." We are today going through Revelation, chapters 13-20, where the beast, the red dragon and the false prophet are in the saddle, as Jesus prophesied to St. John on the Isle of Patmos.

Today the spectre of an extended period of spiritual darkness looms as "earth's stupid rest" ominously continues, and Mary Baker Eddy's *Manual* requirements are twisted and ignored. Mrs. Eddy called the advice to "see no evil, hear no evil," heathen philosophy, which resists all attempts to uncover and kill lurking serpents. If we are too ignorant, too cowardly, or too wicked to uncover wrongs and if we deny that these evils exist—that is, exist in hypnotic suggestion—we become the victims of this evil and so thwart our spiritual progress. (See *My*. 211:3.)

**He's a slave who dares not be
In the right with two or three.
He's a slave who dares not choose
Hatred, slander, and abuse
Rather than in silence shrink
From the truth he needs must think.**

The *Manual* was Divinely Dictated

Had Mrs. Eddy's divinely dictated *Manual* been obeyed and had the 5-member Board of Directors not committed the most fearful sin that a mortal could commit, it would have prevented "the seven last plagues" (Rev. xxi:9) from descending upon humanity; it would have removed the obstruction hiding from view the already existing Church Universal and Triumphant—the "structure of Truth and Love" (S&H 583:12) "the kingdom within" our consciouness—and would have ensured its coming into focus.

The disobedience will be seen. It cannot forever hide divine Love's great plan for the redemption and universal salvation of the human race. That the *Manual* was divinely dictated by God (infinite good) we know because *each time the 5-member Board of Directors asked Mrs. Eddy to change the By-Law entitled "Directors" (Manual p. 26) so they could continue the power they had under Mrs. Eddy's divine supervision, she told them God had dictated that By-Law and she could not change what God had mandated.*

Disobedience to Mrs. Eddy's *Manual* Brought Plagues

Why is the *Church Manual* so vitally important?

Mrs. Eddy warned her students of the disastrous consequences of reorganizing a material church after she had dissolved the material church organization

in 1889. When the students failed to heed this warning, which she said came from God, she “prayed day and night for an answer.” The answer came in the form of a *Manual*, which she steadfastly maintained was just as divinely dictated as was Science and Health.

The *Manual* enabled her to frame the church in such a way that it would be a self-dissolving symbol and not become an ecclesiastical counterfeit. The *Manual* made The First Church of Christ, Scientist, Boston, become a Branch church at her passing, with a legal **FOUR**-member self-perpetuating Board to govern only it. Unlike the temporary **FIVE**-member board which had served under Mrs. Eddy’s supervision, this **FOUR**-member Board had no control over any church other than The First Church of Christ, Scientist, *in Boston*. No human authority was to dictate to the field in the name of the “Mother Church” for “church” was to be the structure of Truth and Love within the hearts of the members—“the kingdom of God within you.”

The **FIVE**-member ecclesiastical Board was **NOT** self-perpetuating. It required Mrs. Eddy’s approval and consent to fill a vacancy on it; therefore when a member of that Board died in June 1912, after Mrs. Eddy left us, that ecclesiastical Board could not continue. It henceforth could only act as provided in the *Manual’s* Deed of Trust, shown on pages 128-135 of the *Manual*—as a 4-member Board having control only over the property in Boston.

“Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when

asleep or when awake" (S&H 442:30). When each Christian Scientist accepts Christ Jesus' teaching that "The kingdom of God is within you," and each individual reflects the motherhood of Love within himself, what need is there to look to five persons in Boston for an ecclesiastical authority external to himself?

"Organization Wars with Love's Spiritual Compact"

Mrs. Eddy saw that "organization...wars with Love's spiritual compact" (*Ret.* 47:2), and that "the real Christian compact is love for one another" (*Mis.* 91:10). In *Unity of Good* (17:7) Mrs. Eddy writes:

Hourly, in Christian Science, man...weds himself with God, or rather he ratifies a union predestined from all eternity; but evil ties its wagon-load of offal to the divine chariots,—or seeks so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations.

