

**IF  
MARY BAKER EDDY'S  
MANUAL  
WERE OBEYED**



**Helen M. Wright**

**i**

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**By the same author:**

**Mary Baker Eddy: A New Look**

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

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

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

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**“The effort of disloyal students to blacken me and keep my works from public recognition . . . has been made too many times and has failed too often for me to fear it . . . [but] I ask the help of others in this matter . . . A lie left to itself is not so soon destroyed as it is with the help of truth-telling.”**

**--Mary Baker Eddy. (*My* 130)**

**This book is written in response to the above appeal for help.**

**“Christian Science should establish Science, not material organization.”**

**--Mary Baker Eddy**

**Through obedience to Mary Baker Eddy’s *Manual By-Laws*, this “God-crowned patient century” may yet yield the intensely grand and glorious inheritance that has been given us through her writings; and as the just reward of countless centuries of hard-won freedoms.**



Mary Baker Eddy

*This book is dedicated  
To the spiritually-minded reader*

**Mary Baker Eddy wrote: “When the Discoverer of Christian Science in this age must deal with *sinning*, so-called Christian Scientists, [then] those who *know* their Leader as she *is* must be *awake* to the delusions of M.A.M. [meaning malicious animal magnetism] that would make Jerusalem a waste and desert place. Take up those transgressors in our midst who would undo the work of their Leader...waken to the need of this hour [and know] that those who would set aside the Manual of The Mother Church with its just By-Laws see the sinfulness of their ways” (DCC p. 53, emphasis are Mrs. Eddy’s).**

## ACKNOWLEDGMENTS

Mrs. Eddy said, "Those who look for me . . . elsewhere than in my writings, lose me instead of find me" (*My.* 120:2). Again, she virtually said, "You will find me in my books."

Since 1910 many spiritually-minded individuals have seen that Mrs. Eddy is still with us—that she is found in her books of which she rated the *Manual* second in importance only to *Science and Health*.

Deep gratitude is therefore expressed to those individuals who today—as in the past—are struggling to point out the dire consequence of flagrant disobedience to Mrs. Eddy's *Manual*.

Special grateful acknowledgment is due Alice Orgain who in 1929, with great courage and firm resolution, began a 30-year exposure of the disobedience to Mary Baker Eddy's *Manual By-Laws*.

A Dutch translation of *If Mary Baker Eddy's Manual Were Obeyed*, **INDIEN DE KERK HANDLEIDING VAN MARY BAKER EDDY GEHOORZAAMD WERD** has been made by Osborne Jenkin Davies, C.S., a distinguished author and former Christian Science Lecturer. The Dutch translation is available from:

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## EXPLANATORY NOTES:

### ITALICS

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

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

*Six Days* is the abbreviation for *Mary Baker Eddy's Six Days of Revelation* by Richard Oakes.

*EOF* is the abbreviation for *Essays and Other Footprints*.

*DCC* is the abbreviation for *Divinity Course and General Collectanea*.

(Note: *EOF* and *DCC* were compiled and reproduced by Richard Oakes at the instigation of Gilbert C. Carpenter, Jr. CSB, of Providence, R.I.) Some rare Carpenter compilations are also quoted in the text: *Items, Collectanea*, (original version), *Miscellaneous Documents, Fragments*.

All other references in parenthesis, e.g. (353:1), refer to the textbook, "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

Science and Health (like the Bible) is not italicized in books by Helen Wright.

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## **PLEASE READ!**

### **1988 IMPORTANT NOTE TO READER**

A part of the original edition of this book was concerned with exposing the unconstitutionality of the perpetual copyright obtained by the Christian Science Board of Directors of the Boston church on all 432 editions of the Christian Science textbook, *Science and Health with Key to the Scriptures*.

The **second** edition of *If Mary Baker Eddy's Manual Were Obeyed* continued the history of the legal battle to free the Christian Science textbook from this copyright-entombment. The second enlarged edition contained, as an Appendix, the decision of the United States District Court for the District of Columbia, Washington, D.C. — Judge Thomas Penfield Jackson presiding. Judge Jackson's decision rendered the copyright, surreptitiously gained from the Congress of the United States on the Christian Science textbook, *Science and Health*, "to be unconstitutional and...held to be null, void, and of no effect."

The Boston Directors appealed this verdict, and again lost.

Now this **third** edition of *If Mary Baker Eddy's Manual Were Obeyed* is again enlarged, and will contain, a copy of the United States Federal Court of Appeals' action which upheld Judge Jackson's decision that the Boston church's copyright on *Science and Health* was blatantly unconstitutional, and much new material.

Genuine Christian Scientists, who love their Leader and the textbook for which she was God's immortal

scribe, hail with joy the action of the two United States Courts, in freeing their textbook.

What those who hold Mary Baker Eddy's writings to be the Second Coming of the Christ witnessed in the resurrection of the textbook from its illegal entombment is not less significant or less important than the actual physical resurrection of Jesus in the first appearing.

In a larger sense, the resurrection of the impersonal Savior (the Christian Science textbook) from its copyright imprisonment was not the work or the product of a committee, it was not the demonstration of a remnant, it was not identified with any human being or beings. It was entirely the fulfillment of Mary Baker Eddy's demonstration, and it just took us that long to see it.

Mrs. Eddy was the human being appointed by God to reveal the impersonal Savior and to provide for its resurrection. For forty-four years her unexampled Leadership led the Christian Science movement forward without a mistake. From the inception of this movement until she departed this earthly realm, not one false step marred the long line of successful efforts put forth by her in support of her revelation and founding of Christian Science.

Who can say that the physical, personal Savior's resurrection, which was an accomplished fact, was more important to the world's redemption than the resurrection from copyright-burial of the second appearing or impersonal Savior?

The freed impersonal Savior, Science and Health,

is now able to go forth to accomplish its God-destined work of restoring to man his consciousness of divine Mind as his only Mind.

## **TWO THOUSAND YEARS AGO AND TODAY**

Two thousand years ago the *personal* Savior, Christ Jesus, stood before Pilate, and was condemned to be crucified.

In 1985 Science and Health with Key to the Scriptures, the *impersonal* Savior — the Second Coming of the Christ — stood before a modern court of law, where it was NOT again ordered crucified, but where instead it was found that the copyright constraints were unconstitutional; and Science and Health was set free pending an Appellate Court hearing where it has again been loosed of every encumbrance — liberated to go “into all the world, and preach the gospel to every creature.”

### **PROPHECY OF REVELATION’S CHAPTER 11**

May we not have seen, in the attempt to imprison Science and Health, the fulfillment of chapter 11 in Revelation?

The struggle that is going on today, in connection with the writings of Mary Baker Eddy or the Second Coming of the Christ, was revealed to St. John (Rev. 11:3): “I will give power unto my two witnesses [Christ Jesus and Science and Health by Mary Baker Eddy] and they shall prophesy a thousand two hun-

dred and three score days, clothed in sackcloth.” “Prophesy in sackcloth” meant that there would be something missing as long as they prophesied as “two” since one infinite God can have but one infinite reflection. Man and woman cannot forever remain two, when God is One — one divine Principle fully reflected by each individual. The message of Christ Jesus and Mary Baker Eddy must become one divine message in the heart of every Christian Scientist.

Jesus’ next prophesied (Rev. 11:7, 8) that “when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city... where also our Lord was crucified.” This seems to be the period we have been witnessing, and to which Mrs. Eddy referred when she asked: “What if the old dragon should send forth a new flood to drown the Christ idea?” (S&H 570:18). The human mind will always crucify the Christ until instructed out of itself by divine Science.

Revelation 11:11 then continues: “After three days and a half the Spirit of life from God entered into them and they stood upon their feet;... And they heard a great voice from heaven saying to them, Come up hither. And they ascended up to heaven.”

The next step, according to Revelation’s 12th chapter, was in both heaven and earth. Here the woman crowned with twelve stars appears in heaven, and the woman bringing forth the man child [from the Mind of woman] appears in the wilderness [on earth]. Briefly put, and applying this revelation to



today's situation, it seems to be a prophecy that Science and Health, embracing the Bible or manhood, will now, having been released from copyright entombment, go forward to bring heaven down to earth, making heaven and earth one — which it has always been to spiritual consciousness — bringing to light the kingdom of God in each individual consciousness. Mrs. Eddy substantiates this when she answers a question concerning who would be her successor:

**Science and Health makes it plain to all Christian Scientists that the MANHOOD AND WOMANHOOD OF GOD have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind. [Science and Health reveals the way]. (My. 346:29).**

The resurrection of Science and Health from copyright imprisonment was God-ordained. It was necessary in order that prophecy might be fulfilled. The setting free of Science and Health was necessary to teach every individual on the face of the earth his true God-identity; it was necessary in order that each individual should become aware of the kingdom of God within his own consciousness where “the Christian Scientist is always alone within his own being and the reality of things” where our own divine Mind is

always revealing itself to itself. There is only One. “I and my Father [Mind] are one.”

It is for the above reasons that the history of this struggle has not been deleted from this third edition, even though the fight to free Science and Health from copyright-entombment is now behind us.

### **THE ACTIVITY OF TRUTH IN OUR CONSCIOUSNESS IS DISPELLING ILLUSIONS**


For thousands of years the activity of the Christ has been penetrating human consciousness enlightening it with ever more understanding; until in this present age, with the advent of Mary Baker Eddy, we have not only seen and felt the light that is God, but have been made aware of the greatest truth ever revealed to humanity — the truth that this world of appearance is not to be destroyed as though it were something real, but to be seen through as merely hypnotic suggestion, as illusion. In Christian Science we “die daily” to the illusion, as we learn and become convinced that there is but one power, the power of infinite good.

Mrs. Eddy revealed that this infinite good or God is individual Mind (Mis. 101:31), your Mind and my Mind, your individual Life, my individual Life; and that “the last degree of regeneration rises into the rest of perpetual, spiritual individual existence” (ibid. 85:16). God, the Kingdom of heaven within you, is working out Its plan, Its Life, as our Life — in what appears to be the form of our life, our individual consciousness. God’s plan is being worked out in us and through us.

What looks like your life, or my life, is actually God's Life unfolding individually. Christ Jesus knew this. He knew that his life was actually God's Life. God is living here and now as you and as me but we don't yet realize it as Jesus did; otherwise we would be doing the works he did, "and greater works."

In this book we will take a look at what seems to be taking place on the human scene today as this infinite good works its purpose out.

## PREFACE

“he ultimate of the entire teaching of Christian Science is to restore to man his consciousness of divine Mind as his only Mind.”

Mary Baker Eddy saw clearly that a realization of the distinct divine identity of the individual constitutes universal salvation.

Her great revelation that “all is infinite Mind and its infinite manifestation” brought with it the truth that all government, all Science, hinges on the fact that the only relationship is between Mind and its expression, namely, the relationship between Principle and idea (called in the Bible, the Son with the Father).

Material organization with its ecclesiasticism and authoritarianism tries to instill in church members that there is also a different kind of relationship, because material organization thrives on a relationship between groups of people and an ecclesiastical hierarchy.

But attempts to encourage or enmesh people into thinking that material organization with its authoritarianism is any part of Christian Science, is the opposite of all Mary Baker Eddy taught. The Mind-science she brought to humanity from God silences forever orthodox religiosity, the drag-on of Old Theology.

Unequivocally, Mrs. Eddy stated:

**“There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality” (My. 117:22).**

In her *Message for 1901: 20:8*, Mrs. Eddy states: “The Christian Scientist is alone with his own being and with the reality of things,” where he experiences “sovereign power to think and act rightly” unhindered by the backward pull of material organization, alias the drag-on of Old Theology. (See *Pul. 3:7*)

“A real Christian Scientist is a marvel, a miracle in the universe of mortal mind. . . He lives for all mankind, and honors his creator” (*Mis. 294:6*).

What did she mean by living for all mankind?

She wanted us to understand — *and be* — the Science God sent to humanity through her writing and teaching. This calls on us to be a distinct individual. It calls on the Christian Scientist to discover his aloneness, his oneness, his unity, with God, with the Christ Mind. The Christian Scientist lives for all mankind when he fully expresses his Christ selfhood, since in Christian Science there can be no selfhood apart from God. Hence, he cannot be misled into believing that something is going on “out there” in the so-called material world, the world of illusions, of inharmony — a world apart from the Scientist’s newly discovered world of Spirit.

This book points out how ecclesiasticism and authoritarianism “would pour wormwood into the waters — the disturbed human mind — to drown the strong swimmer struggling for the shore [of Truth], and if possible, to poison such as drink of the living water” (*My. 126:3*).

Mrs. Eddy was fearless in uncovering evil, and always praised those who had the courage to publicly expose evil. She insisted on the *NECESSITY* of uncovering and exposing evil and error of every kind, stating that “exposure is nine points of [error’s] destruction.” In her *Apocalypse* chapter she asks, “Why this backwardness [in exposing “evil’s hidden mental ways of accom-

plishing iniquity”] since exposure is necessary to ensure the avoidance of evil?” In *Miscellany* she says we “should definitely name the error, uncover it, and teach truth scientifically.” She warns against being “too cowardly, too ignorant, or too wicked to uncover [error] and excuse [ourselves] by denying that this evil exists.” In *Miscellaneous Writings* she states categorically:

**“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.”**

Uncovering and exposing error does not mean that the Christian Scientist attaches penalties to those who seem to be under the influence of error or false beliefs of any kind. Jesus saw the error of those who opposed and crucified him, and he exposed and denounced it, but he never penalized them in his consciousness. He saw evil as unreal and as an illusion from which the mortal needs to be awakened.

### **MRS. EDDY FAITHFUL IN UNCOVERING ERROR**

**M**rs. Eddy was faithful in uncovering error at God’s bidding. She knew this uncovering of error would not end with her efforts but would continue until the bastions of deceit and “spiritual wickedness in high places” were demolished.

Irving Tomlinson reports that during an instructional session Mrs. Eddy asked: “What made Jesus the Messiah?” A student answered, “His spiritual understanding.” To this Mrs. Eddy replied:

**I will give you [the] answer, . . . the true answer in the language of the Bible: he**

**“loved righteousness and hated iniquity.”**  
Then she proceeded to explain that the true Christian not only loves the right, but he hates iniquity and is willing to uncover the evil in himself and in others. She made it clear that he was not a true disciple who closed his eyes to wrong-doing and took no steps to unmask the wrong-doer and bring to an end the evil doing . . .

When the scribes and Pharisees condemned Jesus for healing the man with the withered hand on the sabbath, Mark 3:5 (RSV) says: “He looked around at them with anger, grieved at their hardness of heart.” He was angered at their false piety, bigotry, their inhumanity and fanaticism—their elevation of tradition and self-interest above God’s healing work. Jesus used righteous indignation and anger constructively. He knew that when someone gets angry enough about wrongs and injustices to act, a change for the better can occur.

John Howard became angry enough about the terrible condition of English prisons to start a reform.

The Magna Carta came into existence because there were those who hated iniquity.

Mrs. Eddy mentions William Lloyd Garrison (*Poems* vi:16), whom she greatly admired because he was outraged enough to do something about slavery. Garrison had seen “in the sorrowful face of a slave, the shadowed face of God.” Angrily he vowed: “I will not equivocate. I will not excuse. I will not retreat a single inch and I will be heard.”

Mrs. Eddy also mentions Florence Nightingale

(385:2) whom historians describe as a feisty fighter, a “white hot” high-tempered woman who bullied and fought against the iniquity she saw and hated.

We all know of the fury that raged in the noble heart of Abraham Lincoln when he witnessed a slave market auction and heard the screams of a woman as she was torn from her husband and child. With clenched fists Lincoln uttered those famous words: “If I ever get a chance to hit that, I’ll hit it hard!”

When Richard Henry Dana Jr. became infuriated enough by the cruel conditions prevailing aboard cargo vessels, he wrote a book called *Two Years Before the Mast*, which initiated a much needed reform of maritime laws governing a ship’s crew.

Hundreds of instances could be cited in which someone’s righteous anger and hatred of iniquity caused that individual to act in a way that brought about a correction.

Jesus surnamed James and John “The sons of thunder.”

Each of these famous people allowed God to channel and direct their hatred of iniquity. So must we, at this stage of our growth spiritward.

Mrs. Eddy said: “When anyone tries to argue in justification of error to cover it up, against their honest convictions, it fills me with *righteous indignation* beyond any other form of error. It shuts out the light from them and hinders others from seeing and walking in the light—from seeing the truth and accepting it” (*DCC* p. 182.)



We must speak the truth by all means as Mrs. Eddy continuously counsels; we are to be bold and fearless in our stern reproof of error, and in our keen rebuke of wrong doing. Nevertheless, though we loathe the error we never condemn persons who are under animal magnetism's influence. We continue to point out the error, but never with the motive of trying to penalize persons or being personal. There must always be the union of justice and affection, or there is something spiritually lacking. However there is neither justice nor affection in remaining silent or trying to cover error when God bids one uncover it.

There can be no lack of affection in stating—in telling mankind—what is honestly and self-evidently true. In fact, in the long run this is surely the only truly loving thing to do. This book does not accuse persons as such but lays bare the carnal mind's efforts to destroy Christian Science. At the same time it must of necessity show how the carnal mind uses what appears as persons in order to accomplish its purpose; and this is what the book has tried to do in a properly balanced and impersonal way.

We have all observed in the course of worldly things that fortunes are oftener made by people's tongues than by their virtues, and more fortunes overthrown thereby than by vices.

People are won not so much by being blamed as by being encompassed in love. This is the tone I would like this book to exude, namely, that the uncovering and correcting of error can only bless all concerned.

As someone has sagely said: "Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine. If vented thy

sword is in another's hand." Therefore our motive in uncovering and pointing out error must be pure and Christ-like, then "divine Love will bless this endeavor and those whom it reaches" (*Mis.* 348:9).

The sword of the genuine Christian Scientist is the sword of Spirit, of God, good. "The peace of Love is published, and the sword of the Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth. Truth, Life, and Love are formidable, wherever thought, felt, or spoken,—in the pulpit, in the courtroom, by the wayside, or in our homes. They are victors never to be vanquished" (*My.* 185:8).

Evil is never an entity, never the reality it seems to be to ignorant human belief. What, to the unenlightened mortal, looks like evil, error, is only how the ever-present divinity appears to him when that divinity is not understood. The appearance of evil is merely an illusion, a misconception of the infinite good that is omnipresent. The Christ Science Mrs. Eddy brought from God deals with this misunderstanding; it teaches us that "outside the *material sense* of things all is harmony." The Christ Truth substitutes the spiritual sense of things for the material.

God is All; and when what looks like error is *rightly viewed* it is seen to be divine.

When the Christian Scientist is "telling mankind of the foe in ambush" he is doing it with the same motive that caused the prophets, Jesus, and Mrs. Eddy to "tell the truth concerning the lie." This requires selfless love for humanity.

"Charity has the courage of conviction; it may suffer long, but has neither the cowardice nor the foolhardiness to cover iniquity. Charity is Love; and Love opens the eyes of the blind, rebukes error, and casts it out. Charity

never flees before error, lest it should suffer from an encounter. Love your enemies, or you will not lose them; and if you love them, you will help to *reform* them” (*Mis.* 210:27, “Thy Will Be Done”).

“Go, therefore, little volume; God send thee heavenly passage, and especially let this be thy prayer, unto all them that read or hear: may the blessing of a great light fall.”

Helen Wright

December, 1984

# PART I

## MRS. EDDY'S WISE PROVISIONS



Christian Science is God's system for spiritual self-instruction and self-government. In her *Church Manual* Mary Baker Eddy makes wonderfully wise provision for the freedom of every Christian Scientist to be instructed by Science, and to enjoy self-government free from personal interference or outside control.

The message of this book is to emphasize the precious heritage Mrs. Eddy gave to all her followers. The book is not against any human person or institution, but it will point out the rocks and sirens that have all but destroyed the once mighty Christian Science movement that was sweeping the world at the time of Mrs. Eddy's departure.

## THE GREAT OBSTACLE

**I**n our journey Spiritward, the greatest obstacle, Mrs. Eddy tells us, is "faith in things material" (*Ret.* 31:16). In the late 1880's Mrs. Eddy withdrew from material church activity,\* from the routine of such material modes as society demands. "I am still with you," she comforted, "taking forward marches, broader and higher views, and *with the hope that you will follow*" (*Mis.*

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\*Mrs. Eddy was not a member of "her" church, The Mother Church. She refused it as a gift (see *Pul.* 87:17-20), saying, "I have more of earth now, than I desire." She also insisted, "My work for the Mother Church is done."

136:2).

It is the trust in material organization that hinders our progress in becoming aware of our present divinity and God-being. "This trust," Mrs. Eddy says, "is the unseen sin, the unknown foe" (*Ret.* 31:17).

It is this trust in material methods, and dependence on personal direction that "hold Spirit in the grasp of matter" (28:7), and cast a heavy veil over the infinite universe of Mind that Mrs. Eddy's teachings opened up when she taught us the spiritual nature of all things, and showed us how to make evil *nothing* and keep it nothing—how to counteract and destroy the illusions of evil.

Material organization, she saw, is but another term for organic life itself. Christian Science is dedicated to resurrecting man from this organic life, since "organization and time have nothing to do with Life" (249:19). This treatise therefore reviews the desolating effects of believing that God's Christian Science is a material organization, and it aims to show the answer already provided by our inspired Leader.

Again, it must be clear that the facts set forth herein must in no way be interpreted as attacking five human beings called Directors; rather must the facts presented be construed as showing how and why Mrs. Eddy's *Manual*, obeyed, gives every student his proper direction and frees him from the inherent tendency of the human mind to control others or be controlled. The problem is never people but is animal magnetism masquerading as ecclesiasticism, dictatorship, authoritarianism, materialism. The purpose of this book is that the

Christian Scientist “be restored to the liberty of which he has been unjustly deprived” (435:34).

### “MY PEOPLE ARE DESTROYED FOR LACK OF KNOWLEDGE”

**H**osea said, “My people are destroyed for lack of knowledge” (4:6).

Mrs. Eddy admonishes:

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 . . . evil’s hidden mental ways of accomplishing iniquity.

Why this backwardness, since exposure is necessary to ensure the avoidance of the evil? Because people like you better when you tell them their virtues than when you tell them their vices. 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 our race. (570:30).

Then she asks: “Who is telling mankind of the foe in ambush? . . . Designate those as unfaithful stewards who have seen the danger and yet have given no warning” (ibid.).

### DARE TO BE A DISSIDENT

**A**greement with error makes us soft and complacent. The human or mortal mind resists the spiritual; it “admits of no intellectual culture or spiritual growth” (*My*. 211:31); and “where there

is no vision, the people perish." Spiritual progress has always come from dissenters; disagreement brings out strength. Jesus and Mary Baker Eddy were dissenters. Quantum leaps forward in the history of mankind have been pioneered by outsiders such as Jesus and Mrs. Eddy. Progress comes with those strong individuals who are willing at all costs to press forward and, if necessary, to separate themselves from all who still cling to outworn creeds, dogmas, and rituals. Our real enemies are those who—while we are still in error—make us feel so good that we are slowly pulled down into the quicksand of apathy, smugness, and self-satisfaction.

Those who have seen something new, something spiritually great and beyond the insight of the masses, are rejected by the lethargic majority and labeled dissidents, or persecuted as heretics. But the direction of progress depends not on "a wilderness of dullards [but rather on] a small group of wise thinkers" (*My*. 162:7).

A great musician wisely discerned:

The great man [or woman] of destiny does not execute what he wills or intends, but what he is obliged to execute through an incomprehensible fate under whose influence he stands; so the reformer [revelator, discoverer or inspired leader] stands under the influence of a power which compels him to declare or represent things which he himself does not completely see through, and whose import is infinite.

This was true of the Virgin Mary who could not have planned to conceive and give birth to Jesus. It was true of



Mary Baker Eddy's work as the Revelator to this age. And she, in turn, must have glimpsed something of this element in the work of Martin Luther even though his mission differed vastly from hers.

It differed in that Mrs. Eddy was not a reformer. She taught mortals how to work out from perfection, from the standpoint of Science. Luther's life was dedicated to improving upon an ecclesiastical organization that had been in force through the centuries. Mrs. Eddy, on the other hand, did not deal with what ecclesiasticism handed her. She wiped the slate clean and brought a new dispensation, a scientific dispensation whereby healers become a law unto themselves. She revealed the ever-present divine ordering and administering of Truth and the demonstration of God which resurrects the dead—resurrects individuals “buried above ground in material sense.”

Nevertheless, her respect for Luther comes through in the Christian Science textbook, where she quotes his now famous statement:

**“HERE I STAND. I CAN DO NO  
OTHERWISE”— LUTHER**

**L**uther's statement: “Here I stand. I can do no otherwise; so help me God! Amen!” appears at the beginning of Mrs. Eddy's chapter, *Science of Being*, which contains the Platform in the Christian Science textbook. Luther's is the lone non-scriptural statement to head the textbook's chapters.

What did Mrs. Eddy see in Luther's mission? She must have seen that God worked through Luther because Luther would let Him; Luther did not resist the truth God was pouring into his recep-

tive thought.

Vermont Royster, in *The Wall Street Journal*, characterized Luther as a towering, pivotal figure in our history—intellectual and political as well as religious:

**For once a man could assert he could think for himself about God, there was no way thereafter to silence other minds with other questions.**

**Fomenter of the Reformation that was to split Europe asunder and leave it even today religiously divided . . . he was also the inspirer of many of the great secular changes in the Western world since the 16th century, including democracy, and the concept of individual liberty in thought, speech, and rights.**

**. . . Once he had put forward in 1517 his 95 Theses (according to legend, nailed to the door of the church in Wittenburg), he set in chain a series of events that have not yet ended.\***

Luther publicly defied both pope and church. This took courage!

**Many of his contemporaries, secretly or otherwise, shared his view that the interpretation of God and scriptures was a matter of personal conscience not to be dictated**

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by authority, and to them Luther was a hero. Although his writings were proscribed [as ours still are today by ecclesiastical authorities in Boston] he could not be silenced. He had caught the imagination of Europe, and Christianity would never afterward be the same.

The essence of what Luther did was to proclaim the supremacy of the individual mind, each person's conscience, against authoritarianism [the battle we are still waging today].

Luther's stand was infectious:

A century later Galileo was challenging both the church's interpretation of scripture and the established Aristotelian orthodoxy about nature and the universe, which Copernicus had not been able to do a century earlier.

Without the Reformation, brought on by Luther, democracy as we know it would probably not have been possible, for it too depends on challenging authoritarianism, be it of kings who rule by divine right or of tyrants who rule by force and fear. "Fear is the weapon in the hands of tyrants" writes Mrs. Eddy (*Mis.* 99:10).

After the passing of Mrs. Eddy and the unlawful usurpation of unprecedented ecclesiastical power by the *Manual*-terminated Board, fear stalked the ranks of loyal Christian Scientists—fear of excommunication, fear of having their name removed from the practitioner list in the *Journal* (in which only those who passed a litmus test of loyalty to

ecclesiasticism could remain registered); fear of disgrace in the eyes of fellow pew-sitters.

This fear stifled all growth in the spread of Christian Science.

Today fear is again a specter that stalks the Christian Scientist loyal to his Leader—the fear of criminal sanctions now to be imposed by the government of the United States because of the unconstitutional passage of Private [copyright] Law 92-60.

This law on copyright, passed in 1971, hangs like a sword of Damocles over the head of those who, in obedience to conscience, write on the subject of Christian Science without first clearing their message with five ecclesiastical authorities in Boston.\*

Without strict obedience in following the course set by inspired leaders such as Christ Jesus and Mary Baker Eddy, a spiritual movement soon becomes stagnant and loses all capacity for growth. Hence the absolute necessity for obedience to the *Manual* which, if obeyed, leads on to ever-new spiritual unfoldment and individual achievement.

Concerning a conversation with Mrs. Eddy, James Gilman reports:

**Mrs. Eddy asked me a question: “Who did Jesus say were they who really loved him and were his true disciples?” I answered: “I think he said it was they who kept his commandments.” Approving, she added: “The students who truly love me are they who obey carefully my explicit directions. Such are saved from the toils of the evil one.”**

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\*See “Important Note to Reader,” p. xiii and Appendix II, p. 231.

## PURPOSE OF THIS BOOK

**T**he author hopes herewith to call attention to the truth concerning Mary Baker Eddy's brilliant plan for the government of her church, and to alert the receptive reader to the salient God-dictated features in Mrs. Eddy's *Church Manual* along with her strict legal provisions made in the 13 Deeds of Trust which she executed at the time property was purchased for the building of the Extension. The 13 Deeds, each of which made strict obedience to the *Manual By-Laws* mandatory, will be explained later. Ecclesiasticism has sabotaged each and every one of these God-inspired provisions for the continuity of the Christian Science movement, but the truth about them cannot remain forever hidden. Sooner or later the error hiding them must and will be uncovered and Mrs. Eddy's glorious plan be instituted. In *Miscellaneous Writings* we read:

**If a criminal is at peace, is he not to be pitied and brought back to life? Or, are you afraid to do this lest he suffer, trample on your pearls of thought, and turn on you and rend you? Cowardice is selfishness. (211:17).**

### “TIME TELLS ALL STORIES TRUE”

**W**hy—since Mrs. Eddy's passing—has the same fate that awaited the teachings of Jesus also overtaken her teaching? Why has the experience of the Christian Science movement closely paralleled the early history of Christianity when, after a

short period, the glorious healing element that ushered it in with such power was effectively buried under layers of ecclesiastical trappings?

Mrs. Eddy foresaw the possibility of this and forewarned:

**God demands a more Christian zealous and persistent effort to resist evil and overcome it, or our Cause will again be covered by the rubbish of the century. (Early *Collectanea*).**

In the years immediately following Mrs. Eddy's passing—as well as more recently—a number of valiant voices were raised in efforts to awaken and warn the Field of “the foe in ambush.” But ecclesiasticism was able to spellbind and tightly bolt down the membership who innocently believed the siren songs emanating from headquarters—songs persuading the membership that five human beings rather than her own writings were to succeed Mrs. Eddy. The Field frequently heard and listened to circean lullings such as: “the Board of Directors of The Mother Church is the tender guardian of the Christian Scientists' footsteps heavenward”; or as Peter Henniker-Heaton in *The Christian Science Monitor* observed:

**The Mother Church is governed by the *Church Manual*; and the supreme authority under God for administering and implementing its provisions remains vested in The Christian Science Board of Directors.**

In emerging from a “mother” church, as in emerging from any parental stereotype, “we have to peel away layers of arbitrary attitudes and

ritualized behavior. Looking to a 'mother' church had become habit-forming. We developed behavior tics and reflexes, conditioned responses that control us like strings manipulated by an invisible puppeteer. Long after the reasons for the responses have vanished, the empty rituals continue."

All this has come about in spite of Mrs. Eddy's command: "Christian Scientists, be a law to yourselves" (442:30). In making this command, Mrs. Eddy was aware that, since Mind is all, Mind does not have authority *over* anything. Each one, individually, is his own I AM, his own "I AM the way, the Truth, the Life." It is Mind, our true Mind that can say this, and "kindle the watchfires of unselfed love" ('02. 16:15). To this end we have the command: "Christian Scientists, be a law to yourselves."


Mrs. Eddy told Professor Hermann Hering that the *Manual* would save the Cause of Christian Science. Why? Because the estoppel clauses God dictated would prevent human, erring, ecclesiastical control, and free each Christian Scientist to "be a law to himself."

But Mrs. Eddy was familiar with crowd psychology. She knew the greater number would not "be a law to [themselves]." And since it was not her function to serve the misconceived wishes of the masses who wanted "a king to rule over them," she did not bow to these human desires. Rather, in her *Manual*, like the framers of the U.S. Constitution, Mrs. Eddy deliberately established non-majoritarian elements to insure against "the tyranny of the majority." She knew

time would vindicate what God had dictated—that “time tells all stories true.”

### MANUAL BY-LAW FORBIDS CONTROL BY BOARD

**E**ven while Mrs. Eddy was still with us and had full supervision of her Board of Directors, there was a *Manual* By-Law forbidding even general control of the churches in the Field:

 **The Mother Church of Christ, Scientist, shall assume no general official control of other churches, and it shall be controlled by none other (*Manual*, p. 70, Sect. 1).**

With her passing, the 5-member Board was terminated (Sect. 5, p. 26); and The Mother Church became The First Church of Christ, Scientist, which had always been its legal title (*Manual* p. 70: Sect. 2). The *Manual*-estoppels terminated the controlling mother function of the church.

The membership failed to understand Mrs. Eddy's provision in the *Manual* that had terminated the 5-member Board at her passing. The termination was effected because this Board was not self-perpetuating and needed her approval to fill a vacancy occurring on it. A vacancy did occur 18 months after Mrs. Eddy's passing. The ecclesiastical 5-member temporary Board should then have defrocked themselves; but instead they made the fatal decision to fill the vacancy. This was done in total disregard of the *Manual* provision that called for Mrs. Eddy's consent and approval before a vacancy could be filled. That *Manual* requirement had been dictated by God; it was God's answer to Mrs. Eddy's prayer for a



method to keep her church from suffering the same fate that had befallen the Christianity brought by Jesus. Mrs. Eddy knew:

**There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. (*My.* 117:22).**

The tremendous momentum built up during Mrs. Eddy's time on earth carried the Christian Science movement forward for several decades after her passing. But because of the disobedience to the *Manual By-Laws* this growth and momentum could not be indefinitely sustained. It soon began to steadily diminish, and eventually ground to a halt because of the "sinking of its divine Principle in personality"—in a 5-member ecclesiastical hierarchy with authoritarian control over the individual Christian Scientist and branch churches.

Mrs. Eddy, in her classes and in all her teaching, continually turned the students away from her personality and turned them to God for answers to every question. She said: 'You will find me in my writings' and "those who look for me . . . elsewhere than in my writings, lose me instead of find me" (*My.* 120:2).

Her writings are the truly "immaculate conception" that we read of in *Hebrews* 7:3: "Without [human] father without [human] mother, without descent, having neither beginning of days, nor end of life . . . ." Webster defines "immaculate conception" as "the production of something without evident source or origin." Immaculate is defined as "pure, undefiled, spotless." Her writings lead us to the one divine Mind, and to finding that this one Mind is our Mind, the only Mind, the All-in-all.

Of course Science and Health is only this immaculate conception to us as our consciousness becomes one with Truth—as the structure of our consciousness becomes one with reality, the reality set forth in Science and Health and Mrs. Eddy's other writings. "The divine *must* overcome the human at every point" (43:27). Here the "must" is the same as the must in 2 plus 2 must equal 4. God dictated Science and Health; and its mission, its purpose, is to take us to the source from which it came—i.e., take us back to the one divine Mind that is our true Mind. Its purpose is to help us rid ourselves of a carnal, mortal, or human mind, so that we are constantly in communion with the divine Mind which shadows forth "man"—the man that is this Mind's pure expression or reflection.

Christian Scientists never confuse Mrs. Eddy with the Science which divine Love sent humanity through her, any more than they confuse Beethoven with music or Einstein with mathematics. But, on the other hand, the true Christian Scientist is keenly aware that "the kingdom of heaven . . . is never reached while we . . . entertain a false estimate of anyone whom God has appointed to voice His Word" (560:14). Mrs. Eddy was divinely appointed to voice God's Word—to be "God's recording angel."

She further states; "Without a correct sense of its highest visible idea, we can never understand the divine Principle" (560:18). Mrs. Eddy was God's highest *visible* idea. She knew this was the point the enemy would try hardest to hide from humanity. Therefore when Judge Hanna—before embarking on the lecture circuit—asked for her advice she counseled him:

I can do you most good by pointing the path—showing the scenes behind the curtain. The united plan of the evildoers is to cause the beginners either in lecturing or teaching or in our periodicals to keep Mrs. Eddy as she *is* (what God knows of her and revealed to Christ Jesus) out of sight, and to keep her as she is *not* . . . constantly before the public. This . . . darkens the spiritual sense of students and misguides the public. Why? Because it misstates the idea of the divine Principle that you are trying to demonstrate and hides it from the sense of the people.

Keeping the truth of her character before the public will help the students, and do more than all else for the cause. Christianity in its purity was lost by defaming and killing its defenders . . . The truth in regard to your Leader heals the sick and saves the sinner. The lie has just the opposite effect, and the evil one that leads all evil in this matter knows this more clearly than do the Christians Scientists in general. (*DCC* p. 109).

How accurately Mrs. Eddy discerned the strategy of the foe can be seen from how completely the enemy has succeeded in denigrating her. Even sincere Christian Scientists have fallen for the enemy's tactics, and frown on the mention of her name or the lauding of her achievements, calling it personality worship. This in spite of Mrs. Eddy's earnest plea that the "truth of her character" be kept before the public. In an effort to

counteract this trend, which she saw coming, she wrote Edward Kimball:

**For the world to understand me in my true light, and life, would do more for our Cause than aught else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points. Also Jesus' life and character in their first appearing were treated in like manner. And I regret to see that loyal students are not more awake to this great demand in their measures to meet the enemies' tactics. (DCC p.111).**

Because Mrs. Eddy, God's "scribe under orders," was so steadfast in pointing her students to her writing and away from herself, there was never any danger, while she was with us, of Christian Science becoming "lost . . . by sinking its divine Principle in personality." She let divine Mind guide her in every move and decision, and counseled her followers to do the same. But she saw her students were not at the same point of spiritual growth she herself had attained.

Because she was keenly aware of this lack of spiritual growth and attainment, especially by those in high positions, she sought through the *Manual* estoppels to prevent with absolute certainty any possibility of the substitution of personality and ecclesiasticism for divine Principle.

Unfortunately, that which she foresaw and tried to forestall has come to pass, leaving in its wake the rapid decline of the Christian Science movement.

But while these *Manual* By-Laws have been temporarily flagrantly disobeyed, the dry rot caus-

ed by this disobedience has so weakened the position of the 5-member ecclesiastical Board which fraudulently usurped power at Mrs. Eddy's passing, that ecclesiasticism and authoritarianism are fast stumbling to their doom, no longer able to withstand the fierce challenge of Christian Scientists determined to see their Leader's *Manual* obeyed.

Dr. George Lamsa\*, who interviewed personalities in high positions at the Boston Headquarters, told an audience of Christian Scientists that the Christian Science organization had a hierarchy similar to that of the Roman Catholic church. "Instead of a pope, you have a Board of five Directors; instead of cardinals, you have a Committee on Publication members. These church officials supervise what the membership reads and what it hears in lectures. Practitioners, teachers, lecturers and other workers must conform or be delisted in the *Journal* registry, or even be excommunicated."

Everything that ecclesiasticism and authoritarianism has done since Mrs. Eddy left, December 3, 1910, has been wrong, but the field, in general, has failed to notice. On the few occasions when the Field has been sufficiently aroused to begin a campaign of questioning, a great extravaganza has been quickly launched to divert attention—such as building the Christian Science Center skyscraper adjacent to The First Church of Christ, Scientist, Boston, or the December, 1984, world-wide video-conference.

Every Christian Scientist should ask himself: Could the effort and cost that went into the building of the magnificent Boston skyscraper or the grand television

\*Distinguished for his translation of the Scriptures from the Aramaic.

extravaganza compare in value, in even the most minute way, with the same amount of time, cost, and energy spent in stocking every Christian Science Reading Room and all public libraries with a complete set of all Mary Baker Eddy's editions of *Science and Health*, and other writings?

Certainly Mrs. Eddy made it amply clear what *her* choice would have been.

Mary Baker Eddy's writings reveal your oneness with God, your true divine self, "the kingdom of God within" your individual infinite spiritual consciousness.

When her writings — the Second Coming of the Christ — are generally understood, mankind's struggle for spiritual understanding will end. The realization will have been gained that "God is individual Mind [our only Mind] (*Mis.* 101:31).

The Second Coming of the Christ has revealed our true selfhood. "Existence separate from divinity, Science explains as impossible" (S&H 522:10). An understanding of our true God-selfhood, will increasingly reveal itself from within our spiritualized consciousness. Accepting that we have the Mind of God, the realization will dawn that spiritual creation, spiritual light, is "the outgrowth, the emanation, of [Infinite Good's] self-containment and immortal wisdom" (S&H 519:4). Mrs. Eddy therefore says, "When realizing Life as it is, namely Soul, not sense, or the personal man, we shall expand into Truth and self-completeness that embrace all things, and need communion with nothing more than itself, to find them all" (S&H first ed. p. 223:15; see also 1910 ed. p. 264:15).

Our Leader reminds us that as we approach the broader interpretation of being we gain this glorious consciousness — this proof of divine Life and happiness, which is already and always ever-present as our true God-being. We need only awaken from the Adam-dream illusion of life and sensation in matter.

As the winds of time sweep clean the centuries, the spirit of Truth gives mortals new purposes, new affections, causing them to lose faith in human wisdom, human policy, ways and means. “More than regal is the majesty of the meekness of the Christ-principle; and its might is the ever-flowing tides of truth that sweep the universe, create and govern it; and its radiant stores of knowledge are the mysteries of exhaustless being. Seek ye these till you make their treasures yours” (*My.* 149:8).

## 5-MEMBER AND 4-MEMBER BOARDS NOT THE SAME



n order to fully grasp why the 5-member Board and the 4-member Board are not the same, it is essential to understand the following facts:

(1) The First Church of Christ, Scientist, in Boston, and the Mother Church are two separate entities. *They are not the same.*

(2) The *Manual's* estoppels called for the termination of the Mother Church and all ecclesiastical control, at Mrs. Eddy's passing.

(3) The Mother Church and its five Directors are governed by the By-Laws found between pages 25 and 105 of the *Church Manual*. Those By-Laws containing estoppel clauses stand guard for all eternity to protect the Christian Scientist from any vestige of control by ecclesiasticism or authoritarianism. On the other hand, The First Church of Christ, Scientist, with its 4-member Board of Directors was established legally, and is governed by the 1892 Deed of Trust found on page 128 of the *Manual*, as well as the other 13 Deeds of Trust which will subsequently be explained. The fourth of these 13 Deeds is found in the *Manual*, p. 136.

(4) The First Church of Christ, Scientist, in Boston is a local church. Item 6, in the 1892 Deed of Trust, *Manual*, p. 132, states: "The congregation which shall worship in said church shall be styled 'The First Church of Christ, Scientist.' "

It is therefore important to bear in mind that the temporary ecclesiastical 5-member Board is not to be confused with the self-perpetuating



4-member Board, legally created by the 1892 Deed of Trust. The duties of the 4-member Board—also shown in the 1892 Deed of Trust—were little more than the maintaining of services in The First Church of Christ, Scientist, Boston, with the right to let them lapse. (See *Manual* p. 133) They were granted no control over individual Christian Scientists or branch churches. But this 4-member Board was self-perpetuating.

On the other hand, regarding the temporary 5-member Board, the *Church Manual*, page 26, Sect. 5, specifically states that a vacancy on this Board can be filled only with Mrs. Eddy's approval; and she maintained this By-Law was dictated by God. Therefore no amount of pleading by the Board to change this requirement or write a clause transferring her power to them at her leaving could move her.

Since it was, according to the *Manual*, impossible to fill a vacancy on the 5-member Board after her passing, and the many *Manual* estoppels terminated all phases of a material "Mother" church, the church ceased to exist as a "Mother" Church, and reverted to being *The First Church of Christ, Scientist, in Boston*, the local Boston church.

### FIELD'S ANTENNA MISSES WARNING SIGNALS

**W**hen the illegal 5-member Board, which had been terminated by the above-mentioned *Manual* By-Law, announced to the press what amounted to its intention to ignore and waive the By-Laws terminating both this Board and a controlling Mother Church, the Field's antenna should immediately have detected a death-to-freedom

missile aloft, and risen up as one man to shoot it down. The field in general, however, was totally unaware of the covert scheme of ecclesiasticism—the “great red dragon” of St. John’s *Book of Revelation*—to topple Mrs. Eddy’s glorious plan. There seemed to be little sense of the danger confronting individual Christian Scientists and the entire Christian Science movement.

There are some 29 God-dictated By-Laws\* in the *Manual* which, if obeyed, terminate all centralized control. These By-Laws, obeyed, would have prevented the authoritarianism so contemptuous of the individual’s freedom.

It is in the spiritual freedom of the individual and in the building of individual character that the great hope of society lies.

With the development of the vast ecclesiastical hierarchy came the most dangerous form of inebriation—too much human power. The Boston rulers became so anxious to establish the myth of infallibility that they did their utmost to ignore truth. As someone has well said, “In a hierarchy every employee tends to rise to his level of incompetence.”

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\*These By-Laws contain “estoppel clauses.” *Estoppel* is a legal term, meaning to stop, bar, prohibit, plug up, or preclude an action. These 29 *Manual* By-Laws contained “estoppels” which prohibited the continuance of an action after Mrs. Eddy was no longer here. By means of these By-Law estoppels Mrs. Eddy terminated all centralized control at her passing. A list of the estoppel clauses can be found in “Mary Baker Eddy’s Church Manual & Church Universal & Triumphant, by Helen Wright, pp. 42-52.

The rapid erosion of the once great and flourishing Christian Science movement has been a mystery to many earnest, loyal Christian Scientists who are not aware that disobedience to Mrs. Eddy's *Manual* provisions constituted a lethal attack on the movement's prosperity.

The estoppel clauses are all in the 89th *Manual*, sold today in all Christian Science Reading Rooms. An example of an estoppel clause can be found on page 26 of this current *Manual*, Sect. 5, (DIRECTORS:) which states that the Directors on this 5-member Board cannot fill a vacancy without the approval of the Pastor Emeritus. This is an "estoppel." It STOPS or PREVENTS an action. It specifically states a vacancy on the Board can be filled only AFTER Mrs. Eddy, the Pastor Emeritus, has APPROVED the candidate.

This was our Leader's way of assuring that no ecclesiastical hierarchy would gain control after her passing. She continually taught: "It is more in accord with Christian Science for you to unite on the basis of Love and meet together in bonds of affection, from unselfish motives to benefit each other, and honor the Cause. . . . I strongly recommend this method alone, of continuing WITHOUT organization" (Norman Beasley, *Cross and Crown*). (See also *Mis.* 141:10-14)

When the first man on the 5-member Board died in 1912, the pro-tem 5-member ecclesiastical Board could not replace that member without disobeying this *Manual By-Law*. Obedience to the By-Law meant defrocking themselves and assuming the status of the 4-member legal Board, whose duties are set forth in the two Deeds of Trust on pages 128-138 of the *Church Manual*—which gave

them control **ONLY** over the local Boston church, The First Church of Christ, Scientist, in Boston.

The above-mentioned *Manual* ESTOPPEL stopped the 5-member Board from continuing to exercise any other control. But that Board refused to obey this *Manual* By-Law! There are a number of other estoppels in the *Manual*, all designed to prevent centralized control by a "Mother" Church.

The dependency traits that have been forged by the false propaganda emanating from hierarchical headquarters will vanish when Christian Scientists, generally, become aware of the complete liberty with which Mrs. Eddy's *Manual* endows them. It was never Mrs. Eddy's intention that a "Mother" Church or any other "headquarters" should govern the branch churches. They were to be completely self-governing and independent.

When the *Manual* is finally obeyed, the serenity it emanates will touch us all warmly with its harmony-bringing freedom and goodwill to mankind.

## SINFUL DISOBEDIENCE MUST BE UNCOVERED

**B**ut in the meantime the sin of disobedience must be uncovered before it can be destroyed. In *Miscellany* Mrs. Eddy points out the consequences of trying to settle for a false convenient peace:

**Certain individuals entertain the notion that Christian Science Mind-healing should be two-sided, and only denounce error in**

**general,—saying nothing, in particular, of error that is damning men. They are sticklers for a false, convenient peace . . . . The unseen wrong to individuals and society they are too cowardly, too ignorant, or 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 smoulder, and then break out in devouring flames. All that error asks is to be let alone. (210:19). My**

Ecclesiasticism (materialism\*) today, as in the time of Jesus, would extinguish whatever denied and defied its authority and superstition. The power to do this has been increased by the apathy of some, and by the zeal of others in maintaining the delusion that authoritarianism is necessary. In this delusion they are aided by selective vision and hearing — the ability to filter out any information that cannot accommodate their stance.\*\*

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\*Ecclesiasticism's disobedience to the *Manual's* By-Laws was a malicious attack on the freedom of all Christian Scientists, and carried world-wide injury. Mrs. Eddy said: "We must answer these malicious attacks . . . it is cowardice not to" (*Mis. Documents*, p. 62).

\*\*Webster: "Ecclesiasticism: Excessive attachment to ecclesiastical forms, methods, and practises." Zealotry; fanatical devotion to material church activity.

## MRS. EDDY'S PREDICTION OF MENTAL MURDER

**B**efore Mrs. Eddy departed this realm she extracted a promise from her secretary, Adam Dickey, as well as from others serving in her household, that if she should ever leave here (pass on) they would tell the world that she had been mentally murdered.

What did she foresee?

Why did she, a few days before leaving, dictate and sign the cryptic message: "It took a combination of sinners that was fast to harm me"? (shown opposite).

### THE "COMBINATION" THAT "HARMED" HER

**M**rs. Eddy was a keen student of the Bible and its prophecies. She was well-versed in Jesus' dire predictions to St. John (*Rev.* 13-20). In *Science and Health* Mrs. Eddy does not comment on these chapters since she goes straight from *Revelation's* chapter 12 to chapter 21, finishing chapter 12 with: "[The Revelator] enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering." Chapters 13 to 20 of *Revelation* describe the way of disobedience, the "vials of wrath." When Mrs. Eddy was asked by a student if she had glimpsed how this prophecy of St. John would be fulfilled, she said she had, and that it was awful!

Did she suddenly realize that through the disobedience of her own students—her own Board of

It took a combination of sinners  
 that was fast  
 to harm me.  
 Mary Baker Eddy

Nov. 28 1910.

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A REPRODUCTION OF A SIGNED STATEMENT DICTATED BY MRS. EDDY  
 TO LAURA SARGENT. IT WAS RECORDED BUT FIVE DAYS  
 BEFORE MRS. EDDY PASSED FROM OUR SIGHT.

**Taken from *Essays on Christian Science Ascribed  
 to Mary Baker Eddy.* (Preserved by Carpenter  
 Foundation.)**

Directors—these prophecies could not be averted?

There is evidence that among other things she became fully aware of:

- Their planned disobedience to those *Manual By-Laws* which terminated all centralized control, thus breaching each of her 13 Deeds of Trust.
- Their plan to make changes in the *Manual* which would nullify her God-dictated plan for the individual's total freedom under God.
- Their plan to “authorize” only what was in agreement with *their* policy.
- Their plan to remove her picture and signature from Science and Health.
- Their plan to rob the world of a wide distribution of her writings through legalized suppression via copyright control.
- Their plan to eventually attempt to separate her, the revelator, entirely from her writings.

The mental murder she foresaw resulted from the shock of fully perceiving what mortal mind was planning. This was a stunning blow she was unable to overcome. It was the shock of becoming aware of the imminent betrayal by those in whom she had vested great authority, and on whom she had leaned so heavily in administering the vast burgeoning ecclesiastical and legal activities of the Cause—those ecclesiastical and legal activities in-



cident to her establishing Christian Science on a world-wide basis during her final years with us.

The past three quarters of a century of Christian Science history have borne out what she foresaw.

### ASSAULT ON HER LEADERSHIP

**I**mmediately after Mrs. Eddy's passing, on December 3, 1910 an assault began on her mission.

The spiritual nature and permanence of the unique leadership of Mary Baker Eddy were denied.

From this there followed a determined effort to keep the Field ignorant of the history of Christian Science and the many statements Mrs. Eddy had made regarding true church vs. material organization in which she showed her hope that the Field would follow her example of going forward in spiritual organization alone.

After her passing the Directors issued an open appeal in the periodicals to turn in to the Archives of The Mother Church all correspondence, articles, or other records one might have. Thousands trustingly sent in their spiritual treasures, only to find afterwards these treasures were to be kept inaccessible.

More will be said of the Directors' uneasiness about Mrs. Eddy's views on material organization, under the heading: **Unlawful "Authorizing" of Literature.** "Uneasy lies the head" that has unlawfully usurped power.

As already mentioned, Mrs. Eddy's plan for the government of the Christian Science Movement, after her passing, was aborted when the temporary 5-member ecclesiastical Board of Directors refused to obey the *Manual By-Law* which terminated this Board. The By-Laws left the government of the First Church of Christ, Scientist, in Boston, in the care of the legal, self-perpetuating 4-man Board, which Mrs. Eddy had set up in 1892. (More will be said about this later.)

Her plan for the branch churches, as well as for the individual, was spiritual government, freedom from all centralized ecclesiastical control. "Christian Scientists, be a law to yourselves" (1910 ed. 442:30). From the very first edition of the *Manual* the branch churches were required to be self-governed. This never changed, but progressively became even stronger with the passing years. After Mrs. Eddy's passing, however, the *Manual*-terminated 5-member Board continued on illegally, reversing her God-dictated plan for the branch churches and individual Christian Scientists.

