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BIBLIOGRAPHICAL INFORMATION, ABBREVIATIONS AND EMPHASES

Key Texts Cited and Abbreviations Used in This Compilation

In addition to Mrs. Eddy's complete writings – **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**; her elaboration Writings which we have come to designate mainly as **PROSE WORKS**; the final (89th) Edition of the **MANUAL** of The Mother Church; and her other numerous articles and editorials from The Christian Science Journal and Christian Science Sentinel – we have also used primarily the following publications freely and completely within context for our research and for the presentation of this compilation:

CHRISTIAN SCIENCE: ITS “CLEAR, CORRECT TEACHING” AND COMPLETE WRITINGS by Herbert W. Eustace, C.S.B.; Lederer, Street and Zeus Co., Berkeley CA, 1953/1964

(this text is referred to throughout our compilation as the One Volume or OV;
all page numbers cited for this text refer to *bottom numbers in the text*)

“Course in Divinity and General Collectanea of 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**” as compiled by Richard F. Oakes, published by Rare Book Company, Freehold NJ

(no date imprinted; this text is referred to throughout our compilation as
the Blue Book or BB)

“Essays and Other Footprints Left by Mary Baker Eddy Discoverer and Founder of Christian Science and Author of Its Textbook **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**” as compiled by Richard F. Oakes, published by Rare Book Company, Freehold NJ

(no date imprinted; this text is referred to throughout our compilation as
the Red Book or RB)

“Proceedings in Equity, 1919-1921, Concerning Deed of Trust of January 25, 1898, Constituting The Christian Science Publishing Society” published by The Christian Science Publishing Society, 1922

Several other **“useful”** (S&H x: 9 only) texts are also used practically in this compilation.

When cited, the bibliographical information for all texts is presented in the footnotes within or at the end of their citations.

Note: Neither the **Blue Book** nor the **Red Book**, while very **useful** to individual study and research about Christian Science, is a replacement *in any manner* for the Revelator’s Scientific founding as fully presented in **Science and Health with Key to the Scriptures** or to the position of the Revelator’s Scientific prophecies as they relate to the founding.

As you divine Mind-realize that you Scientifically understand **Science and Health**, Mrs. Eddy’s other elaboration Writings, the **Manual**, and the successor-text – **Christian Science: Its “Clear, Correct Teaching” and Complete Writings** (the **One Volume**) – you then acquire Scientifically the most the **Blue Book** and the **Red Book** have to offer.

One does not have to study the **One Volume** in order to understand **Science and Health**. *However, one does have to study **Science and Health with Key to the Scriptures** and understand it in order to understand the **One Volume** and to move forward with its foretold and vital spiritual understanding-as-successor message.*

Occasionally we employ double (or more) subjects with a singular verb. This is intentional when indicated as: (sing.). The purpose is to show clearly, even as when Mrs. Eddy does so in her writings, that “Principle and its idea is one, and this one is God. . . .” (S&H 465: 17-18)

ABBREVIATIONS FOR WORKS BY MARY BAKER EDDY:

S&H - "Science and Health with Key to the Scriptures"

Mis - "Miscellaneous Writings"

Ret - "Retrospection and Introspection"

Un - "Unity of Good"

Pul - "Pulpit and Press"

Rud - "Rudimental Divine Science"

No - "No and Yes"

'00 - "Message to The Mother Church, June, 1900"

'01 - "Message to The Mother Church, June, 1901"

'02 - "Message to The Mother Church, June, 1902"

- Hea - "Christian Healing"
- Peo - "The People's Idea of God"
- My - "The First Church of Christ, Scientist,
and Miscellany"
- Man - "The Manual of The Mother Church"

TO THE READER

Those who read this compilation do so in complete accordance with the Manual of the Mother Church – Article VIII, Section 11, “No Incorrect Literature.” The Manual’s full statement about incorrect literature, as Mrs. Eddy gives us, reads:

No Incorrect Literature. SECT. 11. A member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science. Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science. A departure from the spirit or letter of this By-Law involves schisms in our Church and the possible loss, for a time, of Christian Science. (89th [1909 final] Edition, Art. VIII, Sec. 11)

You read this compilation because you *choose* to do so; because of an awakening response within; because *God, not person, not organization*, is directing you to do so. Divine Mind’s awakening-direction is *with you*. If, however, you feel a sense of disobedience (“bitterness” in Rev 10: 9) to your Science, just put the book down. Put it aside until conclusively Mind-directed to take it up again (“sweetness” in Rev 10: 9). Mrs. Eddy is Scientifically aware, hence wholly fearless, of this issue when advising readers re SCIENCE AND HEALTH:

If the reader of this book observes a great stir throughout his whole system, and certain moral and physical symptoms seem aggravated, these indications are favorable. Continue to read, and the book will become the physician, allaying the tremor which Truth often brings to error when destroying it. (S&H 422: 5)

She further explains by assuring:

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. (S&H 254: 24-32)

Idle curiosity is *never* God's direction, thus is *never* Christian Science. Universal spiritual unity is *always* God's direction and fulfillment, therefore His Revelator's full and final Science-direction and fulfillment as well. The unfoldment of this truth always comes naturally, Scientifically, as God's own perfect time, as His own perfect manner, and as His own best language – mortal calendars and agendas and so-called current worldwide events notwithstanding:

PAST AND PRESENT PRESENTATION OF CHRISTIAN SCIENCE:

Because of the law of progress, the verbal interpretation of Christian Science to-day may seem quite different in some respects from that of the past.

When Mrs. Eddy began teaching, Truth had to be stated in language that could be understood at that period. Later on, the same was true of Mr. Kimball's statement, designated by Mrs. Eddy as "clear, correct teaching." The thought of each succeeding day demands a more impersonal interpretation because of the enlightenment that has followed Mrs. Eddy's tremendous accomplishment.

In consequence, the progressively scientific thought of the world demands progressively idiomatic language.

Today, with Principle enthroned as Leader, there is unlimited freedom in the manner of speech, so that the completely impersonal and purely scientific interpretation is taking on new forms of speech by which to express the same fundamental concept. (OV 353-54)

What is this something, this phoenix fire, this pillar by day, kindling, guiding, and guarding your way? It is *unity*, the bond of perfectness the thousandfold expansion that will engirdle the world, — unity, which unfolds the thought most within us into the greater and better, the sum of all reality and good.

This unity is reserved wisdom and strength. It builds upon the rock, against which envy, enmity, or malice beat in vain.

(My 164: 20-29; Mrs. Eddy's italics)

In a wholly Scientific sense, this "Founding Facts" compilation is "hopelessly original" (Ret 35: 6). Its unfoldment and presentation are not at all by personal design but *by inherently divine Mind-present proclivity*. As divine Mind's one perfect man, His ever-willing, ever-eager "sincere seeker of Truth" (S&H x: 23 only), man finds that the Perfect Mind which was Mind to Abraham, Moses, Elisha, Jesus, Peter, Paul, coming right down the centuries to Mary Baker Eddy – to you, to us – *is this one perfect man's very Mind*. This has always been so. The "states and stages of consciousness" (S&H 573: 11-12) down the centuries ever-increasing are just moments of *now*. They are *not the human mind improving itself, but clearer and clearer unfoldments of the*

one divine Mind which the sincere seeker realizes is one's Perfect Mind, *now*. Accept no other conclusion. (see S&H 109: 4)

The human mind argues self-imposed illusion because of its inherently erroneous belief of duality: good *and* evil, human *and* divine, right *and* wrong. Divine Mind knows only, hence completely, His perpetually perfect, universal spiritual singularity and its infinitely perfect, infinitely complete reality-manifestation.

A thing is true and correct *not* because someone voices it or writes it or reads or hears about it, but *because of its intrinsic, spiritual truth*. For that reason – and that alone – it is Scientifically identifiable, viable, and demonstrable as truth. That is the whole reason you find yourself diligently “pursuing and accepting” Mind-presented truth. Finding these truths Scientifically fundamental, foundational, you then readily accept how and why *Mrs. Eddy Scientifically establishes the founding – her clear, correct realization of Christian Science –not as material organization nor organized materiality at all*; indeed, forever “not as not in matter, but as and of Mind.” (BB 234)

This compilation is not based on the so-called human mind's concept of *anything*. It is based solely on divine Truth as man's unassailable divine Principle-standpoint; “looking out from [the stars]” (S&H 125: 29), as it were. As the Discoverer and Founder of Christian Science explains, Jesus and Paul were stars of the first magnitude (see MW 360: 9-14); therefore, man doesn't wait for the human to pattern the divine (see S&H 263: 21); or wait for an actual reaching of the stars by literally and physically *arriving* at a star in order to look out therefrom. This has already happened and needs no repetition, as Mrs. Eddy recognizes *intuitively*. The Revelator's founding facts of Christian Science *already pave the way solidly, wondrously, for our ever-rising growth*: as the ever-clearer unfoldments of the divine Mind which were also divine Mind to Christ Jesus (see Philippians 2: 5), to Paul, Peter and John, to Mary Baker Eddy, and to all who see out from the same singular, Scientifically spiritual standpoint of unerring Scientific vision – *all the vision there is*. These *spiritual qualities* as “stars of the first magnitude” voice these truths because they inherently express Scientific Truth, and so Mrs. Eddy divine Mind-records these truths and Mind-proves them accordingly. One's divine Mind-opportunity to study them, accept them, and to “*go and do likewise*” (S&H 25: 29) *is ever one's own, ever at hand*.

As you move forward reading, digesting, applying, you realize naturally that it is divine Truth giving you your “marching orders,” as it were; your opportunity, your resolution as to how to “awaken” and how to “reverse” *every* false argument with the clear, correct Scientific fact about it. Divine Mind alone proves this and expresses His proof perfectly and eternally as His one man, as His one universe.

... the helpfulness of consistent and constant right thinking — intelligent thinking untainted by the emotionalism which is largely self-glorification — is a reasonable service which all Christian Scientists can render (from Mrs. Eddy's Foreword to My. vii: 11-14; also as published in The Christian Science Journal, May 1906)

Why this vital, timely compilation and what does it represent Scientifically? Honest questions

requiring equally honest answers.

At the conclusion of the twentieth century, the Christian Science movement *apparently but erroneously* believed that it was confronted, so to speak, with no *humanly* discernible (!) fulfillment of Mary Baker Eddy's approaching-century prophecy:

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists. (Pul 22: 9)

However, divine Mind is in fact right now clearly and correctly revealing Himself spiritually – as He ever does – as His teaching of vital importance for the Christian Scientist to understand and with which to move forward. This spiritual awareness Mrs. Eddy, as God's Revelator of His Revelation, clearly presents in the concluding paragraph in this very Pulpit and Press essay which immediately follows the above passage:

When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose. (begin line 16)

Mrs. Eddy's precious, irrevocable Mind-prediction and clearly, correctly articulated Mind-fulfillment *actually, Scientifically is*. Right here. Right now. Divine Mind's unfoldment is *forever unerring and complete; forever on-going in its wholly Scientific completeness*. Mind's all-timeliness, ever-timelessness, now-ness, *never* changes – singular. There is *never* any human mind sense associated with the One Mind's immaculate Revelation – perfect heavenly Mind revealing Himself as His one perfect man, as His one perfect universe; clearly and correctly, at *all* times, under *all* circumstances. Universal spiritual unity, "cemented by spiritual understanding and Love," *is here*: Self-presenting as foundation, founding precept; as impersonal successor; all as Science-realized divine Mind-fulfillment.

The erroneous suggestion that Christendom is *not yet* classified as Christian Scientists is merely the negative suppositional statement to Mrs. Eddy's prophecy (see Pul 22: 9), which is *already* the clear, correct spiritual fact about Christendom, Christian Science, Christian Scientists: "*all* mankind in one affection." (No 39: 18 only; compiler's ital.) The so-called world thought which, Scientifically reversed, is of course perfect divine Consciousness "and its infinite manifestation" (S&H 468: 10-11), is completely ready, willing, and able to acknowledge spiritual reality as spiritual Consciousness ever does – at *all* times (they're God's times), under *all* circumstances (they're God's circumstances, after all). The 21st (three sevens rising as crowning

completion) century is irrevocably divine Mind's proper time because divine Mind alone outlines His timely fulfillment of His vital, Revelator-affirmed prophecy.

In the course of presenting why this Scientific founding record is vital to the "clear, correct" understanding of Christian Science, our compilation is not a redundant re-write or a "modernization" of Mrs. Eddy's published writings; of the hundreds of extant articles, biographies, and published reminiscences; or of "Christian Science: Its 'Clear, Correct Teaching' and Complete Writings," by Herbert W. Eustace, C.S.B. This One Volume, as it has come to be known, forms that *vital part* of the core of our primary subject because *it completes the primary mission of its Revelator-foretold vital place in the founding of Christian Science, a century following the Revelator's clear, correct introduction to and realization of the divine Mind's full and final Revelation.* (1866 as Mrs. Eddy's "awakening" healing to the Truth of being, to 1964 as the One Volume as spiritual understanding-as-successor's final copyright date of the final complete edition of *this same Truth* of Scientific being.)

Our primary subject remains: the wholly divine Mind-foundation of Christian Science and the consequent wholly divine Mind-founding precepts and procedures which Mrs. Eddy as this Mind's one Discoverer and Founder of Christian Science and as its single Revelator, introduces and implements as indispensable for the complete Christianly Scientific understanding and demonstration of "this final revelation of the absolute divine Principle of scientific mental healing." (S&H 107: 5) This compilation shows how and why the Revelator of divine Mind's Revelation, as well as the Revelator's Mind-designated successor, are guided forever by pure divine Mind-unfoldment into the untainted Science of Christianity. Divine Truth eternally reveals Himself, the divine Allness of which enables mankind to understand and to demonstrate divine Mind's perfect Allness as the basis of spiritual metaphysics; hence the nothingness of the machinations of the human mind which, *in belief*, have held mankind in bondage throughout so-called human history.

The rays of infinite Truth, when gathered into the focus of ideas, bring light instantaneously, whereas a thousand years of human doctrines, hypotheses, and vague conjectures emit no such effulgence. (S&H 504: 23)

The Science of why the founding facts are absolutely vital to the metaphysical understanding of the wholly successful demonstration of universal spiritual unity, forms the core of this compilation: the Christianly Scientific exposition of how, after five thousand years of humanly, erroneously surmising what the Word *might* be, but evidently *is not*. Science and Health with Key to the Scriptures together with the Discoverer and Founder's prophecies and her foretold clear, correct spiritual understanding-as-successor, *introduces and completes* (sing.) *the search – clearly, correctly – fully and finally establishing spiritual understanding as is.*

To reiterate: Neither the Blue Book nor the Red Book, while very **useful** to individual study and research about Christian Science, is a replacement in any manner for the Revelator's Scientific founding presented as Science and Health with Key to the Scriptures, as her elaborations Writings, or to the position of the Revelator's Scientific prophecies as they relate to her founding.

As you divine Mind-realize that you Scientifically understand Science and Health, Mrs. Eddy's other elaboration Writings, the Manual, and the spiritual understanding-as-successor-

text, Christian Science: Its “Clear, Correct Teaching” and Complete Writings (the One Volume), you *then* gain Scientifically the most the Blue Book and the Red Book have to offer.

One does not have to study the One Volume in order to understand Science and Health. However, one *does* have to study Science and Health with Key to the Scriptures *and understand it* in order to understand the One Volume and to move forward with its incontestably foretold, hence vital metaphysical, spiritual understanding-as-successor message.

Nevertheless, as the Revelator clearly explains to every “sincere seeker of Truth”:

Of this . . . rest assured, that books and teaching are
but a ladder let down from the heaven of Truth and Love,
upon which angelic thoughts ascend and descend, bearing
on their pinions of light the Christ-spirit. (Ret 85: 9)

“Clear, correct teaching of Christian Science” refers *always* to the “clear, correct teaching of Christian Science” *by Mrs. Eddy*. Based wholly on this “clear, correct teaching” of the Revelator’s divine Mind-imparted Revelation, the One Volume “thrashes out” Science and Health as Mrs. Eddy’s “clear, correct teaching of Christian Science” as may be necessary for each student, *to the point of necessarily complete spiritual understanding*.

Let all things be done decently and in order. (I Cor 14: 40)

For the earth bringeth forth fruit of herself; first the blade,
then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth
in the sickle, because *the harvest is come*. (Mark 4: 28, 29)

This order of Science is the chain of ages, which maintain
their obvious correspondence, and unites all periods in the
divine design. (Mis 205: 22-24)

In addition to this compilation, the One Volume, the Blue Book, and the Red Book are available in their complete and final published editions for reading and / or downloading free of charge at: christiansciencecct2.org.

ACKNOWLEDGMENT

The night is far spent, and day is not distant in the
horizon of Truth — even the day when all people shall
know and acknowledge one God and one Christianity. (Pan 1: 17)

Christian Scientists of Mary Baker Eddy’s clear, correct teaching of Christian Science, dedicated students of the Revelator’s inherently *spiritual* history, addressed this divine Mind-directed search-unfoldment tirelessly, selflessly, joyously. Several were Christian Science practitioners, listed and unlisted, uniformly successful in their endeavor to practise clear, correct Christian Science publicly and “with signs following,” i.e., in accordance with the Discoverer and

Founder's clear, correct teaching and loving expectation. One had the privilege of attending three of Herbert W. Eustace's classes following the Litigation of 1919-1922 – that dynamically challenging, significant time-frame of the church's history – as well as the privilege of counting Mr. Eustace as a close friend and mentor in the early research and in subsequent years of this search-unfoldment. With the knowledge and selfless encouragement of Mr. Eustace, this individual, and subsequently others, began and advanced the research through the always effortless labor of prayerful metaphysical insight and the inspired reasoning inherently associated with such a study and its clear, correct, Scientific necessity and fruition.

Names and numbers of researchers and contributors are unimportant. Rather, as with the Scientific necessity for the clear, correct understanding about the “future” of the Christian Science movement – that *“successor” is never a person, but must ever be individually demonstrated spiritual understanding based on the Revelator's “clear, correct teaching of Christian Science”* – so is it with these researchers and contributors. Divine Mind-omniscience alone infallibly designs, unfolds, establishes, contributes, compiles, bears the fruit of His own pure design and its *wholly impersonal, wholly spiritual fulfillment. You are reading divine Mind's fruitage now.*

All accurate history is divine Mind's history: “His Story.” Thus is history, perforce, His entirely perfect expression of *universal spiritual unity*. Nothing whatsoever to do with human mind supposing, human calendar reckoning, or human history, which are but the *suppositional counterfeit* of Divine Mind's one perfect, everlasting, spiritual-fact Reality. Mrs. Eddy understands completely that her history is spiritual and thus expresses her divine Mind-directed stand about *man's spiritual history* this way: “The papers are writing up my history; the history of my ancestry; writing lies. My history is a holy one.” (Mrs. Eddy, Blue Book 24)

Mrs. Eddy once explained to the Trustees of The Christian Science Publishing Society, when setting up its Trust in 1898: “Never act on first thoughts . . . but watch and separate . . . know whence cometh your conclusions. . . . ‘Try the spirits’ before acting, look over the purpose that the enemy might be trying to accomplish and so avoid the snare.” (see One Volume pp. 35-36 bottom numbers for full text) The researchers and compilers of this study have done according to Mrs. Eddy's directions to these Trustees.

To all who read, study, and rise effortlessly via divine Truth's spiritual unfoldment,

In the spirit of Christ's charity . . . these pages
[are presented] to honest seekers for Truth. (S&H xii: 23)

Of the multitude of books and articles about Mrs. Eddy and about Christian Science – many well researched but nearly all, with but very few exceptions, lacking the *spiritual insight* which her “clear, correct teaching of Christian Science” invariably requires – only a few are used in the research for this compilation. They are cited very briefly. To those who may wish to pursue more humanly factual, “exhaustive mortal evidence” texts in terms of, for example, the Next Friends Suit or the Stetson case, or Mrs. Eddy's personal wardrobe or diet, or opinions of Mrs. Eddy by distant friends, relatives, or journalists – will find instead that, studying them metaphysically from the divine Principle-standpoint of the Revelator's clear, correct teaching, sheds immeasurable founding light on these as upon *all* subjects. Not to do so in this manner, however, misleads one – in belief – further into a “sometimes beautiful, always erroneous” (S&H 277: 31)

intellectual morass of “chaos and old night.” (S&H 570: 21) Our Revelator’s “clear, correct teaching of Christian Science” *inherently reverses* such seemingly “lavender-kid zeal” (Mis 177: 14-15) human observations and judgments, thereby demonstrating irrefutably and joyously that

**. . . the old dragon [malicious mental malpractice] . . . can
neither drown your voice with its roar, nor again sink the
world into the deep waters of chaos and old night. (S&H 570: 18-21)**

One’s “marching orders” invariably issue forth from God, divine Mind, the One and thus Only Source, Cause, Consciousness. In this regard, one of our compilers who knew Mr. Eustace well and who had attended three of his classes over the years, once asked him: “What proof do we have,” as the so-called human mind would wonder, “that Mrs. Eddy singled out either a Kimball or a Eustace or another, as having her ‘clear, correct teaching of Christian Science?’” To which Mr. Eustace replied simply, “Divine Truth alone will lead Christian Scientists forward.” Hereby does Truth enable this and all forward leading.

With respect to this One and thus Only Source, Divine Truth, let us all forever rejoice wholeheartedly, too, in the Revelator’s matchless founding realization and eternal definition of Truth as “the intelligence of immortal Mind.” (S&H 282: 26)

The effects of Christian Science are not so much seen as felt. It is the “still, small voice” of Truth uttering itself. We are either turning away from this utterance, or we are listening to it and going up higher. Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. “Blessed are the pure in heart: for they shall see God.” (S&H 323: 28)

There is no so-called personality, materiality, human intellectualism, or ecclesi-astical influence denying, impeding or confusing one’s sincere, divine Mind-directed, Love-blessed search and fulfillment of Truth; of clear, correct Christian Science. What a cause for rejoicing!

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THE FOUNDING FACTS OF CLEAR, CORRECT CHRISTIAN SCIENCE:
HOW AND WHY MARY BAKER EDDY AS THE REVELATOR OF CHRISTIAN SCIENCE
RECEIVES AND ESTABLISHES THIS REVELATION;
AND OF THE REVELATOR’S PROPHECY-CONFIRMED SUCCESSOR

[ALL RIGHTS RE THIS COMPILATION ARE RESERVED]

INTRODUCTION:

All Science is Christian Science. . . . (Mis 4: 6)

**The two largest words in the vocabulary of thought
are “Christian” and “Science.”** (No 10: 6-7)

. . . falsities need a [clear, correct, *spiritual*] denial.
(Un 45: 12 only)

**It is undoubtedly true that Christian Science is destined
to become the one and the only religion and therapeutics on
this planet. And why not, since Christianity is fully demon-
strated to be divine Science? Nothing can be correct and continue
forever which is not divinely scientific, for Science is the law of
the Mind that is God, who is the originator of all that really is.**
(My 266: 29-6)

**The trenchant truth that cuts its way through iron and sod,
most men avoid until compelled to glance at it. Then they open
their hearts to it for actual being, health, holiness, and immor-
tality.** (My 160: 14)

Christian Science is true, infallible, affirmative, demonstrable Science; the full and final, the *complete Revelation-omniscience* of the one omniscient divine Mind, which condones no deviation from His own Mind-statement of His universally singular, flawless, omnipotent Principle: His own Mind-practice, expressing and proving the wholly unified Scientific statement of Him and His Being as divine Principle, Love.

In all cases in this compilation, as understood and as presented both in the One Volume and in all of Mrs. Eddy’s writings, we capitalize the words “Science,” “Scientific,” and “Scientifically” because they invariably refer to clear, correct Christian Science wherein “All Science is divine.” (S&H 126: 8 only) Being divine, these words are utterly worthy of proper capitalization.

Not the slightest misunderstanding, doubt or question exists that God’s man is, God’s universe is, *completely of His Scientific Era now*, wherein the Christian Scientist of the Revelator’s “clear, correct teaching” (My. 297: 18-19), the genuine Christian Scientist, is consciously at the standpoint of pure, perfect, universal Mind. At this eternal divine Mind-standpoint, *man spontaneously recognizes and Scientifically proves unerringly that man is making the full structure of understanding of Christian Science – always based upon the Revelator’s clear,*

correct teaching – his very own. This is God’s man’s permanent, perfect, *only* Scientific standpoint as the perfect spiritual expression of perfect divine Principle. He expresses thereby that man’s perfect progress in Science is based inherently upon the Revelator’s clear, correct founding, demonstration, and teaching of this divinely revealed Science, is in fact making this understanding of Christian Science his very own *now* via clear, correct, Scientific demonstration. For “who did hinder you that ye should not obey the truth?” (Gal 5: 7) Claims of slowness, inconsistency, indifference, ineptitude, ignorance, ecclesiasticism, or so-called “pressures and distractions of modern life,” are merely that – *claims, hollow arguments, not realities* – attempting to hide, to distort, to negate the irreversible truth of Mind’s omnipresent spiritual reality, ever whole, intact; ever completely demonstrable as clear, correct Christian Science.

Mrs. Eddy’s clear, correct founding facts, forever spontaneously apparent, which include the Scientific Mind-unfolding of malicious mental malpractice, *can and must now be discussed publicly and irrefutably.* This fact reveals conclusively that the founding of Christian Science and the fulfillment of the Revelator’s prophecies did not cease on December 3, 1910 – the time of Mrs. Eddy’s crowning completion-passing. Founding-fulfillment, ongoing as its founding completeness, *including even the so-called negation,* divine Mind-fulfills itself to the 1960’s – and far beyond.

All *Scientific* history is “His Story.” There is no *mortal* history of *any* kind, nor ever has been, because “All is infinite Mind and its infinite manifestation” (S&H 468: 10-11) and always has been. This *spontaneous and perpetual* divine Mind-foundation of all being, “for God is All-in-all,” “leaves nothing that can sin, suffer, be punished or destroyed.” (S&H 340: 28-29) Therefore, to identify and discuss a “*historical* Mary Baker Eddy,” a “*historical* man or church or universe,” or a “*historical* successor,” meaning thereby an all too predictable *humanly historical* research, rumination, and presentation – expecting thereby to reach the *spiritual* plateau – “were as impossible as to define truth and not name its opposite, error. Straining at gnats, one may swallow camels.” (My 235: 3) All clear, correct history being perpetually “His Story,” therefore, human mind methods, musings, affectations, and their inevitably erroneous conclusions cannot possibly be employed, demonstrated, or presented as clear and correct Christian Science. In this compilation, of course, they are not.

While, as stated, many volumes about the life and work of Mary Baker Eddy as the Discoverer and Founder of Christian Science already exist, her own *autobiography, Retrospection and Introspection,* is unquestionably the most Scientifically profound and succinct of all such biographical texts. There is no need to look beyond her autobiography in order to imbibe its truths in conjunction with the truths expressed as Science and Health, her other elaboration Writings, plus the other “few books” she clearly acknowledges “are *useful.*” (S&H x: 9)

Her original book on Christian Science, Science and Health with Key to the Scriptures, first published in 1875, is as unique, as spiritually singular, as is the Bible among all literature. There is no need to re-write, nor could there ever be in another volume nor many volumes, anything in the literature of spiritual meta-physics to replace, enhance, or rise beyond what Mrs. Eddy as God’s “scribe under orders” (Mis 311: 26 only) presents as the one key source-textbook of Christian Science, Science and Health with Key to the Scriptures.

“Truth is revealed. It needs only to be practised.” (S&H 174: 20) Thus, *Truth cannot be re-revealed over and over again or its singular, all-embracing wholeness as Scientific Revelation would never be true.* Because it is true – divine Mind-clear, divine Mind-correct Revelation

– it cannot be *re--*written, *re--*vised, or manipulated to support any *personal* point of view or any *ism* in any way. It needs to be, *is*, understood and practised clearly and correctly *right now* as perfect and complete divine Mind-substance – this fact never changes – and *its Scientific practice is the expression of clear, correct Christian Science entirely as revealed and subsequently as necessarily demonstrated by His Revelator, Mary Baker Eddy.*

The entire Mind-foundation of Divine Science is immutable *divine* law: wholly spiritual, inviolate, infallible, eternal. Mrs. Eddy expresses this demonstrable and *divinely final Scientific understanding* clearly and correctly throughout her writings:

In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing. (S&H 107: 1)

Science is the fiat of divine intelligence, which, hoary with eternity, touches time only to take away its frailty. That it rests on everlasting foundations, the sequence proves. Have I discovered and founded at this period Christian Science, that which reveals the truth of Love – is the question. And how can you be certain of so momentous an affirmative? By proving its effect on yourself to be – divine. (Mis 336: 27-6; compiler's underlining)

. . . divine Science . . . is the seal of Deity and has the impress of heaven. . . . (S&H 511: 11-12)

The divine Revelation first appears to Mary Baker Eddy's eager, spiritually receptive awareness as a complete healing from a serious fall on the ice in 1866, a fall pronounced fatal. That touch of the Holy Spirit's divine affirmation of His man's immutable, unassailable perfection for His beloved child – the “proving its effect on yourself to be – divine” – is the divine Mind-sense she grasps spontaneously. Then is she eagerly and willingly *impelled* to identify and to move forward – *wholly at this One Mind's direction* – with God's mission to explain the Divine Science which illumines her thought and thereby heals her. This Mind-sense of spiritual reality, Divine Science, as it applies to the so-called human condition of thought, she names Christian Science.

My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so.

Even to the homoeopathic physician who attended me, and rejoiced in my recovery, I could not then explain the *modus* of my relief. I could only assure him that the divine Spirit had wrought the miracle — a miracle which later I found to be in perfect scientific accord with divine law.

I then withdrew from society about three years, — to ponder my mission, to search the Scriptures, to find the Science of Mind that should take the things of God and show them to the creature, and reveal the great curative Principle, — Deity.

The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing, — in a word, Christian Science.

(Ret 24: 12-9)

Notice her clear, correct, wholly Scientific foundation Revelation-definition of Christian Science: “the Principle and rule of spiritual Science and metaphysical healing, - in a word, Christian Science.”

FOUNDATION: *that upon which all Scientific realization, teaching, and practice/demonstration occurs, proves, heals, leads, rests, rises.*

“Foundation” is this very divine Mind-precept, this full Mind-institution. It is simultaneously divine Mind-individual (God’s one perfect man) and divine Mind-universal (God’s one perfect universe); one perfect God, Consciousness, clearly, correctly manifesting *all* the Being there is, as His man and His universe *understanding* it, *expressing* it perfectly, eternally. It is this unimpeachable “Principle and rule of spiritual Science and metaphysical healing” upon which and by which the Christian Scientist Mind-builds, Mind-proves, Mind-rises; Truth’s one perfect, everlasting, unassailable rock: Christianly Scientific meta - physics; *all the Science-foundation there is.*

Human philosophy [incl. ecclesiasticism] has made God man-like. Christian Science [spiritual metaphysics] makes man Godlike. The first is error; the latter is truth. Metaphysics is above physics, and matter does not enter into metaphysical premises or conclusions. The categories of metaphysics rest on one basis, the divine Mind. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas Soul. (S&H 269: 9)

Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth. (S&H 267: 22-25)

If God is All, and God is good, it follows that all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion in Science, and the

facts that disprove the evidence of the senses. (Mis 101: 26)

. . . [by reversal] error declares Truth. (Mis Wr 218: 6 only)

As God's "scribe under orders," the Revelator of Mind's Divine Science-impartment, Mrs. Eddy likewise receives / expresses divine Mind's direction to translate it into that language by which so-called human thought will best recognize and move forward with His irreversible, infallible Truth. Hence the designation *Christian Science* and her using the title "Science and Health with Key to the Scriptures" as her book's title: i.e. the *Christianly Scientific* "Key to the Scriptures" awareness of *all* health, of *all* reality. The direct divine Mind-impartment to Mary Baker Eddy, Divine Science, remains completely spiritual, therefore inviolate, infallible, changeless. Such Mind-impartment *is revealed to her alone, singularly*, as:

The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it; therefore I did this even as a surgeon who wounds to heal. I was a scribe under orders; and who can refrain from transcribing what God indites, and ought not that one to take the cup, drink all of it, and give thanks? (Mis. Wr. 311: 23)

The same is properly acknowledged of the truths expressed as *all* of her writings, clearly, correctly Mind-designated as Christian Science. As the Revelator receiving, acknowledging, and demonstrating conclusively God's direct Revelation, which at first she perceives as Divine Science, she also serves God's purpose as His Discoverer and Founder of that which she is Mind-impelled to name Christian Science. Her divine Mind-purpose, thus, is to ensure that *the direct impartation, Divine Science, addressing directly God's one chosen Revelator, is utterly Scientific, utterly clear and correct in its address to all mankind in every age as Christian Science*. The words expressing this "clear, correct teaching," Christian Science, are founded squarely on His Christ: "the divine manifestation of God, which comes to the flesh to destroy incarnate error." (S&H 583: 10) *Being God's divine manifestation-Word, these eternal ideas remain inviolate – never subject to human interpretation or human changeableness in order to, it is from time to time erroneously suggested, more clearly reflect the times and conditions in which mankind seems to find itself!*

Scientifically groundless, undemonstrable suppositions are *never* Christian Science.

Divine Mind's infallible Revelation, Divine Science, and the equally inviolate fulfillment of this Revelation, presented to mankind as Christian Science, is – singular – the one and only "absolute Truth" foundation, as Mrs. Eddy acknowledges, upon which *all Science* is founded. *All* of her published writings, Scientifically understood, explain and amplify this Christ Science-foundation for the student and the "sincere seeker;" for the world, too, of course. These include Science and Health with Key to the Scriptures; the Manual of the Mother Church; her various elaboration Writings which constitute Prose Works; Mrs. Eddy's numerous editorials, articles, and letters in her publications and some other publications; The Christian Science Journal and the Christian Science Sentinel; and her essay "Principle and Practice," written in 1910 but withheld from publication at her request until 1917. Additional letters, reminiscences, and comments by and about Mrs. Eddy, collected by her students and household staffs, such as those published

privately in Blue Book and Red Book, and the series “We Knew Mary Baker Eddy,” published by the Christian Science Publishing Society, *when Scientifically understood are also useful* to the sincere seeker’s individual study and pathway upward. As one faithful student, practitioner, and teacher of Christian Science correctly observes, “. . . every truthful statement made in Christian Science can rightfully be attributed to the Revelator of Christian Science, because it must always come from the one divine Mind which is the Mind of the Revelator and the source of the Revelation.” (OV 912)

Ever Mindful of *all* truthful statements about Christian Science and their self-evident usefulness to the field’s learning and proving experience, Mrs. Eddy clearly acknowledges:

A few books . . . which are based on this book [Science
and Health with Key to the Scriptures], are **useful**. (S&H x: 9)

“Based”: if *based on Science*, there will be no material sense in it. “Useful”: usefulness will always be the *evidence of all that the final Revelator explains that it Mind-fulfills*.

In obedience to the Revelator’s selfless, Scientific acknowledgment, ought we not be confidently and eagerly receptive of such books and to acknowledge their usefulness wholeheartedly *as we naturally, successfully understand and demonstrate their inherent Scientific truth?* Of course, but *never as replacements* for the Discoverer and Founder’s absolutely complete and irreplaceable founding text, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. All of her subsequent elaboration Writings also clearly, necessarily divine Mind-substantiate this founding precept.

A Christian Scientist need not attempt to demonstrate or to believe he is demonstrating revealed Scientific truth *for* something “out there” – *for* a church, *for* a friend, *for* a patient, *for* a community, or *for* a world. First, “Cast out the beam out of thine own eye.” (see Mis 355: 21-31) The Christian Scientist and the Christian Scientist’s work-foundation is – *singular* – absolutely “right here, right now,” divine Mind-singular:

The Christian Scientist is alone with his own being
and with the reality of things. (‘01 20: 8-9)

Christian Science and its clear, correct practice, then, is *all* the Science and *all* the practice of this *all* Science there is; Science-singular. We have become used to dividing sciences humanly into various kinds or categories: physics, chemistry, sociology, medicine, music, mathematics, politics, economics, psychology, psychiatry, etc. Yet the Revelator shows clearly and correctly that there is but *one Science* and but *one Revelation of this Science*, even as there is but *one God* including *His one man, His one universe*. These appear in their individual infinity of variety language, to be sure, but all are based, as correctly translated, entirely on spiritual oneness, universal spiritual unity: foundation-Science as all the foundation, all the Science, there is.

Many scientists frequently relate that their experiences working in laboratories or observing in the field uniformly present their “scientific world” constantly turning upside down, constantly changing; whereas, when they realize this and *reverse the illusion* which seems to captivate or impede their quest, they rise freely and can proceed clearly and correctly with the next Mind-step. Being true Science – all the Science there is – this *is always divine Mind’s step*.

The supposititious opposite seems to follow the truth exactly. What seems to be is patterned exactly after what is; and, as one gets a clearer understanding of what *is*, he gets a clearer understanding also of the way the suppositional opposite seems to follow it, imitating it exactly. . . . the imitation, the suppositional opposite, patterns itself exactly on this reality. It does not invent some new kind of arrangement for itself, but claims to appear in exactly the same way, as though the false creation were a shadow superimposed upon the real one and fitting it exactly. (OV 444-45)

Whereas these various so-called sciences *appear* to provide “physical assurances” – *appearing physically assuring merely in belief* – they are inconsistent at best, subject to continual change and reevaluation because lacking fixed foundational Principle, as so-called mortal history shows us over and over again. Yet these very sciences and the scientists who practise them in good faith ultimately arrive at but one divine Mind-conclusion: there is “somehow” a titanicly grand, utterly inviolate, infallibly consistent principle or law which *always* governs, and it “*apparently*” is or “*may well be*” *divine*. Beyond this, however, *physical* science cannot proceed because reckoned from a so-called *mortal, effect-based, thus inconsistent standpoint*.

Yet, *it is divine*, it is Principle, *divine* Law, as *Christian Science*, the *one* Science, clearly demonstrates. This is the whole wondrous point of the Revelator’s founding-experience vis a vis this very Revelation. Mrs. Eddy clearly, correctly unfolds:

All Science is divine. Human thought never projected the least portion of true being. (S&H 126: 8-9)

The most excellent “news” because everlastingly true: *there is no human thought, no mortal standpoint – real or imagined*:

Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite. (S&H 263: 21)

. . . Einstein’s profound deduction that “matter is a mathematical formula” obviously takes all the matter out of matter leaving nothing but a mental phenomenon. Still the physical scientists, in spite of this, hold fast to matter as their foundation and dream on in the pure realm of belief, always calling their dream-belief matter. Likewise running side by side with all this goes every form and phase of mental science so-called, including the more modern “prairie fire” psychiatry, all of which are the exact opposite of *Christian Science* and just as material, although called mental, as any matter belief. Classifying this or

that as mental does not subtract one iota from its pure materiality. It is still the would-be child-belief of brain lobes and has no spirituality to it. There is no relationship whatever between “mental” and “spiritual.” They are opposites. One is the so-called belief-product of the brain and the other is the impartation of divine Mind, Spirit. When materiality, in all its presentations is finally understood for what it really is, the negative interpretation of the ever omnipresence of Spirit and spirituality, then and then only will matter be found to be the obedient servant of Mind and by translation readily handled. (OV 966; compiler's underlining)

The time to surrender all human, mortal, cloister-amazement illusion, the Revelator assures us, is *divine Mind's* forever now. *His now – ceaseless, flawless, infinite – is wholly in place and wholly in pure spiritual operation – infinitely, Scientifically, perfectly.*

In Science, you can have no power opposed to God,
and the physical senses must give up their false testimony.
(S&H 192: 19-21)

All the real is eternal. Perfection underlies reality. Without perfection, nothing is wholly real. All things will continue to disappear, until perfection appears and reality is reached. We must give up the spectral at all points. (S&H 353: 16-20)

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence. (S&H 249: 1)

Building on the rock of Christ's teachings, we have a superstructure eternal in the heavens, omnipotent on earth, encompassing time and eternity. The stone which the builders reject is apt to be the cross, which they reject [reverse] and whereby is won the crown and the head of the corner. ('01 25: 3)

Divine Truth, God, spiritual reality, “rejected” is never in any *Scientific* manner rejected, replaced, nor destroyed. Whereas *Scientific reversal* shows that *God forever is and forever maintains His perfect reality-foundation* as “the crown and the head of the corner.”

FOUNDING: *the clear, correct acknowledgment of all Scientific realization, teaching, and practice, revealing and nurturing Christ, Truth's, universal spiritual unity “from everlasting to everlasting.”*
(Ps 90:2; see also '00 7: 18-19)

The Revelator, of course, provides the most Scientific definition and elucidation of founding: “the light and might of the divine concurrence of the spirit and the Word” (My 246: 20-21)

Immutable Science as “foundation” reveals to the Revelator and to the Truth-seeking student of this Revelation the Scientifically requisite, inviolate, eternal laws of God *understood and demonstrated by the Revelator*. The Revelator *grasps unmistakably and proves conclusively* this “founding” as “the light and might of the divine concurrence of the spirit and the Word.” The student subsequently realizes as his own study, clearly and correctly, that His immutable laws find their Scientific wholeness as His perfect man and His perfect universe; as the Scientific founding of Christian Science via His Discoverer and Founder.

The Revelation is not *a* science, as one among so many; *it is Science itself* – all the demonstrable Science, all the absolute divine Principle of spiritual Reality there is. As Mind’s Revelator, Mrs. Eddy brings forward the phrase “All-in-all” (see also I Cor 15: 28) because this phrase explains perfectly the fullness of this Mind-concept, the Scientific importance of which she explains as “The starting-point of divine Science is that God, Spirit, is All-in-all. . . .” (S&H 275: 6-7)

The first two of the following PARTS enumerate Mind-chronologically – therefore Mind-timelessly – the principal founding events re Christian Science and Christian Scientists, which Mrs. Eddy as the Revelator recognizes spiritually and always presents as such.

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PART ONE: FOUNDING PRECEPTS, 1866 – 1898

Science and Health with Key to the Scriptures (1875):

“Science and Health with Key to the Scriptures” remains forever the bedrock textbook-founding Revelation-expression of Christian Science; all the Science, hence all the truth of Being there is. All Scientific teaching and all answers about Christian Science are contained in this single volume. It is indeed “the little book” referred to in Revelation (10: 9). The entire construct of Scientific Truth as divine Mind-revealed to and as Mind-founded by Mrs. Eddy is within its pages, including, as we have seen, Mrs. Eddy’s assuring acknowledgment of “A few books . . . are **useful.**”

The founding facts demonstrate irrefutably that Mrs. Eddy founds not material organization but “spiritual formation first, last, and always. . . .” (Ret 49: 12 only) This remains her bedrock foundation about that which divine Mind’s founding-impartation as Science so clearly and correctly reveals itself: universal spiritual unity.

