

DISCERNING THE RIGHTS
OF MAN

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An Appreciation of the Revelator's
Complete Record and Example
And Their Consistency with the Revelation of Christian Science

* * *

by

RICHARD OAKES

*"For there is nothing covered, that shall not be revealed; or hid,
that shall not be made known"*

Christ Jesus

*"Discerning the rights of man, we cannot fail to foresee the doom of
all oppression. . . God made man free"*

Science and Health

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Abbreviation:

S&H - Science and Health with Key to the Scriptures
by Mary Baker Eddy

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DISCERNING THE RIGHTS OF MAN

by Richard Oakes

INTRODUCTION

The Author of Science and Health

Many spiritual thinkers have been ready to identify the "scribe of Truth" in this age as Mary Baker Eddy, the author of *Science and Health with Key to the Scriptures*. Others may have had doubts about this, thinking it mistakenly associated the divine words with a departed personality. A true picture can be found by determining what is meant by "Author of Science and Health," for if we regard *Science and Health* as of human origin we learn little of the divine authority and betray the scribe (see *Miscellany* 115:4). Mrs Eddy recorded *Science and Health* faithfully and obediently in 1875 and then revised it to adapt it "to the present demand" (see *S&H* 361:21-32 and "Take Notice," written in 1908 and quoted in *Miscellany* p 237:4-11). This demand she found to be different at that date from "some twenty-five years" earlier, yet Mrs Eddy never indicated that she made changes because her early editions were *wrong*. They could, however, be adapted to confront what she referred to in another place as the "materialism and sensuality of the age, struggling against the advancing spiritual era" (*S&H* 65:11).

However, it is noteworthy that she stated that the first edition of *Science and Health* contains "the complete statement of Christian Science" (see *Retrospection and Introspection* 37:1). A metaphysician finds nothing in any edition of *Science and Health* which belies the claim that no human pen or tongue taught the Science contained therein - a claim made in early editions as well as the one left in 1910 (see *S&H* 110:17).

It may safely be accepted by all who apprehend Mrs Eddy's role as "a scribe under orders" that she did not relinquish her post until God's work was done; and "divine metaphysics [was] reduced to a system, to a form comprehensible by and adapted to the thought of the age in which we live" (*S&H* 146:31-5). A system based on Principle remains inviolate for all time. "The divine Spirit . . . has spoken through the inspired Word and will speak through it in every age and clime" (*S&H* 46:8).

In addition to her published writings, Mrs Eddy left a wealth of letters and statements which do not deviate from the Principle and rule stated in *Science and Health* and as such can be considered to be both "by Mrs Eddy" and not "of human origin." Scientists can verify their origin through their textbook and can detect the pen of the "scribe of Truth."

The Author of The Manual

Mrs Eddy told students that she wrote the *Church Manual* as she wrote *Science and Health* - under divine dictation. She unfolded the Church Universal and Triumphant, and faithfully recorded in the *Manual* many specific examples of how each individual must build his own "church" in absolute obedience to the Principle associated with this name Mary Baker Eddy or Pastor Emeritus. She also recorded the downfall of attempts to identify Church with personal control, and exposed the fallacy of believing that another can undertake to carry a student's burden or do his work (see *Retrospection and Introspection* 86:19). Let it not be said that Scientists are bound by human councils as to "what should and should not be considered Holy Writ" (*S&H* 139:15).

One should hesitate to believe he can authorize God's word. On the contrary, the Christian Scientist is a member of the Church whose *only* priest is God's spiritualized man (*S&H* 141:19). The pride of priesthood, attempting to play God, or to be God's sole and necessary intermediary between Him and His own, is the prince of this world and has nothing in Christ (see *S&H* 270:22).

It can help us to look beyond personality for the Discoverer and Founder of Christian Science and the Author of *Science and Health* and the *Manual*, when we understand Mrs Eddy's own example along this line. Hugh A. Studdert Kennedy, a careful observer of Mrs Eddy's sojourn with us, points out that she herself was dealing with *thoughts* and *thinking* rather than persons expressing such thoughts. He wrote, "The proud person; the deceitful; the madly ambitious person; the hypocritical - she never regarded otherwise save as varying manifestations of the one human mind" (see *Christian Science and Organized Religion*, 1st Ed. 1931, 210:9-24).

In positive terms, we may regard the revelator, the author, the Pastor Emeritus, the friend and Leader, as always expressing varying manifestations of the one divine Mind.

* * *

A SEARCH BUOYANT WITH HOPE

It is well that God winks at the times of our ignorance (see Acts 17:30). In the years after Mrs Eddy left us, I joined many in believing that divine progress coincided with the increase in the numbers of registered Christian Scientists. Vaguely I reckoned that when the numbers accepted as members of The Mother Church outnumbered the members of another church, Armageddon would follow: the anti-Christ would be overthrown, and the Church of Christ, Scientist, acknowledged as the only church. The resulting general renunciation of drugs, stimulants, pleasure and pain in matter, would usher in immortality and the millennium.

When it became evident that this blueprint was not only unscientific, but also not to be followed, I became more spiritually aware that Mrs Eddy's complete and final revelation must encompass even the apparent reversals. For not only was the rate of the hoped-for divine progress slowing down, but it was being reversed. Rather than a continual rush from other churches into the final haven of Christian Science church membership, well-reared grandchildren of Christian Scientists, even children of Christian Scientists and the parents themselves, were turning to other churches or to no church. Hard-pressed Scientists were turning to materia medica for relief, quite beyond Mrs Eddy's clearly defined concessions. The numbers of *Journal*-listed practitioners and teachers were diminishing.

Yet human numbers are of no consequence, for one, on God's side, is a majority. Moreover, the "voice of Truth to this age" is not a group of people or a building, but *Science and Health* (see *S&H* 456:27), and in *Science and Health* institutional church is mentioned only once in any positive sense, and negatively at all other times. I also noted that the prophecy was that other churches would adopt Christian Science, rather than that institutional Christian Science would adopt other churches. There are dozens of phrases in Mrs Eddy's writings which measure the progress of Science in terms quite different from those of institutional growth.

What Had Mrs Eddy to Say about It?

Why did the voice of Truth seem to have said one thing and permitted or encouraged a different and faltering pathway to be followed in practice? There must be some proof extant that Christian Science and its practice is one consistent whole. If there was nothing in Mrs Eddy's life which could injure her, if correctly narrated and understood, why could not the whole be unearthed and told, rather than being buried away in locked archives? (See *Miscellany* 298:3.)

I searched and read all I could about Mary Baker Eddy. I noted that many Scientists rated their loyalty in terms of refusals to read what others were recording of Mary Baker Eddy, whether it be vibrant with lessons or not. Remarks like "The opening sentence was enough for me" or "I got as far as where the author said Mrs Eddy showed ill-temper!" reminded one of the good St. Peter: "Not so, Lord: for nothing common or unclean hath at any time entered into my mouth" (Acts 11:8). Yet what God hath cleansed - what God hath given us in *Science and Health* to embrace - "that call not thou unclean." True loyalty is the ability to "love more for every hate, and fear no ill" (*Poems* 4:15) - to love Mrs Eddy all the more for reinforcing one's understanding of what that name means.

It soon became immensely significant to me that Georgine Milmine* had discovered that Mary Baker would have been 17 years old when she joined the Tilton Congregational Church "at the age of twelve" (see both *Retrospection and Introspection* 13:1 and *Miscellany* 311:12). The meaning of twelve, the counting of natural years, and the measurement of age, took on a new light.

Similarly, Mrs Eddy's declared date for the chartering of The First Church of Christ, Scientist (see *Church Manual* 18:3), coming two months before the charter was granted, also carried deep significance as to the non-material nature of what she actually founded ("found" thus meaning "point to the existence of").