### "TELL THE TRUTH CONCERNING THE LIE"

**M**rs. Eddy continually admonished her students, in many different ways, to "tell the truth concerning the lie; . . . that a lie left to itself is not so soon destroyed as it is with the help of truth-telling."

Mrs. Eddy saw evil only as error that demanded correction. God being All, and All-in-all, evil is never anything but God misinterpreted; evil is some phase of Mind, Spirit, Soul, Principle, Life,

Truth, Love misinterpreted just as an error in math is a misconception, a miscalculation.

In the realm of Truth, evil is powerless, unknown; but in the human situation it seems to have as much power as belief gives it, just as an error in any subject has power to produce wrong results as long as that error remains hidden and uncorrected.

For three-quarters of a century the disobedience to the *Manual's* By-Laws has been producing wrong results simply because we have not been willing to face the error, expose it, and correct it. Mrs. Eddy warned her students that error will always say, "Don't talk about me, talk about God" (*Collectanea*). She urged her students to doff their timidity in handling error and become real and consecrated warriors. (See *Mis.* 177:14.) "The peace of Love is published, and the sword of Spirit is drawn; nor will it be sheathed till Truth shall reign triumphant over all the earth . . . My students are at the beginning of their demonstration; they have a long warfare with error in themselves and in others to finish, and they must at this stage use the sword of Spirit" (*My.* 185:8; and *Mis.* 215:23).

"Unless malpractice is exposed by Christian Scientists," she warned, "the world will be little benefited by Christian Science" (*Six Days*, p. 147). Many passages in Mrs. Eddy's writings show the absolute necessity of facing evil, and not turning our back on it. Nowhere is this more clearly shown than in Mrs. Eddy's great work, *Christ and Christmas*, with which all Christian Scientists are familiar, in which the necessity of facing evil is the message of the first picture.

With amazing astuteness and native spiritual sense Mrs. Eddy foresaw, not only for her own movement but on a global scale, evil's perversion of the great Christianity statements of the Master such as "turning the other cheek." She foresaw that evil's tendency would be to corrupt the biblical "turning of the other cheek" to mean we should not face evil, should not see it for what it is and correct it. She saw how easily "bear ye one another's burdens" could be corrupted to mean "share ye one another's delusions and misconceptions." Jesus' way was also to make nothing of error, and he did this not by avoiding it, condoning, excusing it, or looking the other way, but by exposing it and facing it down.

In the *Christian Science Journal* Mrs. Eddy admonishes:

**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.**

Nowhere in Mrs. Eddy's teaching do we find any excuse for sweeping error under the rug; rather do we find her wholly consistent in maintaining the necessity for error's exposure and correction. This point cannot be over emphasized as we can see from the following:

**A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears. (252:8).**

There are many other references in Mrs. Eddy's writings to the fact that evil must be seen, uncovered, and annihilated. She abhorred all hypocrisy, self-justification, or excusing of error. She said she could not teach a person who excused error or closed his eyes to evil. When someone sent her the well-known set of three little brass monkeys "See no evil, hear no evil, speak no evil" she said emphatically, "That is not Christian Science. It is heathen philosophy. Christian Scientists do not close their eyes to evil, but open them. They open their eyes, spiritual discernment, and are awake to the true nature of evil, and then realize its nothingness, its utter powerlessness to control or to harm."

In Mrs. Eddy's last class, after she had dwelt on Love and the importance of being Love, living Love, being nothing but Love, someone in the class asked if they were not to discriminate between good and evil. To this question Mrs. Eddy responded substantially:

**Ah, now you have asked me what is to me the hardest thing in Christian Science! Yes, you must see and denounce evil. The Bible tells us that Jesus was God's chosen because he loved righteousness, but the Bible does not stop there. It says, "and hated iniquity"! So often have I longed to see and know only Love—only the good—but I have not dared. I *must* uncover and rebuke and *hate* iniquity.**

## THE "PLAGUES" OF REVELATION DESCEND

**A**s already explained, Mary Baker Eddy planned brilliantly for the future of the Christian Science movement. Her *Manual By-Laws*, if they had been obeyed, would have precluded the role of the prophesied "beast" in the Book of Revelation, that rose "up out of the sea, having seven heads and ten horns, and upon his horns ten crowns [symbols of the great illusive power of ecclesiasticism and authoritarianism], and upon his heads the name of blasphemy" (*Rev.* 13:1).

At Mrs. Eddy's passing, it was only a few—but the most trusted, in the highest echelon of power—who made the final decision to **disobey** the *Church Manual*.

This brought "the plagues" as Jesus had prophesied to St. John in chapters 13 to 19 of the Book of Revelation.

This could not have happened, of course, if the people, as in the days of Saul, had not wanted "a king to rule over them." Fortunately, today—having seen the folly of putting faith in persons instead of entirely in Principle—a great change is in the offing for the Christian Science movement.

Today more and more intelligent enlightened students are choosing not to confront ecclesiasticism and authoritarianism, but are quietly turning to a totally spiritual basis in which the only thing that matters is that we obey the same divine Principle and love one another from the heart. The real church has nothing to do with a building we enter on Sunday or Wednesday, but has all to do with the bonds of love, affection, and

mutual respect in attaining a mind in harmony with Love. This means emptying ourselves of all that springs “from the sordid soil of self and matter . . . clearing the gardens of thought by uprooting the noxious weeds of passion, malice, envy, and strife . . . picking away the cold, hard pebbles of selfishness, uncovering the secrets of sin and burnishing anew the hidden gems of Love” (*Mis.* 343:12).

As we accomplish this, it will open up the way for the textbook, *Science and Health*, to be freed from its present imprisonment by questionable copyright right laws.\*

Today, armed with a better understanding of Mary Baker Eddy’s *Manual* provisions, and sufficient love for humanity to visualize and want to see all mankind freed, it will take only a few, faithful to conscience, to change again the course of history and turn the tide from darkness to light. The world rests on individual efforts and accomplishments.

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\*See “Important Note to Reader,” p. xiii and Appendix II, p. 231. Even though the textbook has now been freed, it may take many years of ceaseless dedicated and consecrated effort to awaken the field and restore what has been lost through disobedience to Mary Baker Eddy’s *Manual* directives.

## AUTOCRATIC CONTROL SOUGHT



riting in the 1920's, Virgil O. Strickler, a prominent Christian Scientist who at first strongly supported every action of the Christian Science Board of Directors, changed his allegiance and admitted:

For two years or more some of us have had a growing conviction that a spirit of domination existed in the Board of Directors, and that they were seeking to acquire an autocratic control over the Christian Science organization and its property that was entirely at variance with the expressed wishes of Mrs. Eddy. The conviction has been strengthened by successive acts of the Directors, until today there can no longer be the slightest doubt that they are seeking, by every means at their command, to acquire for themselves a domination over the Christian Science movement that is almost unbelievable, and that they intend, unless restrained, to attempt to deprive all members of the right to serve in the organization who are not entirely obedient to their personal will . . . [Thus did evil quickly tie "its wagonload of offal to the divine chariots,—or seek so to do,—that its vileness may be christened purity, and its darkness get consolation from borrowed scintillations" (*Un.* 17:9).] (Footnote, p.176, *Christian Science and Organized Religion*, by Hugh Studdert Kennedy.)

Mrs. Eddy foresaw this tendency of mortal mind



to “acquire for [itself] a domination over the Christian Science movement that is almost unbelievable and that [it] would, unless restricted, attempt to deprive all members of the right to serve in the organization who are not entirely obedient to [its] personal will.” That she foresaw this can be seen from the estoppel clauses she wrote into the *Manual*.

When Mrs. Eddy by her *Manual By-Law* estoppels terminated the 5-member ecclesiastical Board, she became to them—in the vernacular—“public enemy No. 1.” While remaining ostensibly sympathetic to their Leader, the Board began their covert character assassination of her in many subtle ways immediately after her passing.

An example of this took place when the 5-member ecclesiastical Board took offense at something in Adam Dickey’s *Memoirs*, published posthumously by Mrs. Dickey, and sent to all Mr. Dickey’s Association members. The Board immediately sent a letter to everyone who had received a copy asking them to return it.

The reader will recall that under the heading: “*Mrs. Eddy’s Prediction of Mental Murder*,” she had asked Dickey that if she should ever leave here he would write and tell the world that she had been mentally murdered. Naturally the Board did not want this heralded abroad.

The Board’s letter to the recipients of the Dickey book contained the following veiled insinuation of Mrs. Eddy as non compos mentis:

... In estimating the purport [of Mrs. Eddy’s request to Adam Dickey] which Mr. Dickey recites . . . it is necessary to consider

that she was then contending with an acute physical claim . . . . (For full details see *Mary Baker Eddy's Church Manual & Church Universal and Triumphant*, p. 6.)

Further incontestible evidence of the attempt to denigrate Mrs. Eddy's character can be seen from the fact that books setting forth her true character and elaborating on her teaching are virtually banned while books denigrating her are even reviewed in *The Christian Science Monitor*.

However, as Mrs. Eddy herself has said, "Time tells all stories true."

Her character and her mission to bring humanity the Second Coming of the Christ cannot forever be hid from the world. This character assassination of her is being done to discredit her writings. "Whoever proclaims Truth loudest, becomes the mark for error's shafts. The archers aim at Truth's mouthpiece" (*Mis.* 277:7).

Nothing can erase the results of her revelation from which millions of wonderful healings resulted, many of which are on record in the *Christian Science Journals* and *Sentinels* in every Christian Science Reading Room throughout the world. In 1902 the chapter "Fruitage" was added to *Science and Health*. It contained 100 pages of testimonies of healing resulting solely from the reading of the textbook. This chapter was continuously changed.

"The stake and the scaffold have never silenced the messages of the Most High. Then can the present mode of attempting this—namely by

slandrous falsehoods . . . silence Truth?" (*Mis.* 277:13).

## THE MOTHER CHURCH AS A SYMBOL

**R**egarding the Mother Church Mrs. Eddy explained:

**It will speak to you of the Mother, and of your hearts' offering to her through whom was revealed to you God's all-power, all-presence, and all-science. (*Mis.* 141:3).**

The Mother Church is a symbol of the great love Mrs. Eddy had for all humanity and which we should strive to emulate. The spiritual significance of The Mother Church is that it represents the unselfed love that enabled Mary Baker Eddy to be the transparency for the Second Coming of the Christ. It remains as a spiritual symbol and example of what we all must attain through the evangelizing of the human self.

**All loyal Christian Scientists hail with joy this proposed type of *universal Love*; not so, however, with error, which hates the bonds and methods of Truth, and shudders at the freedom, might, and majesty of Spirit,—even the annihilating law of Love. (*Mis.* 141:10).**

Once the edifice was built and services were held in The Mother Church, names of members elected at quarterly meetings were read out by the First Reader at the Sunday service. The first *Manual* included 112 pages of members' names. Clearly, Mrs. Eddy deemed identification with this "type

of universal Love” something extremely *precious*.

That membership in The Mother Church was a totally spiritual proposition can be seen from the application for membership blank as Mrs. Eddy left it in the *Manual*. From the first *Manual* in 1895 to the last in 1910 the only requirement was that applicant sign under the statement: “Yours in Truth and Love.” This meant applicant could say to all humanity, “I am yours in Truth and Love,” for he was asking to be a member of “the structure of Truth and Love” (583:12).

What higher bond of relationship could there be?

The holy purpose behind Mrs. Eddy’s mission was to bring peace on earth, good will to men—to show man his divinity.

Three years after Mrs. Eddy’s departure the application blanks for membership began becoming quite material in nature, demanding to know an applicant’s church history, etc.

The results of disobedience to the *Manual* are the plagues that always attend “the determination to hold Spirit in the grasp of matter,” for without obedience to those divinely dictated estoppel clauses the organization quickly became an empty shell, rather than:

. . . starting fresh, as from a second birth,  
 Man in the sunshine of the world’s new  
 spring,  
 Shall walk transparent like some holy thing.  
 (Thomas Moore, Quoted, *Mis.* 51:26)

***Special Note:***

This book does not accuse persons as such but lays bare the carnal mind's efforts to destroy Christian Science. It must therefore of necessity show how the carnal mind *uses* what appears as persons in order to accomplish its purpose of destroying Christian Science by blotting out the name and even the memory of the messenger who brought this Science from God.

***DISPOSAL OF  
MRS. EDDY'S PLEASANT VIEW HOME***

Among the many indications of anti-Christ activity are the following two instances which are typical of what has occurred:

Shortly after Mrs. Eddy departed the human scene, her beautiful Pleasant View home, the home she loved so dearly, was torn down. Here for 16 long years she successfully held at bay the vicious attacks of the carnal mind. Here she won victory after victory as she valiantly carried on the monumental task of spiritualizing mankind's thinking, leading it out of bondage to material beliefs.

On the site where Mrs. Eddy's home had stood, the Board (around 1930) built a home for retired practitioners. But a few years later, when money was needed for the white elephant skyscraper called the Christian Science Center—which was being built to decoy Christian Scientists away from the on-going plan to permanently imprison Science and Health via unconstitutional U.S. copyright laws (explained elsewhere) — Pleasant View was hastily sold for \$2,000,000, even though an impartial appraisal had valued the property at \$10,000,000. It was purchased for use as an insane asylum.

The Christian Science Field was denied any chance to

buy Pleasant View notwithstanding they had paid all expenses connected with it since Mrs. Eddy's departure.

### ***DESTRUCTION OF HER BIRTHPLACE MARKER***

A further attempt to wipe out all memory of Mary Baker Eddy was the dynamiting of the gift of the gigantic granite pyramid marker which stood on Mrs. Eddy's childhood home site at Bow and was a favorite tourist attraction. In obedience to orders from those in the seat of power and "great authority" it was totally destroyed.


Considering the above diabolical acts of destruction — which are only two of the many — what further evidence is needed by Christian Scientists loyal to Mary Baker Eddy to be convinced that the carnal mind, the anti-Christ of ecclesiasticism, authoritarianism, is determined to bury Mrs. Eddy, and all memory of her?

Alan Young has written a moving account of the pathetic exodus of the elderly practitioners from Pleasant View after the sale. It is available from Ann Beal's Bookmark.

Mr. Young states that her own followers and officers have begun what none of her enemies could manage: the eradication of her place and memory. "The most successful way to erode a message," he states, "is to eradicate the messenger."

As Science and Health plainly states, Christian Science cannot, will not, succeed in the world if the Messenger who brought it is denigrated and eradicated from human thought. (S & H 560:17-19)

## MANUAL BY-LAWS TERMINATE CENTRAL CONTROL

 The original *Manual* was published in 1895, and at first it was very democratic. But noting the afore-mentioned tendency of her Directors to “hold Spirit in the grasp of matter” by attempting to control with the human mind, she became aware of the utter futility of placing enactments of holy inspiration in the hands of groups of individuals. She wanted the movement free to expand and develop limitlessly under the guidance of the one infinite Mind as it reveals itself in our textbook. The branch churches were to be free of authoritarian ecclesiastical control. She therefore placed estoppel clauses in her *Manual*, obedience to which would make it impossible for central personal control to continue when she was no longer here to supervise and wisely guide.

These estoppels, obeyed, terminated all material aspects and all centralized control by a Mother Church. The legal title of The Mother Church was “The First Church of Christ, Scientist,” and it was governed by a Board of *FOUR* Directors who had only the extremely limited power provided by their two Deeds of Trust. (See *Manual*, pp. 128-138.)

Mrs. Eddy established the Publishing Society *legally*, granting it a perpetual Deed of Trust. She also provided *legally* for the continuation of the local Boston Church, The First Church of Christ, Scientist, through her two Deeds of Trust in the *Manual*, pp. 128-138. If she had wanted The Mother Church to continue she could have so provided legally, instead of inserting 28 or more estoppel clauses in the *Manual* to prevent its continuation.

"NEVER ABANDON THE BY-LAWS"

In a crucial, widely circulated, letter Mrs. Eddy asked us to "never abandon the By-Laws."

Why?

Because the By-Laws set mankind free from the drag-on of Old Theology. They set each individual free to be a law to himself. (S&H 442:30)

Through a brilliant God-inspired provision, she brought the entire ecclesiastical *Manual* under the laws of the land, and made every estoppel clause legally binding upon the Directors of The First Church of Christ, Scientist. Concerning this stipulation she stated: "The Church Manual shall be regarded *as law by law.*"

Obedience to Mrs. Eddy's *Manual* can only be achieved by dissolving the material organization of The Mother Church. This means obedience to the By-Law terminating the temporary 5-member ecclesiastical Board when Mrs. Eddy's consent and approval could no longer be obtained.

That this 5-member Board understood the meaning of this By-Law, (*Manual*, p. 26, Directors. Sect. 5) is attested to by the well-documented repeated attempts they made to persuade Mrs. Eddy to either delete this By-Law or write a transferral clause delegating her authority to them. Her reply was always that God had dictated that By-Law and it was up to her followers to obey it!

Many students still cling to the motherhood stage; but this phase of action has to be left behind. The Concordance has more than 50 references to "Pastor Emeritus." "Mother" did not become Pastor Emeritus until *she* retired from the position of motherhood. In order for Mrs. Eddy, as Pastor Emeritus, to lead us, we—the whole Christian Science movement—must be willing to advance beyond the motherhood stage, or we will never attain the Christ consciousness of Christ Jesus and Mary Baker Eddy.

Mortal mind, which wants to perpetuate material organization, will always try to think up some loophole by which to make disobedience to this plainly-stated By-Law seem proper and acceptable.



Again, why did Mrs. Eddy write: “Never abandon the By-Laws?”

Because her *Church Manual* cut off all channels that might interfere with the instruction of her divine Word. In this way she provided for “the seed within itself” to grow from the roots of her Word, divine Science.

Mary Baker Eddy governed the Christian Science movement with the Mind of God. The 5-member ecclesiastical Board, on the other hand, thought they could take Mary Baker Eddy’s God-ordained place and govern with the human mind. Thus, they—and those who supported them—forsook their Leader. They thought they could have a Christian Science movement without her. This sinking of divine Principle in personality has smothered and prevented the prosperity of the Christian Science movement, and will continue to do so until Mary Baker Eddy’s *Church Manual* is obeyed.

Prosperity and harmony will return to the Christian Science movement when we are obedient to her command: “Never abandon the By-Laws.”

There are five billion people on earth today whom Mrs. Eddy would wish her Christ message to reach. This is not possible while Science and Health is imprisoned via U.S. Government copyright laws, and obtainable only by writing to Boston or finding one of the rapidly closing Christian Science Reading Rooms which few people on earth know about.

The anti-Christ has stolen from God His Comforter to this age.

Our textbook has been crucified and put in a tomb. Getting it out of the tomb should be a Christian Scientist’s first priority.

As loyal Christian Scientists we should, at this fateful hour in Christian Science history, be a “prisoner of Christ” (Eph. 3:1)—we should be totally dedicated to the work of freeing our textbook, AND HERALDING ABROAD ITS MESSAGE OF MAN’S INNATE DIVINITY.

## “GOD DICTATED THE MANUAL”

**D**efending himself (John 8:46) Jesus challenged his listeners to convict him of a single sin. If one thing in his divine teaching could be proven wrong the whole structure would collapse. It is the same with Mrs. Eddy’s teaching. She said her *Church Manual* was dictated by God just as the textbook was. Therefore if one part of her *Manual* was wrong, there would be an inherent flaw in what God dictated, and this self-contradiction would bring about the collapse of her entire teaching.

But actually, what mortal mind rebelled at—namely, the estoppel clauses—was the *reason for the Manual* and was God’s answer to her fervent prayer for Christian Science to avoid the fate of extinction. She knew and stated: “There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality” (*My*. 117:22).

She wanted us to give our “talents and hearts free scope only in the *right* direction” not in submission to ecclesiastical, authoritarian control which she knew would be the death knell to the growth and spread of the reign of divine Love on earth.

Mrs. Eddy’s conviction of the spiritual origin of the By-Laws in our *Church Manual* is shown in these words in *Miscellaneous Writings*, p. 148:12: “They were impelled by a power not one’s own.”

## MANUAL PROTECTS BRANCHES FROM CENTRAL CONTROL

**N**othing in the *Manual* prevented the branch churches from continuing at the time of Mrs. Eddy's passing, and the *Manual* protected them from any control by a Boston Board of Directors.

By her *Manual* estoppel clauses Mrs. Eddy specifically ended all Mother Church control. She, on the other hand, placed no restrictions on branch churches but maintained their independence and total autonomy.

Under "No Interference" (*Manual*, p. 73, Sect. 10). Mrs. Eddy wrote: "... In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs." She states (*Manual*, p.104) that the *Manual* is "to The Mother church Only." It strictly forbids any exercise of control over individual Christian Scientists or branch churches. It recognizes the boundless nature of true consciousness and its divine ability to "rise higher and higher from a boundless basis" as the *Manual* is obeyed and the student is "a law unto himself."

The By-Laws were to prevent the dissension and rivalry which she saw were destroying the first church organization, and which she had therefore dissolved in 1889, saying:

I admonish this Church after ten years of sad experience in material bonds, to cast them off and cast her net on the spiritual side of Christianity—to drop all material rules whereby to regulate Christ, Christi-

**anity, and adopt alone the golden rule for unification, progress, and a better example as the Mother Church.**

**[The branch churches had a prominent place in Mrs. Eddy's founding work and should not be confused with what is said in this treatise about material organization.]**

*(Six Days, p. 323).*

*Nevertheless, a careful study of the Manual* reveals the following facts:

Mrs. Eddy's *Manual* estoppels dissolved The Mother Church. This means there were no Mother Church members after 1910. Article 23, Section 7, page 72 of the *Church Manual* states that a branch church can only be formed if there are still four members of The Mother Church to sponsor its formation. This definitely put an end to the forming of branch churches at a certain point in time, if the branch church is to remain "in consonance with *The Mother Church Manual*"—i.e. in absolute obedience to the exact wording of the *Church Manual*, and not grasping at mortal mind loopholes.

This was Mrs. Eddy's way of providing for the time when Christian Science "church" lost all of its old ecclesiastical and ritualistic trappings and Christian Science was recognized in every institution found elevating the race; and the group that appeared to sponsor this happy expansion from a boundless basis was the "Christian Science society" if such seemed useful and necessary for the time being. If such society wished to hold services of an isolated religious nature it could do so "in consonance with the *Manual*." The *Manual* places no limits or restrictions whatever upon the formation of a

society; it does, however, provide plenty of valuable illustrations of correct dealing with “others.”

The careful reader clearly discerns that the *Manual* requires The Mother Church and its branches to escape from their restrictive material limitations into the society where love is the sole bond.

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Note:

At the same time that Mrs. Eddy wrote in *Science and Health*: “If you or I should appear to die, we should not be dead” (164:17), she inserted into the 60th *Manual*, the last in 1906 (p. 72, Sect. 6):

If the Pastor Emeritus, Mrs. Eddy, should relinquish her place as *head* or *Leader* of The Mother Church of Christ, Scientist, each branch church shall continue its present form of government in consonance with [in harmony with, in sound with] The Mother Church Manual.

“In consonance with” is not *under* but in harmony, in agreement, with the *Manual*, NOT the Board of Directors. To be in harmony with, in agreement with, the *Manual* means to recognize the Manual’s estoppel clauses that terminated the ecclesiastical 5-member Board of Directors and all aspects of a material Mother Church.

Mrs. Eddy wanted her students to be “in consonance with” the same power that caused her to write the By-laws. “Every By-Law in the Manual is inspired. I did not write them any more than I wrote *Science and Health*” (*DCC*. p. 185). Because she was convinced that God dictated the By-Laws containing estoppel clauses, no amount of pressure

put on her by the Board of Directors could persuade her to change them:

**I have no right or desire to change what God has directed me to do, and it remains for the church to obey it. (Early *Collectanea*).**

## MRS. EDDY'S WARNING CONCERNING REORGANIZATION



n Nov. 23, 1889, Mrs. Eddy wrote her students: "this Mother Church *must* disorganize . . . Now is the time to do it." She counseled them to form no new organization but to go forward in spiritual organization alone. "**Christian Science should establish Science, not material organization,**" she declared. Almost a century ago she stated: "The hour has struck when the great need is for more of the spirit instead of the letter, and Science and Health is adapted to work this result." (Early *Collectanea*). As stated earlier, on another occasion she said:

**It is more in accord with Christian Science for you to unite on the basis of Love and meet together in bonds of affection, from unselfish motives and the purpose to benefit each other, and honor the Cause . . . I strongly recommend this method alone, of continuing *without* organization. [This is the true activity of a branch church.] (Norman Beasley, *Cross and Crown*).**

She pointed out that "the fundamental principle for growth in Christian Science is *spiritual* formation, first, last, and always; while in human growth, material organization is first." The true branch church is in spiritual organization—love for each other.

In the beginning Mrs. Eddy had organized her students into a church as a suffer-it-to-be-somewhat. This filled the need for those who had left

their former church and felt a deep desire for a new church home. It also helped to centralize the work and to protect her discovery.

But by 1889 she had satisfied herself that getting “mortal personalities” to work harmoniously together was not God’s way. With unmatched courage she therefore dismantled both church and college. Concerning this God-directed move she writes:

**This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power.**

**The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who “bringeth good tidings, that publisheth peace.” (*Ret.* 44:27).**

But after three years of spiritual formation alone (and even though they were experiencing unprecedented prosperity) the students began a campaign to reorganize—to again organize on the old legally chartered basis.

### **“REORGANIZING WILL RUIN PROSPERITY”**

**M**rs. Eddy carefully explained to William B. Johnson, Clerk of The Mother Church:

**If you organize again it will ruin the prosperity of our church . . . . Open the eyes of the church to these facts . . . . If she again sells her prosperity for a mess of pottage it**



is not my fault. Their urge to reorganize, [she told them] was not of God . . . and only harm can come from returning to a position outgrown.

These and many other similar warnings against reorganizing have been preserved by the Carpenter Foundation, and in the Alice Orgain Library.

To Augusta Stetson Mrs. Eddy wrote:

**Oh, how I have suffered for trying to help others avoid bad experiences.**

She finally saw that perhaps only suffering would teach them God's will.\* Today, with the Church of Christ, Scientist's former great "prosperity" gone, we see how right she was in her drastic condemnation of the reorganizing of the church in 1892. She might have said: "If all else fails, follow my directions."

Mrs. Eddy knew that organization can degenerate into trials and crucifixions, into authoritarian, ecclesiastical control, the develop-

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\*Mrs. Eddy foresaw that perhaps the world must grow to the spiritual understanding of what God had revealed to her. Her policy, after her experience with the early traitors, never varied. She never explained her actions, requests, or cryptic remarks. (She might have saved some students years of searching by a simple explanation; but she knew if they had to struggle to get it they would be purified in the process and then the knowledge they had gained would be safe in their hands and could not be used to harm her and Christian Science as her unrestrained pouring forth all she knew to such renegades as Richard Kennedy had done.

ment of a frozen crust of rituals, rules, regulations, dogmas, and litigation—arresting the spirit and stifling inspiration and spiritual progress. She knew, on the other hand, that the Sermon on the Mount, the Lord's Prayer, and her own Science of being could not be organized. She therefore wanted the students to see:

**That the time has come when this church should free itself from the thralldom of man-made laws, and rise into spiritual latitudes where the law of love is the only bond of union. [This is the true branch church.] (Resolution adopted Dec. 2, 1889.)**

Norman Beasley writes:

**Behind Mary Baker Eddy's desire for "no new organization but the spiritual one" was the now-reached conviction that the distractions of material organization and ceremony and personal ambition are what keep mankind from seeing the eternal truths . . . . Her whole purpose was to design a Church that would aid man in his great quest—the understanding and service of God. (*Cross and Crown*, p. 215.)**

Mrs. Eddy knew and stated: "Science and Health, not Christian Science churches, will be the redeemer" (early *Collectanea*).

Note :

Mrs. Eddy's letters of warning against reorganizing were written between 1891-92. They refer to the human mind's desire to reorganize on a material, legalistic basis. Mrs. Eddy's prayer concerning setting up a church in a non-material, non-legalistic manner

was answered when her lawyers found the statute that allowed her to re-form the church on a non-material basis.

On August 22, 1892, Mrs. Eddy wrote to Alfred Lang, treasurer of the building trust fund:

**The First Church of Christ, as a title, is not allowed us by the Com. on Corporations in Boston.**

**I will not give my land to a name that sinners suggest . . . . All that I have done or advised doing in the direction of organizing a church at this time has been at the beck of lawyers and infants in Christian Science. Now I shall deed my land today, and to certain persons that I know to be seeking and finding Christ's Church in their hearts, and let them use it for the benefit of Christian Science, for building thereon a Church edifice in which to preach Christ, Truth, and to demonstrate love for one another.**

**I shall give a sound title or deed, and this way of donating my land is just as legal as to give it to a church that must organize.**

**God meant much when he moved me to recommend the disorganization of the Church in Boston and His terrible meaning will be fulfilled. With love to you and the other Trustees.**

On the same day she wrote to William B. Johnson, member of the board of directors and clerk of the church, a letter which indicated the direction in which God was moving her:

**Drop all further movements towards chartering a church in Boston! God is not pleased with this movement that has been forced on me to attempt.**

**Let there first be a Church of Christ in**

reality—and in the hearts of men before one is organized . . . .

When the church members and the Board of the newly formed *second* organization asked Mrs. Eddy to provide them with specific written rules for governing their church, they were in effect acknowledging Mrs. Eddy's supreme authority and were relinquishing their independent democratic status. They adopted a theocratic spiritual government with Mrs. Eddy occupying the unquestioned position of Leader. They "reorganized under her jurisdiction" (*Manual* 18:15, "Historical Sketch").

Had the *Manual* been obeyed and all centralized control terminated at Mrs. Eddy's passing, the branch churches could have gone forward as we have already noted her words: free of "the thralldom of man-made laws," free to "rise into spiritual latitudes where the law of love is the only bond of union." This would have drawn all mankind to the doors of our branch churches and societies.

The church of 1879-89 had been chartered under the law of the land like any other organized church. The great difference between that church and the 1892 reformed church was that it was *not* so chartered or incorporated.

Like St. Paul, Mrs. Eddy chided her students: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage . . . . Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage" (*Gal.* 4:9; 5:1).

It is necessary to distinguish between her warnings regarding reorganizing materially, and her actual achievement of demonstrating church free from organic or ecclesiastical control, free to go forward with the law of love as the only bond of union.

## STUDENTS INSIST ON REORGANIZING MATERIALLY

**W**hen, after all her trenchant warnings, her students still insisted on reorganizing, Mrs. Eddy—recognizing that “a ‘Judas’ is necessary (as a type) to uncover evil, [for] evil must be uncovered in order to bring out, or prove Truth” (*DCC* p. 186)]—reluctantly assented, saying:

God tests us all—tries us on our weakest points. Hers (the church’s) has always been to yield to the influence of man and not God. Now let her pass on to her last experience and the sooner the better. When we will not learn in any other way, this is God’s order of teaching us. His rod alone will do it. (*Early Collectanea*). It is only a question of time when God shall reveal His rod and show the plan of battle. Error left to itself accumulates. (*Mis.* 348:12).

Mrs. Eddy was aware that all too many preferred to turn spiritual affairs over to the custody of others; all too many found the stimulus of pageantry more exciting than seeking Truth in solitude. She saw also that “a man convinced against his will is of the same opinion still.” Only God’s correcting rod would have an influence.

The past eighty years have witnessed God’s correcting rod as the prosperity of the once world-wide flourishing Christian Science movement has almost ground to a halt due to disobeying the *Manual*. But Mary Baker Eddy, God’s immortal scribe, will be vindicated. Her *Church Manual*, “impelled by a power not one’s own,” has temporarily become “the stone which the builders rejected,” only to become “the head of the corner” in the “eternity [that] awaits [it]” (*My.* 230:2).



## BOARD FAILS TO RECOGNIZE MARY BAKER EDDY AS LEADER



pparently, almost from the beginning, the Board of Directors little understood and never really accepted Mary Baker Eddy as their forever Leader; they saw her as merely a personal leader whom they themselves would one day replace.

Their attitude clearly resembled that of Judge Clarkson, a prominent Christian Scientist, regarding whom Mrs. Eddy's faithful secretary, Calvin Frye, on December 7, 1900 (10 years before her passing) made the following entry in his *Diary*:

**Judge Clarkson dined with Mrs. Eddy today and after dinner tried to convince her AGAIN that she was mistaken and the cause was going to ruin and the men were essential to take the lead of the cause of Christian Science and to assert their right WITHOUT HER DICTATION.\***

It is pertinent also to recall Mrs. Eddy's remarks about William G. Nixon, who held a high position in the movement, and whose attitude was characteristic of the times. Artist Gilman records that she spoke of Nixon's unwillingness to obey her implicitly, that "he felt it beneath him to obey her because she was a woman. He would," she said, "declare himself ready to obey God in whatever He might require of him, but to obey a woman, bah!"

Then she added:

**"We understand God and are ready to obey Him only so far as we understand and**

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\*Emphasis added.

are ready to obey His highest representative in mortal life. Our love for God and consequent willingness to obey Him is never greater than our love for and willingness to obey His highest demonstrator" (James F. Gilman, *Recollections of Mary Baker Eddy*, p. 82).

With few exceptions among those in highest authority, "PASTOR EMERITUS"—instead of having the meaning of the Christ consciousness of Mary Baker Eddy—was, to them, simply an honorary title which she had suggested they bestow upon her—see *Pul.* 87:11-16—and which they then felt could be dropped when she was no longer present. For thirteen years after her passing the Board kept her name off the list of officers in the *Manual*.

Mrs. Eddy continually warned that the most dangerous error to students lies in not seeing error, in being insensible to the presence of error—that error must be detected and destroyed or Christian Science is of little value. But in spite of these dire premonitions of danger, the field registered little protest when, at Mrs. Eddy's passing, the Board of Directors failed to carry out their Leader's intent as set forth in the *Manual's* estoppel clauses which terminated all centralized control and abolished the 5-member ecclesiastical Board leaving only the 4-member legal Board in power. (See *Manual*, pp. 128-138.)

One reason for the lack of protest by the Field was no doubt partially due to the fact that the 5-member Board had gradually gained control during the eight years, that is, since 1902 when Archibald McClellan was appointed as the 5th Board member.

Recall, also, that as early as June, 1894, Mrs. Eddy had stated: "My work for the Mother Church is done."

So it was that a spiritually unenlightened Board was able to usurp power and authority over the movement in direct violation of Mrs. Eddy's instruction in the *Church Manual*. The misrepresentation and burying of Mrs. Eddy began with this unlawful, planned, and treacherous assumption of authority and power. It quickly turned her design for a church of self-government, where the law of love is the only bond of unity, into a religious oligarchy.

In her *Divinity Course* Mrs. Eddy admonished:

**The churches and the students must be secondary to the example of Jesus and, if he were here personally, to his call upon his students, "Watch with me." Had they watched with him one hour or one year and so saved losing him, you can see where the history of Christianity would be today, and how many years it will take to recover that lost opportunity. Demonstration, healing the sick and helping your Leader is needed more than all things else at this date. Unspoken influences are mentally at work to keep you and all my students from doing either of these duties afore named. (Preserved by Carpenter Foundation.)**



## 5—MEMBER BOARD BALKS, FEARS TERMINATION



The 5-member Board, dating from 1902 carried on greatly enlarged activities beyond the scope of the Deed of Trust of Sept. 1, 1892, but it was completely subject to Mrs. Eddy's approval or consent. We have already seen that this 5-member ecclesiastical Board was *not* self-perpetuating, and because they could see that the *Manual* By-Laws—the estoppels—would terminate all material aspects of the Mother Church, they made numerous attempts to urge Mrs. Eddy to write a transferral clause in the *Manual* designating the Board as her successor.

An account by Mrs. Mabel Brill, Secretary to Bicknell Young, a Christian Science teacher and lecturer, has been preserved by the Carpenter Foundation. Mrs. Brill's account reveals that the 5-member Board was fully aware of the precarious situation Mrs. Eddy's *Manual* provisions posed for them and their positions when she would no longer be present to fulfill the requirements of the By-Laws.

Mrs. Brill states the Directors made repeated attempts to have Mrs. Eddy either delete those By-Laws or write additional By-Laws transferring her authority to the Board when she was no longer here.

The following letter from John V. Dittymore, who was one of the Boston Board of Directors at that time, shows how they were able to "secure legal opinion" to override Mary Baker Eddy's God-dictated By-Laws — By-Laws that "were impelled by a power not one's own."

## THE CHRISTIAN SCIENCE WATCHMAN

20 JACKSON PLACE N. W.

WASHINGTON, D. C.

March 13, 1929.

NEW YORK, 475 FIFTH AVENUE  
LONDON, VICTORIA HOUSE,  
SOUTHAMPTON ROW, W. C.

EDITORIAL OFFICE

Mrs. F. Stuebgen  
320 West 107 St.,  
New York City.

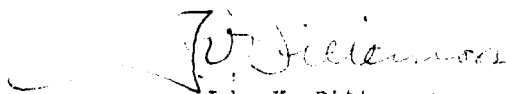
Dear Mrs. Stuebgen:

Upon Mrs. Eddy's decease the members of the Board of Directors, acting up to their highest sense of right, at the time secured legal opinions from two of the most able lawyers in Massachusetts and one in New Hampshire. They all took the legal view that the law requires no one to attempt an impossibility and, therefore, that the Directors should conserve the property of the Church by continuing the direction of its affairs without the hand written consent of the Leader, provided in the By-Laws. None of us at that time recognized the evolutionary system of government requiring dissolution and reconstruction at the beginning of each new period of discovery and leadership.

There being no legal challenge to the Directors there was nothing to hinder them carrying out the advice given by counsel. Had the position been challenged at the time there is little doubt but that the whole history of the Christian Science movement would have been different. These events occurred almost eighteen years ago and are not all very clear in my mind, except in a general way.

So far as the practical situation is concerned Christian Science is on the verge of a re-birth, and the next few months will impel a re-valuation of the whole subject.

Sincerely yours,



John V. Dittmore

JVD/H

[Note the Board was able to "secure legal opinion" that would annul Mary Baker Eddy's God-dictated By-Laws. That she was aware of this crucifixion can be seen from her last dictated cry to the world for understanding, shown on p. 27 of this book: "It took a combination of sinners that was fast to harm me."]

Mrs. Eddy points out that “decisions by vote of Church Councils as to what should and should not be considered Holy Writ...show how a mortal and material sense stole into the divine record” (S&H 139:15). Revelation 22:18 and 19 show that the desecration of Holy Writ is placed under a perpetual curse.

Every loyal Christian Scientist acknowledges the writings of Mary Baker Eddy to be Holy Writ. This includes her *Manual* of which she said, “**Every By-Law in the Manual is inspired.** I did not write them any more than I wrote Science and Health” (*DCC* p. 185). What right would five mortals have to override that which “was impelled by a power not one’s own”? — in other words, “Holy Writ.”

### MRS. EDDY’S 13 DEEDS OF TRUST ENFORCE ESTOPPELS

**L**et the reader consider the following evidence and determine if there has not been a flagrant violation of trust:

When it was decided, in 1903, to build the Extension it was necessary for Mrs. Eddy to buy 13 parcels of land to accommodate the project. In this connection she signed 13 Deeds of Trust.

It is interesting to note that even though by 1903 Mrs. Eddy had instituted the 5-man Board under her control, these 13 Deeds were all to the **ORIGINAL FOUR-MAN BOARD**, which is incontrovertible evidence that the 5-member Board was temporary, and would serve only as long as she was in full control.

These Deeds carried the stipulation that “this property is conveyed on the further trusts that no new Tenet or *Manual* By-Law shall be adopted, nor any

Tenet or By-Law amended or annulled by the grantees.” (See *Manual* pages 136-138. These pages record the 4th Deed in this series of 13 Deeds, in which Mrs. Eddy conveyed land to the Directors. See pp. 205-216 for photocopy of the 13 Deeds of Trust.)

The Deeds for the property that Mrs. Eddy purchased over a period of time, and which were reconveyed to the **FOUR** legal, self-perpetuating Directors of The First Church of Christ, Scientist, Boston, each contained the following condition:

**In addition to the trusts contained in said Deed of September 1, 1892, from Mary Baker G. Eddy, this property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook “Science and Health with Key to the Scriptures,” be given therefor.**

The above is again unquestionable legal proof that Mrs. Eddy provided for the termination of the **FIVE** ecclesiastical “Mother Church” directors, since the thirteen Deeds were all given to the legally-established **FOUR**-member Board. The *Manual*-terminated ecclesiastical **FIVE**-member Board obviously wished to remain in office, and were able to obtain legal opinion to sustain their human intent.

Because of the decision by this *Manual*-terminated Board of Directors as to what should and should not be considered Holy Writ, the *Church Manual* By-Laws have been “annulled,” and Mary Baker Eddy’s divine, spiritual design for the Church of Christ,

Scientist, has, to date, not been experienced.

This means that all of the acts and decisions of the **FIVE**-member Board have been illegal. They have been in breach of Mrs. Eddy's Deeds of Trust and the God-directed conditions therein contained.

The bringing to light of Mrs. Eddy's thirteen Deeds of Trust, so long hidden, is further assurance of Jesus' promise: "There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10:26).

God (divine Love) intends that this error shall be uncovered and rectified. To this end divine Love inevitably works through those in whom It finds the least resistance to Its great spiritual plan of ultimate freedom for all humanity.

Mary Baker Eddy's *Manual*, obeyed, places within the individual infinite spiritual consciousness of each member of her Church (Church, here, meaning "the structure of Truth and Love") the *Im*-manual. Thus is fulfilled the "God with us" (*Im*-manual) prophecy of true government — self-government without the necessity of Savior (Manual) which Mrs. Eddy said she had hoped would never be needed. (See *My*. 229:25.) But her *Manual* stands for all "eternity" to guard the liberty of every Christian Scientist, along with her admonition: "Christian Scientists, **be a law unto yourselves....**" Here she releases each consciousness to Immanuel government, the government of "the kingdom of God within you."

## THE PASSING OF STEPHEN A. CHASE IN 1912



hen Board-member Stephen A. Chase passed on in 1912 the remaining Directors could not fill the vacancy without “amending and annulling” the By-Law that required Mrs. Eddy’s consent and approval. When they *did* disobediently fill the vacancy they breached each of their 13 Deeds of Trust.\* They therefore were henceforth an *illegal* Board; and Mrs. Eddy’s great plan for divine spiritual self-government for her church members was sacrificed on the altar of mortal mind’s lust to control.

From that moment the dynamic divine impellent which had so wonderfully propelled our movement to world-wide recognition began to wane. Today our churches are nearly empty, many are closing.

Only an exposure and a rectification of the disobedience to the *Manual* will reverse this dire trend.

### TERMINATING BY-LAW CARRIES DOUBLE ESTOPPEL

**T**he 10th *Manual* in 1899 began carrying a double estoppel clause concerning the filling of a vacancy on the Board of Directors. It read:

Directors. Sect. 4. The Christian Science Board of Directors of this Church, **shall not fill a vacancy occurring on that Board, except the candidate is approved by the Pastor Emeritus and the remaining members of the Board.**

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\* The Board also breached the 13 Deeds of Trust in June, 1911, when they elected officers without Mrs. Eddy’s consent.

**This By-Law can neither be amended nor annulled, except by consent of Mrs. Eddy, the Pastor Emeritus.**

From this we can see that Mrs. Eddy remained in control even though up until 1902 she was dealing with the 4-man Board which had been legally established in 1892 as a "perpetual body." But in 1903, in the 28th Manual, we have the first mention of the 5-member Board, which was to be a temporary, ecclesiastical Board that would remain only so long as she was present to supervise it.

This 5-member Board was vested with authority far beyond that granted to the self-perpetuating legal 4-man Board. For her remaining years on earth, Mrs. Eddy leaned heavily on this pro tem 5-member Board in administering the vast burgeoning secular, ecclesiastical, and legal activities of the Cause incident to her work of establishing Christian Science on a world-wide basis.

The ecclesiastical 5-member Board consisted of the same men as the 4-member legal Board with one member, Mr. Archibald McLellan, added. In 1903, in the 28th *Manual*, the By-Law concerning Directors was changed to reflect the constitution of the 5-member ecclesiastical Board, as shown in photocopy on following page:

purpose, by a unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus given in her own handwriting.

**Directors. SECT. 4. The Christian Science Board of Directors shall consist of five members. They shall not fill a vacancy occurring on that Board, except the candidate is approved by the Pastor Emeritus and the remaining members of the Board.**

**This By-Law can neither be amended nor annulled, except by the written consent of Mrs. Eddy, the Pastor Emeritus.\***

## ARTICLE II.

### DUTIES OF CLERK.

**Reading Communications. SECTION I.** When the Pastor Emeritus sends a letter or message to the Clerk of the Mother Church, to be read at a meeting of the First Members, it shall be his imperative duty to read said communication at the place and time specified. If the Clerk fail to perform this important function of his office, a member of this

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\*Emphasis added.

\*After each of the 13 Deeds of trust — which Mrs. Eddy had executed between 1902 and 1903 — made obedience to the *Manual* By-Laws obligatory, she removed the *double* estoppel clause shown here in photocopy of By-Law, and with the 29th *Manual* it began reading as currently.



### **MRS. EDDY'S 1892 DEED OF TRUST**

That the obvious is never seen until someone expresses it simply, applies to Mrs. Eddy 1892 Charitable Trust, as a true dedicated Christian Science friend recently explained.

It is a fact of law that once a Charitable Trust has been registered it cannot be altered unless the creator of the Trust reserved the right in the original instrument to change it. Remember, "The First Church of Christ, Scientist, in Boston, Mass.," was founded on "the Rock, Christ," which cannot change; while The Mother Church was built as a testimonial to Mrs. Eddy as "Mother" (*March Journal*, 1895, p. 495), and "mother" must give way to Science, "the kingdom of God within [consciousness]."

The 5th Director, added in 1902, was strictly honorarium. Her purpose here was to show that the organic structure of the church had to have a representative for each of the five physical senses that make up mortal man. Mrs. Eddy was holding up before humanity a vivid organic symbol of organization, not just of an entity such as a church, but of the 5 physical senses that make up the organic structure of the physical human body. "The last enemy," she said, "is human birth," and "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and the Spirit" (*Pul* 20:14).

Mrs Eddy was the first person on earth to see the higher meaning of what Jesus revealed to St. John in the Book of Revelation, i. e., the cessation of mortal procreation. (See Rev. 14:4, regarding the "redeemed," namely, "These are they which are not defiled with women.") The Mother Church was the battleground for the solution of the marriage problem for all mankind. The Bible

too begins and ends with marriage. (See Jesus' confirmation, Luke 20:35; and 23:29.)

To Mrs. Eddy the material Mother Church was a suffer-it-to-be-so-now. It was the false feminine symbol which, through her *Manual* estoppels she terminated at her passing. She let her masculine symbol, her Publishing House, remain so it could continue to seed world thought with "the seed of the woman" and impregnate consciousness with the revelation of the Comforter, as "Truth through her eternal laws unveils error" (S&H 542:7).

The 5th Director represented the womb, and when that 5th Director had to abrogate its position, it symbolized that the human race must eventually learn that the womb must be closed, and human procreation cease when sentient matter is denied existence.

So, the moment Mrs. Eddy passed on, the impersonal Christ became the head of the church in the *Manual*. But the impersonal Christ is the *head* of the church not the body of it. And in the head there are only four senses, each one redeemable through translation. The 5th sense, sentient, corporeal, feeling, is the mortal corporeal feminine sense which Mrs. Eddy dissolved, because her lifework was to complete the work of Christ Jesus, namely, to close the womb. Mrs. Eddy was the last Eve (just as Jesus was the last Adam).

The business of the Mother Church up until 1908 was conducted by the 40 Executive Members; the 4 Directors merely satisfied a state statute allowing them to hold the assets of the corporate body.

Only the First Church of Christ, Scientist, not the Mother Church, was bound by provisions of the 1892 Deed of Trust. Mrs. Eddy could, therefore, have added any number of Mother Church Directors after completing her 1892 Deed. To make certain this was the law, Mrs. Eddy twice asked Mr. Elder, her lawyer, if a 5th Director's name could be added to the 1892 and 1903

**Deeds of Trust.** Attorney Elder assured her that it could not because in her original instrument of 1892 she had not reserved the right to modify, alter, add to, or delete from it in any manner whatsoever. It was an irrevocable and non-amendable Charitable Trust.

Thus was answered Mrs. Eddy's fervent prayer for a method to terminate all centralized control of The Mother Church when she was no longer here to supervise. The creation of a temporary 5-member Board that could act only under her supervision, gave her the divinely wise way of ensuring the dissolution of the church's "mother" aspect when the time came.

This means that the 5 people who in 1913 represented themselves to the Probate Court as the Directors of The First Church of Christ, Scientist, petitioning and persuading that Court to make *them* the "Trustees under the Will of Mary Baker Eddy," perjured themselves. They were a fraudulent Board. They were not the legally constituted 4-member Board brought into being by Mrs. Eddy's 1892 Deed of Trust. They were a Board which the *Church Manual* estoppels had terminated.

Through this intial dishonest, treacherous act, the greatest religious phenomenon of all history — which in 1910 had spread over the globe and was of vital interest to the entire world — has during the past three-quarters of a century gradually ground to a halt.

These usurpers of power knew that in order to remain in power they must control the Christian Science textbook, Science and Health with Key to the Scriptures.

Hence the great and urgent need of the hour — a need incumbent upon all Christian Scientists loyal to their Leader and to their textbook — is to familiarize themselves with the facts — the facts you are now reading as set forth in the pages of this book.

64-d

"The entire teaching of Christian Science is to restore to man his consciousness of divine Mind as his only Mind."

\* \* \*

We "overcome this world" only in the degree in which we realize divine consciousness is governing us.

\* \* \* \*

Mary Baker Eddy discovered that God is the consciousness of the individual. Three times in *Prose Works* she states "all consciousness is Mind." In *Miscellaneous Writings* she tells us: "God is individual Mind" (101:31).

\* \* \* \*

Christian Science teaches the omnipresence of present perfection. The only God there is is the omnipresence of your individual consciousness.

\* \* \* \*

This is why "you possess sovereign power to think and act rightly" (*Pul.* 3:7). This is why she commands: "Christian Scientists, be a law to yourselves that mental malpractice cannot harm you..." (S&H 442:30).

## ERROR MUST BE UNCOVERED



rs. Eddy taught her students: "Error wants to be let alone, but we are not going to let it alone." Error says: "Don't talk about me, talk about God." But, "unless animal magnetism is exposed by Christian Scientists," she told her followers, "the world will be little benefited by Christian Science." And in our textbook she states: "A knowledge of error and its operations must precede that understanding of Truth that destroys error" (252:8).

Later, in *Miscellany* she wrote:

**Our Cause is growing apace under the present persecution thereof. This is a crucial hour, in which the coward and the hypocrite come to the surface to pass off, while the loyal at heart and the worker in the spirit of Truth are rising to the zenith of success,—the "Well done, good and faithful," spoken by our Master. (p. 224:32).**

Mary Baker Eddy may not in 1866 have had the full vision of how to make known to humanity her great revelation and discovery, but an unquenchable fire burned in her heart—an unequivocal love for God and man; and God used that ineffable, ineffaceable love as an anvil on which to shape and reshape her course in the direction divine Love wanted her to proceed.

## BOARD BREAKS LAST WILL AND TESTAMENT



rs. Eddy's Will provided that the 4-member Board be the recipient of her estate, including copyrights. However, the 5-member temporary ecclesiastical Board, refusing to relinquish their power—seizure—refusing to obey the *Manual*—estoppel that terminated them—went on, in 1913, to petition that the Probate Court acknowledge them as the legitimate recipients. The Probate Court acceded to their request—it, of course, had no way of knowing that this 5-member Board was an illegitimate body, and that Mrs. Eddy's Will had given her estate to a different Board, a 4-member Board, which had only the very limited powers assigned by the two Deeds of Trust. (See *Manual* pp. 128–138.)

Thus, this fraudulently perpetuated 5-member Christian Science Board of Directors became also the 5 *Trustees* under the Will, and served concurrently as Probate-Court-appointed Trustees under the Will of Mary Baker Eddy. It was the same Board but wearing two hats. \*

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\*A copy of Mrs. Eddy's Will and two codicils can be found in the Appendix to *Mary Baker Eddy's Church Manual & Church Universal and Triumphant*, p. 171.

The transfer of Mrs. Eddy's authority to someone else was nowhere stated, nor has it come to light since her departure. The Trustees under the Will of Mary Baker Eddy only have the power of handling the residual estate under her Will and two codicils. Nothing in her Will indicates that the Board of Directors was to assume her place or position.

### Note :

Mrs. Eddy made 40 positive checks on the Board of Directors. She also gave herself all the power she needed to dismiss any or *all* of the officers of the church.

It was different with the Publishing Society. The Deed Mrs. Eddy granted the Publishing Society Trustees was a *legal, perpetual and irrevocable* Deed, entirely complete in itself. The full text of this Publishing Society Deed can be found in the *Appendix to Mary Baker Eddy's Church Manual & Church Universal and Triumphant*. This Deed didn't require Mrs. Eddy's consent or anyone else's to operate. Any connection it had with The Mother Church was dissolved at Mrs. Eddy's passing when the estoppels terminated the controlling mother functions of the church.