Two ignorances apply, in a manner of speaking: ignorance of Mrs. Eddy’s founding of the one “clear, correct teaching of Christian Science” (My. 297: 18-19); and ignorance of why Mrs. Eddy’s two organized founding-concession periods remain *temporary* concessions. Both instances of her concession-founding periods, *Mrs. Eddy organizes concessions*, as it were, *knowing full well that she alone can end such concessions strictly under divine Mind’s direction.*

The Revelator’s first founding-concession period is 1879-1890; the Revelator’s second founding-concession period is 1892-1903. Each contains individually significant concession-foundings. *The third such founding-concession period, because not concluded by Mrs. Eddy prior to her passing, remains for her designated successor’s spiritual understanding to conclude, wholly via divine Mind’s infallible purpose and guidance.*

“Emergence into Light” (Ret 23) is the Revelator’s description of the investigative period, 1846-1866, which emerges as a vital crossroads for her: *either* “All things earthly must ultimately yield to the irony of fate [she first states truth negatively], *or else* be merged into the one infinite Love” [Love’s ever-positive reversal-statement]. (Ret 23: 3) This crossroads is absolutely a founding precept, although not within the confines of any human calendar. It is timeless. It is “The character of the Christ . . . illuminated by the midnight torches of Spirit. My heart knew its Redeemer.” (Ret 23: 16-18)

Mrs. Eddy’s complete crossroads-recovery is revealed as her experience wholly through prayer via the complete healing of a so-called fatal fall on the ice, in 1866. It is her awakening-founding, as she further acknowledges of this episode. She describes the “during many years” leading up to it, in the next essay, “The Great Discovery” (Ret 24), in her wholly Scientific autobiography, as well as in Science and Health:

**God had been graciously preparing me during many years
for the reception for this final revelation of the divine Principle
of scientific mental healing. (S&H 107: 3)**

She withdraws from society, including from family and friends, for three years – *another founding necessity* – to pray deeply and to write what she publishes in 1870 as her first book on this discovery, “The Science of Man.” She employs “The Science of Man” initial founding text for several years as the basis for teaching Christian Science to interested individuals and then to small classes in the Boston area. When she publishes “Science and Health with Key to the Scriptures” in 1875, she incorporates “The Science of Man” into this bedrock textbook as the chapter now titled “Recapitulation.” (see Ret 35: 1-4)

The 1875 edition of “Science and Health” is the first of many further divine Mind-directed revised editions – well over 400 – *each of which presents and explains further founding-evidence of clear, correct Christian Science.* With each divine Mind-revealed impartation, the Revelator, ever His “scribe under orders,” knows that *she must revise and republish this singular textbook to its Mind-final founding-edition (1908).*

Initially reluctant to make public the remaining chapter of this Revelation, entitled “Animal Magnetism Unmasked,” for the 1875 edition, thinking it too radical or too mysterious for the public thought, divine Mind lovingly but persuasively “pushes” her to do so in order that His Revelation be absolutely pure and complete. This founding “push” is the founding divine Mind-motion which is wholly necessary, of course, for “All is infinite Mind and its infinite manifestation” to come forth as its now fullest radiance and which the Revelator demonstrates as the bedrock crossroads-foundation of *all* reality. With the clear, correct unmasking of its negation – all is infinite animal magnetism, infinite malicious mental malpractice, and its infinitely erroneous manifestation – the Revelator Mind-recognizes that the final chapter necessary for “Science and Health,” and the final aspect of clear, correct Science-teaching and practice, is certainly the one dealing with animal magnetism. Mrs. Eddy grasps this subject as divinely natural, necessary, timely, because *Scientifically warranted.*

Nothing but this event can more dramatically show Mrs. Eddy that she first must reduce her vision of divine Science to the Word as Christian Science – *including the Revelation on animal magnetism* – *before* she can proceed unafraid because divine Mind-assured to her the next founding step. This delayed founding-event, which also produces positive protection of her copyright, Mrs. Eddy beautifully describes in Ret 37-39.

Linked with her “Vision of 1887” (presented and discussed later in our PART ONE), her so-called reluctance vis a vis malicious animal magnetism becomes markedly significant and metaphysically instructive to the reader of this compilation. Divine reluctance, understood clearly and correctly, isn’t fear, doubt, or reluctance at all! In this regard, the need for and eventual conclusive evidence of divine Mind-designated spiritual understanding as “successor” also becomes wholly significant to the founding. That subject is subsequently thoroughly presented by Herbert W. Eustace, C.S.B., in his “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings.” (1953, 1964)

Another significant “satellite” founding incident occurs in the last half of 1875. The complete first edition of SCIENCE AND HEALTH comes off the press in October. In the spring of 1875,

however, while the mysterious delay of the “Animal Magnetism Unmasked” manuscript’s inclusion is afoot, Mrs. Eddy attempts *without success* to resume her previous class teaching routine. That non-incident, so to speak, results in eight students forming an organization or compact to arrange for Mrs. Eddy *to preach contractually to them exclusively as teacher and mentor* for a period of one year beginning June 6, 1875. This routine proceeds comfortably for a time, until it becomes apparent to Mrs. Eddy that *their personal closeness and personal appellation of her as “mother” is (sing.) based entirely on personal sense*. She realizes that personality, instead of impersonal divine Mind, was appealing to these eight students,. The Revelator cannot accept this under any circumstances, thus refuses to allow it to continue. Additionally, with the advent of Dr. Asa G. Eddy into her experience, jealousy quickly surfaced among these eight. (see Sybil Wilbur’s biography, “The Life of Mary Baker Eddy,” Boston, originally Human Life Publishing Company, 1907; many subsequent editions mostly by The Christian Science Publishing Society; pp. 217-37; also presented in Powell’s biography, see below) Such human “exclusivity” – nothing but personal sense – is merely malicious mind’s so-called attempt to restrict, to decrease, and thus to personalize unlimited, impersonal spiritual Revelation. Universal spiritual unity knows and expresses only infinitely whole, unquestionably impersonal increase.

The underlying claim of malicious animal magnetism continually presents itself in such ways, *in belief*, but Mrs. Eddy’s “spiritual reluctance” – divine Mind-directed to be sure – to take full control of it and to present by reversal its machinations just as fully re the remainder of the Revelation, is most significant in terms of divine Mind’s unrestricted, impersonal founding precepts. This same kind of issue surfaces again, numerous times. Each time Mrs. Eddy finds its presentation more and more readily recognized and discussed. Its complete Scientific demonstration as the absolutely unrestricted founding of the “clear, correct teaching of Christian Science” is put to its severest test with the passing of Asa G. Eddy, her then-husband of five years, in 1882.

Most of these eight students, it should be noted, in time became Mrs. Eddy’s defamers, which of course is merely *attempted defamation of SCIENCE AND HEALTH as pure and final Truth-Revelation, maliciously expressed here in terms of her and Dr. Eddy’s human personality*. Personal, contractual instruction from the Revelator is malicious mental machination completely, the diametric opposite of universal spiritual unity. Until the wholly impersonal Word as SCIENCE AND HEALTH is founded fully as a “complete” first edition, including the obviously requisite chapter describing and unmasking animal magnetism, Mrs. Eddy’s classes can not continue to be conducted or to be productive as clear, correct Christian Science founding-teaching. Here is illustrated early in the founding that Mrs. Eddy, as the Revelator, *alone* must take control, as it were, of each founding step. Divine Mind’s immortal contract is with His one perfect man, here expressed as His one perfect Revelator. The Word of Truth as Christian Science always governs each founding step, and Mrs. Eddy alone, directly and unfailingly as Spirit’s expression, presents the Word of Divine Science to the world *impersonally* as Christian Science, as divine Spirit alone directs. Is there ever some mistake made vis a vis those with whom the Revelator is plainly Mind-directed to share His Word? How could there be? The foretold spiritual understanding-as-successor sheds much necessary light on this question:

Because of the very purity, simplicity and divinity of Mrs. Eddy's thought she could not help endowing those with whom

she came in contact, especially if they seemed to be seeking a higher ideal of life, with her own loveliness of character and high order of intelligence. Apparently this she did with such a lavish hand that she many times praised and upheld those who later proved utterly unworthy of the glory she shed upon them. She could not help doing this. It is always the nature of the truly great and spiritual to see their own lofty ideals in all around them. Instinctively they clothe their surroundings, be it person, place or thing, with their own beautiful natures, frequently, later to learn through the deepest sadness that they praised where praise should not have been given, and loved where love was wasted. This must ever be so in the touch of the spiritually minded with the mortal concept. Was not this the case with Jesus in his choice of Judas? But the spiritually minded go forward, and so Mrs. Eddy went forward.

(OV 607-08; compiler's underlining)

Even at the very inception of founding events is the proof-positive that Mrs. Eddy is *sole* Founder as well as *sole* Discoverer and *sole* Revelator. Others trying to take a founding step in place of Mrs. Eddy taking it, or linking themselves *personally* to her divine Mind-pathway, discover abject failure instead. So Mrs. Eddy herself can not here take that next step until divine Mind's "complete" Word, presented in this instance fully and publicly as the first *complete* edition of SCIENCE AND HEALTH, directs the step. *Divine Mind alone is always in control, always governing*, and His Revelator shows this forth – goes forth impersonally, confidently, individually – as Truth's resolute expression.

This founding principle of Mind's orderly Science-unfoldment is vital to the spiritual understanding of the clearly Mind-impelled church "Manual" and its wholly Mind-directed estoppel clauses. That subject is discussed thoroughly, below.

All of Mrs. Eddy's founding steps Mind-unfold in this order: first, the Word as Divine Science; next, the Revelator-transcribed Scientific understanding of Divine Science as Christian Science; finally, "the human footsteps leading to perfection are indispensable." (S&H 254: 1-2) This is how and why SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES embraces all Mrs. Eddy's Mind-founded, Mind-bestowed words. It could not be otherwise because divine Principle, not personality, not organization, is the full keystone of Christian Science as the impersonal, eternal appearing of the Christ, Truth. *Including even what appear as "human footsteps."*

CHRISTIAN SCIENTIST ASSOCIATION (CSA) (1879-1888) – MRS. EDDY'S FIRST CONCESSION-FOUNDING AND ITS DISSOLUTION:

The year (1876) following the first edition, which edition Mrs. Eddy calls the "complete statement of Christian Science" (Ret 37: 2-3) now that the vital subject of animal magnetism is

included for publication, Mrs. Eddy can and does make her first “organization” founding-concession move: her own Christian Science Association (CSA). This group remained in place until 1888, when some members absconded with the funds of the Association – a clarion call to the Founder. She then and there dissolves the CSA, *realizing that the ills of organization, if not clearly and correctly reversed, organization itself must instead be disbanded.* “Suffer it to be so now.”

In her insightful article “Loyal Christian Scientists,” (Journal, July 1888; Mis 275-79) where she discusses both the CSA and the N(ational)CSA, Mrs. Eddy advises:

For two years I have been gradually withdrawing from active membership in the Christian Scientist Association. This has developed higher energies on the part of true followers, and led to some startling departures on the other hand. “Offenses will come: but woe unto him, through whom they come.” (Mis. 278: 29; compiler's underlining)

Just as the wholly student-led effort in 1875 to set up a *personal* organization by contracting with the teacher *for their own purpose*, see above, could not be condoned because by it *personal sense appearing as students was plainly in control*. The Founder and Discoverer *has* to be in sole divine Mind-control of her founding, hence of her founding-dissolution of the CSA. This founding is also a “concession to the period” (Mis 91: 7), and as such concession she alone must end it. That individual who makes a concession, alone can dissolve it. *In this light, what appear clearly and correctly as the Revelator’s founding-dissolvings are in fact all Mind’s founding-dissolvings.*

In Sept 1888, Mrs. Eddy founding-dissolves her own CSA, just prior to dissolving also the NCSA because, as she Scientifically determines, it is more in accord with Christian Science for the members to unite on the basis of Love and meet together in bonds of affection; from unselfish motives and with purpose to benefit each other, thereby to honor the cause. Mrs. Eddy strongly recommends this basis alone of *continuing without organization*.

Mrs. Eddy’s clear, correct founding is no less the divine Mind-directed function as God’s Revelator than is her clear, correct teaching. Let us always acknowledge clear, correct founding as the Revelator’s realization and its divinely directed, divinely ceaseless implementation-activity of the universally unifying *spiritual* laws expressed as the full, the final Revelation: Divine Science expressed as its Christ Science or Christian Science. *Nothing whatever to do with any person, place, thing or circumstance:*

God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing. (S&H 107: 3)

In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality. (S&H 464: 21-23)

The concepts of founding(s) and founder(s) remain with us today perhaps more evidently and more impactfully than ever before vis a vis the Nation's history. We are a Nation based entirely on *clear, correct spiritual foundations*, as it were; *spiritual founding principles* as our Founders' original precepts which display a necessary glimpse of higher principles, which thereby guide the Nation forward *impersonally*, i.e., *Constitutionally*. This is precisely the case, too, with Mrs. Eddy and her Discovery/Founding. But "The infinite has no beginning. This word *beginning* is employed to signify *the only*, -- that is, the eternal verity and unity of God and man, including the universe." (S&H 502: 24-27; Mrs. Eddy's italics) Precisely because "all *Science is Christian Science*" (Mis 4: 6; Mrs. Eddy's italics), *all Revelation is Mind's complete and harmoniously unifying expression as Science*. All such glimpses as "beginnings," all such principles as divine Mind's foundings, the Revelator recognizes, understands, and demonstrates as universal spiritual unity; as divine Mind's singularly whole, spiritual, *only* unfoldment:

There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite. (S&H 263: 20)

Divine Principle is always being challenged, so the counter-claim seems to argue, as if its inherently inviolate foundation is somehow incomplete, changeable, in need of continual modification or "progressive revisions keeping pace with the times." This notion is commonly known today as the "living document" concept: a document – such as our Nation's Constitution – whose truths appear incapable of changing with the times is thus no longer "alive," i.e., trustworthy, "of what the times demand." *If you think you have principle requiring constant modification or updating, then of course you never have clear, correct, Scientifically fixed Principle.* "Science . . . rests on fixed Principle and not upon the judgment of false sensation." (S&H 128: 27-28) Divine Mind graciously holds His man, church, nation, universe eternally via His infallible "fixed Principle."

Un-Principled assertion, revision, supposition, guesswork is (sing.) *not* Christian Science: divine Mind's absolute "fixed Principle" Revelation, Scientifically demonstrable and final.

$2 + 2 = 4$ is self-evident truth, based squarely on infallible, demonstrable, unchangeable mathematical principle, requiring no updating, revision, or "pro-gressive improvement" whatsoever. *So it is with divine metaphysics – all the Science there is* – the expression of the one infallible, unchangeable divine Mind, God, divinely permanent and complete Principle. Discoverer, Founder, Revelator, Revelation are meaningless concepts without absolute *fixed* Principle: divine Principle which is at once fixed-first *and* fixed-forever. "That which hath been is now, and that which is to be hath already been; . . ." (Eccl 3: 15)

Without Mind, man and the universe would collapse;
the winds would weary, and the world stand still. It is already
proved that Christian Science rests on the basis of fixed Prin-
ciple. . . . (My 106: 15-18)

“Founding of Christian Science” – i.e., Scientific founding as the *expression* of Science – is the Revelator’s changeless divine Mind-realization of this fixed Principle unfoldment. Initially it unfolds over so-called +/-100 years: first the 1866 healing/discovery; lastly the 1964 final complete edition of the One Volume. Mrs. Eddy first “discovers,” grasps, understands and fully demonstrates/founds *Mind’s one perfect Man* (“Man . . . the generic term for all that reflects God’s image and likeness” S&H 475: 13-16) – *nothing whatever to do with human organization* . Then is revealed clearly, correctly, divine Mind’s one perfect spiritual “institution.” Such institution – His one perfect, spiritual man as all the instituting and institution, all the man there is – has ever been complete and in place, *including what appears as “successor.”* Not truly a creation at all, but a Revelation ongoing in its wholly spontaneous, permanent completeness. *Mrs. Eddy didn’t manufacture it, and that’s precisely what divine Mind shows to her as His Beholder, His Announcer, His Demonstrator, and continues to show forth as His church / man / Christian Science / Christian Scientist, including undeviating spiritual understanding-as-successor. Likewise Mr. Eustace didn’t manufacture “successor” for no man manufactures spiritual understanding.* Man is forever clearly and correctly understood as God’s perpetual, undeviating spiritual “institution:” that which Mind institutes, manifests and governs perfectly as and of His whole Being, *all the Being there is:*

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.
(S&H 591: 5)

CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. (S&H 583: 12)

The Church [the Man] is that institution which affords proof of its utility and is found elevating . . . rousing . . . thereby casting out devils, or error, and healing the sick. (S&H 583: 12-19)

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another. (Rom 12: 4,5)

This Scientific Revelation and its clear, correct Mind-understanding comes next (sing.) as a Mind-test, so to speak, with the founding of her 1879 church. Clearly, *the man of God’s eternal design is metaphysically identical to the church of His eternal design.* His man, His church, is spiritually one: God expressing Himself always as His perfect and unlimited “full representation of Mind;” as “casting out devils, or error, and healing the sick;” as Mind’s “full representation” of Himself – forever Himself-designed, Himself-expressed, and Himself-directed to be, to do, to represent His all-Being. *But never Himself-outlined.* (see S&H 591: 19-20)

THE 1879 CHURCH (1879-1889) – MRS. EDDY’S SECOND CONCESSION-FOUNDING AND ITS DISSOLUTION:

The Revelator's next "concession to the period" founding occurs in 1879 when she initially organizes the Boston Church of Christ, (Scientist). This organizing, as with the future 1892 re-organized church, is at least partly due to the *agitated insistence* of her students (the negative appearing of divine Mind-unfoldment) and partly because *she is aware positively of the "temporary" need of an organization for the purpose of disseminating Christian Science* (as divine Mind's clear, correct requirement). Thus reversing the human to the divine, she knows she can and must move forward. Notice, this organizing-founding is solely for the purpose of providing a means for disseminating Christian Science more impersonally (opening wider "the little book") via the bedrock textbook of the Revelation. *The 1879 Church is never intended to be an organization-as-shelter or a "command headquarters" for the Discoverer/Founder/Revelator, for the Revelation, or for its members.*

Mrs. Eddy writes a brief but comprehensive historical overview of this founding organizational-dissolution of the 1879 church organization. It is published in the Lyman Powell biography (see below). Later events substantiate fully that Mrs. Eddy is *never* in favor of organization vis a vis church or man, a primary precept of Christian Science being individuality – *spiritual individuality*. As early as her first edition of Science and Health, the Revelator enumerates ample ideas in this regard. The reader can recognize for himself, comparing these references to Mrs. Eddy's 1889 dissolution-overview as Powell gives it, how closely she remains to her original concept when subsequently founding the 1892 church:

(1) "We have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick, and casting out error." (Science and Health, first edition, 166: 11)

"Christ's church was Truth. 'I am Truth and Life.' The temple for the worshippers of Truth is Spirit and not matter, even the Principle of man and the universe that calls on those professing godliness, to understand God, and to be absent from the body to be present with Him, and to claim their right of membership by destroying sickness sin and death. Is there any higher Christianity than this?" (166: 19)

(2) "No time was lost by our Master in organizations, rites, and ceremonies, or in proselytizing for certain forms of belief." (166: 32)

(3) "Church rites and ceremonies have nothing to do with Christianity, and more than this, they draw us towards material things; hence away from spiritual Truth, and all Truth is spiritual." (181: 31)

(4) "Jesus paid no homage to diplomas, to forms of church worship, or the theories of man. . . ." (118: 30)

(5) "Forms of personal worship may not be voluntarily wrong, but involuntarily so, inasmuch as they hinder the Spirit." (119: 8)

(6) "There is neither Spirit, Life, nor Truth in mere forms of religion. . . ." (119: 4)

(7) “A magnificent edifice was not the sign of Christ’s Church.” (167: 23)

(8) “When God is understood, man will need nothing besides God to make him healthy and harmonious. Jesus established his church on this very understanding, and taught his followers it cast out error and healed the sick.” (119: 14)

(9) “This, his interpretation of God and man was the rock or foundation on which Jesus built his church, that is, established his demonstration of Truth, God, against which the gates of error could not prevail, but there was neither a creed nor rite named in it, and mediumship plainly denied.”
(121: 7)

(10) “Over eighteen centuries ago the mere religionist was willing to hail Christ, Truth, with pomp and sceptre, but it came not thus, and though the modern scourge is a scoff, instead of the lash, the doors of some churches are quite as effectually closed against Christ to-day as then. Truth bids man watch, but is there guard or control over personal sense by mere religionists?” (126: 3)

The article “Organization. – Again.” which conveys the Revelator’s 1892 *re* - organization precept will be found further below.

Mrs. Eddy founds this first Boston church as a concession for one very simple reason. Much as she at first anticipates and hopes otherwise, the Christian churches do not and will not accept Science and Health and Christian Science practice according to its divine Mind-revealed rules. Had they done so, it is quite clear what would have happened. Their own theological beliefs and ecclesiastical creeds and dogma would perforce have been given up in exchange for this revealed *Science of Christ, which has no creed or dogma, human belief or opinion of any kind attached to it.* Christians and Christian churches always *begin* striking out as Christian individuals, but the dead weight of human organization – ecclesiasticism – cannot “abide” the requisite and consistent Scientific demonstration of spiritual individuality. In place of their centuries-old rites and ceremonies – doing things “to be seen of men” as it were – *churches accepting Science and Health would at once have found themselves going forth from the old church ways, up and down the wayside each day as Jesus did, preaching the gospel by healing the sick and the sinning; Scientifically healing the sick by showing forth the understanding of the Principle of Jesus’ work which is and remains the gospel – the “good news.” A wholly worthwhile going forth, to be sure, but one which ecclesiastical control cannot condone lest it lose all personal control and influence.*

Mrs. Eddy states precisely in Science and Health why she founds her own church. Moreover she states, along with these reasons, that the church as spiritual understanding – in contrast to what churches in 1879 accepted – is what she is founding. Leaving no possibility of misunderstanding, Mrs. Eddy follows these two founding statements (below) with the one platform of thirty-two planks (S&H pp. 330-340), in bold contrast to the creeds and beliefs of then-contemporary Christian churches. Of the church she is thus in 1879 to divine Mind-found, *but only as a concession*, she writes :

Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.

When the following platform is understood and the letter and the spirit bear witness, the infallibility of divine metaphysics will be demonstrated. (S&H 330: 2-10)

The Revelator then presents the thirty-two sections of this essential founding-platform as *the Scientific understanding of man and of church as spiritual institution, not as human organization*. Imbibing this platform, one readily understands and accepts that *spiritual church can know or practise no human organizing / urging / pleading / manipulating of any kind*. When she presents graduation certificates to students (1899), following the reopening of her College in 1898 to Normal Class graduates who are then to go forth and teach Christian Science, Mrs. Eddy makes this platform a primary founding study for the Normal Class degree ever after.

Studying this platform from the clear, correct standpoint of church and man as spiritually one, further awakens the Christian Scientist to the Scientific understanding of “the vastness of Christian Science” and its inherent infallibility as divine metaphysics.

In view of what Mrs. Eddy states regarding why she concedes (concessions which she alone can remedy as pure divine Mind-direction) her much-cherished hope, would Christian Science have been fully and finally founded had she not in 1879 followed God’s – not human pleading’s – founding-direction *in His way for her to carry “the vastness of Christian Science” beyond the “fixedness of mortal illusions, and the human hatred of Truth”*? No.

Mary Baker Eddy *never* intends to establish or found church *as organization*. As the Discoverer and Founder, she realizes that the inviolate foundational truths as God’s reality divine Mind-revealed to her are altogether spiritual, thus divinely sufficient to share *impersonally* with students seeking *spiritual* healing and *spiritual* growth to understand the Holy Scriptures in their inherently *spiritual* language and import. Christian Science revealed as SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES is absolutely and perpetually the forever founding “key” of spiritual understanding. What need, then, of perpetual so-called human organization to amplify or justify spiritual understanding? Assuredly, “. . . Science is demonstrated by degrees, and our demonstration rises as we rise in the scale of being” (Mis 359: 24), for “. . . nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way. ‘Who did hinder you, that ye should not obey the truth?’” (S&H 326: 19) *No one. No thing. Eternally.*

Just as with Christ Jesus, our great Exemplar, however, the *students* of these two God-directed teachers sought instead to establish a “church as organization,” believing that only through such structures or organizations could these leaders and their teachings be “honored,” “revered,” or “remembered.” Clearly, a misapprehension of *what, not who*, leads. Personal organizing has nothing whatsoever to do with either the founding of Christianity or with the founding of the Christ Science. Yet even such “let us make here . . . tabernacles” (Matt 17: 4) thinking is **useful** in that it *shows clearly what the human argument, ever the suppositional*

negation of spiritual fact, is. Thus it proves, by reversal, the positive of what church actually is – the negation invariably but unsuccessfully trying to keep church, man, Being in the grasp of ecclesiasticism; the limitations of material sense, personality, personal organizational control. The negation fails abjectly in this endeavor from the very outset. Neither church nor man if humanly conceived – cart-before-horse mortal thinking – ever becomes or can become God’s one church or His one man. Even both so-called humanly religious and secular history amply illustrate this fact over and over again, although so-called personal, human thinking is unable to grasp it.

**There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality.
(My 117: 22-24)**

By clear, correct, Christianly Scientific extension, Discoverer and Founder, Discovery and Founding, are realized as one. The words describe the several offices and functions of the Revelator and the Revelation – *but always just one, spiritually one* – God expressing His oneness, His wholeness singularly, impersonally, perfectly, as His one forever final yet ongoing perfect manifestation of Himself; of I AM ALL. Ongoing as its perfect Scientific finality.

The founding of Christian Science – *recognizing that Christian Science is all the founding there is* – we realize gratefully is divine Mind-complete as the clear, correct understanding of the *divine negation* is also unfolded and demonstrated by the Christian Scientist *as Mrs. Eddy’s “clear, correct teaching of Christian Science”*:

... in Science animal magnetism, mesmerism or hypnotism is a mere negation, possessing neither intelligence, power, nor reality, and in sense it is an unreal concept of the so-called mortal mind. (S&H 102: 4)

... Truth is demonstrable when understood, [but] good is not understood until demonstrated. (S&H 323: 15-16)

... remember Jesus’ words, “The kingdom of God is within you.” This spiritual consciousness is therefore a present possibility. (S&H 573: 32)

Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true. (S&H 442: 16-18)

WHY THE NEGATION: The question is sometimes asked to-day: “Why is so much stress laid upon seeing evil as the negation of good rather than upon thinking of it as the suppositional opposite of good as was formerly done?”; especially in view of the fact that Mrs. Eddy does not treat evil in her writings as a negation merely.

This last statement, however, is not correct. Mrs. Eddy does treat evil negatively all through her writings. This is evident when those writings are read understandingly. In her very first edition of *Science and Health*, on page 426 she made this awakened observation on the subject, *“Meeting the affirmative to disease with a negative neutralizes the positive belief and its effects upon the body, making discord become negative to harmony, and introducing the Science of being.”*

What could be more positive than this declaration that the understanding of evil as the negation or negative interpretation of Mind is the “introducing [of] the Science of being.”

In this statement, Mrs. Eddy uses the affirmative and the negative on both sides of the question. She shows how disease in its affirmative statement, “I am sick,” must be met with the negative, “I am not sick” in order to neutralize the positive belief of being sick and the effect which this statement has on the body. By so doing, disease is shown to be the negation of harmony, and, when reversed, the very presence of good itself.

Evil must be seen negatively – not as an entity in itself. As the negation of good, it is, when reversed, real and true; but as entity, evil would be power and could not be destroyed.

(OV 358; italics as published in the OV; compiler's underlining)

The Discovery and the Founding of Christian Science rests (sing.) majestically and eternally on the Principle that, regardless of whether one *imagines* he is in a so-called physical or material realm, *immortal Mind alone governs all* and must alone, therefore, be Scientifically acknowledged as *irrefutably supreme*. *There is but one Supreme, one Reality, one Science; wholly spiritual*. The supposition that Mrs. Eddy's Discovery and Founding includes (sing.) material organization of any sort, despite the exact Scientific teaching and its demonstration inherent as the Revelator's Discovery to the contrary, inevitably enthrones all the paraphernalia of so-called human control and ecclesiastical influence.

On November 28, 1889, therefore, Mrs. Eddy writes from Concord to her 1879 Boston Church: “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, Christianity, and adopt alone the golden rule for unification, progress, and a better example as the Mother Church.” (Lyman Powell, *Mary Baker Eddy, A Life Size Portrait*, New York, The Macmillan Company, 1930, p. 309)

Universal spiritual unity – not ecclesiastical human control – is Christian Science.

Understanding these divine Mind-directed Science-founding facts spontaneously destroys the *illusion* of belief in material organization – “material bonds” of personality, anatomy; church-political, economic-political, financial-political; all attempts “to regulate Christ,” etc. All the successful Christian Science practice and fulfillment there is, is *utterly spiritual, hence forever utterly Scientifically demonstrable*.

The 1879 church as a temporary concession-founding to organization comes for-ward to its dissolution in 1889 as the Revelator's clear, correct understanding and presentation to the field of

a founding concession-dissolving. She dissolves fully this 1879 organization in 1889. At the time of the dissolution, resolutions are adopted which provide a clear foreshadowing of the process by which the government of church will “evolve” “through the higher laws of God.” The first resolution states: “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.”

(Powell, *Mary Baker Eddy*, 309; see below for her full list)

Universal spiritual union as Love’s law remains uppermost to the Discoverer and Founder.

Another resolution states, in connection with this dissolution: “The members of this Church hereby declare that this action is taken in order to realize more perfectly the purpose of its institution as an organization viz. growth in spiritual life and the spread of the ‘glad tidings’ [original meaning of “gospel”] and that they will continue as *a voluntary Association of Christians knowing no law but the law of Love, and no Master but Christ in the exercise of all ministrations and activities heretofore performed by them as a Church of Christ (Scientist).*” (Ibid.) “In accordance with these resolutions, the Church was dissolved [in December 1889].” (Ibid.)

In complete harmony with these divine Mind-directed steps, not in spite of them, the Scientific healing activity of true church continues unabated following the concession-dissolution. This includes the increase in numbers of churches by 140 and of concomitant members and interested attendees, *many of whom experience wonderful healings.* From 1889 to 1892, the church carries right on *not as materially unorganized but as “spiritually organized Church of Christ, Scientist, in Boston.”* (see Ret 44: 29-13) viz. “a voluntary Association of Christians knowing no law but the law of Love.” “I . . . saw that Christianity has withstood less the temptation of popularity than of persecution.” (Ibid., 45: 23)

THE MASSACHUSETTS METAPHYSICAL COLLEGE (1881-1889) – MRS. EDDY’S *THIRD CONCESSION-FOUNDING AND ITS DISSOLUTION*:

The Discoverer and Founder opens “the little book” more widely beginning in 1881 with the founding of the Massachusetts Metaphysical College, her third concession-founding. The College opening propels both Science and Health and properly grounded teachers of Christian Science, under her tutelage and control, more fully into the public arena of teaching and healing. Never again will there be private, contractual, personal sense teaching.

This angel or message which comes from God, clothed with a cloud, prefigures divine Science. . . . When understood, it is Truth’s prism and praise. . . . This angel had in his hand “a little book,” open for all to read and understand. Did this same book contain the revelation of divine Science . . . ? Mortals, obey the heavenly evangel. Take divine Science. Study it, ponder it. It will be indeed sweet at first taste, when it heals you.; but murmur not over Truth, if you find its digestion bitter. (S&H 559: 9-23 n.p.)

The strong advent of her College, thus of the insuppressible rise of the little book for the world to witness *impersonally*, unfolds significantly also after her husband, Dr. Asa G. Eddy, passes from her experience in 1882. See her marvelous tribute to his loving character and Scientific abilities (Ret 42). Mrs. Eddy *must experience and reverse to its absolute Science-positive this divine Mind-direction* as that founding language which she can best understand and with which she can continue to Mind-proceed forward *impersonally*, as it were – *clear, correct, Scientific awareness of how to handle spontaneously and successfully the argument of malicious mental malpractice – even as evil’s deepest point of personal attack called death – to be prepared to launch her impersonal world founding via her wholly Scientific College teaching re malicious mental malpractice* those eight years. This is not some terrible thing taking place, which is the predominant malicious mental malpractice argument about *anyone’s* death. That malicious argument is absolutely as much a myth as is the death-illusion itself; the liar and the father of it. (see S&H 580: 28) There is no death associated in any manner with the clear, correct teaching and demonstration of Christian Science. With this founding unfoldment, the Discoverer and Founder via “the little book” enables many of her students to go forward as teachers themselves of *her* divine Mind-imparted clear, correct teaching. As the Revelator Scientifically recognizes re Dr. Eddy’s passing:

If the deceased [Dr. Eddy] had really been poisoned with arsenic, either lately or formerly, a careful examination of the organs could not fail to give evidence of the fact; but if Mrs. Eddy’s theory was correct, there would be no internal evidence. . . . My husband’s death was caused by malicious mesmerism. . . . I know it was poison that killed him; not material poison, but mesmeric poison. . . . This is not the first case known of where death has occurred from what appeared to be poison . . . but in which the body being thoroughly examined by an autopsy [as Dr. Eddy’s was] was shown to possess no signs of material poison. . . . Circumstances debarred me from taking hold of my husband’s case. He declared himself perfectly capable of carrying himself through . . . and when I awakened to the danger it was too late. I have cured worse cases before, but took hold of them in time. . . . After a certain amount of mesmeric poison has been administered it cannot be averted. . . . It must be met with resistive action of the mind at the start, which will counteract it.

(Mary Baker Eddy’s *Six Days of Revelation*, compiled by Richard F. Oakes, published by the Christian Science Research Library, Kingprint Limited, Surrey, England, 1981, pp. 120-21; compiler’s underlining)

Plainly, “awakening to the danger” indicates the very nature of mesmeric malicious mental malpractice causing, in belief, even “the very elect” (as she states in her 1884 Sermon given in Chicago; see Mis 175: 18 and cited in this compilation, below) to not being wholly aware of a proper, Scientific estimation of the *mental* situation or condition – *no longer a matter-abstraction condition* (also discussed in fuller detail, below). The Revelator founding-realizes the immeasurable Scientific necessity of such a proper and timely estimate or divine Mind-diagnosis of all such issues and she works assiduously in this direction – *including as well her expectation vis a vis the successor* – throughout the remainder of her God-directed career. Ever completely

Science-aware and thus founding / demonstrating that divine Mind, God, Good, *alone* is directing her, the Revelator rightfully affirms:

Mortal mind presents phases of character which need close attention and examination. The human heart, like a feather bed, needs often to be *stirred*, sometimes roughly, and given a variety of *turns*, else it grows hard and uncomfortable whereon to repose.

(Mis 127: 30)

Divine Love's founding guidance and all-stirring principle plainly reveals (sing.) itself to the Revelator that "toil is triumph." (Mis 340: 24 only) She realizes and acknowledges this from the very beginning of Love's career about her; so now its fuller message Scientifically enters to guide that purely God-ordained career. Love's divine guidance is never toil of any kind: *it is triumph*.

For a fuller discussion about the passing of her beloved husband, Dr. Eddy, and how and why Mrs. Eddy sees the metaphysical significance of even this founding impartation and recognition and prompt handling of malicious animal magnetism at all times and under all circumstances, review fully the Oakes' Six Days compilation, pp. 117-124; also Robert Peel's useful Mary Baker Eddy: The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 112-116.

Thus the Revelator's groundwork for universal spiritual unity *continues via divine Love's tender, firm, impersonal, wholly triumphant unfoldment*.

From 1881 to 1889 Mrs. Eddy provides direct classroom teaching via her Metaphysical College to open to so-called mortal thought the teaching-demonstration of "the little book." (see S&H 558-9) Not until 1889 does Mrs. Eddy conclude as founding-concession the full statement as spiritual substance of the teaching of the Principle and practice of Christian Science by the closing of her College: the divine Mind-requisite ending of this concession. She demonstrates fully that *healing is teaching*; is that unfoldment which comes *directly* from divine Mind, as it were, via His ever-revealing "little book" in complete accord with the prophecy of Christ Jesus to John. (see Rev 10; also S&H 558-59) In the 43rd Edition of Science and Health (1889), Mrs. Eddy calls this original textbook section "Healing and Teaching." From the 50th Edition on, she designates it as "Christian Science Practice." At its original end, "Brevities On Teaching," she provides only two and a half pages about Teaching. But her August 1887 statement then establishes the true position in Christian Science on teaching: *healing is teaching*. Miscellaneous Writings is published in 1897. Accordingly, Mrs. Eddy announces in Journal, March 1897, that she is dissolving all material teaching for one year, holding instead to the precept that *all teaching should be impersonal and should come directly from her published writings*, including this newest addition: Miscellaneous Writings. In this regard, the following appears in "The Way" in Mis about healing and teaching:

Less teaching and good healing is to-day the acme of "well done;" a healing that is not guess-work, — chronic recovery ebbing and flowing, — but instantaneous cure. This absolute demonstration of Science must be revived.

(Mis 355: 6-9)

Notice in the final edition of Science and Health (1908) that Mrs. Eddy devotes 81 pages to the subject of “Christian Science Practice,” including of course Healing (“Mental Treatment Illustrated” beginning p. 410), but only 22 pages to “Teaching Christian Science.” Notice, too, that the longest chapter in the textbook, “Fruitage,” comprises 100 pages *all of which its devoted to unsolicited letters about joyous healings recounted by students in the field as they demonstrated strictly via their reading of the textbook.* Healing is, in a manner of speaking, self-teaching, but actually is *Self-teaching: divine Mind, the only Self, directly imparting clear, correct, perfect Science as His one perfect man and as His one perfect universe expression.*

Formal teaching is neither Mrs. Eddy’s emphasis in her textbook nor her highest expectation of demonstration vis a vis the field. *Healing which removes “the sins of the world” is this founding expectation instead:*

. . . signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, — to attest the reality of the higher mission of the Christ-power to take away the sins of the world. (S&H 150: 13)

In this eight-year period, Mrs. Eddy teaches some four thousand students at her College. She closes her College in 1889, as she describes in “The Way” (Mis 355-359), thereby ending her third concession with its own founding conclusion. Explaining her ending of this concession – giving up of material organization for spiritual institution – Mrs. Eddy elucidates about clear, correct teaching and healing:

The student who heals by teaching and teaches by healing will graduate under divine honors, which are the only appropriate seals for Christian Science. (Mis 358: 4-6)

At the opening of “The Way” (1887) Mrs. Eddy writes (as cited above):

Less teaching and good healing is to-day the acme of “well done;” a healing that is not guesswork, - chronic recovery ebbing and flowing, - but instantaneous cure. This absolute demonstration of Science must be revived. (Mis 355: 6-9)

Fourteen years later, in the 29th Edition of the Manual (July 1903), Mrs. Eddy permanently emphasizes this above-statement:

Article XXX, Section 7. HEALING BETTER THAN TEACHING. Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science, and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to

be all we claim for it.

Her founding precept here is absolutely clear: **HEALING IS TEACHING**. *The spirit reveals the letter. So long as healing is, teaching is.* Healing demonstrates universal spiritual unity.

The present stage of progress in Christian Science presents two opposite aspects, — a full-orbed promise, and a gaunt want. The need, however, is not of the letter, [merely teaching] but the spirit [healing]. (Mis 355: 2)

Oct. 29, 1889, as fully recorded in Ret 48-49, Mrs. Eddy founding-dissolves the *material* bond of her College teaching:

The fundamental [founding] principle for growth in Christian Science is spiritual formation first, last, and always, while in human growth material organization is first; . . . and mortals must learn [to lose] their estimate of the powers that are not ordained of God. . . . (Ret 49: 11-15)

and thereby “to gain a higher hope for the race.” (My 246: 11 only)

“Higher hope for the race” = universal spiritual unity.

THE CHRISTIAN SCIENCE JOURNAL (1883):

Mrs. Eddy next founds The Christian Science Journal (April 1883) with herself as Editor. The Revelator’s necessary control of her “clear, correct teaching of Christian Science” as well as of its clear, correct disseminating, are still of utmost importance. The Journal immediately becomes her chief communication avenue with the field. She states its mission in one way as: “our Journal is designed to bring health and happiness to all households wherein it is permitted to enter, and to confer increased power to be good and to do good.” (Mis 262: 1-4; compiler's underlining and subsequent) This statement is fundamentally what she writes, as Editor, in the first number of the Journal (April 1883): “Dear Reader, the purpose of our paper is the desire of our heart, namely, to bring to many a household hearth health, happiness and increased power to be good, and to do good.” No *concession*-founding there! The Journal remains – at least until the founding of the Christian Science Sentinel – Mrs. Eddy’s primary tool for communicating and sharing with the field as well as for the field to contribute / share accounts of healing and meta-physical articles of import for the public’s ever-advancing awareness of divine Mind’s all-good in action.

The following insightful, indeed prophetic, statement by Mrs. Eddy appears in the December 1883 Journal, only the ninth edition of her new publication. As a founding-statement, we can recognize that the Discoverer and Founder reverses completely the negative tenor of this statement and what it evidently diagnoses at the time of its publication, via her 1910 “Reply” teaching (see below, end of Part Two) published in the Journal and which also appears in My 242.

He who would rob us of the only mead of a life-time is ignorant of the cost of founding the science [sic.] of Metaphysical Healing in the nineteenth century. The love, self-sacrifice, and moral courage required, can only be ignored by lean muddy minds, which, stirred by envy, send to the surface their reptiles. (Journal, Dec 1883)

Thus divine Mind-diagnosed, *Mrs. Eddy of necessity includes the founding of a special section within the Journal to monitor continually the subject of malicious animal magnetism.*

Mrs. Eddy remains the Editor of the Journal until 1889. She appoints Archibald McLellan to the post in 1902 after a series of editors whose advocacy for Christian Science is not as strong as she realizes is necessary. McLellan is a Kimball student and thus becomes *the first such appointee not personally taught by Mrs. Eddy – a most significant relinquishment-founding.* Upon her selection of another as Editor, the Journal department she founds and heads to study and write about malicious mental malpractice is *dissolved as a formal department.* Her MALICIOUS ANIMAL MAGNETISM article in the February 1889 Journal closes that Journal department which she oversees for about two and one-half years. Her article does not appear in Prose Works but you can share its wondrous metaphysical message in our Appendix A, below.

THE 1884 CHICAGO SERMON AND ITS SUBSEQUENT BOSTON PRESENTATION:

Mrs. Eddy delivers a founding-sermon in 1884 at First Church, Chicago, subsequently delivering it in Boston in 1885. What is published as an “extract” of this sermon appears in Miscellaneous Writings, pp.171-176. This sermon founds for the field what true metaphysical Science, “genuine Christian Science” (Mis 39: 11 only) is – *including its negative:*

Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive and the negative of metaphysical Science; what it is, and what it is not. (Mis 172: 3-6)

Science is divine: it is neither of human origin nor of human direction. (Mis 172: 16-17)

This law of God is the Science of mental healing, spiritually discerned, understood, and obeyed. (Mis 172: 23-24)

The founding of Christian Science, she further explains, is complete only when “the positive and the negative of metaphysical Science” is [sic.] unfolded, understood, and demonstrated as clear, correct Christian Science; as the one church and as the one man, which the Revelation imparts.

Mrs. Eddy recognizes this spiritual law ever more clearly following the 1879 church organization – because *negations are so prevalent*, so the argument goes, *in human organization*. But complete founding-exposition of what malicious animal magnetism, malicious mental malpractice, is, and *how to handle it, remains to be studied, clearly and correctly practised, and thus fully unfolded*, following the Litigation of 1919-1922, into the 1960's, and beyond.

Mrs. Eddy abundantly founds in her sermon the Scientific necessity to under-stand Christian Science fully: the positive, “what Science is,” as well as the negative, “what Science is not.” In this founding sermon, she shows the field the importance of removing any ignorance or abstractions about Christian Science from one’s own learning and teaching: “Let us have a clearing up of abstractions. . . . Let us open our affections to the Principle that moves all in harmony . . . [to that which] is the Science of mental healing.” (Mis 174: 6)

This supposable condition [of a so-called *actual* negation] exists not because of a so-called mind supposing it but by virtue of the law that every truth includes, within itself, by implication the concept of its own opposite. . . . In other words every truth by virtue of its own *isness*, hence *allness*, carries within itself the contradiction of the lie about itself. (OV 434; compiler's underlining)

Matter – alias mortal mind, alias malicious animal magnetism – *is the abstraction, the “is not,”* which the Discoverer and Founder more clearly understands and now founds-presents to the field as this very founding precept: the most clear, correct statement of “genuine” Christian Science about the negation to this point in the founding. Instruction about “negative” or “negation” is “new” and vital for the field according to its then-understanding; *never something to be ignored, avoided, or dismissed complacently*. Examples of such instruction are, of course, quite prevalent already in Science and Health. Their presence and significance, however, must now be emphasized. Scientific spiritual understanding/reversal via clear, correct acknowledgement of Truth’s forever-positive, is this now-founding lesson.

. . . Mrs. Eddy writes, “Let us have a clearing up of abstractions.” (Mis. Wr. 174: 6) What is meant by abstractions? What is the greatest abstraction to you? If I asked you what was the most concrete thing to you, you would probably answer, “Matter.” Thereby you would imply that Spirit to you was the abstraction. But matter is the abstraction. Let us understand, then, what matter really is. “Clearing up” means understanding. With all our development, is not matter the puzzle of the ages? Material scientists now declare matter to be a “mathematical formula.” Does that tell you any more about it? Matter is the greatest abstraction of all. We are getting to the point where human belief is nearing the only conclusion it can reach, and that is that “Matter is an error of statement.” (S.&H. 277: 26) When Science and Health made that declaration, it gave the world a current definition of matter and opened the way for a clearing up of abstractions. (OV 897-98)

An abstraction, remember, is never a *physical* thing, person, place, or event, although most often persisting to *appear* as such. Rather is it *always a seemingly persistent mental falsity, delusion, distraction*. Because Science is wholly *spiritually mental* – divine metaphysical Science as “that which treats of the existence of God, His essence, relations, and attributes” (Mis 69: 1-2) – any negation, any *is not*, about it *is also mental, mental falsity, yet appearing physically* in a wholly fruitless but seemingly persistent effort to confuse, distort, delay, defeat. Therefore, she concludes her sermon of this founding precept: “. . . remember God in all thy ways, and thou shalt find the truth that breaks the dream of sense, letting the harmony of Science that declares *Him*, come in with healing, and peace, and perfect love.” (Mis 175: 32) Remember again, a “dream” is an illusion, a false *mental* condition. *Problems are always lies, dreams, illusions, thus always mental – mental appearing as physical* ignorance, mental/physical abstractions, mental/physical illnesses, mental/physical illusions, mental/physical men, mental/physical churches, mental / physical universe – in Christian Science, wherein metaphysically

The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena.