When ecclesiasticism "tied its wagon-load" of disobedience and misinterpretation to Mary Baker Eddy's God-dictated *Manual* it obscured from view the Church Universal and Triumphant [the structure of Truth and Love] which she had founded in human consciousness.

Ecclesiasticism's violation and non-compliance with Mrs. Eddy's *Manual* directives has obscured mankind's understanding of the omnipresence of present perfection. This, in turn, has resulted in the

deep crisis, the dire peril, that today faces the Christian Science movement and our entire nation, indeed the entire world.

When Mrs. Eddy's *Manual*, which contained estoppel clauses *dissolving the material organization at her passing*, was not obeyed, "a mist went up" in fulfillment of Jesus' prophecy to St. John, set forth in chapters 13 to 20 of the Book of Revelation. This "mist," resulting from disobedience, has for more than three-quarters of a century hindered the great redemptive work that Mary Baker Eddy's writings are destined to accomplish for the race.

Mrs. Eddy saw the plot of the disobedient 5-member Board—that they would not obey her estoppel clauses in the *Manual*. She dictated to Laura Sargent that "it took a combination of sinners that was fast to harm me." Mr. Carpenter states that she told those in her household that if she should die, it was because she was *mentally murdered*. On her last carriage drive she told Laura Sargent, "If my students had obeyed me I might have lived and carried the Cause."

The sin of ecclesiasticism that is today refusing to recognize Mrs. Eddy's thirteen Deeds of Trust which make *obedience* to the *Manual* legally obligatory—the sin that is pillorying those who are insisting Mrs. Eddy's Deeds of Trust be honored—this sin will be uncovered and summarily dealt with by divine justice. In *Message for 1900*, p. 10. Mrs. Eddy admonishes:

Success in sin [those who refuse to obey Mary Baker Eddy's *Manual*] is downright defeat. Hatred bites the heel of love that is treading on its head. All that worketh good is some manifestation of God asserting and developing good. Evil is illusion, that after a fight vanisheth with the new birth of the greatest and best. *Conflict and persecution are the truest signs that can be given of the greatness of a cause or of an individual, provided this warfare is honest and a world-imposed struggle.* Such conflict never ends till unconquerable right is begun anew, and hath gained fresh energy and final victory.

CHAPTER XIII

THE CONSTITUTION AND THE CHRISTIAN SCIENCE TEXTBOOK

**“Let the Word Have Free Course
and be Glorified.”**



n Tuesday, September 22, 1987, five days after the 200th anniversary of the Constitution, a United States Appellate Court upheld Judge Thomas Penfield Jackson’s decision that the perpetual copyright, secured by the Boston hierarchy on all editions of *Science and Health*, was *offensively unconstitutional*. (For a copy of Judge Jackson’s decision see this author’s *If Mary Baker Eddy’s Manual Were Obeyed*, Third edition, Appendix, p. 221.)

The Appellate Court’s decision was a stunning victory for the textbook, for Christian Science, for Mary Baker Eddy, and for the United Christian Scientists, chaired by David James Nolan. Mr. Nolan had courageously challenged the imprisonment, via copyright, of the Christian Science textbook. We owe him much for his defense of Mrs. Eddy’s textbook, a victory for the United States Constitution.

In this victory we had a dual blessing; coming as it did on the Constitution's 200th birthday, the textbook copyright decision was the ultimate test of the United States Constitution, proving this venerable document viable and vibrant.

In 1787 it took thirty-nine signatures—sixteen delegates did not sign—to bring forth the Constitution that insured “a more perfect union.” These thirty-nine signatures provided for the collective freedom of American citizens. A friend points out that “in 1906 it took *the one lone signature of Mary Baker Eddy, in the textbook of Christian Science*, to provide for the *universal* individual freedom for *all* mankind,” which is found in that textbook.