The Publishing Society was apparently to have been the only "official" teaching institution when Mrs. Eddy was no longer here. Through it Mrs. Eddy hoped to protect Christian Science from an ecclesiastical hierarchy, and to give Christian Science to the entire world.

But the 5-member Board of Directors of The Mother Church knew they must control the Publishing Society in order to maintain control of the members; and they began their assault on the Publishing Trustees soon after Mrs. Eddy's passing. Their eleven-year Machiavellian struggle ended on November 23, 1921, with the wresting of total control of the publishing business from Mrs. Eddy's legally constituted Board of Publishing Trustees.

# PART II

See “Important Note to Reader,” p. xiii and Appendix II, p. 231. Even though the textbook has now been freed, it may take many years of ceaseless dedicated and consecrated effort to awaken the field and restore what has been lost through disobedience to Mary Baker Eddy’s *Manual* directives.



## ILLEGAL BOARD SECURES PERPETUAL COPYRIGHT



fter gaining control, the Board deftly, systematically proceeded with long-range plans to perpetually imprison Science and Health through copyright extensions. This they were able to do through unethical means and skillful, but again, deceptive, legal maneuvering.

First, the copyright on Science and Health was illegally extended in 1934. This, in spite of the fact that Mrs. Eddy herself had never copyrighted the vital, momentous changes she made between 1906 and 1910, signifying her intention to leave the last edition *uncopyrighted*.

Finally, in 1971, these Probate-Court-appointed illegal Trustees under the Will of Mary Baker Eddy, petitioned the Congress of the United States for a copyright extension.

The fraudulent statements they made to mislead the Senators, Representatives, Congressional Librarian, and others showed the length they were willing to go to betray Mrs. Eddy, their professed Leader.

For instance, it was conveyed to the House Committee on the Judiciary, Sub-committee No. 3, by the representatives of the Trustees (alias the Christian Science Board of Directors) that it was necessary to extend the copyright on the 1906 edition of Science and Health because Christian Scientists were dependent on its precise wording, pagination and line numbering for use in church services. This was completely untrue!

The 1906 edition is only found in rare collec-

tions. It has not been for sale in Christian Science Reading Rooms since 1907. Few Christian Scientists have ever seen a 1906 Science and Health. No one could mark the "week's lesson" or, in the Christian Science terminology, "get the lesson" using the current Christian Science Quarterly and the 1906 edition of Science and Health because the wording, pagination, and line numbering are so different from the 1910 edition. It is the uncopyrighted 1910 edition that has been in use for the past 74 years, that is used in all Christian Science churches and by students to "get the lesson." It is the 1910 edition, alone, that has been for sale in Christian Science Reading rooms since 1910.

Mrs. Eddy registered her last Science and Health copyright on October 19, 1906. At that time Science and Health did not contain the many extremely important changes, additions, deletions, and clarifications which she made in the many\* editions that followed the 1906 copyrighted edition. Those many vital changes were never submitted

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\*In these subsequent editions Mrs. Eddy made many additions, deletions, modifications, refinements, and pagination changes which she never registered, neither did she present them for new copyright protection. Consequently the last published edition of the textbook in world-wide use since 1910 — at the time of Mrs. Eddy's passing — was never under copyright. Divine Love, the one Mind, directed her to leave it safely in the public domain for all humanity, for all time; and not in the hands of five mortals in Boston as their private property. *A Science doesn't need copyrighting.*

to the Library of Congress in either the form of "registration of changes," or "renewal of copyright."

These facts indicate unmistakably that Mrs. Eddy carefully laid the ground work between 1906 and 1910 so her final 1910 *un-copyrighted* edition could enter the public domain at the time of her passing.

Of course Congress had no way of distinguishing between reality and rhetoric or between fact and fiction. The spokesmen for the church hierarchy carefully refrained from overloading the Senators' circuits with *facts*. Instead, Congressmen and Senators alike were fed liberal amounts of misinformation and misleading data. (For a detailed account of this 1971 Copyright Act, see *Mary Baker Eddy's Church Manual & Church Universal and Triumphant*.)

This copyright bill S-1866 as it was called, had been introduced into Congress in absolute secrecy. Christian Scientists in the Field knew nothing about it until it was virtually passed. The Board of Directors' homework had been well done and well timed. Congress in 1971 contained a number of influential Senators and Congressmen who were members of the Christian Science "Mother Church," as were also the No. 1 and No. 2 principals on the White House staff; and all were loyal to the Board of Directors' point of view. Thus the bill was planted in a fertile field. Surely those government officials innocently urging its passage were little aware of the great evil they were promoting.

The Christian Science Board of Directors, Clayton Bion Craig, Arthur P. Wuth, Mrs. Lenore

D. Hanks, David E. Sleeper, and DeWitt John (for whose relief the bill was introduced) were granted a 75-year copyright extension on all 432 editions of *Science and Health* in defiance of all world-copyright agreements, to which the United States is signatory.

This copyright act gives the illegal 5-member Board of Directors (who were the same individuals as the Trustees under the Will), in effect, perpetual copyright, since at the end of the 75-year extension they are permitted to renew. According to the copyright law called "Private Law 92-60," each time a new edition is published—in any language—containing the notice: "By special act of Congress," it constitutes an additional 75 years of copyright from that date. Therefore, if an edition is published in 2046 containing the information: "By special act of Congress," it constitutes a further 75-year copyright from that date.\*

Thus was the illegal Board of Directors (alias the Probate-Court-appointed Trustees), by a totally unconstitutional act of Congress, able to wrest from Mrs. Eddy the copyrights on all her editions of *Science and Health*, *forever*. Perpetual ownership was given to five individuals in Boston by the special wording of Private Law 92-60.

The illegal 5-member Board of Directors now has the rights of any copyright owner. In fact it has *more* than the rights allowed by any other copyright law in that it can make any changes it desires in the textbook; and henceforth keep all editions of the textbook continually imprisoned, and can legally stop its publication.

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\*See "Important Note to Reader," p. xii and Appendix II, p. 231.

## UNITED CHRISTIAN SCIENTISTS CHALLENGE UNCONSTITUTIONAL COPYRIGHT LAW



he Committee of United Christian Scientists, honoring Mary Baker Eddy's textbook and her Leadership, has engaged the finest legal counsel in Boston in an effort to free Science and Health from its imprisonment via an unconstitutional copyright law — and from the grasp of legal power.

Drawing on divine intelligence, these valiant attorneys now stand at the breastworks as the glorious battle to free the Christian Science textbook steadfastly continues.

After ascertaining the facts, these astute attorneys quickly saw—as had the New York Bar Association, some Congressmen and Senators (notably Senator Jacob Javits\*)—that Private Law 92-60 failed to meet the barest minimum requirements of constitutionality both under the Copyright Clause of Article I, Section 8, and under the First Amendment. They quickly saw that Private Law 92-60 tramples on the religious clauses of the First Amendment since both the acknowledged purpose and effect of Private Law 92-60 are religious, and since it bestows a direct grant of preferences to a church by supporting and aiding a religious establishment—giving preference to one faction of a religion over another; thus interfering with the rights of one group to the free

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\*See pp. 135-140, *Mary Baker Eddy's Manual & Church Universal and Triumphant*.

exercise of their religion.

The attorneys immediately grasped the flagrant breaching of the U.S. Constitution, and in substantiation of their convictions evinced, substantially, the following facts:

● Private Law 92-60 fails to meet even the minimal requirements of constitutionality, because:

- (1) It violates the Copyright Clause of Article 1, Section 8,
  - (a) Private Law 92-60 placed books long in the public domain back under copyright. This is strictly forbidden by our Constitution.
  - (b) Private Law 92-60 does *not* limit the copyright's duration, which, again is unconstitutional.

(c) Private Law 92-60 does *not* serve the public purposes of the Copyright Clause.

(The granting of copyright on all editions, *forever*—"For the relief of Clayton Bion Craig, Arthur P. Wuth, Mrs. Lenore D. Hanks, David E. Sleeper, and DeWitt John," Trustees under the Will of Mary Baker Eddy—was clearly in violation of the "limited duration" requirement of the Constitution.

Private Law 92-60 is contrary to the purpose of the Copyright Clause to allow public access to literary works unconstrained by monopolies. The Founding Fathers who framed the Constitution were clearly committed to the idea of public access to all writings at the earliest possible moment commensurate with fairness to the author.)

- (d) Private Law 92-60 does *not* intend or even pretend to grant copyright to the

“Author,” or to secure an exclusive right for an Author.

- (e) Private Law 92-60 does *not* promote the progress of Science and Useful Arts.
- (f) Private Law 92-60 is also unconstitutional because in violation of the express terms of the Copyright Clause it grants perpetual copyright protection on Science and Health to one ecclesiastical group.

(2) Under the First Amendment, Congress is forbidden to interfere in the internal affairs of a religion—it is forbidden to inhibit religion and the free exercise thereof; Private Law 92-60 shamefully ignores this Constitution requirement.

● In summary, Private Law 92-60 is unconstitutional because it was not a grant of copyright for “limited Times;” it was not a grant of copyright to an “Author.” Private Law 92-60 granted perpetual copyright privileges in a religious work long in the public domain by an author long deceased. This was in clear violation of the limitation on the power of Congress to “secure ‘for limited Times’ to *authors* the exclusive right to their writings.”

● Private Law 92-60, in assaulting “the Religious Clauses in the Bill of Rights,” failed the most fundamental test in our system; where church and state are separate; thus Private law 92-60 was a blatant intrusion by the United States Government into the religious affairs of the Christian Science Church and Christian Scientists.

● Private Law 92-60 granted absolute control over Science and Health to one faction of the Chris-

tian Science Church; thus the Government granted preference to one religious group over another, which is not permissible under our Constitution. There can be no argument here that Private law 92-60 was anything other than the showing of favoritism to one religious faction over another.

- Private Law 92-60 served no secular purpose; no one benefited from the enactment of Private Law 92-60 except a narrow religious faction, to the detriment of the general advancement of the public and of all religious groups.

- Private Law 92-60 was therefore (1) enacted for an improper purpose—the evidence concerning this is overwhelming; (2) it had an improper effect, an invidious effect; and (3) it represented an improper preference of one religious group over another. It was therefore unconstitutional for all three reasons.

- Private Law 92-60's terms, as well as its legislative history, clearly show that this statute mandates the giving of the valuable right to exclusive control over the monumental lifework of Mary Baker Eddy, to one faction of a religious group to the detriment of other religious groups.

- Private Law 92-60 irreparably injures the free and unfettered access to the writings of Mary Baker Eddy, particularly to Science and Health which is the core of a Christian Scientist's religion. Such law-making by the Congress of the United States concerning religious matters is specifically forbidden by the First Amendment.

In a former case reviewed by the Supreme Court, the Court concluded that the colonists had "reached the conviction [after reviewing the history



of government involvement with religious affairs in England and the American colonies] that individual religious liberty could be achieved best under a government which was stripped of all power to tax, to support, or otherwise to assist any or all religions or to interfere with the beliefs of any individual or group.”

In another case the Court observed that the initial motivation for the Establishment Clause was the conviction—born of bitter experience—that a union of government and religion tends to destroy government and degrade religion.

At the very least the Establishment Clause means (in the opinion of the Court) that the federal government cannot “pass laws which aid one religion, aid all religions, or prefer one religion over another . . . or openly or secretly, participate in the affairs of any religious organizations or group . . .”

Thomas Jefferson affirmed that the Establishment Clause was intended to erect “a wall of separation between church and state.”

- In defiance of the Constitution, Private Law 92-60 establishes the unquestioned power of the Directors of the Boston church. This power is augmented by the *government's* power to enforce the copyright laws.

- Private Law 92-60 violates Mrs. Eddy's stated wishes that Science and Health be given to all humanity; she did not copyright the last 14 editions of Science and Health, because she saw she had perfected a Science that is no more copyrightable than is the science of mathematics or the science of music.

- Private Law 92-60 prevents Christian Scien-

tists from publishing and disseminating Science and Health as Mrs. Eddy left it at her passing; it prevents them from publishing or disseminating any edition of, or excerpt from, Science and Health without first obtaining permission from the Boston church. To do so would be risking an infringement action brought at the time and under the circumstances and in the place chosen by the Boston church at its sole discretion.\* There can be no

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\* But the power of a God-governed individual is unlimited. Jesus said, "Whosoever will lose his life for my sake shall find it" (Matthew 16:25). An example of this Christian courage is set forth in the following extract from Michael Brown's sermon, "THE CROSS IN MINISTRY":

The Cross is a symbol of power for the Christian. It was the Cross that demonstrated that life could be triumphant over death. Alexander Solzhenitsyn, the great Russian novelist, made this discovery in the Soviet gulag. Solzhenitsyn expected the bludgeoning blow of death to strike at any time. One day as he sat waiting, head down, he felt a presence. Slowly he lifted his eyes. Next to him sat an old man with a wrinkled, utterly expressionless face. Hunched over, the man drew a stick through the sand at Solzhenitsyn's feet — deliberately tracing the sign of the Cross.

As Solzhenitsyn stared at that rough outline, his entire perspective shifted. He knew he was merely one man against the powerful Soviet empire. In that moment he also knew that the hope of all mankind was represented by that simple Cross — and through its power, anything was possible. That very day Solzhenitsyn picked himself up and went back to work, not knowing that his writings on truth and freedom would one day be a pillar of light to the whole world.

Such is the power God's truth affords. One man can stand against seemingly hopeless odds. Let this power be evident in your life today.

clearer evidence of the unconstitutionality of Private Law 92-60, since the very heart of the protection granted by the Free Exercise clause is that each individual may observe his religion without the consent of anyone, and certainly without obtaining a consent mandated by a government statute.\*

The attorneys representing the unlawful Board of Directors are basing their case on court decisions involving such material things as patents, and the sale of real estate where, for instance, a government property was for sale and a church wanted to buy it, but because of the law regarding separation of church and state a special act of Congress was necessary to permit the government to sell the property to the church.

The thinking Christian Scientist will quickly see there is a vast difference between dealing with patents or real estate, and the conveying of a perpetual copyright grant to five individuals in Boston on the book that contains God's revelation to humanity—that is the Comforter promised by Jesus, and which completes his work on earth.

The thinking Christian Scientist realizes that the imprisoning of the Christian Science textbook via copyright laws is the cruelest and rankest error ever to be imposed on the intelligence of mankind. It is cruel because this imprisonment of Science and Health hides from hungry humanity its way of escape from the misery of sin, disease, and death. Science and Health is today virtually imprisoned because immediately after obtaining perpetual copyright, the Boston hierarchy withdrew Science and Health from all commercial bookstores, worldwide, making it impossible to obtain a copy except by writing to Boston or through one of the fast-closing Reading Rooms.

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\* See Addendum, p. 220, for Judge Jackson's decision.

## ILLEGAL COPYRIGHT ACTION LEAVES HARMFUL LEGACY



he granting of perpetual copyright to five individuals in Boston was an unscrupulous usurpation of legislative power. It was a sinister, unconstitutional act, endangering the future religious freedom of Christian Scientists—indeed of all Americans. It demonstrated an unprecedented disdain for the principle of religious freedom.

The founding fathers of this nation wisely provided for the separation of church and state. Hundreds of years of cruel and bloody religious warfare in Europe led them to rule against the establishment of religion by the government, and against interference in religion by the government.

Because of this wise action of our founding fathers, America's religious institutions and the religious liberty of its people have flourished for over 200 years without government endorsement and without government intervention. Because of this religious liberty Christian Science could be discovered and founded in this nation.

Consider what is at stake, and what has followed in the wake of this pre-emption of power by the government—and by the violation of the fundamental right of religious freedom—in this decision to grant to five individuals, alias the Christian Science Board of Directors, a perpetual copyright on the Christian Science textbook, *Science and Health with Key to the Scriptures*.

We should not shut our eyes to the evil that is

presently closing in on us.

Mary Baker Eddy, the Discoverer and Founder of Christian Science taught:

**The notion that one is covering iniquity by asserting its nothingness, is a fault of zealots, who, like Peter, sleep when the Watcher bids them watch, and when the hour of trial comes would cut off somebody's ears. Such people say, "Would you have me get out of a burning house, or stay in it?"**

**I would have you already out, and *know* that you are out; also, to remember the Scripture concerning those who do evil that good may come,—"whose damnation is just." (*Mis.* 335:21).**

It was an unhappy day when such an important piece of legislation, along with the opportunity to strike a decisive blow for the continuance of religious freedom, was scuttled, via copyright laws, by a few men who, in effect, voted to imprison forever the Christian Science textbook, *Science and Health with Key to the Scriptures*.

These few legislators made a mockery of the spirit and purpose of our Constitution which guarantees religious freedom to all its citizens. Their actions to thwart religious liberty, by driving a wedge that would break down the wall separating church and state, must forever stand as a prime example of cowardice and selfishness.

In the wake of this prejudicial action the floodgates of evil have been opened.

The first casualty is the rule of law — the essential element of American society that distinguishes us from dictatorship. The rule of law is what protects us from government tyranny and the suppression of ideas.

In Christian Science the natural law of harmony is the true Logos, the divine reasoning, because it is the immutable law of God. The implementation of Mary Baker Eddy's divine discovery will dissolve the historical concept of man. At this period we are struggling for the freedom of health, holiness and the attainment of heaven.

What did Mrs. Eddy see was important in this struggle?

She divulged her secret to faithful Judge Hanna. Because Hanna had seen and become convinced of Mrs. Eddy's place in scriptural prophecy, more and more responsibilities gravitated to his shoulders, until in 1898 he asked Mrs. Eddy for permission to resign some of his offices.

\* ( Mrs. Eddy responded by urging Judge Hanna to adopt a method of relief by taking certain hours each day for self work, during which time he was not to be interrupted by anyone for any purpose. She told him that if she had not adopted such a course she could never have accomplished her work. She urged:

**“I ask you to keep a time for meditation every day. Ponder in thought your infinite, harmonious, Christ-expressing self-hood and claim it as you. Drink in its perfection, its moral beauty, its integrity, worth, its unspeakable safety; all the truth and beauty of God's creation is yours and you. Enjoy it in sincere prayer and thanksgiving.**

**“Preserve your human sense of yourself rightly by dwelling in a definite treatment every day, within the sanctity and integrity of your real self-hood.**

**“In that hour of prayer, discard all your sense of self-hood — all that is involved in the belief of birth, heredity, association, time, decay, death.**

**By the grace and authority of God close your thought firmly against the interference of mortal beliefs. Hold yourself open to the plan of God and closed to the plots of satan. Rise into the spiritual forces of your own being and your destiny.**

**“This magnificent spiritual exercise of treating yourself in devoted prayer and praying for yourself will keep you in the secret place which is unknown to the senses and open to all that heaven holds for you. And safe! The secret place of right understanding of yourself — Himself reflected — is as safe as eternity.”**

This advice to Judge Hanna can help us today in taking “the *human* footsteps leading to perfection [which Mrs. Eddy said] are indispensable” (S&H 254:1).

## **THE BILL OF RIGHTS FIRST AMENDMENT**

Returning to the freedom of religion, our **BILL OF RIGHTS** states: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

The price of any fanaticism can be extremely high. History has too many grim examples of suspicion and hate generated by those who want to impose their certainties on others. The opponents of religious freedom

are today resorting to vicious, threatening, ignorant tactics — with terrorist attacks on America’s legal institutions and on our law-abiding citizens.

Because we are, as a whole, a pragmatic nation, our form of government has lasted. Alert citizens are today looking with horror on the fanaticism that would make zealotry a test for political acceptability — that would demand belief in a particular religious doctrine requisite to the securing of a judicial appointment. Wisely the framers of our great Constitution wrote in Article VI:

**No religious test shall ever be required as a qualification to any office or public trust under the United States.\***

We, as a nation, must be alert to the dangers of those who would try to use religion to attack the integrity and character of anyone who does not stand with them.

“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. Meanwhile, they who name the name of Christian Science will assist in the holding of crime in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end — justice and judgment” (*My*. 222:25).

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\*Mrs. Eddy saw that the First Amendment freedoms were at the heart of our nation.

In *People’s Idea of God* Mrs. Eddy speaks highly of nobly sustaining our constitutional Bill of Rights; and in *Message for 1901* she states that Christian Scientists ask to be allowed “the rights of conscience and the protection of the constitutional laws of their land.”



Today the highest offices in the land—aided and abetted by television hucksters masquerading as God's personal messengers—are being used as a pulpit to advance a single, cramped, religious point of view, and are thus attempting to turn narrow religious dogma into official public policy.

The need for the spiritual dimension is greater than ever in these turbulent times. All have a need for love, goodwill, warmth, faith and hope, of assurance and the comfort of belonging. For most of us these values are focused in faith in God, but not enmity and hostility toward those who disagree.

Recognizing that religious liberty has never been under more direct attack than it is today, let us, in these troubled times do what we can to defend our most cherished constitutional ideals—those ideals which promote religious freedom. Let us help promote a positive vision where a society of diversity can generate values that will enhance the quality of life for everyone. This can best be done by refusing to be intimidated, and by taking a stand to preserve our constitutional liberties, the most precious of which is religious liberty and the separation of church and state.

We must turn from emotionalism to a sound morality through which, as our Leader teaches, we recognize those evils that threaten human freedom. We must today rise to defend the rights of man. The liberty of conscience must be held sacred. This can best be done through gaining a sense of reality by which we can discern the will of the one Mind, the true and real Mind of all.

It was misconceptions regarding the wooden horse and the determination of the Greeks that caused the fall of Troy. Misconceptions, regarding the human reality and the will of God, governed the false prophets when they proclaimed to Judah and trumpeted abroad: "Peace, Peace," when there was no peace.

Yet, the only force that can defeat us is ourselves—we defeat ourselves if we allow ourselves to be blinded by animal magnetism and its determination to have us mistake unreality for reality.

The founding fathers of this nation knew that the price of seeking to force our beliefs on others is that those others might someday acquire the power to force their beliefs on us. To assure our own freedom we must allow others the same freedom. Fortunately, a good part of this nation understands—if only instinctively—that the idea of God favoring the establishment of a state church is wrong and dangerous. Most citizens are not pleased at seeing religion trivialized by its appearance in political throw-away pamphlets, with which the nation is today inundated.

Today, as never before, we are experiencing a threat to privacy—privacy that, as a Supreme Court justice once pronounced, is the most comprehensive of rights, and the most valued by civilized men.

America's history is rife with countless episodes of religious discrimination, persecution, and prejudice against unpopular religions. Still, America's tradition of religious liberty is the envy of the

world. Today, however, more than at any time in the past 200 years, our liberty is threatened. Not since 1791—the year the Bill of Rights was ratified by the colonies—has the principle of religious liberty been so endangered within our society, and its authority as law so questioned within our government.

No better example of this trend can be found than the passage of Private Law 92-60.

When the Christian Science Board of Directors prevailed in their quest to gain perpetual copyright ownership of all editions of *Science and Health* the floodgates of evil were opened. There followed in the wake of this action a serious erosion of government commitment to church-state separation. A deadly blow was dealt to the First Amendment provision that Congress shall make no law endangering the religious liberty of Americans.

But in Christian Science there is a higher law at work which shows that evil finally falls, pierced by its own sword. “The Principle of all power is God, and God is Love. Whatever brings into human thought or action an element opposed to Love, is never requisite, never a necessity, and is not sanctioned by the law of God, the law of Love. . . Had all peoples one Mind, peace would reign” (*My.* 278:29).

At this juncture in history Christian Scientists would do well to remember Mrs. Eddy’s counsel that Christian Scientists do not close their eyes to evil. They should also be encouraged by her text (570:18) obviously written to console and hearten her followers after her departure:

**What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night. In this age the earth will help the woman; the spiritual idea will be understood.**

What is this "old dragon" that would try to send forth a flood to drown the Christ-idea? Let's examine:

Mrs. Eddy is sometimes referred to as a prophet. But she insisted:

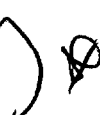
**Christian Science is more than a prophet or a prophecy: it presents not words alone, but works—the daily demonstration of Truth and Love. (*Mis.* 373:30).**

Mrs. Eddy, as we find her in her works, is God's great Scientist. She showed humanity the Science of its *present* divinity. She was not a prophet of some future heaven to be reached through suffering or human-mind methods. She brought from God not a prophecy of something to benefit us in the future, but a Science that enables us to commune with the divine Mind *now*, to be divinely inspired, *now*,—"to reach the range of fetterless Mind [*now*]" (84:17). It is *now*, not in the future, that the Science Mrs. Eddy discovered and revealed rises triumphantly above "the fogs of sense and storms of passions." Materialism, the "great red drag-on" of Old Theology would forever keep us working for a *future* salvation.

The "dragon's" appearance—prophesied by Jesus in the Bible's Book of Revelation—was ac-

tually brought to view by what Science and Health, the “little book,” revealed.

Why?

Because it was the *Truth* in this “little book”—Science and Health—that for the first time in human history unmasked Old Theology, this “dragon” of Revelation, for what it really was and is. Old theology, the dragon, demands a labored salvation; while Science, on the other hand, shows us our present perfection. Divine Science, therefore, brings up the “dragon” so it can be uncovered, and its nothingness exposed, seen, and understood. 

Bible readers know that the “great red dragon” and his emissaries (symbols for lust and hypocrisy) appeared *in heaven*, thus pretending to have a virtuous motive. The dragon cast out of his mouth, water; i.e., his weapon was “water,” suggesting the need for purification, instead of accepting man’s inherent purity, the standpoint of Science. Science sees man as the image and likeness of the one perfect Mind.

With the advent of Jesus “the Word was made flesh and dwelt among us.” But with the advent of Mary Baker Eddy the Word is made spirit and dwells among us as divine inspiration, melting erudite systems of philosophy and religion. It is able to do this because “Love unveiled the healing promise and potency of a *present* spiritual afflatus. It [is] the gospel of healing, on its divinely appointed human mission . . .” (*Ret* 31:29). Therefore those who look for Mary Baker Eddy elsewhere than in her writings—which include the estoppel clauses in her Manual—lose her instead of find her.

## MRS. EDDY'S CONCERN REGARDING COPYRIGHT



As has already been noted, Mrs. Eddy made changes of great consequence to Science and Health after 1906, but she did not apply for a copyright on the 1910 edition because she saw the textbook had reached "its culmination of scientific statement" and that it now belonged to the world. The 1910 edition, in actuality, has therefore always been in the public domain, as she left it.

The last numbering of the editions also took place in 1906.

Then in June, 1907, Mrs. Eddy read the textbook "throughout consecutively in order to elucidate her idealism." As a consequence, the 4th edition in 1907, brought the vital change to her definition of God. This definition of God given by Mary Baker Eddy is unquestionably the most important information ever to descend upon mankind; for the first time God, infinite good, was scientifically explained; and it was this (along with other changes — many of them vital) that was never copyrighted.

Mrs. Eddy listened to God regarding what she should do about copyright. In 1890 there was a chance to gain financially by waiting a short time until a new International Bill on copyright was expected to pass. At first glance Mrs. Eddy had admitted that maybe waiting would be the course to follow, but on December 18th, 1890 she wrote Mr. Nixon:

**... Now I have received different instructions from the Source beyond human views.**

It was selfish of me to have entered into a human sense of gain. Push the Book to as fast as possible completion.

Some *worldly-poor* Christian in England, and elsewhere, can publish it for the good of our race, or translate it, with more facilities than we can, in the old countries. Let them do it. *It is God's Book and He says give it at once to the people . . .*

Again, in a letter dated January 1, 1891, she wrote Mr. Nixon:

There is a great *sin* being committed by delaying or suffering my Book, Science and Health, to be delayed for a money consideration [due to an investigation of copyright advantages]. If this course is pursued this unprecedented prosperity of this Book that I have always conducted on the opposite basis will go down in the hands of those who do this. This I *know*.

God's law to "feed my sheep," to give Science and Health at once to those hungering for it, *must be obeyed*, and held paramount to an international law on copyright.

Heed this, and rush with all your ability . . . this work that the enemy is holding back. (*Six Days*, p. 360).

### MRS. EDDY DESIRED WIDEST POSSIBLE DISSEMINATION

**M**rs. Eddy directed her writings to the world, not to a particular sect or denomination. She yearned for her discovery to reach all mankind.

During her last years with us her highest communications were all addressed to the world through its own channels—its own newspapers, magazines, and other mediums. Of this tendency to withhold from church and give to the world, Mrs. Orgain comments:

**The marvel of vision and consistency in Mrs. Eddy's revelation and founding is awe-inspiring in the retrospective. She never permitted revelation (Womanhood) to be separated from her founding (manhood); and thus they persisted to the last step in institutional founding. . . .**

### **THE IMPRISONMENT OF MARY BAKER EDDY'S WRITINGS**

**M**rs. Eddy spoke to the world, and the world heard her. There is no doubt that she purposely did not copyright vital changes in her last 14 editions, in which the culmination of her discovery as a Science was reached. "A Science," she said, "does not need to be copyrighted." In 1910 she knew her textbook no longer needed copyrighting.

In 1906 the textbook had *not* reached its culmination. This did not deter the Board of Directors, alias the Trustees Under the Will of Mary Baker Eddy, from having their witnesses testify under oath:

**The final edition of the Christian Science textbook was published in 1906.**

In the 14 editions published after 1906 Mrs. Ed-



dy made many changes, some of them being the most vital she had ever made, such as the change she made in her definition of God which tied the entire textbook together as a Science “without seam or rent” (242:26).

In spite of her clearly-expressed desire that Science and Health be given the widest possible distribution, the Board has pursued the opposite policy. Immediately upon gaining perpetual copyright ownership, the Board withdrew Science and Health from all commercial bookstores throughout the world, and it has since been for sale only in the fast-closing Christian Science Reading Rooms. Report has it that since the withdrawing of the textbook from bookstores, nearly 800 Reading Rooms have closed, compounding the difficulty in obtaining a copy of this sacred volume.

The imprisoning of Science and Health is in direct violation of our Leader’s fondest hope, expressed in the words:

**I want my students to take every means possible to make Science and Health available to the whole world. (*Six Days*, p. 321).**

She knew and stated: “Science and Health, not Christian Science churches, will be the redeemer” (early *Collectanea*). If she were here today she would agree with the United Christian Scientists’ clear-sighted attorneys that “**Congress was no more free in 1971 to grant a new copyright on Science and Health than it is free today to grant a copyright to the Archbishop of Canterbury on the King James version of the Bible.**”

## SEPARATING HER FROM HER WRITINGS



ince the passage of the special act of Congress another colossal and cruel injustice has been done Mrs. Eddy in the attempt to separate her from her revelation. As will be noted from the following information:

The compounded disobedience to Mrs. Eddy's leadership has today produced a textbook whose title page declares:

**Published by The First Church of Christ,  
Scientist, in Boston, Massachusetts; [and on  
the reverse side the list of copyrights con-  
cludes with:]**

**© 1971 The Christian Science Board of  
Directors**

**Copyright under Special Act of Congress.**

Then, at the Library of Congress, in Washington, D.C. under the registrations of all translations done in foreign languages of Mrs. Eddy's works, it states:

**“Author/Owner Christian Science Board of  
Directors.”**

It does not name Mary Baker Eddy as the author. It names the Board of Directors as the author. This is proof positive of the Board's continued attempts to separate the revelator from her revelation—to disclaim Mary Baker Eddy by the very entity (Science and Health) that God called her to bring forth in order to disseminate and perpetuate her revelation.

## REMOVAL OF HER PICTURE



hat Mrs. Eddy discovered is so revolutionary it tends to offend the conventional human mind, causing even some of her students to cry “personality!” whenever her name is mentioned or her achievements lauded. Those who fail to see Mrs. Eddy’s human history in its proper light as a God-impelled “holy history” (just as was the human history of Jesus) often decry any mention of her name as being “personality-worship.” In the past this cry of “personality” has been used to cover far-reaching crimes\* against Mrs. Eddy and all humanity, and has been one of the actions responsible for bringing the great Christian Science movement to its knees. A conspicuous example of this was the removal of Mrs. Eddy’s picture as the frontispiece of the Christian Science textbook, immediately after her passing, ostensibly on the ground that too much attention was being paid to her “personality.”\*\*

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\* “This hidden method of committing crime... will ere long be unearthed and punished as it deserves. The effort of disloyal students to blacken me and to keep my works from public recognition... has been made too many times for me to fear it... [But] I ask the help of others [in the uncovering of this injustice]... A lie left to itself is not so soon destroyed as it is with the help of truth-telling” (*My*. 130:5).

\*\* See Appendix II, Addendum, p. 280, **MORE ON REMOVAL OF MRS. EDDY’S PICTURE**

## SIGNIFICANCE OF PICTURE AND SIGNATURE



Why did Mrs. Eddy place her picture and signature in the textbook? Why did she from September 7th, 1907, until the time of her passing in 1910 continuously advertise in the *Christian Science* periodicals that the new editions contained her picture and signature? (See pp. 97-a & b) \*

The frontispiece picture is an exercise in our being able to look at person and to see NOT person but God. This is the hallmark of a Christian Scientist. The spiritual idea must have its visible expression, its “incarnation,” or else Christian Science is only abstraction. The frontispiece is an exercise in seeing correctly. If, when looking at it, we see only a person we haven’t advanced very far in Christian Science. If, however, we can look **through** person and see God’s radiant expression, we have seen the purpose of the picture. It is really an exercise in how to look at everyone and everything and translate it back into Mind, into reality. When you resolve the personal “I” you see the real Mary Baker Eddy—you see the Mind of God in expression, that which was able to bring humanity the Second Coming of the Christ:

**A metaphysician learns not to read from matter, and to look *through* person rather than *at* it. When Jesus said, “he that hath seen me hath seen the Father” (John 14) he could hardly have meant that his corporeal person depicted God but rather that reality was seen in the spirituality, the power and the love that shone through his life and character. In viewing the human we have to be able to see not material person but God, meaning that where**

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\* Reprints of the 1910 edition published after Mrs. Eddy’s departure omitted her picture. See pp. 97-a & 97-b

personal sense sees only another person, spiritual sense discerns God-in-expression. Thus our reaction to the portrait is a test of Soul-sense. Mrs. Eddy was always insistent that unless the students could understand her in her true light—as transparency for the source—they would not truly understand Christian Science. (John Morgan, *Mary Baker Eddy's Other Writings*, pp. 81 & 82. See also page 113.) See Appendix II, Addendum, p. 280.

#### **MORE ON REMOVAL OF MRS. EDDY'S PICTURE.**

When her picture first appeared in the early editions of the textbook she obviously knew she had not yet completed the Science and system that was to be woven into the text of Science and Health, and therefore she temporarily removed it. It did not reappear permanently until after she read the “book throughout consecutively [June 10, 1907] in order to elucidate her idealism” (xii:21).

Then in the 4th edition of the 1907 Science and Health her picture reappeared permanently concurrently with her new definition of God, which for the first time had seven instead of eight synonyms. The eighth synonym, *Being*, was dropped from Question and Answer No. 1, and inserted in Question and Answer No. 3. She is thereby showing us what Being is, namely: Being is what we are when we realize ourselves to be Mind, Spirit, Soul, Principle, Life, Truth, Love, which is the standpoint of the first edition. This was a change of stupendous importance to “the system she denominated Christian Science.”

#### Archive Letters

**B** people visiting the archives of the First Church of Christ, Scientist, Boston are shown evidence that purports to make Mrs. Eddy responsible for inclusion of the

97-a



*Mary Baker Eddy.*

# Science and Health

*With*

## KEY *to* THE SCRIPTURES

*By*

MARY BAKER EDDY

President of Massachusetts Metaphysical College

AND

Pastor Emeritus of The First Church of Christ, Scientist  
Boston, Mass.

BOSTON, U.S.A.

Published by Allison V. Stewart

FALMOUTH AND ST. PAUL STREETS

1910

words “and Branch Churches” (Manual, p. 120).

They are also shown letters dated “Oct. 26, 1910, per Frye,” and “Nov. 11th, 1910, per Dickey” purporting to show it was Mrs. Eddy herself who authorized the removal of her picture and signature. Inquirers and researchers are also shown the 1910 December *Journal* which advertised Science and Health without mention of her picture and signature. However, it must be remembered that the Board and their representatives kept a close watch on Mrs. Eddy’s condition. Many in high positions felt the end was near. This we know because she had to repeatedly urge them to support her (metaphysically) and *not* continually “see me sprawled on the brink” (Carpenter Foundation item).

Additionally, the Board knew Mrs. Eddy did not always read the periodicals and that such an omission might not be noticed by her even if she did read them. In any case the omission could be quickly remedied if she called it to their attention.

It is well-known that the Board was being advised by their attorneys concerning how to circumvent the estoppel clauses in the *Manual*. These attorneys surely knew the importance of Mrs. Eddy’s picture and signature in Science and Health, and the advisability of making it appear that Mrs. Eddy herself had ordered the deletion.

The removal of Mrs. Eddy’s picture and signature at the time of her passing has for more than seven decades called forth so much questioning, doubt, and protest, on the part of the Christian Science Field that Mother Church archivists are happy to show visitors this 1910, December Journal and these letters ostensibly dictated by Mrs. Eddy.

Only in God’s right time will the whole truth come to light. As Mrs. Eddy frequently told her household: “Time tells all stories true.” While the Boston hierarchy is pre-



pared to produce their "evidence" that Mrs. Eddy herself ordered the removal of her picture and signature, the following facts are submitted to support the opposite contention that:

- Mrs Eddy knew what she was doing when she placed her picture and signature in *Science and Health*—she knew that it was an act of incalculable importance. She was acting with intelligence and foresight.

- She knew what she was doing when for over three years she advertised *Science and Health* in the *Christian Science* periodicals as containing "photogravure portrait of Mrs. Eddy together with a facsimile of her signature."

These advertisements disappeared from the *Journal* and *Sentinel* only a few days before Mrs. Eddy's demise. She could no longer control the Board's actions. It has been reported that attorneys advising the 5-member Board in 1910 counseled patience: "Wait until 'the old lady' dies," they said; "she can't rule from the grave" (Carpenter Foundation, and Alice Orgain Library item).

A photocopy of this advertisement as it appeared on page 258 of the *Christian Science Sentinel* of November 26, 1910—one week before her passing—is shown below:

p. 258  
November 26, 1910

SCIENCE • SENTINEL

[Vol. XIII., No. 13.]

## SPECIAL ANNOUNCEMENTS.

FROM THE PUBLISHER OF MRS. EDDY'S WORKS.

THE CHRISTIAN SCIENCE TEXT-BOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES."—This work contains important changes and additions by the author, also a photogravure portrait of Mrs. Eddy, together with a facsimile of her signature.

**This advertisement had appeared in all previous**

*Sentinels* (and *Journals*) since September 7, 1907.

This *Sentinel* "Announcement" taken from Vol. XIII, No. 13, dated November 26, 1910, shows that the advertisement was still running a week before Mrs. Eddy's passing on December 3, 1910.

May not Mrs. Eddy have wanted these *Sentinel* and *Journal* advertisements to stand as evidence in case her picture and signature were removed at her passing, so future ages would be aware that she *had* placed them as a frontispiece in the textbook to evince her desire that Science and Health be given to all mankind with its purity protected (by her easily recognizable cross and crown trademark, picture and signature) but not imprisoned via copyright laws, legal or illegal.

- She knew what she was doing when she took the above-mentioned precaution of advertising for more than three years in the periodicals, because she had been alerted to the danger by the desperate efforts the Board was making to have her remove the estoppel clauses, and delegate her authority to them; she knew how they were consulting the most astute attorneys regarding these *Manual* estoppels. Mrs Eddy was extremely alert and capable to the end of her earthly sojourn. However this did not prevent efforts being made, after her passing, to portray her as non compos mentis. It seems reasonable to think that if the estoppels in the *Manual* are to be disobeyed, the attempt must be made to demote the scribe who penned them.

- She knew what she was doing when she made an in depth study of copyright procedure; and this study, aided by input from her attorneys, made her well aware of the monumental significance of placing her picture

and signature in the textbook along with the cross and crown insignia or trademark on the cover.

Her directives totally abolished any and all centralized control and set every Christian Scientist free to discover in her writings man's divinity, without supervision or direction from a Boston hierarchy which proclaims itself "the highest ecclesiastical court in the land"!

Returning now to the two above-mentioned letters on file in the archives signed "per Frye," and "per Dickey." During the "Next Friends" suit when the Masters (from the Court) interviewed Mrs. Eddy, they asked her if she, herself, always signed letters written by her.

She answered, "Yes, *if I know about them.*"

This implied she was not always informed of letters written on her stationary, purporting to have been dictated by her.

Those who have made a careful research of what Mrs. Eddy left legally in force at the time of her passing have seen to their utter amazement how lie has been piled upon lie and deception heaped upon deception in an effort to circumvent Mrs. Eddy's directives and *Manual* requirements for the termination of the temporary 5-member Board of Directors, and of any vestige of a controlling Mother Church. It is, therefore, not difficult for an honest meticulous investigator to see how easily letters, purporting to show it was Mrs. Eddy herself who ordered the removal of her picture and signature, could be procured and find their way into the archives.

While still living at her Pleasant View home in Concord, New Hampshire where she had lived for fifteen years, Mrs. Eddy one day said to Henrietta Chanfrau, "Henrietta, if I ever go away from here to another house it will be to be delivered up to my enemies" (*Fragments* 204). Yet on January 26, 1908—in order to start *The*

*Christian Science Monitor*—she faced up to the sharp wrench of leaving the familiar much-loved surroundings of Pleasant View to launch into the unknown—to move “to another house” — Chestnut Hill.

And how accurate was her premonition of being “delivered up to her enemies,” and of her subsequent “mental murder” can be seen from the photocopy of her signed statement shown on page 27, which tells the whole sad story: namely, “It took a combination of sinners that was fast to harm me”—in other words, “to bring about my mental murder.” (The “mental murder” occurred when Mrs. Eddy could not throw off the shock of her discernment that she was being betrayed by those on whom she had trustingly relied.)

That Mrs. Eddy was aware of this cruel betrayal can also be inferred from her revealing plaintive murmur on that memorable last carriage ride with Laura Sargent: “If my students had obeyed me *I might have lived and carried the cause.*”

It is a well-known fact that although Calvin Frye and Adam Dickey (Mrs. Eddy’s secretaries) were intensely loyal to Mrs. Eddy, they were sometimes pressured by the Board into acts harmful to Mrs. Eddy, and therefore to the cause of Christian Science. They would, like Judas, have hanged themselves in an act of repentance if they had been aware of the crown of thorns they pressed on the brow of their Leader. It was their materiality that blocked their perception of Mary Baker Eddy’s mission to complete the works of Christ Jesus on earth—a perception that could only be gained through an understanding of church as “the structure of Truth and Love; whatever rests upon and proceeds from divine Principle....”

Mrs. Eddy never hesitated to write the Board or her publisher regarding even *trivial* matters. If she had contemplated such a momentous change as having her picture

and signature removed she certainly would *herself* have written Allison V. Stewart, her publisher, or whoever was concerned.

### Dickey *Memoirs*

**I**n fact, Dickey in his *Memoirs* (a book banned by Boston officialdom) states that Mrs. Eddy was extremely careful concerning any and all changes in her writings: "Alterations, like anything else that emanated from Mrs. Eddy's pen, were most carefully handled, and great pains were taken to see that it was just as she expressed it."

He states that Mrs. Eddy first made the change in lead pencil in her book. After that, she herself prepared a letter to Mr. Stewart, her publisher, stating what change or changes were to be made.

Mr Dickey states: "This letter *was signed by Mrs. Eddy.*"

It was not signed "per Frye," or "per Dickey" as are the letters now on file in the archives (that are shown to visitors and researchers) purporting to have been dictated by Mrs. Eddy.

Letters ordering a change of any kind in her books were signed by Mrs. Eddy herself.

This stark revelation that Mrs. Eddy *herself* always signed letters to the publisher regarding any change made in Science and Health would void the two letters signed "per Frye," and "per Dickey," as constituting evidence that Mrs. Eddy authorized the removal of her picture and signature. This would, of course, be one of several reasons why the Board was so shocked by the *Dickey Memoirs* and immediately recalled and destroyed all copies that had been sent to Dickey Association members.

In this connection, recall also Mrs. Eddy's answer to the Court in the "Next Friends" suit, when asked if she

always signed her own letters, she replied, “Yes, *if I know about them.*”

To perpetuate itself, the Board needed to maintain control of the copyright on Science and Health. Attorneys have agreed that her picture and signature were all the copyright Mrs. Eddy needed to forever guarantee the purity of her text; however the Board was determined to continue the copyright in order to maintain control of the movement. Hence the necessity to remove her picture and signature.

Mr. Dickey states definitely that under no circumstance would Mr. Stewart have made a change in Mrs. Eddy’s books unless the order to do so came directly from Mrs. Eddy. (Of course Mr. Stewart had nothing to do with the Christian Science periodicals. He had nothing to do with the deletion of the words in the *Journal* and *Sentinel* advertisements which stated that Science and Health contained Mrs. Eddy’s picture and signature.)

A point to be remembered here is, that while *Journals* and *Sentinels* are prepared weeks before they are mailed out, a slight change, such as removing a line of advertising, can be made quite late in the printing, and can be done quite secretly. In her chapter, *Animal Magnetism Unmasked*, Mrs. Eddy exposes this secrecy, stating:

**So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires. (102:20).**

When one considers how lies and deceit have followed more lies and more deceit “every hour weaving webs more complicated and subtle,” it takes no stretch of the imagination—considering the prevailing apathy—to see how easily it could be made to appear that Mrs. Eddy

herself ordered the changes. The underlings working in the printing department would not be aware that an order to remove part of an advertisement had not come from Mrs. Eddy. See her Nov. 28, 1910 indictment: "*It took a combination of sinners that was fast to harm me,*" p. 27

After Mrs. Eddy's demise on December 3, 1910, Mr. Stewart would have honored changes ordered by the Board since they had boldly announced themselves as Mrs. Eddy's successors. He would have been unaware of those "hidden agents"—marginal heading on page 102 of *Science and Health*, where Mrs. Eddy speaks of "the looms of crime, hidden in the dark recesses of mortal thought" (102:18), and warns that the "mild forms of animal magnetism are disappearing and its aggressive features are coming to the front."

Again, further exposing the "human hatred of Truth," on page 114 of his *Memoirs* Mr. Dickey states that Mrs. Eddy's ideas of church government differed greatly from those of mankind in general. He says she knew that her church, established as it was under divine direction, would incur the hatred and opposition of every known form of religion, which has evolved according to the wisdom of man. And that therefore, in order to progress, her church must follow divine leading instead of being the product of legal enactments and worldly-wise government.

She therefore placed herself at the head of her Church because she knew mortal mind could not be trusted to conduct it. This is why, says Mr. Dickey, she did away with First Members, and later Executive Members. She knew that to place laws, decrees, edicts, or enactments of holy inspiration and wisdom in the care of groups of people was definitely to incur the likelihood of the divine idea being buried under ecclesiasticism, and so lost.

She told Mr. Dickey that if she could find one individual on earth who was sufficiently spiritually equipped she would immediately place that person at the head of her church government. But there was none!

Further, Mr. Dickey states:

**Asking me to take a pencil she slowly dictated the following:...“I prayed God day and night to show me how to form my church and how to go on with it. I understand that He showed me [elsewhere she makes it clear that God’s answer to this fervent prayer was to place the estoppel clauses in the *Manual*, and so terminate the 5-member Board of Directors and every vestige of centralized control by a so-called “Mother” church when she was no longer here] just as I understand He showed me Christian Science, and no human being ever showed me Christian Science. Then I have no right or desire to change what God has directed me to do, and it remains for the Church to obey it. [Mrs. Eddy saw the great danger to humanity of an ecclesiastical hierarchy taking over when she was no longer here to control by her ability to hear God’s direction, and her willingness to follow that direction at any cost.]**


We know that Mr. Dickey did not follow Mrs. Eddy’s grave and sober warning when he was appointed a Director. There is ample evidence that he never understood the deep spiritual meaning of Mrs. Eddy’s teaching. He seems to have made no connection between what she had so solemnly dictated and his own disobedience to the *Manual’s* estoppel clauses. Thus we see how quickly he became a victim of the more “aggres-



sive features” of animal magnetism. Mrs. Eddy saw the terrible danger and she placed herself between humanity and the danger.

It was this quality that made Mrs. Eddy the Leader. Even in the animal kingdom, as we observe it, we can quickly detect the leader. Impending danger is sensed by animals and the leader of the herd will without hesitation move toward the danger. The leader instinctively places himself between the herd and the danger.

This protective instinct, this leaning toward danger, is also the mark of a leader of people. It is the final test. Mrs. Eddy by instinct always, without the slightest hesitation, placed herself between humanity and the danger. When the storms reached gale force—because her ideas of church government differed greatly from those of others and her ideas of a totally spiritual church incurred the hatred and opposition of not only other religions but also of adherents in her own church—she resolutely leaned into the storms and stood firm. This was the ultimate mark of her leadership, and of her great love for humanity.

eturning now to Mrs. Eddy and her copyrights: She did not copyright her 1910 edition because, as copyright attorneys have stated, her picture and signature with cross and crown emblem on the cover was all the protection she needed to guarantee absolute purity of her text. There was no need for Mrs. Eddy to copyright Science and Health after her picture and signature were permanently affixed to the book. Affixing her picture and signature to the book with its cross and crown emblem guaranteed that for all time and all ages the revelator would be identified with the message of the revelation. Attorneys have also stated that removing her picture and signature constitutes incontrovertible evidence that

her copyright was tampered with at the time she left this earthly scene. The removal of her picture and signature stripped Mrs. Eddy of her legal rightful ownership of her works.

### 1910 EDITION NEVER UNDER COPYRIGHT

Pestalozzi, the great Swiss educational reformer said, "To put a point across, repeat it one hundred times."

Accordingly the following is repeated to make a point of utmost importance:

As we know from many sources, and as Adam Dickey stated in his *Memoirs*, just quoted, Mrs. Eddy was precise, and intensely exact in all matters dealing with changes in Science and Health. This attention to detail was especially pronounced in legal matters such as copyrights. Indeed, shortly after her marriage to Dr. Eddy in 1877, she and Dr. Eddy journeyed to Washington D.C., where they made a thorough study of copyright laws. Mrs. Eddy was especially interested in how to protect the many changes she knew she would be making in future editions of Science and Health. She learned that these could be protected by simply *registering* the changes with the copyright office without each time taking out a new copyright.

Until 1906, Mrs. Eddy meticulously registered changes as she made them in the hundreds of successive editions following the first edition. Her last copyright was obtained in 1906. Between 1906 and 1910 Mrs. Eddy brought out many editions of Science and Health with many changes. The copyright office was never asked to protect these with a "registration of changes."

Why did she suddenly *not* apply to the copyright office for "registration of changes" on these vital alterations?

Consider, for instance: In the 4th edition of 1907, she

changed her definition of God. This was the most momentous single change she had ever made in *Science and Health*—in fact her definition of God as perfected in this edition of 1907 is the most weighty and awe-inspiring information ever to come to mankind, as explained elsewhere. Yet she did not register this change or any of the other extremely important changes she made in the editions that followed the 1906 edition.

In view of the fact that she had heretofore exercised the utmost care in registering all changes to *Science and Health*, this deliberate act of not registering these alterations is incontestible proof that she was obeying a God-directed mandate not to copyright her final editions or even register the changes she had made in the textbook. *A Science doesn't need copyrighting.*

This deliberate decision not to copyright—this deliberate avoidance of registration of changes on these many vital alterations—constitutes incontrovertible evidence that she intended the final 1910 edition to enter the public domain to bless all mankind, unshackled, unimpeded, unrestrained by copyright law.

It again reveals her reason—her intelligence and foresight—in placing her picture and signature as a frontispiece in *Science and Health* and advertising this fact for three years in the *Christian Science* periodicals, as previously explained. (See pp. 98 — 106.)

At the time of Mrs. Eddy's passing, future control of the *Christian Science* movement by the disenfranchised 5-member Board rested upon that Board's ability to gain copyright control of *Science and Health*, and on gaining control over the branch churches and individual *Christian Scientists* whose absolute freedom Mrs. Eddy had steadfastly maintained from the very beginning, insisting "Christian Scientists, be a law to yourselves" (442:30)

—a directive which also appears in the first edition of *Science and Health*. (We have already seen that control of branch churches and their members was attained by inserting the words: “AND BRANCH CHURCHES” on page 120 of the new 89th *Manual* which was surreptitiously brought out immediately following Mrs. Eddy’s passing.

Ecclesiasticism’s domination over teachers, practitioners, and individual Christian Scientists was consummated when the Board of Directors wrested the Publishing Society from the legally appointed Christian Science Publishing Trustees. This enabled ecclesiasticism and authoritarianism to indoctrinate the membership, and also to excommunicate or otherwise discipline members who stepped out of line.

Only those remain in prominent positions who know how to not get their ear caught in the revolving door of ecclesiastical policy.