(Un 36: 6)

The abstraction-claim needs *first* to be handled/reversed *as a matter-claim, that which the eyeball testifies to and insists upon continually, but always erroneously*. As her then-current founding-Writings indicate, from the passing of Dr. Eddy in 1882 *wholly via malicious mental malpractice – when even an autopsy found no material reason for his passing – to this point in 1885, the abstraction-claim needs to be handled for what she fully realizes it is: a claim of malicious mental malpractice, of a mind opposed to supreme, infinite, divine Mind – the direct and final mortal mind claim* divine Mind-revealed by Christian Science, negating “All is infinite Mind and its infinite manifestation.” The illusion of matter-as-the-abstraction, her writings Scientifically reveal, is merely a decoy, a wholly mental falsity. The red dragon (S&H 593) *claims* that its self-proclaimed “all” is infinite malicious mental malpractice and its infinite, maliciously mental manifestation. This perversion is what Christian Science and Christian Scientists must, she instructs, clearly, correctly understand and thereby reverse

. . . the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe, — the heart's untamed desire which breaketh the divine commandments. (Ret 31: 16-19)

This “unseen sin, the unknown foe” now founding-expands Scientifically as her divine Mind-directed sermon to include malicious mentality: “RED DRAGON. . . . animal magnetism. . . .” (S&H 593: 7)

Evil [malicious animal magnetism] is now doing its worst. As the negation of pure Mind, it faces its end. There is nothing worse to follow. It has been found the lie about Truth in every detail and the lie has been reversed and given back to God. (OV 465)

The Truth thereby confirmed-by-reversal – clearly, correctly applying Christian Science as immutable Scientific law – is *always* God as Truth, never mortal man and mortality as truth; that

God, divine Spirit, *is*, and is *all* that is. “All is infinite Mind and its infinite manifestation, for God is All-in-all.” (S&H 468: 10-11) Christian Science does not manufacture Truth; does not conveniently abbreviate or manipulate Truth; does not equivocate or misstate Truth. Christian Science is Revelation, is incontestable divine Mind-revealed divine Truth – at all times, under all circumstances. Mrs. Eddy’s founding as divine Mind’s Christian Science is whole, complete, spiritual, perfect, infallible, absolute. Divine Mind’s founding, revealing itself as the Revelator’s founding, is thus bedrock-founded entirely on God’s omniscient awareness of Himself as foundational, inviolate, irrevocable divine Truth – God forever being All-in-all, Reality, throughout His own immeasurable, eternally unerring spiritual creation; *being* this very Scientific, singular, *wholly spiritual* Being “and its infinite manifestation.”

The Revelator grasps and presents clearly that Christian Scientists rise to the *wholeness* of the Revelation by recognizing the negative as but a *suppositional* opposite of that which is eternally divine. This is why Science can never be ignored but must be declared positively, Scientifically, in order to behold, to demonstrate, its clear, correct, changeless divinity. *The negative, to be sure, is never a bona fide opposite to “All is infinite Mind.” There is never such an actual opposite.* Yet it is never to be ignored. In this sermon Mrs. Eddy very plainly instructs her church / man / field:

. . . let us declare the positive and the negative of metaphysical Science; what it is, and what it is not.

Let us have a clearing up of abstractions. . . .

There are false Christs that would ‘deceive, if it were possible, the very elect,’ by instituting matter and its methods in place of God, Mind. Their supposition is, that there are other minds than His; that one mind controls another; that one belief takes the place of another. But this ism of today has nothing to do with the Science of mental healing which acquaints us with God and reveals the one perfect Mind and His laws.

(Mis 172-175; compiler's underlining)

. . . you can never ignore or turn your back upon a lie – a negative statement. You must face it.

You cannot say: “There is no truth to it, it is nothing;” for a lie is always a lie about the truth, and by reversal, declares the truth. All the presence it has is the very truth about which it is the negative statement. “*By reversal, errors serve as way-marks to the one Mind, in which all error disappears in celestial Truth.*” [S&H 267: 24-25]

When this is understood, evil is no longer feared as something in and of itself. It is seen as simply the negation of good, or the negative way of stating Truth. (OV 185; compiler's underlining)

In addition to the Revelator’s gloriously Mind-timely sermon, its fruitage includes the further opening up to ever-increasing Scientific awareness as what is then thought of as the western United States; to acceptance and successful practice of Christian Science as wholly impersonal

spiritual understanding. First Church, Chicago, where Mrs. Eddy originally presents her sermon and subsequently holds many of the classes she presents while there, is also the church of which Edward A. Kimball is a member and where she first meets Mr. Kimball.

MRS. EDDY'S VISION OF 1887:

Mrs. Eddy directs her trusted private secretary and helper, Calvin Frye, to enter her “Visions” into the archives of the Library of Congress. Very few Christian Scientists, even those who have studied Christian Science for a very long time, have ever heard of these Visions. Yet, they are highly significant “key” founding points in Mrs. Eddy’s unfolding of universal spiritual unity as clear, correct Christian Science for the world. Neither the Church nor the Publishing Society has ever acknowledged them nor sought to cause them to be published. Not understanding these “Visions” from their inherent Divine Mind standpoint, their insightful message not being published by Boston is, in a manner of speaking, understandable: what one does not understand, one cannot credibly discuss, promote, or defend, if necessary; prove or implement. Mrs. Eddy sees it as Scientifically correct to have them recorded instead in the Library of Congress where they could never be tampered with, conveniently “archived” in some lesser accessible location, or mysteriously “misplaced.” Their content is critical to understanding the ongoing founding which divine Mind is revealing as her wholly *positive* Scientific founding experience during this period, although it appears *negatively* much of the time. These “Visions” can now be properly discussed and understood as further, brilliantly timely, Scientific metaphysical instruction about malicious mind directly via our Discoverer and Founder. Their relevance vis a vis the Revelator’s 75-year prophecy (Pul Preface) is discussed fully in this compilation, further below.

The single most significant of her “Visions” for purposes of this compilation – in light of Dr. Eddy’s passing and the clear implications of Mrs. Eddy’s 1884-85 Sermon – is that of September 10, 1887. It is published in its entirety in Red Book, 253-254. The complete Red Book text also appears in PDF format at christiansciencecct2.org. The full text of the “1887 Vision,” plus its satellite notes as given in the Red Book, are reproduced below. All *non-bracketed italics* are as published in Red Book.

“The lessons of these visions are well worded in Mrs. Eddy’s own resume which she coupled with her vision of September 10, 1887, and this is now given below. The text preserved by Calvin Frye seems to include some explanatory notes, which he copied down, as well as some first- and third-person statements which are directly Mrs. Eddy’s.

VISION OF SEPTEMBER 10, 1887

After I had seen my way in Truth, I had to go back to teach them the error, and to do that I had to go back to the first chapters of the Old Testament, where I found my first explanation of all as the opposite of Truth. I then thought the Truth – the Truth as applied to sickness – was all that is necessary. I was then in perfect health. [“going back to teach the error” is wholly Divine Mind’s founding requirement for His Revelator’s complete, unequivocal understanding and demonstration of Christian Science]

Step by step I began to learn that the remedy of sin must be searched out. Here I was ignorant of sin, more ignorant than I was of sickness. This confused and frightened me. Then I began to have the sufferings that I had before I had the remedy for sickness whereby to destroy it. The arguments to heal sickness caused by the fear of physical beliefs would not heal the sufferings caused by the fear of sin. I have been learning the remedies for sin through the suffering that the fear of sin has imposed. [this fear and its so-called consequences of not thoroughly facing and understanding sin – malicious mental malpractice – Divine Mind-directs the Revelator to understand and to demonstrate conclusively sin’s utter nothingness; now and for all time]

Here I find that I must learn through the Old Testament the way of sin and that the power of the Egyptian necromancy must be met over again with the power of Truth in divine Science, and that we must know how to conquer through Truth and Love the belief of hate and mediumship whereby Samuel was brought before Saul, or the mediums will use the power of their belief in spirits to produce diseases beyond any physical methods to do it. These beliefs produced through hate can only be met through Spirit. If the least animal magnetism or human belief is employed, it will prevent the recovery of the sick and the mediums and the mesmerists will kill all they undertake to kill. [“the least animal magnetism or human belief” is *always* fatal to demonstration – *in belief*; God, Spirit, as Divine Truth and Love remain *full and final omni–reversal* to every lie]

When you think you have mastered disease on a physical basis you are mistaken. You have got to learn that it must be healed on the basis of sin causing it – not necessarily your own sins but the sins of others, their hatred, envy and effort to kill you – just as you have had to heal disease on a physical basis by taking up the minds that loved your patients and were misleading their thought. [“Human thought never projected the least portion {good or bad, loving or unloving, lawful or lawless} of true being.” (S&H 126: 8-9) The *human* mind accounts for nothing whatever until *Divine* Mind-reversed to the completely infallible *Divine* Mind-fullness of the truth of Being, which is being negated.]

Now your teacher is learning her way in divine Science through suffering, through the rule of sin, just as over half a century ago she was learning her way through suffering and by God’s guidance up to her final discovery of her way out of the physical rule of sickness, namely, that physical disease is produced by physical causes. Twenty years ago when she had mastered the physical cause of disease, no circumstances material could produce a cold or catarrh upon her. She could sleep between damp sheets and in the morning have no cold; could stand out in the wet upon the snow in thin slippers in mid-winter with nothing but a worsted shawl over her head one hour watching a fire and take no cold. [even what appears as “suffering” is instead *God appearing perfectly* in His unlimited, ever-guiding, perfect manner, as His language of one’s acceptance and understanding, even here as “her way out,” *but never as some terrible thing* – such as what appears as Dr. Eddy’s passing – taking place. What a dynamic founding precept!]

Colds and catarrhs caused by the argument and beliefs of sin will reappear more sudden and inveterate than from changes of weather, exposures or contagion, when these effects are caused by the faith of theosophy in empowering evil spirits to do the work for them, as the witch of En-dor brought up Samuel for Saul. This was a lie, but a larger and more frightful

lie because it embraced a belief in the power of the dead as well as the living to afflict the people.

As the beliefs of sin and their methods of destroying the peace of mind, filling the body with disease, administering poison through mind with more effect than the doctors could administer it through matter, have to be met and overcome through divine Science by every mortal here or hereafter.” [Divine Mind’s assurance-founding re destroying malicious animal magnetism, malicious mental malpractice, as the “unseen foe” (Ret 31: 17), *fully and finally demonstrated*]

[here ends Mrs. Eddy’s direct Vision of 1887 statement]

“Mrs. Eddy is learning the way for her students and the world. Help her; follow her directions; and turn not aside from this path in Science, or you will have to learn it all over again through suffering magnified tenfold by the error you commit in not learning your way while she is with you to show the way. All who make the mistake of disbelieving her sayings, or, believing them, turning aside from following them when the gospel of healing has been uttered to them, will experience what the Jews had to learn when the gospel of healing was taught to them by Jesus. Because they turned away from it their temples were demolished, their cities were fenced about with armies and all the inhabitants were burned up within the cities. The history of this period will be the meta-physical facts regarding health and life, namely, that their bodies will be surrounded and mortal minds rendered helpless by the laws of sin. They will burn up with the fear of disease and sin that they know not how to meet and are unable to defend themselves against. There will be necromancers as of old that will oppress them as the children of Israel were oppressed in Egypt in their darkness. They will have tasks imposed through the laws of sin that will keep them at work day and night. They will visit nameless plagues upon them that they will be unable to meet until the inhabitants of the earth are engulfed in darkness and death” [“The trenchant truth that cuts its way through iron and sod, most men avoid until compelled to glance at it. Then they open their hearts to it for actual being, health, holiness, and immortality.” (My 160: 14)]

“In the above summation of the visions, Mrs. Eddy emphasized the great lesson she had recognized in them on the subject of sin or animal magnetism.”

[end of lengthy quote from Red Book]

Central to this “Vision of 1887,” as the concluding notes and Mrs. Eddy’s own words earlier on indicate, is the Revelator’s vital founding-investigation of animal magnetism, malicious mind, malicious mental malpractice. Mrs. Eddy is here plainly divine Mind-alerted to this issue yet again (cf. 1875, 1882, and 1884 as discussed above; also “Ways That Are Vain” in Journal, May 1887 and in My 210) so that the Revelator is thoroughly divine Mind-prepared to found Mind’s measures which alone provide the clear, correct awareness and handling of this *final claim* via Christian Science. She later also explains the clear, correct realization that this claim is “the unseen foe,” “the only absolute evil.”

Remember, when Mrs. Eddy uses the word “SIN” as here,

she is not referring to anything of the corporeal senses but is referring to the one SIN pure mental iniquity, *malicious mental malpractice*. This in conformity with her own statement in Mis. Ws. 299: 16 “*The evil which these senses see not is the only absolute evil.*” H.W.E. (OV 384) (italics are as printed in OV; the Mis. Ws. citation was originally published in Journal, August 1891)

In order for Christian Science and Christian Scientists to continue successfully, i.e., *to continue to rise and achieve Scientifically*, Mrs. Eddy divine Mind-realizes and now founds as another essential “key” for her movement, that *malicious mental malpractice must be understood – not ignored – unequivocally and addressed clearly and correctly*. The former method of healing, divine Mind so unequivocally instructs His Revelator, is no longer effective! Imagine: the Revelation to the Discoverer and Founder of what, to this point at least, she accepts faithfully as the truly effective healing impetus, needs further clear amplification and its correct demonstration. Such, so the argument goes, is the nature of the mesmerizing dragon, devil, Satan – the eons-old mystery never to this point in all of human history wholly uncovered and infallibly understood and thereby defeated – until now. Let us remember and rejoice always, however: *Divine Mind, not human mind, is directing His “scribe under orders” “to go back to teach them the error” because “the arguments to heal sickness caused by fear of physical effects would not heal the suffering caused by fear of sin [malicious mental malpractice, “the only absolute evil”].”* All “organized” religions and religionists since the dawn of time (this does not include Christ Jesus, of course, who never organizes any church or expresses “religionist tendencies” as God’s divine manifestation-Wayshower destroying “incarnate error” (S&H 583: 10) could never do) have failed in this endeavor. Scientific success in this endeavor remained for Christian Science, clearly and correctly understood, revealed, and fearlessly proved as God’s laws of infallible, omnipotent Truth expressed thoroughly as the teachings of the Wayshower, to remove fully and finally all mystery, doubt, confusion; *all illusion of failure*. These points from One Volume spiritual understanding-as-successor transform Scientifically the dusty ground-mists of so-called recorded human history:

... the age-old question – the origin of evil – [is] the question that no ancient or modern philosopher has answered.

This is the problem that has heretofore always defied solution, except as solved by Jesus through demonstration. Now it is solved through Mrs. Eddy's discovery of the Science of being.

Until Mrs. Eddy's discovery, it was never understood that all finiteness, all evil of every name and nature, suppositionally exists and always has so existed as the opposite of Mind, by virtue of the law that every truth includes, within itself, by implication the concept of its own opposite.

This is the law of opposites. To illustrate: Obviously *is*, being *is*, because its “seed is in itself,” alone determines itself, and so implies that anything outside itself, outside that which *is* must be *is not*.

Thus every truth by virtue of its own *isness*, hence allness, carries within itself the contradiction of the lie about itself.

Basic *isness*, Mind, carries with it its suppositional opposite, mindlessness, which appears as an implication contrary to Truth.

Ancient and modern philosophies – with the exception of Christian metaphysics – have always attempted to deal with the intricacies of this simulation of Truth, of reality, and have always ended in confusion. (OV 178; compiler;s underlining)

The history of the thousands of years of medicine and material ways and means of obtaining health, show a record of complete failure. Where had the average length of life fallen at the time of Mrs. Eddy's discovery of Christian Science? It has been steadily rising ever since that discovery. This is because, with first one so-called incurable disease healed through Christian Science and then another, this so-called human mind had to admit that disease is no longer incurable. However, that did not change the nature of the human mind, for it is only a supposition. It did change its concepts or forms of disease, but so far as the human mind is concerned, it is no nearer a permanent solution of bodily ailments than it was in the beginning.

The churches also, with their theological dogmas, traditions, and ceremonies, have been coming down through the centuries endeavoring to redeem this so-called mind. They have not succeeded in doing it. They have simply been getting their material beliefs into more mental expressions, which Mrs. Eddy foresaw when she wrote, “But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it,” and this is in fulfillment of the final decree of Science and Health, “All is infinite Mind and its infinite manifestation.”

(OV 680-81)

The Revelator can never mistake the Revelation, else *both* are frauds! Mrs. Eddy further extends and elucidates this absolute founding-perspective in her “Vision of 1887” with precise clarity: “When you think you have mastered disease on a physical basis [as she states she did] you are mistaken. You have got to learn that it must be healed on the basis of sin [malicious animal magnetism, malicious mental malpractice] causing it — not necessarily your own sins but the sins of others, their hatred, envy and effort to kill you — just as you have had to heal disease on a physical basis by taking up the minds that loved your patients and were misleading their thought.” The wholly “mental” nature of healing is stated in this comment in a most unusual manner, to the so-called objective, casual observer. Yet it is the one which provides for the sincere seeker the clearest insight into the “early method” of metaphysical healing in Christian Science, so to speak, now to be fully, Scientifically clarified for final elucidation and requisite demonstration. For unimpeded, undivided universal spiritual unity.

What is the wholly metaphysical lesson this Vision's founding is prompting? *Good* matter is no better than *bad* matter; *good* mortal thinking is no better than *bad* mortal thinking. Why? *There is just divine* “infinite Mind and its infinite manifestation. . . .” (S&H 468: 10-11) There is

NO MATTER, NO MORTAL MIND, NO MORTAL THINKING, – good or bad. Having handled a “nicer” sense of erroneous human thought early on – “the minds that loved your patients” – now divine Mind’s Revelation shows the founding-requisite “other side of the coin,” as it were. This singular, brilliantly burnished side is already completely stated in Science and Health, of course, but its clear, correct understanding for the entire field – for all mankind – *now emerges as the language all are able to understand as this divine Mind-directed now-time, as this divine Mind-directed now-manner.* All can now rejoice without hesitation that *the full Scientific Revelation about Christian Science is here*, as her Vision infallibly demonstrates: *fully “rounded out” from negative to positive*, for the Christian Scientist to move forward clearly, correctly and confidently throughout all eternity. “Not as not in matter” (BB 234) or of mortal mind, but *as and of divine Mind’s universal spiritual unity: one perfect God, His one perfect man, His one perfect universe.*

. . . when you went into your Father’s presence in the old way, He tenderly met you and compassionately treated you as a child. As the Bible said, “The times of ignorance God winked at” [see Acts 17: 30]; He allowed that time of going into His presence with a broken leg or some so-called material ailment, to be a “time of ignorance.” He talked to you about the truth of His own legs, His own lungs, His own this or that, of their infinite perfection and omnipresence, etc., and you came out perfectly well; but today, in this age, what a completely different approach!

You now find, that if you try to go into His presence in the same way, you cannot get in. Because you have not on “the wedding garment” you cannot pass through the doors. You remember Jesus illustrated this point with the story of the wedding supper. A certain king provided a wedding feast for his son. After he had sent out and brought in the guests, and they were all gathered together, he noticed one who did not have on a wedding garment. This one was promptly cast out. The wedding garment today is what? It is absolute purity. Purity of what? You cannot take malicious mind into the presence of pure divine Mind without having purified it of everything of matter or mortal belief. In other words, you must have pure malicious mind.

Now, do not be shocked at that expression, because the term purity just implies that something embraces not a single element contrary to itself. Then would not purity apply to malicious mind as well as to divine Mind? (OV 931-32; compiler's underlining)

As the Revelator’s words explain – regarding the law of opposites and why so-called falsity “in the name of Truth” has a “seeming,” – copyrighted for Miscellaneous Writings in 1896, available to the field in 1897:

By the law of opposites, after the truth of man had been demonstrated, the postulate of error must appear. . . . [The] history of a falsity must be told in the name of Truth, or it

would have no seeming. The Science of creation is the universe with man created spiritually. The false sense and error of creation is the sense of man and the universe created materially. (Mis 57: 12-24)

The metaphysical founding substance of the 1887 “Vision” is the fourth [“going forth”] principal statement of the absolute necessity for unmasking / reversing / purifying / understanding / demonstrating *the forever untrue malicious mind nature of all claims*. Her 1875 chapter “Animal Magnetism Unmasked” is the first; the 1884/5 Chicago-then-Boston sermon, discussed above, is the second such statement to her church and to the field on this subject. Her stupendous and timely article, “Ways That Are Vain,” first appearing in Journal May 1887, later in Mis 210, is the third; then the fourth, her “Vision of September 1887.” But this “Vision,” while wholly preserved in the Library of Congress at her direction, is never presented to the church or to the field in her usual previous manner.

Subsequently, her next excellent presentation on the subject, “Malicious Animal Magnetism,” appears in Journal, Feb 1889 (also included in our Appendix A, below). In it Mrs. Eddy further discusses handling malicious animal magnetism early on (cf. her comment re Dr. Eddy’s case) in one’s study and healing practice. She also states unequivocally *the divine direction for speaking out about malicious animal magnetism*:

God has bidden me to uncover this wickedness, and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation. (Journal, Feb 1889)

Also the following instruction in her May 1889 Journal article (also in Mis 282), “Obtrusive Mental Healing,” – a highly significant title, to be sure – foretells the path now necessary to travel in order to handle malicious mental malpractice properly:

This question is often proposed, How shall I treat malicious animal magnetism? The hour has passed for this evil to be treated personally, but it should have been so dealt with at the outset. Christian Scientists should have gone personally to the malpractitioner and told him his fault, and vindicated divine Truth and Love against human error and hate. This growing sin must now be dealt with as evil, and not as an evil-doer or personality [precisely the point she grasps via the 1887 Vision]. It must also be remembered that neither an evil claim nor an evil person is *real*, hence is neither to be *feared* nor honored. (Mis 284: 13)

Personal evil *is not*. In Christian Science, all *is not* must be reversed fearlessly, translated Scientifically, to God’s supreme singular: *I AM THAT I AM. I AM ALL.*

The founding of Christian Science, we now realize, is continuing its *wholly impersonal* subsequent divine Mind-direction clearly and correctly: the beast (lust; matter) is not the claim and never actually has been; the false prophet (mortal mentality, hypocrisy) is not the claim and never actually has been. *The dragon – malicious animal magnetism, malicious mental malpractice – is the full, the final claim; the sin of sins, “the unseen foe,” “the only absolute evil.”* Human history’s seemingly most mysterious, elusive “condition,” as it were, is *now and for all time completely, Scientifically revealed, unerringly addressed, and permanently divine Mind-reversed* by every “sincere seeker” of Truth.

Linked also to this wholly divine Mind-revealed “Vision of 1887” is Mrs. Eddy’s further founding prophecy in the same regard. Mrs. Eddy’s “Card” published in the Journal of August 1890, *but never included in Prose Works*, presents the prophecy absolutely fundamental to the One Volume’s clear, correct, spiritual understanding and public successor-presentation on this subject of malicious animal magnetism and how to handle it – Christianly Scientifically:

It is my impression that at least a half-century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world [1890]. Also the discussion of malicious animal magnetism had better be dropped until Scientists understand how to handle this error, – until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind, – love that cannot mistake Love’s aid, – can determine this question on the Principle of Christian Science.

MARY B. G. EDDY

Material church organization has not and never can fulfill Mrs. Eddy’s 1890 prophecy because its origin and practice permit and enthrone so-called human, ecclesiastical control. Recognizing this condition instead *as divine Mind’s Revelation, she implements Christian Science as Scientifically instituted:* through Mind’s founding steps which preclude ecclesiastical control forever from manufacturing and assuming such control. Her Manual is the most apparent and dynamic example in this regard. This subject is discussed in several places, below, in considerable detail.

Mrs. Eddy’s founding-basis for the fulfilling of her vital expectation in this prophecy she expresses as: “Only patient, unceasing love for all mankind – love that cannot mistake Love’s aid – can determine this question on the Principle of Christian Science.” Personal human control in the *guise* of a so-called “beneficent ecclesiasticism” is never the “love that cannot mistake Love’s aid.” “Love’s aid” emerges always by clearly, correctly realizing and demonstrating God and His immutable law *alone* as “the Principle of Christian Science.” Mrs. Eddy does not found material organization for or as the practice of Christian Science. Ignorance of this vis a vis her founding is why the churches of Christ, Scientist, in belief, are not fulfilling Mrs. Eddy’s 1890 prophecy. Belief that material church organization is Christian Science deprives forever so-called

organization-oriented Christian Scientists from rising to the Scientific fulfillment of her dynamic, Scientifically spiritual prophecy.

All true prophecy is Christian Science. (see the Revelator's spiritual definition of "Elias" in S&H 585)

**THE NATIONAL CHRISTIAN SCIENTIST ASSOCIATION (1886-1890) –
MRS. EDDY'S *FOURTH CONCESSION-FOUNDING AND ITS DISSOLUTION*:**

Mrs. Eddy founds this Association in 1886, only to dissolve it in 1890. Unlike the CSA, the NCSA was comprised of her own students and of students of those students, Her purpose for this founding and its relatively quick dissolution is to continue to prepare the field for the universal spiritual unity she realizes clearly remains on the founding-horizon. This is to be accomplished as *the absolutely free, unfettered institution of church guided solely by the foundational spiritual laws in the Bible and in the bedrock textbook, SCIENCE AND HEALTH.*

Her four organizational dissolutions – the 1879 church, including her resignation as Pastor of the 1879 church *but not from membership therein*; the CSA; the Massachusetts Metaphysical College; and the NCSA – are necessary for this vital, Revelation-inevitable rise to full universal spiritual unity.

The NATIONAL CHRISTIAN SCIENTIST ASSOCIATION'S dissolution is additional demonstration that Mrs. Eddy is *reaching beyond Boston, beyond the personal sense of all those working with her*, toward what she realizes is the Scientific wholeness of divine Mind's unfoldment as universal spiritual unity.

Mrs. Eddy announces that she does not intend to meet personally with the NCSA at their Chicago meeting in 1888:

A WORD FROM THE TEACHER.

I SHALL not be present at the National Christian Scientist Association in Chicago, June 13; but my sympathies will go out largely to my students on that occasion. I even thank beforehand those who, with deathless love, are struggling Godward; and I warn those who are halting or getting blind, neither to stop and rest on my personality for all they achieve, nor to abuse it; but to remember always that Love fulfils God's law, and destroys sin as well as sickness, and that there is no other door by which to enter into Christian Science.

MARY BAKER G. EDDY

(Journal, May 1888)

Her subsequent message to them (see Mis 134-135) further indicates that she is clearly aware of personality issues within “organized church” – even as she uncovers such issues in the Boston church organization – and thus counsels them accordingly:

Principle, instead of person, is next to our hearts,
on our lips, and in our lives. Our watchwords are Truth
and Love; and if we abide in these, they will abound in us,
and we shall be one in heart, — one in motive, purpose,
pursuit. (Mis 135: 3-7)

In Chicago to address this NCSA’s annual meeting, however – which she never expects to attend personally but which she does attend at divine Mind’s founding-direction – she learns upon arriving that she is to be the principal speaker! Always Mind-prepared, she delivers her immortal “Science and the Senses” Address (see Mis 98-106 and Journal, August 1888). As the Revelator originally and significantly explains, she never even intends to go to Chicago – until so prompted by divine Mind. Her Mind-reversal to go to that meeting, as she gives it in the Journal of June 1888, appears also in Mis 134-135. They are not complete duplicates, however; the Journal notice presents much insight into a negative-appearing condition of thought in Boston.

The all-unfolding divine Mind, the one perfect All-in-all God, reveals to her this machination of malicious mental malpractice, otherwise known as the “borrowing negation.” God uses that language which will best get your attention, as it were. Just how much, and in conviction, will you know otherwise of His “All is infinite Mind” leading? Mrs. Eddy later says, I changed and went there [Chicago] to bring this plot to the surface. The plot was one whereby some church members [in Boston] absconded with church funds during her absence – a most propitious time to do so, they concluded. Mrs. Eddy describes spiritual “borrowing” – the reversal of the mortal claim – clearly and correctly in SCIENCE AND HEALTH. The Revelator’s point is also emphasized plainly in the One Volume:

If you accept the negation as a reality, your power to reverse evil disappears. The suggestion of evil will become as truth itself to you, instead of being merely a negative interpretation of Truth, which needs only to be reversed to be seen as Truth.

Mrs. Eddy illustrates this in her statement: *“When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth.”* (S&H 267: 19, also in OV 188-89)

Mind’s Revelator’s right founding-beginning cannot stop at the beginning but must, in order to fulfill divine Mind’s infallible directive for universal spiritual unity,

Go through, go through the gates; prepare ye the way of
the people; cast up, cast up the highway; gather out the stones;

lift up a standard for the people. (Isa 62: 10)

The Discoverer and Founder realizes, too, that the more universal become the lying screams of malicious minds, in belief, the more spiritual reality is acknowledged Scientifically by this clear, correct, *spiritual borrowing*, “in which all error disappears in celestial Truth.”

The following series of observations and recollections (Blue Book 238-39) about the events in Chicago in 1888 shed even more light upon a grand founding-concession experience – the concession being human organization’s subsequent dissolution, the true founding being the Scientific reversal-demonstration resulting therefrom:

When our Leader was called to the meeting in Chicago she thought that they were to speak and take entire charge of the meeting. She did not learn that she was to speak until the last moment. She was so “outdone” that she did not know what to do. She had made no preparation, but let God speak and that is how *Science and the Senses* was given. She made the remark, “If I did not give it to them! It was a caution!” She then referred to “The Mother’s Evening Prayer;” and said it was enough *to melt a heart of stone*.

(Other records of the same event; compiler's underlining:)

When Mrs. Eddy found herself called to make her speech in Chicago, not knowing that she was to be the only speaker, Laura Sargent [steadfast household worker who traveled with Mrs. Eddy to this event] undertook to comfort her by saying, “Mother, God is with you.” Mrs. Eddy turned and said, “I know that better than you do.”

When Miss Robertson visited Mrs. Eddy at Pleasant View, Mrs. Eddy said to her, “Do you know when I had most evil in my life to meet?” Then she said, “It was when I spoke to Chicago on *Science and the Senses*. The newspapers said it was a triumph for the Cause. For me it was a trial and tribulation. I, and I alone, had to carry the whole burden. All the Christian Scientists were happy, but I fought with animal magnetism all night after that talk.”

Miss Robertson said, “But, Mother, God was with you right through it all!” Mrs. Eddy said, “Don’t you suppose I knew that?”

After the Chicago address when Mrs. Eddy was greeting people at the Palmer House, Mrs. P – (who had started teachings at variance with Mrs. Eddy) got in line to shake hands with her in order to show her students that Mrs. Eddy was friendly toward her. When Mrs. Eddy was at the point of shaking hands with her she suddenly wheeled about so that she passed her right

by, ignoring her completely, and shook hands with the next person.

In her “Loyal Christian Scientists” (Mis 275-79) we read this Scientific accolade-reversal, assuredly deserved, of that which seemed to greet the Revelator in Chicago:

Pen can never portray the satisfaction that you afforded me at the grand meeting in Chicago of the National Christian Scientist Association in 1888. Your public and private expressions of love and loyalty were very touching. They moved me to speechless thanks. (Mis 275: 21)

In the dark hours, wise Christian Scientists stand firmer than ever in their allegiance to God. Wisdom is wedded to their love, and their hearts are not troubled.

Falsehood is on the wings of the winds, but Truth will soar above it. Truth is speaking louder, clearer, and more imperatively than ever. Error is walking to and fro in the earth, trying to be heard above Truth, but its voice dies out in the distance. Whosoever proclaims Truth loudest, becomes the mark for error's shafts. The archers aim at Truth's mouth-piece; but a heart loyal to God is patient and strong. Justice waits, and is used to waiting; and right wins the everlasting victory. (Mis 276: 31-12)

“Loyal Christian Scientists” is thus her clear, correct, Scientific translation of those conditions of thought confronting the Revelator vis a vis both the NCSA and the CSA, as well as the 1879 Boston church’s money “borrowers.” Is there ever in point of spiritual fact a disloyal, dishonest Christian Scientist? a disloyal, dishonest man, church, universe? *Never*. But Mrs. Eddy must demonstrate this Divine Mind founding-precept perfectly for the field to witness. When understood clearly and correctly, these witnesses move forward via Mind-founding’s immaculate unfoldment in grateful, successful demonstration / rising.

Her address to the NCSA, later titled by Mrs. Eddy “Science and the Senses,” is enormously significant even in its title: one cannot combine Science with anything else; one cannot have Science sometimes, something else other times; and certainly *one can never have sense testimony of any kind as the reality of being, as that which one might subsequently but erroneously imagine to be God with you*. God, divine Spirit, alone is, by pure reflection, man’s One Mind. Man’s so-called mind is *never* he himself doing the thinking of *anything*. Small wonder why these organizations had to be founding-dissolved completely through the One Mind’s unerring healing direction and fulfillment *once their significance was learned*.

In June 1889, six months prior to the December founding-dissolution of the 1879 Boston church, Mrs. Eddy issues this call to the Cleveland meeting of the NCSA from which *all* Christian Scientists may learn if forming their own local churches:

To my beloved Students: - I earnestly recommend that you appoint a committee to look after church work and organization. Give it free discussions. The churches should be organized under the title of "Church of Christ (Scientist)." They should have independent government, subject only to the moral and spiritual perceptions, and the rules laid down in Matthew 18: 15, 16, 17.

(published in Journal, July 1889; does not appear in Prose Works)

She expresses her reasons for concluding this endeavor in her letter to this Association in 1890 (Mis 137-138). The clearest founding lesson she lovingly states as:

I once thought that in unity was human strength; but have grown to know that human strength is weakness, - that unity is divine might, giving to human power, peace. (Mis 138: 17)

Universal spiritual unity as "divine might" is the Revelator's central focus-founding, as it had always been.

The following Journal article (Dec 1889), unsigned, quite likely written by one of the co-workers and assuredly read and approved by Mrs. Eddy, carries the revealing title "Organization. – Again." It is so founding-revealing that we include it here in its entirety. The essay discusses the 1889 dissolution of her Massachusetts Metaphysical College for, instead, the students' *Voluntary Association* ("complete renunciation of personality"; capitalized in this article, thus hereinafter also by the compilers). Remember that three years after the 1889 church-dissolving, though obviously prospering and functioning completely in keeping with her highest vision of church during those three years, the Board and certain other members urged her to "re--organize" the Church, *much against her inclination*, but which she *Scientifically allows* "for the completion of its [mortal] history." (Ret, first edition, 1891; 58)

"Organization. – Again." article follows in its entirety (compiler's underlining):

The two last meetings of the Massachusetts Metaphysical College Association have been a revelation to those present. At a special meeting called in September, - on request of its Founder and for reasons given in connection with recent changes in the College – it had been voted to set aside the official organization and the Constitution and By-Laws, and to meet in the future as a voluntary Association of Christians, to promote growth in spirituality. What was embraced under the name of "business" was thus dispensed with. This had hitherto taken up about one-half the time allotted for the meeting. It proved "a burial without a funeral"; as the old, material shell drifted away, not a regretful look was turned. There was only a sense of relief, wonder that it had been tolerated so long. Nothing valuable of the purposes of the organization had been lost.

and a new realization that “all is Mind,” and of union in love had been gained.

In this movement there is not a shadow of turning toward the error that manifests itself in separation from the brethren – disintegration. Organization on the basis of personalities has been one of the schoolmasters of the law to bring us to Christ. It presupposes the surrender, in a degree, of personality. The attitude of thought that rebels against this qualified sacrifice is not that from which one can step out on the higher platform of Voluntary Association, that implies – in perfect realization – complete renunciation of personality. In voluntary association, a force working from within, outwards - scientific order – replaces pressure from without, acting through material bands – the effort of the senses to simulate the action of Love. The leaving off of what is purely material and belongs to the senses, in organization; disorganizing so as to realize more perfect unity of manifestation – the Principle of organization – has no fellowship with the thought that follows disorganization as an end.

The old thought leans on visible organization, takes it as the measure of power, and pursues it as an end. Sense has a consciousness of strength in numbers, and perfection in detail; Science reveals it in unity of Spirit, that knows not personalities. In the old thought we drift on currents of the seeming, sensual; the new is realization of Love, Divine Principle.

Church and other religious organizations, that are built of beliefs of personality, are to be judged by the universal rule of Science, that reverses the testimony of the senses.

Scientific union in Love drops material supports of what, in the world, is called organization, just as the Gospel of Christ dispensed with the ceremonial of the law. As the clearer consciousness of Principle is progressively manifested in man, old environments are cast off, but nothing of Principle is lost in these unfoldings. In scientific association that which is ceremonial, material, is left off; but that does not imply or admit individual isolation, abandonment of united effort, or absence of method. The manifestation of Principle through united action is more perfect because of what is left off.

The effect on the forms and methods of organization in Christian Science, of the action above referred to, and of the dissolution of the Massachusetts Metaphysical College, will be to lift them from the material sensual plane, to that of Voluntary Association, or Love.

How much of rivalry, jealousy, envy, and stir of personality, will be eliminated by holding to the conception of Association as, first and always, spiritual! How much will be gained in realization, the measure of spiritual position and power!

The 1888 founding-dissolution of the CSA and the simultaneous founding-dissolution of the NCSA and of the 1879 church in 1889, are illuminated for the entire field as the metaphysical

principles contained in this College-dissolution Journal article. All four organizational dissolutions of this period are “concessions to the period” which she alone can end – and does. However, concessions made under God’s direction – *as the Revelator’s concessions invariably are* – always clearly, always correctly present God’s founding-idea unerringly leading the lesser higher, thereby avoiding so-called greater errors. “God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects [raises] the lower.” (S&H 518: 13-15)

The original 1889 announcement of the closing of the Massachusetts Metaphysical College as published in the Journal does not match Mrs. Eddy’s announcement of the same name as found in Mis 271-274. The opening paragraph of her Journal announcement is of *titanic* interest to every Christian Scientist – indeed, *to all mankind*:

The preamble and resolutions published herewith explain so fully as to preclude comment, the latest of the steps by which we are being led to the fuller consciousness that “man *is*, not *will be*, spiritual,” – that we are living *in* the spiritual world, not in one that is material. (Journal, Dec 1889, 454)

The Revelator’s “fuller consciousness” Journal statement is a “pearl of great price” for all mankind, *Scientifically assuring all mankind* “that *we are living in* the spiritual world, not in one that is material.” Universal *spiritual* unity is not merely a worthy goal; it is the here and now *universal spiritual fact* about which all can unite – and rejoice. SCIENCE AND HEALTH explains this bedrock precept patiently, completely, Scientifically spiritually – page after page. Yet now, through the Scientifically demonstrated readiness and willingness to be led to the fuller conscious awareness of absolute spiritual fact – even the dissolution of what is often so cherished *humanly* – God’s one, universal, harmonious man realizes divine Mind’s spiritual reality as the full, the final reality – as *all* the reality there is. Here is the Revelator’s recognition and expression of divine Mind’s Science in perfect operation: *God’s one man, one church, one universe “living in the spiritual world” – at all times, under all circumstances*. This statement, nominally regarding the College, serves beautifully to explain also her four organizational founding-concession dissolutions (1888-1889) as: “. . . I leave all for Christ.” (Mis 274: 10) God’s one perfect man lives forever in *the spiritual – the only* – Divine Mind universe *entirely because he is forever Divine Mind’s perfect and complete spiritual idea*.

As faithful followers, sincere seekers and workers, do we doubt the capability and Mind-caused and Mind-governed all-rightness to “leave all for Christ”? *Never*.

Here is the one end to which each and all of the above-four organizational-concession foundings had always been directed: leaving all for Christ. To demonstrate this one Christly *institution* of Christian Science vis a vis church, universal spiritual unity through requisite Voluntary Association in the spirit of Christ, Truth, four steps remain as her *founding spiritual refinement or spiritual definition* of organization-as-spiritual-institution in Christian Science: Mrs. Eddy founding-resigns, as we have seen, from all “official” or “humanly organized positions,” *retaining only her membership in the Boston church*. In the Feb-March Journals of 1889, she founding-elucidates that she will no longer be “officially” responsible for the Journal.

She founding-relinquishes editorship of Journal to Archibald McLellan, the first instance she appoints the student of one of her students (Kimball) to a key office. Mrs. Eddy remains founding-linked willingly and appreciatively to Journal in an advisory capacity, of course, while also dissolving the special research and writing department dealing specifically with animal magnetism, which she sets up originally and monitors actively for two and one-half years._

These four founding-dissolving-resignings / relinquishings are not at all what human sense sees as resignings. The Revelator does not, *can not ever*, completely leave one of her *spiritually founded* posts. Rather, via these resignings, *she dissolves the human organization link or material status of each position* – from organizational “ties that bind” to one resting wholly on *spiritual institution: Voluntary Association* as the Scientific, Christly bond that is Christian Science; spiritual union with divine Love. The founding record shows conclusively that Mrs. Eddy’s role as the Discoverer and Founder *immediately becomes even more far-reaching spiritually after she thus translates the human sense of position into its spiritual reality as Love’s voluntary bond only*: “Christ alone is head.”

Can it be any different for *everyone earnestly seeking* to advance beyond so-called mortal “ties that bind”? Is it in any manner unloving, disrespectful, or complacent for *every earnest seeker of Truth* to “leave all for Christ”? No. Cherish fearlessly, graciously the Revelator’s clear, correct teaching in this regard:

**The Christian Scientist is alone with his own being
and with the reality of things. (‘01 20: 8-9)**

**He alone ascends the hill of Christian Science who
follows the Way-shower, the spiritual presence and idea
of God. Whatever obstructs the way, — causing to stumble,
fall, or faint, those mortals who are striving to enter the path,
- divine Love will remove; and uplift the fallen and strengthen
the weak. Therefore, give up thy earth-weights; and observe
the apostle's admonition, “Forgetting those things which are
behind, and reaching forth unto those which are before.”
Then, loving God supremely and thy neighbor as thyself, thou
wilt safely bear thy cross up to the throne of everlasting glory.
(Mis 328: 21)**

THE FOUNDING IDENTIFICATION OF EDWARD A. KIMBALL (1888-1909):

Mrs. Eddy first presents *in public* her “clear, correct teaching of Christian Science” to Chicago audiences as her Chicago address. She also teaches her first class there, the Founder’s first class outside of Boston, in 1884. The address was later written out and is now included in

Miscellaneous Writings, 171-176. She speaks at First Church, Chicago, of which Mr. Kimball is a member. This is the first time she meets Mr. Kimball.

Then and there, in Chicago, then considered the Far West of the United States, Mrs. Eddy establishes the SEED for her clear, correct teaching in a place other than the Boston area. The sowing of this SEED in the movement's field called Chicago is the first of all subsequent universal spiritual unity steps outside of Boston following the founding of The Christian Science Journal in 1883.

Throughout the period 1889-1909, Mr. Kimball works Science-importantly and increasingly with Mrs. Eddy vis a vis the founding record. Mr. Kimball takes Primary Class with Mrs. Eddy in November 1888, in Chicago. At her invitation he takes Normal Class with Mrs. Eddy in February 1889, in Boston. She confirms thereby that Mr. Kimball grasps the clear, correct, Scientific distinction as no other student does to this point: between what a person thinks, and what he believes he thinks. This comes to him naturally, without any prompting from the teacher. From this point forward, Mr. Kimball serves Mrs. Eddy as a faithful, obedient, thoroughly Scientific practitioner, teacher, and lecturer of Christian Science; as a Scientifically keen and active help meet in the founding.

The Revelator always considers all appointments judiciously. She is never pushed by constraints of so-called human time or circumstance. Mr. Kimball is seldom noticed or referred to prior to his lecturing years. This very fact indicates the grace and humility of the man whom the Revelator identifies as one to be trusted both for his discretion and his forthrightness. *He is the first – other than Mrs. Eddy herself – to lecture in public on Christian Science.* She appoints him as the head of the new Board of Lectureship in January 1898, about whom Robert Peel observes:

Kimball emerged as an outstandingly successful exponent of Christian Science, impressive not so much through eloquence as through the breadth of his thought and the calm clarity of his presentation. (Robert Peel, Mary Baker Eddy: the Years of Authority, 1892-1910, New York, Holt, Rinehart and Winston, 1977, p. 123)

In point of fact, however, Mr. Kimball is also metaphysically a most significant “breadth of thought” and “clarity of presentation” help meet to the Discoverer and Founder years before his subsequent Revelator-directed assignment as lecturer. Accordingly, she further appoints Mr. Kimball to head the “new” (i. e., re-established) Board of Education in 1898.