Universal Relationship

It gives an unmaterialistic significance to any relationship with the enduring, the good and the true, when Edwin Dakin** can assert that Mary Baker Eddy could not possibly have had Sir John Macneill in the line of her Grandmother Baker's family, without her being the daughter of a Mrs Florence Macalister of Aberdeen - which she hardly claimed to be (see *Retrospection and Introspection* 2:30). God relates us to the whole of His world. When Jesus said to John, "Behold thy mother," he had already taken relationship away from human seed. If we can accept the probable translation, the *Fragment of a Lost Gospel* says, "Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Father; ye shall know that ye are in the city of God, and ye are the city."

Those whose concept of Mrs Eddy is a mere stereotype of a perfect mortal, able to dethrone error in herself and others with a few divine words, find Mrs Eddy to be just that until their concept improves - or, perhaps, until it is rudely shattered. Those who find Mrs Eddy sound when "on the ball" and not able to make the best decisions for Christian Science and the Christian Science church when irritated or supposedly "senile," will always tie themselves in knots while trying to reconcile this dualism.

Those who look for Mrs Eddy in person "or elsewhere than in her writings" lose her (*Miscellany* 120:2). We are grateful that there is a thought pure enough to transmit God's message to paper, and if we recognize it as God's message, we are in direct and unreversed communication with God, and not merely with an intermediary. In this day and age, we are being asked to receive *Science and Health* from God, just as Mrs Eddy was, only she had also to record it. The sacrifice, trust, sincerity, which enabled her to receive and write its message is of great importance to us in our receipt of the message; and the way we overcome the appearance of losing the message is lovingly revealed through our clarifying the blurred concepts we may entertain of the author.

Dark Sayings That Are "Authorized"

In *Science and Health* we read, "If from an injury or from any cause, a Christian Scientist were seized with pain so violent that he could not treat himself mentally, - and the Scientists had failed to relieve him, - the sufferer could call a surgeon, who would give him a hypodermic injection, then, when the belief of pain was lulled, he could handle his own case mentally. Thus it is that we 'prove all things; [and] hold fast that which is good'" (*S&H* 464:13).

* Author of *The Life of Mary Baker Eddy and History of Christian Science* (1909) and of the McClure articles (see *Miscellany* 308:16).

** Author of the derogatory *Mary Baker Eddy, The Biography of a Virginal Mind* (1929).

Is this a dark statement - a "relative" statement as compared with the "absolute" statement a few pages earlier: "The Scientist's demonstration rests on one Principle, and there must and can be no opposite rule" (S&H 457:28)? Did God dictate the latter statement to Mrs Eddy and not the former? or did your sense of Mrs Eddy mishear some of the divine message? Is the quieting of a "belief of pain" (to enable one to handle one's own case) more of a concession to matter than dying bravely or even seeing someone die (including Mrs Eddy)? She tells us that Jesus' final "concession to matter" was no more than attending a supper.

Perhaps looking for Mrs Eddy in person could be just a temporary concession to matter by which we hold fast that which is good. In that case God will not deprive us of the means to hold good. If Mrs Eddy told Adam Dickey to write a book to say she was mentally murdered* - and what kind of death is there besides the kind we mentally are aware of and accept as fact? - should we be afraid of his account? Should we pretend it is for a posterity who will be better qualified to discern where Mr Dickey was lying about the Mrs Eddy he saw daily, or shall we use his account to find even more of her in her writings?

Would any Christian Scientist want to discount a statement on Christian Science by its Discoverer and Founder, on the basis that she was at the time contending with an acute physical claim? (See *Mary Baker Eddy, The Truth and the Tradition*, page 453, by Ernest Sutherland Bates and John Dittmore, referring to a letter recalling copies of the Dickey book.) As early as 1904, Mrs Eddy made a statement in the *July Journal* (page 248) that the public boast of the mental murderers that she "would never again meet with her church" was not fulfilled. What came safely from Mrs Eddy's pen in 1904 does not have to be hidden today.

Her further comments are likewise independent of time and place:

"The mental assassins are in God's hands, and He will uncover their crimes, and punish them in His own good time and way. Let us obey Jesus' command, to bless our enemies, and do good to them that despitefully use us.

"MARY BAKER G. EDDY.

"Pleasant View, Concord, N.H., June 7, 1904."

The "Negative of Metaphysical Science"

If the Dittmore and Dakin disclosures about Mrs Eddy could cause an apologetic little notice to be put in the *Christian Science Sentinel* of January 26, 1929, telling the world that Mrs Eddy had to employ "in a few instances, an anaesthetic for the purpose of temporary relief from extreme pain," we do not have to pretend there is something in Mrs Eddy's life which detracts from Christian Science. Indeed, the thought that struggles with a personal sense may well be comforted by knowing that a struggle can lead out of personal sense; but let those who neither look for nor find Mrs Eddy in person speak up, and let their love be full vindication of the Revelator and the revelation. Let us not hesitate to "declare the positive and the negative of metaphysical Science; what it is, and what it is not" (*Miscellaneous Writings* 172:4).

*See *Memoirs of Mary Baker Eddy*, Preface, p xv.

This does not suggest a vague process of deifying Mrs Eddy. But if we cannot "find the divine Mind to be the only Mind" of Mary Baker Eddy, we shall find it even harder to commune with the only Mind in the other Mind-appearances as persons and events, negative or positive (*S&H* 251:23).

If Christian Science is not the truth, it is wicked to pretend that it is. If it is the truth, it is wicked to believe that, in some areas, it and its Discoverer are frauds. Mrs Eddy put the whole thing in a nutshell when she told friends (as related to me by a teacher who went through the 1902 Board of Education class) that, as person, she is the weakest of mortals; but as the impersonal Discoverer and Founder of Christian Science, she is the bone and sinew of the world.

It is no surprise to the metaphysician that a concession to matter (the student's belief that Mrs Eddy existed apart from her writings) should result in further concessions to matter (an anaesthetic to quiet the pain and pleasure of that material sense). It is no surprise that the Pharisees' determination to believe that Jesus' temple was a material body should result in the death of that body (to them), and the resurrection, to the steadfast disciple, of the spiritual fact.

Nevertheless, those who "slew" (mentally assassinated) Jesus perpetuated and extended his spiritual influence (*S&H* 43:19). Similarly, those who mentally murder Mrs Eddy (including those believing that Life for her had a beginning as well as an ending) can only serve at length to perpetuate and extend the influence of her *Science and Health*.

Concessions to Matter

Convinced that all we associate with the name Mary Baker Eddy and her Church would include specific signposts relative to any concessions to matter (care of the body and its pains, ritual worship, a last supper, etc.) I continued several years of research for these signposts.

The questions were many: Had God dictated something extra and different from His "complete statement of Christian Science" in 1875? Why were the *Journals*, etc., of Mrs Eddy's time - "designed to put on record the divine Science of Truth" (*Miscellany* 353:10) - so difficult to come by and copy? Why was her 1898 Deed of Trust establishing the Publishing Society made subservient, after her departure, to an 1892 Deed of Trust, when the later deed should normally take precedence? Why had Mrs Eddy resisted changes regarding the need for her signature in the *Manual* that would have simplified church government after she "should relinquish her place as the head or Leader" (*Manual* 72:20)? Why should God dictate as an irremovable and perpetual Section of the *Manual* a prohibition against haunting Mrs Eddy's drive, when such drive should cease in 1910 (*Manual* 48:12)? Why were the numbers of C.S.B.'s and of *Journal* practitioners diminishing? Why was *Miscellany* withheld until 1913, and why were items added that Mrs Eddy had not chosen? Why was Sibyl Wilbur's book enlarged and different from the one Mrs Eddy approved in 1907? Why were there changes in the *Manual* from the last that appeared in Mrs Eddy's time (the 88th edition)? Why was a section of pages 698-9 in *Science and Health* omitted after 1910, etc., etc?