What would have happened if the copyright on Science and Health had not been overturned? The Boston hierarchy would have retained, for all time, the exclusive right to publish, to withhold from publication and even to alter, all editions of Science and Health. Students who remember the years when the copyright was in effect will recall that Mrs. Eddy's picture had been removed from the current edition of Science and Health, which could be purchased only through the church; early editions were entirely out of print—and could not legally be reprinted without permission, which was staunchly refused.

Today, thanks to the Appellate Court decision, Science and Health is freely available. The first edition has been reprinted and in the future all editions will be available on the Internet.

Through Mrs. Eddy's writings every individual on earth will become aware that the kingdom of God—of Mind, Spirit, Soul, Principle, Life, Truth, Love—is within his own consciousness, ensuring ultimate individual freedom, spiritual understanding, and perpetual peace. How fitting that on the Constitution's 200th anniversary the textbook was God's means of testing that time-honored document to prove it sound, and capable of providing a secure platform our textbook can stand on! How grateful Christian Scientists and all Americans should be for this triumphant victory for the textbook—and the Constitution!

The Deeds of Trust Speak for Mrs. Eddy Today

The Court's decision, setting free the Christian Science textbook, has brought us one step closer to having the courts of the land recognize Mrs. Eddy's thirteen Deeds of Trust, which make her *Church Manual legally* enforceable.

The epitome of Mary Baker Eddy's leadership is summed up in ten of these 13 Deeds. *Mrs. Eddy is not here today to speak for herself; the Manual, because it is considered an ecclesiastical document, cannot plead for her in a court of human law. All that is left to defend her are ten current, contemporary, living, vital Deeds of Trust. Fortunately these Deeds of Trust are self-speaking; through them Mrs. Eddy speaks today.*

These ten Deeds of Trust each include the provision that Mrs. Eddy gave the designated property to the church authorities with the provision that the Manual's estoppel clauses be obeyed. When these Deeds are brought to a court of law and vindicated, they will make the Church Manual legally enforceable, fulfilling Mrs. Eddy's 1898 prophecy: "The Manual will be regarded as law by law."

These legal instruments speak eloquently of Mary Baker Eddy's capacity to lead her movement until the "final immersion of the human consciousness in the infinite ocean of Love" is accomplished, and the curtain is dropped on material man and mortality.

The Constitution governs the states; and the *Manual*, with its estoppel clauses, governs the church. When the *Manual is obeyed* it will bring to view the Church Universal and Triumphant, the structure of Truth and Love, "the kingdom of God within" our consciousness. This will usher in a new era of love and goodwill to all mankind, which Jesus said would be the "Comforter"—the second coming of the Christ.

Vindication of Mrs. Eddy's Deeds of Trust Will Usher in a Renaissance

Today the possible solution to the church's problem brightens the horizon. Mrs. Eddy's thirteen Deeds

of Trust are being raised from the tomb in which they have lain buried for over three-quarters of a century. As touched upon earlier, *ten of these Deeds make obedience to the Manual's estoppel clauses mandatory, terminating all centralized material organization and central material Mother Church control.* (See this author's *If Mary Baker Eddy's Manual Were Obeyed*, pp. 205-219 for copies of her Deeds of Trust.)

These Deeds speak for Mrs. Eddy today. You and I cannot speak for her. But ten of the thirteen Deeds of Trust can and do speak for her. They show Mrs. Eddy's divine leadership in perceiving the danger looming for the Christian Science movement—the danger which has brought the movement to the brink of extinction—and how *she circumvented this inexorable threat when she made obedience to the Manual legally obligatory.* Her Deeds of Trust will be upheld by the laws of the land. Her prophecy that “the *Manual* will be recognized as law by law,” will be vindicated. And the Christian Science movement will move into a glorious renaissance.

“America, spiritually understood, will be seen as the outward evidence of man's individual oneness with God [man's oneness with Mind, Spirit, Soul, Principle, Life, Truth, Love]. America in that sense is not a nation defined by territorial boundaries, but is the spiritual idea of Mind everywhere present. America typifies the yearning of the heart for spiritual reality” (Herbert Eustace, *Christian Science, Its “Clear Correct Teaching,”* p. 364).