Mrs. Eddy ultimately explains to Mr. Kimball that she had to wait four years (1884-1888) for *someone other than herself to grasp and to express the spiritual understanding revealed as her 1884/1885 founding-address, later sermon*; one who would clearly and correctly assist her in the founding. She needs to wait in order to realize divine Mind-conclusively that *Mr. Kimball understands that Christian Science did not come to the world through the personality of Mrs. Eddy; that Christian Science had nothing whatever to do with her personally or*

anyone's personality, but only with what is intrinsically true as one's spiritual understanding of God's one man. Precisely the same can and must be said and understood Scientifically of Herbert W. Eustace (see our several discussions, below), not as any person but as the spiritual understanding of the Revelator's clear, correct teaching and demonstration of Christian Science.

. . . Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, "whose seed is in itself." (S&H 511: 1-4)

Right from the beginning of Mr. Kimball's introduction to Christian Science, Mrs. Eddy realizes that he understands this SEED (the clear, correct, Scientific distinction between what a person *thinks reflectively as divine Mind's reflection*, and what he *believes* he thinks as a mortal among millions of mortals believing his mind is he himself thinking something) which would continue to germinate, never out from a *mortal's* so-called understanding, but as divine Mind revealing Himself as His own singularly perfect expression-man, – His *one man*; as what is forever intrinsically true as pure spiritual understanding. Hence the relevance of Mrs. Eddy's Scientifically impersonal statement to the effect that "you lose me instead of find me" (see My 120: 3) if you center your thought on person or personality.

She quickly discerns that Mr. Kimball will act impersonally and independently on this spiritual understanding regarding the Revelation and the Revelator, whereas most others in her classes were looking to a *human personality* they thought was Mrs. Eddy for their *perpetually personal guidance*. This is why she subsequently selects him to serve as the Normal Class teacher in 1899; also as the first Christian Science lecturer other than herself. It is the key reason why Mrs. Eddy later founding-identifies *Kimball's understanding, not his person*, as expressing *her* "clear, correct teaching of Christian Science." Remember, *this "clear, correct teaching" is the Revelator's – always – and then Mr. Kimball's* through his successful understanding and demonstration of it throughout his wholly divine Mind-directed Science-career. At his passing, Mrs. Eddy attributes this accolade to Mr. Kimball because he so clearly grasps *her* "clear, correct teaching of Christian Science," thereby making it his own. As the One Volume explains:

A Christian Scientist is a real follower of Mrs. Eddy, not because of faith and confidence in Mrs. Eddy or in Science and Health, but because of faith and confidence in Mind as All-in-all. It was Mr. Kimball to whom Mrs. Eddy referred when she wrote, "whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field." (OV 725)

This is the same "clear, correct teaching" identification she assigns to Mr. Eustace's *spiritual understanding* vis a vis "successor." (see below) In both instances, Mrs. Eddy acknowledges *impersonally* the founding fact that both individuals clearly understand and correctly, Scientifically express and practise *divine Mind's teaching of Christian Science as the Revelator Mind-expresses and Mind-practises it. This Scientific fact is the field's – thus all mankind's – spiritually Scientific foundation and inspiration for all time.*

The first *public* instance Mrs. Eddy delivers the “clear, correct teaching of Christian Science” address occurs in her Chicago address in 1884, as a preliminary founding-message to the field to show Christian Scientists that they must learn how to demonstrate over – *Scientifically resolve* – what appears negatively. She introduces this leavening with the message to the field that *clear, correct teaching must include the understanding of the negation*.

Her clear, correct teaching of Christian Science is the teaching which *she* is Mind-directed to hide Scientifically and subsequently in her “three measures of meal” as given in her Sermon at Fremont Temple, Boston, Dec 1885 (see Mis 171–176). Therein she purposely conceals this clear, correct teaching *until one steps forward with the clear, correct understanding of it, so the harvest would be enriched*. The first to come forward expressing this understanding is Edward A. Kimball. The Revelator later successor-identifies Herbert W. Eustace’s *spiritual understanding* in this same manner, at least seven times, beginning in 1903.

The “1887 Vision,” of course, as the Revelator later fully describes, accomplishes this *clear, correct understanding of the negation*. That she directs Mr. Frye to place this Vision in the Library of Congress – rather than “publish it much, and to blaze abroad the matter” (Mark 1: 45) – indicates clearly her divine Mind-directed intention to broadcast it Mind-fully *at a later time* – *including via the designated successor’s* “Whoso Readeth, Let Him Understand” (first published in 1939 and discussed in full detail, below). This “three measures of meal” directive to Mr. Frye mirrors the one vis a vis Mr. Kimball as well.

In her divinely provided Journal founding record, Edward A. Kimball is her chief founding assistant. Later he serves as lecturer and Normal Class teacher as her final (to 1909) “measures of meal,” her “uncovered” for the world – universal spiritual unity – founding. There is never a point, however, when Mrs. Eddy Mind-perceives that Mr. Kimball will be the successor. Mrs. Eddy’s final identification of Mr. Eustace’s spiritual understanding as the Mind-designated successor occurs also in 1909 (discussed below).

Several of Mr. Kimball’s lectures and addresses are published in Journal. One such, “Words Spoken From Experience,” is provided in its entirety in the Appendix A at the end of this compilation. Its metaphysical incisiveness and clarity are abundant evidence of *the Revelator’s “clear, correct teaching of Christian Science”* as her student and help meet understands it and practises it successfully. Thus her final accolade re his spiritual understanding.

Starting in 1899 Mrs. Eddy’s clear, correct teaching of Christian Science is taught by Mr. Kimball, under Mrs. Eddy’s guidance and control, when he teaches four successive Normal classes in Boston. Mr. and Mrs. Eustace are members of Kimball’s final class, in 1902. This founding-completion, as Mrs. Eddy then prophesies, *is to be completed via that spiritual understanding she designates as the successor*. Clearly, Mr. Eustace is not the successor, nor is the One Volume the successor. *Wholly impersonal spiritual understanding alone, which Mrs. Eddy identifies as the clear, correct divine Mind-quality of thought expressed via Mr. Eustace, is her designated successor*. Mr. Eustace, however, remains *unaware of this direction until long after his excommunication from the Boston church organization in 1922*. Nothing he does either while

serving in Boston or the years later “in the field,” so to say, does he consciously gear toward showing any evidence of his successful Science work as *the foretold spiritual understanding-as-successor*.

Mrs. Eddy does not tell Mr. Kimball until 1898 that it is his (Kimball’s) *understanding, not his person*, to which she is referring in her statement in Christian Healing, “I waited many years for a student to reach the ability to teach; it included more than they understood.” (Hea 14: 22) There are two reasons for this. First, she does not want this known publicly by the field because, as field-thought was then constituted, so to speak, it would personalize Mr. Kimball, holding him in the grasp of matter (S&H 28: 7 only) as merely another two-legged mortal. The field had yet to learn to *impersonalize the thought – reverse/transform the thought to its Scientific reality – believing erroneously that it is person rather than the immaculate Truth of Christian Science* which illumines Christian Science as clear, correct spiritual understanding. Second, because Mr. Kimball clearly and correctly understands that *it is the spiritual understanding he expresses, not his personality*, which is absolutely vital to his reaching the tremendous crowds in the lecture halls eager to learn more about the Revelator’s “clear, correct” Christian Science.

She tells Kimball further, only after the Flavia Knapp episode (1898; Peel’s book and many others discuss this), that the entire basis for identifying an individual as the “successor,” – that *spiritual understanding* which is to carry forward the standard of *her* “clear, correct teaching of Christian Science” *wholly impersonally: successor’s spiritual understanding of the Revelator’s clear, correct teaching*. As the Revelator, Mrs. Eddy is *Scientifically aware of one individual* whose spiritual understanding is completely impersonal vis a vis Science and its Revelator; one who understands *her* “clear, correct teaching of Christian Science” as to handling malicious animal magnetism. Thus she tells Mr. Kimball she has been waiting patiently, since 1884, for one to come forth with such an understanding of this subject. Mr. Kimball is that one initially, coming forth as her founding-awareness experience in 1888. But *this identification of Mr. Kimball is not the “my successor” founding-identification which divine Mind reveals during the Revelator’s final seven years*.

There is considerable so-called “metaphysical opposition” to Mr. Kimball, thus to his expression of Mrs. Eddy’s clear, correct teaching in Boston, because neither the Boston church hierarchy nor the field recognize that *this teaching is actually Mrs. Eddy’s “clear, correct teaching of Christian Science,”* which those holding mentally this mesmeric blindness must reverse Scientifically or it will prove to be their own downfall. This is Scientific fact. *Everything Mr. Kimball teaches is under Mrs. Eddy’s Mind-direction*. The primary reason she gives her tribute to him on page 297 of Miscellany is actually *to protect this Revelation-teaching for the future*. In 1905, Mrs. Eddy even prophesies in her letter to Mr. Eustace’s San Jose CA church that *it will be what Kimball taught as clear, correct Christian Science to his 1902 Normal Class, in which Herbert and Bessie Moore Eustace were students, which* “must illumine the midnight of the latter [those “whose words are but substitutes for the works”], else Christian Science will disappear from among mortals.” (My 197: 18-19) Therefore, when “organization” attacked Mr. Kimball’s Normal Class teaching as somehow “metaphysically questionable,” as it did, *it was actually attacking Mrs. Eddy’s own “clear, correct teaching of Christian Science,” and by extension the designated spiritual understanding-as-successor’s* which this spiritual understanding perforce receives, demonstrates,

and shares *on the very same divine Mind-impersonal basis as Mr. Kimball receives and demonstrates it successfully.*

Accordingly, in July 1903, Mrs. Eddy founding-dissolves Normal classes for teaching degrees in Boston for three years, but puts all teachers under Mr. Kimball's supervision for three years in the newly established General Teachers' Association. There are no Normal Classes in 1903, 1904, or 1905. The next Normal class was in 1906. During this four-year hiatus (1902-1906) *Mrs. Eddy's ongoing founding parallels Scientifically Jesus coming forth from the tomb as the full Christ, Truth, resurrection-completion.*

On the opening day of Mr. Kimball's Normal Class in Boston in 1902, of which Mr. and Mrs. Eustace are members, in his notes on their Class, Mr. Eustace quotes Mr. Kimball:

Main point for a teacher to remember is, never under any circumstances to think he can teach anything, for God is the only teacher, and all wisdom and intelligence must emanate from Him; the teacher can only reflect this and by knowing he but reflects, he will not put himself as a cloud before the student's vision, but will wisely brush the clouds away and the student will know God.

(from unpublished notes privately held by one of our researchers)

This beautifully incisive, wholly Science-metaphysical statement combines the absolute necessity vis a vis the Revelator's "clear, correct teaching of Christian Science" with the unequivocal, spiritually realized need for *impersonal* studenting, teaching, and practising: *never teach a class if you think you're the teacher.* By clear, correct extension of this Self-evident, Scientific principle in entirely positive terms: accept a case or work prayerfully for another without hesitation *as the spiritual awareness that Perfect God alone is the One Practitioner, the One Helper;* write and present Science-ideas fearlessly, selflessly, *as the spiritual awareness that Perfect God alone is the One Author.* And even: enter the loving joy and gracious togetherness of marriage *as the spiritual awareness that Perfect God alone is the One Partner;* and, father or mother a child *as the spiritual awareness that Perfect God alone is the One Parent.*

The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind, — that God is Love, and therefore He is divine Principle. (S&H 275: 6)

Either Father-Mother God, divine Spirit, is All-in-all or there is no true Being. But Father-Mother God, divine Spirit and His infinite manifestation *is*, and is *all* that is. Reality is never a question of "either/or." Thus clearly, correctly, "In Science, all being is eternal, spiritual, harmonious in every action." (S&H 407: 22-24)

Mr. McLellan's brief tribute to Mr. Kimball is published in Journal, Sept 1909. As Journal editor he sums up beautifully the considerable accomplishments of this founding "help meet" of Mrs. Eddy's:

EDWARD A. KIMBALL, C. S. D.

THE late Edward A. Kimball, C.S.D., our beloved brother whose passing away we announce with profound sympathy, was well known to Christian Scientists all over the world, and was greatly beloved by them for his loyalty and helpfulness to the Cause of Christian Science, which commanded his most earnest and intelligent devotion and labors.

Not only was Mr. Kimball a successful teacher and practitioner of Christian Science, but he was a member of the Christian Science board of lectureship from its organization, and in the work of this board he displayed the same marked ability and effectiveness which characterized his work as a teacher and practitioner.

Mr. Kimball was fortunate in being a personal student of Mrs. Eddy in the Massachusetts Metaphysical College, and later was honored by her with an appointment as teacher in this college under her direction. One could ask no greater reward for faithful service than the commendation written by Mrs. Eddy when Mr. Kimball tendered his resignation from this important position after five years of service: "The long term of the incumbent teacher in the board of education, Edward A. Kimball, C.S.D., expires in June next, when he retires crowned with honors — his teacher and Leader loving him, and the race benefited by his labors."

Mr. Kimball was healed by Christian Science over twenty years ago, after his condition had been pronounced hopeless, and in the years of vigorous health to which he then succeeded, he devoted his magnificent abilities, as an exponent of the truth which had healed him, to the advancement of Christian Science, because he was convinced of its truth and of its practical value to all who would accept it. That his work was of value to mankind is attested by the many to whom he brought the healing and saving truth of Christian Science as taught by Mrs. Eddy; and it is true of our brother, as she has said of another, that he "is not dead, neither does he sleep nor rest from his labors in divine Science; and his works do follow him. Evil has no power to harm, to hinder, or to destroy the real spiritual man."

ARCHIBALD MCLELLAN

**THE CHRISTIAN SCIENCE BOARD OF DIRECTORS (1892) and
THE CHURCH MANUAL (1895):**

Mrs. Eddy founds the Board of Directors on September 1, 1892, via her trust deed prior to the re--organization date of the church. She later enumerates this Board's necessary procedural functions in her Manual-founding (1895). Remember, the Manual is her divine Mind-impelled statement of church canon. It is not a legal document.

. . . it was by virtue of provisions made by Mrs. Eddy herself in her trust deed executed Sept. 1, 1892 . . . that a body called "Christian Science Board of Directors" was first constituted. . . .

Nowhere in Mrs. Eddy's deed of Sept. 1, 1892, is there any provision that the four trustees [the newly constituted Board] were to be officers of any church, however or whenever organized or under whatever name. Land . . . is given them for the sole purpose of the erection by them of a church edifice thereon, in which, when built, they are to maintain Christian Science public worship . . . [nowhere are the trustees named officers of said church which] shall be styled "The First Church of Christ, Scientist", which may be regarded as the name intended for and later adopted by the church organized Sept. 23, 1892. . . . ("Master's Report," issued by the Commonwealth of Massachusetts, Supreme Judicial Court, in the matter of the In Equity, No. 30,654, Herbert W. Eustace et al. v. Adam H. Dickey et al.; no other facts of publication or date are imprinted in this pamphlet; pp. 9-13)

Mrs. Eddy founds the Board of Directors strictly in accordance with prevailing Commonwealth of Massachusetts law via various Deeds of Trust. Under these Deeds, legal instruments, *the Board is a strictly legal body, not a religious body at all.* Its perpetual nature, so to speak, exists *only as a legal body vis a vis whenever legal action is required to fulfill Massachusetts law with regard to the Boston church, and only for as long as the Boston church remains.* The Board has specific authority regarding the removal from office or membership of any member not upholding the Christianly Scientific precepts expounded by Mrs. Eddy in Science and Health. However, *this Board has no authority whatever in terms of any interpretation of church canon. That authority rests solely with such "clear, correct" teachings as fully and finally presented in Science and Health, in her various Scientific overviews in the Manual, and in her elaboration Writings. The Manual is spiritual canon entirely, wholly outside of human, legal interpretation or opinion.* The *legal duties* (deeded) and *procedural canon duties* (Manual) of the Board vis a vis Church are *only as specified by the Revelator* in those Deeds and in her Manual. The sections of Manual governing this Board are thus equally inviolate *only as they are clearly delegated to the Board of the church in Boston.* However, they do not confer upon the Board or upon any one individual any spiritual insight or interpretation of canon whatever. The Discoverer and Founder's enumerated specifications, Rules and By-Laws for her church, *including the estoppels, being church canon,* cannot be ignored, repealed, interpreted, re -- interpreted, or altered by Massachusetts law *or by the church itself, or by any of its members.* They are to be obeyed as written. This is how and why Mrs. Eddy founds the 1892 church, *including its Board of Directors,* in this entirely impersonal, divine Mind-directed manner:

The Rules and By-Laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events, — from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish.

(Man 3: 3; compiler's underlining)

The Board of Directors as well as the Trustees of The Christian Science Publishing Society *must* adhere to, and work in accordance with, their respective Trust Deeds as well as in harmony with each other. As faithful adherents to their purposefully separate charges, it is thus required that they obey *all* of the directives in the several Deeds as they apply to their separate bodies. The Massachusetts Supreme Court so agreed and stipulated in its findings following the Great Trial, 1919-1922, vis a vis the Deeds of Trust. However, the Supreme Court made no such decision regarding the Manual. They couldn't. Why? Because the Manual is church canon, *not* a legal document. It relates only to the Boston church and to Christian Scientists as church members, not to the Trust Deeds as Divine Mind-composed and implemented by Mrs. Eddy. *The Manual was never at issue in this Trial.* Trust Deeds are legal instruments, originated under and subject to the laws of the Commonwealth of Massachusetts. They are not church canon. No court can change church canon, question it, revise or remove it, or interpret it for legal purposes, under the freedom of religion guarantee of our Nation's Constitution.

Because Mrs. Eddy voluntarily remains with the church (she never dissolves her membership in the Boston church) and the movement, she thereby maintains complete control, which she *must* do as the Discoverer and Founder. Her founding-concession in 1892 to “re--organize” the church is *still* a concession, however; one which only *she* can conclude. That concluding appears clearly and correctly as the founding of the Rules and By-Laws of her church's Manual – a document intended strictly as the governing instrument of the Boston church – *but of no other church or organization*. Complete dissolution of Boston as “official church,” as appearing to control branch churches and their members, advances *only* as the Scientific, *unified wholeness* of the Revelator's Manual is understood clearly and obeyed correctly, – *spiritually*.

In this regard, the property for the 1892 church, for example, which Mrs. Eddy buys and owns until completion of the edifice, she later conveys via a Trust to the Christian Science Board of Directors as Trustees of this property. Mrs. Eddy conveys this property fully and finally, upon completion of the edifice, to its grantees, the Board of Directors, via the Deed Conveying the Land for Church Purposes of March 1903. An important provision of the 1892 Deed stipulates that, if the Board of Directors does not proceed to build a “convenient” edifice in a timely manner and to continue services therein, the property reverts back to Mrs. Eddy. (See Manual, pp. 133-134.) As the Discoverer and Founder, always in control as the “re--organization” unfolds, *and beyond*, the church edifice and all things relating to it *belong to her*. She ultimately founds

the end of her concession-ownership via the perpetual Trust in March 1903. (See Manual, pp. 136-137.)

In 1892 I had to recover the land from the trustees, reorganize the church, and reobtain its charter — not, however, through the State Commissioner, who refused to grant it, but by means of a statute of the State, and through Directors regive the land to the church. (Pul 20: 6-10)

Notice: the land is “re--given” *to the church, not to the Directors*, who act merely as Trustees of this wholly legal action and condition.

Mrs. Eddy founds-publishes her church’s Manual in 1895. Her intention for this founding is as clear and permanent as the Rules, By-Laws, *and the estoppels* contained in this Manual: the “re--organized” church *in Boston* is to be governed *entirely* by

That which I said in my heart would never be needed, — namely, laws of limitation for a Christian Scientist. . . . Notwithstanding the moth 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. . . . Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.

(My 229: 25-14 n.p.; compiler's underlining)

This Scientific condition does not — nor ever could — include any personal control or religious ecclesiasticism whatever. Indeed, quite the opposite: *obedience to divine law inherently assures spiritual success* as the practice of Christian Science. Indeed, *it is success itself*. This must also include, of course, faithful, Scientific obedience to the Revelator’s *By-law estoppels* as stated plainly in the Manual. Such faithful obedience is self-evidently absent from “official,” “legally interpreted” Boston church’s practice of spiritual metaphysics since December 3, 1910.

Clear, correct, thus inherently Scientific “laws of limitation” never limit pure Voluntary Association. Being ever God’s laws, they limit and remove *only* their supposititious opposite: ecclesiastical domination.

Detractors and critics — never persons but conditions of so-called mortal thought — of these impersonal spiritual rules assert that Manual is merely a *temporary means of governing* the church, a *concession* which, like any other concession, they argue adamantly but erroneously, ended with the passing of the concession-originator — in this case, the Discoverer and Founder, Mary Baker Eddy. *Concessions don’t end that way!* Only the one making a concession can rightfully, divine Mind-fully end it, completely under Mind’s direction. This is not, they continue to insist erroneously, the clear, correct position of Mrs. Eddy’s Manual. The Revelator explains carefully to every detracting condition of thought and to her field as well, that forever acting as God’s “scribe under orders” to present “The works I have written on Christian Science” (Mis

311: 23 only), the Manual is obviously such a work; a work, like all her others, *based entirely upon divine Principle's infallible spiritual Truth-foundation and Mind-direction.*

As the one Discoverer and Founder, Mrs. Eddy further Scientifically explains that, as cited above, her Manual

. . . originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events, — from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish.

(Mis 148: 9; compiler's underlining)

“Future generations” is *always omnipresent Divine Mind's here and now.* The Heavenly Father and His infinite manifestation IS *forever*; no longer was, nor yet to come.

The one perfect Mind which reveals and fulfills Revelator-founding *unerringly* likewise completes its presentation unerringly – *when such ending is Scientifically necessary as complete.* It is never some terrible thing taking place, and never can be, for divine Mind, infinite God, Good, is always *the source and the fulfillment* of His good's allness as complete founding, *including what may appear as founding-dissolution.*

For the Boston church *and any other church adopting the Manual* not to follow this Manual absolutely is a moral-spiritual violation of divinely inviolate church canon. Clear, correct obedience thereto, however, is something personal opinion-ecclesiasticism cannot abide, urging its self-adopted lie that personal control is the only “savior” of a movement perceived to be “in trouble” without such control. In essence, *it is the so-called human mind struggling in vain to perpetuate itself.*

The Manual is assuredly another key founding. Keep in mind that the Manual is *her Manual* about *her* church, designed and provided under God's absolute direction, *to keep the so-called mind of mortals in check.* *As long as there is a belief of mortal mindedness, it must be held in check.* The Manual is that church canon-expression which *accomplishes this – Christian Scientifically completely.*

The Manual governs The First Church of Christ, Scientist, Boston – and only Boston – *as long as the Boston church exists.* Other churches – *but not branch churches of this Boston church* – may adopt this Manual according to the individual light such adoption and implementation illumine for said church. The provisions of this Manual, furthermore, are reserved for The Mother Church only. Universal spiritual unity beheld and practised individually is the key to such illumination – at all times, under all circumstances – as the one church, the one man; as

**“The Christian Scientist . . . alone with his own being and with the reality of things.” (‘01 20: 8-9)
Therefore, as wholly Christianly Scientific awareness-illumination, this Manual is yours, mine,
ours *as we understand it and voluntarily accept and practise its spiritual impetus*. Just as the
same is wholly Scientifically true, of course, of Science and Health with Key to the Scriptures
and, by clear, correct extension, of Christian Science: Its “Clear, Correct Teaching” and Com-
plete Writings.**

Because this Manual with its divine Mind-imposed and confirmed estoppel clauses is central to much of what follows, these estoppels – and their location in the Manual – are cited below as they are published in the final (89th) Edition of the Manual (1909).

12 BY-LAWS SUBJECT TO APPROVAL

“President,” Art. I, Sect. 2, page 25:

“The President shall be elected, subject to the approval of the Pastor Emeritus, by the Board of Directors. . . .”

“Directors,” Art. I, Sect. 5, page 26:

“They [the Directors] shall fill a vacancy occurring on the Board after the candidate is approved by the Pastor Emeritus.”

“Trusteeships and Syndicates,” Art. 1, Sect. 8, pages 27 & 28:

“. . . may be formed by The Mother Church, subject to the approval of the Pastor Emeritus.”

“Librarian,” Art. XXI, Sect. 2, page 63:

“. . . shall be elected by the Christian Science Board of Directors, subject to the approval of Mary Baker Eddy.”

“Obedience Required,” Art. XXII, Sect. 3, page 65:

“The vacancy [in office] shall be supplied by a majority vote of the Christian Science Board of Directors, and the candidate shall be subject to the approval of Mary Baker Eddy.”

“Pastor Emeritus to be Consulted,” Art. XXII, Sect. 18, page 69:

“The Mother Church shall not make a church By-Law . . . without first consulting her on said subject and adhering strictly to her advice there-on.”

“Debt and Duty,” Art. XXIV, Sect. 7, page 78:

“. . . important movements of the manager of the Committee on Publication shall be sanctioned by the Board of Directors and be subject to the approval of Mary Baker Eddy.”

“Vacancies in Trusteeship,” Art. XXV, Sect. 3, page 80:

“Whenever a vacancy shall occur, the Pastor Emeritus reserves the right to fill the same by appointment; but if she does not elect to exercise this right, the remaining trustees shall fill the vacancy, subject to her approval.”

“Election,” Art. XXVIII, Sect. 2, page 88:

“Beginning with 1907, the teacher [of the Board of Education] shall be elected every third year by said Board, and the candidate shall be subject to the approval of the Pastor Emeritus.”

“Presidency of College,” Art. XXVIII, Sect. 4, page 89:

“Should the president resign . . . the vice-president of the Board of Education being found worthy, on receiving her approval, shall be elected to fill the vacancy.”

“Election,” Art. XXXI, Sect. 1, page 93:

“This Church shall maintain a Board of Lectureship, the members of which shall be elected annually on Monday preceding the Annual Meeting, subject to the approval of the Pastor Emeritus.”

“Appointment,” Sect. 4 of Art. XXXIV, page 100:

“If prior to the meeting of the church for the election of officers, Mrs. Eddy shall send to the First Reader of the church the name of a candidate for its Committee on Publication, the Readers shall appoint said candidate. Or if she shall send a special request to any Committee on Publication, the request shall be carried out according to her directions.”

3 BY-LAWS ON COMPLAINT

“Working Against the Cause,” Art. XI, Sect. 7, page 53:

“If member of this Church shall . . . persist in working against the interests of another member, or the interests of our Pastor Emeritus and the accomplishment of what she understands is advantageous to this Church and to the Cause of Christian Science . . . upon her complaint or the complaint of a member for her or for himself, it shall be the duty of the Board of Directors immediately to call a meeting, and drop forever the name of the member guilty of this offense. . . .”

“No Unchristian Conduct,” Art. XI, Sect. 8, page 53:

“If a member of this Church were to treat the author of our textbook disrespectfully and cruelly, upon her complaint, that member should be excommunicated.”

“The Mother Church of Christ, Scientist, Tenets,” Art. XI, Sect. 11, page 54:

“If a member . . . break the rules of its Tenets as to unjust and unmerciful conduct – on complaint of Mrs. Eddy our Pastor Emeritus – and this complaint found valid, his or her name shall be erased from The Mother Church. . . .”

7 BY-LAWS REQUIRING JOINT ACTION, SPECIFIC CONSENT, APPROVAL, PERMISSION

“Removal,” Art. II, Sect. 3, page 30:

“ . . . a Reader in The Mother Church shall be removed from office by a majority of the Board of Directors and the consent of the Pastor Emeritus. . . .”

“No Adulterating Christian Science,” Art. VIII, Sect. 10, page 43:

“A member of this Church shall not publish profuse quotations from Mary Baker Eddy’s copyrighted works without her permission. . . .”

“No Unchristian Conduct,” Art. XI, Sect. 8, page 53:

“If a member . . . shall trouble her on subjects unnecessarily and without her consent, it shall be considered an offense.”

“Called only by the Clerk,” Art. XIII, Sect. 3, page 57:

“Before calling a meeting . . . it shall be the duty of the Clerk to inform the Board of Directors and the Pastor Emeritus. . . . The Clerk must have the consent of this Board and the Pastor Emeritus, before he can call said meeting.”

“Finance Committee,” Art. XXIV, Sect. 4, page 76:

“Its members shall be appointed annually by the Christian Science Board of Directors and with the consent of the Pastor Emeritus.”

“Suitable Employees,” Art. XXV, Sect. 5, page 81:

“A person who is not accepted by the Pastor Emeritus and the Christian Science Board of Directors as suitable, shall in no manner be connected with publishing her books, nor with editing or publishing *The Christian Science Journal*. . . .”

“Case of Necessity,” Art. XXXIII, Sect. 6, page 100 and 101:

“If at any time . . . the manager of the general Committee on Publication needs an assistant, the Board shall, with the approval of the Pastor Emeritus, appoint an assistant manager. . . .”

6 BY-LAWS REQUIRING JOINT ACTION, SOME ALSO WITH WRITTEN CONSENT

“Clerk and Treasurer,” Art. I, Sect. 3, page 26:

“Incumbents who have served one year or more, may be re-elected or new officers elected . . . by a unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus given in her own handwriting.”

“Readers,” Art. I, Sect. 4, page 26:

“Every third year Readers shall be elected . . . by the Board of Directors,

which shall inform the Pastor Emeritus of the names of its candidates before they are elected; and if she objects, said candidate shall not be chosen.”

“Directors,” Art. I, Sect. 5, page 26:

“A majority vote or the request of Mrs. Eddy shall dismiss a member.”

“Duties of Church Officers,” Art. I, Sect. 9, page 29:

“If the Christian Science Board of Directors fails to fulfill the requirements of this By-Law . . . the Directors shall resign their office or perform their functions faithfully. Failing to do thus, the Pastor Emeritus shall appoint five suitable members of this Church to fill the vacancy.”

“Editors and Manager,” Art. XXV, Sect. 4, page 80:

“Incumbents who have served one year or more can be re-elected, or new officers elected, by a unanimous vote of the Christian Science Board of Directors, and the consent of the Pastor Emeritus given in her own handwriting.”

“In The Mother Church,” Art. XXXIII, Sect. 1, page 97:

“. . . a Committee on Publication shall be elected annually by a unanimous vote of the Christian Science Board of Directors and the consent of the Pastor Emeritus given in her own handwriting. . . .”

9 BY-LAWS REQUIRING WRITTEN CONSENT OR REQUEST

“Private Communications,” Art. XXII, Sect. 8, page 67:

“A strictly private communication from the Pastor Emeritus . . . shall not be made public without her written consent.”

“Opportunity for Serving the Leader,” Art. XXII, Sect. 11, page 67:

“At the written request of the Pastor Emeritus, Mrs. Eddy, the Board of Directors shall immediately notify a person . . . to go in ten days to her. . . .”

“Debt and Duty,” Art. XXIV, Sect. 7, page 78:

“Donations from this Church shall not be made without the written consent of the Pastor Emeritus.”

“Committee on Business,” Art. XXIV, Sect. 9, page 79:

“Before being eligible for office the names of the persons nominated for said office shall be presented to Mrs. Eddy for her written approval.”

“Books to be Published,” Art. XXV, Sect. 8, page 82:

“A book or an article of which Mrs. Eddy is the author shall not be published nor republished by the Society without her knowledge or written consent.”

“Circuit Lecturer,” Art. XXXI, Sect. 5, page 94:

“Upon the written request of Mrs. Eddy, The Mother Church shall appoint a Circuit Lecturer.”

“The Mother Church Building,” Art. XXXIV, Sect. 3, page 103:

“The edifice erected in 1894 for The First Church of Christ, Scientist, in Boston, Mass., shall neither be demolished, nor removed . . . without the written consent of the Pastor Emeritus, Mary Baker Eddy.”

“For The Mother Church Only,” Art. XXXV, Sect. 1, page 104:

“The Church Manual . . . is adapted to The Mother Church only. It stands alone, uniquely adapted to form the budding thought and hedge it about with divine Love. This Manual shall not be revised without the written consent of its author.”

“Amendment of By-Laws,” Art. XXXV, Sect. 3, page 105:

“No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law [such as these estoppels] amended or annulled, without the written consent of Mary Baker Eddy. . . .”

The Revelator’s ever-precise Divine Mind-commentary necessarily supports the Scientific founding-importance of the Manual’s By-laws and our obedience thereto: **“Every By-Law in the Manual is inspired. I did not write them any more than I wrote Science and Health [showing conclusively that *both* unfold to her and are issued by her as the Divine Mind-designated Revelator of the Revelation].”** (John Lathrop, “We Knew Mary Baker Eddy,” First Series, The Christian Science Publishing Society, Boston, Massachusetts, 1943, p. 22) **Lathrop, a member of the Class of 1898, served also as Mrs. Eddy’s private secretary in her household, 1903-1908.**

Requiring the Manual to remain in place, as Mrs. Eddy does obediently *even in the face of significant urging to the contrary from co-workers*, is the Revelator’s Divine Mind-directed way of ensuring that the so-called mind of mortals is held in check in perpetuity.

Mrs. Eddy passed away on December 3, 1910. At that point the estoppels which the Revelator purposely leaves as By-laws of the Manual become the *permanent direction for all further implementation of the church’s activities, subject to those estoppels, in Boston*. Had these estoppel By-laws been obeyed from the start, the founding-dissolution of her “second church concession” to material organization would have taken place at the time of her passing; that is, when she was no longer on the scene to exercise her founding control, *but as then, now, and for evermore estoppel-required*. The Manual remains forever the Discoverer and Founder’s founding control. *Obedience by the Boston church to its Manual is absolutely requisite for the Boston church to conclude its “mortal history.”* The Board, however, chose the path of *human legal opinion* within a week of the Founder’s passing.

When Mrs. Eddy’s second concession or “re--concession” as “re--organization” (the 1892 Boston church) is finally dissolved in obedience to her Manual, *then* The First Church of Christ,

Scientist, Boston, *will continue right on without human organization, without human control or ecclesiastical suggestion or domination – completely as spiritual institution, Voluntary Association, under the lawful direction and infallible benevolence of the One thus Only Mind, God, immortal Good.*

Would Mrs. Eddy really “re--establish” a *material, human organization* when she completely dissolves – *demonstrates* – her first divine Mind-directed concession to material organization (the 1879 church), leaving Scientifically precise Manual instructions for the complete and final dissolution of the Mind-directed “re--concession” which, let us recall, *she opposes from the outset?* No. Could the Discoverer and Founder ever dissolve what she Scientifically Mind-discovers and Mind-founds – one man, one church, as *Voluntary Association with Christ alone as head?* Never. Would she Divine Mind-purposely leave over twenty-five estoppel clauses *as church canon* in the Manual to provide a complete end to what she indisputably Divine Mind-realizes *will begin at once to develop into a humanly-controlled, ecclesiastical organization* upon her departure – and did! – *if she does not clearly realize that such rules-as-canon will be necessary to complete its so-called mortal history?* No.

In the supposed life of material organization, integration and disintegration counterbalance each other. They are the alpha and omega of finite history. (“The Scientific Process of Reversal,” Home Forum page, Monitor, Feb. 15, 1915)

Numerous books, pamphlets, essays, and articles about the Manual and its role vis a vis the church, many written for the Journal and the Sentinel and thus published by the Publishing Society, present an enormous variety of *mortal mind perspectives* about that most vital Revelator-founding text. But not a single one of these tracts – until clearly, correctly translated – presents the Scientific, Cause-based perception of what Manual is; of what it is Cause-designated to accomplish and why. Therefore, none wrestles with and prevails *Scientifically* vis a vis the estoppel clauses. There is but one exception: the Revelator’s designated spiritual understanding-as-successor, the spiritual understanding-text by Herbert W. Eustace which is published privately. Science and Health with Key to the Scriptures, the Manual, the Revelator’s elaboration Writings, and now Christian Science: Its “Clear, Correct Teaching” and Complete Writings, by Mr. Eustace, are *divine Mind’s designated impersonal expressions* of the Scientifically spiritual inspiration and instruction wholly Divine Mind-present and wholly operative as clear, correct Christian Science.

Can man, can church, ever afford to turn one’s back on spiritual inspiration? ever not desire to imbibe spiritually and to obey Scientifically the inspired Word as given to mankind via His Revelator and to move forward via His Word? Of course not.

Reasoning from cause to effect in the Science of Mind, we begin with Mind, which must be understood through the idea which expresses it and cannot be learned from its opposite, matter. Thus we arrive at Truth, or intelligence, which evolves its own unerring idea and never can be coordinate with human illusions. (S&H 467: 29-3)

AMEN!

THE 1892 RE--ORGANIZING OF HER FINAL BOSTON CHURCH
“for the completion of its history” – MRS. EDDY’S
FINAL CONCESSION-FOUNDING OF CHURCH:

Despite unprecedented growth of Christian Science in the 1889-1892 “Voluntary Association” period, *the students once again agitate*, initially much to Mrs. Eddy’s dismay, *for a permanent human organization with its inherently permanent human structure* as something with which to display the wonder of Christian Science to the world – *humanly*.

Here is how Mrs. Eddy describes the kind of door through which she is divine Mind-directed to pass in order to determine the *rightness* of dissolving the 1879 church in 1889; as published by Lyman Powell:

The Church of Christ, Scientist, in Boston, was my patient seven years. When I would think she was well nigh healed, a relapse came and a large portion of her flock would forsake the better portion and betake themselves to the world’s various hospitals for the cure of moral maladies. These straying sheep would either set up claims of improvements on Christian Science and oppose the Mother Church, or sink out of sight and religious history. This state of the church has lasted ten years. It even grew rapidly worse when, about three years ago, I, for a lack of time to adjust her continual difficulties and the conscientious purpose to labor in higher fields and broader ways for the advancement of the glorious hope of Christian Science, put students in my pulpit.

As one who is treating patients without success remembers that they are depending on material hygiene, consulting their own organizations and thus leaning on matter instead of Spirit, saith to these relapsing patients, “now quit your material props and leave all for Christ’s spiritual power and you will recover.” So I admonished 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’s Christianity and adopt alone the Golden Rule for unification, progress, and a better example as the Mother Church. (Mrs. Eddy’s *Letters and Miscellany*, Vol. I:21:8.; compiler's underlining)

On December 2, 1889, [simultaneous with the December *Journal*’s opening article, “The Way,” later published in *Miscellaneous Writings*, p. 355-359] the Church Board at 9:30 p.m. unanimously adopted the following resolutions:

[these five resolutions typify Divine Mind’s spiritual founding-reasons for ending these concessions:]

- (1.) That the time has come when this Church shall free itself from the thralldom of man-made laws, and rise into spiritual latitudes where the law of Love is the only bond of union.
- (2.) That the regulations and By-Laws of this Church be and are hereby declared to be in all their articles and clauses, except that part of Article I which fixes its name, null and void.
- (3.) That the Corporation be and is here declared dissolved and that the present Clerk of the Church be hereby requested to take the steps necessary to give legal effect to this resolution.
- (4.) The members of this church, in order to realize more perfectly the purposes of its institutions as an organization viz. growth in spiritual life and the spread of the “glad tidings,” [gospel] and that they will continue as a Voluntary Association of Christians knowing no law but the law of Love, and no Master but Christ in exercise of all ministrations and activities heretofore performed by them as a Church of Christ, Scientist.
- (5.) That the members of this church hereby make loving recognition of the services and guidance of the Founder and late pastor of the church and also the expression *se [sic.]*, have fostered its growth. From records of the Church organized in 1879, 265.

(Powell, Mary Baker Eddy, 309)

Small wonder why Mrs. Eddy at first *exhorts against* the 1892 re--organization, insistent members completely ignoring her exhortation and its reasons. Her letter of May 8, 1892, to the Clerk of the church, William Johnson, admonishes in part:

. . . if they reorganized it would “ruin the prosperity of our church.” “I tell you,” she wrote, “the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage, it is not my fault.” And three days later she reluctantly reiterated her “poor consent”, feeling she was doing too much for the church in Boston and perhaps trying to divert the negative experience the church needed. She wrote: “Now let her pass on to her 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. And I am at last willing and shall struggle no more.” (Red Book, v; compiler's underlining)

Even this backward-*appearing* step, so to speak, is Divine Mind’s All-in-all founding at work. As she comes to recognize this further founding-unfoldment as divine Mind – not human mind – moving, she grasps its founding spiritual impetus and Scientifically moves forward with it without hesitation. “Now let her [the church as re--organization] pass on to her experience. . . . I am at last *willing* and shall struggle *no more.*”

God is our helper. He pities us. He has mercy upon us, and guides every event of our careers. (Un 3: 27-1 God)

God's mercy for mortal ignorance and need is assured; then who shall question our want of more faith in His "very present help in trouble"? Jesus said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (My 162: 1)

Dissolution-founding of both the 1879 church (in 1889) and of the National Christian Scientists' Association (1890), specifically as permanent founding precepts of "Voluntary Association," is the universal spiritual unity keystone of Divine Mind's movement as Christian Science *for all time*. This very principle of dissolution-founding, therefore, *applies as equally necessary to the 1892 re--organized church*.

In the very midst of this period of concession-dissolutions and the inestimable blessings of Scientifically understood and actively practised "Voluntary Association," Mrs. Eddy's letter of May 23, 1890, to the NCSA sets forth assuringly to her students how to view and to move forward via this wholly Mind-directed concession as forever permanently-founded universal spiritual unity:

For students to work together is not always to cooperate, but sometimes to coelbow! Each student should seek alone the guidance of our common Father — even the divine Principle which he claims to demonstrate, — and especially should he prove his faith by works, ethically, physically, and spiritually.

Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross. I once thought that in unity was human strength; but have grown to know that human strength is weakness, -- that unity is divine might, giving to human power, peace. (Mis 138: 9-19)

The universal spiritual unity founding precept of "Voluntary Association" vis a vis church stems from the church of Mrs. Eddy's early years during which, always a devout Christian, she is a faithful member of the Congregational Churches for thirty years. Ponder My 182: 1-10 regarding her love for this Church and her early church affiliation. Yet as she further Scientifically explains, *change is necessary to follow this new Light*:

The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. (S&H 471: 23-31)

Three primary tenets prevailed in the Congregational Churches: “Christ alone is head;” “voluntary association;” with “no central control.” These three Mrs. Eddy prizes highly as clear, correct *institutional benchmarks*, as it were, throughout her own church’s experience, bearing them forward and elevating them to their highest Scientific expression as the Christian Science movement divine Mind-unfolds.

My home influence, early education, and church experience, have unquestionably ripened into the fruits of my present religious experience, and for this I prize them. (My 366: 7-10)

She prizes those small congregations of Separatists (Protestants; literally, “protesters”) who asserted their *spiritual right to congregate and to worship in their own way*; Pilgrims (Mrs. Eddy’s family came of Pilgrim stock), because they wouldn’t countenance any “organization” except their local congregation and even that was “a light touch.” Their motto, the motto of the Separatist congregational canon, became that of the Congregational Churches: “Christ alone is head.” Now that’s what America’s institution of checks and balances is all about! That’s what the Founding Fathers are completely aware of and ratify as their Founding vis a vis America, “a new Nation.” Therefore, it is *not merely coincidental* that Christian Science comes to worldwide awareness via *America*. In the 5,000-plus years of recorded human history, *only America Constitutionally recognizes and understandingly implements Christ-based checks and balances*, calling its institution a “political science.” Remember, though: “*All Science is Christian Science*” when clearly and correctly understood. Then the more relevant question becomes: checking and balancing against what? *Against any mortal control whatever*. If no mortal controls anything, or if he is controlled by anything as clear, correct Scientific checking and balancing, the question still remains, *What is control? The Congregational tenet, “Christ alone is head,” defines control and controller: Christ, Truth, as the Revelator understands and reveals*. In fact, the United States Treasury began minting that very phrase, “Christ alone is head,” on America’s coins in 1864 when so urgently needed, in the midst of great national civil turmoil. A gloriously precious reminder for our “new Nation” of that which forever controls: our Heavenly Father’s Christ, Truth. Mrs. Eddy thus names her church The First Church of Christ, Scientist – that is, *Christ alone is the one Scientist, the one Scientific head as “the structure of Truth and Love” resting upon and proceeding “from divine Principle.”* (S&H 583: 12) For all time.