There was, no doubt, a sound answer to all these questions, and they are advanced neither in a spirit of accusation, nor of complaint. To find the answers, I sought early students, early writings, letters - even studied the buildings Mrs Eddy had supervised - to try to find her signposts to progress

beyond concessions made to matter. Her writings spoke of these concessions: "Let men think they had killed the body;" "Let marriage continue" (later changed to the non-concessive "marriage will continue"); "Let (churches be materially organized) in concession to the period."

An interesting set of circumstances led me to become close friends with a similar researcher, Gilbert C. Carpenter, Jr. Gilbert had long been familiar with the Mrs Eddy his father had observed daily at Pleasant View, Concord, during a year's period of service under the *Manual* as her assistant secretary. He had listened while his father sought to reconcile such observations with preconceived ideas about the person who could discover Christian Science. When some of the incidents which had at first puzzled the father began to find their way into print, both Carpenters wanted to prepare answers to the ill-informed attacks on Mrs Eddy that they foresaw.

The then current Board of Directors in Boston saw it otherwise. They preferred the method of suppression - a task they set about with commendable devotion to purpose (see "The Christian Science Censor," published by *The Nation*, February-March, 1930). They forced the Dakin book to wither on the vine and bought up the hostile Bates and Dittmore book. They also suppressed the Dickey memoirs, as with previous works by early Christian Scientists like Samuel Bancroft; they pursued the Carpenters for preparing books to answer, rather than ignore or evade, the false interpretation of the facts the hostile books brought out. At least when Georgine Milmine thought she had found Mrs Eddy elsewhere than in her writings, and wrote her history in *McClure's Magazine*, we had the benefit of Mrs Eddy's rebuttal in her own words (*Miscellany* 308-316), giving some remarkable replacements of a material sense with the spiritual; similarly with Mark Twain (*Miscellany* 302-303).

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THE DITTEMORE COLLECTION

The information in the Dittemore book (as distinct from the interpretations therein) was authentic in the sense that it had been gathered by Dittemore during the ten years he served as clerk of The Mother Church (1909-1919). In line with the practice followed in Mrs Eddy's time, he was also a Director. The collection consisted of his own copies of what became the Archives of The Mother Church, which he started.

Gilbert Carpenter Jr.'s access to the Dittemore collection, and the circumstances surrounding my long association with him, bring out several points of interest for the genuine student of Mary Baker Eddy's life and work. Although I first met him in 1937, it was not until February, 1951, that I learned the full story of his own collecting and preserving activities; the caution with which he had had to parry legal threats from Boston; the basis on which he claimed rights in Mrs Eddy's unpublished letters; the continuing attempts from outside at suppression; and his disappointments and successes. The two of us pieced the story together. I wrote it and he reviewed it, making a few clarifications in his own handwriting. I also made my own notes on some relationships he had described with the Longyear Foundation, which was similar to the one he had established; and on his last official meeting with the Christian Science Board of Directors late in 1950. Full accounts of these will be given after a little more background.

During my first meeting with Gilbert Jr., I noted with gratitude that he was making sure he preserved at least the official records: the early *Manuals*, *Quarterlies*, *Journals*, editions showing major and minor revisions of *Science and Health*, etc. Without mentioning Dittemore, he showed me the collections he and his father were working on and had worked on, including their book "Visions of Mary Baker Eddy as Recorded by Calvin A. Frye." This had been written to offset the mistaken comments made about them in the Bates and Dittemore book, *The Truth and the Tradition*, pages 231-2.

The Board in Boston had refused permission to the Carpenters to circulate their book, and consequently I was asked not to broadcast the fact that I was being given a set of the book's galley proofs. I decided to take only those sheets bearing the text of the visions, and months later, after I had examined these myself, I acquired the other sheets with further text of Gilbert Carpenter Sr.'s comments.

The Carpenter Compilations

In 1937 Gilbert Jr. had eight compilations of his own which he had gathered together and registered in the Congressional Library "upon publication." There were ten, if one includes two others he distributed surreptitiously: "Divinity Course," recorded by Lida Fitzpatrick and others - registered in the name of Frederick Harold Remington; and "Notes on Metaphysical Obstetrics," registered in the name of J. Raymond Cornell. The original two "Divinity Course" copies, securing the copyright, were turned over to "The First Church of Christ, Scientist, in Boston" by Mr Remington on August 27, 1934. But when Mrs Fitzpatrick first heard that copies of what were said to be her Notes had been printed and placed in the Congressional

Library, she felt it right to present an authentic version. This remained in the Library unknown to the Board of Directors, who thought they had secured all copies. I found a corroborative account of Mrs Fitzpatrick's action in a collection of her papers left to me by a friend in 1970. The collection includes a copy of her Notes, almost identical with the second version Gilbert Jr. had printed in 1933, and later circulated extensively.

The Game of the Babes and the Men

Let it be said that in 1937 Gilbert Jr. was very much aware of the threat posed to these works and to their survival by the attitude of the Board of Directors. He had survived the earlier hassle with the Board of Directors by acceding to their demands to hide the work he felt he had faithfully performed under God's direction. He had been accepted as an official teacher of Christian Science, and fondly hoped the Directors would one day see things as he did. He wanted neither a rift with them, nor the stigma of suspension as a teacher, nor anything that looked like an activity outside the official Church of Christ, Scientist. These sentiments remained his guiding principles to the end. He seemed prepared to agree with the Board's attitude that the official church had exclusive charge of the neophyte, that it should preserve the milk of the Word by rules, discipline, priesthood; but he wanted it understood there was "meat" beyond all this which "men in Christ" must be allowed.

This pretext - that he was dealing with only a few silent pioneers who were committed to church rules, but were exploring beyond them - was God's means for letting his activities continue unmolested, until his works were circulating in such quantities, without copyright protection, as to have reached the public domain. I did not realize this at the time. Seeing the invaluable task which God was equipping him to perform without looking for the smiles of men, in 1937 I had told him I felt a little "impatient at his patience." I also took issue with his convenient division of the world into millions upon millions of babes - and a few men.

In January, 1938, Gilbert Jr. wrote an interesting letter saying he had had a clear picture of Mrs Eddy telling him the leadership of the movement, meaning the spiritual leadership, was on his shoulders, . I realized there was no personal sense attached to his remark, and replied as follows: "I think she will say that to all of us sooner or later. It is our own concept of the movement that we have to lead out of itself and no one else can do it for us. We shall gain spiritual leadership as we lose domination (so rife in the world at the moment, as priesthood struggles for life). Since salvation is individual, the prophecy of Jeremiah is fast approaching fulfillment: 'And they shall teach no more every man his neighbour and every man his brother, saying, Know the LORD: for they shall all know Me from the least of them unto the greatest of them, saith the LORD.' The 'least of them' appeals to me as being those whom at present *we condemn to drink the milk of the word.*"

Farther down I wrote: "I believe we are meant to accept as true or not whatever is written or said, according to our own inspiration. If something is helpful to our progress we shall have it from one source whatever other channels appear to be wilfully blocked . . . Inspiration is a better judge than arbitrary decisions on what is authorized or un-authorized."

I have added the above paragraph because, next time he wrote, Gilbert enthusiastically requoted the middle sentence back to me, as coinciding with his own feelings. As a metaphysician he knew that God alone could decide "what best promotes your growth" (S&H 266:10) and that no human

assessments or yardsticks were applicable. The seeker brings his own qualification.

When Mrs Eddy proclaimed in *No and Yes* 45:24, "Let the Word have free course," she reminded readers that "Jesus said: 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes.'" Also in *No and Yes* (3:7) she says, "When I revised 'Science and Health with Key to the Scriptures' in 1878, some irresponsible people insisted that my manual of the practice of Christian Science Mind-healing should not be made public; but I obeyed a diviner rule."