The result of the Board’s disobedience has been the failure of the Christian Science movement to grow and prosper, to overcome all manner of discord—sin, disease, death—as it was intended to do, and is destined to do as the error is exposed and corrected.

Today, instead of our churches prospering as Christian Science societies in consonance with the *Church Manual* directive, and overflowing with Truth-seekers, church after church is closing; and Committee on Publication members instruct local church Boards how to sell their valuable property; and how to turn the proceeds over to the Boston Headquarters. Sadly, it is there consumed not in promoting Mary Baker Eddy’s works, but

rather in the construction of huge buildings, salaries, etc., and in the enormous legal fees incident to keeping all editions of *Science and Health* imprisoned via copyright laws, and keeping the *Christian Science* textbook further and further removed from public access, allowing it to be sold only in the rapidly closing *Christian Science Reading Rooms*—*Reading Rooms* which today few people know about.

The desirability of having handled the copyright on *Science and Health* in the way Mrs. Eddy surely left it, should be readily apparent to thinking *Christian Scientists*—i. e., if *Science and Health* had been allowed to enter the public domain at her passing, with only the cross and crown insignia or trademark and her picture and signature to protect the purity of her Christ-message to the world.

This desirability can be seen if we consider the following:

In 1910 *Christian Science* was sweeping the earth.

In 1910 Mrs. Eddy's name and *Christian Science* were headline fare for millions of newspaper readers the world over.

In 1910 even her once bitter enemy, Mark Twain, noting the fast-growing popularity of *Christian Science*, felt it was "quite within the probabilities that a century hence she will be the most imposing figure that has cast its shadow across the globe since the inauguration of our (Christian) era" (Mark Twain, *Christian Science*, p. 102). There is no doubt this would have materialized if Mrs. Eddy's plan had been carried out.

In 1910, considering the fascination with which the public followed Mrs. Eddy and her work, it is conceivable that the world's largest publishing houses would have welcomed the chance to print and promote her *Science and Health*, running full-page advertisements of

it, had not the illegal five-member Board in Boston claimed copyright on it.

The fatal effects in the wake of these misguided acts can be seen in the rapid decline of the once mighty and swiftly-expanding Christian Science movement as the tremendous momentum, built up during Mrs. Eddy's spiritual government, subsided.

In 1910, if *Science and Health* had been allowed to go into the public domain, as Mrs. Eddy planned, there is no doubt that it would quickly have become a best seller. We know that in Mrs. Eddy's day *Science and Health* headed the list of books most frequently borrowed from America's public libraries. And Mrs. Eddy herself, during her last years, did not give her messages to the Christian Science periodicals, but beamed them to the world through the world's own communication mediums.


The evidence is overwhelming that the Boston hierarchy never comprehended Mrs. Eddy's moves or her spiritually divine reasoning. They never understood that the ultimate of the entire teaching of Christian Science is to restore to man his consciousness of the divine Mind as his only Mind. They were no doubt sincere in their certainty that Mrs. Eddy was mistaken in terminating the Mother Church and her temporary 5-member Board, for to them the upbuilding of matter, of a material organization, was of supreme importance.

Too late the Christian Science Field has learned the debilitating results of this upbuilding of matter. They have seen it bring the Christian Science movement to its knees. They have seen how this upbuilding of matter has brought Christian Science to the nadir of being considered a mere "cult" by the press.

In 1892 Mrs. Eddy strongly opposed the plan of her students to re-organize. She finally told them that the

church's (the materially-minded students') weakest point "has always been to yield to the influence of man and not God. Now let her pass on to her last experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. *His rod alone will do it.*" God's plan is spiritual organization. "It is only a question of time [until] God shall reveal His rod and show the plan of battle." It is His rod that has brought the material organization to its knees, and to the chilling realization that Christian Science today is considered a mere cult by the press.

#### 1934 Illegal Copyright Renewal

 When the Field was sufficiently aroused to begin a questioning campaign a tremendous extravaganza was quickly launched to divert attention. One such occasion was in 1934 when the 1906 copyright on Science and Health was expiring. Mrs. Eddy had made no provision for its renewal as she wanted Science and Health, the Comforter promised by Jesus, to pass into the public domain as soon as it had "reached its culmination of scientific statement," which it did in 1910. She therefore did not apply for either a copyright or a registration of the changes to Science and Health.

Hence, the 1910 edition was never under copyright. But those in "the seat of great authority," had succeeded in keeping the Field from this knowledge. In 1934, as adroit "Mother-Church" spokesmen found their way in and out of the Washington, D.C., copyright office in their successful endeavor to obtain an illegal renewal of the 1906 copyright on Science and Health, the building

of a grand and expensive Christian Science Publishing House was launched, and all attention was diverted to, and riveted on it. Recall this was in the dark days of the great financial depression.

It is interesting to note how the adverse influence of animal magnetism worked on the Board members to cause them to betray Mary Baker Eddy, their professed Leader, for whom they publicly alleged great love:

In 1934 the United States copyright law permitted the author of a book to renew a copyright; or, if the author had passed on, the executor of the author's estate or a son or daughter could renew. In 1934 Mrs. Eddy's son, George, and her adopted son, Ebenezer Foster Eddy had both passed on. And Mr. Fernald was no longer the executor since he had closed his administration of Mrs. Eddy's estate 20 years earlier. (Until Mrs. Eddy's adopted traitorous son, Ebenezer Foster Eddy, passed on, the Board had used him to renew all copyrights as they expired.)

In 1934, the Directors had to resort to fraudulent, illegal means to renew the copyright on the 1906 Science and Health, since an executor could not renew a copyright after his duties as administrator of the estate had been completed and closed. Mr. Fernald had closed his administration of Mrs. Eddy's estate in March of 1914. Nevertheless, in 1934 Mr. Fernald secured for the Directors an illegal renewal of the copyright by **falsely stating** to the Washington D.C., Copyright Office officials that **he was the "executor"** of Mrs. Eddy's estate.

Remember Mrs. Eddy's signed statement; "It took a combination of sinners that was fast to harm me."



**Y**ears later, 1971 approached. The copyright on Science and Health was once again expiring. The stratagem was repeated. While “Mother Church” representatives urged a few sympathetic Congressmen in Washington, D.C. to pass special legislation to again extend the copyright on Science and Health it is probably no coincidence that the attention of the Christian Science Field was once more drawn to, and completely absorbed in, the building up of matter;—this time a skyscraper called The Christain Science Center.

Again in 1984, faced with the possibility of losing their copyright, they invited the Christian Science Field to attend an elaborate and extravagant satellite world-wide videoconference, which appeared to many to be not much more than a Madison Avenue attempt to improve the image of the Board of Directors and other executives, and to tell the faithful “what really nice people we (the Directors) are.”

The hierarchy is today telling people who have dropped their membership and have subsequently had “problems,” that if they will come back, rejoin the church, their problems will all disappear. This is not Christian Science. It savors of voodooism and its use of propitiatory rites to put people into a trance as a means of communicating with animistic deities. ?

Ecclesiasticism’s determination to hold Spirit in the grasp of matter, and rule through mortal will power, in total disobedience to the *Church Manual’s* estoppels, shows its poverty, its nakedness, its complete misunderstanding of the Science of being.

Mrs. Eddy warned against this way of trying to establish Christ’s Church by material organization. She saw it was building on sand.

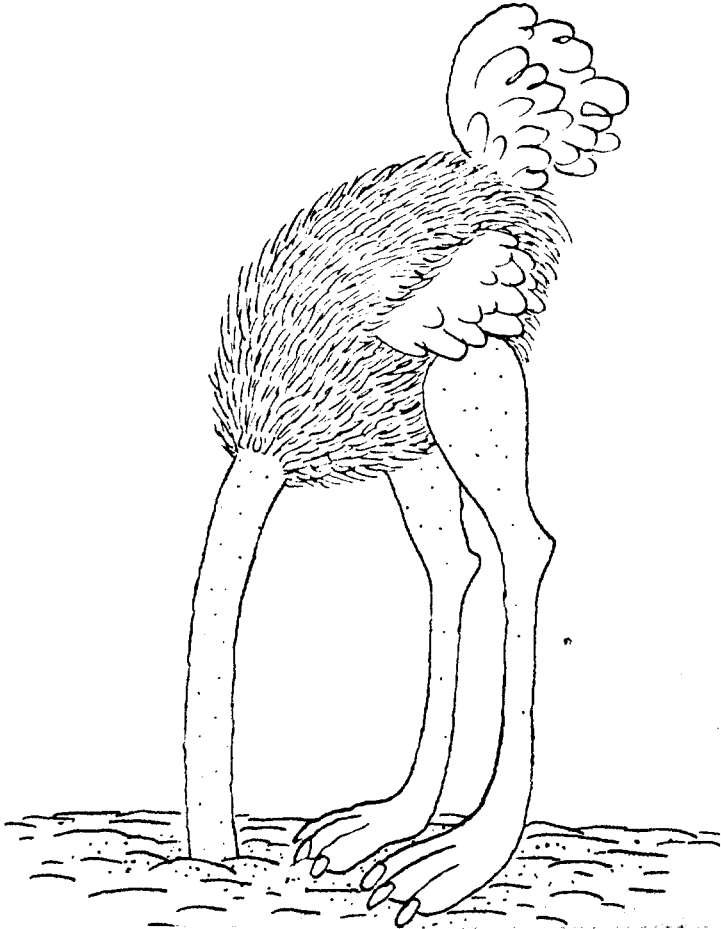
Everything Mrs. Eddy taught is the complete opposite of the religiosity the Boston hierarchy now feels duty-bound to implement. Therefore when they find a church or society explicitly obeying the *Manual*—in a way that threatens their authority, they regard it as a brush fire that must be quickly extinguished, since not the *Manual* and Mrs. Eddy's instructions, but "we, the Board, 'are the tender guardians of the Field's footsteps heavenward.' "

### The Emperor

In the story of "The Emperor's New Clothes," the Emperor is convinced he is clothed in his regal finery, and that these entitle him to his office of pomp and splendor. As he rides through town he is convinced he has his crown and ermine on. But though he believes he is royally clothed, in truth he is "as naked as a jaybird." He has none of those things which give him the kind of kingly status he thinks he's got. He is naked the same as all the rest (who think they are mortals born of the flesh.) He has none of the spiritual qualities that really give the only power obtainable. It is significant that not the people in general, but "a little child" first saw through the Emperor's material dream, and cried out: "Look, the Emperor has no clothes!" She saw he was devoid of and blind to the things (the qualities) that give true power.

The Boston hierarchy is convinced they are enrobed with all power, but the only power anyone really has is the power to be obedient to spiritual law. If the hierarchy is not obedient to spiritual law—not obedient to the estoppels in the *Manual*—it has no clothes, it is naked. Its determination to hold Spirit in the grasp of matter, and rule through mortal will power, in total disobedience to the *Church Manual's* estoppels, shows its poverty, its complete misunderstanding of the Science of being; but sooner or later the baptism of repentance comes to everyone. This is why, although you loathe the error,

you never condemn persons who are under animal magnetism's influence. You continue to point out the error, uncover it, and so help the erring one see the light. BUT WE NEVER JUST STICK OUR HEAD IN THE SAND AND REFUSE TO FACE ERROR!



In an early writing Mrs. Eddy speaks of "the stupid ostrich" in connection with the notion that one is hiding iniquity by asserting its nothingness. (First ed. "No & Yes, 1887).

## CROSS AND CROWN



he cross and crown seal in the circle with the four gospel commands which appears on the cover of Mrs. Eddy's books was her own legal trademark. Trademarks don't expire as copyrights do—they go on ad infinitum. At the time of the Congressional hearing on this copyright issue, in 1971, the sub-committee that took the testimony from the church witnesses was clearly apprised of what constituted legal trademarks on the textbook. This is why the House of Rep. Judiciary asked the question:

**“Why do you seek continued copyright protection if your trademark will guarantee that the buyer receives the legitimate version?”**

(The churchmen testifying for the Church had indicated they needed this protection in order to keep the teachings of the textbook pure.) The Congressional sub-committee pointed out that the textbook could not have the “cross and crown” insignia on the cover if it was not the exact text Mrs. Eddy wrote.

The Congressional sub-committee couldn't understand why the Board of Directors was going to such great clandestine\* effort and expense to

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\*It has already been mentioned that this bill (S 1866) was prepared in utmost secrecy. It had not been adver-

get continued copyright extensions when the cross and crown emblem on the cover was a registered trademark. They felt this was all the church really needed to guarantee authenticity of her writings. Attorneys also pointed out that the restoration of her picture and signature would provide additional copyright protection. \*

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tised in the Christian Science Monitor or any of the other Christian Science periodicals. This was a point about which the Judiciary Committee questioned the representatives of the Christian Science Board of Directors (alias the Trustees under the Will of Mary Baker Eddy), and which a few of the House members found difficult to comprehend.

The worldwide stir aroused by the illegal 1934 copyright-renewal of Science and Health obviously warned the Directors of the danger of letting the Christian Science Field know of their plans to gain permanent copyright control of the Christian Science textbook.

There is evidence that during the decade preceding the 1971 copyright grant—in order to lay a solid foundation for the passage of this copyright legislation—Mother Church representatives frequently met with those United States Congressmen who were of the Christian Science faith and in sympathy with this action.

Many alert Christian Scientists have voiced the conviction that the enormously expensive Christian Science Center was begun in 1966 to decoy church members away from an investigation of this decade-long illegal maneuvering to gain perpetual copyright control of Science and Health.

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\* See Appendix II, Addendum, p. 280, **MORE ON REMOVAL OF MRS. EDDY'S PICTURE**

## RETAINING CONTROL, THE AIM



he above-stated facts and the Congressional sub-committee findings have led thinking Christian Scientists to the conclusion that not copyright privileges, but **control**—control of the entire Christian Science movement—was the aim and goal of the Directors. Copyright ownership would give them a pretext for having authors submit their manuscripts for approval and for assurance of permission to publish. This is an arrogant assumption of superiority to the law: not the copyright law as it stands, but the Directors' assuming the power to judge and punish—the power to determine what shall be published on the *meaning* of Mrs. Eddy's teaching.

Mrs. Eddy wrote: "Let the Word have free course and be glorified . . . Christian Science is not copyrighted; . . . A student can write voluminous works on Science without trespassing, if he writes honestly, and he cannot dishonestly compose *Christian Science*" (No. 45:24; Ret. 76:2). But the glorification and free course of the Word is muzzled and fettered as long as Mrs. Eddy's writings are imprisoned by legal copyright which carries criminal sanctions if in the opinion of the Christian Science Board of Directors their copyright ownership has been infringed.

The proof that these many instances of flagrant disobedience to the *Manual* has done immeasurable harm lies in the reversal of the great prosperity our movement formerly enjoyed.

A sword hangs by a thread over the head of

those who would struggle to “embellish and elaborate” the infinite theme of the Christ Science—it hangs over the head of those whose utterances are essential to the propagation of the truth Mrs. Eddy’s writings hold. (See ’01.30:5.)

The dead hand of censorship, along with the threat of fines and imprisonment—which breaching of legal copyright law imposes—have a way of deterring those “successive utterances of reformers [that] are essential to [Truth’s] propagation.”

The horror of religious persecution is no longer the dungeon, the rack, and the stake, but the reign of fear. The rule of error remains with us to the extent that church and state can unite and, via copyright laws, can enact, through the civil arm of government, penalties of fines and imprisonment as punishment for obeying the highest dictates of one’s conscience. \*

But “Truth crushed to earth shall rise again.” “[It] cannot be stereotyped; it [unfolds] forever” (No. 45:27).

It is abundantly clear that the avowed purpose of copyright extension in order to assure faithful

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\*Once again it seems timely to note that hundreds of years of religious persecution and warfare led America’s founding fathers to wisely decree the separation of church and state and the prohibition of the establishment of religion by the government. America’s religious institutions and the religious liberty of its people have for over 200 years flourished without government endorsement or the advocating of the government’s point of view.

reproduction was not the real reason for obtaining the extension. Such faithful reproduction could easily have been assured, as the U. S. Senate Committee pointed out, by perpetuating Science and Health as Mrs. Eddy left it with her unfailing, instantly recognizable marks: her picture, signature, and cross and crown emblem.

*Control* was what the 5-member ecclesiastical Board sought, and their wishes prevailed. They succeeded in putting back under copyright what had long been in the public domain, and in stripping Mrs. Eddy of all copyright recognition.

### ONLY RELIGIOUS TESTIMONY GIVEN

**A** further point of interest in this copyright issue is that all the testimony given before the Judiciary committee was never given in support of or on behalf of the Trustees under the Will of Mary Baker Eddy. Also, the subcommittee was never apprised that the 5-member Christian Science Board of Directors—who were the same individuals as the Trustees under the Will of Mary Baker Eddy—had been terminated in June of 1912 by the estoppels in the *Manual of The First Church of Christ, Scientist, in Boston*.

The *Manual* constitutes the government of the Christian Science movement. All testimony by the church spokesmen was given on behalf of The First Church of Christ, Scientist—they testified on behalf of the Lesson Sermon Committee which puts together the *Quarterly*, and other church matters;



it was all **religious** testimony relevant to the on-going functioning of a religion. It was clearly a **religious** matter throughout, concerning which the Constitution of the United States forbids Congress to make laws—laws which deny and impede freedom of speech and freedom of conscience, freedom to obey the still, small, voice of our conscience.

**UNDERSTANDERS MUST  
“ELABORATE”; NOT BE “MUZZLED”**



Because Mrs. Eddy knew “the Word [must] have free course and be glorified,” and because she knew the education of the future would “be instruction in spiritual Science” (*Mis.* 61:4), she wrote:

**Christian Science is not copyrighted: . . . A student can write voluminous works on Science without trespassing, if he writes honestly . . .** (*Ret.* 76:2).

But as Mrs. Eddy knew, ecclesiastical tyranny, in order to perpetuate itself, seeks to freeze, at a great Leader’s passing, all growth and progress. It must therefore muzzle the mouth lisping God’s praise, and must choke off elaboration, embellishment and more detailed treatment of the message God sends mankind through an enlightened consciousness. (See *No.* 44:16.)

In her Preface to *Science and Health* she explicitly states she has:

**. . . bluntly and honestly given the text of Truth [but] has made no effort to embellish, elaborate, or treat in full detail so infinite a theme. . . Future ages must declare what the pioneer has accomplished (x:12; vii:25).**

Books explaining Mary Baker Eddy’s great accomplishment and the Science God revealed through her—written by many authors since her departure in 1910—constitute a part of the “embellishment,” “elaboration,” and “detailed” treatment which Mrs. Eddy knew must follow in

the development of the infinite theme of the Christ Science she discovered and founded in human consciousness. To make certain this point was understood, she further explained:

**We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. The magnitude of its meaning forbids headlong haste [i.e. would forbid the self-will of ecclesiastical authorities to ban books that “embellish and elaborate” the infinite theme of the Christ Science revealed to Mrs. Eddy, while] the consciousness which is most imbued struggles to articulate itself [struggles to articulate the elaboration and embellishment of the infinitely unfolding, unsteretyped Truth]. (’01. 30:4).**

It is essential to progress that we have these “successive utterances” without authoritarian, ecclesiastical hindering and ostracizing of the unfolding truth, and without what amounts to officialdom’s banning of helpful books that pour the healing balm of Truth and Love into humanity’s wounds, animating and stimulating progress heavenward. Progress is thwarted when the rights of conscience are abrogated and the channels of God choked.

## UNLAWFUL AUTHORIZING OF LITERATURE



Since 1916 many books have been produced explaining the deeper meaning of the Second Coming of the Christ which Mrs. Eddy's writings brought. Many of these books help the reader to gain a true picture of our Leader's life and the Christ-element in her character that made her equal to her God-ordained mission. But these books have not enjoyed a wide readership.

Why?

Because among the other attempts by the Board of Directors in Boston to restrict the Christian Science Movement under authoritarian control was the illegitimate and deadly imposition of the label: "AUTHORIZED LITERATURE" on all of Mrs. Eddy's works. This was done in 1916, six years after she left this world.

The label, "Authorized Literature," sounded the death knell to any advance in the Christian Science movement. It produced a sharp cleavage of fundamental interests, separating church Scientists and independent Christian Scientists from each other. This cleavage greatly deprived the church Scientists—who were falsely led to believe it was "disloyal" to read anything not "authorized" by the Board of Directors in Boston. It kept them locked into the stage of growth the Field had reached in 1916; it separated them from a deep, as well as higher, more spiritual understanding of Mrs. Eddy's writings which progressive Scientists were discovering in her textbook and *Other Writings*,

and which these independent, progressive Christian Scientists were explaining in their publications.

**MRS. EDDY'S  
DETESTATION OF  
ARBITRARY  
CONTROL**

**I**n 1891 some misguided students tried to set up an Association for distributing selected Christian Science literature, which in effect would have censored the books that may be read. Mrs. Eddy vigorously squelched such an attempt to authorize the literature, and immediately put a stop to it. She called the attempt: “wicked,” “offensive,” “prescriptive,” a “curse,” “tyrannical,” “obnoxious,” as can be verified by her June 24th letter to Mr. Wm. G. Nixon, her publisher, in which she categorically stated that God had shown her the total evil of such a scheme. She therefore castigated it in the just-mentioned terms saying:

**I will rip up all my business relations and take [them] into my hands before this most wicked, prescriptive, uncharitable measure shall be carried. I never read the May Journal and never knew until now the curse in this platform. . . . this obnoxious feature shall be stopped by His servant [Mary Baker Eddy] who has given [God's] word to the world—not to a privileged monopoly to tyrannize over other writers. (*Six Days*, p. 373-374).**

That Mrs. Eddy deemed this ‘authorizing’ Association a monstrous and outrageous scheme—an outrage

alike against decency and dignity, against journalism and society—is indicated by this severe denunciation of it. She voiced this criticism and condemned this attempt at authorizing literature even though it came at a time when seditious students were busy setting up rival publications which woefully misrepresented her teaching. Mrs. Eddy saw the overall picture and the great future danger.\*

She detected in this move the beginning of an arbitrary control over students' reading.

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\*After the Board obtained the new permanent copyright on all editions of Science and Health, in 1971, the label "Authorized literature" was replaced with copyright data giving ecclesiasticism an even *greater* stranglehold over the freedom of Christian Scientists. But God will arrest this scheme; divine justice will manacle it. Ecclesiasticism, authoritarianism, attempts to "undermine civic, social, and religious rites and laws of nations and people, striking at liberty, human rights, and self-government—and this, too, in the name of God, justice, and humanity!" ('00. 10:11).

"Success in sin 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" (ibid. p. 10:1).

In addition to the private letter to Mr. Nixon, she also wrote a public, temperate admonition and warning which appeared in the form of a tip sheet opposite page 135 in the July, 1891 *Christian Science Journal*. The fact that her rebuke and counsel entered the *Journal* in the form of a tip sheet (because it arrived as the *Journal* was going to press, and too late to be incorporated properly) made it easy for the ecclesiastical authorities to remove it when she was no longer here. A tip sheet doesn't have a page number.

Mrs. Eddy foresaw that the *authorizing* of literature made it possible for ecclesiasticism to outlaw any writing which did not particularly uphold its position, however correct the writing or literature might be regarding Christian Science and its Leader.

### WARNING REMOVED

**I**n the early 1920's, shortly after "the great literature litigation," this tip sheet containing the wise and timely warning, so crucial to the success of the Christian Science movement, was removed from copies of the *Journal* in Christian Science Reading Rooms throughout the world and from *Journals* obtainable from Boston headquarters. An ecclesiastical hierarchy, in order to maintain itself, must control what its membership reads.

A copy of this tip-sheet has been obtained from The Library of Congress, and a photocopy of it is shown on following page. Note the contrast between Mrs. Eddy's temperate, official public wording compared to the outrage expressed in her private letter to her publisher, Mr. Nixon:

## CARD.

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

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

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

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

MARY B. G. EDDY.

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 NOTICE.

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

CAROL NORTON,  
*General Secretary.*

New York, June 26, 1891.



The Library of Congress, Washington, D. C.

I hereby certify that there is now in the collections of the Library of Congress a copy of the publication which is identified by the page reproduced above; and that the present and following pages are true photostat copies of

~~Cover pages and pages following inside cover page~~  
of said copy. In testimony whereof I hereunto subscribe my name and cause to seal of the Library of Congress to be affixed hereon this 31st day of October, 1958.

Dwight Holme  
Chief, Photoduplication Service

The second item in Mrs. Eddy's card (shown on previous page), published in *The Christian Science Journal*, stated: "I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose." And in her letter to Mr. Nixon (see page 127) concerning the authorizing of literature she called such a practice "obnoxious" and a "curse."

The following "From the Directors" — in which their references to the *Manual* imply anything not authorized by five mortals in Boston is "incorrect" — shows how flagrantly Mrs. Eddy's instructions have been disobeyed since her personal departure, and the lengths to which the 5-member illegal Board has felt it necessary to go in order to control the flock :

# CHRISTIAN SCIENCE SENTINEL

Founded 1878 by Mary Baker Eddy

*"What I say unto you I say unto all, WATCH." Jesus*

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VOLUME XLIV

APRIL 4, 1942

NUMBER 14

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## From the Directors

Experience has shown that the text of talks and addresses delivered by Christian Scientists at membership meetings, committee meetings, or at any other meetings held in the interest of dedication or other church activities, should not be made available otherwise than by their oral delivery to the audiences invited to listen to them, unless they are published and circulated through the regular and authorized channels for the dissemination of Christian Science literature. While these talks which are prepared for oral delivery on specific occasions are undoubtedly helpful to those who hear them, to make and distribute copies is inadvisable and objectionable. Therefore, no attempt should be made to take shorthand or other voluminous notes of addresses, talks, or Christian Science lectures, and unauthorized copies of them or parts of them should not be made and passed around.

Considering all that has been published in these columns relative

to the passing about of papers alleged or purported to be copies of letters, articles, addresses, and talks by Christian Scientists, or excerpts from them, it seems strange that the objectionable practice should still persist. *Even Christian Scientists who are otherwise loyal and alert need to beware of subtle arguments which would lead them to disregard the warnings repeatedly given on this subject.* Care needs to be taken to preserve the purity of the teachings of Christian Science and the integrity of the literature which disseminates these teachings. It is essential, therefore, that Christian Scientists carefully avoid encouraging the circulation of unauthorized copies of statements on Christian Science. The Manual of The Mother Church (Art. I, Sect. 7, Art. VIII, Sect. 11, Art. XXI, Sect. 3) gives definite instruction in this connection.

Many of the copies being passed about are circulated in violation of the legal rights of the authors, and some copies contain errors or omissions which so change the original statements as to misrepresent their authors and pervert the meaning and purpose of the statements when made. Sometimes copies or notes that have been written for personal use inadvertently fall into other hands and get into circulation. The copies have usually been made and given out without the consent of and contrary to the wishes of the author or of the one who made the notes, and in violation of the rights of the author or compiler, and this harmful practice ought not to continue. The reading of unauthorized copies has a tendency to take the time and attention of students from the study of the writings of our Leader, Mary Baker Eddy, and from the reading of the Christian Science periodicals, which she established.

As has already been stated Mrs. Eddy with divine wisdom and foresight saw the great future danger of “authorizing” literature, and she issued her warning even though at that very time rival publications were misrepresenting her teaching. Among those casting lots for the Revelation, trying to divide the garment of the Revelator, were such competitors as Emma Hopkins’ *Christian Science Theological Seminary*, in Chicago; the *Chicago Christian Scientist*, which became the *Chicago Truth Gleaner*; the *Boston Christian Scientist*; the *Church of Divine Unity (Scientist,)*, which came to an end in 1891.

Mrs. Eddy knew that what was not of God, infinite good, could not stand. Knowing that Christ is the *Mind* of Christ, she could see Jesus’ way from “Take the sword” — “I came to bring a sword” — to the later time at the end of his earthly career when he said, “Put up thy sword.” She saw the entire pathway and realized it was the only way in Christian Science.

To a student Mrs. Eddy wrote:

**Even though the waves are dark and tumultuous in this heavenward course as we are reaching the sweet haven home, they will grow calm, and. . .it is *home at last* and there is no night there and no more sea.**

Convinced that abiding strictly in divine Principle would result in victory Mrs. Eddy marched bravely on, founding her revelation and discovery of Science which heeds “not the pointed bayonet.”

## TEXTBOOK NOT SUBORDINATE TO CHURCH

**T**he imposition of the label "Authorized Literature of The First Church of Christ, Scientist, in Boston, Massachusetts" on all of Mrs. Eddy's published works soon after her passing was a further indication of the Directors' uneasiness in their usurped power. That surprising addition to her books might have seemed to suggest to some Christian Scientists that the church accepted them as its religious literature (and might possibly at some future time adopt some other writings in their stead.)

The true relation between the textbook and the church was, of course, just the reverse. There is hardly a reference to the Christian Science church in the whole of *Science and Health*. The Science of Mind healing taught by Mrs. Eddy, personally and through her writings, enabled students to perform the healings which **resulted** in churches being established.

But for the Board of Directors there was another advantage to introducing the label "authorized literature"—associated at first with the unquestioned authority, namely, Mrs. Eddy's own writings. What could be more authoritative literature on Christian Science?

## AUTHORIZATION PROTECTS ECCLESIASTICISM

**H**owever, with the promotion of the expression "authorized literature," it was soon insinuated into the thought of Christian Scientists everywhere that they should not trust their *own* spiritual sense

and judgment of anything written on Christian Science. This, even though they were taking only Science and Health and other works by Mrs. Eddy, together with the Bible, as their only textbooks for self-instruction in Christian Science, and for teaching and practicing metaphysical healing (as Art. IV, Sect. 1 of the *Manual* requires of applicants for membership in the Mother Church).

By such articles as appeared in the Sentinel of April 4, 1942 entitled "From The Directors," the Field has been thoroughly indoctrinated with the notion that, to be on the safe side, Christian Scientists should read nothing on Christian Science unless it is "authorized" by the five Directors in Boston, implying that only the "Directors" are endowed with intelligence or spiritual sense. Remember, it is by wide reading, and 'trying the spirits,' that the student cultures his own spiritual sense.

This outrageous assumption of omniscience, and suppression of freedom, reached an astonishing height and boldness when the October 1951 *Journal* carried a message "From the Directors" entitled: "Circulation of Unauthorized Literature" which insinuated that the *Manual* By-Law concerning "No *Incorrect* Literature" (p. 43:22) meant no "*Unauthorized*" literature! As though anything not authorized by five mortals in Boston was "*incorrect*"! Were the waters being tested to see what the Field would tolerate?

Many instances could be cited where inspired writing and teaching has been effectively banned by this authoritarianism. Under the ecclesiastical policy prevailing since Mrs. Eddy's departure, much writing, however scientifically correct, is branded as incorrect if it has not been sanctioned by the rulers.

Let us not forget that when, a quarter century earlier, students tried to "authorize" literature, Mrs. Eddy called it "wicked, prescriptive, offensive, a curse, obnoxious, and tyrannical." What would she have said of the Board of Directors' assertion in the periodicals that they were "the tender guardians of the Field's footsteps heavenward"?

### ECCLESIASTICAL TYRANNY HINDERS, REVERSES PROGRESS

**T**he authorizing of literature was but one of the calamitous evils hatched in the wake of the Directors' refusal to obey the *Manual's* requirements that would end the material organization, which Mrs. Eddy saw posed such a grave danger to the Cause of Christian Science. She knew that if the Christ idea was ever to be embodied in material organization, the organization would promptly proceed to kill the idea, since the major concern of an organization soon becomes the sustaining of itself. In a church organization, "Ecclesiastical tyranny muzzle[s] the mouth lisping God's praise" (*No.* 44:16).

### MRS. EDDY'S LETTER REGARDING CHURCH

**M**rs. Eddy asked that the following part of her letter to a student be inserted in *The Christian Science Journal*:

**True Christianity began to wane as Truth became hid in churches and ritualistic forms; and just as you lay more stress on the for-**

mation of church-organizations than you do on the work of healing, will your cause decline and eventually be lost.

... all your churches and preachers will not do as much to win people to the Truth as the few good healers.... Science and Health... is greater than any Church.... This book [Science and Health], or rather the truth therein, *needs no church to proclaim it or bolster it*... I condemn the mistaken policy of embalming any truths. [The last statement no doubt refers to the fact that church organizations tend to embalm Truth, to fix it in a static condition, leaving no opportunity for growth or development.]

It seems clear that all along Mrs. Eddy saw Science and Health, not the Christian Science churches, as the redeemer. She wrote:

**I want my students to take every means possible to make Science and Health available to the whole world. (*Six Days*, p. 321).**

When students began church services in Concord, N. H., where Mrs. Eddy resided, she wrote to one of the prominent Concord Scientists in part:

**I did not want a church so near me in Concord.... Now I see... if there were no Sunday service and only healers here I sincerely believe it would be better for me and the world. (*Six Days*, p. 321).**



**MANUAL WAS MANUAL OF  
THE FIRST CHURCH OF  
CHRIST, SCIENTIST**



Although it is most often called *Manual of The Mother Church*, its actual title is *Church Manual of The First Church of Christ, Scientist, in Boston, Mass.* The title on the cover of all Mary Baker Eddy's *Church Manuals* is *Church Manual of The First Church of Christ, Scientist, in Boston, Mass.*

In the first 9 editions of the *Manual* the title page also contained *only: Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts*, by Mary Baker Eddy.

Beginning with the 10th *Manual*, the title page read *Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts*, and continued to so read through the remainder of the 88 *Manuals* Mrs. Eddy published. (The 89th *Manual*, the only one sold in Christian Science Reading Rooms, is not Mrs. Eddy's. It was hastily, surreptitiously, put out after Mrs. Eddy's passing, with a drastic change designed to give ecclesiasticism full control over **Christian Scientists and Christian Science churches.**) To compound the fraud, the cover of this 89th *Manual* boldly proclaimed: "Authorized Edition"!

Why did Mrs. Eddy in the 10th *Manual* suddenly bring in "the Mother Church" instead of leaving it simply *Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts*, as formerly?

Because while she was with us, founding the Christian Science movement, many things in the *Manual* did pertain to a mothering element. It remains the "*Manual of the Mother Church*" because the 29 *Manual* estoppel clauses continue for all eternity to terminate all phases of a controlling "mother" element—to guard against all forms of ecclesiasticism and authoritarianism.

The legal title of the Mother Church had always been "The First Church of Christ, Scientist." This, alone, has been its status since Mrs. Eddy's passing in 1910, at which time the *Manual* estoppels terminated all aspects of a "mother" church other than as a spiritual concept in the hearts of Christian Scientists.

The First Church of Christ, Scientist, in Boston, is *legally* established (as is also the Christian Science Publishing Society). It has no control over any other Christian Science church or any Christian Scientist, as is clearly set forth in the thirteen Deeds of Trust (the fourth of which is reprinted in the *Church Manual*).

To those who have given thought to the matter, it is becoming increasingly clear that IF THE MANUAL WERE OBEYED, all material aspects of a mother church would have ceased to exist at Mrs. Eddy's passing.

The Scientist has no fetish with a "mother" symbol because as Science and Health states: Science looks "westward to the grand realization of the Golden Shore of Love and the Peaceful Sea of harmony." One might say that, for the Scientist, the sun is rising in the west. Science, through Mrs. Eddy's writings, charts a westward course over the "sea of harmony" which shows the student his

haven is the calculus of Love. It shows us all is latent within our consciousness; therefore the Scientist has no need for an *outside* mother to mother him; “the kingdom of God is within you,” and it will surface as Mrs. Eddy’s writings are understood.

In the matter of the church, only as we put it

... back into the arms of Love [will we] not be found fighting against God . . . Built on the rock, . . . the spiritual idea [will] live, a perpetual type of the divine Principle it reflects . . . It will speak to you of the Mother, and of your hearts’ offering to her through whom was revealed to you God’s all-power, all-presence, and all Science . . . All loyal Christian Scientists hail with joy this proposed type of universal Love; not so, however, with error, which hates the bonds and methods of Truth, and shudders at the freedom, might, and majesty of Spirit—even the annihilating law of Love” (*Mis. 140:23*). *AK*

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## 1902 WITNESSES QUANTUM LEAP IN HER PLAN

**W**hat she was preparing for the dissolution of The Mother Church can be seen by comparing titles of her *Messages for 1900, 1901, and 1902*. The 1900 and 1901 *Messages* were addressed to The Mother Church, but the 1902 Message was to *The First Church of Christ, Scientist or The Mother Church, Boston*.

As explained in the author’s book, *Mary Baker Eddy’s Church Manual*, 1902 was the year she

began the process of adding a 5th Director, and accomplished a giant leap in her plan to prevent forever all centralized ecclesiastical control, through By-Laws making it impossible for the ecclesiastical 5-member Board or the material aspects of a mother church to continue.

“Eternity awaits our *Church Manual*” because our *Manual* eternally guards against authoritarian ecclesiastical control over Christian Scientists. The self-governing branches, or Christian Science Societies, on the other hand, were not dissolved but were to remain as long as needed.

The Concord branch church represents the individual self-governing Christian Scientist, while the “*Extension*” (built in 1906) represents that same principle extending into the entire world—it symbolizes the extension of the truth of Christian Science out into the world, and it is this that Mrs. Eddy is speaking of when she asserts:

**Its crowning ultimate rises to a *mental* monument [the *understanding* of Christian Science by the world], a superstructure high above the work of men’s hands, even the outcome of their *hearts*, giving to the material a spiritual significance. (*My.* 6:22).**

The Church Mrs. Eddy was interested in was “The structure of Truth and Love; whatever rests upon and proceeds from divine Principle.” The Church which the *Manual* was to hold guard over to prevent its erosion and demise through ecclesiastical domination, was that “*institution, which affords proof of its utility*” (583:12). Webster defines “*institution*” as “a textbook: something that serves to instruct (as a textbook

or a system of rules or principles.)” For Christian Scientists “Church” is our true being—it is Truth wedded to Love as one consciousness. It is that institution that rests upon divine Principle and proves its utility. We are that institution proportionately as the message from God contained in Science and Health is spiritually assimilated. This message remains as our Leader and guide to the goal of understanding our divinity, our God-being.

“Eternity awaits our *Church Manual*” to forever prevent Christian Scientists from becoming prisoners of a material organization in which Mrs. Eddy’s partially understood message could be crystallized into a creed, and the principal concern of the organization become the sustaining of itself as an organization. An organization to sustain itself as an organization must suppress as heresy any departure from its man-made rules: thus the outcome is the exact opposite of what Mrs. Eddy intended. As the saying goes, “When love is gone there’s only justice; when justice is gone there’s only force.” Mrs. Eddy quickly learned that:

**Material organization has its . . . peril, and that organization is requisite only in the earliest periods in Christian history . . . continued organization retards spiritual growth” (*Ret.* 45:6).**

Mrs. Eddy wrote the *Manual* to prevent for all “eternity” Christian Scientists becoming prisoners of an ecclesiastical hierarchy.

## UNITY, AND THE "SMALL GROUP OF WISE THINKERS"



et us not forget Mrs. Eddy's teaching that the only true unity is being alone with reality, with Principle. She tells us the *Manual* with its estoppel clauses was dictated by God. There can be no true unity, no true peace, in the Christian Science movement until her *Manual* is obeyed. She says she once thought that in unity was human strength, but she learned from experience that human strength is weakness (*Mis.* 138:17). Real unity can only come from obedience to Principle—to the divine authority of the writings of Mary Baker Eddy which include the *Church Manual* that for all eternity guards against authoritarian, ecclesiastical control of the "Christian Scientist [who, ideally,] is alone with his own being and with the reality of things" (01.20:8).

"Forgetting those things which are behind, and reaching forth to those things which are before, [we] press toward the mark" of rectifying seven decades of wrong done Mary Baker Eddy, and toward the freeing of the Christian Science movement from the misrule initiated at her passing.

"A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires. Unity is spiritual cooperation, heart to heart, the bond of blessedness" (*My.* 162:7). Real progress has always come from the "small group of wise thinkers." Two thousand years ago progress came with Jesus and the small group who were obedient to his teaching. Again, in our age, great progress came with Mrs. Eddy, and with those who faithfully followed her divine-

ly inspired teaching. Today, those seeing the necessity of obedience to the *Manual's* estoppel clauses are once more "a small group of wise thinkers."

Divinely, spiritually, our Leader discerned that:

**The great element of reform is not born of human wisdom; it draws not its life from human organizations; rather is it the crumbling away of material elements from reason, the translation of law back into its original language,—Mind and the final unity between man and God. (*Peo.* 1:2).**

Spiritual progress—which is really the only progress—has always been pioneered by the dissenters. Those who dissent from the prevailing opinion are persecuted by the masses. So it is in Christian Science. The vast majority have not seen the wisdom of our Leader's commands, and so wish to maintain the status quo—with an illegal Board of Directors in authoritarian, ecclesiastical control.

But anyone who has seen the light must separate himself from the crowd and persistently press forward, even if he finds himself the lone dissenter. If he stands with Mary Baker Eddy's *Manual*, with Principle, eventually his stand will be vindicated, bringing progress in its wake.

### APPALLING HAVOC WROUGHT THROUGH DISOBEDIENCE

**M**rs. Eddy ends her first edition of *Science and Health* with the statement: "Truth cannot be lost." Then she warns: "If [Truth is] not admit-

ted today in its fullness, the error that shuts it out will occasion such discord . . . that future years will point it out, and restore at length the fair proportions and radical claims of Christian Science."

The error that has so ravaged our ranks and caused such loss of spiritual power must be uncovered. The clamor for rectification must not cease until the *Manual's* By-Laws are complied with. Mrs. Eddy's writings are full of the futility of trying to build on error. We have only to consult the Concordances to see how firm she was in demanding that error be uncovered and destroyed. "Error wants to be let alone" she said; it wants us to talk about God, not about it. (See *EOF*. p. 70.) But "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" (*Mis.* 348:8).

Again, she warned us about being:

**. . . too cowardly, too ignorant, or too wicked to uncover [disobedience and sin], and excuse [ourselves] by denying that this evil exists. This mistaken way, of hiding sin in order to maintain harmony, has licensed evil, allowing it first to smoulder, and then break out in devouring flames. All that error asks is to be let alone. (*My.* 211:4).**

Remember, Jesus was the Christ because he "loved righteousness and hated iniquity," she told her students.

In a recorded statement, Mrs. Eddy said:

**When any [one] tries to argue in justifica-**



**tion of error to cover it up, against their honest convictions, it fills me with *righteous indignation* beyond any other form of error. (DCC p. 182. Italics are in the original.)**

We know what the By-Laws demand. We know that the 13 Deeds of Trust Mrs. Eddy executed each stated: "This property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees . . . ." (See *Manual*, p.137, for 4th of these 13 Deeds of Trust.)

The thirteen Deeds, each containing this stipulation, are a matter of public record.

We also know that nearly all of the By-Laws containing estoppel clauses *have been annulled and disobeyed*, that the 13 Deeds of Trust *have all been breached* by the 5-member Christian Science Board of Directors who, instead of terminating their 5-member Board in obedience to the *Manual*, seized unprecedented global power and proclaimed themselves "**the highest ecclesiastical court in the land.**" (See John W. Doorly, *A Statement*.)

The false sense of authority in Boston plunged the church into deep trouble. The deeper the trouble, the more extreme became the attempts to prevent any independent action. These attempts culminated in the fraudulent obtaining of perpetual copyright on all editions of Science and Health. As the Revelator foresaw (*Rev. 20:1-3*), Satan was to be unchained for a season. Of this Mrs. Eddy wrote:

**Pale, sinful sense, at work to lift itself on crumbling thrones of justice by pulling down**

**its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation, there to relinquish its league with evil. Wide yawns the gap between this course and Christian Science.**

**God spare this plunge, lessen its depths, save sinners and fit their being to recover its connection with its divine Principle, Love. For this I shall continue to pray. (My. 200:21 ).**

To “save sinners and fit their being to recover its connection with its divine Principle, Love, and attain a mind in harmony with God,” is to open the people’s eyes to the desolating effect of personal sense—to open their eyes to what is *unreal*.

Note to Reader:

The Kerry letters have enlightened the Christian Science field regarding the “foul stuff” (*Mis.* 354:7) that results when five human beings try to tend the regulator of mankind--tend the action that God alone adjusts.

The following is just one example of the fear that has gripped Christian Science church members, and their unthinking obedience to the Boston hierarchy resulting from Boston’s attempt to “steer the regulator of mankind” (*ibid*).

First, however, let us be aware that Science and Health--the incorporeal Savior, the Second Coming of the Christ, “is the leaven fermenting religion; it is palpably working in the sermons, Sunday schools, and literature of our and other lands” (*Pul.* 5:28). Mrs. Eddy saw Science and Health, not Christian Science churches as the Savior. Today Christian Science is permeating existing Christian churches sufficiently to enable

these churches to heal in Christ's name.

But Mrs. Eddy also knew: "the higher truth lifts her voice the louder will error scream," and that after her departure the "drag-on" of old theology would send forth a new flood to drown the Christ idea" (97:25; 570:18).

Today medical authorities in several states are trying to repeal State laws, such as Statute No. 270 in California, which recognize Christian Science as a fully credible "alternative" to the use of medical treatment.

As never before, there is today an urgent need to heed Mrs. Eddy's prophetic warning (in 1889) that "the time might come when medical thought might be so organized that it would make the practice of Christian Science almost impossible....When that time comes, I want my students to take every means possible to make Science and Health available to the whole world" (*Mary Baker Eddy's Six Days of Revelation*, p.321).

Recently a dedicated Christian Scientist felt this time had come. Wanting to be obedient to Mrs. Eddy's request and warning, he bought 10,000 copies of Science and Health from the Christian Science Publishing Society and distributed them to Christian Science churches and societies, asking that they be made available to people who might not otherwise be aware of the healing power of this book.

This noble and generous impulse and action, in obedience to Mrs. Eddy's warning and desire, was met with great alarm by the Boston hierarchy. The Committees on Publication immediately got out letters warning the recipient of these copies of Science and Health, stating: "This [activity] of course, is not supported by The Mother Church," and further, making a totally false statement as their reason for rejecting this wonderful example of individual initiative and obedience to Mrs. Eddy's request and warning. Because of the church hierarchy's disapproval--and because of the church members' fear of the Boston church officials--most of the books were unceremoniously returned to the donor.

It is indeed unfortunate, that because of ecclesiasticism's denunciation of this generous gesture on the part of a sincere

Christian Scientist, the healing potential of 10,000 copies of Science and Health was denied to simple seekers, hungry for the Truth that only this book contains.

Hundreds of instances like the foregoing graphically explain the tragic decline of the Christian Science movement and why this decline is today rapidly accelerating.

***REVIEW OF THE BY-LAW  
THE 5-MEMBER BOARD OBJECTED TO***

**REVIEW OF THE BY-LAW  
THE 5-MEMBER BOARD OBJECTED TO**

Because inquiries have been received regarding Mrs. Eddy's termination of the temporary 5-member ecclesiastical Board of Directors and all material aspects of The Mother Church, the following review is included in this 2nd printing. It is hoped that it will help the reader to better understand how Mrs. Eddy planned to accomplish the termination of all centralized control which she knew would develop into ecclesiastical despotism when she was no longer here to watch divinely, and advise.

To see what Mrs. Eddy set in place, we have to go back to the formation of the church, in 1892, and move forward. If we start with what we see now and try to justify it on the basis of its present appearance, then the foresight, wisdom, and justification of Mrs. Eddy's *Manual* is difficult to follow. This is because we would be working with effects and not going back to the cause. Mrs. Eddy's objective was spiritual, not material, organization.

**THE ONLY BY-LAW THE DIRECTORS OBJECTED TO**

The only By-Law the 5-member Board continually asked Mrs. Eddy to change or eliminate is the one on page 26 of the *Manual* which states that a vacancy on the 5-member Board can only be filled "AFTER the candidate is approved by the Pastor Emeritus,"\* Mrs. Eddy.

While Mrs. Eddy was with her Board of Directors, to control and supervise with the Mind of Christ, she gave these Directors far more power than she had given them under the perpetual legal 1892 Deed of Trust (which would take over at her passing.)

So to make sure the power she had delegated to her Board would not continue after her departure from the human scene,

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\* After retiring from motherhood Mrs. Eddy became Pastor Emeritus.

she made replacements on this Board subject to her approval; and in 1903 in the 28th *Manual*, she distinguished this temporary ecclesiastical Board by adding a 5th member, so it would never be confused with the legal self-perpetuating Board created by her 1892 Deed of Trust. (See page 64.)

This legally set-up Board left the Directors with only the custodial duties mentioned in the Deed of September, 1892, such as maintaining services in The First Church of Christ, Scientist “and for this purpose they [were] fully empowered to make any and all necessary rules and regulations.” But they were given no power over branch churches or individual Christian Scientists. (See *Manual*, pp.131-133.) The treasurer of this church was uniquely endowed to accept the profits of the Publishing Society, and use them for extending the teaching of Mary Baker Eddy as provided in her Last Will and Testament.

#### ***5-MEMBER BOARD FEARED MRS. EDDY'S ACTION***

When Mrs. Eddy, in 1903, added the By-Law stating that “no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled without the written consent of Mary Baker Eddy,” the 5-member Board realized that with Mrs. Eddy’s passing their ecclesiastical Board with all its delegated authority would be terminated, since the By-Law governing them stated a vacancy on their Board could not be filled without Mrs. Eddy’s approval.

The 5-member Board viewed with alarm the dangerous consequences of relying on God and spiritual organization alone. They did not share Mrs. Eddy’s views, or accept the *Manual* requirement that “In Science, divine Love alone governs man.” They were unwilling to give up the power and prestige they were enjoying under Mrs. Eddy’s direction. And at her passing they refused to obey the By-Law that said a vacancy on the 5-member Board could not be filled without her approval.

In this disobedience lies the single and only cause of the deterioration of the Christian Science movement throughout the world today.

Mrs. Eddy's writing brought the promised Comforter, the Second Coming of the Christ, and when her Tenets and By-Laws are obeyed, heaven will be realized right where we are, here on earth.

### CHRONOLOGICAL REVIEW

Perhaps reviewing this subject chronologically will be helpful:

Originally Mrs. Eddy created the Deed of Trust of Sept. 1, 1892 with a 4-member Board to be Directors of *The First Church of Christ, Scientist*. Of this church she said: "The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant" *Manual*, p.19). The "Church Universal and Triumphant is the spiritual Mother Church, *the spiritual Mother within us*; it is the Mother God, or "Kingdom of God within you." It is a completely spiritual church defined on p. 583:12 of Science and Health.

The reader should note section 6 of the Deed of Trust, *Manual*, p.132): "THE CONGREGATION WHICH SHALL WORSHIP IN SAID CHURCH SHALL BE STYLED 'The First Church of Christ, Scientist.'" Remembering the definition of Church (S&H) Mrs. Eddy wanted it understood that human society itself is the living God. This living God is "individual Mind," the Mind of man, *Mis.* 101:31). This makes our own right consciousness, our own right Mind, the source from which all guidance and direction flows. Guidance and direction do not come from a self-appointed hierarchy in Boston.

Mrs. Eddy doesn't say an organization shall be The First Church of Christ, Scientist. She says The *CONGREGATION* which shall worship in that edifice—"the *congregation*," meaning the people—shall be styled 'The First Church of Christ, Scientist.'"



In other words, Mrs. Eddy didn't set up a material organization. She created the four trustees who were also termed the Directors, with routine duties as specified above; but she didn't name a president, a clerk, or a treasurer in The First Church of Christ, Scientist. The First Church of Christ, Scientist, was the "congregation," the people, that worshipped there.

***THE TENETS CAN ONLY BE  
THE TENETS OF AN INDIVIDUAL***

The First Church of Christ, Scientist, *in* Boston, Mass. (notice the "in") is a church that has been organized and has a building. But it is the people that worship in that church that are: "The First Church of Christ, Scientist, Boston. (Note, not *in* Boston but Christian Science worshippers worldwide.)

She says the Tenets, *Manual* p. 15, are "the Tenets of The Mother Church, The First Church of Christ, Scientist. The Tenets can only be the Tenets of an individual—they constitute the Kingdom of God within the individual's spiritual consciousness. They are *not* the Tenets of a church, because as soon as they become Tenets of a church they become a material creed to which people must subscribe, and then they are no longer the Father-Mother God within our consciousness.

The Boston hierarchy, by their actions since Mrs. Eddy's passing, and by statements in the periodicals such as: "We are the tender guardians of the Christian Scientists' footsteps heavenward," have assumed that it is their personal responsibility to implement the Tenets in the entire Christian Science field. So they have assumed responsibility for approving, practitioners, teachers, lecturers, etc. But the Tenets, to be of value spiritually, must be our individual consciousness, just as honesty, integrity, unselfishness, justice are a part of our consciousness; they cannot be administered by a Boston hierarchy.

When we see that the Tenets belong to the individual, that "God is individual Mind," then the only regulation of the Christian Science movement can come from the members of The Mother Church. These members *ARE* The First Church of

Christ, Scientist, as she says in *Manual* paragraph 6, p.132 of her Deed of Trust, namely: “The *congregation* which shall worship in said church shall be styled ‘The First Church of Christ, Scientist.’”