The Hour Has Struck

At this hour, as we stand in the valley of decision, let us recall Mrs. Eddy's grave warning that "never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and absolute consecration to the greatest and holiest of all causes," namely, the revelation of man's divinity, and *the total unreality of evil*. She saw the hour had struck. Humanity is today witnessing the fulfillment of Jesus' prophecy to St. John in the Book of Revelation, chapters 13 through 20, where the myriad illusions of mortal discord are uncovered and are being dealt with.

Regarding these illusions and the universal hypnotic suggestions that seem to be in control, Mrs. Eddy writes, "The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood,—into human indignation" (S&H 570:4).

Think Of What We Have To Be Grateful For!

St. Paul comforts us with, "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

How often have experiences that seemed harsh and cruel at the time, eventuated in blessings that defy all human calculation. So it was with America becoming the cradle for the second coming of the Christ. Think of

the 102 Pilgrims (over a third of them children) persecuted in their homeland. Crowded into a small boat—106 feet bow to stern. Tossed on the wild and furious Atlantic for sixty-six days. Thanking God for even the meager meals they were able to prepare. Landing in the bitter cold of December. Greeted by a frozen wilderness, uncertainty. Half of them dying of cold and starvation their first winter. But what a blessing God poured out to humanity through their faithfulness!

Think of the experiences of the Revolutionary War, the terrible winter at Valley Forge, the long and arduous work of bringing forth the United States Constitution with its Bill of Rights—these were in a certain way all fraught with blessings infinite for the human race because of what these experiences and deeds led to.

Again, think of Columbus who showed his divine motivation when he told Queen Isabella: “It was the Lord who put it into my mind. I could feel His hand upon me...the fact that the gospel must still be preached to so many lands in such a short time—this is what convinces me.”

Columbus showed obedience to Jesus’ command, “Love thy neighbor as thyself”—his desire was to give not only to those of his own persuasion, but to give to *all* mankind. He was familiar with the Master’s teaching that “all that the Father [Mind] hath is mine,” even if it is not visible at the moment. He glimpsed a universal sense of brotherhood. He responded with a desire to give, out of the fullness of the kingdom of God that reigned within his consciousness.

Columbus, the Pilgrims, the writers of the Declaration of Independence, George Washington, the framers of the Constitution, Abraham Lincoln, and other great leaders might not have known it, but since the infinite kingdom of God was within them, the entire Bible was also within their spiritual consciousness. This is true because, as we learn in Christian Science, there is only one Mind, only one universal consciousness, and it is our own individual Mind in which the Bible and Mary Baker Eddy's writings are embodied.

The motive of these great leaders, in their dedication to God, was to be an instrument, a transparency through which God could work out His holy purpose. "He that is within me is greater than he that is in the world" and He is making of the receptive thought an instrument, a transparency, for His purpose. We must have the willingness to be used, knowing that "He ["the kingdom of God within"] performeth that which is given me to do." All action is God's action, Mind's action. "Of mine own self I can do nothing" any more than the image in the mirror can of its own self do anything.

"We glory in tribulations also," wrote St. Paul, "knowing that tribulation worketh patience; and patience, experience, and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost [the kingdom of God within our consciousness] which is given unto us" (Rom. 5:3-5).

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The Pilgrims, the patriots who fought the Revolutionary War, the Founding Fathers, Abraham Lincoln with his Emancipation Proclamation, all abounded in a steadfast faith in the power of a divine Providence to help them. They knew that "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:01). Their confidence and fidelity anchored them in living waters, which had great recompense of reward.

Triumphing in truth and keeping the faith individually and collectively, we must overcome conflicting elements. If defeat seems to follow victory, we know that "Truth cannot be lost; if not admitted today in its fullness, the error that shuts it out will occasion such discord in sickness, sin, etc., that future ages will point it out, and restore at length the fair proportions and radical claims of Christian Science" (First edition of Science and Health, p. 456).