The notion of the sovereignty of the people, which emerges as the “modern” world’s dominant ideal of democratic checks-and-balances governance, may be said to have originated in the days of Queen Elizabeth I and King James as those small congregations of Separatists who asserted their right to congregate and to worship in their own God-directed way. In so doing, they implicitly denied the license of human government to compel religion to organize churches and to control their members by ecclesiastical-political force, forcing submission if only indirectly to ecclesiastical government via human organizational laws and penalties. License is not the same as clear, correct individuality, either as one individual or as a church; as a whole government, a geopolitical entity, a planet, or the universe. *Mortal selfhood isn’t spiritual individuality and never can be modified or manipulated into such*. Divine Mind exists forever as His own perfect *spiritual acknowledgement-activity*, never as any human modification-activity. “God is Mind: and all that God, Mind, is, or hath made, is good, and He made all.” (S&H 311: 4-6)

“Personal control” is the phrase used throughout this compilation to describe the divine Mind-necessity the Revelator expresses as the founding precept “Suffer it to be so now,” which Mrs. Eddy recognizes and readily accepts – but *only as a temporary concession* – as the recognized head of what is contemporaneously called “the Christian Science movement.” “Personal control” appears only once, however, in the Revelator’s published writings, in the Manual, Article XXVI, Section 2, referring significantly to teachers of Christian Science not assuming “personal control” over their students. Its clear, correct parallel is the one, Scientific America: *no human political control over man’s inalienably Scientific, spiritual individuality – all the individuality there is.*

It is vital, of course, to understand the message in its wholly Scientific significance: that there is no thought whatever of *personal human control or human political control* with respect to the Revelator’s founding as church, *or to our Nation’s founding as a so-called “body politic.”* Mrs. Eddy’s lovingly principled Revelation-precept in this regard is always “Christ alone is head.”

The stone which the builders refused is become the head stone of the corner. (Ps 118: 22)

I remain steadfast in St. Paul's faith, and will close with his own words: “Christ is the head of the church: and he is the saviour of the body.” (My 108: 28)

Mary Baker Eddy admonishes her church and the field in another founding statement of the same significance: “Follow your Leader, only so far as she follows Christ.” (‘02 4: 3) There is to be no person, no personality, no material organization in control of church or of man. With Christ alone as head, Mind-evidently there is never ecclesiastical control in place of God and His Christ, Truth, as Mind-founded institution. Voluntary Association with this loving, Christly precept, therefore, remains the founding basis of how the Discoverer and Founder views church – and man – as God’s Christianly Scientific *institution*; as complete universal spiritual unity. No one knows better than the Revelator that “The pride of circumstance or power is the prince of this world that has nothing in Christ.” (Mis 155: 3-4) Therefore,

If our church is organized, it is to meet the demand, “Suffer it to be so now.” The real Christian compact is love for one another. This bond is wholly spiritual and inviolate. (Mis 91: 8)

Leading – i.e., *attempting* to lead *humanly* – any “organized” individual or group is invariably failure-based because its keystone *is wholly un-Scientific*. The Revelator – spiritually aware of this and thus Scientifically presenting such to the field as her demonstration of the awareness of God’s spiritual vigor and effortless naturalness – willingly, tirelessly finds and demonstrates spiritual peace (“still small voice” – I Kings 19: 12) as divine Mind’s pure, unified Revelation. She urges her followers to accept this wholly peaceful founding fact about church and man even though it appears that she accedes to those very vocal church members who agitated (and persist still, it seems) to have some *tangible organization* with which to identify and solidify their “too feeble faith.” (S&H 199: 23-24) “Give us our golden calf,” as it were, “that we may find comfort and be like all the others. We cannot wait for God’s proof! We must have our *own* sense of reality *now!*” There is no golden calf-pagan idolatry, no man-being-God, no personality idolatry, no ranting, no unrest / disunity as Christian Science. Such mortal policy leads only to failure.

The field needed to grasp this, once and for all. Yet the Revelator is led to divine Mind-recognize that some ceremonials embody a “suffer it to be so now” place in *early* church organization. These, however, are plainly

types of these mental conditions, – remembrance and love
. . . and that all types employed in the service of Christian Science should represent the most spiritual forms of thought and worship that can be made visible.

(Mis 91: 15; compiler's underlining)

Those who learn not the lessons of so-called mortal history are doomed to repeat – *merely in belief* – its humanly tiresome, humanly hypnotic mistakes – *until* divine Mind’s spiritual reversal reveals true Being, true History as “His Story,” *His true-history Reality of Being*, about which mortality – *also merely as belief* – has ignored or lied about through all its dusty mortal centuries. God, Good, as Spiritual Reality, is *all* the Being there is. Christian Science is the full, demonstrable law and ceaseless, unerring practice of this universally unifying spiritual fact: “the voice of Truth to this age” (456: 27-28); the “age of Love’s divine adventure to be All-in-all.” (My 158: 9-10) Science and Health with Key to the Scriptures and the Revelator-foretold spiritual understanding-as-successor, unmistakably present as the One Volume’s expression of clear, correct spiritual understanding, are man’s practical, Scientific, impersonal, *universally individual guides* along His Way. Forever.

Whereas the 1879 church is founded on Jesus (“the highest human corporeal concept of the divine idea” (S&H 589: 16-17), the 1892 church she founds on Christ (“the divine manifestation of God. . . .” (S&H 583: 10 only) Divine Mind continues to reveal Himself purely, divinely, as His Revelator’s ever-purer, ever-higher tones of Scientific – divine metaphysical – harmony; as ongoing founding-completeness. So, too, is His Revelation wholly demonstrable by His one Christian Scientist. *You* are this Christian Scientist, “alone with [your] own being and with the reality of things.” (Mess ‘01 20: 8-9)

Jesus is the personal, organizational embodiment of the Christ, in a manner of speaking. “Christ is the head” completely translates and elevates the so-called personal / organizational sense to reveal God’s forever immortal, impersonal Christ, Truth-institution. The *actual* church which the Discoverer, Founder, Revelator founds in 1892 – *thus the man she beholds* – upon the Rock, Christ, is the one proceeding to “the completion of its [human, mortal] history [thereby to behold clearly ‘His Story’].” (Ret, first edition, 1891, 58) But seen merely as another human organization, another “golden calf” to idolize, she humbly recognizes and accepts organization’s need of being completely transformed from a basis of mortal idolatry / human history to pure, Scientific “His Story.” Thus, “suffer it to be so now.” The Revelator will not, can not, stand in the way of her Mind’s Revelation-direction: *mortality concept’s necessary Scientific overturning and transforming metaphysical demonstration for all time.*

This “spiritually organized Church of Christ, Scientist, in Boston, still goes on,” therefore, as the one she refers to in Ret, final edition, 44-45, discussed above. This reference relates to the Boston church alone. Lyman Powell expressed this as:

Branch churches and societies are formed under the *Manual*, which gives general directions for their government. *From*

first to last, however, each church is a democracy and makes its own by-laws. (Powell, *Mary Baker Eddy*, 46)

Mrs. Eddy thus provides this very spiritual individuality basis-founding for *all* churches and societies via the wholly God-directed Manual. No church or society *outside of the Boston church* is to be governed, in whole or in part, by the Boston church or its organization, *unless that church or society freely adopts that Manual as its own guidance-tool*. Church and man remain “alone with his own being and with the reality of things.” This clear, correct precept remains ongoing as the one man’s, one church’s, Scientific, divinely metaphysical founding-wholeness.

The Revelator’s Christ-founded institution is the *final* church – even as the Christ-man is the highest, the final revealed statement about God’s one perfect man – therefore, it cannot ever disappear or be dissolved but is to be recognized and accepted – *demonstrated Scientifically* – as Love’s “Voluntary Association” with Christ, Truth, as only Christian Science reveals this: *not* as a mess of pottage, as it were, but as the clear, correct expression of universal spiritual unity. Upon the occasion of the laying of the new edifice’s cornerstone – May 21, 1894 – Mrs. Eddy affirms her bedrock founding-understanding of the *only* church:

The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it.

(Mis 144: 32-5; compiler's underlining)

Thus, in 1904, Mrs. Eddy expresses these most significant ideas about Christian Science as government – not “church government” – but the church’s *role* in such government:

The Magna Charta of Christian Science means much, *multum in parvo*, — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science, — its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, — equal rights and privileges, equality of the sexes, rotation in office.

(My 254: 21)

Herein she unequivocally founds-expresses *the principal cornerstone of fully and permanently instituted spiritual church: church and man as the Mind-Revelation of universal spiritual unity – present now and for all time*. “Spirit teaches us to resign what we are not and to understand what we are [right here, right now] in the unity of Spirit — in that Love which is faithful. . . .” (My 167: 7-9)

One twentieth century religion-historian's – who was also a Class-taught Christian Scientist – insightful views of issues such as these – stated negatively initially perhaps for necessary impact – condense judiciously the impersonally-reversed key founding-points to be recognized and appreciated here:

. . . religious organization throughout human history has been *spiritually sterile*. A partial record can be written as follows:

1. It was not from the organized religion and civilization of the great city of Ur that came the spiritual thinking of ancient times but from the Patriarch who left ease, security and friends to go alone into an unknown land where he could worship God as his conscience dictated.
2. It was not from the organized priesthood of the tribe of Levi that came the wonderful spiritual leadership of Israel but from the lone individual Prophets who thought clearly and were tireless and unafraid.
3. It was not from the learned chief priests and Pharisees of organized Judaism that came full spiritual understanding and demonstration but from the lowly Jesus who dared to see God as the Self, or I, of spiritual man. 'I and my Father are one.' (John 10: 30)
4. It was not from the theological organization of Rome that came the voices which awakened the world from the materiality of the Dark Ages, but from the martyrs, Peter Waldo, John Wycliffe, John Huss and Martin Luther. [Mrs. Eddy speaks of Wyclif(fe) and Luther three times each in her published writings.]
5. It was not from the established Church of England that came the urge to greater freedom which gave birth to spiritual America, but from the Separatists [Protestants] who left church, country and friends to seek God as Pilgrims from across the sea. [Mrs. Eddy's ancestors were of this Separatist lineage.]
6. It was not from the organized theocracy of the Puritans in Massachusetts Bay Colony that came religious and political freedom but from those earnest and honest thinkers, Roger Williams and Thomas Hooker, who with their associates braved the wilderness to establish new centers at Providence and at Hartford from which has grown the freedom which is spreading throughout the World. [Many important treatises exist emphasizing significant differences between "Pilgrim" and "Puritan."]
7. It was not from the organized churches of America that came the spiritual discovery of impersonal Christian Science but from a [lone] woman who listened to the voice of God and gave to all mankind. . . .

Spiritually understood, there is not a misguided religious

movement *over there*, with a Field and Board of Directors acting under the influence of animal magnetism. There is naught but God, scientific Principle, Self-maintaining; Itself the only Head and all-decision Authority, whose policy is right and whose decisions are unanimous and final. To say that God is misguided or is under the influence of animal magnetism is ridiculous and is not true. As God is all there is to Field and to Board of Directors, neither Field nor Board of Directors are [sic.] misguided nor are they under the influence of animal magnetism. They are correctly guided and are completely influenced by Truth. . . .

In the words of Jesus, “And I, if I be lifted up from the earth, will draw all men unto me.” (John 12: 32) In other words, if the lie about the I or Self of me [be] reversed, and the Truth about the I of me be accepted, the lie will disappear and Truth will be expressed in all about me. This is demonstration.

(published privately; compiler’s underlining)

Too, these ever-timely observations with a different perspective on the same subject:

History has been filled with the persecutions of those who have dared to expose the nothingness of the materialism of the old ecclesiastical teachings [and we should also add, control]. . . . This persecution is not confined merely to individuals and sects, but is extended even to nations, and nothing would suit the agents of reaction and autocracy [a gloriously descriptive phrase!] better than that internal dissensions might spring up among those standing for the Truth. . . .

The tendency of the human mind is always to fly off at a tangent and to go along the line of least resistance. That is why one must be always on the alert to see whether one is working in the right direction. . . .

In fact one’s reluctance to tackle and overthrow the belief in the all-powerfulness of evil, will be found to be exactly similar to the world’s hatred of Truth, and is the cause for all the persecutions and wars with which the pages of history are filled. . . .

Are not the two great guides in this struggle to throw off the claims of matter [as well as of ecclesiasticism] the Bible and “Science and Health with Key to the Scriptures” by Mary Baker Eddy? Now as England has been called the country of the Bible, surely America can be called the country of Science and Health. When, therefore, the student [of Christian Science] sees attempts being made to stir up discord between the nations (as well as intra-national), he will see it [for precisely what it is] as only another attempt of mortal mind to prevent its own utter annihilation.

His duty then is plain. “But man cannot be separated for an instant from God, if man reflects God. Thus Science proves man’s

existence to be intact” (S&H 306), and thus will be brought about
“the healing of the nations.”

(from “International Relations,” Alexander F. Primrose, Journal, August 1921)

As Mind’s faithful, tireless Revelator, Mrs. Eddy states the *spiritual* fact, the *spiritual* law, -- *always*. The Heavenly Father moves His Revelator according to His necessarily timely spiritual law-impetus, -- *always*. No exceptions to this whatever. What she enacts beginning in 1892 we seek sincerely to understand and to demonstrate as this very divine Mind-direction, as spiritual law – pure, unfettered, uncontaminated; wholly Scientifically authorized. *All* she founds-enacts to this point is also of this same divine Mind-law’s perfection and completeness. There are *never two* I AM’s, *two* creations, *two* Revelations, *two* Revelators, *two* powers, *two* perfections, *two* churches, *two* men, *two* universes. Christian Science knows no do--overs. The Revelator expresses the unified *wholeness* of God’s law, the divine wholeness as God’s universal spiritual unity, succinctly: “God’s law is in three words, ‘I am All;’ and this perfect law is ever present to rebuke any claim of another law.” (No 30: 11-13)

“I am All” perpetually infallibly reveals Itself as Mrs. Eddy’s Scientific concept of church; as her clear, correct concept of man; as the clear, correct Divine Mind-revealed Reality of all Being – *at all times, under all circumstances*. As His chosen Revelator, Mrs. Eddy’s “clear, correct teaching of Christian Science” is the Revelator’s Mind-expression of His spiritual law. The Christian Scientist remembers and rejoices always that the Revelator’s one “clear, correct teaching of Christian Science [which] has been and is an inspiration to the whole field” (My 297: 18-20) is everlastingly inviolate; spiritually complete. Read Mrs. Eddy’s glorious statement containing this founding title, My. 297: 11: “THERE IS NO DEATH.” *There is no death to divine Mind’s clear, correct teaching and inspiration for the whole field, for all mankind, as His perfect, unlimited, clear, correct expression of universal spiritual unity: Christian Science. “Were it otherwise, man would be annihilated.”* (S&H 477: 18)

There is no “otherwise.” There is no changeableness, no fallibility, no alternative, no death to the “clear, correct teaching of Christian Science” (My 297: 18-19) *and its perfect, requisite, unified Divine Mind-manifestation.*

With the advent of this re--organized church, Mrs. Eddy founding-learns thus founding-demonstrates how to handle the machinations of so-called human organization. Rather than ignore such, she actively remains God’s tireless Scientific Discoverer, Founder, *and Demonstrator* as this Divine Mind-undertaking unfolds.

The ongoing completion of her founding “at least a half-century” (her “Card,” Journal, Aug 1890) hence, and “three-quarters of a century hence” (Pul vii: 4-5) *which you as God’s sincere seeker are discovering as you proceed*, comes to complete fruition as the initial publication of Mr. Eustace’s “Whoso Readeth, Let Him Understand” in 1939 which deals entirely with animal magnetism. This subsequently unfolds as the complete publication of her “*successor*” – *not any person, place, or thing – but the wholly spiritual understanding* expressed as “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings – The One Volume – by Mr. Eustace, published in its first complete edition in 1953. From its inception, this successor-text has been “suppressed” by the Church as somehow fallible, suspect, *possibly un-Scientific*. And why? Because its author was *ecclesiastically* excommunicated. Thus the spiritual understanding expressed therein cannot possibly be true, so the argument goes, because it cannot possibly be

understood! That which is not understood always remains “suspect” *until its divine Mind-design as demonstrable spiritual law-foundation appears, clearly and correctly.* Spiritual law’s demonstrable Scientific understanding – divine metaphysics – moreover, is *never* suspect, *never* suppressible, *never* ecclesiastical, hence *always clearly, correctly successful.*

If a precept presented as spiritual law is incapable of successful Scientific demonstration, you can be certain it isn’t spiritual law and you will not want it or need it for that very reason. The compilers of this offering, as well as others who uniformly study and prayerfully apply the clear, correct spiritual understanding-as-successor revealed impersonally as the One Volume, consistently reach successful, Christianly Scientific results *as their practice of Mrs. Eddy’s clear, correct teaching* which is the irreplaceable keystone of the One Volume. Self-evidently, the Scientific rightness of such practice exemplifies the Scientific rightness of the successor’s impersonal, Revelator-foretold divine Mind-offering for the ages.

In response to a direct enquiry to Boston in 1968 by one of our tireless compilers, specifically about the One Volume as well as more generally about the prominent suppression of literature by the Boston church, the then Committee on Publication provided this most insightful reply on church letterhead, dated November 20, 1968 and duly signed:

It is not the policy of the Committee on Publication of The Mother Church to attempt to suppress even the most hostile and unfair books. In the handbook we have for our Committee on Publication work there is very specific guidance on this point, which, if taken to heart, would surely prohibit any such action of the sort you mentioned to me.

The Herbert Eustace book is of course not authorized Christian Science literature and ordinarily, in view of Church Manual provisions, one would not suppose that it would be read by many class-taught church members. However, the book is freely available and sold to the public, I understand, and there really is no question at all of suppression so far as our Church and its activities is [sic.] concerned.

(original Letter, unpublished, is in one of our compiler's private collection)

This notion of so-called “authorized Christian Science literature,” cited in his letter and appearing on or referred to in all of Mrs. Eddy’s published literature since 1915-1916, *is not a policy Mind’s Revelator of Christian Science directs or condones in any way. It is not a Revelator founding precept.* Mrs. Eddy’s facsimile signature alone, on the frontis-piece of each of her books, is all the “authorization” her literature requires. The phrase “authorized literature” crept into publication of her books at the behest of church administrators interested in advancing the notion that “*We authorize*” this literature, “*We certify*” this literature to be “genuine Christian Science.” *Mrs. Eddy’s published works are all duly copyrighted by her and later by her estate administrators, thereby remaining fully “protected.” No further “authentication” or “authorization” is required for their protection.* The church administrators eventually “trademark” Mrs. Eddy’s signature as additional justification for its “authentic” impact, evidently against the possibility, it would seem, of forged signatures at some future time. Such organization-based

notions appropriately betray a growing tendency towards ecclesiastical control of the church following Mrs. Eddy's departure. All of the Founder's writings, including all of her elaboration Writings *with the sole exception of Miscellany as a single volume* (first copyrighted and published in 1913), are originally copyrighted *prior* to her departure in 1910. Proper copyrighting is wholly sufficient to protect duly published materials. Mrs. Eddy is *directly* involved with all of these *copyrighted* publications up to 1910. Miscellany, published in 1913, is a collection of Mrs. Eddy's additional elaboration essays, letters, commentaries, and interviews. She is *neither directly nor indirectly* involved with its publication. The Trustees and the Directors, however, continued this use of her signature-facsimile on its title page for authentication. Prose Works as a single compilation volume is first copyrighted in 1925.

Two additional comments of interest with respect to Miscellany appear below in the section "Founding-Dedication of the Mother Church Extension (1906)."

Remember, *you alone* are divine Mind's student / researcher / practitioner of Christian Science, *wholly able to Mind-determine for yourself* which "few books . . . which are based on this book [S&H] are **useful**." (S&H x: 9-10) Divine Mind alone "certifies" His Revealed Word *as His all times and as His all circumstances*. Ought we not, then, be joyously aware of His pure Scientific Word, for He reveals such as our experience and enables His man to understand and thus to demonstrate this? Is the Revealed Word of God ever not authentic, infallible, demonstrable, irreversibly secure? Isn't this precisely how and why His Revelator is healed from a fatal fall, receives the Revelation *and presents it unerringly throughout her career – founds it – not about a particular woman or a particular church or a particular city, but about His eager, ready, expectant man and universe?* Universal spiritual unity, in ceaseless Scientific operation, is ever God's clearly, correctly "authorizing" divine Mind-Reality.

That which "the builders" ignorantly or maliciously reject of the spiritual understanding of divine Truth, Life, and Love, assuredly is *never* destroyed. Look for and thereby discover His immaculate, ever-foundational Truth as the crown and head of the corner (see Acts 4: 11) and rejoice in Its untrammelled, Scientific omnipresence as unfettered spiritual understanding – universal, divinely metaphysical understanding – for evermore.

Self-determination, i.e., determining *Science-clearly and Science-correctly* why true individuality is understood as based squarely on Self, God, as spiritual Reality, is one of the most precious Scientific Constitutional rights of Americans, indeed, of all mankind. (see My 200: 1; My 282: 3; '01 33: 13-18; S&H 161: 11-23 as significant Scientific examples) The tendency about so-called precious *human* rights, however, is to want to say, think, act: "Hold on to them desperately lest they be fouled, destroyed, or withheld from us!" Is desperation ever the Scientific way? Hear these words of our Revelator: "A falsity [fearful suggestion, myth, lie, illusion, desperate deception] does not hold me. I hold it. Truth holds me. I do not hold it." (BB 214) Divine Life, Truth, and Love holds (sing.) His one man and His one universe *rightfully*, entirely, perpetually within His universal, tender, all-unifying spiritual embrace. Malicious mental malpractice holds nothing, controls nothing, befools nothing, knows nothing, for *in Reality – the Divine Truth which is very Being – there is no malicious mental malpractice*. "All is infinite Mind and its infinite manifestation." Nor is there a single nor a multiplicity of so-called *human* right(s). God's one perfect universe and God's one perfect man is (sing.) wholly, flawlessly, and everlastingly governed by *Supreme, Divine Spirit*, "that thought-force, which launched the earth in its orbit and said to the proud wave, 'Thus far and no farther.'" (S&H 124: 22)

Divine Mind speaks directly to you as you study, practise, advance:

I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, — that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense. Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death. (S&H 253: 9)

Face these things. Ask yourself, Am I using the power that I understand? Is Christian Science a reality to me? Is it practical? Is it available? You know it is. Use it and so prove it. (OV 779-780)

The hour has struck when this demand of Mind, this law, must be expressed. The time to speak “as one having authority, and not as the scribes” is at hand. You can no longer think that you have not all power. You [His one enthusiastic reader, His sincere seeker] have. (OV 788-789) [and that’s why you are reading the One Volume prepared expressly for you, *for all mankind*, as *My Revelation and My Revelator-designated spiritual understanding-as-successor*]

This very same One Mind, Divine Consciousness, also *directly assures you*, His one man “alone with his own being and with the reality of things,” in the same manner:

Christian Science raises the standard of liberty and cries: “Follow me! Escape from the bondage of sickness, sin, and death!” Jesus marked out the way. Citizens of the world, accept the “glorious liberty of the children of God,” and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being. (S&H 227: 21)

God, Divine Principle, Love, *alone* is the great “Giver of all good” (My 127: 6) – *as His all times, as His all circumstances*. “Were it otherwise, man would be annihilated.” (S&H 477: 18) *But there is no “otherwise.”*

Discerning the rights of man, we cannot fail to foresee the doom of all oppression. Slavery is not the legitimate state of man. God made man free. Paul said, “I was free born.” All men should be free. “Where the Spirit of the Lord is, there is liberty.” Love and Truth make free, but evil and error lead into captivity. (S&H 227: 14)

You do realize clearly, then, how omniscient Mind founds perfectly: *as His one man – named Christ Jesus or Mrs. Eddy or Mr. Eustace – or as the Boston church, or as you or me – as dynamic founding’s reflection / demonstration. Divine Mind is ever leading, directing, fulfilling – even if such directing appears negatively. As you have seen, above, it is always divine Mind’s negative because there is no other Creator, Cause, Being. His clear, correct translating is the Key to spiritual understanding. This is the final founding lesson for this age: God’s time and God’s circumstance wherein the Christian Scientist learns, demonstrates, rises unimpeded as his divine Mind-directed ascension-journey proof that negation, reversed, is undeniably “God with us.”* (see S&H xi: 15-21) As Mrs. Eddy Scientifically foresees and explains, this truth is yours, ours, all mankind’s; here, now, forever *as divine Mind leading and fulfilling all good about you and all mankind.* Universal spiritual unity, always: one perfect God, His one perfect universe, His one perfect man. The importance of this plainly Scientific concept as the fulfillment of Christianly Scientific demonstration – inherently God’s vital founding precept as His clear, correct Science – is evident from the myriad of references and discussions Mrs. Eddy provides on this subject. All of her UNITY OF GOOD stands out, of course, as superbly subject-oriented in this regard. Too, UNITY OF GOOD is the first book about Christian Science which Mr. Eustace finds and studies early in his career, before he ever finds and studies SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. UNITY OF GOOD is his divine Mind-directed introduction to Christian Science.

The Revelator specifically requests Adam Dickey, her secretary during her crowning completion year of 1910, to write a book about his time as her secretary in her household and, more to the point, about handling animal magnetism. Dickey promised to do so, but the book did not come to publication until 1927, many years after his promise to her and only shortly prior to his passing. Dickey quotes Mrs. Eddy in these “Memoirs” as saying, “Where you have all failed is in not knowing how to handle animal magnetism.” (Adam Dickey, Memoirs of Mary Baker Eddy, published privately by Lillian S. Dickey, C.S.B., Brookline, Mass., 1927, pp. 126-7)

The Revelator elucidates the vital importance of divine Mind-reversing this “not knowing how” twenty years *prior* to her request to Dickey, in the October 1889 Journal, just two years following the “Vision of 1887.” It is her article “New Commandment,” which also appears in Mis 292-293.

Christian Science, full of grace and truth, is accomplishing great good, both seen and unseen; but have mortals, with the penetration of Soul, searched the secret chambers of sense? I never knew a student who fully understood my instructions on this point of handling evil, — as to just how this should be done, — and carried out my ideal. (Mis 292: 25-1)

Failure is never an option as divine Revelation’s Christian Science, the *only* Science divine Mind knows, reveals, sustains, advances – *perfectly*. How could it be immutable Science, one wonders, and yet allow failure, inconsistency, misunderstanding, giving up? There is no such allowance! Mrs. Eddy understands this argument, of course, hence her vital, divine Mind-timely teachings about malicious animal magnetism, malicious mental malpractice – *including her vital prophecy founding-statement that the time to discuss this is now.*

It is spiritual fact, therefore, seen clearly, compellingly via the Revelator's founding, and immeasurable gain realized and proved by Mrs. Eddy and now expressed as the Heavenly Father's Christian Science and Christian Scientist, that *all must demonstrate Science's all-transforming mastery of the negation*. All Being is divine, because "All is infinite Mind and its infinite manifestation." The Divine Principle, Love, as His man's experience, *even if perceived negatively*, can only *bless* you and all mankind – *every kind of man* – nothing whatever to fear or misunderstand about *God's loving, divine negation*. Even such seemingly unpleasant, even so-called disastrous negations, Scientifically reversed to God's allness because "All is infinite Mind," are unfailingly Divine Love's pure blessing, something *good*, something *perfect and Scientific and unlimited of God to see*. It is *never* some terrible thing taking place. *Identifying any negation as God's is its inherent reversal, hence its elimination as negation, for its ever-presence as pure divine Mind*. What else is there beyond or in place of pure "All is infinite Mind and its infinite manifestation"? Nothing. "How can there be more than *all*?" (S&H 287: 16) Divine Love's Scientific Revelation-truth *is* the All-in-all: *all* the divine Mind-somethingness, *all* the Mind-goodness, *all* the Mind-blessing, healing, the spiritual reality, the unfettered ascension there is. *All – ways*.

As Mrs. Eddy learns so forcefully (see the "Vision of 1887"), and by which she founding-proceeds forward, the founding of Christian Science is complete *only* as the divine negation is Scientifically recognized, understood, demonstrated as *His Christian Science*, as *His Christian Scientist*; as *His one man, His one church*, "alone with his own being and with the reality of things"; practising Scientifically, successfully, everlastingly. It is *now*. Christianly Scientific reality – *all the reality there is* – is ever thus. ". . . there is a spiritual sense, a sense of Spirit, and this is the only consciousness belonging to true individuality, or a divine sense of being." (Un 21: 18)

In the essay entitled "Correct Appreciation of the History of Christian Science," included in its 1931 publication "Your Power and Dominion," later included in the One Volume, *spiritual understanding-as-successor* unfolds:

"Ignorance of the error to be eradicated oftentimes subjects you to its abuse." [S&H 446: 31] This is a true and definite statement of fact. The Christian Scientist who thinks he can attain the kingdom of heaven without understanding the *modus operandi* of evil, for the time being, is doomed to disappointment.

Essential to this understanding also is the *modus operandi* of the unfoldment [founding steps *appearing negatively*] through which Christian Science has passed in its establishment and presentation to the world. There are those who think that this unfoldment and the understanding of it are not at all necessary to their growth and grasp of Christian Science. In this they are mistaken, for some understanding of the history of Christian Science, as presented to human belief, is as necessary as is some understanding of the history of music or of mathematics to a correct appreciation of either.

(OV 802-03)

This successor-statement is one of spiritual awareness and Scientific understanding of Mrs. Eddy's spiritual founding precepts and their priceless significance to the certain progress of Christian Science and of the Christian Scientist. Other such examples of the successor's spiritual understanding of the Revelator's founding precepts as *her* "clear, correct teaching of Christian Science" are offered in detail later in this compilation.

With specific regard to Mr. Eustace and the One Volume, it is absolutely indis-pensable to read understandingly and to digest thoroughly the full *To the Reader* preface to "Christian Science: Its 'Clear, Correct Teaching' and Complete Writings." (see OV 26-53) The author therein encapsulates for the student and researcher his own background, his Christian Science experience both in Boston and beyond, the divine Mind-reasons for the One Volume, and the clear, correct statements re Mrs. Eddy as the one Revelator; also about the church, her founding, his excommunication, ecclesiasticism, successor, and the wholly spiritual, Revelator-prophecy future of Christian Science.

Mrs. Eddy is continually asked about a "successor" to what is viewed by most of her contemporaries as her "religious" – but *usually not metaphysically-impelled* – "movement." Her responses are thus viewed by them as *human* prophecy. But the Revelator, already fully understanding and proving that, since Christian Science is all there is to prophecy, all the prophecy there is (S&H 585: 9-10), *students of Christian Science already have that by which discernment of clear, correct, wholly timely answers is completely at hand. The spiritual understanding-as-successor is already at hand because successor is never person, place, or thing. The successor is that clear, correct, wholly demonstrable spiritual understanding based entirely on Mrs. Eddy's "clear, correct teaching of Christian Science."*

Neither Mr. Eustace as a mortal – even a very *good* mortal – *nor* the One Volume as a very good book, is "successor." *The spiritual understanding expressed as each* is that which Mrs. Eddy understands and prophesies will "succeed," i.e., continue to serve and to guide all sincere seekers as her *clear, correct, impersonal "successor"*: undefiled spiritual understanding. As long as one has *mortality of any description* as successor, as succeeding, or as successful, however, that one can not demonstrate as spiritual understanding the "clear, correct teaching of Christian Science" which *remains forever Mary Baker Eddy's clear, correct, Scientific Revelation-expression*. "Clear, correct" spiritual understanding alone succeeds, achieves, demonstrates, rises; is the *only* divine Mind-designated successor about Christian Science as ongoing witness of "All is infinite Mind and its infinite manifestation."

The fullest presentations about Mr. Eustace, about the One Volume, and about Mrs. Eddy's prophecies regarding "successor" and the now and beyond of Christian Science, appear below in Parts Two, Three, and Four.

Public and university libraries usually offer hardback copies of the One Volume. We know of no Christian Science Reading Rooms, however, which offer this volume (per the Committee on Publication letter, above). The entire final edition text of the One Volume is available in PDF format at no charge at: christiansciencecct2.org, as are a few other "useful books."

Science and Health, dynamically explaining Christian Science as the Revelation for *all* ages as "an age of divine Love's adventure to be All-in-all" (My 158:9-10), is complete and final. The One Volume is *not an addition* to the Revelation. *It is Mrs. Eddy's divine Mind-acknowledged,*

now-fulfilled successor of the same Revelation: clear, correct spiritual understanding. There can be neither two Revelations nor two Revelators. “God does not need two revelators of one spiritual fact. One is sufficient. Indeed there could not be two, for more than one would simply be repetition not revelation.” (OV 7; compiler's underlining)

The purpose of spiritual understanding-as-successor is self-evident: to preserve divine Mind's Revelation Scientifically whole; free from ecclesiasticism, personality, or *mortal* history. Spiritual understanding-as-successor is not based on hearsay or on personal opinion, but entirely on clear, correct Scientific demonstration. Science and Health, as the complete and therefore final expression of divine Revelation, cannot be replaced, no matter how often, urgently, or “righteously” so-called *human* desire ignorantly or maliciously insists.

Spiritual understanding and its Scientifically requisite clear, correct, therefore successful demonstration is the very heart of the founding and the rise of Christian Science. Spiritual understanding is the founding-superstructure of Christian Science as institution-church and of the Christian Scientist as perfect God's one perfect, universal man – all mankind.

Concluding these four founding-concessions – the CSA, the 1879 church, the Massachusetts Metaphysical College, and the NCSA – as well as her voluntary relinquishment of the Journal's editorship in 1889, frees Mrs. Eddy to proceed to fuller worldwide, divine Mind-directed sharing of the Revelation as His Revelator now understands is necessary, and by which she Mind-moves forward to demon-strate accordingly.

The institution-founding of church in 1892 is not at all on the same basis of church as the 1879-1889 organization. It is wholly universal spiritual unity through the *institution* of “Voluntary Association” with that One Mind which is Divine, thus All-in-all. In this light, the 1879 church was the Jesus church, “The highest human corporeal concept of the divine idea” (S&H 589: 16-17) church. The 1892 church is the Christ, Truth, church; “The divine manifestation of God, which comes to the flesh to destroy incarnate error” (S&H 583: 10) church. Whereas it is altogether self-evident that “human corporeal concept” can not demonstrate universal spiritual unity, it is equally self-evident that “the divine manifestation of God” is the forever clear, correct, Scientific manifestation and sharing *as* His man, *as* His church: divine Mind-appearing Science-clearly and Science-correctly *as* universal spiritual unity.

THE WORLD CONGRESS OF RELIGIONS (1893) AND MRS. EDDY'S COMMENTS AT THE LAYING OF THE CORNERSTONE OF THE RE – ORGANIZED BOSTON CHURCH (1894):

In 1893 Mrs. Eddy has occasion to demonstrate-found to the whole world in clear, correct, Scientific terms that *Christian Science, as the expression of the Word of God, is therefore universal.* At its 1893 World Fair, the city of Chicago also held a World Congress of Religions. All the world's major and many of its lesser religions were represented there. As these groups prepare to present their various discourses to the other groups, Mrs. Eddy prepares as the initial Christian Science discourse twelve of her chosen students' “papers” on Christian Science. *Only one religion, however, is presented to the whole assembly of this World Parliament: Christian Science via Mrs. Eddy's own presentation on Christian Science entitled “Not Matter, But Mind,” read by*

Judge Hanna. Representatives of every major religion are present on the stage to hear it. No other religion is accorded this universally loving honor: *sharing the Gospel with the whole world as Jesus commands.* Mrs. Eddy later relates about this meeting:

In 1893 the World's Parliament of Religions, held in Chicago, used, in all its public sessions, my form of prayer since 1866; and one of the very clergymen who had publicly proclaimed me “the prayerless Mrs. Eddy,” offered his audible adoration in the words I use, besides listening to an address on Christian Science from my pen, read by Judge S. J. Hanna, in that unique assembly. (Pul 4: 28)

The full text of this paper by Mrs. Eddy is never included in Prose Works but is published in Journal, Dec 1893. It appears in its entirety in our Appendix A.

Why preach Christian Science throughout the world if what God’s designated Revelator founds as preaching and practice is not universal in every particular? In Chicago comes the wholly Scientific response to that line of seemingly detracting argument: Spiritually Scientific understanding as universal spiritual unity is now recognized and expressed on a world stage as the key to her founding.

In the July 1894 Journal, on the occasion of the laying of the cornerstone of the then-new Mother Church edifice, the Discoverer and Founder publishes this highest founding-sense of church practice for the field to study and by which to rise:

To-day I pray that divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn shall break upon the spire of this temple. The Church, more than any other institution, at present is the cement of society, and it should be the bulwark of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then, this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and substance. (also in Mis 144: 29)

Her “Till then” sentiment remains a lovingly instructive “suffer it to be so now.” Even this re--organized church is a founding “concession to the period.” A concession, if it is to end, must be terminated by the one making it. Remember, this re--organization remains but a furtherance of “suffer it to be so now.” The above-reference certainly indicates Mrs. Eddy’s intention in this regard, “Till then” How is this to be done after Mrs. Eddy is no longer on the scene? Via divine Mind’s all-lawful, all-governing, all-loving, divinely-indited Manual. Is this being demonstrated by the church today? No. Why not? Because *all* of the Rules and By-Laws which are plainly stipulated *as church canon* – “*spiritual rules*” – in the Manual are not yet clearly, correctly – *spiritually* – understood, thus can not be understandingly accepted as such and thereby demonstrated. The “announced outcome” of the Great Trial (1919-1922) by the church Board to

its members, and Mr. Eustace's *spiritual understanding-as-successor* One Volume (1953, 1964), display this need plainly. Both subjects are discussed in fuller detail later in this compilation.

THE DEDICATION OF THE RE -- ORGANIZED CHURCH (1895):

On March 25, 1895, Mrs. Eddy founding-refuses the offer from the Directors of *material* Mother Church of a *material* place of leadership. She founding-accepts instead the *spiritual* post of Pastor Emeritus *as voluntary position in spiritual bond only*. (see Pul 86-87)

In her letter of May 3, 1895, to the Directors of The Mother Church, and as later quoted in the 1919-1922 Trial Book (*Proceedings*, 234), the Revelator clearly reveals The Mother Church of *her negative and what the truth is of this negative – and every negative – and how it is to be discerned and proved*. Both the letter and its satellite material as they appear in the court transcript are not reproduced anywhere in Prose Works, Manual, or Journal.

Boston, Massachusetts, May 4, 1895.

A special meeting of The First Members of The First Church of Christ, Scientist, in Boston, Massachusetts, was held this day in the vestry of the Church. The meeting was opened by reading selections from the Scriptures and from Science and Health, silent prayer, the Lord's Prayer, and its spiritual interpretation at 10 o'clock and six minutes a.m. The president and twenty-three members present. The following letter and by-law were read:

Pleasant View,
Concord, New Hampshire,
May 3, 1895.

Beloved Brethren:

I ask you to act on this By-law for two reasons, viz., (1st) I cannot be your Leader unless I have the power to guide you when you need this guidance. (2d) Because I will pray earnestly and watch for God to guide me in knowing that I am right in my decision before entering a complaint against a member of this Church. And from long tests I know that He will show me the way that is just and then I will follow it.

With love, your Mother in Israel,
MARY BAKER EDDY.

A. By-Law.

A member of this Church who is a student of Rev. Mary Baker Eddy and refuses to leave a place in the field that she knows it is for his or her interest to leave and so advise him or her yet they do not comply with my request, this member

shall be dropped from this Church membership and treated by this Church as a disloyal student.

Also if a member of this Church is proven by me to be treating me mentally without my consent the name of this member shall be dropped from the roll of membership and he or she treated by the Church as a disloyal student.

This by-law can only be amended or annulled by the unanimous vote of every member of this Church. [a major founding precept in the form of a proposed Manual estoppel]

The following letter from our Teacher – Rev. Mary Baker Eddy – was read.

Beloved Students:

When a student tells me that I am influenced in my conclusions or work in this field by anyone but God, or when he says I am mistaken in my knowledge of who is attacking me mentally and thus malpracticing – know then that this student is disloyal to the core and is not to be trusted. This I have proven true 30 years.

With love,

Mother.

[from *Proceedings*, p. 234]

The Scientific truth about *recognizing and handling / reversing / translating malicious mental malpractice impersonally* is given in full and final statement as Science and Health. *It is the light of Truth which is Christian Science*. As one proves this truth of one's so-called "every negative," one sees and proves that *the Messiah – Christ, Truth; Saviour – does rename man from mortal to immortal*, as it renames Jacob and others in the Bible; and that *the name Mary Baker Eddy divine Mind-reappears with the name of Christian Science*. The Revelator takes every first appearing of so-called mind to divine Mind, and like Jacob, the father of her Israel, holds through to the absolute conviction of the Christ-idea of that divine Mind as her Mind-presence and her Mind-action.

Mrs. Eddy fully maintains – never deviates from – full spiritual control of church in all its practice, as a Revelator must ever do. This all becomes so very simple and available to the student as one sees, as Mrs. Eddy specifically explains in her May 3rd, 1895 letter, cited above, that *such control is necessary and has to do with this one thing: recognizing and destroying malicious mental malpractice; never demeaning or destroyin any person, place, or thing*. Only spiritual control can accomplish this, and *does*. Completely. *This is the whole work of man and of church and its* [sing.] *clear, correct practice*. It is accomplished in full obedience to all of divine Mind's Manual directions, *including the "estoppels,"* as well as one's full obedience to God's spiritual law which we recognize and fully accept as Science and Health with Key to the Scriptures.

All Christianly Scientific practice is utterly spiritual; never mortal, ecclesiastical control or manipulation of any kind.

The Mother Church Dedication Message of January 6, 1895 carries with it this spiritual evidence as Mrs. Eddy's certification spiritually: that she as the Revelator has founded the "true temple" of Truth's superstructure of the "clear, correct teaching of Christian Science." Speaking via this Message to students and to church members about spiritual church, spiritual man, universal spiritual unity on this – as on *every* occasion – she states:

. . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. Such being its nature, how can our godly temple possibly be demolished, or even disturbed? (Pul 2: 28-2)

Is not a man [a church, a universe] metaphysically and mathematically one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. (Pul 4: 7-11)

Ever Divine Mind-ful of the need to remove absolutely all sense of person / personality as church or as man, vis a vis the founding precept "Christ alone is head," she reiterates:

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. . . .

I have ordained the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures," as pastor of The First Church of Christ, Scientist, in Boston, - so long as this church is satisfied with this pastor. This is my first ordination. (Pul 7: 19-28)

Christian Scientists, you have planted your standard on the rock of Christ, the true, the spiritual idea, - the chief cornerstone in the house of our God. (Pul 10: 16-18)

Of considerable note: the Revelator's "Dedication Address" for this 1895 service is *read* to the congregation, *not delivered in person* by Mrs. Eddy. Likewise, the 1906 extension dedication address, "Choose Ye" (see My pp. 3-6) is also read at that service, but *not delivered in person* by Mrs. Eddy. "Christ alone is head." The Extension Address Mrs. Eddy founding-intends *as the further extension of the spiritual understanding of church* is: "Christ alone is head" as wholly universal spiritual – *not personal, mortal, ecclesiastical* – unity.

Rumors about Mrs. Eddy's possible ill health on both occasions are, of course, completely *unfounded*. Christian Science is Scientifically factual, lawful, infallible, and Christian Scientists are therefore Scientifically aware of, and irrevocably faithful to, Christianly Scientific factual, infallible, spiritual law.

If you have rumor mongering, gossiping, second-guessing, intentional misleading, or bearing false witness, *you absolutely do not have Christian Science.*

THE REVELATOR’S CHURCH DEDICATION BOOK: PULPIT AND PRESS (1895):

Mrs. Eddy’s “Preface” to her Mother Church Dedication Book, Pulpit and Press (vii: 1-24, cited directly below), enumerates clearly the founding facts of Christian Science *as she actively demonstrates them:*

This volume contains scintillations from press and pulpit — utterances which epitomize the story of the birth of Christian Science, in 1866, and its progress [demonstration] during the ensuing thirty years. Three quarters of a century hence, when the children of to-day are the elders of the twentieth century, it will be interesting to have not only a record of the inclination given their own thoughts in the latter half of the nineteenth century, but also a registry of the rise of the mercury in the glass of the world’s opinion.

It will then be instructive to turn backward the telescope of that advanced age, with its lenses of more spiritual mentality, indicating the gain of intellectual momentum, on the early footsteps of Christian Science as planted in the pathway of this generation; to note the impetus thereby given to Christianity; to con- sider the facts surrounding the cradle of this grand verity — that the sick are healed and sinners saved, not by matter, but by Mind; and to scan further the features of the vast problem of eternal life, as expressed in the absolute power of Truth and the actual bliss of man’s existence in Science.