The total regulation of the Christian Science movement must come from the members of The Mother Church (the Mother within us—“the kingdom within you”). These members of The (spiritual) Mother Church *ARE* The First Church of Christ, Scientist. When we have a spiritual realization of the Tenets of The Mother Church, then these Tenets constitute the reality of our being.

Thus any member of the human race who *in his heart* adopts the Tenets of The Mother Church is a member of The Mother Church, and also of The First Church of Christ, Scientist, which “is designed to . . . reflect in some degree the Church Universal and Triumphant [The spiritual Mother Church, the Kingdom of God within our consciousness]” (*Manual*, 19). Ponder this.

“The modest edifice of The Mother Church of Christ, Scientist, began with the cross; its excelsior extension is the crown” (My. 6:17). In 1913 *Webster* defined the *adjective* “excelsior”: as meaning “more lofty; still higher; ever upward”; and defined the *noun* “excelsior” as meaning a material of curled shreds of wood used for stuffing upholstered furniture and mattresses, etc.” Today’s *Webster* gives only the noun’s meaning; but since Mrs. Eddy is using it as an adjective, it means the extension of her teaching out into all the world, until all “the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

Mrs. Eddy adds: “The room of your Leader [our Leader whose writings are the Comforter, the Second Coming of the Christ] remains in the beginning of this edifice evidencing . . . the word which proceedeth out of the mouth of God. Its crowning ultimate rises to a mental monument, a superstructure high above the work of men’s hands, even the outcome of their hearts, giving to the material a spiritual significance—the speed, beauty, and achievements of goodness” (ibid.)

### MANUAL APPEARS IN 1895

In 1895 she wrote the *Manual*. That was three years after the 1892 Deed of Trust.

Why did she write it?

Because she found, to her sorrow, (as Christian Science rapidly spread over the entire face of the globe) that the INFORMAL method of controlling the people in the organization was not sufficient and that they had to have some *written rules* —“that which I said in my heart would never be needed, namely, laws of limitation for a Christian Scientist” (*My*. 229:25.) They would need leading and guiding after her departure from the human scene—leading and guiding by her *Manual*, —not by five mortals. Therefore, “eternity awaits our Church Manual” (*My* 230:2).

### MRS. EDDY CREATES A TEMPORARY 5-MAN BOARD

Now we come down to late 1902. Up until 1902 there had been only the 4-man Board, but when Mrs. Eddy continued to invest this 4-man Board with more and more power and duties, under her Christly supervision, she saw the time had come when she must distinguish between this legal 4-man Board, who in the Deed of Trust which she had created by her 1892 Deed had only limited powers, and this same Board to which she was continually giving more powers—powers which were not to continue after her passing.

To distinguish this now powerful Mother Church Board\* from the legal 4-man Board created by the 1892 Deed of Trust, she added a 5th member to The Mother Church Board, and made it a temporary Board by requiring that a vacancy on that Board could only be filled *AFTER* obtaining her approval.

\* The business of the Mother Church up until 1908 was conducted by the 40 Executive Members; the 4 Directors merely satisfied a state statute allowing them to hold the assets of the corporate body.

**MOTHER'S CHURCH & THE FIRST CHURCH OF  
CHRIST, SCIENTIST ARE TWO DIFFERENT ENTITIES**

To repeat: why did Mrs. Eddy set up a 5-man Board as Directors of *The Mother Church*?

She did this to distinguish between the 4-man Board of The First Church of Christ, Scientist, (which was a separate entity under the Deed of Trust), and the 5-man Mother Church ecclesiastical Board, since the latter and all material aspects of The Mother Church would be terminated at her passing. Therefore she made a different number of Directors for The Mother Church, since otherwise when she terminated the Directors of The Mother Church, it might be misinterpreted as closing down the 4-member legal Board created by the 1892 Deed of Trust which would then invalidate that Deed.

So to differentiate the two Boards she introduced a 5th member. (Mrs. Eddy was well aware that "there was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." She knew her Science would be lost if left in the hands of five personalities, even good personalities. She realized that "the things of God are foolishness to mortal personalities, and that mortal personalities would therefore govern with "human" wisdom, human policy, human ways and means, and would appeal to human courts of law for decisions as, in fact, the 5-member Board did do.

The spiritual Mother Church, of course, remains, and "will speak to you of the Mother, and of your hearts' offering to her through whom was revealed to you God's all power, all-presence, and all-science."

Again: Mrs. Eddy wanted to distinguish the legal 4-man Board connected with the First Church of Christ, Scientist, from the Board governing The Mother Church ("Mother's church") which was not incorporated under any civil laws; but which was administered by *her*, and which would be terminated at her demise. She (*Mrs. Eddy*) wrote the *Manual*. She wrote all the Articles. She made all the revisions. The Mother Church was *her* church; and all her "mothering" aspects, when she was no longer here, would terminate; they would not be transferred to 5 mortals. "Let the dead bury their dead," and [let] the

spiritual have all place and power," she said.

To spiritually-minded Christian Scientists there is nothing of interest in material organization.

The First Church of Christ, Scientist, was legally set up and would continue after her passing. But, "in Science, divine Love alone governs man" (*Manual*, p.40:6).

### *AN IMPORTANT SEQUENCE OF EVENTS*

To facilitate her plan to terminate all material or mothering aspects of The Mother Church she, in 1902, named 5 Directors of The Mother Church, naming Archibald McClellan to be the 5th Director.

Now watch this sequence of events:

Early in 1903 she had the second Deed of Trust put into the *Manual*. (This second Deed was one of 13 Deeds executed by Mrs. Eddy in connection with the Extension. Each one of these Deeds was conveyed on the further trust that no new Tenet or By-Law would be adopted, nor any Tenet or By-Law amended or annulled. (See Appendix for the 13 Deeds.)

Going back to the By-Laws of the 10th *Manual* (Early 1902), we find Mrs. Eddy had two estoppels (a double estoppel) in that Directors' Sect. 5, p. 26.\* (This was something no other By-Law ever contained, and shows unmistakably that she considered the Board to which she was delegating so much power as wearing a different hat from the hat those same men wore as Directors of The First Church of Christ, Scientist, in Boston, under the irrevocable, non-amendable 1892 Deed of Trust.) The first estoppel provided that a vacancy on the Board could only be filled AFTER gaining Mrs. Eddy's approval. The 2nd estoppel said: "This [particular] By-Law can neither be amended nor annulled, except by the written consent of Mrs. Eddy, the Pastor Emeritus." These wise provisions in the 10th *Manual* definitely assured the termination of the 5-member Board at her passing.

This is how she dealt with the temporary 5-man ecclesiastical Board of The Mother Church, *her* church. She had delegated tremendous power to this temporary Board which they could exercise only so long as she was present and in full control. She therefore specifically tied that estoppel to the

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\*See p. 64 for reprint of this By-Law.

5-member Board. She made it obvious that it was to be a temporary Board *to operate only so long as she—with the Mind of Christ—was present to supervise.*

Shortly after this she executed the 2nd Deed of Trust (1903) (*Manual*, p.136) to cover the Extension. Then that second estoppel in Art.1, Sect.5, disappeared from that spot and reappeared in the second Deed of Trust in the *Manual*, p.137.1—in the Deed covering the Extension.

With this change, the estoppel that said “No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled without the written consent of Mary Baker Eddy . . .” became binding upon both groups of Directors. It was binding upon the 4-member Board because the 2nd Deed of Trust referred to the first Deed of Trust.

She also inserted this same estoppel By-Law in the last Article in the *Manual*, p.105. This bound the 5-member Board to that estoppel, just as in the Deed of Trust it bound that 4-member Board to her ruling that no new By-Law could be adopted nor any By-Law amended or annulled without her written consent.

### ***MRS. EDDY'S ANSWER TO ARCHIBALD McCLELLAN***

Archibald McClellan, the 5th member, immediately raised the question about having his name mentioned in that 2nd Deed of Trust. He told Mrs. Eddy, in effect, “If you don’t put my name in that 2nd Deed of Trust, then I am persona non grata, I don’t appear any place, you have excluded me completely.” Mrs. Eddy answered, “I’m sorry.”\*

When the 5-member Board was unable to persuade her to write a By-Law transferring her power to them they consulted attorneys who, of course, could only advise them how they could circumvent Mrs. Eddy’s divine plan with *HUMAN* law, human policy, human ways and means. Mrs. Eddy was aware

\*See her letter to McClellan at end of this review p. 168

of this treachery. That she was also aware that the cruelty of it was shortening her stay with us can be seen from the letter she dictated to Laura Sargent five days before she passed from our sight: "It took a combination of sinners [her own trusted students in combination with human legal authorities] that was fast, to harm me" (see p. 27).

The records preserved from that period prove conclusively that the members of the 5-man ecclesiastical Board realized fully that Mrs. Eddy was terminating their Board and terminating all "mother" aspects of The Mother Church; but materialism was in the saddle; mammon ruled their hearts and minds, and they disobediently perpetuated themselves in power after her passing. To this very day Board members staunchly maintain: "We stand in Mrs. Eddy's place."

### WHAT WAS MRS. EDDY'S PLAN?

Again, let's see how Mrs. Eddy planned to bring the ecclesiastical Mother Church organization to a halt. She artificially made two Boards of Directors—one of 4, a legal Board created by the 1892 Deed of Trust. And, later (because she was delegating so much power and authority to this Board, and to distinguish it from the 4-member legal Board that would take over at her passing), Mrs. Eddy created a temporary Board of 5 members, which operated under her complete control, according to her *Manual* provisions. Vacancies on it could only be filled with her consent and approval.

Why is the *Manual* the *Manual* of The First Church of Christ, Scientist, as well as the *Manual* of The Mother Church?

(1) This has already been partially explained above. It is the *Manual* of The First Church of Christ, Scientist, because by her Deed of Trust of Sept. 1, 1892, she legally established The First Church of Christ, Scientist, with a 4-member Board of Directors.

(2) It remains the *Manual* of The Mother Church because it inculcates divine behaviour patterns such as the rule for motives and acts; it urges on the mind and instills the conviction that "divine Love alone governs man."

It remains the *Manual* of The Mother Church because through the estoppels or clauses that require Mrs. Eddy's con-

sent, it terminates all material "mother aspects" of The Mother Church, such as "authorized teaching, authorized lecturing, Committee on Publication activity, etc., and sets each individual free to teach, preach, and practice Christian Science as his conscience dictates. (See Miscellaneous Writings 315:9).

There is no way to measure the incalculable harm done by disobedience to the By-Laws. Take just one example:

Art. 25, Sect. 8, of the *Manual* refers to "Books to be Published." It states: "...A book or an article of which Mrs. Eddy is the author shall not be published nor republished by this [Publishing] Society without her knowledge or written consent."

The Directors have deceitfully led the field to believe that obedience to this By-Law would prohibit the publication of Mrs. Eddy's writings, and therefore Christian Science would die out since Mary Baker Eddy's books could not be published, and have used this as an excuse to disobey any of the By-Laws that stand in their way.

The truth in regard to this particular By-Law is that the Publishing Society was never authorized to publish Mrs. Eddy's books. Up until 1908, Mrs. Eddy's writings were published by Joseph Armstrong, 250 Huntington Avenue. In 1908 her books began being published by Allison V. Stewart, same address.

In 1916, the notices in Mrs. Eddy's books began reading: "Published by Allison V. Stewart *for the Trustees under the Will of Mary Baker G. Eddy.*" With that notice we have the first encroachment on our freedom to print and publish all Mrs. Eddy's writings with the same freedom the Bible is published. Mrs. Eddy never copyrighted her final edition of Science and Health.

To say that obedience to the above-mentioned By-Law would prevent publication of Mrs. Eddy's Writings is a total falsity, since the Publishing Society never had been given the right to publish Mrs. Eddy's books.

Had this By-Law been obeyed untold millions would for the past three quarters of a century have had access to the "Comforter"--the Second Coming of the Christ--in the form of Mary Baker Eddy's writings. Her writings educate humanity to understand error of every name or nature to be merely hypnotic suggestion--to understand that aside from the *material*



sense of person, place, and thing, all is harmony. Mrs. Eddy made it clear that since God, good, is all, there can be no selfhood apart from this infinite good called God.

The *Manual* remains the *Manual* of The Mother Church, for instance, because her estoppels when obeyed forestall ecclesiastical despotism. Specifically, in the case of the 5-member Board, Mrs. Eddy clearly and positively states that a vacancy on this Board can only be filled "AFTER the candidate is approved by the Pastor Emeritus." No amount of pleading by the Directors could cause Mrs. Eddy to change this particular By-Law by which the 5-member Board was terminated. She told the Directors and their agents that God had dictated that requirement and it was up to her church to obey it. Mrs. Eddy knew that it was obedience to this very By-Law (which required her consent and approval) that alone could save her church. No amount of human rationalizing can change Mrs. Eddy's plainly stated requirement.

It is perfectly obvious that when Mrs. Eddy's approval could not be obtained, this 5-member Board should have followed Mrs. Eddy's clear instruction and terminated itself in 1912 when one of its members left the scene.

Today we see clearly what disobedience to this By-Law has done to the Christian Science movement. We see how the greed for power, together with the apathy of the Field which, as of old, cried: "Give us a king to rule over us," has wrought havoc with the Christian Science movement.

Briefly, under the *Manual's* prohibitions:

(1) The Mother Church should have lasted only six months, i.e. until the next election in June, 1911, at which time no officers of The Mother Church could be elected or re-elected without Mrs. Eddy's consent.

(2) A year later, in June, 1912, when the 5-member ecclesiastical Board lost Stephen A. Chase, he could not be replaced without Mrs. Eddy's consent and approval. (*Manual*, p.25, Sect. 5.)

(3) The Board of Education ceased to exist after Mrs. Eddy's departure, since the signature of the President of the College (Mrs. Eddy) was called for on all certificates (*Manual*, p.91, Sect. 3.) Mrs. Eddy never resigned the presidency. Therefore, since 1910 there could be no new "certified" teachers.

(4) The specific instructions in the *Manual* require all organic functions of The Mother Church to cease with Mrs. Eddy's passing and the end of her authority.

(5) The First Church of Christ, Scientist, in Boston, was not chartered. Its members had no voice in its government. Mrs. Eddy had reserved the right to dissolve it at anytime without the approval of its members.

In the 1892 October *Journal*, pp.275, 276, Mrs. Eddy informed: "All loyal Christian Scientists will be pleased to know that we can have and hold church property without going back to outgrown church organization [referring to the dissolved Boston church]. (See footnote, *Manual*, p.130.)

She is here telling us that The Mother Church was never a church organization. This is also true of the Extension through its 13 Deeds of Trust as set forth in Appendix to this book. In verification of this (after Mrs. Eddy's final farewell) the Board had to legally prove that The Mother Church was *not* a church organization, in order to receive her bequest under her Last Will and Testament, because her legacy was greater than the amount Massachusetts churches were permitted to receive from a donor.

(6) The Deed that created the 4-member legal Board of Directors and The First Church of Christ, Scientist, was irrevocable and non-amendable; she could make no changes in it. It still remains four members *and tells what their duties are*. This 4-member legal Board of Directors of The First Church of Christ, Scientist, was self-perpetuating and did not require Mrs. Eddy's consent in any way.

#### Publishing Society Deed of Trust

(7) The same is true of Mrs. Eddy's Deed of Trust constituting the Board of Trustees of the Christian Science Publishing Society.

Regarding the Publishing Society, the question has been raised that the *Manual*, p.81:4 requires Mrs. Eddy's consent for the election of editors and managers. The Publishing Deed provided that this would be *for her lifetime* only. With the termination of The Mother Church at Mrs. Eddy's passing, the Deed of Trust, given the three Publishing Trustees, would take over.

Under the provisions contained in the Publishing Deed, she retained the right to advise them *as long as she lived*. Therefore,

when she left the human scene, that portion of the *Manual*, that required her consent, disappeared; and the stipulation in the Publishing Deed also became inoperative when she was no longer here. Consequently, the editors and managers of all publications came under the Trustees of the Publishing Society in perpetuity, as she had legally provided. With regard to editors and managers, the Deed provides: "Said Trustees shall employ all the help necessary to the proper conduct of said business..."

When it is understood that the estoppels in the *Manual* terminated all mothering functions of the Mother Church there will be no conflict. Obviously, Mrs. Eddy's *intent* with regard to the Publishing Society was that she would have the right to oversee its business as long as she lived, as is clearly stated in the Publishing Trust agreement, which was a "perpetual and irrevocable trust and confidence" between Mrs. Eddy and the three Publishing Trustees.

This document specifically directed: "Said Trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and *upon their own responsibility*, and without consulting me about details, subject only to my supervision, if I shall at any time elect to advise or direct them...."

Regarding the question of "vacancies":

Because the temporary ecclesiastical 5-member Board of Directors refused to obey the By-Law terminating them and The Mother Church at Mrs. Eddy's passing, a question—erupting into a lawsuit—arose over the following "vacancy" provision:

"Whenever a vacancy shall occur in said trusteeship for any cause, I reserve the right to fill the same by appointment, if I shall so desire, so long as I may live; but if I do not elect to exercise this right, the remaining trustees shall fill said vacancy. The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient."

The *facts* regarding this "vacancy" question are:

(1) Before her passing, Mrs. Eddy had abolished "the First Members" mention here. So there were none.

(2) The power to declare a vacancy was never given to the legal 4-member Board—the only Board set up to carry on after Mrs. Eddy's departure. And

(3) The temporary 5-member Board of Directors was terminated at Mrs. Eddy's passing; therefore, they no longer existed, according to the provisions of the *Manual*, and so were forever prevented from declaring a vacancy in the trusteeship of the Publishing Society.

Mrs. Eddy foresaw the inevitable greed of ecclesiasticism that would seize everything in the line of power and authority; and by creating the Publishing Society as an entirely separate entity, she hoped to thwart the attempt of evil to bury Christian Science in ecclesiasticism and materialism as it had previously buried Christianity.

There is no mention made of The Mother Church anywhere in the Publishing Deed of Trust. Mrs. Eddy mentions The First Church of Christ, Scientist, once, and that is in connection with the treasurer of The First Church of Christ, Scientist, who is to receive the profits from the Publishing Society, to be used for the upkeep of the church, and for effectively promoting and extending the religion of Christian Science as taught by her.

In her will, Mrs. Eddy at first mentioned that the profits were to go to the Mother Church, but this was changed by the second codicil to her will which directed that all profits were to go to the treasurer of The First Church of Christ, Scientist.

Because Mrs. Eddy was concerned only with a spiritual reality, she took care that the second church was not a legally incorporated institution, and really not organized. She framed it in such a way that it would be a self-dissolving symbol as her followers rose in spiritual understanding.

Once the Field gains an understanding of Mrs. Eddy's glorious design Christian Science will again flourish in the world. Her plan sets every individual on the face of the globe free to find the kingdom of God within his own consciousness.

In this review, in order to see what Mrs. Eddy set in place, we have gone back to the beginning and moved forward, because if you start with what you see now and try to justify it on the basis of how it appears now, Mrs. Eddy's brilliant plan is

difficult to see, since you are working with effects and not going back to the cause.

\* \* \* \*

Mrs. Eddy's letter to Archibald McClellan, mentioned on page 160, appears on the next page.

It is significant that on the day the 6th Deed of Trust (shown in Appendix page 206) was signed by Mrs. Eddy and recorded, she wrote as follows to Archibald McClellan:

Pleasant View  
March 19, 1903

**Mr. Editor**

**Dear Student:**

**...I was delighted to meet you and intended to invite you and Mrs. McLellan to P.V. when we get over the present purchase of land in Boston....**

**With love,  
(signed) M.B.Eddy**

**N.B. I regret that your name cannot appear as a member of the Board of Directors in their deeds. I have twice urged this question but Mr. Elder (Mrs. Eddy's lawyer) finds it cannot be legally so.**

This letter shows that Mrs. Eddy was perfectly aware that she had a legal Board of four, and had created a totally distinct ecclesiastical (non-legal) Board of five to carry out God's directions to the Movement so long as she remained on this plane to prompt and supervise them.

The By-Law governing the 5-member Board of Directors (shown on page 64 of this book) was entered in the *Manual* by Mrs. Eddy at the time she created the temporary 5-member ecclesiastical Board. That By-Law, in the 28th *Manual*, in 1903, explicitly states that a vacancy occurring on this 5-member Board cannot be filled without Mrs. Eddy's approval. It further states: "*This By-Law can neither be amended nor annulled, except by the written consent of Mrs. Eddy, the Pastor Emeritus.*"

Her By-Law unmistakably reveals her intent concerning her temporary 5-member Board. It spells out beyond cavil her aim and purpose: that this 5-member Board should remain only so long as she was here to govern.

Note: Further Changes Made In Manual:

### CHANGE OF "CITIZENS" TO "RESIDENTS"

A further undermining of Mary Baker Eddy's brilliant plan for the furtherance of the Christian Science movement was done in 1971 when the Director's petition to the Commonwealth of Massachusetts to change the word "citizens" to "resident," was granted. (See footnote, *Manual*, p.130. Also see, on following pages, petition to the Commonwealth of Massachusetts requesting this re-wording.)

Why did the Board of Directors want this change?

In essence, a dedicated student explained as follows:

First, examine Mrs. Eddy's spiritual intent. She realized that the Board of Directors must be local citizens of the State of Massachusetts, for the specific reason that a *citizen* would understand *American Constitutional law*.

With the change from "citizens" to "residents," people on the Board of Directors, coming from other countries of the world, do not understand law by Constitution. But the whole of Christian Science is law by Constitution, as is evidenced in the *Manual*, namely: "The system or body of fundamental rules and principles" (Webster).

When the Directors, in effect, made that basic change, they denied the fundamental basis for the structure of Christian Science, because Christian Science emanated in the United States, not in another of this world's countries.

The United States of America is based upon a Constitution which was spiritually thought out by the Founding Fathers, just as Christian Science with its *Manual* was spiritually thought out by Mary Baker Eddy in what Christian Scientists today know is the Second Coming of the Christ, or the "Comforter" promised by Jesus. **Our government is based on the integrity of the individual.**

Contrariwise, democracies of other countries, have governments based upon precedent;--in other words, they maintain that what happened a hundred years ago is now going to control and dictate what the pattern is today, whether or not it is scientific.

The Board in Boston is today using rule by precedent. The

Board excuses this by saying: "The procedures taking place within the church are based upon what happened in Mary Baker Eddy's time; and therefore we are obedient to the procedure."

A clear example of this was the Directors' removal in 1913 of the closing, "Yours in Truth and Love," on the application form, at the end of the application blank on p.118 of the *Manual*.

The Board excuses this removal by saying: "This is a practice that was instituted in Mary Baker Eddy's time and therefore it supersedes the *Manual*. But this is foreign traditional thinking: namely, that law is dependent upon precedent, on what happened in the past.

Mrs. Eddy's spiritual intent and purpose is being destroyed by Boston's insistence that precedent establishes law rather than the Constitution in the *Manual*.

Mary Baker Eddy wanted us to know that our commitment to "Truth and Love" is the essence that constitutes our Mother Church membership. One's commitment to Truth and Love makes one a member of The Mother Church. In 1913, the Directors removed "Truth and Love," giving as their excuse that this was done in order to bring it into line with a practice that was already being instituted in The Mother Church during Mrs. Eddy's time—regardless of the fact that this was done in Mrs. Eddy's time *without her knowledge or consent*.

Law by precedent is not a system that is fundamental to the development of Science in the world. A higher sense than law by precedent came to America. It is in this higher sense that we find the founding of Christian Science.

In other countries we have marvelous cathedrals, but Mrs. Eddy was the super-architect of a new kind of cathedral, a spiritual cathedral which could only be built in America. This is why one word, such as "citizens," that looks so innocent, has such far-reaching implications. It is part of the many things that have been changed in the *Manual* which, on the surface, seem like little inconsequential details, regarding which the Directors say: "We are only bringing things up to date." But it signifies the missing of the whole spiritual point Mrs. Eddy was making.



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PETITION + HOUSE

Rep. FRYE 1  
of BOSTON

presents the petition of J. Burough  
Stokes relative to the mem-  
bers of The Christian Science  
Board of Directors of The  
First Church of Christ,  
Scientist, in Boston, Mass-  
achusetts.

LEAVE THIS SPACE BLANK.

5337

[Accompanied by bill, House, No. 5157.]

H. R., January 18, 1971.

Transmitted to the State Secretary, under the provisions of Section 7 of Chapter 3 of the General Laws.

March 15, 1971

Returned with memoranda.

March 15, 1971

Referred to the committee on Commerce and Labor -  
Sent up for concurrence.

Wallace C. Mills Clerk.

*Memoranda of [Signature]*

THE SENATE CONCURS.

SENATE MAR 16 1971



# The Commonwealth of Massachusetts

IN THE YEAR ONE THOUSAND NINE HUNDRED AND SEVENTY-one

## AN ACT

~~AMENDING SECTION 1 OF CHAPTER 68 OF THE~~  
~~GENERAL LAWS PERTAINING TO A DIRECTOR OF THE CHRISTIAN~~  
 SCIENCE CHURCH OF BOSTON

*Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:*

SECTION 1. Section 1 of Chapter 68 of the General Laws is hereby amended by inserting at the end of said section the following sentence: "For purposes of this chapter members of The Christian Science Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, shall, notwithstanding any other provision of law, be deemed to be citizens of the Commonwealth if they are residents thereof."

NOTE.—Use ONE side of paper ONLY. DOUBLE SPACE. Insert additional leaves, if necessary. Dates and numbers (except the section numbers of this bill) should be written in words.

### “CHARTER WAS OBTAINED IN JUNE”

Another Highly significant *Manual* footnote addition, circa 1930, made by the carnal mind—changing the word “June” to “August”—again signifies this same missing of Mrs. Eddy’s spiritual point. (See footnote, *Manual*, p.19)

What has the carnal mind changed here?

Mrs. Eddy states, *Manual* p. 18:3: “The charter for the Church was obtained ‘June, 1879.’” With their footnote the Directors changed this to: “...the charter [was] obtained in August, 1879.”

How did this alter Mrs. Eddy’s intent and purpose?

The charter was obtained in June because it was in June that the Tenets were arrived at—the Tenets whereby we obey the Golden Rule and adopt the Mind of Christ.

Mrs. Eddy knew that when the Tenets were arrived at, that *was* the spiritual charter for the Church. The church had its charter in June.

The legal incorporation in August which took place where it was registered at a courthouse really had nothing to do with the charter.

When the Directors maintain that the *legality* is that upon which the Church is based rather than the spiritual substance of its Tenets, they reveal what their whole line of reasoning is: namely, that the church is a human material organization, dependent upon human law rather than a spiritually-founded Church dependent upon its Tenets.

This is a most penetrating exposure of the deep-rooted materiality of the carnal mind as it endeavors to change Mary Baker Eddy’s *Manual*. Those making this change showed they had lost the entire significance of “Church.” It shows they felt there could be no Church until human law acknowledges it to be a church. But the Christ Mind of Mrs. Eddy saw that the charter was granted and the Church established as soon as the Tenets were agreed upon. The charter was a spiritual charter.

The deliberate rewording and perverting of the *Manual* so as to divert thought toward the unspiritual and incorrect, breaks the whole spirit of the *Manual*, and of all Mrs. Eddy taught.

The changes in the *Manual* have been made by a 5-member Board that disobediently continued itself in power after it was terminated by a *Manual By-Law* at Mrs. Eddy's passing. \*

That she was aware of what the carnal mind, the "dragon's new flood," was planning can be inferred from her statement: "Notwithstanding the sacreligious moth of of time, eternity awaits our *Church Manual*, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest" (*My*. 230:1).

### THE PASTOR CANNOT BE DIVIDED

Mary Baker Eddy ordained the Bible and Science and Health with Key to the Scriptures, the Christian Science textbook, to be the Pastor on this planet of all the churches of the Christian Science denomination. (See *Mis*. 382:32.) Is it not therefore completely illogical for half of the pastor to be freely available to the world, while the other half is imprisoned via illegal copyright—considered to be the property of 5 mortals in Boston, who now have the legal right to change it in any way they desire, or to cease printing it altogether, and who allow its purchase only through rapidly closing Reading rooms?

How can a "pastor" be separated into two parts?—one free and one imprisoned?

\* The world was Mrs. Eddy's church. She gave money and praise to other churches because other churches simply represent Church and world, when seen through God's eyes. One of the reasons she gave McClellan and others, for wanting a German language Christian Science publication in the U.S. (*Der Herald*), was to reach, for example, the many thousands of Jews in New York City who knew German. Mrs. Eddy's love went out to Catholic, Protestant, Jew, and to every person of whatever faith, as well as to D.D. and M.D. Our love should likewise go out to all mankind. Our church, likewise, should be "universal and triumphant".

## IF MRS. EDDY OR JESUS WERE ON EARTH TODAY



In view of all Mrs. Eddy has said about the necessity for uncovering and exposing error in order that it might be corrected and healed, what would she do if she were here on earth today and witnessed what has happened to the once flourishing Christian Science movement? If Mrs. Eddy witnessed the textbook's imprisonment via copyright laws, and the many other iniquities today practiced by ecclesiasticism and authoritarian control, what would she do? What action would she take? Can anyone familiar with her holy history imagine that Mrs. Eddy would not take every human footstep necessary—to free Science and Health, her child, from the grasp of legal power? Indeed she hinted at the possibility of a court battle on this very issue when in the class of 1898 she declared:

**“The Manual will be acknowledged as law by law.”**

There can be no doubt that were Mrs. Eddy here today she would take advantage of every human agency available to return Science and Health to the public domain.

In the beginning when Mrs. Eddy's writings were flagrantly plagiarized she took the legal steps necessary to protect them.

When her husband, Dr. Eddy, was falsely accused of murdering a fellow worker, Mrs. Eddy took the human footsteps of going to the public library and reading law cases; this action resulted in her finding information that led to Dr. Eddy's acquittal.

When the notorious Mrs. Woodbury brought suit against Mrs. Eddy, Mrs. Eddy engaged the two best law firms in Boston. Bliss Knapp in a recording goes into considerable detail in relating how Mrs. Eddy carefully watched the newspapers for clues to help her engage the most capable lawyers for her defense.

Christian Science teaches us the one Mind, God, is our Mind. When we get self out of the way and look only to the one "I," the true "I," it directs our human footsteps. We are sometimes led to an instantaneous solution, sometimes to a step-by-step solution.

Mrs. Eddy demanded that the metaphysical work of her students result in practical solutions. She asked a worker to tell her how to treat for rain during a devastating drought. When the student soared into lofty metaphysical statements, Mrs. Eddy chided her, telling her to "come down from sailing around up there. It's RAIN we need!" she said.

In similar vein she corrected another student whom she sensed did not understand the import of the towering and profound scientific truths he was professing; she told him his head was in the clouds while his body was being shot full of holes.

What action would Jesus take? Remember, when he found money changers in the temple, he "made a scourge of small cords [i.e., he exercised his native divine intelligence to deal with the situation, and] he drove them all out of the temple" (John 2:15). Jesus "hated iniquity" and did not tolerate it. As loyal Christian Scientists we should emulate his love of righteousness and his hatred of iniquity.

Man has for thousands of years tried to explain the nature of evil along with the nature of God, good. Much of the Book of Revelation is concerned with St. John's vision of the nature of evil as revealed to him by Jesus.

But Mary Baker Eddy, God's great Scientist, was the first in human history to explain, and give to mankind a spiritually scientific *understanding* of these two seeming opposite powers, and to resolve them into the One and only God, infinite good. She showed evil in all its guises to be unreal, to be merely illusion which, when found out, leaves infinite good as the all and only reality. (p. 94:12)

Under the marginal topic of "The cross and crown," Mrs. Eddy admonishes:

**If you venture upon the quiet surface of error and are in sympathy with error, what is there to disturb the waters? What is there to strip off error's disguise?**

**If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God. (254:24) (p. 94, p. 12)**

# PART III



## THE ANSWER



Deeds, not words, are the sound test of love" (*My. vii:10*). Upholding and obeying the *Manual's* By-Laws, and vigorously protesting every disobedience—the amending, waiving, annulling of those By-Laws—is a reasonable service which all Christian Scientists should be willing to render their Leader.

### HOW TO GET MIND'S GUIDANCE

In dealing with the harsh vicissitudes that often confronted her, Mrs. Eddy knew that Mind gave her all faculties, and that she *was* the very ability of Mind. It was just a matter of "getting Mary out of the way" and letting Mind direct. In the textbook we read that Mind, the one Mind that is the true Mind of all, guides, leads, directs. It comes to the human and guides his experiences.

We never know in what form this help, this divine leading, may come. But we know our salvation lies in getting self out of the way and continually going out from the divine standpoint—the standpoint that tells us the one Mind is infinite power, infinite intelligence; it knows itself as all-comprehending, all-hearing, all-seeing, all-knowing; it is the only cause, and the source of all that is made or produced. What looks like error or evil is mere illusion, is merely this one Mind misinterpreted, not seen correctly; otherwise God, Mind, could not be All, and All-in-all. Error, evil, mortal mind's picture, is never real, is never an entity.

Evil is being uncovered, “is found out, and exposure is nine points of destruction” (*No.* 24:19). Again, Mrs. Eddy assures us of the “certainty that error, when found out, is two-thirds destroyed, and the remaining third kills itself . . . . The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world” (*Mis.* 210:5; and 1:16).

The one Mind that is our own real Mind holds the answer to any and all problems that could ever arise to torment us.

In her *Message for 1902* (p. 19:16) Mrs. Eddy wrote:

**Jesus saith: “Come unto me.” O glorious hope! there remaineth a rest for the righteous, a rest in Christ, a peace in Love. The thought of it stills complaint; the heaving surf of life’s troubled sea foams itself away, and underneath is a deep-settled calm.**

Why does Mrs. Eddy see “glorious hope” in coming to Jesus—in coming to his way of seeing life? Why does the very thought of it “still complaint”?

Because more than anyone else born of the flesh, “he understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good” (52:19). Coming unto Jesus means coming to that same understanding.

He understood that the kingdom of God is within consciousness—within your consciousness. This gives each individual all the power God has. Who believes it? And yet it is the truth which, when understood, will set us free. It sets us free because from this teaching we learn that all that appears to be “out there” apart from infinite good, the one Mind, is pure illusion. Mrs. Eddy

tells us (*Pul.* 4:21) that this kingdom within consciousness is an individual kingdom.

This is a radical, total change from conventional thinking. It calls on us to drop our material point of view and adopt the Science point of view— to continually go out from the present perfection that, in reality, has always been our birthright. It is not something we have to work for, since it is already ours; it is already the kingdom of God within our consciousness, and continually reveals itself spontaneously once we rid ourselves of the notion of a selfhood apart from God. To get on this wave-length does, of course, require a deep desire. It requires the uncovering of error, and battling down the animal magnetism, the aggressive mental suggestion, that would deceive us.

“Science... is the Mind of God” (*Ol.* 22:4). This one Mind is your Mind; it is the only Mind. There is no other Mind. This Mind—that is your Mind, and which constitutes the kingdom of heaven within you —“is its own great cause and effect” (*Mis.* 173:12).

In reality there is nothing going on besides what is going on in this one and only Mind that constitutes the kingdom of heaven within you; therefore it is well never to lose sight of the fact that it is only a material *sense* of things that seems temporarily to hide divine harmony from you.

The Church created, founded, and erected on the Rock, is the indwelling temple of God; “it is the Mind that has consecrated its affections, aims, ambitions, hopes, joys and fruition to Spirit, whose methods and means are secure” (Clara Shannon class notes, 1889).

Elsewhere Mrs. Eddy tells us:

**If you really do believe there is no mortal or erring mind, then as a rational being you would**

**suppress the manifestation of this falsity [all material church activity]; you would hold in abeyance its sensation, emotion, volition; you would say to its every impulse, “Get thee behind me, Satan, for thou savourest not of the things that be of God but those that be of man,” that are of mortal mind and proceed not from immortal Truth and Love.**

**If this is not your mental attitude relative to this question [of material church activity] and its answer, then you do believe in another mind other than God....**

**(Essay: *Material Church Activity*. EOF. p. 1).**

Mrs Eddy knew the time for a great awakening, the time for thinkers, the time for a radical change of thought and viewpoint had arrived, that “Truth independent of doctrines and time-honored systems” was making itself felt. She went out from present perfection and saw the utter unreality of a world “out there”—a world of sinners that needed to be saved by a material church organization.

Right is radical, she said. It insists that we exchange our material point of view for the spiritual point of view which her writings set forth. This spiritual point of view interprets what we see as Mind’s creations, as all pointing to Mind—the spiritual intelligence they reflect. (See *Mis.* 86:9.)

Jesus said, “The kingdom of God is *within* you.” This can only mean what Mrs. Eddy says it means, namely, that “the Christian Scientist is alone with his own being and with the reality of things.” Accepting this truth gives us “sovereign power to think and act rightly” (*’01* :20:8; and *Pul.* 3:7).

Mrs. Eddy saw that all is Mind and there is no matter-world “out there” or “over there.” What we see is always Mind manifesting itself, and Mind doesn’t manifest itself as its opposite, as matter. It is our mortal point of view that causes us to think there is a matter universe “out there”—a universe of sick, sinning, dying mortals that need to be saved by a material church organization. This is not Christian Science, it is merely the “drag-on” of Old Theology. And our textbook tells us, “outside [this] material *sense* of things all is harmony.”

It is only a material *sense* of things that keeps us locked into the error of thinking we are surrounded by a material universe that can be harmful, when the truth is the kingdom of heaven, the kingdom of God is *within* us. This means there is no matter-substance. What we see when we look out upon the universe is Mind being manifested—our own true divine Mind. The kingdom of heaven *within* is manifesting itself AS MIND, not as matter. It may look like matter, but it is impossible for it to ever be anything but Mind since like produces like. There is no way that Mind can produce the hard heavy material the world calls matter. Only a wrong point of view, a material point of view, can seem to produce a world of material objects, existing “out there.”

“What thou needest to know,” Mrs Eddy told Calvin Frye, “is that mortal mind [our erring material point of view] has *translated* the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter, but as and of Mind.*” It may look like matter. A rose held in our hand may look like matter to us but we know it is a “hieroglyph of Deity.” To a student Mrs. Eddy once said, “I wish I could tell you what I see when I look into a rose.”

As we hold resolutely to the divine standpoint, the idea we need will come to guide and lead us to a right solution. It can come in any form. It may come in the form of insight, needed information, illumination, or leading; it guides us in the direction we need to go. This information comes from the one infinite Mind that is the only intelligence, the only power and action, from which ideas constantly emanate. These ideas motivate us. They cause us to reach out in a certain direction, to act in a wise manner, to make the moves necessary to reach our goal.

Mrs. Eddy had seen that a Science lay behind this ability to experience the presence of the needed idea: how to continually utilize the impact of the divine Mind upon the human need, so that what is wrong is changed and corrected. As we cling to what we have learned Mind is, we begin to experience the impact of that divine knowing upon the human situation. "Mind governs the body" (111:28; 162:12); "Mind . . . makes and governs man and the universe" (539:29). This governing power of Mind comes to the human situation when we get self out of the way and let our true Mind operate. It changes and transforms the human and makes him fit to receive the blessing of Love.

### DUTY SHOULD NOT ONLY BE EXPECTED OF OTHERS

**I**n the *Manual*, as well as in her other writings, Mrs. Eddy makes many references to "duty," all implying that duty is not just something we expect of others.

We gain true courage when we feel and know we have a work to do at all costs. Our sense of duty (which comes from that all-acting power of Mind) puts us to work to set right that which is wrong, to expose and correct error. And Love rewards us when we sacrifice trivial desires on the altar of duty.

In Science everything hinges on our staying with the divine standpoint—staying with the allness of the one Mind as the source of all ability, all faculties, all leading, guiding, direction. “Of mine own self I can do nothing,” said Jesus. But “leaning on the sustaining infinite” (vii:1)—knowing we are one with the infinite Mind that is Love—calls into action the necessary ideas, the forces of desire, intelligence, wisdom in human affairs—all that we need to know, along with courage, and the will to act! This means “Work—work—work.” Our day can’t begin at the crack of noon, and end with going to sleep right after the 6:00 o’clock evening news. Rather does it call for an indefinable extra dimension of self-giving; doing what we can, **and then some!**

### PROGRESS RESULTS FROM INDIVIDUAL EFFORT



ne with God is a majority.” Progress is made by the *individual*. We only need to think of the progress that was made for humanity by the work of Christ Jesus and Mary Baker Eddy. They are our examples.

Jesus and Mary Baker Eddy were “fixed stars in the heavens of Soul”—stars of the first magnitude with “modes of mind cast in the moulds


of Christian Science.” Jesus was our great example. Mrs. Eddy laid the foundation for the spiritual age that is dawning. She opened up the universe of Mind and defined the spiritual nature of all things. Her writings constitute the Second Coming of Christ.

But let’s also remember that much of the world’s grand progress has been made by dull people who *persevered*.

Today our options for self-improvement are proliferating. Much of the multiple-option nature, especially in America, is addressed to our own individuality; we are blessed with greater and greater opportunities for self-expression. We can proclaim the right vigorously, and speak out against wrongs. “We are experiencing our consciousness as an emanation of the creative impulse that rules the world” (Albert Schweitzer).

Mrs. Eddy saw that “God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis” (258:13). Consciousness is our “boundless basis.” And this consciousness or Mind “*manifests* all that exists in the infinitude of Truth” (ibid.). If Mind did not manifest itself as what we see around us (when rightly viewed, rightly interpreted) Christian Science would be merely an abstraction.

## THE DRAGON’S NEW FLOOD

hough in reality “we live in an age of Love’s divine adventure to be All-in-all” (My. 158:9), we seem to be living in an age of truth. Since 1910



we have been in that period Mrs. Eddy speaks of on page 570:18: "What if the old dragon should send forth a new flood to drown the Christ-idea? He can neither drown your voice with its roar, nor again sink the world into the deep waters of chaos and old night."

We are today living in the time between two eras. We do not understand the jumble of the present because we do not understand yet what was done for us in the last century by the great work of Mary Baker Eddy, nor do we yet understand what she meant by: "Thou God-crowned patient century, thine hour hath come" (*Poems*). Though "it is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to *know* the past, the present, and the future" (84:11), we have, in a way, bracketed off the present from both the past and the future. Humanly we cling to a known past for fear of taking that quantum leap toward dropping all sense of matter and materiality to embrace what appears to be an unknown future.

We can make uncertainty our friend by letting it drive us toward more consecrated study of our textbook, more dedicated practice of what it teaches. This will give us fantastic leverage and influence. It will clear our vision to obey the *Manual* and promote the incentive to:

**... make one not only know the truth but live it—to make one enjoy doing right, make one not work in the sunshine and run away in the storm, but work midst clouds of wrong, injustice, envy, hate; and wait on God . . . who will reward righteousness and punish iniquity. (*My.* 252:11).**

## IF THE MANUAL WERE OBEYED

**I**f the *Manual* were obeyed the Christian Science movement would quickly regain its former prosperity, prestige, prominence and momentum. Our churches would once more be full, our Reading Rooms restored and utilized. This is because, with no external authority to turn to, the branches and Christian Science societies would be forced to go to God directly.

Most important of all, the mighty healing work which ushered in the Second Coming of the Christ as it had the First—and which was responsible for the early phenomenal growth of Christian Science and for the churches established around the world—would again proliferate.

How do we bring this about? What is the answer? What can *we* do to resolve the problem and help restore the situation to what our God-inspired Leader so clearly intended?

## LOVE'S CLEANSING ACTION

**A** letter recently received by the author contained the experience of a friend, whom we will call Mary, who lived for a time in an Eastern country where impoverished, wretched, deplorable conditions existed. Mary often contemplated Mrs. Eddy's statement:

**Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. (476:32).**

One of the importuners who followed Mary on the street was a young lad with beautiful brown eyes and a warm, quick smile. But the youngster presented a most distressing picture of the lack of all good things, and one of indescribable dirtiness.

The boy knew only a few English words, and Mary didn't know his language.

"Houseboy?" he kept asking her. She was happy to know he was willing to work. But in his condition who would take him in?

Many things came to her that she felt she would like to tell him, but even if there had been words, she realized he would still not have had the background to grasp their meaning. She felt frustrated in her desire to help this boy in a permanent way.

Then one day she gave him a little money. She was painfully conscious of its inadequacy to meet his need. At this moment the lines quoted above forcibly presented themselves to her thought. Jesus surely encountered many who looked like this boy, and she remembered Mary Baker Eddy's instantaneous healing of the severely crippled boy. Would Jesus or Mrs. Eddy have stood helpless, mentally seeing the boy's many needs and then merely offered a little money? No! They would have turned entirely away from the mortal picture and spiritually beheld man as he is. In this beholding the change which is called healing takes place naturally and spontaneously

As Mary looked at the boy, from the depths of her heart she fervently prayed that her eyes would be opened to see what was really there. "Let there be light!" she prayed.

Suddenly, she says, there was light, the light of spiritual reality. It was so wonderfully bright she lost all consciousness of the boy. She was only aware of Love's all-

ness and ever-presence. She had touched the real Love that wins the heart—the real Love in which all things are dissolved—all sense of evil, all wretchedness and poverty, in which “nothing was left but the sea of God’s immeasurable Love.” She was not aware of saying good-bye to the boy. \*

Several days later when she again met the boy on the street she was amazed! He was transformed! He was absolutely clean, his clothes, hands, hair. And the sores that had covered his face were gone.

Delightedly pointing to his clothes, she exclaimed, “New!”

“No new,” he answered. “Wash.”

With great excitement Mary asked: “Who?—who told you to wash your clothes and get so clean?”

“No man. No man tell,” he answered slowly, searching for words. Then as he looked upward, his gaze slowly followed a great semicircle above, and he suddenly, joyously exclaimed:

“I,” and pointing not to himself but upward, repeated, “I! I tell me.”

“I tell me.” He did not need to say more. The one Mind that is the Mind of all had spoken to him, directed him, helped him, healed him. His whole expression proclaimed eloquently that he had received guidance from on high. The boy was correctly using “I” as Mrs. Eddy defines it in *Science and Health* (588:9), as: “Divine Principle; . . . incorporeal, unerring, immortal, and eternal Mind . . .”

This was the beginning of a new life, and of a

\* “When the thinker is lost in the eminence of Mind the healing takes place” (Mary Baker Eddy).

complete transformation of the boy, she says. He found work with a French family and continued to appear exuberantly happy, always clean; he soon began to show little marks of French courtesy. He even became a man of property, buying himself a bicycle out of his earnings.

This beautiful healing shows the power of turning totally to the one Mind for an answer, whether it be an answer for dirty clothes, sores, abject poverty, or flagrant disobedience to the *Manual*.

In the case of the *Manual* we see the solution the moment we recognize that the unlawful take-over of Christian Science by material organization is exactly the same as the hi-jacking of man from God by the carnal mind. If we don't accept the one, do we need to submit to the other?

We live here in spite of mortal mind's claim to govern us, not *because* of it. As Christian Scientists we assert our freedom under God to live beyond the jurisdiction of organic (material) life. As we work out of the seeming error in our church experience and demonstrate God's healing love in dealing with our fellow man in church activity, *that* becomes a working model for solving the life-problem itself.

The solution therefore lies with the individual Christian Scientist, who must start by refusing to accept the illegal take-over, by refusing to be intimidated. Today there are probably far more genuine Christian Scientists outside the church than there are within it, all enjoying their right to be God-taught and God-governed, and having

Christly fellowship with one another.\*

There is never a need to leave the church or to break up our Christian relationships. All that *is* needed is that we be properly informed and mentally free. The situation can be transformed from within. If there is no one who will be dictated to, dictators cease to be dictators.

“To whom ye yield yourselves servants to obey, his servants ye are,” said Paul, (Rom. 6:16), and he refused to bow the knee to anyone but Christ.

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\*Documenting that Christian Science isn't just a trademark, or the personal property of a private group of officials, the June, 1893 *Journal* (Vol. XI. No. 3), under: *Reverend Mary Baker Eddy* [signed “Editor”] wrote:

**The author draws the line sharply between pseudo-science and Science . . . . The former is of man; the latter is of God. And the more nearly the human mind lives in at-one-ment with the divine Mind, the more nearly it approaches to an understanding of the one absolute Science.**

**From this standpoint of God and man, therefore, the author very naturally and very wisely adopted as a name by which to designate the system thus revealed to her, the words, *Christian Science*. Nor did she intend that this name should be applied alone to designate a particular sect or class of people. It will be seen by the careful reader, that whatever partakes of eternal Truth (which she often refers to as Christ-Truth) is Christian Science, so far as it does so partake, and so far as it is demonstrated to be Truth . . . .**

Tyrants fall before those who refuse to take them seriously; they fall before resolute individuals who will submit to none but the divine Principle and *its Manual*. "Against such [true obedience to Principle] there is no law" (Gal. 5:23).

We can rest assured and have faith in our Leader's statement:

**An unjust, unmerciful, and oppressive priesthood must perish, for false prophets in the present as in the past stumble onward to their doom; while their tabernacles crumble with dry rot . . . .**

Yet when I recall the past,—how the gospel of healing was simultaneously praised and persecuted in Boston,—and remember also that God is just, I wonder whether, were our dear Master in our New England metropolis [Boston] at this hour, he would not weep over it, as he wept over Jerusalem! O ye tears! Not in vain did they flow. Those sacred drops were but enshrined for future use, and God has now unsealed their receptacle with His outstretched arm. Those crystal globes made morals for mankind. They will rise with joy, and with power to wash away, in floods of forgiveness, every crime, even when mistakenly committed in the name of religion. (*Pul.* 7:19; and 7:7).

To Mrs. Eddy there was no material world "out there." The kingdom of God, of Mind, was within consciousness, wholly good, wholly harmonious. This is the vital point. All else is pure illusion. In this kingdom of heaven within, there are no sinners "out there" needing to be purified. No need for a material church organization set up with laws that members must adhere to or be disciplined and perhaps excommunicated. Material organization entails the opposite of everything Science teaches.

**The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man.... This immaculate idea, represented first by man, and according to the Revelator, last by woman, will baptize with fire; and the fiery baptism will burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold in human character. (560:11; 565:18)**

### **MRS. EDDY WILL BE RECOGNIZED IN COMING AGES**

**A**s Jesus' three-year ministry has tremendously influenced the world for nearly 2000 years, so will Mrs. Eddy's labor for mankind continue to influence humanity's thinking for all ages to come. Mrs. Eddy stands justified in the mercy, glory, grandeur, and permanence of her work on earth. She brought assurance that overcame doubt, hope that routed despair, strength that gave



to weakness the courage to overcome sinful tendencies; she brought health that has banished sickness. She unveiled and revealed man's present divinity, his present God-being.

The world did not know it, but with the advent of Mary Baker Eddy's discovery and revelation of Science, which she reduced to human apprehension and named Christian Science, humanity approached the greatest watershed in the history of mankind, spiritual or otherwise. Centuries may elapse before the world in general becomes aware of who was among us in the later half of the 19th century and the first decade of the 20th. When will the Second Coming of the Christ (in the form of a textbook) be fully acknowledged?

In his *Memoirs* Judge Septimus J. Hanna wrote:

**When I asked Mrs. Eddy why Christian Scientists were not more grateful to her she replied, "Because they have not grown to it." (*Collectanea*, p. 77).**

But growth is taking place. A vast overturning of standpoints is today under way in which a spiritual scientific model of consciousness is supplanting the old model of materiality. Today all Christendom loves and reveres Christ Jesus; and the day is dawning when the hearts of all mankind will flow out in gratitude, love, and reverence for Mary Baker Eddy because she brought Science with demonstrable Principle and rule.

What a majestic, God-blessed scenario to contemplate!

# **PART IV**

## **APPENDIX I and II**

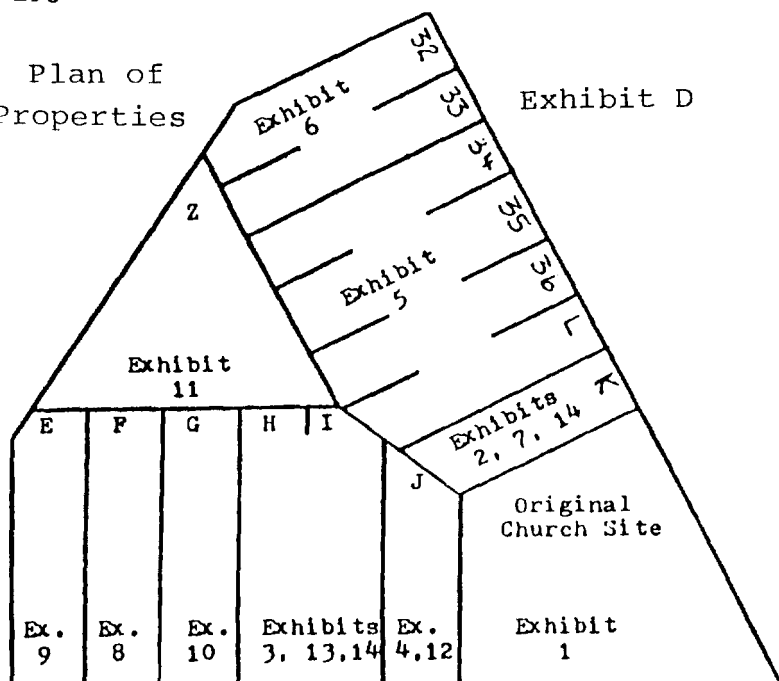
## APPENDIX I

- (1) **THE 13 DEEDS OF TRUST WHICH ENFORCE MRS. EDDY'S ESTOPPEL CLAUSES**
- (2) **JUDGE JACKSON'S DECISION ON THE SCIENCE & HEALTH COPYRIGHT CASE**

When it was decided, in 1903, to build the Extension it was necessary for Mrs. Eddy to buy 13 parcels of land to accommodate the project. In this connection she signed 13 Deeds of Trust.