With the dawning of the Science of Christianity upon human thought, scientific religion is improving the morals of mankind. It is destroying sin, disease, and death. When divine Love is understood as impartial and universal *it will form the coincidence of the human and divine*, and bring to light the kingdom of God that is latent within your infinite, individual spiritual consciousness.

Christian Science is "rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science" (S&H 583:15). This will continue until Spirit,

God, is fully understood in millennial glory, and all humanity becomes aware of "a new heaven and a new earth," where the tabernacle of the Mind that is Love, is with men. Then shall we all know that the kingdom of God is our own Mind, our own consciousness.

CONCLUSION



y the year 1866 freedom-loving people from every nation on earth had flooded into the United States to seek a new life and a new beginning. It was in this open-minded heroic composite of nationalities that Mary Baker Eddy's epoch-making discovery, set forth in *Science and Health*, could first be founded and subsequently fulfill the scriptural prophecy: "And the leaves of the tree [Science and Health] were for the healing of the nations"—for the healing of the universal hypnotic suggestion that man is a mortal instead of a divine being.

Mary Baker Eddy's healing message quickly spread to the remotest parts of the earth. It is destined to bring all men into a knowledge of the true God ("the kingdom of God within you" as Mind, Spirit, Soul, Principle, Life, Truth, Love), uniting all in the one common brotherhood.

At present we know not what we are, "and it doth not yet appear what we shall be: but we know that when he [understanding] shall appear, we shall be like him"—we shall be Mind, Spirit, Soul, Principle, Life, Truth, Love, expressing itself as the Christ, the "Son of God," which means *understanding*. We shall

understand ourselves as we are, having the kingdom of God within our spiritual consciousness. From this individual infinite consciousness flows every good thing, for “where the spirit of the Lord is, there is liberty”—liberty to be what we already divinely are and always have been, and always will be.

Cecil B. DeMille tells of an experience that illustrates this liberty. He relates how, while in a canoe in shallow water, he glanced down and saw the bottom of the lake covered with water bugs (nymphs). One of the bugs came to the surface and climbed to the top of the canoe, where it died. Its shell became dry and brittle, and suddenly it split open and from this dry shell emerged a beautiful dragonfly. It immediately took to the air and within seconds flew further than it—as a water bug—had crawled during its entire lifespan.

As the dragonfly came back and hovered over the water, casting its shadow over its former dwelling place, the water bugs below may have seen its shadow but gave no sign of recognition of the dragonfly’s existence. Unknown and incomprehensible to them was the boundless divine atmosphere of the world above. They were still blinded by the universal hypnotic spell of being just material finite water bugs, completely unconscious of the unlimited capacity and freedom awaiting them.

When Will We Awake?

Apropos of DeMille’s observation of the water bug’s experience, Mrs. Eddy asks, “When will mankind awake

to know their *present* ownership of all good?" Because our Mind, substance, identity is the Principle that reflects itself in Life, Truth and Love, we, like the principle of mathematics, have all. There is no division of estate. What doesn't the principle of mathematics have or "own?"

As we stand on the threshold of another new century, it is comforting to remember that in 1901 Mrs. Eddy saw this 20th century as "God-crowned," and in her poem, *The New Century*, she also speaks prophetically of the 21st century:

THOU God-crowned, patient century,
Thine hour hath come! Eternity
Draws nigh—and beckoning from above,
One hundred years, aflame with Love,
Again shall bid old earth good-by—
And, lo, the light! far heaven is nigh!
New themes seraphic, Life divine,
And bliss that wipes the tears of time
Away, will enter, when they may,
And bask in one eternal day.

'Tis writ on earth, on leaf and flower:
Love hath one race, one realm, one power.
Dear God! how great, how good Thou art
To heal humanity's sore heart;
To probe the wound, then pour the balm—
A life perfected, strong and calm.
The dark domain of pain and sin
Surrenders—Love doth enter in,
And peace is won, and lost is vice:
Right reigns, and blood was not its price.

Pleasant View, Concord, N. H., *January* 1901.