**MARY BAKER EDDY
February, 1895**

Included in this “Preface” is her founding 75-year prophecy – “three-quarters of a century hence,” culminating in about 1970, which will conclude the founding of Christian Science, as the founding is unfolding with her in 1895 – when the Discoverer and Founder *expects* “the sick are healed and sinners saved, not by matter, but by Mind.” Further, those seeking to understand more clearly by looking back on “the early footsteps of Christian Science” will appreciatively “scan further the features of the vast problem of eternal life, as expressed in the absolute power of Truth and the actual bliss of man’s existence in Science.” Notice: “the vast problem of eternal life” as she understands it and therefore presents it is “expressed in the absolute power of Truth and the actual bliss of man’s existence in Science.” *Problems* [as negatives] *are translated infallibly as everlastingly reversed by Divine Truth’s allness necessarily excluding everything unlike Itself; therefore, already blissful of man’s wholly Scientific existence.*

Problems are in fact not problems at all. This is not merely a glib, convenient assertion. It is spiritually demonstrable fact. *There are no problems, lies, distortions, misunderstandings or failures evident as clear, correct Christian Science – as the Scientific Reality of Being.* Rather is God’s forever Scientific Reality, “the actual bliss of man’s existence in Science” “expressed in the absolute power of Truth”: the complete statement of *spiritual reality ongoing in its completeness.* All the existence there is, including her clear reference to God’s negative reversed to His positive – “vast problem of eternal life . . . expressed in the absolute power of Truth” – is this immeasurable Reality. The “looking back,” as it were, is wholly instructive and necessary *now* for all who honestly seek to understand the how and why of the founding of Christian Science: divine Truth, Life, Love clearly and correctly appearing as “the age of Love’s divine adventure to be All-in-all” (My 158: 9-10) – *although mostly negatively presented,* such “looking back” argues. This is our *age,* God’s one perfect man expectantly seeking and successfully finding answers only divine Mind’s Christian Science reveals fully and finally. Scientifically understanding spiritual reality, all “simple seekers for Truth,” God-directed without exception, *accept and thereby demonstrate the founding precepts which emerge with Mind-clarity and Mind-direction as she foretells, since 1910:* the time-lessness of the Discoverer’s and Founder’s crowning completion – *the crowning completion-founding achievement as divine Mind’s Revelator.*

The fullest discussion of this prophecy and its fulfillment appears in PART FOUR of this compilation.

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PART TWO: FOUNDING PRECEPTS, 1898 - 1910

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY (deeded by Mrs. Eddy in 1898):

The PERPETUAL AND IRREVOCABLE TRUST AND CONFIDENCE, which the Revelator establishes, she institutes both as a founding-precept “to foil the demon scheme” of ecclesiastical despotism, as well as a sound business move. Both, of course, are divine Mind-directed completely.

The spiritual understanding-as-successor explains the Deed and its instructions from Mrs. Eddy:

. . . Mrs. Eddy, in the clarity of her vision, sent to the newly [1898] appointed trustees [Edward Bates, James Neal, and William McKenzie] the following three rules for their guidance and support[.] These rules were in her own handwriting and came by special messenger from Concord, New Hampshire, addressed, “For the Board of Trustees.”

1. When mother foils a demon scheme, do not mar

her success. The hardest battle is the *last* one.

2. Never act on first thoughts unless they be of Good, God, but watch and separate the tares from the wheat. Learn by experience and careful comparison to know *whence* cometh your conclusions. ‘Try the spirits’ before acting, look over the purposes that the enemy might be trying to accomplish and so avoid the snare.
3. Have the bird in your hand before disturbing the bush that he hangs upon.

In these words, so graphically significant, one can hear the cry of Mrs. Eddy's heart yearning to save her “*young child*” from the Herod of ecclesiasticism which was seeking its destruction. She saw the deadly conflict that would be waged in the final battle, and she asked her trustees not to “mar her success” but to “Follow the Deed of Trust”, that the “demon scheme” she foiled in establishing the Trust might not succeed.

No one can doubt that Mrs. Eddy foresaw and endeavored to foil the evil of ecclesiastical despotism. But this despotism was to grow and increase until it finally attempted to nullify the Deed of Trust, by making a demand in 1916 on the trustees to acknowledge the directors as the supreme governing power of the Christian Science movement, including the periodicals, thus endeavouring to destroy Mrs. Eddy's carefully thought out purpose. This was ecclesiasticism in its full measure of arrogance. (OV 35-36)

Much additional background material regarding the Publishing Society and its vital Deed of Trust is provided by Mr. Eustace in the One Volume section “To the Reader.” Your attention is directed to this presentation for you to realize their clear, correct relevance, in considerable Scientific detail, to the Discoverer’s and Founder’s founding.

Mrs. Eddy’s own appraisal all along of this Publishing Society Trust, initiated in January 1898, is one of the greatest founding points to bring out Truth’s full light. Up to Dec 1910, this Trust is always conducted under Mrs. Eddy’s control and strictly in accord with it. This Trust is an excellent example of a group designated by the Revelator faithfully following her express intentions as she completes the then-founding precepts, and beyond, – to 1922, when *the Board of Directors, following the Great Trial, replaced wholesale the Publishing Society’s Trustees as unfaithful to Mrs. Eddy’s intentions, thus un - trust - worthy.*

Accomplished as a single procedure, as with the Manual in 1895, her Deed of Trust singularity-founding provides increased focus and emphasis to both of these highly significant foundings. As her first Rule here, Mrs. Eddy is saying: first, I have now foiled the lie of malicious animal magnetism called ecclesiasticism / human control that would undo my founding

of full spiritual control in 1895 (Board of Directors). **Second**, in 1898 you Trustees see that *through impersonal fidelity to divine Principle, you continue this necessary demonstration; do nothing to mar this great vital protecting of the founding*. Each subsequent appointee to the Trusteeship of the Publishing Society is required to read the Revelator's original document and to sign it as acknowledgement of his fidelity to divine Principle, not to any person. Mr. Eustace does so upon accepting his appointment as Trustee in 1912.

The Christian Science Publishing Society together with those publications which come under its supervision are *permanent foundings – never concessions in any manner whatever*.

Mrs. Eddy's founding-permanence, expressed here via its *three Rules* as Mrs. Eddy's "Perpetual and Irrevocable Trust and Confidence," is a true *three* of spiritual light vis a vis *spiritual control expressed as pure Scientific practice*. As events prove, to upset this founded full spiritual control, evil – malicious animal magnetism *in the guise of the persons called the Christian Science Board of Directors and others interested in furthering organizational church* with all of its matter-based properties and procedures – had to move to control this *permanent* Publishing property in its effort to acquire and consolidate its own necessary sense of legitimate permanency. But as we have seen, *the Discoverer and Founder intends for the Board of Directors to last – per the Founder's divine Mind-indited Manual directions – only as long as the Boston church lasts; i.e., only as long as it takes, as it were, for material history church to rise to its eternally inherent Mind-History spiritual expression*. Hence the Great Trial, 1919-1922 (three years). These malicious machinations would appear in the negative language of human control, ecclesiasticism, negating *in belief* the full and final spiritual control-founding Mrs. Eddy understands and demonstrates throughout her founding-career. This is of course another echo of the vital point in Wyclif's original 14th century Christian practice precept: "property corrupts church." *Mrs. Eddy fully and finally fulfills Mind-spiritual control as the founding key to Scientific practice, in the 1892 Deed for the Directors founding: keep material property and Church as spiritual understanding and its practice, absolutely separate. Accordingly, in September 1892, on her way to the Board of Directors Deed meeting, Mrs. Eddy orders returned all the misappropriated funds she learns of, because they had been solicited, completely without her knowledge, for a joint Publishing House + Church fund*. The Revelator rests securely on divine Mind's direction and control that the Publishing House Trustees and the Church Directors are ever to be wholly distinct and separate, but are to work in Christian harmony together, always. (see Mrs. Eddy's article, "To the Contributors of the Church Building Fund in Boston," Journal, Oct 1892 for her analysis of these misappropriation events ["illegal call" for Building Funds, as she terms it] and her rectification of same) **This same article also contains her founding bases with regard to the Board of Directors.**

Without this separate Publishing Society trusteeship, ecclesiasticism – as the malicious mental malpractice "demon scheme" of the human mind – would inundate permanently Mrs. Eddy's infinite, spiritual law-founding under the finite, erroneous control of the human mind.

Your last battle will be your hardest, is a tremendous PROPHECY about the Proceedings in Equity Trial, 1919-1922: malicious mental malpractice alias ecclesiasticism vs. SCIENCE AND HEALTH as the one "clear, correct teaching" understanding of Christian Science, in that forthcoming Trial. This is marvelous Revelator foresight-founding. The Trial nominally pitted

the Board of Directors' expression of *human interpretation as personal authority* vs. the Publishing Society's expression of *spiritual understanding as impersonal authority*. Malicious mental malpractice in the guise of the Board completely ignored, under mesmerism's so-called *personal miasma*, divine Principle, Love's, *impersonal divine law-bases* of Science and Health and Manual:

. . . there can be no official Boston, no official teachers, practitioners, lecturers, etc., to turn one's gaze to in the least, or the picture is marred and the drawing Light will not be seen to shine as brightly. Freedom is the watchword. Not freedom from anything external but freedom from individual looking to ought but God.

The two DEEDS OF TRUST . . . are the full government of those activities [Boston Church, Publishing Society] and will go forward by their own perfectness to accomplish their intent [the intent of the DEEDS]. The Publishing [Society] will be supported by the spiritual value of the product it sends forth. A deed of trust is a legal document from first to last and no one knew that better than did Mrs. Eddy. The CHURCH MANUAL is a spiritual guide and its statements have no legal interpretation and an estoppel to any by-law in the MANUAL means just that.

(OV 963; compiler's underlining)

Mr. Eustace receives and ultimately accepts an invitation from the Board of Trustees of the Publishing Society – *not from the Board of Directors* – to join the Trustees, in September, 1912. Up to this time, Mr. Eustace neither seeks nor holds any official position in Boston, or in the publishing administration other than as a Normal Class-taught teacher of Christian Science (C.S.B.), as an active Journal-listed practitioner, and as an occasional contributor of articles to the Journal. He discusses in detail his metaphysical struggle re accepting this position in the One Volume beginning p. 30.

In this 1898-1910 period, starting with the Publishing Society Deed of Trust and moving right through the next several headings in this compilation – and several in PART THREE, seq. – we discuss how and why Mrs. Eddy establishes those *irreversible institutional channels she realizes are essential* for the worldwide twelve-year completion of her founding as divine Mind is giving her to recognize and to demonstrate. For each of these insightful, non-concession Scientific foundings, she establishes their necessary permanent Mind-directed channels, ensuring that every move she Mind-realizes is founded upon the vital, divine Mind-bedrock founding precept of universal spiritual unity.

THE BOARD OF LECTURESHIP (1898):

Mrs. Eddy's Christianly Scientific expression of gratitude, published in Journal, April 1900, also in My 248-49, conveys her great appreciation for the excellent work of the Board of Lectureship, which she institutes in January 1898.

At first there were only five lecturers to fill the demands – three ex-ministers, McKenzie, Tomlinson, and Tomkins, plus Edward Kimball and Carol Norton – but before long other able, personable men and women were added to the roster. . . . she especially commended “Mr. Kimball’s method,” and of Judge William G. Ewing of Chicago, who was made a lecturer the following year, she wrote that “he does what I require of the Board of Lectureship, persuades and convinces by the logic and the tenderness of Christian Science.”

(Peel, *Authority*, pp. 122-123; compiler's underlining)

We can readily appreciate and accept Mrs. Eddy's close attention to all things which she founds. The Revelator realizes and demonstrates that divine Mind continually emerges as Scientifically necessary understanding and absolute certainty for each new channel as the establishment and the advancement of the founding. It need only be added that Edward A. Kimball is her first and only choice to head this Board, he already serving per her selection as the first circuit Speaker / Lecturer on Christian Science to this point, other than Mrs. Eddy herself.

Founding continues to move forward as universal spiritual unity via the Board of Lectureship, its clear, correct message and its lecturers, always under Mrs. Eddy's tender, logical guidance.

THE “RE-OPENING” OF THE MASSACHUSETTS METAPHYSICAL COLLEGE and THE ESTABLISHMENT OF THE BOARD OF EDUCATION (1898):

Miscellaneous Writings is copyrighted in 1896, first published and made available for public sale in 1897. Accordingly, Mrs. Eddy announces in Journal, March 1897 that *she is dissolving all personal teaching for one year, holding instead to the impersonal founding precept that all teaching should be impersonal and thus is to come directly from her published writings, including this newest publication: Miscellaneous Writings.*

While revising “Science and Health with Key to the Scriptures,” the light and might of the divine concurrence of the spirit and the Word appeared, and the result is an auxiliary to the College called the Board of Education of The Mother Church of Christ, Scientist, in Boston, Mass. (My 246: 19)

The purpose of reopening her College is to found this Board of Education which is to revamp, via her guidance, the Christian Science classes taught in Boston, from both Primary and Normal Classes to Normal Classes only. This founding move broadcasts Primary Classes more world-

wide while still maintaining complete control of Normal Class teachers and their approach to the subject-matter under Mrs. Eddy's tutelage and proximity in Boston. Mrs. Eddy recognizes now that her students, and ultimately students of her students, are well able to carry the Primary Class teaching load in their own communities. Normal Class teaching and its C.S.B degree, however, will remain within Boston under full control of the Revelator. The former Massachusetts Metaphysical College is no longer used as the institution for education *per se*, following this 1898 reorganization to designate those who are Normal Class-instructed in Boston. The Board of Education is the new and final designation of this Normal Class process under Mrs. Eddy.

Mrs. Eddy appoints Mr. Kimball to head the Board of Education. He subsequently teaches the next four Normal Classes (1899, 1900, 1901, 1902). There is no formal Normal Class in 1898. Instead Mrs. Eddy selects 70 of her own students to meet with her at Pleasant View (discussed below). This so-called "Class of 1898" meeting with Mrs. Eddy fulfills, per the Discoverer and Founder, the Normal Class requirement that year. There is no other Normal Class in 1898 and no further Normal Class teaching after 1902 until 1906, per the Revelator's founding-design.

Significantly, the 1902 Normal Class is the one of which Mr. and Mrs. Eustace are members. Mr. Kimball teaches no other Normal Classes after 1902, his time assisting Mrs. Eddy in the founding and in lecturing in the United States and in Europe being of paramount necessity to the founding unfoldment. The Eustaces had previously received their Primary Class instruction from Mr. Kimball in Boston in 1896. No further Primary Classes are taught at the Boston church following the advent of the Board of Education.

THE CHRISTIAN SCIENCE SENTINEL (founded in 1898 as Christian Science Weekly, that name permanently changed to Christian Science Sentinel in January 1899):

Her title of Sentinel indicates it is "intended to hold guard over Truth, Life, and Love. . . ." (My 353: 12-13; compiler's underlining) To keep the watch, as it were. The Journal records; the Sentinel watches.

Sentinel is another key founding tool for further communication as universal spiritual unity *with the field and thus with the world. Indeed, the world has clearly become the field.* In this regard, in 1903 Mrs. Eddy establishes the first foreign language periodical, the German edition named Der Herold der Christian Science, known more familiarly as The Christian Science Herald. She monitors the Sentinel's content, of course, but she is never its editor at any point.

"THE 70" (ALSO KNOWN AS "THE CLASS OF 1898") CALLED TO CONCORD (notice: not to Boston) BY MRS. EDDY (1898):

"The 70" – her own students – Mrs. Eddy calls specifically and significantly to Pleasant View in Concord ("harmony") New Hampshire rather than to Boston.

These 70 are her most practice-active, most metaphysically aware students, so to say. They respond eagerly and faithfully to her call to meet with her at her residence in Pleasant View in November 1898 – specific information about her reason not given to them ahead – so that she can instruct them and thereby bring them up to her highest level as metaphysical awareness of, and

support for, the founding as increasingly evident universal spiritual unity. The Publishing Society, the Sentinel, the Board of Education, and the Board of Lectureship – each founding channel already in motion – and their relationship to the Founder’s ongoing, expansive vision for worldwide awareness of Christian Science, is to be presented to them.

Following the day’s metaphysical sharing with their Teacher, these 70 students become forever known as “the Class of 1898.” Not a formal class, as such, but via *Mrs. Eddy’s final divine Love-sharing founding-instruction to a chosen group of her students, she intends to impart instruction she knows to be timely and necessary and for which she seeks field awareness and support to advance the considerable demands and blessings*, as a metaphysically unified presence in the Church of her “clear, correct teaching of Christian Science.” These seventy readily accept the Revelator’s inspired Scientific assignment. See My 104: 24. Also note this beautiful recognition by Mrs. Eddy about this class: “The students in my final class in 1898 are stars in my crown of rejoicing.” (My 125: 21)

The Revelator is here founding *pure metaphysical education / teaching / healing going forth as completely impersonal, spiritual, and unquestionably universal*.

There is no Normal class *per se* taught or graduated in Boston in 1898.

THE NOVEMBER CLASS, 1898

Beloved Christian Scientists: — Your prompt presence in Concord at my unexplained call witnesses your fidelity to Christian Science and your spiritual unity with your Leader [the spiritual understanding expressed as Science and Health]. (My 243: 19-1)

FOUNDING “MOTHER” GIVES WAY TO SCIENCE AND HEALTH AS LEADER (1903):

The term “Mother” is to be dropped for the term “Leader.” See Art XXII Sect 1 of Manual.

Implicit therein is the Revelator’s direction that SCIENCE AND HEALTH forever after be recognized as the church’s *only* Leader, because “Christ alone is head” is the highest statement of this fact represented Christ-clearly, Christ-correctly as SCIENCE AND HEALTH, not as any person. Explicitly, Section 2 of this By-Law requires that no member of the Boston church is to be called Leader re Christian Science by its members. Mrs. Eddy remained a member of the Boston church throughout her career, hence was not to be called Leader.

The Revelator’s drive to remove all personal sense from the movement speaks directly to universal spiritual unity.

Also in 1903 Mrs. Eddy places her Concord (New Hampshire) church cornerstone statement in the August 1903 Journal concurrent therein with Mr. Eustace’s article, “Adam, Where Art Thou?”

“ADAM, WHERE ART THOU?” (1903):

Note that three years elapse between Herbert Eustace and Bessie Moore Eustace completing Primary Class with Mr. Kimball (1896) and subsequently entering their cards as practitioners in the Journal (1899); and seven years / four years until Mrs. Eddy's identification of him, via observations per her request to Kimball, for the "Adam, Where Art Thou?" assignment in 1903. This seven-year completion period is evidently founding-necessary wholly under Divine Mind's direction prior to "going forth." Numbers are never intended to be confining or to be merely a "numbers game;" nor as some effort to "prove" mathematically (read, *calculate humanly*) something clearly of pure, spiritual substance. *Such can never be achieved Scientifically clearly and Scientifically correctly.* In that light, as Christian Scientifically understood, *after / as signs following* the unfoldment, as it were: the number "three" in the Bible often refers to "rising;" "four" to "going forth;" and "seven" to "completion." *Four years* after Mr. Eustace joins the church (1895), Mr. and Mrs. Eustace's joint card appears in the Journal as practitioners of Christian Science: *"going forth" as Divine Mind-qualified to practise the Revelator's "clear, correct teaching of Christian Science" as understood and presented by Mr. Kimball wholly under Mrs. Eddy's teaching-direction.* Spiritual education – ever expansive as its ongoing completeness – is Divine Mind's expression of forever going forth as "God express[ing] in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis." (S&H 258:13-15)

As presented later also in this compilation, Mrs. Eddy founding-identifies Herbert Eustace's clear, correct *spiritual understanding as successor, not any person*, beginning with her first assignment to him: an article for the Journal about Adam and Consciousness, in 1903. The suggestion for the subject – Mrs. Eddy's choice completely – is presented to Mr. Eustace via Mr. Kimball and Mr. McLellan – *not directly by Mrs. Eddy.* She endeavors and succeeds in remaining wholly impersonal vis a vis Mr. Eustace throughout these seven completion identification-years.

Herbert W. Eustace and Bessie Moore Eustace complete their Normal Class experience with Mr. Kimball in 1902. They unquestionably enjoy, impersonally and Scientifically, their Primary Class experiences with Mr. Kimball *just as the twentieth century begins.*

At this juncture, Mrs. Eddy speaks to Mr. Kimball about "keeping his eyes open," so to speak, for those among his students who show evident Scientific promise vis a vis *wholly impersonal ability in the Science of metaphysical healing.* Mr. Kimball names Herbert W. Eustace early and without hesitation.

Immediately upon Mr. Eustace's completion of teaching his first Primary Class, in California in 1903, the "Adam, Where Art Thou?" essay assignment is made known to him. He proceeds with the assignment with dedication and without hesitation.

Significant founding events of 1903 and beyond shed much light on *what is happening Scientifically contemporaneously in Boston as well as in the field – the world community:*

1. the Revelator replaces personal "mothering" with the wholly impersonal and universal unity shepherding of SCIENCE AND HEALTH, as discussed above (1903)
2. "Adam, Where Art Thou?" (1903) which discusses in depth the so-called stryggles between the human mind and Divine Consciousness (see final paragraph of his article, below)
3. consciousness is thus released from man as in any way united to the earth, matter, personal sense, personality, upward soaring flight is the absolutely clear, correct result as marvelously exemplified by the Wright Brothers' first successful flight (1903) at the area known

inaccurately by its general name: “Kitty Hawk, North Carolina,” but by its location-specific name, still in use even today: *Kill Devil Hill*; could anything be more Christian Scientifically revealing vis a vis handling animal magnetism?

4. the cornerstone of her Concord church [harmony spiritually realized] in New Hampshire is laid (1903)
5. Mr. McLellan is appointed head of the Publishing Trust by Mrs. Eddy in 1903; he is not Class-taught by Mrs. Eddy; he is a Kimball student
6. the 1907 Next Friends suit’s utterly unsuccessful challenge re the Revelator’s soundness of mind fully and irrefutably demonstrates man’s whole, sound, able, correct Scientific practice as the pure expression of infallible Father-Mother Mind
7. the Revelator’s final and highest three founding-practice messages are revealed in the period 1909-1910/1917: “The Way of Wisdom” as the timely reconsideration of her original “The Way” essay; her “Reply” to a field enquiry about clear, correct Christian Science practice; and her 1910 “Principle and Practice” essay for publication per her request not until 1917 – *following seven completion-years, shortly after the United States entered “the war to end all wars”*

Each of these foundings rises higher metaphysically than the one before.

Also by 1903 it is quite evident, by Mrs. Eddy’s use of Mr. Kimball, not only in the Lecturing and in the Normal Class Degree-giving teaching but in other significant responsibilities as Mrs. Eddy designates, that Mr. Kimball is at one with Mrs. Eddy in her founded “clear, correct teaching.” Further, Mrs. Eddy’s final seven years also reveal unmistakably how thoroughly she successor-identifies Mr. Eustace as also being at one spiritually with her “clear, correct teaching of Christian Science.”

The substance of Mr. Eustace’s article, published in the August 1903 Journal at the Revelator’s request, “*Adam, Where Art Thou?*” is the full Scientific answer to this very question of “clear, correct teaching” and its practice as being always the expression of the One Consciousness, Divine Mind, and never of the human mind. The substance of the published essay is entirely *individual unfoldment*, not prompted by Mrs. Eddy or by Mr. Kimball in any way. Mr. Eustace employs this as the title (based on Gen 3: 9). Mrs. Eddy thinks so highly of the essay, she directs that a copy of it be included, prior to its Journal publication, in the Concord (New Hampshire) church cornerstone-laying service as well as in the cornerstone itself, along with her own commentary for the occasion (1903).

The essence of this essay: What is Consciousness? where is it? and why? In this regard, see S&H 307: 31. Mrs. Eddy’s grateful recognition of this essay’s Divine Mind-unfoldment applies equally to the founding-dedication of her Concord church (1904), subsequently to the founding-dedication of the new extension in Boston (1906). See below for further discussion of the 1906 Extension Dedication.

It is self-evident that the Revelator recognizes and accepts the solid Scientific cornerstone-basis of this article’s clear, correct Christian Science.

The full text of this wholly clear, correct essay can be found in our compilation’s Appendix A.

As was the custom at the close of Christian Science classes in the nineteenth century – as when Mrs. Eddy concludes her first such formal class on Christian Science, “The Science of Man” in

1870 – she questions each student to ascertain each one’s mastery of the class’ subject. Mrs. Eddy’s first (1870) such series of questions is known as “The Soul’s Enquiries of Man.” In her subsequent classes, however, she changes this to “Adam, Where Art Thou?” Her subject matter and what she expects it to signify Scientifically, therefore, is (sing.) well known to her students. Small wonder, then, why she acknowledges and designates this subject as Mr. Eustace’s to ponder and to write about. Its permanent Scientific founding-significance is clearly of paramount importance for all time.

Your attention is directed to pages 190-192 of the Oakes Red Book at christiansciencecct2.org for the Revelator’s illuminating teaching points comprising “The Soul’s Enquiries of Man.”

Both church dedications (Boston, Concord) must be fully understood as to their Scientific expression of what Consciousness is, where it is, and why. *That founding-awareness thus becomes for all time true dedication to clear, correct metaphysical practice.*

The subject of the special lesson-sermon on the occasion of the dedication of the new extension in Boston, June 1906, is also: “Adam, Where Art Thou?” Significantly, this subject is selected by Mrs. Eddy for the 1906 Dedication in the same vein as when she designates its assignment to Mr. Eustace in 1903: *it must be answered and practised clearly and correctly – Christian Scientifically – by each member, each church, for their growth in Science.*

The concluding paragraph of *spiritual understanding-as-successor’s* essay:

“Adam, where art thou?” must be the scrutinizing question of every hour. While realizing what consciousness truly is, we must discern and see clearly what the mortal or Adam consciousness claims to be and annihilate it. We must remember Jesus’ denunciation of it as a whited sepulchre full of dead men’s bones and all uncleanness, a pharisee and a hypocrite, a liar from the beginning and the father of every lie, that knows not the truth because there is no truth in it. We must face the question (to quote from *Retrospection and Introspection*, p. 107 [p. 86 final edition]),

“Art thou still unacquainted with thyself? Then be introduced to this self. ‘Know thyself!’ as said the classic Grecian motto. Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken ‘stranger, that is within thy gates.’ Cleanse every stain from this wanderer’s soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household.” Then will follow to one and all the benediction from on high, “I have fought a good fight . . . I have kept the faith,” and with Paul, consciousness will declare “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

[see the complete text as published in Journal in our Appendix A]

MRS. EDDY'S ORIGINAL CONCORD (NEW HAMPSHIRE) CHURCH GIFT OF 1898 REACHES ITS CORNERSTONE LAID-FOUNDING SERVICE (*Easter Sunday, 1903*); DEDICATION OF MRS. EDDY'S GIFT OF CONCORD CHURCH (*July 1904*):

On Jan. 31, 1898 Mrs. Eddy gives \$100,000 as her personal church-gift in a deed of trust to three individuals to build a church edifice in Concord NH, *not merely for the people and town of Concord, but for the world*: a further expression of universal spiritual unity. In June 1903 Mrs. Eddy decides to proceed with her original 1898 trust fund for this building. The July ceremony in Concord of the laying of the cornerstone for her Concord church gift then takes place. Included in her remarks (“Corner-Stone Laid at Concord”) on that occasion we find the only time in the published writings when Mrs. Eddy uses – significantly – the word “adventure”: “We live in an age of Love’s divine adventure to be All-in-all.” (My 158: 9-10) *Her statement is the very confirmation-cornerstone of her founding: spiritual concord; eternal heavenly harmony; church, man the very reflection of Love’s divine adventure, being Love’s divine adventure.* (adventure: “The Student’s Reference Dictionary,” a nineteenth century publication which Mrs. Eddy consults frequently, gives besides the usual negative definitions (hazard, risk, chance), these positive-reversal uses: **a bold undertaking, a remarkable occurrence, a striking event**)

Recognizing and demonstrating for ages now and yet to come Love’s expression as Its one perfect man, Its one perfect church, Its one perfect universe as all the Christian Science practice there is, is this cornerstone-founding message: “Love’s divine adventure to be All-in-all.” Mrs. Eddy’s cornerstone founding comments on this occasion (the Easter season of 1903; dedication of Concord church occurs in the spiritual independence season of July 1904), *serve also, of course, as her perpetual truth-founding precept about man and church*:

Having all faith in Christian Science, we must have faith in whatever manifests love for God and man. The burden of proof that Christian Science is Science rests on Christian Scientists. The letter without the spirit is dead: it is the Spirit that heals the sick and the sinner — that makes the heart tender, faithful, true. (My 158: 16-21)

Mrs. Eddy directs that a copy of “Adam, Where Art Thou?” by Mr. Eustace be placed in the cornerstone, along with other selected items appropriate to that day’s Easter Sunday service.

The three church edifice dedications, which constitute the significant risings of Mrs. Eddy’s founding as church spiritually understood, comprise also her three founding statements on the practice of Christian Science.

First, the Mother Church edifice dedication (1895), by which she dedicates the practice of Christian Science to the *spiritual understanding* of her founded teaching: *healing = teaching; clear, correct, spiritual understanding = Christianly Scientific practice of divine metaphysics.*

Next, the Concord Church edifice (Easter Sunday 1903 cornerstone, 1904 dedication messages) is the dedication of the founded practice of Christian Science to *spiritual reflection; clear; correct reflection = Christianly Scientific practice.* The Concord Church *gift to the movement, to all mankind as the one field*, typifies the Discoverer and Founder stepping away

from – wholly impersonalizing – the special but still vital work as Founder to what is purely Scientifically eternal: *let the reflection of harmony shine forth; never personality.* After all, a founding, if dealing only with *three physical church edifices*, is merely a very limited thing. *Spiritual founding is eternal, is always divine Principle, Love's eternally "divine adventure."*

The third and final edifice-based founding-dedication, the Extension in Boston in 1906: Christianly Scientific practice rests completely on founded spiritual demonstration – the *everlastingly complete yet entirely infinite extension of spiritual understanding and the spiritual reflection of divine Principle, Love, as clear, correct Christian Science practice.* In each instance, “*edifice*” as a limited, material structure is necessarily *divine Mind-elevated to its purest metaphysical sense: “clear, correct spiritual understanding; reflection-as-practice is this Mind's unassailable edifice / institution.”* The Founder's recognition and elevation of this fact is *spiritual completion-founding, -ongoing as supreme, eternally spiritual completeness.*

Science and Health page 241: the “substance of all devotion is the reflection and demonstration of divine Love” – devotion is devotion *to something.* The devotion, in this important context, is *to spiritual understanding, to reflection, to demonstration, as Divine Love's forever spiritual concord-adventure* – universal spiritual unity – *not to material church.* What is typified in the dedication of the Mother Church in 1895, therefore, is devotion to the spiritual understanding (pure spiritual substance) she founds as Christian Science. Then the substance of this devotion is to its pure, harmonious reflection (concord, harmony, unity), and to the irreversible, perfect demonstration or practice (infinite spiritual extension) of divine Love healing sickness and destroying sin. “Love's divine adventure” absolutely! Our master said, “If ye love me, keep my commandments.” There is it summed up clearly and correctly: the substance of your devotion must be – and remain – the keeping of “My commandments” as you spiritually demonstrate them; *not* to an edifice, to an organization, or to any person, but to the clear, correct spiritual understanding, spiritual reflection, and spiritual demonstration as the whole of Christian Science practice; the eternal keeping of divine Mind's commandments. “Love's divine adventure” *invariably confirms* universal spiritual unity:

In other words: Let us hear the conclusion of the whole matter: love God and keep His commandments: for this is the whole of man in His image and likeness. Divine Love is infinite. Therefore all that really exists is in and of God, and manifests His love. (S&H 340: 9)

[for “the only logical conclusion” (Mis 26: 5-6) “is that”] . . . whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear [love] before him. (Eccl 3: 14)

All Christian Science practice, the Revelator founds and reveals as cornerstone of church and man, is “Love's divine adventure to be All-in-all.” (My 158: 9-10) The clear, correct practice of Christian Science as “*Love's divine adventure*” “*never faileth.*” (I Cor 13: 8)

Of considerable note: Mrs. Eddy does not attend in person the three ceremonies at either the Concord location (1903, 1904) or the Boston Extension location (1906). Her *messages* on those occasions – not *addresses* – are read to those assembled and subsequently published in Journal

and later in Prose Works. All practice as “Love’s divine adventure to be All-in-all” remains as her foremost *impersonal* message: recognize Love, Love’s one perfect man, and Love’s one perfect church, as the full and permanent manifestation-practice of divine Love as All-in-all. This is the perpetual keeping of the Love’s divine commandments. Thereby, *upward, soaring Movement – such as at “Kill Devil Hill” in Kittyhawk, North Carolina – is removed from personal church; from so-called personality as Leader when she removes via her By-Law, also at the Easter 1903 season, to no longer call her Mother, but to recognize divine Truth as revealed via “Science and Health” as the whole Leader; to spiritual unity with the Father-Mother Love as the keeping of His commandments.*

With the Leader By-Law, the Revelator directs Christian Scientists wholly to SCIENCE AND HEALTH and its “clear, correct teaching” as Leader. God’s one man, expressed at this particular instance as Mrs. Eddy, starts her own individual church building as *her gift to Christian Science, to the field, to the world: the Concord* (universal spiritual harmony as) *church.*

FOUNDING-DEDICATION OF THE MOTHER CHURCH EXTENSION (1906):

The article “Choose Ye!” which Mrs. Eddy writes in 1906, just prior to the dedication of the new Extension of the Mother Church, becomes *the Founder’s message – read to the congregation* – at the edifice’s Extension service. This one sentence in the Founder’s message speaks volumes, as well it must, about universal spiritual unity:

The pride of place or power is the prince of this
world that hath nothing in Christ. (My 4: 24-25)

Ecclesiasticism (“The pride of place or power”) finds nothing whatever when and where “Christ alone is head.” Truly, is there *any* place, time, or circumstance when “Christ alone is [not] head”? *Never.* “The prince of this world,” malicious mental malpractice, malicious animal magnetism – *the negative drag--on and on and on* to the only clear, correct, *absolute* Revelation there is – *never becomes real, attractive, insurmountable, quaking, nor even victorious*, because the Heavenly Spirit’s Christ, Truth, is the one true – therefore fixed and eternal – Prince of Peace. The foretold, fully realized Prince of Peace may *appear* to be negated by “the prince of this world,” but all such appearances, because *based squarely instead on divine Truth’s demonstrably real and everlastingly positive Omnipresence, Omniscience, and Omnipotence as the only Reality*, never achieve the malicious presence and power for which such appearances agitate in fruitless negation-desperation.

If you accept the negation as a reality, your power to reverse evil disappears. The suggestion of evil will become as truth itself to you, instead of being merely a negative interpretation of Truth, which needs only to be reversed to be seen as Truth. (OV 188)

There is no point where the negation, the suppositional

opposite of Mind, ceases; because, having no entity of its own, there is nothing about it which can cease.

Its seeming existence is as infinite as the truth it belies or contradicts. Therefore, its only seeming cessation is its translation, by reversal, from the negative to the positive terms of Mind. (OV 191)

. . . the true is the positive and the false is the negative aspect of the same truth which, when reversed, leaves “*nothing that can sin, suffer, be punished or destroyed.*”

(OV 73; compiler's underlining)

In point of fact, *there is never a choice*. There is forever but one unchallengeable, irrevocable Truth, thus but one negation “of the same truth.” Therefore, “Choose Ye” to realize and to demonstrate this glorious spiritual unfoldment as infallible Truth’s infallible manifestation, *because it is so; it is man’s “unselfed better self”*:

To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the temper and temptation, the smile and deceit of damnation.

(“Choose Ye,” My 6: 6-9)

Let us remember, practise, and rejoice always that *the Heavenly Father-Mother Love is speaking directly to you when you read*:

Dear reader, which mind-picture or externalized thought shall be real to you, — the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal. (S&H 360: 13)

What does clear, correct extension mean as man, as church; as the Founder’s ongoing founding-unfoldment? It means the infallible, all-embracing extension of the Scientific founding-understanding of divine Principle, Love, as unerring founding-practice; of such practice as unerring, immaculate founding-reflection; thus as the founding-demonstration of “Love’s divine adventure to be All-in-all.”

The contributor’s essay, originally addressed to the Editor of the Sentinel under the title “Lest We Forget” and subsequently published in 1913 as the “Foreword” to Miscellany (pp. v-vii; as published in Journal, May 1906 – the Journal issue prior to her *Extension* message) – was compiled by Mrs. Eddy’s assistant secretary at Pleasant View. The Revelator assuredly reads and approves it, even if she does not write or compile it herself. Its approved message remains founding-relevant to Christian Science and to the Christian Scientist as extending for all time. Why? Because of its unshakable metaphysical message that neither Christian Science nor the Christian Scientist is

under what Mrs. Eddy is founding. "Under" would be death. "As" and "of" is (sing.) divine Mind's ever-active, ever upwardly unfolding expression. The Revelator *never accepts cessation of Life, Truth, Love as Scientific manifestation.* Reading the "Foreword" from immortal Mind's, thus also His man's, standpoint – the only way *all Scientifically clear, correct writings can be understood and demonstrated* – you readily see the message as a most significant "right relationship" summary of her founding's grand purpose: deathless, unimpeded, unshakably founded universal spiritual unity. It is printed below as it was published in the May 1906 Journal:

" LEST WE FORGET." [ultimately entitled "CHOOSE YE"]

[IT is a pleasure to give prominence in our columns to the following letter, which emphasizes so clearly and in few words Mrs. Eddy's leadership of the Christian Science movement, and the reasons therefor; the right relationship of Christian Scientists to her, to Science and Health, to the Church Manual, and to The Mother Church of Christ, Scientist, which she has founded "on the rock, Christ." It is a just tribute to the magnitude and success of her labors for this Church and for humanity. — EDITOR.]

To the Editor of the Sentinel:

In these stirring times of church building, when the attention of the whole world is fixed on Christian Science, when the growth and prosperity of our Cause are matters of general wonderment and frequent comment, when the right hand of fellowship is being extended to our people by other Christian denominations, when popularity threatens to supersede persecution, it is well for earnest and loyal Christian Scientists to fortify themselves against the mesmerism of personal pride and self-adulation by recalling the following historical facts: —

1. That Mary Baker G. Eddy discovered Christian Science in 1866, and established the Cause on a sound basis by healing the sick and reforming the sinner quickly and completely, and doing this work "without money and without price."
2. That in 1875, after nine years of arduous preliminary labor, she wrote the Christian Science text-book, "Science and Health with Key to the Scriptures;" that three hundred and ninety-six thousand copies of this book have been sold — an unparalleled record for a work of this description; that it has healed multitudes of disease and has revealed God to well-nigh countless numbers — facts which prove that Science and Health does not need to be interpreted to those who are earnestly seeking Truth, nor is it practical to state truth absolutely in a simpler or more pleasing form.
3. That no one on earth to-day, aside from Mrs. Eddy, knows anything about Christian Science except as he has learned it from her and from her writings and Christian Scientists are honest only as they give her full credit for this extraordinary work.
4. That Mrs. Eddy organized The First Church of Christ, Scientist, devised its church government, originated its form of public worship, wrote its Church Manual and Tenets, and always has been and is now its guide, guardian, Leader, and wise and unerring counselor.

5. That Mrs. Eddy founded The Christian Science Journal in 1883, was its first editor and for years the principal contributor to its columns; that she organized The Christian Science Publishing Society, which in 1898, with its assets valued at forty-five thousand dollars, she made over to Trustees under agreement to pay all future profits to her Church; that at the same time she presented to her Church the property at 95 and 97 Falmouth Street, then occupied by the Publishing Society and valued at twenty-five thousand dollars, reserving for herself only a place for the publishing of her works; that she established the Christian Science Sentinel and authorized Der Herold der Christian Science, both of which, together with The Christian Science Journal, are the property of the Publishing Society.

Strive it ever so hard, the Church of Christ, Scientist, can never do for its Leader what its Leader [Divine Truth as Key to the Pure Reality of the Scriptures] has done for this church, but its members can so protect their own thoughts that they are not unwittingly made to deprive their Leader of her rightful place as the Revelator to this age of the immortal truths testified to by Jesus and the prophets.

Deeds, not words, are the sound test of love; and the helpfulness of consistent and constant right thinking — intelligent thinking untainted by the emotionalism which is largely self-glorification — is a reasonable service which all Christian Scientists can render their Leader.

LEWIS C. STRANG.

Pleasant View, April 21, 1906. [note: *the third day* following the San Francisco earthquake]

That this ever-unfolding “right relationship” remain as her Mind’s clear, correct founding-precept for all time, is the reason Mrs. Eddy approves this message in April 1906 prior to the Extension dedication. The “Leader” lesson awaits forthcoming full, clear, correct learning. Her wholly Scientific message re “extension,” “Choose Ye,” is likewise predicated completely on this *unshakable* “right relationship.” To continue the move forward, upward, one’s clear, correct divine Mind-understanding of *fixed* divine Principle is absolutely requisite as “right relationship.” “The right idea once gained enables us to stand unmoved and unshaken; the offspring of Mind, the son of Mind, of God.” (the Revelator, Blue Book 178) How significant it is that the Publishing Society elects to re-publish this message in 1913 as Miscellany’s “Foreword” – the year following Herbert W. Eustace’s election as a Trustee of the Publishing Society (September 23, 1912; see below). Seven completion-years after 1912, in 1919, the Litigation of the Board of Directors vs. the Trustees of the Publishing Society brings to a head the absolute need for the clear, correct “His Story” truths expressed as “Lest We Forget” *to be remembered and demonstrated as Christian Science fully and finally*. See a full discussion of this wholly necessary Litigation in Part Three, below.

Two additional comments of interest with respect to Miscellany:

In the summer of 1906 Mrs. Eddy began working on a book that would contain her published writings from 1897 on, as well as materials relating to the June dedication of the Extension of the Mother Church. This compilation was laid aside in 1909 and not touched again until after

Mrs. Eddy's death. *The First Church of Christ, Scientist, and Miscellany* is, then, a kind of combination *Pulpit and Press* and *Miscellaneous Writings*. In 1913 the trustees under the Will of Mary Baker Eddy began to prepare the book for publication, making some changes that Mrs. Eddy had originally selected for the work in 1906. (Gillian Gill, Mary Baker Eddy, Perseus Books, Cambridge, Massachusetts, 1998, p. 655)

The only place in her books in which she is referred to as revelator is in the foreword in her posthumously published book *The First Church of Christ, Scientist, and Miscellany*. This foreword, ironically enough, was written by Lewis C. Strang, who later left the church and became bitterly hostile to her. The only other use of the word in her writings is in *Mis.*, p. 308: "Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal 'the way,' and personal revelators will take their proper place in history, but will not be deified." (Peel, *Authority*, 388)

Peel further explains that Mrs. Eddy uses the word "Revelator" numerous times when speaking of St. John and his Revelation – sixteen times in Science and Health, fourteen times in Prose Works. She capitalizes each such usage. Self-evident is the realization that divine Mind's Revelation invariably appears wholly impersonally via His chosen Revelator and thus this chosen one is never any person but is forever that quality of spiritual understanding which perceives and expresses the Revelation always clearly, correctly, impersonally. In this light, we refer to Mrs. Eddy throughout this compilation as Revelator, as well as Discoverer and Founder. We capitalize each such usage in this compilation to distinguish it from any lesser implication; as any so-called personal sense awareness and its invariably unclear, incorrect expression.

The spiritual understanding-as-successor discusses at length in the One Volume about Mrs. Eddy as Discoverer, Founder, and Revelator, including the article "The True Concept of Mrs. Eddy" (OV pp. 613-615). Of note: nowhere in the One Volume does Mr. Eustace capitalize "revelator" when applying the word to Mrs. Eddy. He always capitalizes the word when referring to St. John, as does Mrs. Eddy.

These two citations suffice to convey this critical Christian Science understanding:

. . . Mrs. Eddy had no personal office to fill. It was her simple purity and goodness which made it possible for her to so commune with Mind that she was enabled to give Science and Health to the world. (OV 614)

Mrs. Eddy only seemed to disappear [die] because

as the revelator, she appeared to the unenlightened thought to be the revelation, and nothing could continue to stand between the revelation and Mind.