It is interesting to note that even though by 1903 Mrs. Eddy had instituted the 5-man Board under her control, these 13 Deeds were all to the ORIGINAL FOUR-MAN BOARD, which is incontrovertible evidence that the 5-member Board was temporary, and would serve only as long as she was in full control.

Every one of these 13 Deeds carried the stipulation that "this property is conveyed on the further trusts that no new Tenet or *Manual By-Law* shall be adopted, nor any Tenet or By-law amended or annulled by the grantees." (See *Manual*, pp. 136-138 which record the 4th Deed in this series of 13 Deeds, in which Mrs. Eddy conveyed land to the Directors.)

Plan of  
Properties

<u>Exhibit</u>	<u>Lot</u>	<u>Further</u>	<u>Deed Date</u>
1	Original Church Site	<u>Trusts</u>	September 1, 1892
2	K		October 23, 1896
3	H & I		January 25, 1898
4	J		March 17, 1902
5	34, 35, 36, L	*	March 18, 1903
6	32, 33	*	March 18, 1903
7	K	*	March 19, 1903
8	F	*	March 20, 1903
9	E	*	March 20, 1903
10	G	*	March 21, 1903
11	Z	*	March 30, 1903
12	J	*	March 31, 1903
13	H & I	*	December 21, 1903
14	H & I, K	*	March 3, 1904

Exhibit 1 shows the original "Mother's Church" Site. Exhibits 2-14 conveyed land to the 4-member Christian Science Board of Directors, not the 5-member Board. This land was used to build the 2nd church edifice known as the Extension. Exhibits 5-14 conveyed "further trusts" to the 4-member Board never to amend or annul the By-Laws. The By-Laws terminated the 5-member ecclesiastical Board at Mrs. Eddy's demise.

### "TELL THE TRUTH CONCERNING THE LIE"

--Mary Baker Eddy

The following Exhibits, and Deeds executed by Mrs. Eddy, given to the FOUR-MAN BOARD—not the five-man temporary ecclesiastical Board—reveal indisputably that Mrs. Eddy was shamefully betrayed at her passing, when the Directors assumed her place and position and attempted to run the Christian Science movement from the human mind's standpoint.

The Deeds show that Mrs. Eddy's *Manual* By-Laws terminated the world-wide "Mother" church organization. Each of the 13 Deeds specifically says that the property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted...or annulled by the grantees (the four-member legal Board). The last By-Law in the *Manual* also provides that the By-Laws shall not be altered or annulled. These By-Laws terminated the 5-member ecclesiastical Board as well as all "mother" aspects of the Boston church, leaving it as a very special local branch church with no power at all over any other church or individual Christian Scientist. (The five-member Board consisted of the four individuals on the four-member Board, to which Mr. McClellan had been added.)

The 5-member Board waived and annulled the By-Laws by deceitfully attempting to govern the Christian Science movement without its chief officer, the Pastor Emeritus, Mary Baker Eddy, and by disregarding the *Manual* requirement that a

vacancy on the 5-member Board could only be filled "AFTER the candidate is approved by the Pastor Emeritus," Mary Baker Eddy. This By-Law absolutely, unequivocally, terminated the 5-member ecclesiastical Board in 1912 at the time the first vacancy occurred.

At that time the 5-member Board disobediently refused to step down. This annulment of the By-Laws reversed Mrs. Eddy's glorious provision for the future of her Church, "the structure of Truth and Love" (S&H p. 583:12).

This failure of the temporary 5-member Board to obey Mrs. Eddy's *Manual* requirements has led to a number of lawsuits, the most serious, prior to the present Copyright suit, being the 1919-1921 "Great Literature Litigation" detailed in *Mary Baker Eddy's Church Manual & Church Universal & Triumphant*, pp. 99-130. That book, together with the information herein presented, contain many of Mrs. Eddy's statements that show clearly the powers deriving from her Deeds of Trust, and the powers in her *Manual* terminating the five member Board of Directors when she was no longer here to govern.

In the 1919-1921 "Great Literature Litigation" the Board of Directors illegally forced the Publishing Trustees to "lay down their trust." (See Herbert W. Eustace: *Christian Science, Its Clear Correct Teaching*, pp. xvi-xliii.)

Through skillful, deceitful propaganda, the Christian Science field had incorrectly been led to believe that the Board of Directors was Mrs. Eddy's successor.

Using this falsely-induced trust, instilled in the church membership, the Board was able to force the Publishing Society into bankruptcy by creating a hostile financial embargo around the Publishing Society, caused by members obediently canceling their subscriptions to the periodicals. The sheep-like obedience of the membership to the Church Directors resulted in 70% of *Sentinel* and 80% of *Journal* subscriptions being canceled. (For details see *Mary Baker Eddy's Church Manual & Church Universal & Triumphant*, pp.110 and 127.)

Because of this all-out savage financial assault on the Publishing Trustees, the Trustees lacked funds to carry their fight to the Supreme Court.

The reader is asked to note carefully that in all lawsuits involving the Board of Directors and The Mother Church, *THE ALL-IMPORTANT 1903 (and subsequent) DEEDS OF TRUST HAVE NEVER BEEN TAKEN INTO ACCOUNT.*

Further, it must be remembered that in 1901 when Mrs. Eddy drew up her Will, only the legal 4-member Board was in existence. The temporary ecclesiastical 5-member Board was not created until 1903. This makes the SECOND CODICIL to her Will crucial and determining.

It is therefore ridiculous, absurd, for the Boston church officials to claim: "whatever issue outside of ecclesiastical polity might properly be considered by the Court has already been litigated," when, as stated above, the 1903 and subsequent (all-told 13) Deeds of Trust have *never* been taken into account.

In this connection, note the following:

**In Dittimore vs. Dickey, 249 Mass. 104 (1924) the Court stated: "every instrument in writing is to be interpreted, with a view to the material circumstances of the parties at the time of the execution...A trust instrument is to be so construed as to give effect to the intent of the founder as manifested by the words used, illumined by all the attendant factors..."**

To understand the "*intent of the founder*," "all the attendant factors" must be considered by the Court: namely, that "at the time of the execution" of the second Deed of Trust, March 20, 1903, Mrs. Eddy explicitly provided for *two* distinct Christian Science Boards of Directors—one legal and self-perpetuating, the other not self-perpetuating.

As has been repeatedly emphasized, the 5-member ecclesiastical Board was temporary, subject to the estoppel By-Law (Art. 1, Sect. 5). This By-Law was further strengthened by the Art. 35, Sect. 3, stipulations, which had also been inserted by Mrs. Eddy as "further trusts" in all the 13 Deeds in 1903 and following, which were binding on the perpetual and self-perpetuating 4-member Christian Science Board of Directors.

The Court's opinion in *Dittymore V. Dickey*, that "there were not created two boards of directors, one under the deed

and one under the *Church Manual*," never took into consideration Mrs. Eddy's 1903 (and subsequent Deeds of Trust shown in this *Appendix*).

The Boston church's legal department is determined to obstruct the admittance of legal documents executed by Mrs. Eddy. The church's legal department adamantly refuses to allow Mrs. Eddy's SECOND CODICIL to her Will, or her 1903 and 1904 thirteen Deeds of Trust to be taken into consideration.

But in this connection the Court ruled in *Glover v. Baker* (1912):

**No judge is at liberty to pronounce an instrument ambiguous until he has brought to his aid, in its interpretation, all the lights afforded by the collateral facts and circumstances.**

In a letter to the law firm of Csaplár & Bok, Mr. David James Nolan asks this firm to take note of *Glover vs. Baker*, 83 Atl 930 (1912):

**While courts may not often be called upon to investigate the doctrines of a particular religion, if it becomes necessary to do so, to see that a trust is administered according to the intention of its creator, they do not hesitate the task.**

"The court must allow an examination of the March 20, 1903, and subsequent, Deeds of Trust, as well as the SECOND CODICIL to Mrs. Eddy's Last Will and Testament in order that Mary Baker Eddy can not only be vindicated from an annulment of her intent, but that the Court can be exonerated from legal decrees enacted without full benefits of all the facts."

The last 44 years of Mrs. Eddy's life were spent teaching us to see through materiality—see through the material *sense* of things—to see all error as merely hypnotic suggestion, since God, good, is infinite and everywhere present. Thus her dissolution of all "mother aspects" of her church and its temporary 5-member ecclesiastical Board was a sublime example of



her holy teaching that Principle and its idea (in other words, God and Man) is one, needing no material church hierarchy as an intermediary. This is in accordance with Christ Jesus' teaching: I and my Father [Mind] are one."

We need only "awake to [our] present ownership of all good" (*MY.* 356:1). Her consummate plan left as her *ONLY* successor: "Man in the image and likeness of the Father-Mother God, man the generic term for all mankind" (*MY.* 347:4). Jesus was God incarnate. But he was no different from us. He was our example. "God is individual Mind," God is individual being. God, infinite good, expresses itself as you and me. "I and my Father are one."

Mary Baker Eddy can only be found in her writings. The Board's annulment of her *Manual By-Laws* attempted to set up, as her successor, a material church organization, an ecclesiastical hierarchy, "which wars with Love's spiritual compact. . . .[since] Christian Science shuns whatever involves material means for the promotion of spiritual ends" (*Ret.* 47:10).

The following 13 Deeds of Trust, by Mary Baker Eddy, are taken from Herbert W. Eustace' *Proceedings in Equity*. These exhibits were originally published in *The Christian Science Monitor* during the years 1919-1921 when the Publishing Trustees, Herbert Eustace and associates, with great fidelity and super-courage, valiantly resisted the Board of Directors' attempt to break Mrs. Eddy's Deed of Trust given to the Publishing Society Trustees.

These Deeds were brought to light several years ago by United Christian Scientists, Inc., under the chairmanship of David James Nolan.

Today, Christian Scientists, loyal to their Leader, know with Martin Luther: "If I profess with the loudest voice and clearest exposition every portion of the truth of God except precisely that little point which the world and the devil are attacking at that moment, I am not confessing Christ, however boldly I may be professing Christ."

Who that has read the By-Law, stating that Mrs. Eddy's

approval is required to fill a vacancy on the 5-member Board,\* can deny that this Board was terminated at the time the first vacancy occurred in June of 1912? “When anyone tries to argue in justification of error to cover it up, against their honest convictions, it fills me with *righteous indignation* beyond any other form of error. It shuts out the light from them, and it hinders others from seeing and walking in the light—from seeing the truth and accepting it” (Mary Baker Eddy. *Collectanea* p. 182).

Mrs. Eddy’s genius disturbed all settled ideas. She has influenced untold millions and will continue to do so until heaven reigns on earth. As understanding develops, Mrs. Eddy’s actions, including the 13 Deeds we now come to, will be seen as steps in establishing the kingdom of God here, now, and the exchanging of human beliefs for the spiritual realization of our oneness with Divine Love.

\* Gen. Frank Streeter, Mrs. Eddy’s lawyer, opposed the 5-member Board’s waiving and abandoning of the By-Laws. He contended Mrs. Eddy wanted them obeyed as written.

**MARY BAKER EDDY'S  
13 DEEDS OF TRUST**

## IMPORTANT REVIEW

Mary Baker Eddy's 13 Deeds of Trust reprinted on the following pages show how Mrs. Eddy made the Church Manual a legal instrument. The last ten of these Deeds require strict obedience to the *Manual* as she wrote it. The last Deed states unequivocally that there can be no "modification in any degree of any of the trusts and conditions as the same are now established." There could be no self-perpetuation of the five-member Board after Mrs. Eddy's consent was no longer available. The material Mother Church became a branch church at Mrs. Eddy's passing. Its self-perpetuating four-member Board had control only over that church.

The understanding of Mrs. Eddy's Deeds of Trust vindicates the statement she made in her 1898 Class: "*The Manual will be regarded as law by law.*"

This is the age of uncovering. Evil—which is merely hypnotic suggestion—is aggravated. Why? Because Love is at work and evil is being forced from unconscious to conscious thought where it can be seen for the nothingness that it is. When evil's nothingness, its illusive nature, is finally understood, the darkness which has presently settled upon the Christian Science movement will be seen as the harbinger of *great light*.

DEEDS CONVEYING LAND FOR CHURCH PURPOSES  
EXHIBIT 6

METCALF to KNAPP et als.

Libro 2886, Page 444

Know all Men by these Presents, That I, Albert Metcalf of Newton, in the County of Middlesex and Commonwealth of Massachusetts, in consideration of one dollar and other valuable considerations paid by Ira O. Knapp, William B. Johnson, and Joseph Armstrong of Boston, and Stephen A. Chase of Fall River, all in said Commonwealth, the receipt whereof is hereby acknowledged, do hereby remise, release, and forever quit claim unto the said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors, upon the trusts, but not subject to the conditions mentioned in the deed creating said board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1st, 1892, and recorded with Suffolk Deeds, Lib. 2081, Page 257, a parcel of land with the buildings thereon situated in Boston, in the County of Suffolk and said Commonwealth, being the estates numbered 40 and 42 on Norway Street, and being lots numbered 32 and 33 on a plan made by William H. Whitney, dated January 6th, 1887, and recorded with Suffolk Deeds, Book 1756, Page 600, and bounded: . . . In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy, this property is conveyed on the further trusts that no new tenet or By Law shall be adopted nor any tenet or By Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook, "Science and Health With Key to the Scriptures," be given therefor, or unless at the written request of Mrs. Eddy, the Executive Members of the First Church of Christ Scientist (formerly called the "First Members") by a two thirds vote of all their numbers decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on this lot. To Have and to Hold the above released premises, with the privileges and appurtenances thereto

belonging to the said grantees and their heirs, successors, and assigns to their own use and behoof forever, but upon the trusts fully set forth in said deed from Mary Baker G. Eddy, and with all the powers therein contained, including the power to appoint new trustees by filling vacancies in said board as in said deed expressed. And I do hereby for myself and my heirs, executors and administrators covenant with the said grantees and their heirs, successors, and assigns that the granted premises are free from all incumbrances made by me, except as aforesaid, and that I will and my heirs, executors, and administrators shall warrant and defend the same to the said grantees and their heirs, successors and assigns forever against the lawful claims and demand of all persons claiming by, through or under me, except as aforesaid, but against none other. And for the consideration aforesaid I, Mary C. Metcalf, wife of the said grantor, do hereby release unto the said grantees and their heirs, successors and assigns all right of or to both dower and homestead exemption in the granted premises. In Witness Whereof we, the said Albert Metcalf and Mary C. Metcalf, have hereunto set our hands and seals this eighteenth day of March in the year of our Lord nineteen hundred and three. Albert Metcalf, Mary C. Metcalf and each a seal. Signed, sealed and delivered in presence of Malcolm McLoud, Commonwealth of Massachusetts, Suffolk ss. March 18th, 1903. Then personally appeared the above named Albert Metcalf and acknowledged the foregoing instrument to be his free act and deed before me, Malcolm McLoud, Justice of the Peace.

March 19, 1903, at three o'clock and fifty-nine minutes P. M. Received, Entered and Exam'd.

Attest:

THOS. F. TEMPLE, Reg.

A true copy from the Records of Deed for the County of Suffolk, Libro 2886, Page 444.

Attest:

THOS. F. TEMPLE, Reg.

DEED CONVEYING LAND FOR  
CHURCH PURPOSES

METCALF to KNAPP et als.  
Libro 2886, Fol. 521

Know All Men,

That I, Albert Metcalf, the grantor in a certain deed given to Ira O Knapp and others dated October 23, 1896, and recorded with Suffolk Deeds, Book 2591, page 398, do hereby declare that the land conveyed by said deed was conveyed to the grantees therein, as they are the Christian Science Board of Directors, upon the trusts, but not subject to the conditions mentioned in the deed creating said board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1st, 1892, and recorded with Suffolk Deeds, Book 2081, page 257: In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy, this property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook "Science and Health with Key to the Scriptures," be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of The First Church of Christ, Scientist (formerly called the "First Members,") by a two-thirds vote of all their number, decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot. And in consideration of one dollar to me paid by said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, the receipt whereof is hereby acknowledged, I do hereby confirm the deed as above mentioned, and do grant and release unto them, their heirs, successors and assigns in trust as aforesaid, the premises therein described.

In Witness Whereof I have hereunto set my hand and seal this nineteenth

day of March, A. D. nineteen hundred and three.

ALBERT METCALF, [Seal]

Commonwealth of Massachusetts, Suffolk ss. March 20th, 1903.

Then said Albert Metcalf acknowledged the foregoing instrument to be his free act and deed.

Before me

MALCOLM McLOUD,  
Justice of the Peace.

March 20, 1903, at twelve o'clock and sixteen minutes P. M.

Received, Entered and Examined.

Attest: THOS. F. TEMPLE, Reg.

A true copy from the Records of Deeds for the County of Suffolk, Lib. 2886. Fol. 521.

Attest:

CHAS. W. KIMBALL, Asst. Reg.

## EXHIBIT 8

MUNROE et ux to KNAPP et als.

Libro 2886, Page 619

Know all Men by these Presents, That we, Marcellus Munroe and Mary W. Munroe, his wife in her right of Somerville, in the County of Middlesex and Commonwealth of Massachusetts, in consideration of one dollar and other valuable considerations paid by Ira O. Knapp, William B. Johnson & Joseph Armstrong of Boston, and Stephen A. Chase of Fall River, both in said Commonwealth, the receipt whereof is hereby acknowledged, do hereby remise, release and forever quit claim unto the said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors, upon the trusts, but not subject to the conditions mentioned in the deed creating said Board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1st, 1892, and recorded with Suffolk Deeds, Lib. 2081 Page 257, a parcel of land with the buildings thereon situated in Boston, in the County of Suffolk and Commonwealth aforesaid, being lot F. on a plan made by Fuller and Whitney, dated December 10th 1886, recorded with Suffolk Deeds, Book 1756 Page 17, bounded as follows: . . . Subject also to such encumbrances as of record appear. In addition to the trusts contained in said deed of September 1, 1892 from Mary Baker G. Eddy this property is conveyed on the further trusts that no new tenet or By Law shall be adopted, nor any tenet or By Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the text book "Science and Health with Key to the Scriptures" be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of The First Church of Christ, Scientist (formerly called the "First Members") by a two thirds vote of all their number, decide so to do And that the same inscription which is on the outside of the present church edifice shall

be placed on any new church erected on said lot. To Have and to Hold the above released premises, with the privileges and appurtenances thereto belonging to the said grantees and their heirs, successors and assigns to their own use and behoof forever, but upon the trusts fully set forth in said deed from Mary Baker G. Eddy and with all the powers therein contained, including the power to appoint new Trustees by filling vacancies in said Board as in said deed expressed. And we do hereby for ourselves and our heirs, executors and administrators covenant with the said grantees and their heirs, successors and assigns that the granted premises are free from all incumbrances made by us, except as aforesaid, and that we will and our heirs, executors and administrators shall warrant and defend the same to the said grantees and their heirs, successors and assigns forever against the lawful claims and demands of all persons claiming by, through or under us, except as aforesaid, but against none other. In Witness Whereof we, the said Marcellus Munroe and Mary W. Munroe have hereunto set our hands and seals this twentieth day of March in the year of our Lord nineteen hundred and three. Marcellus Munroe, Mary W. Munroe and each a seal. Signed, sealed and delivered in presence of Malcolm McLoud, Commonwealth of Massachusetts, Suffolk ss. March 20, 1903. Then personally appeared the above named Marcellus and Mary W. Munroe and acknowledged the foregoing instrument to be their free act and deed before me, Malcolm McLoud, Justice of the Peace ———March 20, 1903. at four o'clock and fifty three minutes P. M. Received, Entered and Examined.

Attest: THOS. F. TEMPLE, Reg.

A true copy from the Records of Deeds for the County of Suffolk, 2886 Page 619.

Attest: THOS. F. TEMPLE, Reg. (sg)

## EXHIBIT 9

BATES et ux to KNAPP et als.

Libro 2887, Page 67

"Know all Men by these Presents, That we, Edward P. Bates and Caroline S. Bates, his wife in her right, of Boston, in the County of Suffolk and Commonwealth of Massachusetts, in consideration of one dollar and other valuable considerations paid by Ira O. Knapp, William B. Johnson and Joseph Armstrong of said Boston and Stephen A. Chase of Fall River, in said Commonwealth, the receipt whereof is hereby acknowledged, do hereby remise, release and forever quitclaim unto the said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors upon the trusts, but not subject to the conditions mentioned in the deed creating said Board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1st, 1892, and recorded with Suffolk Deeds, Lib. 2081 Page 257, a parcel of land with the buildings thereon situated in said Boston, being lot 7E on a plan made by W. H. Whitney, Surveyor, dated December 30th, 1886, recorded with Suffolk Deeds, Book 1756 Page 17, bounded as follows: . . . In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy this property is conveyed on the further trusts that no new tenet or By Law shall be adopted, nor any tenet or By Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook "Science and Health with Key to the Scriptures" be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of The First Church of Christ, Scientist (formerly called the "First Members") by a two thirds vote of all their numbers decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot. To Have and to

Hold the above released premises, with the privileges and appurtenances thereto belonging to the said grantees and their heirs, successors and assigns to their own use and behoof forever, but upon the trusts fully set forth in said deed from Mary Baker G. Eddy, and with all the powers therein contained, including the power to appoint new Trustees by filling vacancies in said Board as in said deed expressed.

And we do hereby for ourselves and our heirs, executors and administrators covenant with the said grantees and their heirs, successors and assigns that the granted premises are free from all incumbrances made by us, except as aforesaid, and that we will and our heirs, executors and administrators shall warrant and defend the same to the said grantees and their heirs, successors and assigns forever against the lawful claims and demands of all persons claiming by, through or under us, except as aforesaid, but against none other. In Witness Whereof we, the said Edward P. Bates and Caroline S. Bates have hereunto set our hands and seals this twentieth day of March in the year of our Lord nineteen hundred and three. Edward P. Bates, Caroline S. Bates and each a seal. Signed, sealed and delivered in presence of Malcolm McLoud, Commonwealth of Massachusetts, Suffolk ss., March 21st, 1903. Then personally appeared the above named Edward P. and Caroline S. Bates and acknowledged the foregoing instrument to be their free act and deed before me, Malcolm McLoud, Justice of the Peace ——— March 21, 1903, at one o'clock and thirty minutes P. M. Received, Entered and Examined.

Attest: THOS. F. TEMPLE, Reg.

A true copy from the Records of Deeds for the County of Suffolk, Libro 2887 Page 67.

Attest:

(Sg) THOS. F. TEMPLE, Reg.



## EXHIBIT 10

ARMSTRONG et ux to KNAPP et als.

Libro 2887, Page 69

Know all Men by these Presents, That we, Joseph Armstrong and Mary E. Armstrong, his wife, in her right, of Boston, in the County of Suffolk and Commonwealth of Massachusetts, in consideration of one dollar and other valuable considerations paid by Ira O. Knapp, William B. Johnson and Joseph Armstrong of said Boston, and Stephen A. Chase of Fall River in said Commonwealth, the receipt whereof is hereby acknowledged, do hereby remise, release and forever quit claim unto the said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors, upon the trusts, but not subject to the conditions mentioned in the deed creating said Board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1st, 1892, and recorded with Suffolk Deeds, Lib. 2081 Page 257, a parcel of land with the buildings thereon situated in said Boston, being lot G. on a plan made by William H. Whitney, dated December 30th, 1886, recorded with Suffolk Deeds, Book 1756 Page 17, bounded as follows: . . .

In addition to the trusts contained in said deed of September 1, 1892, from Mary Baker G. Eddy this property is conveyed on the further trusts, that no new tenet or By Law shall be adopted nor any tenet or By Law amended or annulled by the grantees, unless the written consent of said Mary Baker G. Eddy the author of the text book "Science and Health, with Key to the Scriptures" be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of The First Church of Christ, Scientist (formerly called the "First Members") by a two thirds vote of all their number decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed

on any new church erected on said lot. To Have and to Hold the above released premises, with the privileges and appurtenances thereto belonging to the said grantees and their heirs, successors, and assigns to their own use and behoof forever, but upon the trusts fully set forth in said deed from Mary Baker G. Eddy, and with all the powers therein contained, including the power to appoint new Trustees by filling vacancies in said Board as in said deed expressed. And we do hereby for ourselves and our heirs, executors and administrators covenant with the said grantees and their heirs, successors and assigns that the granted premises are free from all incumbrances, made by us, except as aforesaid, and that we will and our heirs, executors and administrators shall warrant and defend the same to the said grantees and their heirs, successors and assigns forever against the lawful claims and demand of all persons claiming by, through or under us, except as aforesaid, but against none other. In Witness Whereof we, the said Joseph Armstrong and Mary E. Armstrong have hereunto set our hands and seals this twenty first day of March in the year of our Lord nineteen hundred and three. Joseph Armstrong, Mary E. Armstrong and each a seal. Signed, sealed and delivered in presence of Malcolm McLoud. Commonwealth of Massachusetts Suffolk ss. March 21st 1903. Then personally appeared the above named Joseph and Mary E. Armstrong and acknowledged the foregoing instruments to be their free act and deed before me, Malcolm McLoud, Justice of the Peace ———— March 21, 1903 at one o'clock and thirty minutes p. m. Received, Entered and Examined.

Attest: Thos. F. Temple, Reg.

A true copy from the Records of Deeds for the County of Suffolk Libro 2887 Page 69.

Attest: Thos. F. Temple, Reg.

## EXHIBIT 11

CARPENTER to KNAPP et als.

Libro 2888, Page 375

Know all Men by these Presents That I, Gilbert C. Carpenter of Providence in the State of Rhode Island, in consideration of one dollar and other valuable considerations paid by Ira O. Knapp, William B. Johnson and Joseph Armstrong of Boston and Stephen A. Chase of Fall River, both in said Commonwealth, the receipt whereof is hereby acknowledged, do hereby remise, release and forever quit claim unto the said Ira O. Knapp, William B. Johnson Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors, upon the trusts, but not subject to the conditions mentioned in the deed creating said Board given by Mary Baker G. Eddy to Ira O. Knapp and others, dated September 1, 1892, and recorded with Suffolk Deeds, Lib. 2081 Page 257, a parcel of land with the buildings thereon situated in said Boston and shown as lot "Z" on two plans recorded with the Suffolk Deeds, Book 1756 Pages 17 and 600 respectively, . . . In addition to the trusts contained in said deed of September 1, 1892 from Mary Baker G. Eddy, this property is conveyed on the further trusts that no new tenet or By Law shall be adopted nor any tenet or By Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the text book "Science and Health with Key to the Scriptures" be given therefor, or unless as the written request of Mrs. Eddy the Executive Members of "Mary Baker G. Eddy's Church, The First Church of Christ, Scientist" (formerly called the "First Members") by a two thirds vote of all their number, decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot. To Have and to Hold the above released premises, with the privileges and ap-

purtenances thereto belonging, to the said grantees and their heirs, successors and assigns, to their own use and behoof forever, but upon the trusts fully set forth in said deed from Mary Baker G. Eddy, and with all the powers therein contained, including the power to appoint new Trustees by filling vacancies in said Board as in said deed expressed. And I do hereby for myself and my heirs, executors and administrators, covenant with the said grantees and their heirs successors and assigns that the granted premises are free from all incumbrances made by me except as aforesaid, and that I will and my heirs, executors and administrators shall warrant and defend the same to the said grantees and their heirs, successors and assigns all right of or both Dower and Homestead Exemption in the granted premises. In Witness Whereof we, the said Gilbert C. Carpenter and Minnie C. Carpenter have hereunto set our hands and seals this 30th day of March in the year of our Lord nineteen hundred and three. Gilbert C. Carpenter, Minnie C. Carpenter and each a seal. Signed sealed and delivered in presence of \_\_\_\_\_ Commonwealth of Massachusetts Suffolk ss. March 30th, 1903. Then personally appeared the above named Gilbert C. Carpenter and acknowledged the foregoing instrument to be his free act and deed before me, Percy E. Walbridge Notary Public.—March 30, 1903 at three o'clock and fifty three minutes P. M. Received, Entered and Examined.

Attest: THOS. F. TEMPLE, Reg.

A true copy from the Records of Deeds for the County of Suffolk Libro 2886 Page 375.

Attest: THOS. F. TEMPLE, Reg.

WHITCOMB to KNAPP et als.  
Book 2898, Page 484

Know all Men that I, E. Noyes Whitcomb, the grantor in a certain deed given to Ira O. Knapp and others, dated March 17th, 1902, and recorded with Suffolk Deeds, book 2813, page 79, do hereby declare that the land conveyed by said deed was conveyed to the grantees therein, as they are the Christian Science Board of Directors upon the trusts, but not subject to the conditions mentioned in the deed creating said Board given by Mary Baker G. Eddy to Ira O. Knapp and others dated September 1st, 1892, and recorded with Suffolk Deeds, Book 2081 page 257. In addition to the trusts contained in said deed of September 1, 1892 from Mary Baker G. Eddy this property is conveyed on the further trusts that no new tenet or By Law shall be adopted nor any tenet or By Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy the author of the text book "Science and Health with Key to the Scriptures" be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of "Mary Baker G. Eddy's Church, The First Church of Christ Scientist" (formerly called the "First Members") by a two thirds vote of all their number, decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot. And in consideration of one dollar to me paid by said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase the receipt whereof is hereby acknowledged, I do hereby confirm the deed as above mentioned and do grant and release unto them, their heirs, successors and assigns in trust as aforesaid, the premises therein described. In Witness Whereof I have hereunto set my hand and seal this thirty first day of March

A. D. nineteen hundred and three. E. Noyes Whitcomb and a seal. Commonwealth of Massachusetts. Suffolk, ss. April 23d, 1903. Then said E. Noyes Whitcomb acknowledged the foregoing instrument to be his free act and deed, before me—Malcolm McLoud, Justice of the Peace. — May 14, 1903, at Four o'clock and thirty minutes P. M. Received, Entered and Examined. —

Attest: Thos. F. Temple, Reg.

A true copy from the Records of Deeds for the County of Suffolk.  
Book 2898, page 484.

Attest: Wm. T. A. Fitzgerald,  
Register.

EDDY to KNAPP et als.

Book 2943, Page 2

Know all Men by these Presents, That whereas I, Mary Baker G. Eddy, of Concord, in the County of Merrimack in the State of New Hampshire, did, on the twenty-fifth day of January one thousand eight hundred and ninety eight convey two parcels of land with the buildings thereon being lots I and H on a plan made by William H. Whitney, dated December 30, 1886, and recorded with Suffolk Deeds, Book 1756, page 17, the grantee named in said conveyance being "The First Church of Christ, Scientist, in Boston, Mass., a corporation duly established under the laws of the Commonwealth of Massachusetts," And whereas it has now been brought to my attention that said grantee was not a corporation, but said Church is a voluntary association of individuals the title to the Church property being vested in a board of trustees named in the deed of trust by me conveying the land upon which is situated the edifice in which said Church worships, said deed of trust being dated September 1st, 1892, and recorded in Suffolk Registry of Deeds, Book 2081, Page 257, and Whereas said deed of January 25, 1898, conveying said lots I and H was delivered to and accepted by said Board of Trustees and said Trustees have been in the actual possession of the property since the date of said conveyance and are now about to build an additional church edifice upon said two-lots and adjoining property held by them, And whereas I now desire to modify the reservation to me contained in said deed of a right of occupation of a portion of said premises, and I further desire to correct the error in the description of the grantee named in the said deed, and to add to the trusts upon which this property is to be held. Now; therefore, I the said Mary Baker G. Eddy, in consideration of one dollar and other good and valuable considerations to me in hand paid by Ira O. Knapp, William B. Johnson, and Joseph Armstrong, all

of Boston in the County of Suffolk and Commonwealth of Massachusetts and Stephen A. Chase of Fall River, in the County of Bristol, and said Commonwealth, as they are the present Trustees known as the Christian Science Board of Directors under said deed of trust hereinbefore referred to as dated September 1st, 1892, the receipt whereof is hereby acknowledged, do hereby release, remise and forever quitclaim unto the said Trustees, their successors in said trust and assigns forever, the parcels of land hereinbefore referred to being lots I and H on said plan, for a more particular description of which reference is hereby made to said deed by me of January 25, 1898. With reference to the reservation in said deed of January 25, 1898, of which the following is a copy, namely: "Reserving however the right to have and occupy so much room conveniently and pleasantly located in the publishing house as may be necessary to carry on the publication and sale of the books of which I am or may be the author and other literature connected therewith." I for myself my executors, and assigns, do hereby agree with said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase as present trustees and as said Christian Science Board of Directors, and with their successors in said trust, that the rights so reserved in said deed of January 25, 1898, shall be suspended and unenforceable so long and for such times as said Christian Science Board of Directors, and their successors shall provide, free of expense to me, my executors and assigns for rent and storage, suitable rooms conveniently and pleasantly located in the Christian Science Publishing House, as may be necessary to carry on the publication and sale of books of which I am or may be the author and other literature connected therewith. In addition to the trusts contained in said deed of September 1, 1892, this property is conveyed on the further trusts that no new tenet or By-Law shall be adopted nor any tenet or By-Law amended or annulled by the grantees

unless the written consent of said Mary Baker G. Eddy the author of the text book "Science and Health with Key to the Scriptures" be given therefor, or unless at the written request of Mrs. Eddy the Executive Members of "Mary Baker G. Eddy's Church, The First Church of Christ, Scientist" (formerly called the "First Members") by a two-thirds vote of all their number decide so to do. And that the same inscription which is on the outside of the present church edifice shall be placed on any new church erected on said lot. To Have and to Hold the said remised premises and said reservation to the said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase as they are the Christian Science Board of Directors their successors in said trust and assigns forever, upon the trusts aforesaid and upon the trusts but not subject to the conditions mentioned in said deed creating said Board, dated September 1, 1892, with all the powers

therein contained, including the power to appoint new trustees by filling vacancies in said Board as in said deed expressed. In Witness Whereof I have hereunto set my hand and seal this twenty first day of December in the year of our Lord one thousand nine hundred and three. Mary Baker G. Eddy and a seal. Signed sealed and delivered in the presence of us Calvin A. Frye, Geo. H. Kinter, State of New Hampshire, Merrimack, ss. December 21, A. D. 1903. Personally appearing the above named Mary Baker G. Eddy acknowledged the foregoing instrument to be her voluntary act and deed, before me Fred N. Ladd Notary Public and his notarial seal. . . . January 7, 1904, at ten o'clock and forty minutes A.M. Received Entered and Examined.

Attest: Thos. F. Temple Reg.

A true copy from the Records of Deeds for the County of Suffolk, Book 2943, Page 2.

Attest: Wm. T. A. Fitzgerald  
Register.

## EXHIBIT 14

"EDDY to KNAPP et als.

"Book 2954, Page 426

"Know all Men by these Presents That Whereas I Mary Baker G. Eddy of Concord in the County of Merrimack and State of New Hampshire on the first day of September 1892 by deed recorded in the Suffolk Registry of Deeds Book 2081 page 257 did convey to Ira O. Knapp, William B. Johnson, Joseph S. Eastaman and Stephen A. Chase as trustees under the designation of the 'Christian Science Board of Directors' a certain parcel of land situated on Falmouth Street in Boston in said County of Suffolk and the Commonwealth of Massachusetts bounded as described in said deed,—said conveyance being subject to certain trusts and conditions therein stated—and it was therein provided that, under certain contingencies said grantees would be authorized and required to reconvey said land, with the buildings thereon, to the grantor her heirs and assigns, and that the omission or neglect on the part of said grantees

strictly to comply with any of the conditions therein contained, should constitute a breach thereof, and that the title conveyed by said deed should revert to the grantor, Mary Baker G. Eddy her heirs and assigns; and Whereas I the said Mary Baker G. Eddy on the twenty-fifth day of January 1898 by deed recorded in said Suffolk Registry of Deeds, Book 2504, page 79 did convey to the 'First Church of Christ Scientist' in Boston, Massachusetts two certain parcels of land with the buildings thereon situated in said Boston and bounded as described therein, reserving to myself the right to have and occupy so much room conveniently and pleasantly located in the publishing house as may be necessary to carry on the publication and sale of books of which I am or may be the author and other literature connected therewith; and Whereas, I the said Mary Baker G. Eddy on the twenty first day of December 1903 by deed recorded in said Suffolk Registry of Deeds Book 2943, page 2 did

correct certain errors in the description of the grantee named in said deed of January 25, 1898 and modified the reservation to myself contained in said last named deed and added to the trusts upon which the property in said last named deed was to be held; and Whereas I now desire to reaffirm all the trusts and conditions as the same are now established by the foregoing conveyances but also to provide that no event or contingency provided for in said deeds or any of them shall require a reconveyance of said lands or buildings or any of them, to my heirs, and that no breach of any of said trusts or conditions and no omission or neglect on the part of said directors strictly to comply with any of the conditions set forth in said deeds, shall operate by law or otherwise to revert the title of any of said lands or buildings in my heirs or to cause the said title to revert to my heirs. Now, therefore, I the said Mary Baker G. Eddy in consideration of One Dollar and other good and valuable considerations to me in hand paid by Ira O. Knapp, William B. Johnson and Joseph Armstrong all of Boston in the County of Suffolk and Commonwealth of Massachusetts and Stephen A. Chase of Fall River in the County of Bristol and said Commonwealth as they are the present trustees known as the 'Christian Science Board of Directors' under said deed of trust hereinbefore referred to as dated September 1, 1892, the receipt whereof is hereby acknowledged do hereby remise, release and forever quitclaim unto the said trustees their successors in said trust and assigns forever, all the rights at law, in equity or otherwise, which my heirs may, or at any time hereafter might, have to require a reconveyance of said lands or buildings or any of them, or to enter upon, have, receive or demand any of the lands or buildings described in said deeds of September 1, 1892, January 25, 1898, and December 21, 1903 by reason of any omission or neglect on the part of said directors, or their successors in trust or assigns strictly to comply with any of the conditions contained in said deeds or by reason of the breach of any duty or trust therein created; also

all contingent rights of reversion which my heirs may at any time hereafter have in or to said lands and buildings, or any of them because of any provision contained in any of said deeds above mentioned. Nothing in this deed contained shall ever be construed as a waiver or as permitting a modification in any degree or any of the trusts and conditions as the same are now established and exist under and by virtue of the deeds above described. I do further declare that nothing herein contained shall ever be construed as a waiver or as permitting a modification in any degree of the further trusts set forth in deed of Albert Metcalf to Ira O. Knapp and others dated March 19, 1903 and recorded in said Suffolk Registry of Deeds Book 2886, page 521, whereby it is provided that no new tenet or by-law shall be adopted nor any tenet or by law amended or annulled by the grantees, unless the written consent of said Mary Baker G. Eddy the author of the text book "Science and Health with Key to the Scriptures" be given therefor, or unless at the written request of Mrs. Eddy the executive members of the First Church of Christ Scientist known and designated as "Mary Baker G. Eddy's Church, The Mother Church, or The First Church of Christ, Scientist, in Boston, Mass." and whereby it is further provided that the same inscription on said nineteenth day of March 1903 was on the outside of the church edifice shall be placed on any new church erected on said lot. But all said trusts and conditions as now established by all said deeds shall be performed and carried out as fully and effectually as though this deed had not been executed. To have and to hold the said remised premises and the said contingent rights and reversion and reconveyance as above described with all the privileges and appurtenances thereunto belonging to the said Ira O. Knapp, William B. Johnson, Joseph Armstrong and Stephen A. Chase, as they are the Christian Science Board of Directors, to themselves and their successors in trust and their assigns forever. And I the said Mary Baker G. Eddy for my heirs and assigns, do hereby covenant and warrant that my

heirs shall not make any claim or demand with reference to, or have any rights in said lands and buildings, or any of them, inconsistent with the provisions of this deed; and I do further covenant with said grantees their successors in trust and assigns that I will warrant and defend the premises and rights hereby conveyed, to the said grantees their successors in trust and assigns against the lawful claims and demands of any person or persons claiming by, from or under me. In Witness Whereof I have hereunto set my hand and seal this third day of March in the year of our Lord 1904. Mary Baker G. Eddy and a seal. Signed sealed and delivered in the presence of us. Geo. H. Kinter, August Mann. State of New Hampshire, Merrimack ss. Personally appearing the above named Mary Baker G. Eddy acknowledged the foregoing instrument to be her voluntary act and deed. Before me. Dated the third day of March, 1904. Fred N. Ladd Notary Public and his Notarial Seal ——— March 11, 1904, at three o'clock and twenty minutes P. M. Received, Entered and Examined——  
Attest: Thos. F. Temple Reg.

A true copy from the Record of Deeds for the County of Suffolk. Book 2954, Page 426.

Attest: Wm. T. A. Fitzgerald,  
Register.

Note:

**FURTHER TRUST AND  
NON-MODIFICATION OF  
ANY OF THE PREVIOUS  
TRUSTS, TERMS, OR  
CONDITIONS.**

M. B. E.  
 Pleasant View  
 Concord, New Hampshire  
 August 17, 1903

Christian Science Board of Directors

Beloved Students:

I give you direct orders to bring out our Manual and not to delay one other day. I know the Manual is right. God tells me to have it published as it is. You have adopted the By-Laws; now delay no longer to put it in book form.

Nothing whatever but malicious mortal mind is now causing delay.

With love,

Mary Baker G. Eddy

(The above letter called for the immediate publication of the 29th edition of the *Manual*. This 29th *Manual* was the first one to contain the wording of the last estoppel clause found on page 105 of the present *Manual*. It was the same clause Mrs. Eddy had included as the further trust in each of the 13 deeds conveying to the 4-member legal Board the land on which the Extension to the original church edifice was to be built. The temporary 5-member ecclesiastical Board immediately realized this meant their termination since their perpetuity depended on Mrs. Eddy's consent. The above instruction from Mrs. Eddy was consequently necessary due to the persistent reluctance on the part of the 5-member Board to be terminated by this design God had revealed to Mrs. Eddy as the way to terminate the 5-member Board and all mother-aspects of the church at the time of her passing.)



PLAN OF  
PROPERTIES

PRESENT PUBLISHING  
SOCIETY BUILDING  
SITE

PRESENT CHURCH  
SITE

NORMAY STREET (CALEDONIA)

ST PAUL STREET

18	17	16	15	14
SECOND PARCEL OF WHITCOMB DECLARATION OF TRUST (SEE BELOW) EXHIBITS 747-748-749-750				

32	33	34	35	36	L
DEED MARCH 18, 1903 ET ALS		DEED MARCH 18, 1903 EMPLOYEES WHITCOMB TO KNAPP ET ALS		EXHIBIT --796--	

19	20	21	22	23	24	25	26
FIRST PARCEL OF WHITCOMB DECLARATION OF TRUST (SEE BELOW) EXHIBITS 747-748-749-750				DEED JUNE 6, 1904 ROBOT TO KNAPP EXHIBIT 745		DEED MAY 11, 1904 WHITCOMB TO KNAPP EXHIBIT 746	

DEED  
MAR. 30, 1903  
CARPENTER  
TO  
KNAPP ET ALS  
EXHIBIT  
800

A	B	C	D
THIRD PARCEL			
DECLARATION OF TRUST			
APRIL 29, 1905			
E. NOYES WHITCOMB AT REQUEST			
OF KNAPP ET AL			
SUPPLEMENTARY DECREE			
JULY 29, 1906 APPOINTING			
ABBOT, TRUSTEE			
DEED - FEBRUARY 1, 1906			
NETTIE WHITCOMB ET AL TO ABBOT			
DEED - JUNE 1, 1914 ABBOT TO			
M'LELLAN ET AL			
EXHIBITS			
747	748	749	750

E	F	G	H	I
DEED	DEED	DEED	OLD PUBLISHING	
MARCH	MARCH	MARCH	SOCIETY SITE	
20, 1903	20, 1903	21, 1903	DEED JAN 25, 1898	
DATES	MUNROE	ARMSTRONG	EDDY TO FIRST	
TO	TO	TO	CHURCH OF	
KNAPP	KNAPP	KNAPP	CHRIST SCIENTIST	
ET AL	ET ALS	ET ALS	A CORPORATION	
			SUPPLEMENTARY	
EXHIBIT	EXHIBIT	EXHIBIT	DEED DEC. 21, 1903	
797	798	799	EDDY TO KNAPP	
			ET ALS	
			DEED MCH. 3-1904	
			EDDY TO KNAPP	
			ET ALS	
			EXHIBITS	
			743-744-792	

DEED OCT. 23, 1898 M'LELLAN TO KNAPP ET ALS - EXHIBIT 3

SUPPLEMENTARY DECLARATION OF TRUST MAR. 19, 1903 - EXHIBIT 3

ORIGINAL CHURCH SITE

DEED SEPT. 1, 1892 EDDY TO KNAPP ET ALS

SUPPLEMENTARY DEED MARCH 3, 1904 EDDY TO KNAPP ET ALS

INDENTURE Dec. 19, 1906 EDDY

EXHIBITS 2-792-767

EXHIBITS 793-794

DEED MCH. 19, 1902 WHITCOMB TO KNAPP ET ALS

SUPPLEMENTARY DECLARATION MAR. 14, 1904 OF WHITCOMB

EXHIBITS

(MIA)

219

FALMOUTH STREET

PARK LAND

DEED MARCH 20, 1909  
 LONGYEAR TO M'LELLAN ET AL  
 SUPPLEMENTARY  
 RELEASE JUNE 6, 1911 - LONGYEAR

EXHIBITS  
 802-803

HUNTINGTON  
 AVENUE  
 TO

DEED APRIL 15, 1909  
 RICHARDSON TO M'LELLAN ET ALS  
 EXHIBIT 801

ALSO SEE DEED APRIL 20, 1909  
 BUFFUM TO M'LELLAN ET AL  
 (HUNTINGTON AVE AND PASSAGEWAY)  
 EXHIBIT  
 804

HORWAY ST

**JUDGE JACKSON'S  
DECISION ON SCIENCE  
& HEALTH COPYRIGHT  
CASE**

**JUDGE THOMAS PENFIELD JACKSON'S DECISION****ON SCIENCE & HEALTH COPYRIGHT CASE**

**By the extraordinary provisions of Private Law 92-60, the Boston hierarchy obtained government endorsement of its religious views through the grant of perpetual copyright on the Christian Science textbook which Mary Baker Eddy left in the public domain. This infamous piece of legislation (giving government the right to police the orthodoxy of Christian Science) requires, in effect, prior consent of the U.S. Government before you or I, or anyone else--other than the Boston hierarchy--can publish the Christian Science textbook. It assures that the government will protect a particular religious view. It subjects you and me and all mankind to the will of five individuals in Boston. It is therefore certain to be struck down in agreement with Judge Jackson's decision.\***

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\*See pp. 231-272 for decision of United States Court of Appeals upholding Judge Jackson's decision, freeing Science and Health.

**JUDGE THOMAS PENFIELD JACKSON'S DECISION  
ON SCIENCE & HEALTH COPYRIGHT CASE**

UNITED STATES DISTRICT COURT  
FOR THE DISTRICT OF COLUMBIA

UNITED CHRISTIAN SCIENTISTS,  
DAVID JAMES NOLAN and  
LUCILE J. PLACE,  
Plaintiffs,

**FILED**  
**AUG 15 1985**

**JAMES F. DAVEY, Clerk**

v.

CHRISTIAN SCIENCE BOARD OF  
DIRECTORS OF THE FIRST CHURCH  
OF CHRIST, SCIENTIST,  
Defendant.

Civil Action No. 83-3486

**MEMORANDUM AND ORDER**

Plaintiffs United Christian Scientists ("UCS"), an unincorporated association of religionists, and two individual believers, David James Nolan and Lucile J. Place, seek a declaration of the unconstitutionality of a private copyright law enacted by Congress in 1971 as repugnant to the Establishment and Free Exercise Clauses of the First Amendment to, and the Copyright Clause of Article I, Section 8 of, the U.S. Constitution. Defendant is the governing board of the First Church of Christ, Scientist, of Boston, Massachusetts, also known as the Mother Church, the current owner of the copyright in issue (hereinafter the "Church"). The case is now before the Court on cross-motions for summary judgment. For the reasons set

forth below, the Court finds the law to be unconstitutional as having been enacted in violation of the Establishment Clause (and does not, therefore, reach the remaining issues), and will grant plaintiffs' and deny defendant's motion for summary judgment.

## I.

The undisputed facts are established by the parties' respective Local Rule 1-9(i) Statements and supporting affidavits.

Defendant First Church of Christ, Scientist, was founded more than a century ago by Mary Baker Eddy. During her lifetime Mrs. Eddy wrote numerous versions of an original sacred work known as *Science and Health With Key to the Scriptures* ("*Science and Health*"), the religion's central theological writing, which, along with the Bible, is regarded as the Pastor of the Christian Science Church. The Church presently publishes the 1910 edition of *Science and Health*, which incorporates textual changes made by Mrs. Eddy between 1906 and 1910, and it is this so-called "final edition" which the Church makes available worldwide through its network of Christian Science Reading Rooms. Sunday sermons in every Church of Christ, Scientist, are comprised of pre-planned readings from correlative passages of the Bible and the 1910 edition of *Science and Health*, and are published in advance in the "Christian Science Quarterly," a Church publication which is widely disseminated, so that individual church members may study the sermons in the week preceding the service.

Mary Baker Eddy copyrighted various editions of *Science and Health*, the first in 1875 and the last in 1906, but copyrights were never obtained for many versions, and Mrs. Eddy made changes in the work between 1906 and her death in 1910. Despite extensions obtained under general copyright law, all editions except the 1906 edition had passed into the public domain prior to 1971 when Private Law 92-60, 85 Stat. 857 (1971), was enacted.

In 1976 plaintiff United Christian Scientists, (which claims a current international membership of 11,000 and a mailing list

of several thousand more) was formed by a group of adherents to Christian Science who desired to revitalize the religion through proselytism and broad dissemination of all of Mary Baker Eddy's writings. To that end plaintiffs Nolan and Place, Chairman and a trustee, respectively, of UCS, have established a Christian Science Institute in Hawaii from which they plan to undertake worldwide distribution of *Science and Health* (and excerpts thereof) in book and audio-cassette form. It is plaintiffs' belief, however, that the 1906 edition of *Science and Health* is *not* the definitive version, and they wish to publish and disseminate other editions of the text for study and teaching, an activity in which plaintiffs assert they are inhibited by the existence of the copyright acquired by defendant by Private Law 92-60.

Private Law 92-60 grants to the trustees under Mary Baker Eddy's will<sup>3</sup> the copyright to "all editions [of *Science and Health*] ... in English and translation heretofore published, or hereafter published by or on behalf of said trustees, their successors or assigns, for a term of seventy-five years from the effective date of this Act or from the date of first publication, whichever is later." The effective copyright term for all editions of *Science and Health* extant in 1971 is thus extended until 2046 (and, arguably, subsequently-published editions would each be protected for 75 years from their date of publication).

## II.

The Establishment Clause of the First Amendment states that "Congress shall make no law respecting an establishment of religion ..." In *Everson v. Board of Education*, 330 U.S. 1, *reh'g denied*, 330 U.S. 855 (1947), the Supreme Court said:

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and *vice versa*. In the words of Jefferson, the clause against establish-

ment of religion by law was intended to erect "a wall of separation between Church and State."

*Id.* at 15-16.

The "wall of separation" has never since, to be sure, been conceived of as an impenetrable barrier, see *Lemon v. Kurtzman*, 403 U.S. 602, 614, *reh'g denied*, 404 U.S. 876 (1971); *Committee for Public Education v. Nyquist*, 413 U.S. 756, 760-61 (1973); *Lynch v. Donnelly*, 465 U.S. , 104 S.Ct. 1355, 1361-62, *reh'g denied*, 104 S.Ct. 2376 (1984). and the fact that a law may operate to the advantage of religion certainly does not alone render it unconstitutional. See *Mueller v. Allen*, 463 U.S. 388, 393 (1983); *Lynch v. Donnelly*, 104 S. Ct, at 1362. But Establishment Clause apprehensions are nevertheless aroused whenever governmental action appears to bestow an official beneficence on religion in general, or on a particular denomination or sectarian enterprise, for, as the Supreme Court has most recently said, "Government promotes religion as effectively when it fosters a close identification of its powers and responsibilities with those of any - or all - religious denominations as when it attempts to inculcate specific religious doctrines." *Grand Rapids School District v. Ball*, U.S. , 105 S.Ct. 3216, 3226 (1985). Where legislatures have succeeded in conferring benefits upon religious entities without offending the Establishment Clause there have been factors present which have attenuated the appearance of official favor, such as that the benefits were indirect or remote, *Committee for Public Education v. Nyquist*, 413 U.S. at 771; *Widmar v. Vincent*, 454 U.S. 263, 273-74 (1981), or that the suspect legislation distributed its bounty among the secular and sectarian alike and was formulated with a general public policy goal in mind.