The Carpenter Foundation

Had the more precipitous course I advocated been followed, however, the law might have been prevailed upon to suppress for a while all those wonderful items which Gilbert Jr. managed to channel into thought unarrested. Although he held no copyrights on items by and about Mary Baker Eddy, he was able, in his own way, quietly to get enough books of Eddy apocrypha into the world, for them all, in a year or so, to be regarded as in the public domain. They belong to you and me - to make our own scientifically.

The gain to the world is appreciable. Not only do we have accounts of the individual work which Christian Science calls us to, as it called those in the daily church in Mrs Eddy's home, away from organized church as the world knows it, but also it released the proof that Mrs Eddy was not saying one thing in her home, and planning another thing in her church organization. Neither revelation was satisfactory to the ecclesiastical mind.

By 1945, Gilbert Jr. felt impelled to try to safeguard the items he held and so he established a foundation to make items by and about Mary Baker Eddy "ever accessible to qualified students throughout the world." In a "Preamble" he laid down "requirements" that the Foundation's material "should not be kept away from students who from a right motive desire to see and study" it.

The nearest he came to defining to me his "thought" about these students was a letter expressing his only hope that Scientists "will have the chance to study these things about our Leader freely - I mean, of course, those who are ready. And if the question comes up, who are the ready ones, my answer is that they show themselves in a human way - when they are hungry, they appear at some place that serves food - and if they do not care for that food they go elsewhere."

The foundation was formed under the laws of Rhode Island, U.S.A., and items given to the Carpenter Foundation became legally protected by State law. I was overjoyed to find that he had had the courage to do this, even though it did cost him his Christian Science teacher's job, and his practitioner's card in the *Christian Science Journal*. Gilbert Sr. also lost his status as a Christian Science practitioner.

The Foundation and The Manual

It concerned me, however, that Gilbert's items included many for which there was no context or indicated source. Those which merely illustrated some principle in *Science and Health* were grand, but I asked Mr Carpenter how he reconciled his loyalty to the *Manual* with Art. XXII, Sect. 8: "A strictly private communication from the Pastor Emeritus to a member of her Church shall not be made public without her *written consent*" (emphasis added). I had

no wholly satisfactory reply. The assurance that they were not being "made public" required examination so long as that phrase means "shared with somebody else."

Gilbert Jr.'s attitude was that when God bade him follow a particular course, he did so regardless of what human wisdom might say - and preferred to brave the wrath of man than that of God. I felt that the God who dictated Sect. 8 was the same as He who pointed out a particular path, and there could be no dualism. Later Gilbert did write to say he believed that Mrs Eddy's written consent or approval, as demanded for all important acts and appointments in the *Manual*, just had the significance now of requiring members and officials to make sure they acted in a way which *would* have brought her signature and approval (a view held today by the organization). To this I could not agree, feeling that a concession to matter in the form of a materially-organized church (see *Miscellaneous Writings* 91:9) requires a faithful concession in the form of correct material procedure. Correct reasoning about a wholly spiritual Pastor Emeritus was excellent; but then we must go the whole route, for it pre-supposed a wholly spiritual "structure of Truth and Love" (S&H 583:9) - not human officials and bricks and mortar - operating universally from moment to moment, without limitation to a specified building, dignitary, or time.

I also felt there was something to be pondered under Art. VIII, Sect. 15: "Church Organizations Ample." The official Christian Science organizations were surely more than enough for the development of Christian Science, so long as one was thinking of group activities that require "general, official control" (*Manual* 70:12).

It, therefore, seemed to me that the Foundation was fine so long as it did not seek to define Christian Science or Christian Science behaviour to anyone in any way, and provided it was the connection between *Science and Health* and whatever it ascribed to Mary Baker Eddy. Then it was not an organization, nor a peddler of private communications, for once the universal import of a message from Mrs Eddy is understood - once the Principle is known - the student is the member of her Church to whom it is addressed.

The First Five Years

For five years after launching his Foundation, Gilbert Jr. steered straight along the course he was led to follow, with no signs that the Directors were beginning to appreciate his position, or that those around him had much conception of his great purpose. However, the legal skirmishes, suppressions, even deprivations, seemed to have temporarily subsided.

Then, in 1950, he had a visitation from Boston in which it was alleged that he was breaking the law of the land by showing Mrs Eddy's letters.

The particular issue was undoubtedly Mrs Eddy's letters to the Board of Directors, now owned by the incumbents as their predecessors' heirs, *and* as legal heirs to the author's rights by having become trustees under her Will. Gilbert's lawyer had warned him they had a point there. In relating these developments, he now told me that, if challenged in law, he would use the fact that he had been granted permission by Dittmore to use the copied Dittmore material in any way he wanted; and Henry Mark Baker, Mrs Eddy's cousin and original executor, had granted Dittmore the right to "publish the letters written by Mrs Eddy to her relatives and to others in past years." Dittmore's request to Henry Baker for literary rights had been meant to cover a very few pre-1870 letters he wanted for an article in the *Ladies'*

Home Journal, but the permission was worded in totally general terms. Whether it would stand up in a court of law was quite another matter, but at least it could serve to give pause to Gilbert's challengers.

Gilbert did not tell me what his lawyer had said in the reply he sent to Boston, but he did say that after several months he had heard nothing from the Legal Department. (In 1961, I asked the assistant head of the department to turn up the letter and let me know whether they considered the points Gilbert's lawyer raised in it to be valid or invalid. I was assured verbally that this would be done; but subsequent correspondence continued to ignore that issue.)

Offer of Reinstatement

Towards the end of 1950, he was summoned to Boston in person. He gave me a full account in February, 1951. I quote from my notes made at the time:

Only three of the Directors were present at the meeting: Ivimy Gwalter, Clayton Bion Craig, Alfred Pittman. Mr Pittman told Gilbert he had "lain awake nights" praying and wondering how the Carpenter Foundation business could be solved. Gilbert put his case plainly and was listened to in a friendly atmosphere. Since this was the first time he had been really permitted to have his say, he was encouraged.

The Directors then put their proposition to him: If he would surrender all of his material to the Archives, he would be permitted access at any time he wished. Gilbert found the offer tempting - there was much in the Archives he wanted to examine, and much in his own collection he wanted to check.

"You mean I'll have access to the Archives?"

"Just your own collection."

"What's the advantage? I have access to it now."

"Ah, but you will be fully reinstated."

Reinstated - this meant that Gilbert would have the right to teach again. It also meant that no fault had been found with his teaching: his suspension as a teacher had not been on that score! But he saw no way to accede to their request. In fact, for the first time he felt it was hopeless to expect them to see things his way. He had written to me as early as 1946, "The thing I most demand" - entrance into the Archives - "they declare is impossible. I refuse to accept that and I continue to believe that it is time for these things to be opened."

He had the impression they had obtained information that he was reprinting the book "Mary Baker Eddy: Her Spiritual Footsteps" written by himself and his father. The first printing of 100 copies was exhausted. He believed that the interview was really leading up to the question of the suppression of this book, much as two years before they had prevailed on Bliss Knapp to destroy the plates and all copies of his book, "The Destiny of The Mother Church."

Gilbert said he came away from the meeting convinced that nothing was to be gained by playing games any more. He decided that actually the time had come for wider distribution of his and his father's book. The following day he put it on sale, in the sense that copies would be sent to anyone sending \$15.00, whereas previously the books and compilations were sent out privately on a very restricted basis and payment was in the form of (fairly sizeable) contributions.