(*ibid.*, 879; compiler's underlining)

MRS. EDDY IMPERSONALLY FOUNDING-IDENTIFIES AND FOUNDING-DESIGNATES HERBERT W. EUSTACE'S CONTRIBUTIONS AS *SPIRITUAL UNDERSTANDING-SUCCESSOR* (1903 - 1909):

Divine Mind's requirement for His Revelator to identify and designate the one true successor, as the founding movement continues, is seven full years. This completion-unfoldment comes to its founding designation-fruit in 1909. In each of these seven years, **1903-1909**, *Mrs. Eddy identifies in some uniquely metaphysical manner the spiritual understanding-as-successor expressed via Herbert W. Eustace as in complete concord with her "clear, correct teaching of Christian Science."*

Mrs. Eddy's assignment in **1903** to Mr. Eustace via Mr. Kimball and Mr. McLellan re "Adam, Where Art Thou?" (see above) is a preliminary but nonetheless vital "feeler" successor-identification by the Revelator, so to speak, in order to observe carefully what his thought is *metaphysically*. Mr. Eustace is never aware of this as a "probe," of course, but merely as a direction for him impersonally as a next step in Christianly Scientific metaphysics. Mrs. Eddy has his article published as the lead article in *Journal*, August **1903**, then also designating it as part of the cornerstone service of the Concord Church and its subsequent inclusion in the then-laid cornerstone itself (see above). Because the Revelator recognizes in his essay evidence of the clear and correct spiritual understanding of Christian Science, she proceeds further to watch his progress as a Christian Science practitioner and teacher. She continues to identify his progress positively and impersonally vis a vis this spiritual understanding-evidence throughout each of the remaining years, 1904-1909.

The **1904** address by Mr. Eustace, suggested to him by Mr. Kimball, *again via Mrs. Eddy*, is to her newly established General Association of Teachers via a By-law in the 29th edition of *Manual*. She places this Association under Kimball's super-vision. *Significantly, Mr. Eustace is the first teacher of Christian Science chosen by the Founder to address this Association.* Subjects for these meetings are to remain completely and perpetually confidential, per the Revelator, yet the Board of Directors allows some of their content to be entered into their case against Mr. Eustace per the Trial record (*Proceedings*, pp. 759-60; see below). The general subject of this initial meeting is "Unity of Action," his specific topic being "Loyalty to and support of the constituted authorities." His Revelator-assigned subject is in substance the very one which the Directors via the Trial accuse Mr. Eustace of trying to reverse and destroy! The full text of his remarks from the court record is given below.

Mrs. Eddy presents messages to this new General Association of Teachers *in print, never in person*. Her first written greeting to them may be found on My 251. Her final, extremely brief message of **1904** appears in print on My 253.

Years later (1919-21) the Directors were looking at this **1904** Chicago address by Mr. Eustace from their standpoint of solidifying what emerges as ecclesiastical human control – *malicious mental malpractice’s only purpose in the Trial*. Mr. Eustace, however, expresses the pure spiritual understanding of Mrs. Eddy’s “clear, correct teaching of Christian Science” as wholly requisite to spiritual unity and full Scientific church activity support. Had malicious mind, appearing as the Directors, been right in such “off-base” self-seeking, then how wrong Mrs. Eddy and Mr. Kimball would have been to select Mr. Eustace to present this subject to all the assembled teachers of Christian Science from all over the United States! This illustrates profoundly how the claim of malicious mental malpractice as ecclesiasticism inverted the Directors’ metaphysical awareness of Mrs. Eddy’s clear, correct founding of Christian Science at all points in re the Trial.

Once made part of this official court record, even though the Revelator expressly requires that all topics and addresses for these meetings remain confidential, how clear it becomes that *successor’s spiritually Scientific expression of unity indicates how far removed the successor is from all such future accusations, immediately after this Litigation; of being an untrustworthy dissident, as it were, thus needing in any manner the final, ecclesiastical crown of thorns of excommunication!*

The text of Mr. Eustace’s remarks from his address to the General Association of Teachers in **1904** as read into the court record, is provided here in full:

Mr. Krauthoff – Now if Your Honor please, you will recall that we offered a document which we said was in the writing of Mr. Eustace. We are now advised that it is his writing, and we desire to offer a witness for the purpose of showing the time and place and circumstances under which the paper was read. It was read at the General Association of Teachers, of which Mr. Eustace was a member, held at Chicago in the year 1904, and we offer that as a statement of one of the plaintiffs as to the relation of these Directors of The Mother Church to the Christian Science movement.

The Master – I hear no objection. . . .

[The paper offered by Mr. Krauthoff is marked Exhibit 811, and reads as follows:]

[Copy of Exhibit 811.]

Under the general head of “Unity of Action,” I have been assigned the topic “Loyalty to and support of the C[sic.]onstituted authorities.”

This subject touches a resounding chord in the heart of every Christian Scientist. He loves loyalty, and no support does he feel is too great to render for the countless benefits he has received.

The organization of Church of Christ, Scientist, stands before the world as a spiritual army waging a war of extermination against every form of sin, sickness, death, and materiality. Its weapons of warfare are spiritual, but the same esprit de corps that animates every well

disciplined and victorious army on the field of battle, animates every member of this organization, and that is, unbounded and unswerving “loyalty to and support of the constituted authorities.”

It is not difficult to picture the fate that would befall an army, when this loyalty and support is lacking. History has already furnished countless examples of the disaster that inevitably attends such a condition of affairs.

This topic can have only one signification to the Christian Scientist – unqualified obedience, and obedience has no why or wherefore; it means and is the elimination of all self; it is unconditional; it is because it loves to be; it gives all time, means, and energy because it is its joy to give; it has no question or hesitation, but is ever ready to do when the word is given; it embraces no criticism but is full of obedience and quiet assurance. Obedience is but the synonym of this subject, and is expressed exactly by the poet Tennyson, in his lines:

“Theirs not to make reply,
Theirs not to reason why.”

Then practically what does this “loyalty to and support of the constituted authorities” mean? Not one in this assembly, and I believe I can say without fear of contradiction, that not a single genuine student of Christian Science in the whole broad earth but is perfectly willing to accept and obey whatever our revered Leader orders, that is, whatever she puts down in black and white, and sends out to the field in such a definite form that it cannot evade it. But does such obedience constitute loyalty and support? Suppose each private in an army insisted on obeying just exactly what the commanding general communicated directly to him. How long would that army accomplish anything? and how long would it be before the enemy knew all there was to know? Does not the commanding general have his officers through whom he puts his orders into practice? and is it the duty of the private to inquire who issued the order? and on what authority it was issued? and for what purpose? Is it not rather his duty to have such unbounded confidence in “the constituted authority” that he instantly renders every possible loyalty and support?

Thus it is with our own army; the Leader of this mighty movement cannot carry on the work without competent assistance, and we have a right to conclude, that the same divine Love and intelligence that guided her in the writing of our textbook “Science and Health” is guiding, and choosing for her, those best adapted for aiding her, in the planting and care of His vineyard (Science and Health Pref. xi), and in inaugurating whatever is needed for its welfare.

Does not “loyalty and support of constituted authority” then include “loyalty to and support of” every Board and committee that is appointed for each and all work?

First and foremost among these channels through which this work

is performed stands the Christian Science Board of Directors. Does anyone think this board could be dispensed with? Of course not. It goes without saying, it is a necessity or it would not be, then it is "constituted authority," and must be given our unbounded loyalty and support. When this Board undertakes some work we may rest assured that work is necessary and must be done and it is our duty to bend every energy to help carry it through. When it is finished is an excellent time to see what a wise thing it was to do, but until then all should be too busy to have time, inclination, or desire to question.

United loyalty and support for the Christian Science Board of Directors in all its work, accompanies all loyalty to the constituted authorities. Can this loyalty be more practically exhibited at the present moment, than in the supplying at once of the necessary funds to complete the auditorium? This work belongs to the Field, and the Board of Directors should not be burdened with it. True loyalty and support on the part of every Christian Science teacher, would finish the monetary demonstration immediately. If it is our desire to do this it can be done for we are told, "Thou openest their hand and satisfiest the desire of every living thing."

The Christian Science Publishing Society is another indispensable channel of good, and is therefore constituted authority. Should it not then be vigorously supported by a wider distribution of its literature? a largely increased subscription to its periodicals? a careful contribution of articles and demonstrations for its editorial department? and an active and lively interest in furthering its usefulness along every line? Are we awake to the far-reaching labor and value of the Bible Lesson Committee? the one united sermon that it is weekly preaching? A need gloriously supplied. Is not this committee then constituted authority? Can we encourage too earnestly faithful study of the Quarterly? Should not the Quarterly be an adjunct of the Bible and our textbook in the hands of every student and patient? Does not our "loyalty of and support of constituted authorities" include this study and its encouragement? It does and we must extend its power and influence; this extension cannot but be impeded, however, if we foster or countenance in any form the use of or the publishing of the compilation of topically arranged texts from the Scriptures, for is not this very method of arranging Scriptural texts but a subtle form of error to detract from the carefully selected Lessons Sermons as designed by the committee? Is not then our loyalty and support rightly expressed in a condemnation of this practice and its insidious attempt to wean away the students' study of the Quarterly? What a change has swept over the press of the land in the last few years, and how gladly we have welcomed this change. Have we as gladly attributed it in a large degree to that wisely constituted authority, the Publication Committee? Are we supporting this committee, giving it every opportunity to do its work well and thoroughly, or are we lukewarm and uninterested, causing it much added labor?

Are we supporting it with heart, purse, intelligence, and time, or are we waiting a more [sic.] convenient season? If such is our thought, can we truthfully say we believe in and practice “loyalty to and support of the constituted authorities,” and so indorse and uphold “unity of action” as the watchword of our Cause? “Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

Mr. Krauthoff – That is all, Your Honor.” *

(*taken directly from the transcription of this Litigation, pp. 759-760, as published by The Christian Science Publishing Society: Proceedings in Equity, 1919-1921, Concerning Deed of Trust of January 25, 1898, Constituting The Christian Science Publishing Society [no date of publication imprinted but factually 1922])

Clearly, these are the Scientifically spiritual statements of the one of whom Mrs. Eddy is *certain* to be Scientifically aware; *not of some mortal dissident utterly disinterested in obeying lawfully, Scientifically constituted authority, as he was falsely accused in this Litigation.* Herbert W. Eustace’s clear, correct understanding of Christian Science the Founder follows joyously on the pathway toward recognizing and designating Mind’s “successor” during her successor-founding journey.

Mrs. Eddy’s next successor-identification is her reply to Mr. Eustace’s **1905** letters as President of his San Jose CA church. The two letters appear in the Christian Science Sentinel, Vol. 8, Dec. 23rd 1905, pages 265-66. Their full texts appear below:

San Jose, Cal., December 6, **1905**. [note: this letter does not appear in Prose Works but Mrs. Eddy’s reply does; remember that the first edition of Miscellany is not published until 1913, three years after Mrs. Eddy’s passing]

To the Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N.H.

Our Dear Leader: – The members of this little branch church do not send you the enclosed invitation to the dedication of their edifice, with any anticipation that you can either be present in person or with us in thought, but simply to add, if possible, an iota to gladden your tireless labor in its never-ceasing effort for others, by a positive proof that your work has not been in vain, else this edifice would not be.

We know that all we have, we owe to your faithful love and labor for mankind. We understand that it is not words you require from your followers so much as works, and this branch has endeavored to live up to this requirement.

During the past year, besides completing our own church edifice, at a cost including the ground of about forty thousand dollars, we have been enabled to forward to the Treasurer of The Mother Church over eighteen thousand dollars. This with what we had previously sent makes almost twenty-four thousand dollars for which our church holds receipts. We know this will please you, for this branch numbers only one hundred and three members.

Our Reading Room is now selling your glorious work, Science and Health, at the rate of a copy every other day, more than double the sales of last year. The sick are being healed and the sinful regenerated through the reading and studying of this wonderful book. For this we are deeply grateful to our heavenly Father, divine Love, and our hearts never cease to go out in deepest affection to you, our beloved Leader, - an affection we are striving to manifest through a more loving obedience.

Faithfully yours,

First Church of Christ, Scientist, San Jose, Cal.
HERBERT W. EUSTACE, *President*.
MRS. JETTURA W. HYDE, *Clerk*.

MRS. EDDY'S REPLY

Pleasant View, Concord, N.H., December 13, 1905.
First Church of Christ, Scientist,
San Jose, California.

Herbert W. Eustace, *President*; Mrs. Jettura W. Hyde, *Clerk*.

Beloved Students: - Words are inadequate to express my deep appreciation of your labor and success; and of the great hearts and ready hands of our far Western students, the Christian Scientists. Comparing such students with those whose words are but substitutes for works, we learn that the translucent atmosphere of the former, must illumine the midnight of the latter, else Christian Science will disappear from among mortals.

I thank the divine Love for the hope set before us in the Word and in the doers thereof, "for of such is the kingdom of heaven."

Gratefully, lovingly yours,

MARY BAKER EDDY.

[note: Mrs. Eddy's original address block and her personal salutations are altered / omitted from her letter of reply when it is published in My 197]

Mrs. Eddy's closing, "Gratefully, lovingly yours" does not appear in the My 197 copy in Prose Works but it is published contemporaneously in the complete Sentinel text. Of the twelve major prophecies fulfilled by the One Volume as the Revelator's spiritual understanding-as-successor (discussed chronologically in detail in PART FOUR, below), the most significant part of Mrs. Eddy's prophecy regarding what will appear as her designated successor, in answer to his letter, is that *it would be the successor's spiritual understanding – "translucent atmosphere," to use Mrs. Eddy's own phrase – that would keep Christian Science from "disappearing from among mortals."* This "translucent atmosphere" by which the Revelator identifies the successor *spiritually* is to be founding-presented ultimately as the One Volume's clear, correct discussion of – and unmeasured gratitude for – the Revelator's own clear, correct Christian Science.

Mrs. Eddy next identifies the successor's spiritual understanding in **1906** when she designates the subject of the special lesson-sermon for the dedication service of the Extension in Boston as "Adam, Where Art Thou?" – the subject of Mr. Eustace's 1903 paper (see above). See My 33 for the detailed list of the order and content of the service re the Extension.

The Revelator dedicates *the spiritual understanding she identifies* as "Adam, Where Art Thou?" to the entire field, that field being *all mankind*: what is Consciousness (Consciousness is God); where is it (Consciousness is Spiritual Omnipresence Itself); and why (because "All is infinite Mind [is Perfect Consciousness] and its infinite [infinitely spiritually conscious] manifestation" (Perfect God, perfect man, perfect universe). True dedication vis a vis church, man, universe must be, is, spiritual dedication completely.

Also in **1906**, in the Sentinel at the end of April, and in the May Journal, appears the same opening Letter to Mrs. Eddy in both publications: "An Interesting Letter." From Mr. Eustace to Mrs. Eddy, it is a marvelous testimony of *clear, correct Scientific thinking demonstrated as church and thus as man*.

His letter comes in response to a request by the Board of Directors to relate healing evidence in San Jose, especially the San Jose church, with regard to the San Francisco earthquake, just passed:

San Jose, Cal., April 25, **1906**. [note: *the seventh day* following the San Francisco earthquake]

Mrs. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Dear Mrs. Eddy: — I was instructed by the Board of Directors of First Church of Christ, Scientist, San Jose, Cal., on the evening of the day of the earthquake, after we had held our regular Wednesday evening meeting, to wire you that none of the Scientists in this community had received any bodily injury, and that our new church was practically untouched by the terrible disaster, but it has been impossible to send any satisfactory telegram, hence this letter.

We were obliged to hold our service by candle-light, for all electric and gas lines were cut off. It would indeed have gladdened your heart to have heard the testimonies given that night, and to have listened to the grateful thanks offered to our loving Father for the precious gift to mankind of Science and Health, and its loved author, — you, our dear Leader, — whereby peace, comfort, and assurance had been granted to each one, to sustain him throughout the trying ordeal. On Sunday no services were allowed in the city limits, and in consequence we held our service in a schoolhouse outside the city. The Lesson-Sermon suited the occasion perfectly, and was full of helpful, uplifting passages. There was a good attendance.

It will please you to know that telegrams offering assistance have been received from Scientists in distant cities, and from Portland, Ore., a special committee of two came down, amply supplied with money to render every possible aid [universal spiritual unity in action]. We were glad to be able to say to all these loving offers, that we did not need anything; and this we understand is equally true of our brethren in San Francisco, Oakland, and the neighboring towns. Our Portland friends were disappointed that they could do nothing, but they really did everything — expressed Love. This unbounded love, manifested on all sides and with all peoples, clearly shows, as you have taught us, who the real God is, — divine Love. Truly "man's extremity is God's opportunity."

I want to tell you of one young business man who has lately come into an understanding of Christian Science. He was buried for three hours under a mass of debris, through the collapse of a hotel; his mouth and nose were almost stopped up with mortar, and his body was crushed into a seemingly impossible space. He told me that while confined in this position, he saw more clearly than ever before the truth taught by Christian Science, that the mortal concept of himself was not the real self at all, that the real self was ever free, and was so right then. He was finally rescued uninjured, and one of the physicians who were on hand to render any assistance possible, told me that he could not understand how any "living soul could have been rescued from such a place."

I am glad to report that our church has on hand a further contribution of three thousand one hundred and fifty dollars for The Mother Church, which will be sent forward as soon as the banks resume business.

With deepest love and gratitude from us all, Faithfully yours,

HERBERT W. EUSTACE

Again, the Revelator's publication of this letter in the periodicals is her further acknowledgment of the successor's clear, correct, Christian Scientifically translucent understanding.

Successor-identification next appears as the letter dated March 6, **1907**, from First Church, San Jose, to Mrs. Eddy, signed by the Board of that Church including Mr. Eustace, detailing further progress in the San Jose church:

We are told that “out of the abundance of the heart the mouth speaketh,” and surely this is doubly true when we tell you how much we love, honor, and appreciate your inestimable labors for mankind. We of the far West, like all your students, long to let you know how much you have done and are doing for us continually. . . . follow[ing] your loving behest — “Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them.” [Sentinel, Feb. 9, 1899]

We know that only by so doing can we follow the Christ-way and be true Christian Scientists. (Sentinel Vol. IX, No. 33)

Mr. Eustace's reference to “the far West” harkens back to Mrs. Eddy's own phraseology in her **1905** reply to the San Jose church. About the significance of this metaphor, the Mr. Eustace later observes:

Self-evidently Mrs. Eddy meant by her expression “our far Western students, the Christian Scientists” those students throughout the world who express and represent that for which the West, and especially the far West, has always so preeminently stood, namely: freedom, unbiased by tradition; the determination to think and act for one's self in line with right; the determination to accord to all the same privilege, thereby typifying true individualism, namely, man's eternal right to think and act in accord with Principle. (OV 50)

At no time does Mr. Eustace ever *localize* or *personalize* what he recognizes metaphysically as pure universal spiritual condition of thought; universal spiritual unity, as it were. “True individualism” is just so. Because Mrs. Eddy likewise recognizes and thus identifies this as clear, correct Christian Science, she continues without hesitation to confirm / publish, thereby to successor-identify further, Mr. Eustace's expression of the clear, correct understanding of Christian Science.

The letter dated Jan. 6, **1908**, from Mr. Eustace to Mrs. Eddy, is signed only by him; identified-published in Sentinel of February 29, 1908. The final sentence in this letter reads “Mrs. Eustace joins me in tenderest love.” *His letter is plainly not as from a church officer or in any official capacity but merely an item of significant metaphysical interest for their dearest friend.*

I am enclosing a clipping from one of our daily papers which I think will interest you, for it proves how your glorious teachings have in a large measure eliminated fear from the minds of your students. The fire mentioned was not in and of itself dangerous at the time of its discovery, but this was not known to the audience or to the firemen until later, and when we consider how small a fire it usually takes to paralyze an assembly with fear, the quietness and calmness of this body of people was the more noticeable. (Sentinel entry)

Chief Tonkin and the firemen soon satisfied themselves that the fire must be reached from the auditorium floor, and entering the church with hose and axes, the chief requested that the acting First Reader, F. J. Hambly, dismiss the congregation, with which request he complied. Some went out into the lobby to make room for the firemen, but a large proportion remained while the firemen cut a hole through the floor and with chemicals extinguished the fire. After the fire was out and the firemen had departed the services were resumed, as though nothing had happened to interfere with the regular order.
(Daily Mercury [San Jose newspaper] entry)

The Revelator's ongoing successor-identification of Mr. Eustace's expression of the clear, correct spiritual understanding of Christian Science rests upon Mrs. Eddy again having this letter, as with those of **1906 and 1907**, published in the periodicals for all to understand as plain evidence of universal spiritual harmony.

In July **1909**, Mrs. Eddy has the Directors ask Mr. Eustace to replace Mrs. Augusta Stetson's deep teaching error re handling animal magnetism. The Revelator, however, says nothing whatever to the Board about excommunication.

In July **1909**, I was asked to go to Boston to talk over the advisability of changing my residence to New York to teach there [to replace the incorrect Stetson teaching and practice thereby excommunicating unclear, incorrect teaching and practice – *not personality*]. After careful consideration, however, this plan was abandoned [because of his meta-physically-sound refusal to approach Stetson on the basis of a personality as outlined by the Board]. (OV 29)

Mr. Eustace refuses to go to New York City, Mrs. Stetson's home base, as the Board so requested, to confront Stetson as personality about the malpractice issue *and* to notify Mrs. Stetson of her excommunication because of it. Mr. Eustace bases his refusal on the quote, below, from Miscellany 356.

When informed of his decision, Mrs. Eddy is delighted with this answer: that confronting Stetson [or any man or condition of thought as person] in the manner outlined by the Board is *not*

Christian Science. Her verbal response about this final successor-identification episode: “*There is a metaphysician!*”

The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness [spiritual unity] is the only possible correct version of Christian Science [clearly, correctly founded and thereby likewise practised]. (My 356: 25-28)

Other than as an active and successful teacher of Christian Science and as an active and successful Christian Science practitioner, Mr. Eustace has no further “official position” whatever in the Boston church’s matters or in the field following the 1909 Stetson episode. Significantly, he is not in Boston or contacted individually by Boston at the time of Mrs. Eddy’s crowning completion-departure in 1910.

How important to acknowledge – as Mrs. Eddy and as her help meet, Mr. Kimball, realize clearly about Mr. Eustace: *he never sees man as personality. To understand and to acknowledge God’s man as he ever is – the spiritually individual image and likeness of the Heavenly Father – is to practise the “clear, correct teaching of Christian Science”* (My 297: 18-19); is to see oneself as God’s one man, all the man there is, immaculate, divinely appointed to be “alone with his own being and with the reality of things.” (’01 20: 8-9) *This is the entire foundation of the designated successor’s practice and teaching: based squarely, impersonally, and irreversibly on the Revelator’s “clear, correct teaching of Christian Science.”* “Were it otherwise, man [practice, church, nation, universe] would be annihilated.” (S&H 477: 18) But wait: “Mind and its formations can never be annihilated.” (S&H 245: 32-1) Man and universe *is* (sing.) forever divine Mind’s wholly perfect, wholly requisite, divinely metaphysical order of things; “not as not in matter, but as and of Mind.” (BB 234)

Mr. Eustace returns to Boston several years later (1912) to discuss with the Trustees, not with the Board of Directors, the Trustees’ request that he become an editor of the Publishing Society. His decision to accept the post is far from easy, as he explains in detail in the One Volume. His explanation is central to the events which come to their wholly divine Mind-directed culmination at the Trial, 1919-1922: his subsequent excommunication and his successful Divine Mind-revealed Christian Science teaching and practice continuing naturally thereafter:

In September, 1912, I received a letter from the board of trustees of The Christian Science Publishing Society, asking whether I would accept an appointment as a member of that board and requesting me to come to Boston to talk it over. There was nothing attractive to me in occupying an official position. It did not seem that it could in any way help toward demonstrating Christian Science, nor did leaving my home in California appeal to me.

I shall always look back with the deepest interest to the tremendous struggle of those few days in Boston, while considering the question of accepting the trusteeship. It seemed impossible to bring myself to the point of saying I would accept it. I could not have felt a greater reluctance had I known the subsequent

necessities of this unfoldment. Finally I promised to give my answer on the following afternoon.

That night, as I debated all the arguments for and against the acceptance, I was forcibly reminded of Jacob's struggle which lasted "until the breaking of the day," and which appeared as wrestling with the angel of the Lord all night.

I did not find, however, that with the dawn I had won a victory or that I had approached a solution of the question. Even when I started for the meeting in the afternoon, I was apparently as far from being ready to accept as I had been in the beginning. But, when I went into the meeting, without the slightest hesitation I said "I will accept the trusteeship."

On September 23rd, 1912, I was elected a member of the board of trustees. I made the proviso, however, that before there was any public announcement I should be informed by telegram, on my return to California, whether or not every member of the board of directors of the Church was in hearty accord with my election. (It is to be remembered that I was appointed to the trusteeship of the Publishing Society by the board of trustees of that body, which under the terms of the Trust Deed, elect their own successors to office.)

In their personal capacity the individual directors of the Church had already expressed to me the friendly hope that I would accept the appointment, but I wanted a united statement assuring me of their support. Instinctively I felt that opposition between these two boards would be fraught with grave consequences. I seemed dimly to discern this storm center about which the oncoming battle would be waged, – the struggle to free Christian Science from the materiality of organization and loose it for its higher destiny of pure metaphysics "uncontaminated and unfettered by human hypotheses, and divinely authorized."

When I received by telegram, September 28th, the assurance of the "unanimous and cordial" support of the directors, I wrote them a letter in which I used the expression, "I shall not falter or fail in any work He may give me to do." Before writing this sentence I hesitated and earnestly asked myself the question, "What is this 'I' that will not falter or fail?" I answered, "It is God, the one Mind." Later I was to learn the full significance of this statement and the great importance with which it was destined to be charged. (One Volume, 30-32; italics as published; compiler's underlining)

The Revelator's designation of "successor" and its vital significance vis a vis man and church remains (sing.) Christian Scientifically ongoing in the need to be understood and demonstrated by the Christian Scientist now, today, as fulfillment of the Revelator's two prophecies in this regard, discussed above and again below.

The complete subject of *excommunication as spiritual release from ecclesiastical control* vis a vis the foretold successor, is presented clearly and correctly by Mr. Eustace in the essay "The Final Freedom," in his book "The Line of Light," as published in the One Volume, pp. 631-635. We invite you to study this essay in order to gain and to rejoice over the complete understanding of these vital subjects and their priceless, *impersonal* relevance to man and church today and for all time.

The enormous significance of the following is presented once again precisely because of its divine metaphysical importance for Christian Science and for the Christian Scientist. *To understand this is to understand and to move onward with Mrs. Eddy's designated clear, correct spiritual understanding as the promised successor:*

... the great hearts and ready hands of our far Western students, the Christian Scientists.

Comparing such students with those whose words are but the substitutes for works, we learn that the translucent atmosphere of the former must illumine the midnight of the latter, else Christian Science will disappear from among mortals." (My 197: 12-19)

About this Revelation-founding, spiritual understanding-as-successor indites:

... the Christian Era and the Christian Science Era – fittingly began in the grand old Protestant fortress of England, the Manasseh of Jacob, and were concluded in the glorious spiritual atmosphere of Ephraim, the "branch that grew over the wall," amidst the "*Far-Western students.*"

Ephraim you recall, was to lead his older brother Manasseh, in "growing over the wall," "*Westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony*" -- to the West and Far-West in which Mrs. Eddy gloried, where she discerned so truthfully, that unflinching demand for absolute freedom from every form of mental and physical bondage.

That West and Far-West has no geographical limitations, appearing may be as darkest Africa or as civilized lands, wherever is active that Christian Science thought that substitutes not words for works and without which Mrs. Eddy tells us "*Christian Science will disappear from among mortals.*"

Such understanding is the birthright of every man and is the "pearl of great price" for which, when found, a man selleth all that he hath and buyeth it. (OV 958; italics as published; compiler's underlining)

The successor's uppermost divine Mind-directed purpose is to assure mankind spiritually and impersonally why such disappearance cannot occur. This absolutely Scientific founding precept is originally stated by the Revelator as her twentieth century prophecy (discussed several places in this compilation because of its vital significance):

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists. (Pul 22: 9)

and subsequently by spiritual understanding-as-successor in the One Volume:

I [spiritual understanding-as-successor] am now, and always have been, absolutely assured that whatever Mrs. Eddy, the Discoverer and Founder of Christian Science – the very voice of Mind to this age – established as wisest and best for the unfoldment of Christian Science will stand and progress no matter how her language may temporarily be distorted by pride, wilfulness and human frailty. I know that her inspiring prophecy given in PULPIT AND PRESS on page 22, will just as inevitably be fulfilled as that Christian Science heals the sick and reforms the sinner when correctly applied. The prophecy reads, *“If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian Church in our land, and a few in far off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.”*

We are rapidly approaching the middle of the Twentieth Century. Does not this realization behoove every Christian Scientist to be keenly alert, to know where he is walking and no longer act as though he were perfectly satisfied with the existing conditions and no longer be deceived into believing that indolent contentment is ever God’s order of the day? With the infinity of Mind eternally expressing Himself that can never be the case. Progress is the law of God and the very necessity of heaven. Stagnation which is finity means hell. God’s world is my world and it is infinite, embracing for me the infinity of good. I must be fully awake to the demands of the hour with its intensely interesting unfoldment.

(OV 960; italics as published; compiler's underlining)

The Board of Directors is neither designated by the Revelator to fulfill the role of successor, nor does the Board ever in fact fulfill such role, although it so believes – erroneously, mesmerically. This is plainly displayed, immediately upon the passing of the Discoverer and Founder, as the Board’s quest for guidance via *human legal opinion*. Later, the Directors again present this mesmeric sense of so-called direction openly, following the Annual Meeting of The Mother Church in 1947, by declaring that *they* are

the watchful and tender guardian of human consciousness in its ascent Godward. (from “A Report” released by the Board of

Such a declaration is *nothing* but a mesmeric pretension of malicious animal magnetism in the guise of the Board to delude church organization into accepting yet again that the Board of Directors had prevailed – as twenty-five years prior – in the Litigation Trial, 1919-1922. No such thing ever in fact occurred, other than as the Board’s mesmerically directed, misguided delusion to announce such as fact to the church. And the church – *in belief* – mesmerically accepted it! Such a statement or attitude as this one in 1947 could never come forth from that which the Revelator beholds and designates as “successor” – *and never does*. “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Works” understands and thus Scientifically supports the Revelation and the Revelator right down the line: impersonally, lovingly, demonstratively, as pure divinely metaphysical practice. This clear, divine Mind-necessary illustration of the arrogance of malicious animal magnetism as ecclesiasticism / human personality attempts, in belief, to tell Christian Scientists that they reach God only through the instrumentality of material organization, mortal personality; that material organization is what Mrs. Eddy launched as a necessary, ongoing, i.e., permanent but entirely inexplicable part of the Revelation: that the Board of Directors alone is to be considered the “watchful and tender guardian” of that organization, thus of its members’ pathway to spiritual reality. Although seeming to appear “caring” humanly, *never is this a condition or a requirement of clear, correct, Christianly Scientific metaphysics*.

The Board’s paternal / maternal [personal sense] mesmeric misstatement re governance is what Mrs. Eddy opposes so consistently and strenuously: mortals in control of other mortals, no matter how benevolent; telling others what to think, how to think, and when to think it. This mesmeric error is what confronts Mrs. Eddy as those who for years had been misidentifying themselves as Christian Scientists. As the Revelator, she absolutely knows better than anyone that Christian Scientists must learn to think for themselves – divinely metaphysically. Thus, her 75-year prophecy that the time has come for such issues to be fully and finally thrashed out to the point of complete spiritual understanding.

Significantly, Mr. Eustace’s Letter of March 22, 1947, to a “fellow-worker,” (discussed in detail, below; published in OV 959-968) pre-dates timelessly the Directors’ “tender guardian” statement. Truth is ever the one clear, correct, Scientific statement of divine Mind’s irrevocable, impersonal unifying fact and law – ever-present and ever in perfect operation – *or the so-called negation of that truth could never appear as having something about which to argue*. For “truth cannot be reversed, but the reverse of error is true.” (S&H 442: 17-18)

The Divine Mind-chosen Revelator’s clear, correct Christian Science states unequivocally: for the Christian Scientist to recognize and to demonstrate successfully *her* “clear, correct teaching of Christian Science” is wholly in furtherance of the Revelation as the Founder-designated Leader: Science and Health. Studying and imbibing and following the Scientific truths presented as her promised “successor” – the spiritual understanding exemplified as the One Volume – reveals impersonally, metaphysically, and joyously the Revelator’s stated expectation and fulfillment of universal spiritual unity: absolutely timeless, absolutely impersonal, and absolutely universal because forever metaphysically Divine Mind-clear and Divine Mind-correct.

God’s one man, God’s one church, eternally the perfect expression of the Perfect Heavenly Father-Mother God, naturally understanding and demonstrating effortlessly this universal

spiritual unity, rises (sing.) naturally as each unfolding Divine Mind-step leads man / church / universe individually. No persons, no organizations, no sets of human rules or rites lead to or outline God, God's man, God's church, God's universe – ever. “The Christian Scientist is alone with his own being and with the reality of things.” (‘01 20: 8-9) Christianly Scientific aloneness with God is natural, universal, for Deity alone “outlines but is not outlined.” (S&H 591: 20)

When students have fulfilled all the good ends of organization, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted.

(Mis 358: 30-4; compiler's underlining)

Christian Scientists themselves are not rising *sufficiently* – so the claim seems to continue to “drag--on” and on and on – to expose the ignorance about what is now known as – and as what has always been – *Mrs. Eddy's* “clear, correct teaching of Christian Science.” This is the core reason Mrs. Eddy identifies Mr. Kimball in 1909 (My. 297: 11), when giving tribute to his understanding of *her* clear, correct teaching, when he passed away. It is and remains, as the Revelator's expression, her very own “clear, correct teaching of Christian Science” which she protects for the future: *whenever her prophecy concerning Herbert W. Eustace's contribution as spiritual understanding-as-successor, not as any man personally, humanly, is seen as Science- apparent and as Science-complete.*

The Eustaces seek neither personal adulation nor personal control via their public practice of Christian Science. Rather, they seek actively to better understand malicious animal magnetism, malicious mental malpractice, and thereby *how to reverse it according to the Revelator's clear, correct teaching of Christian Science.* That's precisely what the Revelator identifies and what comes forth incontestably as her foretold impersonal spiritual understanding-as-successor.

Note that Mrs. Eddy never personalizes either Mr. Kimball or Mr. Eustace, but always gratefully acknowledges their spiritual understanding as the wholly impersonal Divine Mind-expression of *the Revelator's* clear, correct teaching of Christian Science.

She further identifies the successor's metaphysical teaching as having not one thing to do with person when she declares in writing: *that “which 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.”* (My 347: 2) *No person, no organization, is or ever can be her successor. Spiritual understanding alone, individually demonstrated clearly and correctly, will keep Christian Science from disappearing “from among mortals.”* (My 197: 19)

The first and primary evidence which spiritually identifies Mr. Eustace to both Mr. Kimball and to Mrs. Eddy: Mr. Eustace refuses to look at any personality as the Revelator, i.e., as personality being in any manner the Revelator, Discoverer, Founder, Leader. This would be spiritually impossible. That's precisely how and why he arrives clearly, correctly, Christian

Scientifically at what is true intrinsically metaphysically about Divine Mind's one Scientific Revelation, its one Revelator, its one Discoverer, its one Founder.

The rise of the founding line of light as spiritual understanding (“Christian Science is an everlasting victor, and vanquishment is unknown to the omnipresent Truth. I must ever follow this line of light and battle.” [Mis 105: 17]) both designates and fulfills the Revelator as well as the successor, as Mrs. Eddy realizes and practises. The Scientific metaphysics of this statement explains exactly how Mr. Eustace views his own coming to Science, the learning and practising of this Science, and ultimately his own rising in this line of light throughout the remainder of his divine Mind-directed and divine Mind-fulfilled career.

**God is our helper. He pities us. He has mercy upon us,
and guides every event of our careers. (Un 3: 27-1)**

So important is this subject, line of light, that the successor devotes to it an extensive chapter (“The Line of Light”) of the One Volume, pp. 581-649. Mr. Eustace therein develops and illumines divinely metaphysically the spiritual significance of Biblical and Christianly Scientific “history.”

So-called human thought is continually attracted, in belief, to a personality rather than to the impersonal Principle-teaching which Consciousness, divine Mind, unfolds tirelessly. “Likes attract,” as the saying goes. True enough – when it is stated Scientifically: there is just God and the knowledge of God; just God and His infinite, perfect, spiritual “image and likeness.” There is no other attraction or linkage. None other is needed.

Mrs. Eddy knows the claim for the malicious mentality it is and thereby seeks tirelessly to identify that spiritual understanding as her successor which completely rises above and beyond man or church as personality. It is founding-apparent to her, *without ever meeting him*, that Mr. Eustace – as the expression of divine Mind's one perfect man – already expresses this Scientific principle established as true thought BEFORE he takes class with Mr. Kimball in 1902. In the One Volume Class Teaching book (“Class Drill” as the student's divine Mind-guided undergraduate learning experience, pp. 57-369 – that portion designated “Clear, Correct Teaching,” right in the beginning; the graduate learning experience is the entire book “Who Readeth, Let Him Understand,” OV pp. 381-569) Mr. Eustace vis spiritual understanding-as-successor explains *what is intrinsically, impersonally true, which therefore cannot be undermined by any personality*. This also corroborates that condition of thought which singles out spiritual understanding to both Mr. Kimball and Mrs. Eddy: Herbert Eustace refuses to look at the personality of what appears as the Revelator, and that's how he arrives unimpeded at what is intrinsic, inherent, infallible, utterly metaphysical Truth.

The Only Mind which heals is the Perfect Mind which is Perfect God, Perfect Good Itself; Divinity Itself – only and thus always. Omniscient Mind is forever omni-good, hence any so-called opposite to Good, God, is not – is therefore mere supposition. Divine Mind utterly precludes the possibility of anything unlike Its all-good since He is and thus knows only good and the things of good. What appears as the destruction of any claim is only “the pressure of the one Mind spontaneously” reversing and eliminating everything unlike Himself, unlike omni-good. In the successor's words:

. . . the Mind that knows only good and the things of good, is the Mind that has already precluded the possibility of anything unlike good, and therefore is its destruction. This process of destruction is not really destruction, but is only the pressure of the one Mind spontaneously eliminating everything unlike itself.

(OV 706)

All progress being Christian Science – all the Science there is – is the blessedness of recognizing and proving that Perfect God is His perfect man’s wholly Perfect Mind by perfect reflection. Divine Mind’s so-called opposite – ignorance, the *is not* or negation about what intrinsically is – is the aptly called erroneous – false belief – result of man believing his mind is himself, the man. It is mere *is not*. Man’s Mind is God and man, church, universe remains (sing.) eternally infinite Mind’s whole, spiritual, pure “infinite manifestation” idea.

Christian Scientists do “learn” to trust omnipotent Truth Itself, to be sure, but not as the person of a Mrs. Eddy, a Mr. Kimball, a Mr. Eustace, a One Volume, or some “other” for their Scientific answers. *The answer one seeks is always divine Truth* – “the intelligence of immortal Mind” (S&H 282: 26 only); His infallible line of light forever stipulating that “divine Mind controls man and man has no Mind but God.” (S&H 319: 19-20)

As presented above, the Revelator identifies the successor at least once each year in the period **1903-1909**. In **1909**, the year of Kimball’s passing, she places the subject of such founding-identification under the caption which is the biggest challenge to human belief, its biggest so-called fear: that man dies. The Revelator titles her response: “There is no death.” The implication is crystal clear: there is no death to the Revelator’s clear, correct teaching; to impersonal spiritual understanding and its requisite ever-successful practice; to clear, correct spiritual understanding as everlasting successor. By Scientific extension, *there is no death to her identification and designation of her successor or of what divine Mind’s designated successor will offer*. She is never talking about person here at all. Mrs. Eddy addresses directly and impersonally the idea that “*there is no death*” to the Revelator’s “*clear, correct teaching of Christian Science*” or to the successor as pure spiritual understanding, for she knows this as Mr. Eustace’s practice as well as Mr. Kimball’s practice: the clear, correct divine Mind-practice of Perfect God’s one, perfect man.

THERE IS NO DEATH

A suppositional gust of evil in this evil world is the dark hour that precedes the dawn. This gust blows away the baubles of belief, for there is in reality no evil, no disease, no death; and the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven.

My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole field, is here now as veritably as when he visited me a

year ago. If we would awaken to this recognition, we should see him here and realize that he never died; thus demonstrating the fundamental truth of Christian Science.

MARY BAKER EDDY (My 297: 11-25)

The time for clear, correct, irreversibly Scientific “chaining” is always upon us:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Rev 20: 1-3)

Does this foretold “chaining” end with Science and Health, this *first* chaining vis a vis Revelation 20 of a thousand years? No! Why does it not?

The Scientific founding is complete only when the spiritual understanding which fully, finally chains malicious mental malpractice – the dragon – is presented clearly and correctly via the promised successor as founded and designated entirely as Mrs. Eddy’s Mind-Revelation, thereby fulfilling Mrs. Eddy’s final founding-prophecy for the “clear, correct teaching of Christian Science.” She presents this vital point in the August 1890 prophecy – that in about half a century (1939) malicious animal magnetism will be publicly analyzed; then in her 1901 / 1905 prophecy, that in about half a century (1953) the foretold successor would appear. Thus:

The march of mind and of honest investigation will bring the hour when the people will chain, with fetters of some sort, the growing occultism of this period. The present apathy as to the tendency of certain active yet unseen mental agencies will finally be shocked into another extreme mortal mood, — into human indignation; for one extreme follows another. (S&H 570: 1)

How long does the so-called human mind’s – but which is, clearly and correctly translated, divine Mind’s – timeless “thousand years” proceed? *As long as eternal Mind, not human mind determines, of course.* For “one year is with the Lord is as a thousand years, and a thousand years as one day.” (II Pet 3: 8) It continues Scientifically as the Revelator timelessly completes the whole founding of Christian Science via the final now-edition (1909) of Manual, and Science and Health as its final published now-edition in 1910; *with the Mind-advent and Mind-acceptance as His man, His church, His universe acknowledging the Revelator’s irrefutable – because perfect divine Mind-unfoldment – including His Revelator-foretold expression of Christian*

Science as prophecy vis a vis the Mind-promised, Mind-fulfilling spiritual understanding-as-successor.

This vital “now” explication is presented to the field initially in Mr. Eustace’s “Adam, Where Art Thou?” The full text of that article is included in the Appendix A of our compilation.

Spiritual understanding-as-successor expresses and proves plainly for the field – *all mankind* – via the One Volume that: there would be no One Volume, no successor, thus no foretold founding-completion, if malicious animal magnetism were not completely chained *in* fulfillment of the Revelator’s prophecy. Just as Christ Jesus is the first to behold “Satan as lightning fall from heaven” (Luke 10: 18); as Science and Health is the *next* proof of such divine Mind-directed chaining; so the One Volume is the final fulfillment of *Satan being “loosed a little season” – thereby fully destroyed. The spiritual understanding via the One Volume is the proof that the promised spiritual understanding-as-successor completely chains malicious mental malpractice, fully and finally.* That this chaining didn’t stop with the Revelator’s presentation of the Revelation is the wonder of her seven years’ impersonal identifications of the successor’s spiritual understanding, wherein each identification by the Revelator testifies to its being in complete spiritual oneness with her – as Mind’s chosen Revelator – “clear, correct teaching of Christian Science.” *The Revelator Mind-knows this absolutely, of course, therefore identifies seven completion times that spiritual understanding which is to come forth metaphysically, impersonally, as irrevocable and final next Mind-step Science-founding fulfillment: divine Mind’s promised spiritual understanding-as-successor chaining malicious animal magnetism for all time.*

From the outset, Jesus expelled matter and all animal magnetism notions of matter from what he proved Consciousness [Temple: “Body; the idea of Life, substance, intelligence . . . the superstructure of Truth; the shrine of Love” (S&H 595: 7-9)] to be. The Master Christian requires a full three years’ ministry to demonstrate conclusively the full and final ascension of spiritual thought instead of matter as reality. Mrs. Eddy requires twenty-eight years (1875-1903), as it were, to complete divine Mind’s founding direction for this proof vis a vis Divine Truth expressed via Science and Health as the one and forever Science-Leader (“no longer call me Mother”). Regarding such numbers – three, twenty-eight – recall the Founder’s vital metaphysical numeration reckoning: “there is no division of numbers – all its numerals are one. It does not count thus – one, two, three, four, five – but it does numerate as follows: one once, one twice, one thrice, one four times, and so on.” (in her essay entitled UNITY, Red Book 15). The Revelator throws out the “historical impediment” of mortal mind as reality instead of spirituality. Mr. Eustace’s successor-expression requires to 1939 for the publication of “Whoso Readeth, Let Him Understand,” *the Revelator- prophesied public discussion and analysis of malicious animal magnetism.* So, thirty-plus years (1922-1953) are required *to reach the foretold completion: the first full edition of Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings.* The successor exposes the never before fully discussed impediment called the dragon: impersonal malicious mentality arguing – dragging on and on and on – for its own suppositional reality. Divine Mind alone determines all time, manner – such as numneration – and circumstance of His chaining, His exposing, His infallible revealing, His fulfilling – divinely infallible, of course – never humanly.