The inquiry which must be made with respect to Private Law 92-60 is not simply reducible, as defendant would have it, to whether religions may ever derive benefit from private acts of Congress, or whether original works of theological import may ever be given the protection of copyright. They may, and they obviously have, but the issue is considerably more complex. Whimsical as its results may seem in particular cases, see *Wallace v. Jaffree*, U.S. , 105 S.Ct. 2479, 2517-19 (1985) (Rehnquist, J., dissenting), the Supreme Court has articulated a



three-part test to be utilized by courts in assaying legislation which provokes Establishment Clause challenges:

First, the statute must have a secular legislative purpose; second its principal or primary effect must be one that neither advances nor inhibits religion ...; finally, the statute must not foster "an excessive government entanglement with religion."

*Lemon v. Kurtzman*, 403 U.S. at 612-13 (citations omitted).

Applying the *Lemon* test to the law in dispute here, the Court finds that it is the benefit to members of the general public, if any, which is incidental or remote; aid to "religion" is at the heart of the legislation. Private Law 92-60 was openly sought and passed to secure prospective advantage for the hierocracy of one particular religion, and to no discernible advancement of the general welfare, circumstances which render it vulnerable under both parts one and two of the *Lemon* test and incompatible as well with the general principle of governmental neutrality toward religion the First Amendment commands. See e.g., *Buckley v. Valeo*, 424 U.S. 1, 92 (1976) (*per curiam*); *Committee for Public Education v. Nyquist*, 413 U.S. at 792-93; *Wallace v. Jaffree*, 105 S.Ct. at 2492.

Defendant Church suggests that Private Law 92-60 shares the secular purpose common to all copyright legislation, viz., to "stimulate artistic creativity for the general public good." *Twentieth Century Music Corp. v. Aiken*, 422 U.S. 151, 156 (1975). See also *Washingtonian Publishing Co. v. Pearson*, 306 U.S. 30, 36, *reh'g denied*, 306 U.S. 668 (1939). But it is certain that the only author of the only literary work which is the subject of this particular copyright law will not resume her creative efforts reassured by any protection it affords her heirs, temporal or spiritual. The Church also cites to excerpts from the legislative history which intimate that Private Law 92-60 was intended to safeguard against "spurious or distorted" versions of *Science and Health* being "palmed off" upon the public as the genuine article. But that same legislative history in its entirety makes it clear that, when the bill which was to become Private Law 92-60 was under consideration, neither the lawmakers nor those who importuned them on its behalf had in mind to protect the public's purely profane interest in not being cheated. To the extent they were bent on saving the public at all, it was from

false doctrine, not fraud.

In testimony given before the House subcommittee considering the bill the manager of the Washington office of the Christian Science Committee on Publication asserted that "the unusual nature" of *Science and Health* necessitated his plea for extended copyright protection, for without such protection "there would be a serious danger that the course of Christian Science church services and the basis of individual religious study by Christian Scientists would be seriously impaired." *For the Relief of Clayton Bion Craig, Arthur P. Wuth, Mrs. Lenore D. Hanks, David E. Sleeper, and DeWitt John: Hearings on S. 1866 Before Subcomm. No. 3 of the House Committee on the Judiciary, 92d Cong., 1st Sess. 7-8 (1971)*. Another Church witness inveighed: "We have got to protect religion, we have got to protect what God wants His children to hear." *Id.* at 22. The bill's sponsor, Senator Burdick, urged its passage as follows:

[I]t is absolutely essential to the free practice of their religious beliefs that Christian scientists, as well as those of the general public who wish to learn of this religion, be certain that any copy of *Science and Health* which they obtain be exactly the same as originally copyrighted by its author....If the copyright of *Science and Health With Key to the Scriptures* should ever be permitted to expire, the book would fall into the public domain. Amended editions, annotated versions, modernized editions, and abridged editons could all be published and would cause great distress and confusion, not only among Christian Scientists, but among those of the general public wishing to obtain a correct and complete statement of the teachings of this religion.

117 Cong. Rec. S 26822 (1971). And, according to the Senate committee report:

The purpose of seeking copyright for this book is not to provide pecuniary profit or material gain for the Trustees or the Church, but to preserve and maintain the purity and integrity of the statement of the religious teachings of this denomination, and thereby to protect members of the public against the possibility that, in purchasing or otherwise acquiring...[*Science and Health*], they might receive a distorted version of the teachings of Christian Science.

S. Re p. No. 92-280, 92d Cong., 1st Sess. (1971) (reprinted at 117 Cong. Rec. S 26821 (1971)).

Such proceedings have the *sound of the 17th century* to them. They are resonant of what might have occurred before the Committee on Religion of the last Parliament to sit before

the English Revolution, but they are discordant in the context of contemporary American political debate. Heresy is no part of the business entrusted to Congress by the Constitution.

Finally, it is by no means assured that even the third part of the *Lemon* test - the absence of "excessive entanglement" - can be successfully negotiated to allow Private Law 92-60 to stand. While the law is unlikely to entail much in the way of administrative oversight, the same cannot be said with respect to further judicial engagement.<sup>8</sup> Both UCS and the Church are in accord that it is essential that the "purity" and "integrity" of *Science and Health* not be compromised. The Church professes that the text of the book must be exactly as Mary Baker Eddy wrote it, and that every detail, from the numbering of the pages to the arrangement of lines on each page, must be identical in all published copies of the same edition. Given Mrs. Eddy's prolificacy and the fact that the early versions of the book are very different from those that followed, ascertainment of the definitive version is likely to be both controversial and difficult, and even if a consensus were possible, plaintiffs maintain that they would still wish to publish and distribute earlier versions of the work to illuminate the course of Mrs. Eddy's revelation.

As with most copyright disputes, those arising under Private Law 92-60 will in all probability be resolved by resort to private litigation, in connection with which courts could be called upon to determine, for example, as to particular portions of her works, whether Mary Baker Eddy purported to write *ex cathedra* as the divinely inspired prophet of a new faith, or in some less exalted capacity, merely to decide whether they are within or without the copyright. Such controversies are best left to the theologians or to ecclesiastical tribunals, not the civil courts of the land.

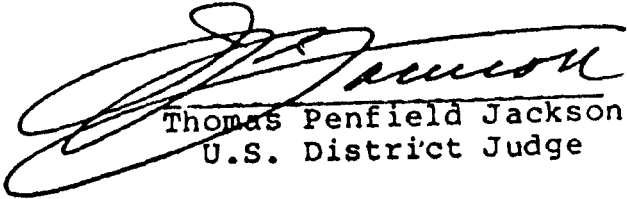
For the foregoing reasons, therefore, it is this *14th* day of *August*, 1985,

ORDERED, that defendant's motion for summary judgment is denied; and it is

FURTHER ORDERED, that plaintiffs' motion for summary judgment is granted, and Private Law 92-60 is hereby declared to be unconstitutional; and it is

FURTHER ORDERED, that the copyright conferred by Private Law 92-60 is held to be null, void, and of no effect; and it is

FURTHER ORDERED, *sua sponte*, that the judgment entered hereby is stayed pending appeal.



Thomas Penfield Jackson  
U.S. District Judge

## NOTES

<sup>1</sup>Jurisdiction is predicated upon 28 U.S.C. SS 1331, 1338 and 1346. The original defendant, the U.S. Register of Copyrights, was dismissed on June 14, 1984, the Church having been added as a defendant as the real party in interest.

<sup>2</sup>General copyright legislation in effect between 1831 and 1909, the period in which Mary Baker Eddy herself published, provided for an initial copyright term of 28 years and a 14-year renewal term. Act of February 3, 1831, 4 Stat. 436. In 1909, Congress amended the statute to provide for an initial term of protection of 28 years and a renewal term of 28 years. Act of 1909, 35 Stat. 1075. As a consequence, renewal in 1934 of the copyright registration for the 1906 edition of *Science and Health* extended it until 1962, when it would have expired but for year-to-year extensions enacted by Congress pending its revision of the Copyright Act. That revision, passed in 1976, established a copyright term of the lifetime of the author plus 50 years. 17 U.S.C. S 302(a). The 1976 Act also provided that copyrights extended under the yearly acts would expire 75 years from the date the copyright was originally obtained, which, in the case of the 1906 edition, was 1981. 17 U.S.C. S 304(b).

<sup>3</sup>The trustees under Mrs. Eddy's will are the members of the Board of Direc-

tors of the Church, although defendant asserts that the two groups are not necessarily coextensive.

'The Supreme Court has held constitutional a number of programs benefitting sectarian institutions. See, e.g., *Everson V. Board of Education*, *supra*, (reimbursement of costs of bus transportation to parents of parochial school students); *Board of Education v. Allen*, 392 U.S. 236 (1968) (loan of secular textbooks to all school children, whether in public or private schools); *Tilton v. Richardson*, 403 U.S. 672, *reh'g denied*, 404 U.S. 874 (1971) (federal grants to private colleges and universities for construction of facilities to be used for secular purposes); *Walz v. Tax Commission*, 397 U.S. 664 (1970) (property tax exemptions to religious organizations).

'Defendant has submitted evidence of some 77 current copyrights on theological writings, including 34 separate translations or editions of the Bible. It has also cited 24 private acts of Congress since 1946 which have conferred benefits upon a multitude of religious organizations.

'Although the Supreme Court has characterized this test as "no more than [a] helpful signpost" in analyzing Establishment Clause challenges, *Mueller v. Allen*, 463 U.S. at 394 (quoting *Hunt v. McNair*, 413 U.S. 734, 741 (1973)), it has itself nevertheless employed it in all but one such case, *Marsh v. Chambers*, 463 U.S. 783 (1983), and its continued vitality is evidenced by three recent decisions. *Wallace v. Jaffree*, *supra*; *Grand Rapids School District v. Ball*, 105 S.Ct. at 3223 ("We therefore reaffirm that state action alleged to violate the Establishment Clause should be measured against the *Lemon* criteria."); *Aguilar v. Felton*, U.S. , 105 S.Ct. 3232 (1985).

'The Church presently receives some royalties from the sale of *Science and Health*, but neither party contends that pecuniary interests underlie its posture in this case.

'Congress was made aware, even before the appearance of UCS schismatics, of the bill's particularly great propensity for involving government in a wholly internal religious dispute over the integrity of a sacred work. The report of the Bar Association of the City of New York, which recommended rejection of the legislation, and argued in no uncertain terms its unconstitutionality, stated:

[W]e confess ourselves unable to perceive how S. 1866 can be other than unconstitutional. Its purpose and its ultimate effect are to single out a particular doctrine within a particular church, to grant to writings embodying that doctrine protection that has never been made available to any other religious or non-religious writings, and to supply civil and criminal sanctions against those who, religiously or non-religiously, whether calling themselves Christian Scientists or not, may choose to deviate from that doctrine... [I]ronically, S. 1866 would deprive Christian Science dissidents of the right ... to select their own "sacred writings" if those writings happened to be those of Mary Baker Eddy.  
117 Cong. Rec. S 46071-72 (1971).

*APPENDIX II*

REPRINT OF

No. 85-5959

UNITED CHRISTIAN SCIENTISTS, *et al.*

v.

CHRISTIAN SCIENCE BOARD OF DIRECTORS,  
FIRST CHURCH OF CHRIST, SCIENTIST, APPELLANT

Notice: This opinion is subject to formal revision before publication in the Federal Reporter or U.S.App.D.C. Reports. Users are requested to notify the Clerk of any formal errors in order that corrections may be made before the bound volumes go to press.

## United States Court of Appeals

FOR THE DISTRICT OF COLUMBIA CIRCUIT

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No. 85-5959

UNITED CHRISTIAN SCIENTISTS, *et al.*

v.

CHRISTIAN SCIENCE BOARD OF DIRECTORS,  
FIRST CHURCH OF CHRIST, SCIENTIST, APPELLANT

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Appeal from the United States District Court  
for the District of Columbia

(Civil Action No. 83-03486)

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Argued May 28, 1986

Decided September 22, 1987

*Daniel F. Kolb* for appellant.

*Arnold P. Messing*, with whom *Margaret H. Marshall* was on the brief, for appellees. *David J. Hensler* and *Elliot M. Minceberg* also entered appearances for appellees.

*Ronald A. Krauss* was on the brief for American Jewish Congress, *amicus curiae*, urging affirmance.

Before WALD, *Chief Judge*, ROBINSON, *Circuit Judge*, and EDWARD D. RE\*, *Chief Judge*, United States Court of International Trade.

Opinion for the Court filed by *Circuit Judge* ROBINSON.

ROBINSON, *Circuit Judge*: At issue in this case is the constitutional validity of Private Law 92-60,<sup>1</sup> which grants appellant, Christian Science Board of Directors of the First Church of Christ, Scientist (First Church), an extended copyright on all editors of *Science and Health with Key to the Scriptures (Science and Health)*, the central theological text of the Christian Science faith. Appellees, United Christian Scientists and David James Nolan and Lucile J. Place, two officers of a dissenting group of Christian Scientists, challenge Private Law 92-60, on grounds that it violates the Copyright Clause of the Constitution and, as well, the Establishment and Free Exercise Clauses of the First Amendment thereof.<sup>2</sup> Finding that both the purpose and the effect of Private Law 92-60 were to aid religion, the District Court held that it contravenes the Establishment Clause. We conclude that Private Law 92-60 offends fundamental principles of separation of church and state, and accordingly affirm.

## I

First Church was founded in the nineteenth century by Mary Baker Eddy. Christian Scientists follow the Bible as she expounded it in *Science and Health*. Together, the Bible and *Science and Health* are regarded as the pastor of the Christian Science Church,<sup>3</sup> and an edi-

\* Sitting by designation pursuant to 28 U.S.C. § 293(a).

<sup>1</sup> Priv. L. No. 92-60, 85 Stat. 857 (1971) [hereinafter Private Law 92-60].

<sup>2</sup> U.S. Const. art. I, § 8, cl. 8; amend. 1. We refer herein to appellees collectively as United Christian Scientists.

<sup>3</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, 616 F.Supp. 476, 476-477 (D.D.C. 1985).



tion of *Science and Health* is distributed worldwide through a network of Christian Science reading rooms. Sunday sermons are drawn from correlative passages of the Bible and *Science and Health*, and are published in advance in the *Christian Science Quarterly* to enable church members to study them during the preceding week.<sup>4</sup>

In her lifetime, Mary Baker Eddy continually revised *Science and Health*, and published numerous editions. She obtained copyrights on seventeen of these editions, beginning with the first edition in 1875.<sup>5</sup> While the edition of 1906 was the last Mrs. Eddy copyrighted, she made a vast number of additional changes in its text between 1906 and her death in 1910.<sup>6</sup> A 1910 "final edition" of *Science and Health* incorporating these changes was published shortly before her death, but never copyrighted, it passed into the public domain.<sup>7</sup> First Church held all copyrights obtained by Mrs. Eddy during her lifetime.<sup>8</sup> By 1971, the year the challenged copyright law was enacted, all editions except the one in 1906 had entered the public domain.<sup>9</sup> It is a version of the 1906 edition, apparently incorporating many if not all of the

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<sup>4</sup> *Id.*

<sup>5</sup> S. Rep. No. 280, 92d Cong., 1st Sess. 2 (1971) [hereinafter Senate Rep.]; Affidavit of David James Nolan, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Apr. 9, 1984) at 3, Record Excerpts for Appellant (R.E.) 11 [hereinafter Nolan Affidavit].

<sup>6</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F.Supp. at 477.

<sup>7</sup> Nolan Affidavit, *supra* note 5, at 3-4, R.E. 11-12.

<sup>8</sup> The trustees under Mary Baker Eddy's will are the members of the Board of Directors of First Church. We are told that the two groups are not necessarily coextensive. *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F.Supp. at 477 n.3.

<sup>9</sup> *Id.* at 477.

changes appearing in the 1910 edition, that First Church currently publishes and distributes to its reading rooms.<sup>10</sup>

United Christian Scientists is a group of Christian Scientists differing with First Church on matters of church membership and doctrine. So far as may be discerned from the record, the principal points of disagreement involve, both directly and indirectly, publication and distribution decisions concerning *Science and Health*. United Christian Scientists, which claims a current international membership of 11,000 and a mailing list of several thousand more, was formed by a group of adherents to Christian Science who desired to revitalize it through

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<sup>10</sup> Appellee Nolan states that between 1906 and 1910 Mary Baker Eddy made as many as 4,000 changes in the text of *Science and Health*, some major, as for instance a variance in the number of synonyms used to describe God. Nolan has "studied in detail the version of *Science and Health* which is now published" by First Church, and avows that it "is not a true replication of the final edition published in 1910 by Mary Baker Eddy, but is altered and contains numerous deletions and additions." Nolan Affidavit, *supra* note 5, at 3-5, R.E. 11-13; see also Affidavit of David James Nolan in Opposition to the Motion to Dismiss of the First Church of Christ, Scientist, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Aug. 30, 1984) at 9, R.E. 108 [hereinafter Nolan Affidavit in Opposition]. First Church, in response, contends that it distributes "the edition of *Science and Health* which was copyrighted in 1906 with changes in her text made by Mary Baker Eddy from then until her passing in 1910 ('final edition' . . .)." Affidavit of H. Dickinson Rathbun, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed July 1, 1984) at 3, R.E. 66 [hereinafter Rathbun Affidavit]. While this statement may be read to contradict Nolan's, it does not explicitly do so, and indeed may be read as asserting only that First Church incorporates in its 1906 edition some but not all changes made between 1906 and 1910. In its briefs, appellant appears to concede that there could be a dispute over the identity of the so-called "final edition." See Brief for Appellant at xviii; Reply Brief for Appellant at 31.

energetic proselytizing, primarily by means of worldwide dissemination of Mary Baker Eddy's writings in book and audio-cassette form.<sup>11</sup> It is its belief that the 1906 version of *Science and Health* currently published by First Church is not the definitive version of Mary Baker Eddy's work.<sup>12</sup> Rather, United Christian Scientists views the 1910 "final edition" of *Science and Health* as the ultimately authoritative statement of her teachings,<sup>13</sup> and it would like to distribute this edition by audio-cassette in complete and excerpted form, an activity it believes will meet with opposition from First Church.

Since 1978, United Christian Scientists has produced and mailed audio-cassette tape recordings entitled "Hear Ye the Glad Sound?" approximately once a month to its subscribers. The recordings include news of the organization's activities, as well as readings and commentaries of a religious nature.<sup>14</sup> On at least two different occasions, "Hear Ye the Glad Sound?" has included material in which First Church has subsequently asserted copyright claims—one a reading of *Principle and Practice* by Mary Baker Eddy, and the other excerpts from a book on Mrs. Eddy by Gilbert Carpenter. In each instance, after receiving a notice of copyright infringement by First Church, United Christian Scientists felt compelled to recall the cassettes and remove the copyrighted material, a process both expensive and time-consuming, as well as

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<sup>11</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F.Supp. at 477; Nolan Affidavit in Opposition, *supra* note 10, at 1-2, R.E. 100-101.

<sup>12</sup> Nolan Affidavit, *supra* note 5, at 9, R.E. 17 ("the Mother Church publishes and promotes a version of *Science and Health* which I do not believe is authentic"); see *id.* at 4-5, R.E. 12-13.

<sup>13</sup> *Id.* at 4-5, R.E. 12-13.

<sup>14</sup> Nolan Affidavit in Opposition, *supra* note 10, at 5, R.E. 104.

disruptive of its relations with "Hear Ye the Glad Sounds?" subscribers.<sup>15</sup>

It is the current intention of United Christian Scientists to disseminate to its subscribers recordings of the 1910 "final edition" of *Science and Health* in complete and excerpted form, the latter to include verbatim excerpts from the 1910 edition, interspersed with passages from other works and appellee Nolan's commentary thereon.<sup>16</sup> These materials clearly fall within the copyright granted First Church by Private Law 92-60.<sup>17</sup> United Christian Scientists fears that its planned reproduction and dissemination of *Science and Health* will meet with infringement charges by First Church akin to those asserted against it in the past.<sup>18</sup> It therefore has

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<sup>15</sup> *Id.* at 5-6, R.E. 104-105.

<sup>16</sup> *Id.* at 7-8, R.E. at 106-107.

<sup>17</sup> See text *infra* at notes 20-22.

<sup>18</sup> First Church's prior aggressive resort to its copyright to immobilize United Christian Scientists is not, however, the only basis for this concern. The Church candidly admits that it has recently prevented a party from publishing "a compilation of excerpts from *Science and Health*" on the ground that the "form [was] not faithful to the original text." Rathbun Affidavit, *supra* note 10, at 2, R.E. 65. Although the Church subsequently explained that it took action against the excerpted text in the belief that it "was misleading because it created the incorrect impression that Mary Baker Eddy wrote the pamphlet," the Church nowhere suggests that this is the sole situation in which it would view excerpting as "[un]faithful to the original text." Affidavit of H. Dickinson Rathbun, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Oct. 9, 1984) at 2, R.E. 115 [hereinafter Second Rathbun Affidavit]. United Christian Scientists fears that its planned distribution format "would constitute 'excerpts' such as prompted the objection of First Church." Nolan Affidavit in Opposition, *supra* note 10, at 8, R.E. 107.

At the root of the dissident group's apprehension, however, is the belief that its plan to disseminate what it believes to

refrained from commencing publication, and counted on a judgment declaring that Private Law 92-60 is constitu-

be the authentic 1910 final edition, rather than the version of the 1906 edition that the Mother Church currently publishes, see note 10 *supra* and accompanying text, will provoke strong and unchangeable objection. In Nolan's words, the "version of *Science and Health* published by First Church . . . is not a true replication of [Mary Baker Eddy's] final edition but is altered and contains numerous deletions and additions that United Christian Scientist will correct in the final edition it intends to distribute . . .," and that such an edition "would necessarily be regarded by First Church as 'unfaithful.'" Nolan Affidavit in Opposition, *supra* note 10, at 9, R.E. 108. Though First Church observes that it "has not required others . . . to publish and distribute only the final edition," Rathbun Affidavit, *supra* note 10, at 3, R.E. 66, its adversary points out that the instances cited pertained to publication of rare editions of *Science and Health* not under copyright in the decades prior to passage of Private Law 92-60 and thereafter distributed only in insignificant numbers. Compare Rathbun Affidavit, *supra* note 10, at 8, R.E. 66, with Affidavit of Ralph Gerasdi, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Sept. 28, 1984) at 2-3, Record Document (R.) 38. See Nolan Affidavit in Opposition, *supra* note 10, at 8, R.E. 107. More importantly, no counter-example furnished by the Church involved publication of a variant of the final edition of *Science and Health*, the Church itself distributes that was presented as the theologically authentic version of that text. Nolan insists that ongoing theological disputes between the parties will cause the Mother Church to take action against the competing "final edition" sought to be distributed by United Christian Scientists. Nolan Affidavit in Opposition, *supra* note 10, at 9-12, R.E. 108-111. While the Church's brief identifies "accurate" reproduction of any edition of the work as the Church's sole concern, see Brief for Appellant at 10; Reply Brief for Appellant at 32, 33, 34, the Church's affiant speaks instead of "faithful" reproduction of the work, see, e.g., Rathbun Affidavit, *supra* note 10, at 3, 4, R.E. 66, 67; Second Rathbun Affidavit, *supra*, at 2, R.E. 115. This parallels the testimony of Church witnesses supporting enactment of Private Law 92-60, who frankly admitted that

tionally infirm so that it might undertake publication without threat of suit.<sup>19</sup>

Private Law 92-60, enacted by Congress in 1971 when First Church's sole remaining copyright in the 1906 edition was in danger of lapsing,<sup>20</sup> grants the trustees under the will of Mary Baker Eddy a new copyright to

all editions [of *Science and Health*] . . . in English and translation heretofore published, or hereafter published by or on behalf of said trustees, their successors or assigns, for a term of seventy-five years from the effective date of this Act or from the date of first publication, whichever is later.<sup>21</sup>

By the terms of Private Law 92-60, then, the new copyright extends to all editions of *Science and Health*: the

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their distress over variant editions was religiously motivated. See text *infra* at notes 50-56; Nolan Affidavit in Opposition, *supra* note 10, at 8-9, R.E. 107-108.

In the end, First Church offers United Christian Scientists no direct guaranty that it would acquiesce in the planned distribution of the 1910 edition, recorded in complete as well as excerpted and annotated formats. Rather, the Church simply reiterates its assent to publication of *Science and Health* in "editions [that] faithfully reproduce the text . . . as written by Mary Baker Eddy," and in "a form . . . faithful to the original text," pointing to other secular publications of the work it has condoned. Rathbun Affidavit, *supra* note 10, at 3-4, R.E. 66-67. In Nolan's view, these conditional assurances amount to veiled threats, which become ominous in light of the parties' theological dispute over the authentic version of the final edition, the competing religious ends to which *Science and Health* would be turned, and the Church's demonstrated willingness to enforce its copyright against United Christian Scientists, see text *supra* at note 15, and others, in the past. Nolan Affidavit in Opposition, *supra* note 10, at 8-12, R.E. 107-111.

<sup>19</sup> Nolan Affidavit in Opposition, *supra* note 10, at 7, R.E. 106.

<sup>20</sup> See Brief for Appellant at 5; see also note 28 *infra*.

<sup>21</sup> Priv. L. No. 92-60, 85 Stat. 857 (1971).

1906 edition, to which First Church held a copyright at the time of the law's passage; editions in the public domain, whose protection under the general copyright laws had lapsed; and editions in the public domain because never copyrighted. The 1971 private law extends the effective copyright term for all editions of *Science and Health* extant in 1971 until 2046, and by providing that subsequently published editions are each to be protected for 75 years from the date of first publication, it may empower First Church to maintain the copyright for an indefinite period in variant editions of *Science and Health* which it does not choose to publish.<sup>22</sup>

In 1983, appellees instituted this litigation for declaratory relief, challenging the constitutionality of Private Law 92-60 in the United States District Court for the District of Columbia, and naming the Register of Copyrights as defendant.<sup>23</sup> The District Court subsequently dismissed the Register of Copyrights and ordered that First Church, as the real party in interest, be substituted.<sup>24</sup> The court denied the motion of First Church to

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<sup>22</sup> By this reading, such editions of the text, in the public domain at the time of the Act's passage, assume the status of manuscripts awaiting their "first publication," at which time only does a copyright term of 75 years begin. Should First Church remain content to publish only the 1906 edition of the text it currently publishes, it would hold copyrights in, and thus publication control over, all other variant editions, whose publication it could suppress indefinitely.

<sup>23</sup> Complaint, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Nov. 18, 1983), R. 1.

<sup>24</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F.Supp. at 476 n.1. We see no problem at this point arising from 28 U.S.C. § 2403(a) (1982), which calls upon a federal court to certify to the Attorney General the pendency of private-party litigation implicating the constitutionality of an Act of Congress affecting the public interest, and confers upon the Government the right to intervene for presentation of evidence and argu-

dismiss for lack of subject-matter jurisdiction,<sup>25</sup> and, on

ment on the question of constitutionality. This provision had no bearing on the instant case as originally brought, for the Register of Copyrights—an “officer” of the United States—was the sole defendant. Even assuming that § 2403 (a) came into play when First Church was substituted—a question we do not decide—we note that copies of the complaint and summons were served on the Attorney General as well as on the United States Attorney, Affidavit of Service, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Dec. 12, 1983) at 1-2, R. 2, when the action was initiated as one against the Register alone; and that, at a later date, the Attorney General himself was joined as an additional defendant, see Amended Complaint ¶ 3 (filed May 1, 1984), R. 6, but on the Government’s motion was dismissed along with the Register, Order (filed June 14, 1984), after Government counsel represented unqualifiedly to the District Court that both officers were prepared to accept the court’s judgment with respect to the validity of Private Law 92-60. Transcript (Tr.) 3-5, R.E. 57-59 (June 14, 1984). It thus is clear that the Attorney General has known about this case from the very beginning, and that the purpose of § 2403 (a) has been well served.

<sup>25</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C. Oct. 19, 1984) (order). By this motion, First Church contended that no case or controversy was presented, that United Christian Scientists lacked standing, and that the case was not ripe for disposition. Motion of Mother Church to Dismiss, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed July 12, 1984) at 1, R. 27. First Church renews these arguments on appeal, Brief for Appellant at 37-45, but we find none of them persuasive.

The Declaratory Judgment Act authorizes federal courts to award declaratory relief only in circumstances presenting an “actual controversy” for decision. 28 U.S.C. § 2201 (1982). This requirement reflects the correct understanding that the federal judicial power is limited to “cases” or “controversies” in the constitutional sense. *Aetna Life Ins. Co. v. Haworth*, 300 U.S. 227, 239-240, 57 S.Ct. 461, 463, 81 L.Ed. 617, 621 (1937). Patent cases brought under the Declaratory Judgment Act yield a two-part standard for determining whether, as a threshold matter, a justiciable controversy is



presented therein. See 6A J. Moore, J. Lucas & G. Grotheer, Jr., *Moore's Federal Practice* ¶ 57.20, at 227 (2d. ed. 1986); 10A C. Wright, A. Miller & M. Kane, *Federal Practice* § 2761, at 669 (2d ed. 1983) (assimilating patent and copyright questions). The "actual controversy" requirement "is satisfied when a defendant's conduct has 'created on the part of the declaratory plaintiff a reasonable apprehension that it will face an infringement suit if it commences or continues the activity in question,' and when the plaintiff has 'actually produced the accused device' or has 'prepared to produce such a device.'" *Indium Corp. of Am. v. Semi-Alloys, Inc.*, 781 F.2d 879, 883 (Fed. Cir. 1985) (quoting *Jervis B. Webb Co. v. Southern Sys. Inc.*, 742 F.2d 1388, 1398-1399 (Fed. Cir. 1984)), *cert. denied*, — U.S. —, 107 S.Ct. 84, 93 L.Ed.2d 37 (1986); see *Sweetheart Plastics, Inc. v. Illinois Tool Works, Inc.*, 439 F.2d 871, 874 (1st Cir. 1971); *Super Prods. v. D P Way Corp.*, 546 F.2d 748, 753 (7th Cir. 1976); *Sherwood Medical Indus., Inc. v. Deknata, Inc.*, 512 F.2d 724, 727 (8th Cir. 1975).

To warrant a finding of actual controversy, the declaratory defendant need not actually charge infringement; rather, the threat may be implicit in his conduct or representations. *Super Prods. v. D P Way Corp.*, *supra*, 546 F.2d at 753. The plaintiff, however, must establish that his apprehension of infringement charges is reasonable and objectively manifested in light of the totality of the circumstances. *Sherwood Medical Indus., Inc. v. Deknata, Inc.*, *supra*, 512 F.2d at 728. If he does so, and shows further that he has the present intention and ability to engage in the putatively infringing conduct, he has demonstrated a personal stake in the controversy entitling him to seek declaratory relief. *Super Prods. Corp. v. D P Way Corp.*, *supra*, 546 F.2d at 753 (citing *Flast v. Cohen*, 392 U.S. 83, 101, 88 S.Ct. 1942, 1953, 20 L.Ed.2d 947, 962 (1968)).

The record in this case reveals an actual controversy entitling United Christian Scientists to seek declaratory relief. It is not disputed by the parties that its planned publications involve materials purportedly protected by the copyright that Private Law 92-60 bestows upon First Church. Viewed as a whole, the Church's conduct and representations fairly support objectively an apprehension that should United Christian Scientists disseminate *Science and Health* in the proposed edition and formats to subscribers of "Hear Ye the Glad Sound?"—a project it has the present intention and

means to effectuate—an infringement action may well follow. See text *supra* at notes 14-18 and note 18 *supra*. The circumstances to which Nolan attests present a constellation of factors which courts have regularly recognized as buttressing a reasonable apprehension of impending litigation: a prior record of infringement charges against the declaratory plaintiff or others similarly situated, evincing the defendant's willingness to enforce his rights, see *C.R. Bard, Inc. v. Schwartz*, 716 F.2d 874, 881 (Fed. Cir. 1983); *Sweetheart Plastics, Inc. v. Illinois Tool Works, Inc.*, *supra*, 439 F.2d at 874; *Sherwood Medical Indus., Inc. v. Deknata, Inc.*, *supra*, 512 R.2d at 728; see also *International Harvester Co. v. Deere & Co.*, 623 F.2d 1207, 1212 (7th Cir. 1980); putatively benign representations on the part of the declaratory defendant from which an implied threat may be discerned, *C.R. Bard, Inc. v. Schwartz*, *supra*, 716 F.2d at 881; *Super Prods. Corp. v. D P Way Corp.*, *supra*, 546 F.2d at 753; and the defendant's failure to disavow interest in charging the undertaking in question, *C.R. Bard, Inc. v. Schwartz*, *supra*, 716 F.2d at 881; *Sherwood Medical Indus., Inc. v. Deknata, Inc.*, *supra*, 512 F.2d at 728-729. Every "assurance" of nonenforcement that First Church has offered United Christian Scientists is pointedly conditional in terms, see note 18 *supra*; Rathbun Affidavit, *supra* note 10, at 2, 3, 4, R.E. 65, 66, 67 (requiring "faithful" reproduction of text); and the latter has the present intention and ability to disseminate *Science and Health* to subscribers of "Hear Ye the Glad Sound?", and would do so but for the threat of an infringement action by First Church. Nolan Affidavit in Opposition, *supra* note 10, at 4-7, R.E. 103-106. In view of the reasonableness of the apprehension asserted and its inhibiting effect on matters of speech and religious exercise, we deem an actual controversy presented which United Christian Scientists and its co-appellees have standing to litigate.

That there is such standing is equally discernible by application of traditional principles to the record before us. The plaintiff, of course, must allege a personal stake in the outcome of the controversy sufficient to assure that concrete adverseness which sharpens presentation of the issues is present, *Larson v. Valente*, 256 U.S. 248, 238-239, 102 S.Ct. 1672, 1680, 72 L.Ed.2d 33, 44 (1982), and demonstrate further that he personally has "suffered some actual or threatened injury" that "fairly can be traced to the challenged action" and "is likely to be redressed by a favorable decision." *Valley Forge Christian College v. Americans United for Separation of*

cross-motions for summary judgment, held Private Law 92-60 in contravention of the Establishment Clause of the First Amendment.<sup>29</sup> This appeal followed.

*Church and State*, 454 U.S. 464, 472, 102 S.Ct. 752, 758, 70 L.Ed.2d 700, 709 (1982) (quoting *Gladstone Realtors v. Village of Bellwood*, 441 U.S. 91, 99, 99 S.Ct. 1601, 1608, 60 L.Ed.2d 66, 76 (1979) and *Simon v. Eastern Ky. Welfare Rights Org.*, 426 U.S. 26, 38, 96 S.Ct. 1917, 1924, 48 L.Ed.2d 450, 460 (1976)) (footnote omitted). Appellee Nolan is chairman and Lucile Place is a trustee of United Christian Scientists, an organization of Christian Scientists founded to disseminate widely the teachings of Mary Baker Eddy, and currently seeking to publish her major work, *Science and Health*. Nolan Affidavit, *supra* note 5, 1-7, R.E. 9-15; Amended Complaint ¶¶ 4-6, 22, *United Christian Scientists v. Christian Scientist Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed May 1, 1984), R.E. 41, 46. Both the organization and these officers clearly have the requisite "personal stake" in the outcome of this controversy. See *Havens Realty Corp. v. Coleman*, 455 U.S. 363, 378-379, 102 S.Ct. 1114, 1124, 71 L.Ed.2d 214, 229 (1982); *American Legal Found. v. FCC*, 257 U.S. App.D.C. 189, 197, 808 F.2d 84, 92 (1987) (organization must allege "discrete programmatic concerns . . . directly and adversely affected by the defendant's actions") (citing *Action Alliance of Senior Citizens v. Heckler*, 252 U.S.App.D.C. 249, 255, 789 F.2d 931, 937 (1986)). Nolan avers that the organization is able and ready to disseminate *Science and Health*, and would do so but for the threat of an infringement suit by First Church. Nolan Affidavit in Opposition, *supra* note 10, at 4-7, R.E. 103-106. An award to United Christian Scientists of the declaratory judgment of unconstitutionality it seeks would invalidate First Church's copyright, and return *Science and Health* to the public domain, enabling the organization to publish without fear of reprisal. As our analysis of the "actual controversy" component of justiciability of declaratory judgment actions has established, we have before us "a substantial controversy between parties having adverse legal interests, of sufficient immediacy and reality to warrant the issuance of a declaratory judgment." *Maryland Cas. Co. v. Pacific Coal & Oil Co.*, 312 U.S. 270, 273, 61 S.Ct. 510, 512, 85 L.Ed. 826, 829 (1941). For an elaboration of our determination that the controversy is ripe for disposition, see note 29 *infra*.

<sup>29</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F.Supp. at 481.

## II

Normally, a grant of a copyright on a religious work poses no constitutional difficulty. Religious works are eligible for protection under general copyright laws, and for decades *Science and Health* was unproblematically the beneficiary of that security, as more than thirty editions and translations of the Bible currently are.<sup>27</sup> By contrast, Private Law 92-60 confers upon a religious body an unusual measure of copyright protection by unusual means, and in a fashion that interjects the federal government into internal church disputes over the authenticity of religious texts. But for Private Law 92-60, *Science and Health* would now be in the public domain,<sup>28</sup> and because of the copyright conferred by Private Law 92-60, dissident Christian Scientists must defer, now and in the foreseeable future, to the will of First Church, under whose exclusive control Congress has placed all

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<sup>27</sup> See Affidavit of Steven B. Rotman, *United Christian Scientists v. Christian Science Bd. of Directors*, Civ. No. 83-3486 (D.D.C.) (filed Jan. 18, 1985) at 4-5, R.E. 158-159.

<sup>28</sup> Copyrights on all editions except that of 1906 had lapsed when Private Law 92-60 was enacted. At that time, the 1906 edition along with other works, was eligible for year-to-year copyright extensions made available by Congress pending revision of the copyright laws. It remained so until 1976, when general copyright legislation established a term enduring for the lifetime of the author plus 50 years for newly-copyrighted works, see 17 U.S.C. § 302(a) (1982), and provided that copyrights extended under the yearly acts would not expire until 75 years after the date the copyright was originally obtained, *id.* § 304(b). Thus, under the 1976 general legislation, the copyright on the 1906 edition of *Science and Health* would have expired in 1981. See *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F. Supp. at 477 n.2. Private Law 92-60, however, not only extended the copyright on that edition 65 years longer, but also retrieved all other editions of *Science and Health*, previously-copyrighted and uncopyrighted, from the public domain and placed them under copyright as well. See text *supra* at notes 20-22.

decisions respecting publication and dissemination of *Science and Health*.

On its face, such an extraordinary grant of power to a religious entity arouses Establishment Clause concerns.<sup>29</sup> The First Amendment's proscription on establish-

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<sup>29</sup> First Church contends that this case is not ripe for judicial resolution. Brief for Appellant at 44-45. To the contrary, we find the issues presented clearly fit for decision and the hardship to United Christian Scientists from deferral considerable. See *Abbott Laboratories v. Gardner*, 387 U.S. 136, 149, 87 S.Ct. 1507, 1515, 18 L.Ed.2d 681, 691 (1967).

United Christian Scientists seeks a declaratory judgment that the statute vesting First Church with a copyright in *Science and Health* is facially unconstitutional, under the Establishment Clause. Adjudication of the claim requires first that we scrutinize the purposes animating Private Law 92-60. See Part II(A) *infra*. The Supreme Court has recently emphasized that only such evidence as "illustrate[s] the contemporaneous purpose of the . . . legislature when it made the law," *Edwards v. Aguillard*, — U.S. —, —, 107 S.Ct. 2573, 2584, 96 L.Ed.2d 510, 527 (1987) (footnote omitted), is relevant to the Establishment Clause inquiry. The legislative record on congressional purpose is readily available, and it requires no further development. See *Abbott Laboratories v. Gardner*, *supra*, 387 U.S. at 149, 87 S.Ct. at 1516, 18 L.Ed.2d at 692 (questions "purely of congressional intent" indicate fitness of record for resolution).

To the extent that we consider, as an alternate ground for our decision, the effect of the challenged legislation, see Part II(B) *infra*, we deem the record equally adequate. The Government has expressed no present interest in Private Law 92-60, Tr. at 3-4, 18 (Apr. 17, 1984), R.E. 22-25, 37, and had indicated that it will be bound by any decision reached in this case, Tr. 3-6 (June 14, 1984), R.E. 57-60. Thus we need not await an authoritative interpretation of the law by a coordinate branch of government, or examine instances of its actual enforcement—factors otherwise counseling restraint. See *Toilet Goods Ass'n, Inc. v. Gardner*, 387 U.S. 158, 163-164, 87 S.Ct. 1520, 1524, 18 L.Ed.2d 697, 701-702 (1967); *National Conference of Catholic Bishops v. Smith*, 209 U.S.App.D.C. 280, 288, 653 F.2d 535, 543 (1981). Indeed, unlike Establishment Clause attacks on subsidy or tax

ment of religion does not demand total separation of

programs where an examination of administrative interpretation and enforcement may be critical to the inquiry into primary effect, our task here is relatively straightforward: to assess the symbolic and practical benefits Private Law 92-60 grants First Church—matters discernible from the law itself and its legislative history. Clearly, the constitutionality of the law is in no measure dependent upon the matter in which First Church chooses to exercise the powers Private Law 92-60 confers upon it, but instead it must be gauged by their nature and scope.

On the other aspect of the balance, we see considerable hardship to United Christian Scientists and its members from a deferral of decision. That group has properly applied for such "relief [as] one potentially liable for infringement[,] to allow him to know in advance whether he may legally pursue a particular course of conduct." *Hanes Corp. v. Millard*, 174 U.S.App.D.C. 253, 260, 531 F.2d 585, 592 (1976). As we have recognized, "[t]he courts have . . . been especially generous in granting [declaratory] relief to the alleged infringer, anxious, in Learned Hand's much quoted phrase, that an invalid or overbroad patent claim not 'remain in the art as a scarecrow.'" *Id.* (quoting *Besnick v. United States Vitamin Corp.*, 139 F.2d 239, 242 (2d Cir. 1943)). This concern is especially pressing here in view of the fact that the activity inhibited involves not merely business but also speech and religious exercise. See *Martin Tractor Co. v. Federal Election Comm'n*, 200 U.S.App.D.C. 322, 327, 627 F.2d 375, 380, *cert. denied*, 449 U.S. 954, 101 S.Ct. 360, 66 L.Ed.2d 218 (1980); cf. *Meltzer v. Board of Pub. Instruction*, 548 F.2d 559, 572-573 (5th Cir. 1977) (where statute requiring teaching of "Christian virtue" was not presently enforced against noncomplying teachers, it would nonetheless have impact on classroom instruction of schoolchildren; controversy of sufficient immediacy and reality to warrant issuance of declaratory judgment), *aff'd in relevant part*, 577 F.2d 311 (5th Cir. *en banc* 1978), *cert. denied*, 439 U.S. 1089, 99 S.Ct. 872, 59 L.Ed.2d 56 (1979); see generally *Toilet Goods Ass'n, Inc., v. Gardner*, *supra*, 387 U.S. at 164, 87 S.Ct. at 1524, 18 L.Ed.2d at 702 (impact of challenged action "felt immediately by those subject to it in conducting their day-to-day affairs"); *International Union, United Auto., etc. Workers, v. Brock*, 251 U.S.App.D.C. 239, 252, 783 F.2d 237, 250 (1986) (same). An apprehension of infringement charges has already deterred

church and state.<sup>30</sup> It does require, however, unflagging vigilance to ensure that affairs of state do not become entangled with those of religion. As the Supreme Court has declared,

[t]he First Amendment's guarantee that "Congress shall make no law respecting an establishment of religion," . . . is more than a pledge that no single religion will be designated as a state religion. . . . It is also more than a mere injunction that governmental programs discriminating among religions are unconstitutional. . . . The Establishment Clause instead primarily proscribes "sponsorship, financial support, and active involvement of the sovereign in religious activity". . . . Neither [a state nor the Federal Government] can pass laws which aid one religion, aid all religions or prefer one religion over another."<sup>31</sup>

The touchstone for evaluating church-state relations under the Establishment Clause is the test enunciated by the Supreme Court in *Lemon v. Kurtzman*.<sup>32</sup> There the

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United Christian Scientists from proceeding with its publication plans, and it should not be forced to shoulder the burden of producing and disseminating, at considerable expense, the contemplated recordings of *Science and Health* in order to assert the invalidity of First Church's copyright in defense to infringement charges. *Hanes Corp. v. Millard*, *supra*, 174 U.S.App.D.C. at 260, 531 F.2d at 592. In these circumstances, we deem the request for declaratory relief ripe for adjudication.

<sup>30</sup> E.g., *Lemon v. Kurtzman*, 403 U.S. 602, 614, 91 S.Ct. 2105, 2112, 29 L.Ed.2d 745, 756 (1971).

<sup>31</sup> *Grand Rapids School Dist. v. Ball*, 473 U.S. 373, 381, 105 S.Ct. 3216, 3221-3222, 87 L.Ed. 267, 275 (1985) (quoting *Committee for Pub. Educ. v. Nyquist*, 413 U.S. 756, 772, 93 S.Ct. 3216, 3221-3222, 87 L.Ed.2d 267, 275 (1985) (quoting *Board of Educ.*, 330 U.S. 1, 15, 67 S.Ct. 504, 511, 91 L.Ed. 711, 723 (1947)).

<sup>32</sup> *Supra* note 30. Though the preeminence of the *Lemon* inquiry was questioned in *Lynch v. Donnelly*, 465 U.S. 668,

Court identified three distinct criteria for determining the constitutionality of legislation under the Establishment Clause:

First, the statute must have a secular legislative purpose; second, its principal or primary effect must be one that neither advances nor inhibits religion . . . ; and finally, the statute must not foster "an excessive government entanglement with religion."<sup>33</sup>

Failure of a statute to satisfy any one of these criteria requires its invalidation.<sup>34</sup> Justice O'Connor has supplied an exposition of the first two prongs of the *Lemon* standard which, the Court has suggested,<sup>35</sup> may appropriately focus application of the test:

The purpose prong of the *Lemon* test asks whether government's actual purpose is to endorse or disap-

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679, 104 S.Ct. 1355, 1362, 79 L.Ed.2d 604, 613-614 (1984), the Court nevertheless relied upon it, *id.* at 680-685, 104 S.Ct. at 1362-1365, 79 L.Ed.2d at 614-617, and since *Lynch* the Court has explicitly affirmed the continuing vitality of the *Lemon* test. See *Edwards v. Aguillard*, *supra* note 29, — U.S. at — & n.4, 107 S.Ct. at 2577 & n.4, 96 L.Ed.2d at 518-519 & n.4; *Wallace v. Jaffree*, 472 U.S. 38, 55, 105 S.Ct. 2479, 2489, 86 L.Ed.2d 29, 42-43 (1985); see also *Grand Rapids School Dist. v. Ball*, *supra* note 31, 473 U.S. at 382-383, 105 S.Ct. at 3222, 87 L.Ed.2d at 276-277.

<sup>33</sup> *Lemon v. Kurtzman*, *supra* note 30, 403 U.S. at 612-613, 91 S.Ct. at 211, 29 L.Ed.2d at 755 (quoting *Walz v. Tax Comm'n*, 397 U.S. 664, 674, 90 S.Ct. 1409, 1414, 25 L.Ed.2d 697, 704 (1970)).

<sup>34</sup> *Edwards v. Aguillard*, *supra* note 29, — U.S. at —, 107 S.Ct. at 2577, 96 L.Ed.2d at 518-519; *Stone v. Graham*, 449 U.S. 39, 40-41, 101 S.Ct. 192, 193, 66 L.Ed.2d 199, 202 (1980).

<sup>35</sup> See *Edwards v. Aguillard*, *supra* note 29, — U.S. at —, 107 S.Ct. at 2578, 96 L.Ed.2d at 520 (purpose); *Grand Rapids School Dist. v. Ball*, *supra* note 31, 473 U.S. at 389, 105 S.Ct. at 3226, 87 L.Ed.2d at 281 (effect); *Wallace v. Jaffree*, *supra* note 32, 472 U.S. at 56, 105 S.Ct. at 2490, 86 L.Ed.2d at 43 (purpose).



prove of religion. The effect prong asks whether, irrespective of government's actual purpose, the practice under review in fact conveys a message of endorsement or disapproval. An affirmative answer to either question should render the challenged practice invalid.<sup>36</sup>

We thus approach the inquiry mandated by *Lemon* with heightened sensitivity to a commitment, long a part of our constitutional tradition and recently reaffirmed by the Supreme Court, that government cannot exert its authority in the domain of religious conviction. Government may not convey any message of "endorsement or disapproval"<sup>37</sup> of religious activity, or use its "power [or] prestige . . . to control, support or influence"<sup>38</sup> any matter of religious faith.

#### A.

Over the past several terms, the Supreme Court has devoted considerable attention to the inquiry into statutory purpose mandated by *Lemon*. In *Lynch v. Donnelly*,<sup>39</sup> a plurality of the Court suggested that "a secular purpose . . . is all that *Lemon* . . . requires,"<sup>40</sup> but a majority of the *Lynch* Court was unwilling to adopt that weakened formulation of the test. Observing that the secular-purpose requirement "is not satisfied . . . by the mere existence of some secular purpose, however dominated by religious purpose,"<sup>41</sup> Justice O'Connor, a mem-

<sup>36</sup> *Lynch v. Donnelly*, *supra* note 32, 465 U.S. at 690, 104 S.Ct. at 1368, 79 L.Ed.2d at 621 (concurring opinion).

<sup>37</sup> *Id.*

<sup>38</sup> *Engle v. Vitale*, 370 U.S. 421, 429, 82 S.Ct. 1261, 1266, 8 L.Ed.2d 601, 607 (1962).

<sup>39</sup> *Supra* note 32.

<sup>40</sup> 465 U.S. at 681 n.6, 104 S.Ct. at 1363 n.6, 79 L.Ed.2d at 615 n.6.

<sup>41</sup> *Id.* at 691, 104 S.Ct. at 1368, 79 L.Ed.2d at 621 (concurring opinion).

ber of the majority, joined with four dissenting justices in calling for a more rigorous standard.<sup>42</sup> Subsequently, in *Wallace v. Jaffree*,<sup>43</sup> the Court returned to the question, and while it acknowledged that "a statute . . . motivated in part by a religious purpose may satisfy the first criterion,"<sup>44</sup> it declared unequivocally that "no consideration of the second or third [*Lemon*] criteria is necessary if a statute does not have a *clearly* secular purpose."<sup>45</sup> Last term, in *Edward v. Aguillard*,<sup>46</sup> the Court forcefully reaffirmed this understanding, insisting that only laws manifesting a "clear secular purpose" could survive Establishment Clause scrutiny.<sup>47</sup> Of course, it is a commonplace that "the First Amendment requires that a statute . . . be invalidated if it is entirely motivated by a purpose to advance religion."<sup>48</sup>

We thus are presented with the task of determining whether any of the purposes advanced by Congress in enacting Private Law 92-60 is "clearly secular." Where, as here, government has bestowed a significant benefit upon a single religious denomination, we embark on this mission with special care.<sup>49</sup> Our examination of the legis-

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<sup>42</sup> See *id.* at 698-701, 104 S.Ct. at 1372-1373, 79 L.Ed.2d at 626-628 (dissenting opinion) (practice unconstitutional as it does not serve a "clearly . . . secular purpose").

<sup>43</sup> *Supra* note 32.

<sup>44</sup> 472 U.S. at 56, 105 S.Ct. at 2490, 86 L.Ed.2d at 43.

<sup>45</sup> *Id.* (footnote omitted) (emphasis added).

<sup>46</sup> *Supra* note 29.

<sup>47</sup> ——— U.S. at ———, ——— n.15, 107 S.Ct. at 2578, 2583 n.15; 96 L.Ed.2d at 520, 526 n.15 ("clear secular purpose"); *id.* at ———, 107 S.Ct. at 2583, 96 L.Ed.2d at 526 ("clear secular intent").

<sup>48</sup> *Wallace v. Jaffree*, *supra* note 32, 472 U.S. at 56, 105 S.Ct. at 2490, 86 L.Ed.2d at 43.

<sup>49</sup> We are mindful of the teaching of *Larson v. Valente*, *supra* note 25, where the Court stated that "when we are

lative history of Private Law 92-60 discloses no clearly secular purpose for the grant of this extraordinary copyright privilege. Instead, we find the legislative record fraught with expressions of an intent to assist achievement of a religious goal.