The Future of his Foundation

The next item of our discussion concerned his Foundation. He began to tell me how he had modelled it on the Foundation established by Mrs Longyear, and how, after about fifteen years, the expansive policies of this model had been reversed. He explained that the one who had set up the Longyear Foundation had left a clause in the articles of incorporation to the effect that the implementation of its policies should not tend to divide the movement in any way, and on this basis it had eventually come under the control of the Directors. Nevertheless, he had had a student friend who had been a receptionist there, and thus he had been able to exchange valuable items and get into areas now closed off. Then suddenly this friend had been told her services were no longer required, and she was being let go at once. After she had recovered from her surprise, she apparently said she would go and get her things, but was ushered right out, with the statement that her belongings would be sent after her.

I asked what was to prevent his Foundation "going the way" of this other foundation, and he replied, "Nothing, except demonstration." He next quoted a remark attributed to Mary Baker Eddy by Dr Alfred Baker, "All the trouble I have is with my students," and he seemed to be prophesying that his Foundation would likewise be locked in by ecclesiasticism, as it was fifteen years from his relinquishing control.

There is a huge difference between restriction for the sake of prudence and restriction for the sake of priestcraft, whatever explanations are advanced at a particular moment. Gilbert did his best to see that the latter kind of restriction should not replace the former. The Preamble stipulated that "if during the life of Gilbert C. Carpenter, Jr., he should be dismissed by the other Trustees, all the property constituting the Foundation shall revert back to him as sole owner." This property, described as "books, pamphlet, letters, photographs, etc., in fact, everything that includes the life and history of our Leader, Mary Baker Eddy, as well as the history of our Cause, and whatever else may be useful for the growth of Christian Science students" was, moreover, required to be held "in trust for the free use of all Christian Scientists."

To forestall an indiscriminate take-over by Boston, the Preamble required the following: "If at any time the Board of Directors in Boston should desire to take over the Foundation, and the Foundation should feel its value might be broadened by such a transfer, the Board must accept the requirements that the treasures should not be kept away from students who from a right motive desire to see and study its material. This agreement must be made in writing, and failure to live up to this signed agreement will require them to return all that has been turned over to them, intact, to the Providence (Carpenter) Foundation." [Such a handover of the Carpenter collection to the archives of The Mother Church did in fact take place in 1973. For details see the Addendum to this paper.]

The Carpenter Story

On that cold day in February 1951, Gilbert's attitude seemed to be one of urgency. I do not recollect ever seeing him so earnest. I told him that the story of his Foundation must be recorded, and spent the evening writing an account of what I had learned and re-learned. The following morning I presented it to him for his comments. It is given below, including Gilbert's occasional amendations made in his own handwriting.

In 1909, after the resignation of William B. Johnson from the C.S. Board of Directors

at Mrs Eddy's request and consequently from the position of Clerk of The Mother Church, John V. Dittmore, already a Director, took over the position of Clerk. After the decease of Mary Baker Eddy, John Dittmore began collecting letters and items of interest by and about Mrs Eddy. In the June, 1912, issue of the *Ladies' Home Journal* he published with comments some early letters and poems by Mrs Eddy written between 1844 and 1870. The following is a copy of a letter he received from Henry Mark Baker, executor of the Will of Mrs Eddy:

Concord, New Hampshire
March 8, 1912

Mr John V. Dittmore
135 St Paul Street
Brookline, Massachusetts

Dear Sir:-

I hereby give you permission, in my capacity as executor of the estate of Mary Baker Eddy, to publish the letters written by Mrs Eddy to her relatives and others in past years, and also the original girlhood poems purchased by you through George W. Baker of Tilton, which are now owned by you.

Yours very truly,

(signed) HENRY M. BAKER
Executor

Shortly after Mrs Eddy's decease, Messrs. C.F. Libbie & Co., Auctioneers of 597 Washington St., Boston, produced a catalogue offering a number of Mrs Eddy's autograph letters at an auction sale to be held on February 23rd and 24th, 1911. Quotations from these letters were included in the catalogue and the Board of Directors in Boston obtained an injunction for the withdrawal of the catalogue and later won their suit against Messrs. Libbie & Co. in which they claimed sole right as Mrs Eddy's heirs to the publications for sale of any of Mrs Eddy's writings, letters, etc.

In 1919 differences between Dittmore and other members of the Board came to a head, and the latter voted to replace the former by Mrs Annie Knott. Dittmore contested their action before the Courts and lost. Since he had been collecting the material about Mrs Eddy as an individual member of the Board, and not on behalf of the whole Board, it remained in his possession; and even though the Court ordered him to turn over everything relating to the Board of Directors, he retained in large measure his own copies of the material. A list of what was turned over appeared in the *Christian Science Watchman* (organ of Annie Bill's "organization"). When Dittmore and Bill went sour and decided to discredit Mrs Eddy as a means of discrediting the then Christian Science organizational set-up, Dittmore turned to his copies and with the assistance of Ernest Sutherland Bates prepared his distorted biography of Mary Baker Eddy hard on the heels of Dakin's uncomplimentary biography. These books appeared in 1929 and 1930 respectively.

Meanwhile, Gilbert Carpenter Jr. had become aware of the many important statements Mrs Eddy had reserved for a few of her students and which were apparently getting more and more lost to view rather than becoming more and more universally understood. Among the material drifting around among Scientists were copies purporting to be of the "Divinity Course" as given in her home. Consequently he took the most authentic of these copies he could find and presented it to the Congressional Library in Washington (1934) as a touchstone against which future generations could gauge the many more or less spurious copies of the Divinity Course extant.

About this time, Clifford Smith in Boston was considering the time had come for an authentic biography of Mary Baker Eddy which would give the facts and deal with the attacks as squarely as it was deemed safe for the peace of mind of the Scientists in the world. Accordingly he approached several of the surviving Scientists who had been in Mrs Eddy's home and asked Gilbert Carpenter Jr. to gather some details of his father's experiences at Pleasant View.

Gilbert Carpenter Sr. had spent one year in Mrs Eddy's home during 1905-1906, in accordance with the then provision in the *Manual*. When he left, Calvin Frye made this note in his diary:

"Gilbert C. Carpenter completed his one year's service at P.V. today and returned to Providence.

"Mrs Eddy said to him this morning in presence of the other students at P.V., 'Gilbert, it is like taking my heart out to let you go. During the year that you have been here you have not committed a single moral offence!'"

He was also given his C.S.B. certificate signed by Mary Baker G. Eddy for having been taught the Primary Course in the Board of Education by Mrs Eddy and having practised acceptably for three years. This certificate did not at the time carry the right to teach, the present Art. XXVI, Sect. 9, not being in the *Manual* in 1906.

For twenty-five years after his year at Pleasant View the elder Carpenter kept quiet about many of his experiences there because he felt he did not understand the full implication, but by the time the request came to him from Clifford Smith he had convinced himself of the basis on which all Mrs Eddy's acts and remarks could become clear. Briefly it was that the human mind, whether calling itself good or evil, could not fathom the operation of the divine Mind, and Mrs Eddy's whole effort with her students was to get them to abandon the human mind with its logic, however feasible and beautiful, and live in and work with the only Mind. She was so spiritually sensitive that she could detect whether a student was allowing the human mind to have the control, and was prepared to use all sorts of methods to arouse such a student, whereas nothing that was done from the basis of the divine Mind ever merited or received a rebuke from Mrs Eddy.

Consequently Gilbert Carpenter Sr. was glad of the opportunity to recall events during his stay at Pleasant View and add explanations on the above-mentioned basis. He did this by taking an hour and a half each morning to talk informally about anything he could remember and enlarging upon it while members of his household recorded it, and later correlated and edited it, omitting repetitions and so on.

At last the book was ready and Gilbert Carpenter Jr. took two copies to the Congressional Library in Washington for the purpose of getting a copyright, and then took a further copy to Boston for Clifford Smith who did *not* thank the Carpenters for their efforts. He pointed out that he did not want a book written: he wanted material so that *he* could write the book. Gilbert Carpenter felt that he (Smith) was not qualified to write about things he had not witnessed: he had never been in Mrs Eddy's home nor was he one of Mrs Eddy's confidants. (Judge Smith was First Reader in The Mother Church at the time of Mrs Eddy's decease and as such was approved by her. To him fell the task of reading her burial service.)