The time has come for the transformation—as individuals and as a nation. It is time to crawl out of the muck and shed our encrusted shells, to become who we truly are. “Love hath one race, one realm, one power,”—*this* is America’s true heritage. “Pain and sin surrenders—Love doth enter in”—here is our blueprint for transformation.

What will it take? Knowing the truth—and living it.

“A little more grace, a motive made pure, a few truths tenderly told, a heart softened, a character subdued, a life consecrated, would restore the right action of the mental mechanism and make manifest the movement of body and soul in accord with God.” (*Mis.* 354:15)

Just Be Love

“Love doth enter in,” Mrs. Eddy wrote, “and peace is won.” Let us end this *America, Cradle for the Second Coming of the Christ* with a note on Love and loving.

Cultivating friendly, warm-hearted impulses will help us put an end to the heartbreak today so evident everywhere. Almost anything can be bought by money—except the warm expression of the human heart. This we have to be given.

Ralph Waldo Emerson wrote, “Rings and jewels are not gifts, but apologies for gifts. The only gift is a portion of thyself.”

Many people are afraid that a simple gift of the heart, an act of kindness that would make another happy, might be laughed at. But happiness is one of

the greatest gifts within the power of any of us to bestow, particularly in these troubled days when the entire world is so full of fear and hatred, and humanity's heart and mind is so anxious. Therefore, as Longfellow wrote, "Give what you have. To someone it may be better than you dare to think."

Giving of yourself—making others happy—is not generosity; it is really the basis of successful living. Try once a day to do some surprising little thing to give pleasure to another—to make another happy.

Isn't it a law of life that we enrich ourselves most when we give ourselves freely? As we persevere in giving happiness to others with no thought of return we find we get back more than we give. Good-will expresses itself in tolerance and a desire to share with others without thought of any return.

Since "the kingdom of God is within" us, all good is already within us and can freely be given. Today's giving, even a smile to a stranger on the street, is a blind investment in future happiness, even though we can not tell when, where, or in what form this happiness will come.

Don't withhold the small gifts that can make for someone a happier day. If you think of your heart rather than your wallet as the means of giving you will find it full to meet every need, since "the kingdom of God is within you" to be freely given. Someone has written, "If he has the spirit of true generosity, a pauper can give like a prince." Just like a rain drop that falls into a still pool sends out expanding

rings, a kind deed or word can have impact far beyond our view.

How much does a sincere compliment cost? A moment of attention and caring, of really seeing the other person and putting him first—that's all! It is such a simple gift, yet it is often the one most hungered for and most appreciated.

Graciously receiving can also be a gift. Anyone who has sincerely offered a gift only to have it rebuffed or looked upon with suspicion will realize how important it is to accept a gift or compliment graciously. If we find pleasure in giving, so do others. We can enhance their happiness by the attentiveness and appreciation with which we receive their gifts.

Ann Morrow Lindberg describes a man who had mastered this art. "He knew how to receive so graciously that the gift was enhanced by its reception. It was the rarest pleasure to bring things to him....Warmed by his welcome, how beautiful became the things one brought to him."

All human beings hunger for appreciation. Even Jesus suffered the pain of ingratitude when only one of the ten lepers he healed gave thanks. How often do we give others all the happiness we might, for the things they give and do for us?

Even a smile is a gift. A smile is one thing that people of every country understand. Good nature begets smiles, smiles beget friends and friends are better than a fortune.

One note of hope on today's horizon is the way

the spirit of empathy is stirring many of our young people. They want to broaden their spirit of service to their fellow man. These young people feel they have a lot to give, and they do. We all do.

Let's determine to be hopeful, helpful at every opportunity, sympathetic, cheerful, friendly, courteous, appreciative and smiling. Let our days be oiled with a drop of empathy. Let us put ourselves in the place of others, enter into the feelings and needs of others. Let us be sympathetic to their troubles, problems, frustrations and sorrows and let us rejoice with them in their good fortune. This is the essence of the golden rule Jesus gave us: "Do unto others as you would have them do unto you."

As Mrs. Eddy urged us, "Just be love."

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