We preface our review of the legislative history of Public Law 92-60 by examining the testimony of those for whose special relief Congress enacted it.<sup>50</sup> Church

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presented with a state law granting a denominational preference, our precedents demand that we treat the law as suspect and that we apply strict scrutiny in adjudging its constitutionality." 456 U.S. at 246, 102 S.Ct. at 1684, 72 L.Ed.2d at 49. *Larson* involved a statute that facially discriminated among religions. See *id.* at 246 n.23, 102 S.Ct. at 1684 n.23, 72 L.Ed.2d at 49 n.23. The Court utilized a test of strict scrutiny in determining its constitutionality, characterizing the *Lemon* test, as "intended to apply to laws affording a uniform benefit to *all* religions, and not to provisions like [the state law in question] that discriminate *among* religions." *Id.* at 252, 102 S.Ct. at 1687, 72 L.Ed.2d at 52-53 (emphasis in original).

We doubt that Private Law 92-60 could survive *Larson's* standard of strict scrutiny, since it singles out one religious denomination as the recipient of an unusual religious benefit, but we do not invalidate the law on that account. The Court has never returned to elaborate upon the doctrinal development it announced in *Larson*. Moreover, it has been suggested that the *Larson* test may be assimilated to the *Lemon* standard. See *Lynch v. Donnelly*, *supra* note 32, 465 U.S. at 688 n.\*, 104 S.Ct. at 1366 n.\*, 79 L.Ed.2d at 619 n.\* (concurring opinion). Finally, *Larson's* application to the case at bar was neither considered by the District Court, nor argued before us. Thus, we proceed by applying the *Lemon* test, relying upon *Larson's* authority to the extent that we conduct *Lemon's* inquiry into legislative purpose with special care.

<sup>50</sup> As the Supreme Court made clear in *Edwards v. Aguillard*, *supra* note 29, the inquiry into legislative purpose mandated by *Lemon* is broad-ranging. See — U.S. at —, 107 S.Ct. at 2583, 96 L.Ed.2d at 526. Courts embarking upon this task may examine the testimony not only of legislative sponsors,

witnesses testifying on behalf of the legislation explained pointedly that their purpose in seeking copyright protection for *Science and Health* was to maintain its doctrinal purity. Dr. J. Buroughs Stokes, manager of the Christian Science Committees on Publication, urged a subcommittee of the House Committee on the Judiciary to grant the copyright extension for *Science and Health* by emphasizing the great importance that Christian Scientists may attach to even slight variations in a religious text:

Changes of wording . . . are extremely important to members of our church. To others they may seem minor, but, as those of you know who are familiar with matters religious, centuries in the Christian church were devoted to clarifying just such questions of wording. Words, of course, stand for religious positions of vast significance in the lives of thousands of believers.<sup>61</sup>

Church control over publication of *Science and Health* was thus crucial, he said, because members seeking to

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but also that of key witnesses, and of experts who "participated in or contributed to the enactment of the law or its implementation." *Id.* at —, 107 S.Ct. at 2584, 96 L.Ed.2d at 527 (footnote omitted). Similarly, courts may not look beyond formal legislative sources to the general historical context of the statute, including the sequence of events leading to its passage. *Id.* at —, 107 S.Ct. at 2583, 96 L.Ed.2d at 526; *Epperson v. Arkansas*, 393 U.S. 97, 107-109, 89 S.Ct. 266, 272-273, 21 L.Ed.2d 228, 236-237 (1968); see also *id.* at 108 n.16, 89 S.Ct. at 272 n.16, 21 L.Ed.2d at 236 n.16 (examining advertising campaign used to secure statute's passage). The object of the inquiry is to ascertain "the contemporaneous purpose of the . . . legislature when it made the law," *Edwards v. Aguillard*, *supra* note 29, — U.S. at —, 107 S.Ct. at 2584, 96 L.Ed.2d at 527, and all sources illuminative of that purpose may properly be consulted by a court undertaking *Lemon's* inquiry.

<sup>61</sup> For the Relief of Clayton Bion Craig, Arthur P. Wuth, Mrs. Lenore D. Hanks, David E. Sleeper, And DeWitt John: Hearings on S. 1866 Before Subcomm. No. 3 of the House Comm. on the Judiciary, 92d Cong., 1st Sess. 8-9 (1971) [hereinafter *Hearings*].

read the work "should be able to get the book they are thinking they are buying and not some other version which is not the ordained pastor of the Christian Science church." <sup>52</sup> To a suggestion that a religious text ought to receive no more protection than a secular text, the witness replied, "Mr. Congressman, we are dealing with powers greater than the commercial interest. . . . We have got to protect religion, we have got to protect what God wants his children to hear." <sup>53</sup> Another witness, Church counsel John Peterson, when pressed during a similar colloquy with committee members on whether a private copyright would inhibit dissident church members from publishing editions of *Science and Health* other than the one favored by the Church, responded:

I would say really that the founder of a religion has a right to have her teachings set forth in the way she wanted to set them forth. If someone should take an early edition and try to publish that and say this is different and so on, they are, in substance, passing themselves off as followers of hers when that isn't what she taught.<sup>54</sup>

This witness also stated:

I think the courts in the doctrines of unfair competition would actually prevent that because there would be such a misleading of the public when they ask for the book "Science and Health" if they got an earlier edition instead of the current edition, that they would be misled and the courts generally have shown themselves very jealous of the right of the public to get what they ask for.<sup>55</sup>

Church witnesses identified themselves as guardians of the doctrinal purity of *Science and Health*, and be-

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<sup>52</sup> *Id.* at 21.

<sup>53</sup> *Id.* at 22.

<sup>54</sup> *Id.* at 20.

<sup>55</sup> *Id.* at 19.

seeched Congress to lend assistance in preserving their authority in this role. As the District Court aptly observed, “[s]uch proceedings have the sound of the 17th century to them. They are resonant of what might have occurred before the Committee on Religion of the last Parliament to sit before the English Revolution, but they are discordant in the context of contemporary American debate.”<sup>88</sup>

We do not, of course, rest on witness testimony in adjudging the constitutionality of Private Law 92-60. We turn now to the legislative objectives formally announced by Congress in passing this law, and we find none that is clearly secular. Senator Burdick, the sponsor of the private bill in the Senate, urged its passage with the following exhortation:

If the copyright of Science and Health with Key to the Scriptures should ever be permitted to expire, the book would fall into the public domain. Amended editions, annotated versions, modernized editions, and abridged editions could all be published and would cause great distress and confusion, not only among Christian Scientists, but among those of the general public wishing to obtain a correct and complete statement of the teachings of this religion. . . . Most copyrights are granted in order to give their owners a temporary monopoly over a specific expression of an idea to permit persons to obtain a reasonable monetary profit from artistic or literary effort. In cases where that is the rationale for granting copyright there is no justification for continuing copyright beyond its normal term, particularly by the use of a private bill. In the case of this particular literary work, however, the underlying rationale for its copyright is different. It is in the nature of protection against unfair competition or confusion in

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<sup>88</sup> *United Christian Scientists v. Christian Science Bd. of Directors*, *supra* note 3, 616 F.Supp. at 480.

the mind of the public rather than the protection of an economic interest.<sup>57</sup>

Even more importantly, the statement of purpose set forth in the Senate Report, and incorporated verbatim into the House Report, states in similar vein:

Those who are students or adherents of the Christian Science Religion . . . look to the Bible and "Science and Health with Key to the Scriptures" as the only Pastor of this Church. All sermons in the Church of Christ Scientist, including the Mother Church in Boston and its branches in the United States and other countries, are comprised of readings of scriptural texts and correlative passages from "Science and Health." The citations comprising each weekly sermon are printed in the "Christian Science Quarterly," and each week the same sermon is read in every Church of Christ, Scientist, throughout the world.

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In all of the religious practices and activities of Christian Science, use of "Science and Health with Key to the Scriptures" as a textbook is based in two essential factors. First, the text of the book must be authentic and contain the exact words of its author, Mary Baker Eddy. Second, the words on each page, together with the numbering of the pages and lines, must be the same in all editions and translations and be consistent with the system of reference and citation established by Mary Baker Eddy. Unless the book meets these requirements it cannot serve its purpose as the denominational textbook of Christian Science. Accordingly, students and adherents of this religion must use "Science and Health with Key to the Scriptures" without any change in the words or form.

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<sup>57</sup> 117 Cong. Rec. 26,822 (1971) (statement of Sen. Burdick).

The purpose of seeking copyright for this book is not to provide pecuniary profit or material gain for the Trustees or the Church, but to preserve and maintain the purity and integrity of the statement of the religious teachings of this denomination, and thereby to protect members of the public against the possibility that, in purchasing or otherwise acquiring the book entitled "Science and Health with Key to the Scriptures," they might receive a distorted version of the teachings of Christian Science instead of the true and correct version thereof, or that the version acquired might not be the book which they require for the study and practice of Christian Science.<sup>58</sup>

As these excerpts from the legislative history plainly attest, Congress enacted Private Law 92-60 in response to what it perceived to be the unique needs of Christian Science. Three themes emerge clearly. First, as the committee reports reveal, Congress was aware of the status of *Science and Health* as "pastor" to Christian Scientists,<sup>59</sup> and of the key role played by this text in weekly church sermons. In granting extended copyright protection to *Science and Health*, Congress concentrated not only on the great significance of the textual language, but also on the Church's need for standardized pagination and lineation, and its desire to control the publication format so that all editions might serve as the church's pastor. Congress also appreciated fully the centrality of *Science and Health* as a statement of Christian Science faith and an integral part of Christian Science worship. It sought to aid First Church in its effort "to preserve and maintain the purity and integrity of the statement

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<sup>58</sup> Senate Rep., *supra* note 5, at 2; H.R. Rep. No. 604, 92d Cong., 1st Sess. 3 (1971) [hereinafter House Rep.].

<sup>59</sup> See Senate Rep., *supra* note 5, at 2; 117 Cong. Rec. 26,822 (1971) (statement of Sen. Burdick) ("Christian Science Church has no ordained clergy, and adherents of this religion look to . . . the Christian Science textbook for instruction in their religion. . .").



of the religious teachings of this denomination,"<sup>60</sup> and to maintain control over all publication decisions concerning *Science and Health*, inclusive of the right to choose which of the many editions of the text would be made generally accessible. And Congress understood the peculiar nature of the copyright protection it awarded to First Church. It distinguished the objectives of this grant from those normally associated with copyrights, asserting that its purpose was not to secure pecuniary advantage for the Church, but to prevent "confusion in the mind of the public"<sup>61</sup>—at least that segment endeavoring to inform itself about *Science and Health* as taught by the Church.

None of the concerns proffered in justification for enactment of this law can accurately be characterized as "clearly secular." Our constitutional tradition unequivocally indicts them all as impermissible objects of government. It is not the function of government to promote religious worship, to enable a religious entity to control statements of church doctrine, or to guide a "confused" public to "correct" religious authority. In wielding its power on behalf of the religious interests of First Church, Congress overlooked "the belief that a union of government and religion tends to destroy government and to degrade religion,"<sup>62</sup> and that "the core rationale underlying the Establishment Clause is preventing 'a fusion of governmental and religious functions.'"<sup>63</sup>

In extending an exceptional kind of copyright protection to *Science and Health* to ensure that all versions

<sup>60</sup> Senate Rep., *supra* note 5, at 2.

<sup>61</sup> 117 Cong. Rec. 26,822 (1971) (statement of Sen. Burdick).

<sup>62</sup> *Engel v. Vitale*, *supra* note 38, 370 U.S. at 431, 82 S.Ct. at 1267, 8 L.Ed.2d at 608.

<sup>63</sup> *Larkin v. Grendel's Den*, 459 U.S. 116, 126, 103 S.Ct. 505, 512, 74 L.Ed.2d 297, 307 (1982) (quoting *Abington School Dist. v. Schempp*, 374 U.S. 203, 222, 83 S.Ct. 1560, 1571, 10 L.Ed.2d 844, 858 (1963)).

will conform to the perceptions of First Church, Congress also lost sight of the Supreme Court's teaching that government may not place "its official stamp of approval upon one particular kind of prayer or one particular form of religious services."<sup>64</sup> Rather, as the Court has made plain, "government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves and to those the people choose to look to for religious guidance."<sup>65</sup> Though *Science and Health* is the pastor to Christian Scientists, it is not the office of Congress to grant continual, if indeed not perpetual, dominion over the text to First Church in order that it may serve that end. It is for First Church, not Congress, to identify and maintain an authoritative version of *Science and Health*, one with pagination and lineation suitable for the Church's Sunday services. When Congress departs from generalized copyright legislation and enacts special copyright protection for a religious entity in order to enhance its sway over the manner of religious worship, it has engaged in "sanctioning official prayers," a quintessential act of establishment.

Congress may surely recognize the vitality and diversity of religion in American life, but it may not exceed the bounds of benevolent neutrality toward religion and religious practice.<sup>66</sup> In providing a special copy-

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<sup>64</sup> *Engel v. Vitale*, *supra* note 38, 370 U.S. at 429, 82 S.Ct. at 1266, 8 L.Ed.2d at 607.

<sup>65</sup> *Id.* at 435, 82 S.Ct. at 1269, 8 L.Ed.2d at 610.

<sup>66</sup> See *Stone v. Graham*, *supra* note 34, where the Court struck down a state law relating to posting the Ten Commandments in public school classrooms as devoid of secular purpose:

If the posted copies of the Ten Commandments are to have any effect at all, it will be to induce the school-children to read, meditate upon, perhaps to venerate and obey, the Commandments. However desirable this might

right removing *Science and Health* from the public domain and placing it exclusively in the grip of First Church, Congress did more than acknowledge, or even accommodate, the religious practices of orthodox Christian Scientists. It lent the Church leadership the assistance vital to shaping the beliefs of lay worshipers and thereby involved itself in the task of inculcating religion.<sup>67</sup>

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be as a matter of private devotion, it is not a permissible state objective under the Establishment Clause.

449 U.S. at 42, 101 S.Ct. at 194, 66 L.Ed.2d at 202 (citations omitted).

<sup>67</sup> First Church regards Public Law 92-60 as a statute designed to promote free exercise of religion. Brief for Appellant at 21-22. Others do as well. See 117 Cong. Rec. 26,822 (1971) (statement of Sen. Burdick) ("absolutely essential to the free practice . . . of religious beliefs" that Christian Scientists obtain copies of *Science and Health* exactly as copyrighted by author). We cannot accept this characterization of Private Law 92-60 because it claims for "free exercise" a meaning fundamentally at odds with past precedent.

Government is permitted, and at times required, to accommodate religious practice when *government itself*, directly or indirectly, places a burden on religious exercise. See, e.g., *Wisconsin v. Yoder*, 406 U.S. 205, 92 S.Ct. 1526, 32 L.Ed.2d 15 (1972) (compulsory education laws); *Sherbert v. Verner*, 374 U.S. 398, 83 S.Ct. 1790, 10 L.Ed.2d 965 (1963) (unemployment compensation statute). But the First Amendment directs that Congress "shall make no law . . . prohibiting . . . free exercise . . .," and in this instance there was no governmentally-imposed burden to justify enactment of this special copyright legislation. Instead, First Church sought and Congress provided an advantage in the copyright it granted First Church, one available to no others, religious or secular. In so doing, Congress promoted the interests of First Church over and against those of other parties interested in *Science and Health*, among them dissident Christian Scientists such as appellees, and the community of historians who resort to that work. Indeed, from this vantage point, the congressional action may perhaps more plausibly be char-

If protection of the perceived needs of orthodox Christian Scientist worshipers fails to constitute a permissible secular purpose, the second-stated congressional objective in reviving and extending copyrights on *Science and Health*—"to preserve the purity and integrity of the statement of the religious teachings of this demomination"<sup>68</sup>—positively offends our constitutional tradition. "If there is any fixed star in our constitutional constellation," the Court has declared, "it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein."<sup>69</sup> Consistently with this understanding, the Court has held that a state cannot prohibit the teaching of evolution simply because it is "deemed to conflict with a particular religious doctrine; that is, with a particular

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acterized as abridging the free exercise of religion. But see note 104 *infra*.

We do not hold that government may never promote the values of free exercise by accommodating religious needs. What we do say is that governmental action may not escape scrutiny under the Establishment Clause simply by an invocation of free exercise values to justify a grant of special benefits to a religious denomination when no governmental constraint on sectarian practice warrants the intervention. Indeed, when faced with a statute which, like Private Law 92-60, purported to accommodate religious practice but lifted no governmentally-imposed burden in doing so, the Supreme Court squarely held that the Establishment Clause was contravened. *Estate of Thorton v. Caldor*, 472 U.S. 703, 105 S.Ct. 2914, 86 L.Ed.2d 557 (1985) (statute requiring employers to honor employees' sabbath observance needs grants absolute preference to religion in violation of Establishment Clause). Similarly to Private Law 92-60, the statute there at issue gave preference to some religions and religious practices over others, and to religious over secular interests.

<sup>68</sup> Senate Rep., *supra* note 5, at 2; House Rep., *supra* note 58, at 3. See text *supra* at note 58.

<sup>69</sup> *Board of Educ. v. Barnette*, 319 U.S. 624, 642, 63 S.Ct. 1178, 1187, 87 L.Ed.2d 1628, 1639 (1943).

interpretation of the Book of Genesis by a particular religious group,"<sup>70</sup> for "the First Amendment does not permit the State to require that teaching and learning . . . be tailored to the principles or prohibitions of any religious sect or dogma."<sup>71</sup> Simply put, "the state has no legitimate interest in protecting any or all religions from views distasteful to them. . . ."<sup>72</sup> The Establishment Clause prohibits any and all official judgments concerning the rectitude of religious belief. "Government in our democracy, state and national," the Court has stated, "must be neutral in matters of religious theory, doctrine, and practice. . . . [I]t may not aid, foster, or promote one religion or religious theory against another or even against the militant opposite."<sup>73</sup> For example, in adjudicating disputes over church property, the state is barred from resolving underlying controversies over church doctrine.<sup>74</sup> Similarly, the state may not make the truth or falsity of an individual's religious beliefs the subject of a criminal trial.<sup>75</sup>

Uniting these cases is the common understanding that the domain of religious conviction is pervaded by hetero-

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<sup>70</sup> *Epperson v. Arkansas*, *supra* note 50, 393 U.S. at 103, 89 S.Ct. at 270, 21 L.Ed.2d at 234.

<sup>71</sup> *Id.* at 106, 89 S.Ct. at 271, 21 L.Ed.2d at 235.

<sup>72</sup> *Joseph Burstyn, Inc. v. Wilson*, 343 U.S. 495, 505, 72 S.Ct. 777, 782, 96 L.Ed. 1098, 1108 (1952) ("the state has no legitimate interest in protecting any or all religions from views distasteful to them which is sufficient to justify prior restraints upon the expression of those views. It is not the business of government in our nation to suppress real or imagined attacks on a particular religious doctrine. . .").

<sup>73</sup> *Epperson v. Arkansas*, *supra* note 50, 393 U.S. at 103-104, 89 S.Ct. at 270, 21 L.Ed.2d at 234.

<sup>74</sup> *Presbyterian Church in the United States v. Mary Elizabeth Blue Hull Memorial Presbyterian Church*, 393 U.S. 440, 89 S.Ct. 601, 21 L.Ed.2d 658 (1969).

<sup>75</sup> *United States v. Ballard*, 322 U.S. 78, 64 S.Ct. 882, 88 L.Ed. 1148 (1944).

geneity of viewpoint and continuing debate over religious truth. Government is therefore barred from assuming a position in the debate by attempting to establish religious truth by fiat. In matters of religion, truth, including purity of doctrinal statement, is left for the citizenry to determine by persuasion, not for resolution by exertion of governmental authority.<sup>76</sup> The congressional assumptions that extraordinary copyright protection for First Church was warranted by the need "to preserve and maintain the purity and integrity of the statement of the religious

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<sup>76</sup> This commitment was given forceful expression by the Court:

"The law knows no heresy, and is committed to the support of no dogma, the establishment of no sect." . . . Freedom of thought, which includes freedom of religious belief . . . embraces the right to maintain theories of life and of death and of the hereafter which are rank heresy to followers of orthodox faiths. . . . The Fathers of the Constitution were not unaware of the varied and extreme views of religious sects, of the violence of disagreement among them, and of the lack of any one religious creed on which all men would agree. They fashioned a charter of government which envisaged the widest possible toleration of conflicting views. Man's relation to his God was made no concern of the state.

*United States v. Ballard*, *supra* note 75, 322 U.S. at 86-87, 64 S.Ct. at 886, 88 L.Ed. at 148 (quoting *Watson v. Jones*, 80 U.S. (13 Wall.) 679, 728, 20 L.Ed. 666, 676 (1871)). And, the Court later declared,

[t]he place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect be to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality.

*Abington School Dist. v. Schempp*, *supra* note 63, 374 U.S. at 226, 83 S.Ct. at 1574, 10 L.Ed.2d at 860-861.

teachings of this denomination,"<sup>77</sup> in order to ensure that the public not "receive a distorted version of the teachings of Christian Science instead of the true and correct version thereof,"<sup>78</sup> flies in the face of this tradition and transgresses first principles of separation of church and state.

To the extent that protection of the public from confusion over the authentic version of *Science and Health* may be taken as an independent goal for the passage of Private Law 92-60, it stands equally indicted by the foregoing precedents. It is not the business of Congress to steer the public to a "correct and complete statement of the teachings of this religion"<sup>79</sup> any more than it is its business to provide such a statement itself. Extension of copyright security on *Science and Health* for the purpose of providing "protection against unfair competition or confusion in the mind of the public"<sup>80</sup> is tantamount to an endorsement of Christian Science doctrine as expounded by First Church. Indeed, by enacting Private Law 92-60, Congress did more than endorse the Church's current and future versions of the text. It also conveyed a correlative message of disapproval of all others. It also enabled First Church to stifle their publication, even though the Church well may have ample means at its disposal to notify the purchasing public of its approval of but one version, without resort to the machinery of government.<sup>81</sup> The grant

<sup>77</sup> Senate Rep., *supra* note 5, at 2; House Rep., *supra* note 58, at 3. See text *supra* at note 58.

<sup>78</sup> Senate Rep., *supra* note 5, at 2; House Rep., *supra* note 58, at 3. See text *supra* at note 58.

<sup>79</sup> 117 Cong. Rec. 26,822 (1971) (statement of Sen. Burdick, sponsor of bill in Senate). See text *supra* at note 57.

<sup>80</sup> 117 Cong. Rec. 26,822 (1971) (statement of Sen. Burdick, sponsor of bill in Senate). See text *supra* at note 57.

<sup>81</sup> Cf. *Edwards v. Aguillard*, *supra* note 29, — U.S. at —, 107 S.Ct. at 2579, 96 L.Ed.2d at 521 (utility of

of the Church's special copyright empowering it to "edify" the public by blocking access to variant, annotated, or abridged editions of *Science and Health* amounts to little more than a form of prior restraint.<sup>82</sup>

Lastly, denomination of the public as the beneficiary of this private copyright legislation does not, as First Church claims,<sup>83</sup> rescue it from the character of sectarian preference. Putting aside the question whether, in the universe of ideas, the public is ever served by outright paternalism, we note that only those segments of the public interested in reading solely the version of *Science and Health* sanctioned by the Church stand to benefit by the private copyright First Church has secured. More to the point, the congressional decision to provide "clarification" by way of the copyright means that everyone interested in *Science and Health*, for reasons religious or secular, may face difficulty in obtaining any version of that text except the one favored by the Church.<sup>84</sup>

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alternative-means analysis in determining legislative purpose) ("[i]t is clear that requiring schools to teach creation science with evolution does not advance academic freedom. The Act does not grant teachers a flexibility that they did not already possess . . ."); see also *Wallace v. Jaffree*, *supra* note 32, 472 U.S. at 59, 105 S.Ct. at 2491-2492, 86 L.Ed.2d at 45.

<sup>82</sup> Cf. note 72 *supra*.

<sup>83</sup> See Brief for Appellant at 6.

<sup>84</sup> In addition to defending the foregoing purposes as secular, First Church argues that in passing the private copyright legislation Congress sought to effectuate the general aim of copyright law: to provide economic incentives that promote future literary, artistic and scientific creativity. Brief for Appellant at xv. This account of the congressional purpose is implausible and contradicted by the record. A grant of copyright protection after the author's death to an entity not itself responsible for creating the work provides scant incen-



Having scrutinized the congressional purposes prompting enactment of Private Law 92-60, we find none to be clearly secular. We proceed to an examination of its operation to determine alternatively whether its effect is to advance religion.

### B.

The second prong of the *Lemon* test involves an inquiry as to whether a challenged act or practice has principally the effect of advancing or inhibiting religion.<sup>85</sup> This we investigate fully aware that a religious organization's enjoyment of merely "incidental" benefits does not implicate the proscription on "primary advancement" of religion.<sup>86</sup> In *Widmar v. Vincent*<sup>87</sup> the Court identified two factors it found "especially relevant" in identifying benefits which are "'incidental' within the meaning of our cases."<sup>88</sup> The Court first looked to see whether the benefit "confer[red] any imprimatur of state approval on religious sects or practices."<sup>89</sup> It then ascertained whether the benefit conferred was "available to a broad class of nonreligious as well as religious" beneficiaries.<sup>90</sup> Applying these criteria, we conclude that the benefits

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tive for future creative endeavors. Moreover, Congress emphatically disavowed any purpose to afford to First Church the sort of economic incentives normally associated with copyright legislation. See text *supra* at notes 57-58.

<sup>85</sup> See text *supra* at note 33.

<sup>86</sup> *Widmar v. Vincent*, 454 U.S. 263, 273, 102 S.Ct. 269, 276, 70 L.Ed.2d 440, 450 (1981); see also *Committee for Pub. Educ. v. Nyquist*, *supra* note 31, 413 U.S. at 771, 93 S.Ct. at 2964, 37 L.Ed.2d at 962; *Roemer v. Maryland Pub. Works Bd.*, 426 U.S. 736, 745-747, 96 S.Ct. 2337, 2344-2345, 49 L.Ed.2d 179, 187-188 (1976) (concurring opinion).

<sup>87</sup> *Supra* note 86.

<sup>88</sup> 454 U.S. at 274, 102 S.Ct. at 276, 70 L.Ed.2d at 450.

<sup>89</sup> *Id.*

<sup>90</sup> *Id.* at 274, 102 S.Ct. at 277, 70 L.Ed.2d at 450.

reaped by First Church from Private Law 92-60 clearly do not qualify as incidental.

As the Supreme Court has observed, "the Establishment Clause does not prevent a State from extending the benefits of state laws to all citizens without regard for their religious affiliation."<sup>91</sup> It follows that "religious institutions need not be quarantined from public benefits that are neutrally available to all."<sup>92</sup> By this principle, First Church is eligible for copyright protection, which, like police and fire protection, is an "incidental benefit" available to a broad class of nonreligious as well as religious beneficiaries and carrying no particular imprimatur of governmental approval.<sup>93</sup>

The copyright Congress conferred upon First Church through Private Law 92-60 is, however, far from ordinary. Grants of copyright by private bill are rare; the committee reports identify only nine private copyright laws enacted by Congress since the founding of the Republic, none during this century and none for a religious organization on a religious text.<sup>94</sup> Moreover, the copyright granted by means of Private Law 92-60 is exceptional in scope and duration. Even if not construed as

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<sup>91</sup> *Board of Educ. v. Allen*, 392 U.S. 236, 242, 88 S.Ct. 1923, 1926, 20 L.Ed.2d 1060, 1065 (1968).

<sup>92</sup> *Roemer v. Maryland Pub. Works Bd.*, *supra* note 86, 426 U.S. at 746, 96 S.Ct. at 2344, 49 L.Ed.2d at 187 (plurality opinion).

<sup>93</sup> Cf. *id.* at 747, 96 S.Ct. at 2345, 49 L.Ed.2d at 188 (police and fire protection); *Zorach v. Clauson*, 343 U.S. 306, 312, 72 S.Ct. 679, 683, 96 L.Ed.2d 954, 961 (1951) (same).

<sup>94</sup> Senate Rep., *supra* note 5, at 2-3; House Rep., *supra* note 58, at 3-4. Three of the nine relate to different editions of the same work. First Church cites numerous instances of private laws benefiting religious organizations, see Brief for Appellant at 9-10 n.13, but none involved a grant so ideologically significant as a special copyright on a major theological text.

a copyright in perpetuity,<sup>95</sup> it purports to confer rights of unprecedented duration: the term of protection for the 1906 edition of *Science and Health*, which would have expired in 1981 if treated under the general copyright laws, is now until 2046;<sup>96</sup> and numerous editions of *Science and Health* which, like the first in 1875, were in the public domain because their copyrights had expired, as well as others which, like the final edition of 1910, were also in the public domain because never copyrighted, are now subject to the long-term copyright First Church derived from Private Law 92-60. Scant authority, if any, exists for such a dramatic departure from copyright practice. As holder of the new copyright, First Church is no mere recipient of an "incidental benefit." Rather, it is the beneficiary of an extraordinary privilege, whose value is only partially reflected in the legal control it now possesses over the many editions of *Science and Health* by virtue of Private Law 92-60.

In interceding on behalf of First Church, Congress did more than grant a copyright, even one with the stupendous features accorded by the special law. After considering the content of *Science and Health* and the claim of First Church upon it, it awarded the Church the extended copyright for the stated purpose of ensuring that all published versions would conform to the Church's religious needs, that all aspects of central church doctrine would remain pure, and that the public would be spared confusion over the authentic version of *Science and Health*. Congress thus unequivocally and unqualifiedly endorsed First Church as first interpreter and guardian of that work.<sup>97</sup> In so doing it approved, both literally

<sup>95</sup> See note 22 *supra* and accompanying text.

<sup>96</sup> See note 28 *supra*.

<sup>97</sup> Cf. *Grand Rapids School Dist. v. Ball*, *supra* note 31, 473 U.S. at 389, 105 S.Ct. at 3226, 87 L.Ed.2d at 281:

Government promotes religion as effectively when it fosters a close identification of its powers and responsibili-

and figuratively, the Church as possessor of special rights in the text of *Science and Health* as against all others—Christian Science dissidents, historians, and the public at large.

Should United Christian Scientists or others undertake to publish *Science and Health*—even those editions which, until passage of Public Law 92-60, were in the public domain—they can do so only with leave of First Church simply because Congress has chosen to endow it with authority to veto any and all publication decisions concerning that work. In *Larkin v. Grendel's Den*,<sup>98</sup> the Supreme Court held that conferral of a veto power, over even a less ideologically-significant benefit, had the primary effect of advancing religion. There the Court voided a state law affording religious establishments a veto over awards of local liquor licenses. Two considerations, both pertinent here, informed that holding:

[A]ppellants have not suggested any "effective means of guaranteeing" that the delegated power "will be used exclusively for secular, neutral, and nonideological purposes." . . . In addition, the mere appearance of a joint exercise of legislative authority by Church and State provides a significant symbolic benefit to religion in the minds of some by reason of the power conferred.<sup>99</sup>

First Church asserts that the veto authority derived from Private Law 92-60 is de minimus on the basis that the copyright does not empower it to impede the flow of

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ties with those of any—or all—religious denominations as when it attempts to inculcate specific religious doctrines. If this identification conveys a message of government endorsement or disapproval of religion, a core purpose of the Establishment Clause is violated.

<sup>98</sup> *Supra* note 63.

<sup>99</sup> 459 U.S. at 125-126, 103 S.Ct. at 511, 74 L.Ed.2d at 306 (quoting *Committee for Pub. Educ. v. Nyquist*, *supra* note 31, 413 U.S. at 780, 93 S.Ct. at 2969, 37 L.Ed.2d at 967).

debate over *Science and Health*, and will not be exercised to inhibit publication of any "authentic" version of the text.<sup>100</sup> We find this argument self-serving at best. As the party who motivated Congress to grant this copyright, the Church is ill-situated to depreciate its value. The very existence of this litigation bespeaks the advantage it has secured by means of Private Law 92-60. All others who seek to publish *Science and Health* are subject to the vagaries of its approval or the threat of infringement charges if publication is unapproved. In consequence of Private Law 92-60, the Church alone can decide which of the many variant editions of *Science and Health* is "authentic," which if any are to be made available,<sup>101</sup> and for what sort of publication and by whom. In sum, First Church has acquired full dominion over public access to *Science and Health*. Congress has bestowed upon the Church not only symbolic recognition as guardian of the text, but also significant practical advantages in that role.

In conferring these benefits, Private Law 92-60 has the unmistakable effect of advancing the Church's cause. Establishment Clause precedent amply indicts governmental involvement in sectarian affairs of this sort.<sup>102</sup> As the Supreme Court has taught

an important concerns of the effects test is whether the symbolic union of church and state effected by the challenged governmental action is sufficiently likely to be perceived by adherents of the controlling

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<sup>100</sup> Brief for Appellant at 31-41.

<sup>101</sup> As previously discussed, see note 22 *supra* and accompanying text, it is possible to construe Private Law 92-60 as vesting in First Church rights of indefinite duration in any edition of *Science and Health* not in publication in 1971 and not yet slated for publication.

<sup>102</sup> The prospect of this was several times considered during the hearings on this legislation. See, e.g., *Hearings, supra* note 51, at 18-20, 26-27, 30, 33-36.

denominations as an endorsement, and by the non-adherents as a disapproval, of their individual religious choices.<sup>103</sup>

In the case at bar, the impermissible message of sectarian endorsement and the correlative message of sectarian disapproval are not merely possibilities, but accomplished and formally attested facts.<sup>104</sup>

The judgment appealed from in this case is accordingly

*Affirmed.*

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<sup>103</sup> *Grand Rapids School Dist. v. Ball*, *supra* note 31, 373 U.S. at 390, 105 S.Ct. at 3226, 87 L.Ed.2d at 281; see also *Kedroff v. St. Nicholas Cathedral*, 344 U.S. 94, 119, 73 S.Ct. 143, 156, 97 L.Ed. 120, 138 (1952) (holding unconstitutional a statute transferring control of church property from one church body to another on the ground that the statute impermissibly "intrudes for the benefit of one segment of a church the power of the state into the forbidden area of religious freedom contrary to . . . the First Amendment").

<sup>104</sup> Consequently, we do not reach the Free Exercise claim asserted by United Christian Scientists, nor its claim under the Copyright Clause.

# United States Court of Appeals

FOR THE DISTRICT OF COLUMBIA CIRCUIT

No. 85-5959

September Term, 19<sup>87</sup>

Civil Action No. 83-03486

United Christian Scientists, et al.

United States Court of Appeals  
For the District of Columbia Circuit

v.

Christian Science Board of Directors,  
First Church of Christ, Scientist,  
Appellant

FILED SEP 23 1987

GEORGE A. FISHER  
CLERK

APPEAL FROM THE UNITED STATES DISTRICT COURT FOR THE DISTRICT OF COLUMBIA

Before: WALD, Chief Judge, ROBINSON, Circuit Judge, and  
EDWARD D. RE\*, Chief Judge, United States Court  
of International Trade.

## J U D G M E N T

This cause came on to be heard on the record on appeal from the United States District Court for the District of Columbia, and was argued by counsel. On consideration thereof, it is

ORDERED and ADJUDGED, by this Court, that the judgment of the District Court appealed from in this cause is hereby affirmed, in accordance with the Opinion for the Court filed herein this date.

Per Curiam

For The Court

*George A. Fisher*

George A. Fisher  
Clerk

Date: September 22, 1987

Opinion for the Court filed by Circuit Judge Robinson.

\*Sitting by designation pursuant to 28 U.S.C. § 293(a).

## SPIRITUAL PROGRESS ORIGINATES WITH DISSENTERS

Jesus and Mary Baker Eddy have been the world's foremost dissenters. History confirms that growth Spirit-ward has always come from those considered heretics, outsiders — dissenters from established church dogma. The Prophets, and those who followed Jesus were dissenters. Those whose life-work has been the teachings of the new and higher light they discovered in the writings of Mary Baker Eddy and the Bible have been dissenters, of whom Mrs. Eddy writes:

**A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires. Unity [oneness with divine Principle where “the Christian Scientist is alone with his own being and the reality of things”] is spiritual cooperation, heart to heart, the bond of blessedness. [This oneness with Principle, this aloneness with reality, is sought only by “a small group of wise thinkers.”] (*My.* 162:7)**

Although light-years in advance of human theories, Mrs. Eddy's revelation and discovery is revolutionizing world thought. “A small group of wise thinkers” has begun to see that “man's individual life is infinitely above a bodily form of existence” (*Mis.* 309:22). While today only a small group is attaining the realization of this spiritual fact, eventually all are



destined to attain it.

Similarly, when it was first discovered that the earth was round instead of flat, only “a small group of wise thinkers” immediately agreed. But in the centuries that followed all men came gradually to agree. In this same way, through instruction in spiritual Science, all men will come gradually to agree that there is only one Mind, one divine Principle which is the “kingdom of God within” their own individual infinite spiritual consciousness.

It will be seen that this Principle with which man (idea) is one, is multidimensional and therefore able to infinitely differentiate in order to meet every need.

### **Patience Required in Teaching and Learning**

Because Mrs. Eddy’s revelation and discovery that the material world is illusion and the human mind and body are myths, is such a radical departure from what has been thought since the Adam-dream overtook mankind, it behooves the teacher of Christian Science to persist with loving *patience* when endeavoring to inculcate a measure of Truth in the seeking thought.

The cardinal point of difference in Mrs. Eddy’s metaphysical system is “that by *knowing the unreality of disease, sin, and death*, you demonstrate the allness of God. This difference wholly separates [her] system from all others.” (*Un.* 9:27). “Sin” here means the universal hypnotic suggestion that causes man to indulge the lie that he has a selfhood apart from God.

### **Mrs. Eddy’s Revelation Was Science, Not Religion**

It was Science that was revealed to Mary Baker Eddy in the Second Coming of the Christ, the Science of

being, founded on the divine *laws* of the one Being. There are several hundred references to “law” and “laws” in Science and Health.

The reason this Christ Science is difficult for the masses to grasp is because it is not an orthodox religion, but a *science* in which certain fundamentals must be mastered, just as in learning mathematics or music certain essentials must be understood, and made one’s own. The vast majority, however, are enslaved by “the human mind [which has not yet risen] above all material and physical sense, exchanging it for spiritual perception, and exchanging human concepts for the divine consciousness” (S&H 531:10).

The universal hypnotic suggestion that we are mortals, rather than God-beings, has for eons victimized humanity and must be overcome. False beliefs (animal magnetism, universal hypnotic suggestion) is outgrown more quickly by “the small group of wise thinkers” who press forward, separating themselves from the “dullards,” the non-thinking conformers entrenched in the status quo, clinging to false beliefs and dogma, but eventually all will accept the truth, namely, their divinity, their oneness with God.

### **Will Error Continue Another 1000 Years?**

While in 1909 Mrs. Eddy wrote “The truth of being is perennial, and the error is unreal and obsolete” (S&H 265:20) still, in the divinely prophesied first edition (p. 282:6) she wrote:

**Error will continue seven thousand years, from the time of Adam, its origin. At the expiration of this period, truth will be generally comprehended,**

**and Science roll back the darkness that now hides the eternal sunshine and lift the curtain on Paradise where earth produces at the command of Intelligence, and Soul, instead of sense, governs man. (First ed. 282:6)**

So, while “the truth of being *is* perennial and the error (here notice the marginal heading says the “error” is “*mortal birth and death*”) *is* unreal and obsolete,” as error always has been and always will be, still it may take another thousand years for the entire world’s “wilderness of dullards” to become fully and demonstrably aware of it. “The truth of being” which has always been knows nothing about states and stages of consciousness, knows nothing about time and space, just as  $2 \times 2 = 4$  always has been and always will be, and knows nothing about time and space. The birthless, deathless “truth of being” is ours to accept here and now, just as “Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities” (*Un.* 11:24), still the destruction of sin “may take millions of cycles” (*My.* 160:27). Nothing but ignorance of our true identity prevents our accepting and demonstrating “that we are spiritual beings here [now]” (*Peo.* 1:16.)

It is up to us to become aware of this truth that always has been omnipresent. Mrs. Eddy’s entire revelation rests on the fact that “man *is*, not *not shall be*, perfect and immortal.” This fact is as true today as it ever will be. As we learn the Science of our being, which empties the human mind of false beliefs, “the new idea [will be] born of Truth and Love...born of the Spirit” (*S&H* 463:14), and we experience our present perfection.

### **Mary Baker Eddy Led Us Back to Love As Our Only Life But the Science She Discovered Must Be Learned**

Since “I and the Father [God] are one” — (here see Mrs. Eddy’s definition of “I,” S&H p. 588:9-21) it seems logical to begin becoming aware of this fact, of oneness, by learning what infinite good (God) is; how infinite good operates. Science and Health has about 120 references to “learn” and “learning.” And in Science the meaning of the seven synonymous terms for God — Mind, Spirit, Soul, Principle, Life, Truth, Love — and how they operate in a four-fold calculus of Word, Christ, Christianity and Science, must be *learned*. Again this is crucial since these synonyms for God show the nature and essence of God and constitute our true identity, our God-being, “the kingdom of God within” our own individual infinite spiritual consciousness.” The ideas constituting each synonym must be learned because without seeing how they differ from each other, order would be impossible.

Mrs. Eddy speaks of “the divine infinite calculus” that thought will finally accept. (S&H 520:15). With the understanding of the divine infinite calculus we gain the true conception of the infinite diversification of the One infinite Being, showing again that the Principle of Christian Science is an infinitely structured Principle, a fact stressed by Dr. Max Kappeler in his Summer Schools. It is “the structure of Truth and Love” which constantly restructures itself to meet the present need, to fit the present circumstance. This ability of the infinite One to constantly transform and restructure itself is the reason Mrs. Eddy could write: “divine Love always has met and always will meet every human need” (*ibid.* 494:10).

### **System Embodied in the Structure of Truth and Love**

The Science revealed to Mary Baker Eddy has a divine Principle that is Love. It has a system, or many systems, embodied in “the structure of Truth and Love” (S&H 583:12). Again, in the textbook, there are about 40 references to “method.” She states this Science has “categories [which] rest on one basis, the divine Mind” (269:13). She speaks of “the numeration table of Christian Science” (326:18), “the numerals of infinity” (520:10), “classifications” (124:31; 127:6), “the matrix of immortality” (250:5) which Mr. John W. Doorly found could be symbolized on a chart, illustrating how various combinations of the synonymous terms for God are accentuated when spiritual thinking is operating on the four levels, that is, when spiritual thinking is operating from the standpoint of Science itself, divine Science, absolute Christian Science, or Christian Science. Doorly saw that the infinite One Being was an intrinsically structured, ordered One.

Mrs. Eddy speaks of “the divine order of being...the divine order of Science,” which analyzes, uncovers and annihilates the false testimony of the physical senses. “From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and *their* demonstration” (112:16).

### **Baptism of Fire Awaits the Pioneer Reformer**

Mrs. Eddy states, “In every age, the pioneer reformer must pass through a baptism of fire....[But] no risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm

our fellow-mortals against the evil which, if seen, can be destroyed....He is but 'an hireling' who fleeth when he seeth the wolf coming." (*Mis.* 213). In Ret.

30:1, she tells us:

**As the pioneer of Christian Science I stood alone in this conflict, endeavoring to smite error with the falchion of Truth. The rare bequests of Christian Science are costly, and they have won fields of battle from which the dainty borrower would have fled. Ceaseless toil, self-renunciation, and love, have cleared its pathway....I [was] led into the mazes of divine metaphysics through the gospel of suffering, the providence of God, and the cross of Christ. No one else can drain the cup which I have drunk to the dregs as the Discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting the cup.**

Mrs. Eddy had no time to give in defense of her own life's incentive since no sacrifice was too great for the silent endurance of her love.

"Love for mankind is the elevator of the human race....It pushes on the ages....Love unfolds marvelous good and uncovers hidden evil" (See *My.* 288:2-8).

The error in human nature comes in many phases. These the reformer must encounter and help to eradicate. Like Jesus and Mrs. Eddy, genuine reformers give little time to self-defense. The good they do satisfies them and is their reward.

## **MORE ON REMOVAL OF MARY BAKER EDDY'S PICTURE**

### **Picture Identified Channel**

Pages 95 to 105 of this book are concerned with the removal of Mary Baker Eddy's picture from Science and Health after her departure from the human scene. This act of sabotage will eventually be set right and her picture — which identifies the channel through which divine Love gave humanity the Christian Science textbook, the Second Coming of the Christ — will be restored to its rightful place.

### **Picture Comes Before Textbook Starts**

Howard Meredith in researching this subject discovered that Mary Baker Eddy's picture actually precedes the textbook, and so is not **IN** the textbook as she left Science and Health in 1910. It is not *in* the textbook because it comes before the textbook begins. Her picture is not on a numbered page in the textbook. The numbering in the 1910 textbook starts with Roman numeral viii.

The second page of the Preface is Roman numeral viii. Mrs. Eddy did not number the first page of the Preface. Boston added Roman numeral vii later, thus removing a clue to what Mrs. Eddy wanted the reader to comprehend about our spiritual immortality. Counting back, page by page, from Roman numeral viii, you find Roman numeral one comes *after* Mrs.

Eddy's picture. This informs the reader that her picture comes before the textbook starts; since Roman numeral one would fall after her picture. Hence her picture is not *in* the textbook. It is *outside* the textbook. It is the little details like this that make the great difference to the Scientist.

On Roman numeral page one we have the title of the textbook; we have the clear definition of Mary Baker Eddy as Pastor Emeritus and President of the Massachusetts Metaphysical College. This specific identification on Roman numeral page one completely identifies what is on the page facing it, namely her picture.

### **“I Got Mary Out of the Way”**

Mrs. Eddy is hereby telling you that the textbook is complete without her picture, and that her personality has nothing to do with the textbook. “I got Mary out of the way.” Like Jesus, she knew that of her own self she could do nothing. She wants you to see that she was merely the channel divine Truth and Love used to bring Science and Health to benighted humanity. She was God's channel, divine Love's immortal scribe, just as *you* have the spiritual potential to be a channel for infinite good's purpose.

Your correct identification of Mary Baker Eddy becomes your correct identification of yourself. When you read the textbook you must learn to read it as impersonally as it was written. Unless you do correctly identify the picture you have not correctly identified yourself. You cannot correctly identify yourself without correctly identifying the picture in its relationship with that unnumbered page.

Grasping the fact that her picture comes before the



textbook starts, and is not *in* the textbook, we gain a higher understanding of her statement, “Without a correct sense of its highest *visible* idea [namely, Mary Baker Eddy], we can never understand the divine Principle” (S&H 560:18) because if we don’t see the truth about her, we cannot see the truth about ourselves, the truth that we too, individually are channels, through whom “Mind, God, sends forth...the atmosphere of intelligence” (S&H 191:32) since “God is individual Mind” (*Mis.* 101:31), your true, individual, infinite, spiritual consciousness or Mind.

The entire foundation of Christian Science rests on individuality. When we see that Mrs. Eddy was only the pure channel through whom God’s plan could be worked out, then we see that each one of us is also a channel through which divine Love is working out universal salvation.

### **Her Immortality is Our Immortality**

It has to be scientifically correct to say that only as we identify the immortality of Mary Baker Eddy can we identify our own immortality. She is telling us it is an impossibility to do one without the other; namely, we cannot declare the truth about ourselves, and not have made a clear definition of Mary Baker Eddy. This is why the picture is in such a prominent demanding place before you ever start the textbook.

The picture is telling us that the immortality of man is the whole basis of divine Science, for “man is not material, he is spiritual.” Man can only be spiritual if he is immortal. Unless you identify Mary Baker Eddy as an immortal, you have no basis for divine Science, and no basis for your own immortality. In reality you

are not a human being, you are a divine being. You are immortal because the all-harmonious Father-Mother God is already "within you," within your individual infinite spiritual consciousness, and therefore is ever-present.

### **Removal of Picture an Impossibility**

Knowing this, Mrs. Eddy, metaphysically, spiritually, had no choice with regard to placing her picture on that page. She is showing you that you are one with God, that you too are the channel God works through to bring about world salvation.

Realizing this, we come to the important point that it was impossible that she would have removed her picture during the last month of her sojourn on earth. We understand why she took the precaution to advertise in every *Christian Science Journal* and *Sentinel*, during more than her last three years with us, that Science and Health with Key to the Scriptures now contained "photogravure portrait of Mrs. Eddy together with facsimile of her signature."

When we see the Science of why the picture must be outside the textbook, we see also that it totally removes all sense of personality. Mrs. Eddy would never have reversed this God-impelled teaching during her last few days with us. She taught that "to know there is no personality is more important than to know there is no disease." This is a fact in divine Science, and it cannot be reversed.

Therefore, because of what her picture spiritually signifies in our textbook — namely, that it identifies her as the channel infinite good used to give humanity

the Christian Science textbook — the removal of her picture was an impossibility.

Specifically, she could not remove her picture because it is a fact in divine Science that she must protect every reader of the textbook. Our Leader is saying, “Each reader must eventually, as a Scientist, recognize, that I, Mary Baker Eddy, am not in the textbook as a personality, and you, the reader, must recognize that you are not a personality reading the textbook, because only then are you dealing with the impersonal fact of “I or Us” as in the Glossary. There is only One, and this one is God, infinitely manifested as you, as me, as the only “I or Us.” Realizing this we comprehend that the textbook is already within us. As we read and understand it we recognize what is already within our individual infinite spiritual consciousness.

### **She Knew Humanity Would Want a Picture**

That Mrs. Eddy *wanted* humanity to have a picture, a good likeness of her, can be gleaned from the deep, heartfelt gratitude she expressed in a letter to artist Emilie Hergenroeder of Baltimore, who painted the portrait which the author of this book has used on either the front or back of each of her books or their jackets. (See p. iv of this book.)

On April 17, 1902, Mrs. Eddy wrote Emilie Hergenroeder:

**I can *never* express my *full* appreciation of the loving care which prompted the dear church in Baltimore to give a portrait of me to the world. I have often wondered, when thinking of the *indifference* that other [C.S.] churches have shown**

**on this point, which does concern the history of Christian Science at present, and will in the future more than today.**

### **Deceitfulness of Hierarchical Practice**

It was wrong and deceitful for Boston to remove her picture and put their own copyright on *her* signature, saying the copyright is now the registered trademark of a material Christian Science organization.

The removing of Mrs. Eddy's picture by the Boston hierarchy and the shameful covering up of the spiritual facts concerning it, fits an eighty-year pattern of doing the same thing all the way along, in situation after situation. Eloquent complaints from the field have been utterly, willfully, disregarded. The relentless Hydra continues its sprouting of new heads.

The gathering twilight (Rev. 13:1) witnesses the drastic decline of the once mighty Christian Science movement that during Mrs. Eddy's day was sweeping the universe. Today an eerie silence, a heavy sense pervades. As church after church closes, evincing the material organization's lifelessness and inner decay, a cold, heavy sense, like a pall, clutches at the hearts of those who do not see divine Love at work. When we disobeyed our Leader's command that material organization must be put off, then "passing under God's correcting rod" was inevitable. (See p. v. of this book.) The *Church Manual* obeyed would restore to soundness Christian Science societies that would exist for the sole purpose of "consider[ing] one another to provoke unto love and to good works" (Heb. 10:24).

Today's situation should sharply remind us that "the spiritually minded meet on the stairs which lead

up to spiritual love....The third state of mental growth is manifested in *love*, the greatest of all stages and states of being; love that is irrespective of self, rank, or following” (*Ret.* 76:14; *Mis.* 357:19).

Those who attempted to usurp Mary Baker Eddy’s place and lead with the human mind never comprehended the Science she brought from God — the Science which leadership demands. They have not understood the “whole” as she left it. They have never gone out from the *whole*. Going out from the *whole* is the “*art*” of Christian Science.

Going out from the whole means going out from our oneness with God, becoming aware that our own spiritual consciousness is God — is “the kingdom of God within.” (See *Un.* 4:12.) Mary Baker Eddy’s Science has taught us to know the truth about ourselves; Science means knowing.

Through knowing the truth by going out from the whole, we realize our true identity as “an angel standing in the sun” (*Rev.* 19:17; S&H 595:1). Remembering that “God is individual Mind” (*Mis.* 101:31), our Mind, we gain the understanding that our own spiritual consciousness is the light we are standing in, where the truth is forever revealing itself from within itself — where “spiritual creation [is] the outgrowth, the emanation, of [Mind’s] infinite self-containment” (S&H 519:4).

Mrs. Eddy’s picture indicates she was “only a scribe,” the channel God could use because of the purity of her thought. “God writes on a clean slate,” she said, and reminds us: “I should blush to write of ‘Science and Health with Key to the Scriptures’ as I have, were it of human origin, and were I, *apart from God*, its author” (*My.* 115:1).

This is what Mary Baker Eddy’s picture, placed

before the start of the textbook, is telling us. It is teaching us that we are the revelation. We are that “angel standing in the sun.” Our spiritual consciousness is the light that ceaselessly reveals itself from within itself.