About 1936-7 a man named Remington was hawking around tidbits from the Spofford collection and gaining financially by allowing Scientists and others to read some of Mrs Eddy's more startling statements and other documents. Gilbert Carpenter Jr., who had read the (uncomplimentary) Dittmore book, and was particularly anxious to see a copy of James Gilman's diary quoted therein, heard of

Remington just about the time the latter gained the confidence of Dittmore.

This was when Dittmore was asking \$10,000 for the trunkful of material still in his possession. A Roman Catholic priest had offered \$5,000 for it. Gilbert Carpenter Sr. informed the Directors and begged them to buy Dittmore out, but they would not hear of it. It is unlikely that they knew just what the trunkful consisted of, in spite of the originals of everything being in their possession, having been turned over to them by Dittmore as a result of the Court decision in 1924.

The Carpenters tried unsuccessfully to raise the \$5,000 themselves. (These were the so-called depression years.) But in anticipation of the attack upon Mrs Eddy which they expected would materialize if the material fell into hostile hands, they bargained with Remington for the loan of the material for two weeks for \$500. Thereupon the Carpenter household set to work photocopying, in order to be able to start on equal terms with any misuser of the material. The New York public library, backed by the Vanderbilt grants, made part of this work financially possible by undertaking as much photocopying as they could accomplish in two weeks on the condition that the negatives remained their property, although a positive copy of everything would be issued free to the Carpenters. Accordingly, at the end of the two weeks, a copy of nearly everything was in the hands of the Carpenters.

In view of the fearlessness and openness with which Gilbert Carpenter Sr. had dealt with episodes in Mrs Eddy's life, which they considered would be better suppressed, the Directors were concerned when they learned that the Carpenters had had temporary possession of the Dittmore collection, and they immediately sprang into action. They agreed to pay Remington his price, and the agreement included the surrender of all copies. Accordingly, Mr Calvin Hill went to Providence to collect the Carpenters' copies, but when he heard that the New York public library now had a complete file of many of Mrs Eddy's letters, he abandoned his mission and the Carpenters retained their copies. Gilbert Carpenter Jr. attempted to retrieve the material from the New York library because of the self-doubts left in his mind after the visit of Calvin Hill, but it could be reclaimed only against payment of the photocopying charges. (It is believed the Board of Directors later arranged to appropriate these copies.)

Meanwhile Gilbert Carpenter Jr. and his father started to work on the material which they had retained, and took the Visions of Mary Baker Eddy related to Calvin Frye and others (referred to in uncomplimentary fashion in Dittmore's book) and produced a small volume in which the father added his comments in accordance with what he understood Mrs Eddy was trying to show her students in the way of lessons in the action of the human mind, when she related the "visions" to them. (At this point Gilbert Jr. struck out the following words I had written: "He sent it to the Directors, requesting that they allow it to be put out as an answer to the Dittmore allegations, and their reply was that error would destroy itself.")

Attempts were now made to get the Carpenter book out of the Congressional Library, and the Board sent down one of their lawyers, Mr McKee, to Washington to rescind the copyright and remove the two books on deposit there. The Librarian agreed to this without consulting the Carpenters, but it so happened that a man came into the Librarian's office just as the books were brought for handing over; and knowing that they were being read by many interested persons he prevailed on the Librarian not to deprive the reading public of so valuable a book.

When a new Librarian was appointed, the Board approached the Carpenters again and drafted letters for Gilbert Jr. to sign, saying that he had violated Mrs Eddy's literary rights in publishing in book form letters which Mrs Eddy had written to Gilbert Sr. With the change of only one word, he agreed to sign; and in due course received word from Archibald McLeish, the new Librarian, that the two

books were being removed from the Congressional Library and returned to him. Days went by and the books never turned up. So, knowing that a Christian Scientist in Worcester, Mass. had tried to have his (Gilbert Jr.'s) permission to write to the Librarian requesting that the books be retained, Gilbert wrote asking if by any chance this man had sent such a letter without his knowledge. Gilbert added that his new approach was not to be considered acquiescence on his part in such a letter, but merely a request for a copy of the letter. Guessing what had happened, this Worcester Scientist wrote off to McLeish without further ado, and a day or two after that, the Carpenters received a second letter from the Librarian stating that the demand for the book was such that he wished to retain it. Later he requested a further copy because the two the library had were falling to pieces, and Gilbert Jr. sent one.

Among those who read the book was Mr John V. Dittmore, whose wife told the Carpenters that if he had had access to the book earlier, he never would have written of Mrs Eddy in the way he did. Shortly after reading the Carpenter book, he wrote the Directors acknowledging them as head of the C.S. movement, and three months later, in May 1937, he died. The reading of the book had brought him back to the fold.

The Carpenters carried on with their collecting of items by and about Mrs Eddy, and soon had several volumes in book form which, like their predecessors, went into the Congressional Library, but were privately printed and never went on sale.

The Directors, under pressure by the "sixth Director" Miss Warren (Corresponding Secretary), then made a determined effort to put an end to the damage they felt that possession by the Carpenters of all their papers and memorabilia might mean. In 1938 she came down to Providence and was told by Gilbert Carpenter Jr. that if she found anything which the Board felt they ought not to have, she should take it away. She took the lot, offering payment which was refused. On her return to Boston, she prepared documents for the Carpenters to sign, declaring that they had surrendered all their "unauthorized" material and retained no copies; but before the documents were ready she died, and with her died the attempt to deprive the Carpenters further of the material they possessed. Although Miss Warren had removed all the material at Providence, the question of copies had not yet been raised during her visit, and the eventual raising of it was cut short by her death.

Fortunately, the original material taken by Miss Warren had already been photocopied. A non-Scientist member of the photographic department of the naval base at Newport, Rhode Island, was friendly with one of Gilbert Jr.'s pupils and he offered to copy the entire Carpenter collection gratis and for love, which he did over a period of months. When he was posted for transfer to another base, and having made a spare set of prints for himself, he thought he would find out if they were of any use to the Carpenters before throwing them away. Thus within two weeks a whole set was back in the Carpenter household, with the exception of the photographs which Miss Warren had taken away and which the Carpenters had not thought necessary or feasible to photocopy. It was like the ram caught in the thicket (see Genesis 22:13) by which Gilbert Jr. knew that he did not have to sacrifice his Isaac.

Also at this time - the end of 1938 - Adelaide Still, who had been very close to Mrs Eddy in her home, sent her collection of material to the Carpenters, so that they quickly had back all that had been taken from them, and a little more besides.

With the advent of the Still material, Gilbert Jr. debated within himself the feasibility of holding this precious material in his own home, when his intention was its preservation for the world for whomsoever would be directed to it of God.

Consequently he formed the Carpenter Foundation in 1945, as already described. To this Foundation many of the early Scientists bequeathed their collections, collections which hitherto had largely found their way on to the open market, particularly when the executors of estates have not themselves been Scientists.

However, in the middle of 1950, the Directors made legal moves to prevent the Carpenter material being made freely available. It became, of course, necessary to establish that Dittmore had indeed included literary rights when he allowed the Carpenters to have the trunkful of Eddy material. Since Dittmore was deceased, Frederick Remington had to be found. I recorded Gilbert Jr.'s account of this episode thus:

Gilbert Carpenter Jr. was informed that Remington was now located on Martha's Vineyard and was dying. He wrote to Remington and was invited to pay him a visit. He missed the ferry which he had intended to catch and had to go to a different part of the island from that where he said he would land. To his intense astonishment he found Remington waiting for him there, not only having come by some means to the right landing point, but also quite recovered from his illness. He then made the following deposition at Vineyard Haven, Mass., on the 27th day of June, 1950:

"Be it known that I, Frederick Remington, of Vineyard Haven, Mass., sometime during the year, 1933, did negotiate between one John V. Dittmore of New York City, formerly a member of the Christian Science Board of Directors of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, and one Gilbert C. Carpenter, Jr., of Providence, R.I. whereby on payment of five hundred dollars (\$500.00) said Carpenter was given permission to copy the contents of a trunk belonging to said Dittmore, all of which material was later sold to the above-named Church.

"Said trunk contained various manuscripts, books, pictures and letters pertaining to Christian Science and Mary Baker Eddy, many of which were written by Mrs Eddy and had never been published.

"In negotiating said transaction, I gained permission for Mr Carpenter to have said trunk in his possession for a period of two weeks. I showed Mr Dittmore some items which Mr Carpenter had printed, and told him that the latter might wish to print some of the items in the trunk. Mr Dittmore said to me, 'He may do anything he wants to with the material.'

"Later I learned that Mr Dittmore owned publishing rights in the material in the trunk on the basis of a letter written to him by Henry M. Baker, Executor of the estate of Mary Baker Eddy, on March 8, 1912, in which Mr Baker gave him permission to publish Mrs Eddy's unpublished letters.

"In July, 1934, Mr Dittmore relinquished all such rights in Mrs Eddy's letters for consideration, by signing a document assigning them in full to Mr and Mrs Calvin C. Hill, who were acting as agents of the above named Church. I was the only witness to the signing of this document, acting as such on the request of the above named Directors of The Mother Church."

When I had Gilbert Jr. certify that I had made a true copy of the Remington deposition, I reminded him that he had given me such of his own copyrights as I needed for my own work in England. I asked if he would care to confirm his assignment of copyright. Without hesitation he signed the following which I added to the bottom of the same sheet of paper: "By letter sent to Richard F. Oakes, of Hook, Surrey, England, in the latter half of 1949, Mr Carpenter stated that his compilations of material by and about Mary Baker Eddy were not specifically copyrighted in the United Kingdom but that

in so far as his permission was required for reproducing such items in the United Kingdom it was hereby granted to said Richard F. Oakes."

As he handed it back to me after signing "Gilbert C. Carpenter Jr. Feb 11, 1951," I said I wanted to be sure he knew what he had done: he had provided a perpetual second outlet for the items he was preserving for the world beyond the reach of his heirs or assigns. He replied simply, "That is why I have done it." A little over a year later, he passed on.

The story of aspirations, endeavors, suppressions, legal threats, now concerns me rather than Gilbert Jr., and I append it for what it is worth.

* * *

MAN'S HERITAGE OF FREEDOM

When I learned in London in 1945 that Gilbert Jr., through his newly-formed Foundation, had started releasing his several compilations to the world, I asked him to provide a copy of them all for the British Museum library, visited annually by hundreds of Scientists to read and copy suppressed books like Adam Dickey's *Memoirs of Mary Baker Eddy*.

He now assumed I would become a London Unit of his Foundation. The idea of making sure that everything possible regarding Christian Science and Mary Baker Eddy was gathered accessibly in London, in the same way as he appeared to be doing in Providence, R.I., and Rockport, Mass. - and in Chicago, Houston, Los Angeles, San Francisco - appealed to me. When he offered personally to provide the dollars needed for a post-war air passage to the United States and back, I made plans to take leave of absence from the United States Information Service where I worked, to see what I could collect.

What I was searching for was further material for the library I had been developing. I wanted more of the early *Journals*, *Sentinels*, *Quarterlies*, key editions of the *Manual*, including the 73rd and 88th, early editions of *Christ and Christmas* and of items like Sibyl Wilbur's biography, and other early authentic records of Mrs Eddy's footsteps.

I was happy to discover that Jack Neiburg of the Nottingham Bookstore on Huntingdon Avenue, Boston, had just purchased the Annie Bill collection of early literature, and most of the early *Journals*, *Quarterlies*, *Series*, etc. Other books I was looking for, like the massive account of the "World's Parliament of Religions" (see *Journal*, Vol. XI, pp 324, 378), were available for a few cents.

He let me have a complete set of *Monitors* from the first through 1910 for two dollars. A lady, Grace Abel of Pennsylvania, who had twice offered her collection of unbound early *Journals* to practitioners in London, without meeting a response, transferred them to me. Most of these had the advantage of retaining all covers, notices, lists, which are often left off in bound collections. I could now verify the one place I knew where anyone was shown as a D.S.D. (Doctor of Divine Science, often considered to signify those taught of God, wholly apart from the curricula where "state honors perish" - see *Miscellaneous Writings* 358:4-8, also *Journal*, Vol. III, p 215). The one concerned was Mary Baker G. Eddy, so described on the cover of Vol. VIII, No 12, and on all the covers of Vol. IX.

On my return to London, I took steps to resign from the United States Information Service to devote my time to Christian Science work, and over the next few years located all of what I felt was the necessary basic material for a reference library, including a long-sought copy of the first issue of the 89th edition of the *Manual*.

I also had six sets of Carpenter compilations given to me by Gilbert Jr. One set I placed in the British Museum library, one set I retained for my library, and the others went to individual Christian Scientists' libraries in England on the understanding that, if they were of no further interest, they must be placed in the largest local public library, or be subject to redispal by me or Gilbert Jr.

My printed description of the "London Unit" said, "The room is available free of charge on a non-discriminatory basis to all those whose work in Christian Science makes them feel drawn to it . . . No attempt is made in the Unit's study room to prescribe the course or order of reading, or to withhold items about Mrs Eddy." Gilbert Jr. described the copy I sent him as "indeed excellent."

Yet it soon became apparent that a few personal libraries, where some of the books were, in the final count, centrally controlled, did not answer man's need for availability of good. They were, moreover, hardly permissible exceptions to the wisdom which described Mother Church organizations as ample for organizing Christian Science. I therefore told Gilbert Jr. that, in view of the danger of appearing to be building "one stone on another" such as Jesus said would be thrown down, I was disbanding the London Unit. Gilbert Jr. concurred; he had already suggested that the time might come when it was necessary to print books in England.

To make sure I was not now operating under false pretences, I wrote to all those who had contributed to the London Unit, and offered to return donations of books or money. As I was able to tell Gilbert in a letter dated March 11, 1948, no one withdrew anything, and they said they felt the new step was more in line with the original purpose of their contributions.

One generous contributor wrote, "I understand that the London Unit of the Gilbert Carpenter Foundation has ceased to exist and that the Library in your possession has no legal connection with the Carpenter Foundation, but that the sole bond between you and the Carpenters is a voluntary brotherly association. In the circumstances I accordingly withdraw the Journals, Sentinels and Bill in Equity which I lodged with the London Unit on indefinite loan on November 16th, 1946, the agreement with the London Unit of that date being rendered null and void and being hereby retracted. At the same time I re-donate all the books covered by this earlier agreement to the library in your possession and for the same purpose, namely, to ensure their access to Christian Scientists who wish to read, study, or copy items on Christian Science. So long as such access is duly and reasonably granted, the books are to remain in your library without interference by me, or by my heirs or assigns." The books referred to, and many more besides, were left to me outright in this donor's will.

Realizing that "reasonable access" included more than expecting people to travel a hundred miles to view several hundred books for but a few hours, and acting on Gilbert Jr.'s suggestion, I began to prepare copies of the items most in demand. Immediately I ran into a refusal by a printer to touch anything until copyright was unequivocally cleared.

I questioned Gilbert Jr. and a local lawyer, and gathered from both that private reproduction (while not legally protected) generally avoided trouble. Gilbert Jr. said he did hold a few copyrights like the one on "Visions" (mainly his father's text, not Mrs Eddy's), and gave me the right to reproduce these works in England.

At first I did reproduce "Visions" and "Essays" in the Carpenter format, along with two compilations of my own - the "Science of Man" collection, and the "Historical Sketches" collection, all independent of Carpenter text or copyright complications. When I came to considering "Collectanea," I realized I could not happily accept the Carpenter format.

Gilbert Jr. had told me he had just inserted the items as given to him, and one of the reasons why he desired access to the Archives was to check their accuracy. He had, for instance, mistaken someone's word and had ascribed to Mrs Eddy one and a half pages of his Collectanea which were actually from a copyrighted work by a Christian Science teacher.

When I told him of my circulation plans and showed him what I had already compiled, I asked him to provide more source information and context on his Collectanea items. He spent several hours in February, 1951, going through the book with me so that my Revised Version, which was ready and in his hands before he passed on, had the extra background, also omission of the items ascribed to Mary Baker Eddy but not easily relatable to *Science and Health* as they stood. On the same basis I made three more compilations which I sold to those who requested them. Later, at the instance of Gilbert Carpenter Sr., I added those sections of the Carpenter prefaces which seemed relevant to the work: otherwise there was no Carpenter-authored text or remnants of Carpenter editing.

In 1953, some eighteen months after the departure of Gilbert Jr., I sat down with Grace Ross, the secretary of his Foundation, and asked for assurances that the Carpenter items would be made freely available. Believing that I had such assurances, I said I wished to back out of the picture and let my mimeographed compilations exhaust themselves. At the end of 1953 I got married and prepared to enter the education world. Soon I heard rumors that the Carpenter Foundation was not making its items available - in fact, that it was even more difficult to get books and replies than in Gilbert Jr.'s most cautious time. I turned a deaf ear.

In 1956 I was in an aircraft that caught fire on landing, and although I made a rapid recovery from third-degree burns, I learned nothing from the incident. Eighteen months later, I was in a crash which resulted in several breakages. As soon as I was fully conscious again, I found myself pondering, What am I being told, and why am I being told it so urgently and repeatedly? I soon realized I was not being allowed to back away from a job which, for some reason, I had been given to do, nor to reject a solemn promise made at the time of my discussions with Gilbert Jr. in February, 1951. Sightlessness and paralysis were healed overnight, and as I lay among pulleys and plaster I abruptly asked the surgeon when I could drive a car. He replied, "Well, there are hand-driven cars. We might get you into one of those in six months - let's say seven months, to be on the safe side." Two months later, when the plaster was all removed and I was driving a normal car normally, I rearranged two of my compilations into one book and drove to a printer. That was the "Blue Book," which many people have found helpful.

A year later, in 1957, I put the other two compilations together, which became known as the "Red Book" and after various unexplained delays, added Chapter VIII - "Visions" - feeling honor bound to include the Carpenter comments I felt were pertinent. I had used the full text in 1947, as arranged with Gilbert Jr.

In 1959 I sent copies to the Carpenter Foundation, the first arriving a few days after Gilbert Sr. had passed on. Eventually the Foundation tried to stop both books, on the basis that this Chapter VIII, in one of the books, contained some copyright material, which they considered not covered by my permissions from Gilbert Jr. My Rhode Island lawyer established that at most one and a half pages could be said to be involved, and rather than make dispute, I removed all the Carpenter-authored, copyrighted, text, except for a few phrases of legally usable "fair comment;" and in its place wrote my own

amplifications of the visions which seemed appropriate and which were on different lines from Gilbert Sr.'s.

The work Gilbert Carpenter Jr. did in helping to rescue for the world the hundreds of items which Truth alone can assess, will never be hidden. "Discerning the rights of man, we cannot fail to foresee the doom of all oppression . . . God made man free" (S&H 227:14).

* * *

ADDENDUM

Richard Oakes originally wrote this booklet in 1971, just as the court case instigated by the Carpenter Foundation, to restrain him from distributing or reprinting the Blue and Red books, was coming to a close. The case lasted from 1965-72 and both the court's original decision and the subsequent appeal went against him.

The court had demanded the surrender of Mr Oakes' entire collection of writings on Christian Science, but a subsequent detailed list omitted the requirement that the complete collection of early *Journals* and *Sentinels* which had been given him by Mrs Grace Abel be handed over. Richard Oakes immediately deduced that the core of his collection obviously was the *Journals* and *Sentinels* - the items he was being allowed to retain. He therefore willingly surrendered the remaining part of his library to the court. But "thy ways are not as ours," for within several weeks, friends and other interested Scientists gave him their own copies of the books and papers he had been forced to hand over, together with other items of interest and importance. Indeed, this new collection was better than the original one.

Richard Oakes could not, however, continue to print and sell the Blue and Red books, as this would have defied a decision of the court. Quite independently, Ralph Geradi of the Rare Book Company, Freehold, New Jersey, decided to reprint and sell these two important books. It is to Ralph Geradi's everlasting credit that he has resisted all pressures from Boston to stop publishing these books.

As for Mr Oakes' newly acquired Research Library, he finally brought it to rest in England, and for its permanent safety the Christian Science Foundation was established as a Charitable Trust to look after it. The specified aims of this Trust are not only to protect this precious material but to make it available to all who wish to make use of it; to provide copies of any items requested; and to promote Mrs Eddy's Christian Science whenever and wherever the promptings of Truth lead.

To human sense, the Carpenter Foundation won their court case in 1972. However, the legal costs over the years were such that the Foundation became bankrupt and before the end of the court case had to turn to Boston for financial support. Inevitably, the price paid for this help was high and in 1973 all the Carpenter material was turned over to the Mother Church archives under an agreement with the Board of Directors which is here reproduced in full.

ELEMENTS OF A PROPOSED AGREEMENT WITH CARPENTER FOUNDATION

1. The Carpenter Foundation would transfer to The Mother Church all of its books, plates, manuscripts and other literary materials, and any life masks or photographs of Mary Baker Eddy, together with all literary property rights and copyrights owned by it.
2. The Mother Church would accept the Carpenter Foundation materials and hold them as part of its Archives for the same purpose as the Carpenter Foundation, namely, "for the purpose of preserving items by and about Mary Baker Eddy, Discoverer and Founder of Christian Science, and author of its textbook, SCIENCE AND HEALTH

WITH KEY TO THE SCRIPTURES; and to make such items ever accessible to qualified students throughout the world."

3. The Carpenter Foundation would, for the time being, continue to exist as a nonprofit corporation under the laws of Rhode Island.
4. The Carpenter Foundation would dispose of the remainder of its properties both real and personal at a time and in a manner to be mutually agreed upon.
5. The Carpenter Foundation would take such actions, including legal action, as directed by The Mother Church to restrain any unauthorized use or distribution of Carpenter Foundation materials.
6. To the extent necessary to carry out the purpose set forth in the preceding paragraph, The Mother Church would give financial support to the Carpenter Foundation, and would provide legal advice and assistance through its Legal Department.
7. The Mother Church would provide such financial assistance as it deems necessary or advisable to enable the Carpenter Foundation to retain the services of Grace Ross as secretary of the Foundation; or in the alternative, The Mother Church would employ Mrs Ross to act as secretary of the Foundation for so long as the Church deems this to be advisable, thereby making her eligible for Journal listing, should she choose to be re-taught and otherwise qualify for listing.
8. The Mother Church would also give consideration to employment of Mrs Ross to assist the Archivist of The Mother Church with an inventory and review of the materials and to assist with a history of the Carpenter Foundation to the extent this might be helpful.

Since this handover took place, no student of Christian Science who has attempted to inspect the Carpenter archive material has ever been successful. The standard excuse offered is that there are (unspecified) errors in the material. In truth, however, the Board of Directors has broken yet one more trust.

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