. . . as Christian Scientists, as metaphysicians, what are we doing in regard to this binding and this loosing? Are we really putting into

actual operation what Jesus meant by “whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven”? Does this mean each one individually? Does it actually mean that all power to bind and to loose is given me through my understanding of God? (OV 751)

This is precisely what it means!

Evil is now doing its worst. As the negation of pure Mind, it faces its end. There is nothing worse to follow. It has been found the lie about Truth in every detail and the lie has been reversed [fully, finally chained] and given back to God.

(OV 465; compiler's underlining)

The former things have passed away, and you no longer handle them from the standpoint of things. You handle them from the standpoint of Mind as All-in-all, and that is why you understand what Jesus meant when he said, “whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.” This “thou” does not mean somebody else. It means *you*. This allness of Mind is your power. Nothing can dispossess you of it; and you know it.” (OV 818)

Above the platform of human rights let us build another staging for diviner claims, — even the supremacy of Soul over sense, wherein man cooperates with and is made subject to his Maker. The lame, the blind, the sick, the sensual, are slaves, and their fetters are gnawing away life and hope; **their chains are clasped by the false teachings, false theories, false fears, that enforce new forms of oppression, and are the modern Pharaohs that hold the children of Israel still in bondage.** (Peo 11: 9-17)

NOW, the chaining, reversing, transforming, translating proceeds evermore – *fully and finally ongoing in its termination-completeness, as it were* – as the Revelator’s “clear, correct teaching of Christian Science” *and as her foretold spiritual understanding-as-successor is divine Mind-directed to fulfill. True chaining is the Scientific realization and demonstration of “existence as uninterrupted and wholly spiritual.”* (S&H 172: 12-13) If this Biblically foretold “loosened” hadn’t continued one final time, how do you think spiritual understanding-as-successor could fulfill what Mrs. Eddy teaches via her publishing press when she says, “When Mother foils [reverses, destroys] a demon scheme [ecclesiasticism; mortality; man thinking he is his own mind therefore thinking, doing, erroneously accepting something], **do not mar her success**”?

Spirit can form no real link in this supposed chain of material being. But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

(S&H 172: 10)

Science and Health is the angel sent down from heaven. M.A.M. [malicious animal magnetism] is the bottomless pit, and *Science and Health* gives us the key to it. It unlocks the mystery of ages, and its declarations of Truth are the *chain* which binds that old serpent, the devil, for a thousand years – that is, it reduces *sin, sickness, and death* to a ‘*unit of nothingness*’. (RB 137; Mrs. Eddy’s italics)

Without the Revelator’s August 1890 prophecy (given in fuller detail in PART FOUR, below), that in about half a century malicious animal magnetism would be publicly analyzed, - without any of the above, - *the Church Manual By-Laws would have been changed. But they haven’t been changed, nor could they be!* Nothing apart from Mr. Eustace’s spiritual understanding-practice as the successor, impersonally constituted and broadcast as divine Mind’s foretold One Volume, has any relationship to the fulfilling of these several prophecies of the Revelator’s. In other words, *divine Mind’s One Volume has fulfilled Scientifically and impersonally all the clear, correct practice required of it as the Revelator’s divine Mind-foretold successor.*

First, the cross of reversing the ecclesiastical ignorance, stubbornness, intransigence about the God-promised and God-fulfilled successor. Then, the “crown of rejoicing” – permanent, eternal fulfillment of divinely metaphysical practice. Therefore and for evermore, “the only logical conclusion is that” now is the foretold time to

Take it up and bear it, for through it you win and wear the crown. (S&H 254: 30)

This was an emphatic rule of St. Paul: "Behold, now is the accepted time." A lost opportunity is the greatest of losses. Whittier mourned it as what "might have been." We own no past, no future, we possess only *now*. (My 12: 17-21)

The chapter entitled “CHRONOLOGICAL DATA of the Genesis of the ONE VOLUME EDITION of “Christian Science, Its ‘Clear, Correct Teaching’” (OV pp. 996-1005) is central to when and why and how this successor-volume is divine Mind-compiled and divine Mind-presented to the public in its first complete form in 1953.

With respect to dates or numbers in general: their value is that of identifying full life-experience. Dates are never intended to be merely a “numbers game.” Remember, “one once, one twice,” etc.

With both Mrs. Eddy as the Revelator and the One Volume as the spiritual understanding-successor broadcast, you can readily see what is completed as their divinely metaphysical, full life-experience, as it were, starting with the completeness as to how God moves with each as His one perfect man: as “the full representation of Mind.” (S&H 591) It is just the opposite with the human mind which takes divinely identifying numbers and tries to make them fit into some concoction of its humanly analyzed bewilderment in order to justify what *it* thinks or believes may be the appearing as well as appealing! To be sure, the human mind could never have outlined or produced the majestic, Scientific, divine Mind-expression as the one perfect man of

God, the one perfect church of God, the one perfect universe of God. “. . . Deity . . . outlines but is not outlined.” (S&H 591: 19)

Herbert W. Eustace never imagines for one instant that his spiritual understanding life-experience will fulfill the Revelator’s successor-prophecy; never aligns his work, his movements, his teaching or practice of Christian Science toward that end. In plain words: divinely appointed and acknowledged successor cannot outline and remain successor.

“NEXT FRIENDS” SUIT (1907):

Through what appeared as a series of malicious human mind manipulations, malicious animal magnetism tried to display Mrs. Eddy to public scrutiny to be “of unsound mind.” To succeed in this endeavor would, of course, have meant that everything the Revelator of divine Mind’s immaculate Truth-Revelation to this age writes, says, and demonstrates – in other words, *finds* – *would immediately and permanently be viewed as utterly false, utterly worthless; as nothing more than the babblings of a babe.*

The New York City newspaper (*World*) publisher, Joseph Pulitzer, brought the action against Mrs. Eddy in 1906-1907. The suit alleged that she was mentally and physically incompetent; that she may even be an imposter! He brought the suit nominally on behalf of some of Mrs. Eddy’s relatives including even her son, George Glover; hence the title “Next Friends.” Her estate, including all her written works and the income they provided, would revert to these relatives upon her being declared “of unsound mind,” thus unable to run or understand her own experience in any manner. (so-called mortal mind control in full malicious, cloister-amazement display! see S&H 263: 24) As the unquestionably divine Mind-chosen Revelator of Christian Science, Mrs. Eddy proceeds to meet this significant challenge of evil as pure malice, reminding Christian Scientists:

. . . you spiritually and scientifically understand that God is divine Love, omnipotent, omnipresent, infinite; hence it is enough for you and me to know that our “Redeemer liveth” and intercedeth for us. (My 135: 29; from her “Letter to the Mother Church” of April 2, 1907)

Their suit was known by the plaintiffs, including Pulitzer himself, to be wholly without merit. Pulitzer as a publisher was interested both in retribution against Mrs. Eddy for an incident in 1906 which allegedly indirectly discredited him professionally and, as he thought, *personally* as a journalist; as well as in boosting sales of his newspaper and of enhancing his reputation by “discrediting” one of the most renown and revered people in the United States in 1907. Pulitzer’s role in the action faded by 1907, whereas others believing there was still money to be made continued with the action. The entire case was ultimately dismissed in late 1907 as entirely without merit. Mrs. Eddy’s relatives, mesmerized into thinking this was a way to acquire a significant estate, agreed to any allegations which would bring her estate to them. *But remember: none of this picture is true or has anything whatever to do with person or personality.* What you are reading as “Next Friends” is merely the openly lying claim by which *malicious animal magnetism* would attempt to destroy *as insanity* the divine Mind-revealed truth as given in

“Science and Health” and in her elaboration Writings. All of these writings had uncovered malicious animal magnetism and shown the divine metaphysics of how to handle it for all time. Ignorant of this, unable and unwilling to accept Truth’s Revelation, the plaintiffs attempted instead to destroy the Revelator as merely one mortal among millions of mortals out of spiteful ignorance for so-called personal human gain. Thirty pieces of silver coming forward, as it were, after the symbolic “thousand years” to entice and entrap yet again!

Pulitzer, the subsequent accusers, and the henchmen whom they directed *knew mesmerically* – *which always means truly knowing nothing* – what they were doing to Mrs. Eddy wasn’t true, but they “believed” that there was a good reason for doing it in association with Pulitzer – his name and prestige adding a kind of credibility to the matter. Just imagine what Pulitzer and the others ignored by mesmerically-purposely choosing to believe instead what such a “compounding of felonies” would do “for” them rather than “to” them. Joining the ranks of malicious mental malpractice, as it were, Pulitzer’s professional doom was chained. Why? *Aggressive malice, ever the one liar, imagines it has to use a lie about the truth already in operation to gain its own infinitely unreachable goal. Conspiracy “imagines” merely erroneously.* As dupes of malicious mental malpractice, conspirators are mesmerically convinced that they have a plausible, positive reason for doing any malicious deed. Malice never does.

Via “Next Friends,” Mrs. Eddy is necessarily publicly, Science-demonstratively meeting the maximum negation to Science and Health, the “little book” of Truth’s Revelation, which overturns and destroys completely malicious mental malpractice’s insanity and the so-called false accuser, the dragon, which seems to spew it forth. The claim appears, in belief, first as the beast (so-called pure matter); then as the so-called the false prophet, the belief of many so-called pure mortal mentalities all believing they are thinking, doing, being what “their own” mortal mind, in belief, demands. Their motive is not to save a poor dear old woman, but to destroy Science and Health and thereby Christian Science by destroying her, *and they mesmerically think they believe that.* Any malicious manipulator always thinks he believes, but cannot care, that he is being false when using any lie, for he is himself being used instead but – being mesmerized – cannot recognize any truth.

As with every founding instance, Mrs. Eddy must express the works in complete conformity with the Word of Science and Health or not fulfill her station as Revelator clearly and correctly. To do this she must meet the maximum negation of the full, unchained works of evil. Anything less would, in belief, leave an opening whereby the Revelation would never be demonstrable because ultimately fallible.

Accordingly, this suit at law failed completely.

A reporter for the Boston Globe wrote the following after an extensive in-person interview with Mrs. Eddy at Pleasant View:

It is not my purpose to write a brief for Mrs. Eddy nor in her behalf, but to relate with entire truthfulness and as much accuracy as possible what occurred between us at Pleasant View this afternoon. I am not an alienist, and my experience

with women eighty-six years of age has been nil, but I do desire to say here that if the mental competency of Mrs. Eddy had not been called in question by the “next friends,” and if I had met her and talked with her as I did this afternoon, the thought that she was not fully competent mentally would have been the last one that ever would have entered my mind. . . . Mrs. Eddy remarked, referring to the allegations of the next friends that she is not mentally competent, “I think I am *compos mentis* [sic.], but I may be mistaken.” She smiled when she said this.
(from a very lengthy, very significant biographical-style Boston Globe article as published in Journal, July 1907)

Once realizing that declaring the Revelator “of unsound mind” (*non copus mentis*) would not work, malicious mental malpractice takes aim next, in belief, at what was erroneously thought to be Mrs. Eddy’s designated successor-*as-person*, Herbert W. Eustace, never recognizing that pure, impersonal spiritual understanding alone is divine Mind’s only designated successor. Spiritual understanding, presented fully impersonally to the world as “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Works,” remains forever her designated, inviolate, impersonal successor. The final challenge by malicious mind to discredit Christian Science appears as the Great Trial of 1919-1922. Rather than destroy that spiritual understanding, which Mrs. Eddy recognizes as all the successor there can be, malicious mind seeks to excommunicate *as person* that individual imagined to be the cause of mesmerically perceived organizational unrest. Malicious mind, appearing in mesmeric belief as The Board of Directors, aims at Mr. Eustace as such person, precisely as the Next Friends suit had aimed at Mrs. Eddy. The mesmerized Board, alas, never grasped the concept of Mrs. Eddy’s designated spiritual understanding-*as-successor*, the clear, correct Science of which even now divine Mind-guides Christian Science impersonally through the next century – and beyond.

As the spiritual understanding-*as-successor* explains,

. . . excommunication can be brought about only by one’s own departure from Principle. . . . (OV p. 49)

The especial privilege of being “excommunicated” has been tremendously enlightening. I understand it was not a person but that which was being upheld – “*clear, correct teaching*”, individual oneness and responsibility to divine Principle, true democracy, that was excommunicated (released) from ecclesiastical bondage. (OV p. 53)

And finally,

it was not a person that was excommunicated. No person is of any moment. It was metaphysics that was excommunicated. The metaphysician knows that it is never a person or persons that is involved, but that what appears as a person is always a state of consciousness, therefore what the person is standing for is all that constitutes the person. Hence it was

metaphysics and not a person that was excommunicated.

(OV p. 890; compiler's underlining)

Wholly divine Mind-understood, Mind's excommunication is spiritual elevation, spiritual liberation. It is spiritual advancement, universal spiritual unity with divine Principle, utterly ongoing as clear, correct, Christianly Scientific divine metaphysical practice.

THE CHRISTIAN SCIENCE MONITOR (1908):

The following year, Mrs. Eddy founds her "*Monitor*, to spread undivided the Science that operates unspent. The object of the *Monitor* is to injure no man, but to bless all mankind." (My 353: 15) The Monitor's founding represents the complete Scientific reversal of so-called "yellow journalism" – then and ever after associated with Joseph Pulitzer and some contemporaries – to the undivided, inviolate, garment-pure word of Truth.

Clearly, the Revelator's founding's emphasis upon universal spiritual unity remains foremost.

Mrs. Eddy founds The Christian Science Monitor so that Christian Scientists will understand the whole state of mortal thought coming as the human mind thinking it, in belief, and see it and translate it properly as its intrinsically clear, correct Christian Science. That is the sole reason for her founding the Monitor. She wants the field, the world, to realize correctly just how consciousness is appearing as the whole world scene so Christian Science can heal the world, in a manner of speaking. She couldn't help but establish the Monitor because – as Mind's Discoverer, Founder, and Revelator she fully realizes the world scene coming as consciousness with her is, in fact, coming positively as the marvelous Revelation of divine Mind's founding and Mind's unfoldment right through to the final edition of "Science and Health." She incontestably demonstrates Consciousness as Divine Mind, all-Being, therefore as embracing all. Universal spiritual unity.

"THE WAY" (opening article in Journal of December 1889; Mis 355-59)

FOUNDING-ELEVATED TO "THE WAY OF WISDOM" (My 356-57; originally her Sentinel editorial of January 1909):

"The Way" opens the Dec 1889 Journal explaining her founding as to why she is dissolving all the concessions she has made to material organization as church, for "the spiritually organized Church of Christ, Scientist. . . ." (Ret. 44-45) Mrs. Eddy does not then, but does subsequently, ask the Branch churches to rise to this same bond of Voluntary Association with divine Love alone. In this regard (1889), the Revelator clearly states:

Be it understood that I do not require Christian Scientists to stop teaching, to dissolve their organizations, or to desist from organizing churches and associations. . . .

When students have fulfilled all the good ends of organiza-

tion, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle, you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone. (“The Way,” Mis 358: 20-7)

Both “The Way of Wisdom” (My 356-7) and her Sentinel Editorial (Jan. 16, 1909) she addresses to First Church of Christ, Scientist, New York City, the so-called “Stetson” church. This editorial, less than two years from her own divine Mind-governed crowning completion-departure, is Mrs. Eddy’s twenty year (1889-1909) Scientific founding elevation-restatement of her “The Way.” (see Mis 355-59) The full text of this metaphysically illuminating Sentinel editorial appears below:

THE WAY OF WISDOM

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. — MATTHEW 6: 24.

The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a "Suffer it to be so now" until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science, — Christ, born of God, the offspring of Spirit, — wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism, — the name of all evil, — and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York [refer to her subsequent Letter to First Church, NYC as published in My 357-58, originally published in Journal August 1909] desire to build higher, — to enlarge their phylacteries and demonstrate Christian Science to a higher extent, — they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, — to salvation and eternal Christian Science.

Spirit is infinite; therefore *Spirit is all*. “There is no matter” is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated. (her 1909 Sentinel editorial; also in My 356: 21-25 n.p.)

In publishing this founding statement, the Revelator now instructs all Branch churches to rise to this “wholly spiritual foundation” (My 357: 16 only) – universal spiritual unity – as rapidly as their individual understanding and demonstration enables (sing.) them.

Voluntary association under God is the only bond Love knows. That bond is the divine unity that brings forth the fruits of Love and ensures genuine brotherly love. (OV 962)

Had this one founding-direction, “The Way of Wisdom,” been understood and obeyed when the Revelator presents it in 1909, full metaphysical understanding, acceptance, and clear, correct demonstration would prevail of all of the Manual “estoppels” upon Mrs. Eddy’s departure in 1910.

THE FINAL BOSTON CHURCH MANUAL (89th Edition, 1909):

Mrs. Eddy Scientifically rejects all “advice” from the Board of Directors and from various other household staff and field workers who *urged her to remove the estoppel clauses from the final edition* (89th) of her Manual. This founding precept – not to brook any interference which is plainly human mind-based – is especially important in view of what the Board mesmerically attempted to do in the years subsequent to the Revelator’s passing. That subject is developed in considerable detail in PART THREE, below.

MRS. EDDY’S INSTRUCTION-FOUNDING *REPLY* (My 242; Sentinel, September 1910):

Mrs. Eddy’s Instruction – A Letter – Her *Reply* (My 241-242)

The Discoverer and Founder replies to a gloriously significant letter “from a Christian Scientist in the West. . . .” (My 241: 12-13) Once again, “West” is Scientifically significant in terms of *spiritual individuality*, not as any particular geographical location. The entire correspondence as it appears in My 241-42 is given below:

INSTRUCTION BY MRS. EDDY

We are glad to have the privilege of publishing an extract from a letter to Mrs. Eddy, from a Christian Scientist in the West, and Mrs. Eddy’s reply thereto. The issue raised is an important one and one upon which there should be absolute and correct teaching. Christian Scientists are fortunate to receive instruction from their Leader on this point. The question and Mrs. Eddy’s reply follow.

“Last evening I was catechized by a Christian Science practitioner because I referred to myself as an immortal idea of the one divine Mind. The practitioner said that my statement was

wrong, because I still lived in my flesh. I replied that I did not live in my flesh, that my flesh lived or died according to the beliefs I entertained about it; but that, after coming to the light of Truth, I had found that I lived and moved and had my being in God, and to obey Christ was not to know as real the beliefs of an earthly mortal. Please give the truth in the *Sentinel*, so that all may know it.”

Mrs. Eddy's Reply

You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. By this I do not mean that mortals are the children of God, — far from it. In practising Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it.

The Discoverer and Founder's *Sentinel* editorial of Sept 1910, above, three months before her founding-completion departure, is one of the clearest and most divinely metaphysical statements in the whole of the founding with regard to where each Christian Scientist is, so to speak, in the practice of Christian Science. Moreover, it is wholly in accord metaphysically with the founding of her one man / one church understanding as the spiritual cornerstone re true man, true church.
(re Concord NH church; see My 158, dedicated in the spring of 1903)

Accepting “mortals” as “the children of God” is not Christian Science. Recognizing man clearly and correctly as “the child of God, hence perfect,” is Christian Science – absolutely and unequivocally, and “must be practised therefrom.” “Were it otherwise, man would be annihilated.” (S&H 477: 18)

There is never an “otherwise;” never man, church, universe annihilated as the result of the clear, correct practice of Christian Science; but wholly the opposite: His man's, His church's clear, correct, inexorable

. . . rise to the spiritual consciousness [“the point of perfection”]
of being. . . . (S&H 261: 28 only)

Sincere seeker realizes, gratefully acknowledges, and accordingly forever understands via demonstration, what the Revelator's marvelous statement about man, about church means: that “far Western students” refers divinely metaphysically for all time to

Individuals are consistent who, watching and praying,

can “run, and not be weary; . . . walk, and not faint,” who gain good rapidly and hold their position, or attain slowly and yield not to discouragement. (S&H 254: 2-6)

This far Western thinking may well appear – as assuredly it does to Mrs. Eddy – as an Edward Kimball of Chicago; or as a Herbert Eustace of San Jose; or as an unnamed student of Christian Science of Kansas City (to whom she addresses her “Reply,” above). These issues of sublime significance remain challenging, perhaps, but keenly Science-revelatory thereby as well, as the decades pass toward the full and final fulfillment as the successor’s impersonal One Volume response vis a vis the Revelator’s several successor prophecies.

In this regard, Mr. Eustace’s essay “The Branch That Grew Over the Wall” in the One Volume (pp. 598-601), in the section “The Line of Light,” will shed much insight on your study as you realize that far Western understanding appears to move ever-westward from the Holy Land to Great Britain to and across America – Science-metaphorically.

The successor also expresses the far Western Scientific sense re spiritual reality this way:

Ephraim you recall, was to lead his older brother Manasseh, in “growing over the wall,” “*Westward, to the grand realization of the Golden Shore of Love and the Peaceful Sea of Harmony*” - to the West and Far-West in which Mrs. Eddy gloried, where she discerned so truthfully, that unflinching demand for absolute freedom from every form of mental and physical bondage.

That West and Far-West has no geographical limitations, appearing may be as darkest Africa or as civilized lands, wherever is active that Christian Science thought that substitutes not words for works and without which Mrs. Eddy tells us “*Christian Science will disappear from among mortals.*”

Such understanding is the birthright of every man and is the “pearl of great price” for which, when found, a man selleth all that he hath and buyeth it. (OV 958; italics as published)

“PRINCIPLE AND PRACTICE” FOUNDING (written by Mrs. Eddy in 1910, held back from publication until 1917 per her request):

PRINCIPLE AND PRACTICE, Mrs. Eddy’s signed editorial in Sentinel of September 1917, is held over from publication seven years after its completion per her request, to be published as the opening editorial in Vol. 20, issue #1, Sept. 1, 1917 [*note: in the middle of World War I, shortly after the United States committed to entering the war “back in the East,” as it were*]. The delayed publication gave Christian Scientists a seven-year completion period of founding-readjustment, so to speak, when standing alone without the Revelator, it appeared, they would *have to rise via the understanding they made their own* of Mrs. Eddy’s clear, correct teaching and practice of Christian Science; *as their own demonstration of Christian Science as Mrs. Eddy absolutely founds and foretells.*

Mrs. Eddy's founding-foresight as the seven-year delayed publication of *this editorial, her final Scientific direction to the field, along with the Manual's estoppels* – so that divine Mind's highest level with her as His Revelator be expressed clearly and correctly – proves of *greatest* significance as the after-her-departure *fulfilling* of her founding.

The full text of “Principle and Practice” follows:

PRINCIPLE AND PRACTICE (1910)

The nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

The sick, like drowning men, catch at whatever drifts toward them. The sick are told by a faith-Scientist, ‘I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death’. Such statements result in the sick either being healed by their faith in what you tell them – which heals only as a drug would heal, through belief – or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith cure which he mistakenly pronounces Christian Science.

In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle sufficiently well to fulfill the Scriptural command, ‘Go ye into all the world, and preach the gospel’. ‘Heal the sick.’ It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules.

Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice.

Preaching without practice of the divine Principle of man's being has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.

(as published in Red Book, 53-54)

After a thoughtful reading of this glorious essay in light of the events which follow vis a vis the church and Mrs. Eddy's successor, one realizes readily that "Principle and Practice" is in fact *the Revelator's prophecy of Christian Science practice as the historic – but clearly, correctly Science-necessary – struggle which subsequently unfolded.*

Naturally, the Revelator does not wait until 1917 to present these ideas. She presents and emphasizes them as divine Mind's Revelation in hundreds, indeed *thousands*, of inherently clear, correct, divine Mind-statements throughout her career, as for example these five:

Nothing is more antagonistic to Christian Science than a blind belief without understanding, for such a belief hides Truth and builds on error. (S&H 83: 9)

Belief is changeable, but spiritual understanding is changeless. (S&H 96: 23)

It is essential to understand, instead of believe, what relates most nearly to the happiness of being. To seek Truth through belief in a human doctrine is not to understand the infinite. (S&H 285: 32-3)

Understanding is a quality of God, a quality which separates Christian Science from supposition and makes Truth final. (S&H 506: 5)

Can belief destroy belief? No: understanding is required to do this. By the substitution of Truth demonstrated, Science remedies the ills of material beliefs. (Mis 334: 25)

As Mind's Revelator for all ages, however, Mrs. Eddy divine Mind-realizes that a clear, correct founding "reminder" of this pure Mind-teaching will be absolutely requisite for Christian Scientists. Not only in 1917, but for all time. The Revelator's final reiteration of divine Mind's clear, correct Christian Science is wholly in harmony with her Mind's direction to complete her founding of Christian Science. Such Founder and Discoverer final message as this for all mankind "makes Truth final" as the clear, correct, divine Mind-statement of Christian Science.

The successor's discussion of the principal founding theme of "Principle and Practice," belief vs. understanding, is presented marvelously in the essay of that title, BELIEF VERSUS UNDERSTANDING, in One Volume, 695-99. A few core ideas from this successor-revelatory essay:

Healing is not faith; it is not belief; it is Life itself, and Life is understanding. (OV 698)

The Mind that destroys sickness is never the mind that first admits its existence, and then believes that God

can heal it. The Mind that destroys all evil, sin, sickness and death is the Mind that knows nothing outside of itself, and therefore knows good and good alone. (OV 699)

. . . so-called healing, which results from faith and belief, is not different from healing by a drug, and . . . it has no relationship whatever to genuine Christian Science, which is understanding. (OV 699)

The Revelator's teaching in Rud unfolds the very same teaching which she presents to the Sentinel Kansas City enquirer in My 241 (above), as well as via "Principle and Practice" seven years later:

Health [happiness, spiritual dominion, spiritual unity] **is the consciousness of the unreality of pain and disease** [disharmony, unhappiness, disunity]; **or, rather, the absolute consciousness of harmony and of nothing else.** (Rud 11: 13)

Thus stands the Revelator's Scientifically enumerated founding-guidepost about which the designated successor is perforce clearly, correctly aware and from which spiritual understanding-as-successor never deviates. Indeed, the successor expresses this clear, correct awareness of Scientific being many ways, this way serving as a marvelous example:

A proper synonym for what I call 'myself' would be 'the awareness of God.' There is nothing else *to* me. What I see all around me, all the things I am conscious of as persons, places, things, governments, minds, etc., are the varying ways in which Consciousness, or God, appears to me, taking the language I can best understand but always appearing to me in a perfect and unlimited manner. This language appears as effect, as other ideas like myself. It is never effect. It is the presence of God appearing to me, Consciousness appearing to that which is conscious only of It. (OV 444-45)

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PART THREE: THE SUCCESSOR AND UNIVERSAL SPIRITUAL UNITY, 1910 – 1964 AND BEYOND

Unity is the essential nature of Christian Science.
Its Principle is One, and to demonstrate the divine One,

demands oneness of thought and action. (Mis 264: 10)

. . . unity of Principle and spiritual power . . . constitute divine Science. The supposed existence of more than one mind was the basic error of idolatry. This error assumed the loss of spiritual power, the loss of the spiritual presence of Life as infinite Truth without an unlikeness, and the loss of Love as ever present and universal. (S&H 470: 4)

Truth cannot exist both positively and negatively. “The Science of Mind excludes opposites, and rests on unity.” (OV 187, quote from Mrs. Eddy in Ret 75: 18)

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:
32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph 4)

Freedom can never be obtained *in* anything, hence in organization there can be no freedom. The one and only organization that constitutes freedom is the organization of Principle and its idea, and in this unity the idea is the very activity of the Principle. (OV 634; italic as published)

The Founder's text Unity of Good stands out, of course, as singularly subject-oriented with regard to universal spiritual unity. Unity of Good, in fact, is the first of Mrs. Eddy's books which Mr. Eustace finds and studies early in his Science-awakening experience, before he ever acquires and reads Science and Health. Unity of Good, therefore, is the successor's Divine Mind-provided introduction to Christian Science.

THE UNIVERSALITY OF SPIRITUAL UNDERSTANDING AS UNIFYING SUCCESSOR:

A major misunderstanding about the Revelation and the Revelator would be to assume that Mrs. Eddy's divine Mind-designated successor should have rushed immediately into the breach believed to be left by her passing; appearing to leave the movement, in belief, without leadership, inspiration, direction; ripe for diminution and destruction, as it were. Yet divine Mind alone forever designates successor, guides successor, fulfilling His own timely direction and timely completeness perhaps *appearing* as successor's, yet the benchmark of divine metaphysics remains ever the same: “All is infinite Mind and its infinite manifestation, for God is All-in-all” as His All-in-all perfect Revelation, as His All-in-all perfect Revelator, and as His All-in-all perfectly designated successor.

Spiritual conviction re “His Story” as the requisite completion of church’s, man’s, universe’s material history, means God is doing all the translating here and now as universal spiritual unity metaphysically correctly understood and successfully demonstrated.

Spiritual understanding-as-successor, as divine Mind’s correctly prophesied impersonal expression of succession, is not a forsaken waif wandering aimlessly in a desolate wilderness, nor some fearful human sense peering from its cloister (see S&H 263: 24) in amazement at how terrible or how irreparable things are. In actual Scientific fact, this spiritual understanding-as-successor is *now* divine Mind-expressed *fully and impersonally* as “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings,” *in full prophesied crowning-completion decades after December 1910*. Its appearance as divine Mind’s foretold *harmonious fulfillment* expresses Scientifically the Revelator’s Mind-directed prophecies regarding the successor and the movement – as universal spiritual unity – of Christian Science moving forward inexorably.

THE FUTILITY AND SO THE INADMISSIBILITY OF HUMAN LEGAL OPINION:

Peering “from its cloister with amazement” (S&H 263: 24-25), however, that which appeared as the Board of Directors appeared to founder ditheringly, i.e., mesmerically, following December 3, 1910. Within a week of Mrs. Eddy’s passing, the Board of Directors – *deceived mesmerically that they and the movement for which they believed themselves humanly responsible were adrift* – further appeared to accept mesmerically that their only remedy was to consult their lawyers about what to do, when, and how. The Discoverer and Founder’s Divine Principle, Love-answer is always right here with us all, of course: *the divinely authorized spiritual insight and absolute divine Mind-indited direction of the Manual*. As John Lathrop reported of Mrs. Eddy’s deep reverence for the Manual, cited earlier in her other comments: “Every By-Law in the Manual is inspired. I did not write them any more than I wrote Science and Health [substantiating absolutely that both came to her as divine Mind’s unimpeded revelation].” (Lathrop, *We knew . . .*, 22) The Board, however, mesmerically – in belief – chose “the other way.”

Believing that Mrs. Eddy’s departure was a devastatingly real, inevitable mortal event, malicious animal magnetism – never persons – sought instead what appeared as its own radically equivocal, self-justifying, ecclesiastical remedy. This even despite the Revelator’s unquestionable metaphysical clarity and guidance just seven years earlier:

A Christmas letter she sent to the Directors in 1903 sums up much that she hoped to see in the conduct of their church responsibilities: . . .

“May you watch and pray that you keep the Commandments, and live the Sermon on the Mount this coming year. Watch too that you keep the commandments that experience has compelled to be written for your guidance and the safety of Christian Science, in our Church Manual.”

The significance of the last sentence is made plain by an earlier letter which she sent to the board that same year. It was to play a crucial role in later events, and with a proper

sense of history she asked formally that it be placed on the church records.

Never abandon the By-laws nor the denominational government of the Mother Church. If I am not personally with you, the Word of God, and my instructions in the By-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful today as when they were first written.

The present and future prosperity of the cause of Christian Science is largely due to the By-laws and government of “The First Church of Christ, Scientist” in Boston. None but myself can know the importance of the combined sentiment of this Church remaining steadfast in supporting its present By-laws. Each of these many By-laws has met and mastered or forestalled some contingency, some imminent peril, and will continue to do so. (Peel, *Authority*, 228; italics as published; compiler's underlining)

Peel’s awareness of “a crucial role in later events” does not specifically cite the Litigation of 1919-1921. He realizes clearly, however, that the Litigation is the *inevitable human legal struggle* – here in the guise of Board of Directors vs. Publishing Society Trustees – about *how and why* the Church is to be governed *impersonally* in the absence of the Founder, but never in any absence of impersonal Church Manual canon which, as he observes, *she clearly expects to prevail to the end of the Boston church’s mortal history.*

Like Peter’s reply to his beloved Master, “Though I should die with thee, yet will I not deny thee,” (Matt 26: 35) the Board wanted most to understand this man and this church experience clearly and correctly, of course; *evidently this could occur only in the negative terms they would better understand and thus accept* – which they did, *perfectly*. The Christian Scientist never for an instant accepts the malicious mental malpractice suggestion that person instead of divine Principle, Love, is wholly present and wholly in operation, – at all times, under all circumstances. Peter ultimately realized this about the Christ, as did Paul, but initially in negative (as a mortal Jesus) terms – the Divine Mind-negation merely showing them ultimately the absolute spiritual law already and always present and in perfect, Christly operation, -- or there is nothing, in belief, to negate.

Advised by these lawyers – again, not persons but that which appears as personal, human mind legal opinion as condition of thought – to take immediate and full control of the church, meaning the movement, the Board accepts and sets into motion those *human mind* legalities, misjudgments, opinions, fallacies, assumptions, Board-justifications, etc., which swell inexorably into the Litigation of 1919-1921. For the Board, the basis of this Trial was: who shall be greatest, the Directors of the church or the Trustees of the Publishing Society? In fact, this was never the actual basis of the Trial! But because the results of that Litigation were purposely and maliciously misrepresented to the church and to the world by what appeared as the Board and some individuals closely associated with the Board, the Christian Science movement appeared to come to a spontaneous halt spiritually – in belief – but continued to appear to move forward humanly. We do well to grasp and remember metaphysically, however: Scientific spirituality never ceases, even as human opinion never begins; even though malicious mental malpractice arguments

appear to scream otherwise. *There is no otherwise.* Human legal interpretation and “who shall be greatest” self-justification about spiritual reality are never Christian Science.

As Scientifically demonstrated by Mrs. Eddy, the one making a concession is the only one who can terminate that concession. The Board of Directors, as “makers and condoners” of the seeking and acceptance of human legal opinion upon her passing, is the only entity which can terminate that mesmeric concession as a condition of thought. The Revelator’s Manual is that Founder-designated divine Mind-pathway whereby such full and final concession-termination is clearly and correctly unfolding for and as metaphysical demonstrated. “The time for thinkers” is indeed upon us – for *all* time.

William Rathvon, then Clerk of the Boston Church, together with Judges Septimus Hanna and Clifford Smith, and the former Reverend, Irving Tomlinson, these four were frequent advisors to Mrs. Eddy during a period of several years or more prior to her passing. These four, at least, held the fear-based conviction that the estoppel clauses in the Manual should be removed – absolutely – and urged Mrs. Eddy numerous times to do so. These men are mentioned directly or alluded to in this regard by Peel, Powell, and Wilbur in their several books about Mrs. Eddy, the Church, and Christian Science. These four and others had become mesmerically convinced that their so-called concern was somehow “legitimate”: *the human mind perplexed by what they imagined could be very difficult times personally for them and for the Board running the church subsequent to her passing – man's passing therein accepted as natural, unavoidable – without her express permission in more than thirty-five instances, as the estoppels clearly stipulate.* As we know, Mrs. Eddy refuses such non-founding line of thought completely, remaining metaphysically certain that God wrote the Manual and that what He wrote remains in place unless and until He directs otherwise. “. . . who can refrain from transcribing what God indites. . . ?” (Mis 311: 26-27)

Rathvon’s article “The Mother Church,” the initial published effort by Boston to “console” and inform the field, as it were, following Mrs. Eddy’s crowning completion, appears in the Journal, January 1911. It is included in our Appendix A for your reading in its entirety so that contextual issues do not impede your clear, correct understanding of its overall purpose. It is a most significant article in terms of what Rathvon, necessarily speaking as a functionary of the Boston church administration, reveals about its accumulated human notions of church governance now that Mrs. Eddy is no longer on the scene. Our comments are offered as observations of that condition of thought at that time in the church’s history, not as criticism of anyone or any group. It is entirely equitable to study and to address Scientifically those conditions of thought which provide closer insight into church events and subsequent governance which immediately followed Mrs. Eddy’s moving forward. A few selections are discussed below.

Christian Scientists are convinced that the formation and establishment of The Mother Church of Christian Science was divinely sanctioned. It has no material ancestry, no predecessors. . . . Originally organized to meet local needs, it has become the keystone in an arch of zealous worshipers that spans the religious horizon of the whole world. Similar in organization to many branch churches which in the last thirty years have patterned after it, adopting its form of

service and special activities, it yet stands alone, unique and inimitable, the cap-sheaf of a bountiful harvest of Spirit that is perennially in fruitage from the equator to the poles. . . .

Evidently the Boston church via the church administrators saw themselves – i.e., their organization – as “the keystone” of a religious movement. Divine Mind alone is the “keystone” of all movement, thus of unified universal spiritual institution. Spiritual “institution” knows no boundaries. For there is just the one – spiritual institution – never two: never spiritual institution *and* human organization. “Divinely sanctioned,” “no material ancestry,” and “no predecessors” are absolutely correct descriptions of church as spiritual institution. “Organization,” however, fails to meet such descriptions. “[The Church] stands alone, unique and inimitable,” forever as *spiritual institution* and in no other way. *There can be no duality whatever; no equivocating ever about God’s one perfect man as well as about God’s one perfect church.*

Misuse of our textbook in public has been largely prevented by the vigilance of The Mother Church, acting under the by-laws of its Manual. It is generally known that these by-laws provide that the first qualification for membership in a branch church is membership in The Mother Church. . . . Those who would follow the healing of the sick through Christian Science and have their professional cards appear in the *Journal*, must also be members of The Mother Church, which implies careful scrutiny as to their fitness.

In this paragraph Rathvon includes his first of only two references to the Manual. The author jumps instantly from “misuse of our textbook largely prevented” via those Manual by-laws assisting in such endeavor, to the Manual’s requirements vis a vis church membership in order to become a branch church member, ultimately to be accepted as a Journal-listed practitioner of Christian Science. Quite a leap! As if the author as writer for the Boston church administration had nothing more to share with the field regarding the Manual’s irrefutable spiritual guidance at this so vital point in the Boston church’s history.

A benevolent protection is exercised by The Mother Church over all its branches. The smallest and most remote church in the land is held in the same loving solicitation as the largest and most influential. . . . It is continually responding, through its Board of Directors, to requests for advice, for interpretation and construction of church law, and for counsel respecting the solution of local problems. Yet it rigidly adheres to the letter and the spirit of the Manual, and never interferes unsolicited with churches or individuals in the conduct of their own affairs. It is a court of last resort, not a policeman. . . .

Here is second of Rathvon’s only two references to the Manual. “A benevolent protection” “through its Board of Directors” foreshadows the Board’s 1947 “watchful and tender guardian” statement, as cited and discussed in several places, above. The Discoverer and Founder never

expects or requires The Mother Church in Boston to exercise any kind of sheltering over the branch churches. Too, the Manual's provisions apply completely to the Boston church, – then to those branches *or any other church* which may adopt the Manual as their own governance. Accepting church(es) as smallest or as largest, and thus somehow most influential (!) – evidently based merely on size of edifice or of membership – in no way indicates the wholly metaphysical sense of spiritual institution as one man, one church. That the Board of Directors “rigidly adheres to the letter and the spirit of the Manual” by-passes completely the Directors’ failure vis a vis the Scientific acknowledgment of and obedience to Mrs. Eddy’s all-important, still-governing estoppels. Laboring under the mesmeric influence of self-adopted human legal opinion, in belief, the Board had already embarked on the turbulent waters of “picking and choosing” those by-laws which it deemed viable, regardless of the specific Scientific requirement of the Revelator’s specific approval in numerous designated church matters.

Neither the Board nor the church is “a court of last resort, [nor] a policeman” vis a vis divine Mind. They remain none of these things, at any time, in any manner. Court--ing and police--ing are never envisioned as a requirement or an expectation by the Discoverer and Founder, and never can become such when following obediently the Revelator’s policies and procedures clearly expressed in the Mind-indited Manual.

In our great warfare against sin, disease, and death, we have in The Mother Church a mighty arsenal and storehouse of supplies. It furnishes us the munitions of war, the banners of peace, and the men to use them both. . . .

The only “mighty arsenal and storehouse” is the Revelation itself: Christian Science, expressed clearly and correctly via God’s Revelator as Science and Health, her elaboration Writings, and the Manual. Mrs. Eddy does not envision or promulgate church as a storehouse or arsenal. The only “men” ready, willing, and able to understand and thereby to employ God’s “munitions,” so to speak, is (sing.) His *one man*, His *one church*, – metaphysically prepared “at all times, under all circumstances” to grasp and to demonstrate God’s unerring “manual of arms” direction.

If for the moment we should lift out of the Christian Science movement The Mother Church, with its institutions and activities, what should we have left? We should have hundreds of virile, active, zealous church organizations, but they would be separated units, drifting this way and that, without cohesion or tenacity. . . .

Fear of loss, of separation are foremost, *as belief*. Rathvon’s observation here is prescient. It reveals clearly that not a little discussion by church administrators – Messrs. Rathvon, Hanna, Smith, and Tomlinson among them, both prior to and immediately following Mrs. Eddy’s moving on – had certainly occurred vis a vis actually understanding, accepting, and obeying the Manual’s estoppels. They were apprehensive mesmerically, uncertain metaphysically! Thus, their conclusions about not so doing were never *Scientifically* grounded, nor could they have been. Had it been so, *ecclesiastical* visions (merely another term for illusions, dreams – mesmerism) of “virile, active, zealous church organizations” becoming “separated units . . .

drifting . . . without cohesion or tenacity” would not even have been mentioned to the field in an article of this sort. Fear of impending humanly disorienting “disorganization” becomes – as false belief – the “whip” for continued but now purely human action, rather than the forever now-requisite spiritual awareness of divine metaphysical unity.

The history of mankind reveals that the propagation of an idea requires organization in its earlier stages, and as Christian Scientists we must be ready for the time when we shall have outgrown the need of church organization. How long it may be in coming, none of us can tell; but this we know, that until the hour strikes when the branch churches have fully played their part in the great drama of the salvation of mankind from sin, sickness, and death, so long will The Mother Church be as needful as the mother’s loving hand to the toddling infant, as her wise counsel to the growing youth, as her comforting and inspiring companionship to maturity.

Evident here is the writer’s awareness of the principles of church organization set forth in Mrs. Eddy’s article “The Way” (1889), but also an apparently much lesser awareness of the full elevation of those principles as she presents them so lovingly and so necessarily metaphysically in “The Way of Wisdom” (1909). “Until the hour strikes” displays the decision by administrators of The Mother Church to – as an exercise students enjoy musing over in some philosophy classes – proceed toward a goal by taking a step each time of half the distance toward that goal, until the destination is reached. How long will it take to reach the goal? Taking only half-steps never enables one to succeed in his quest to reach any destination. These are “suffer it to be so now” founding-arguments which divine Mind’s Revelator recognizes metaphysically throughout her career, reverses, and thus answers metaphysically for all time in “The Way of Wisdom.” They are presented conclusively as well via the By-laws of the Manual.

Not to rise in order to move forward, as Divine Mind’s Revelator metaphysically directs, assures that those human organizations seen merely as “toddling infant” branch churches and as newcomers seen as immature Scientists, will be forever “toddling,” restricted to taking immature half-steps only; never released, as it were, in order *to reach and understand* divine Mind’s ever-present, ever-attainable goal Mind-individually. A wholly un-Scientific, but humanly acceptable, state of affairs! Humanly acceptable? Man, church – right here, right now – expresses (sing.) spiritual comfort, spiritual inspiration, spiritual maturity, spiritual freedom, spiritually rising individual completeness. Forever.

And what does she [the Church] ask of us in return?
Only the two things which should ever go hand-in-hand,
namely, love and loyalty.

This cannot be emphasized too strongly: that loyalty inherently includes absolutely clear, absolutely correct *spiritual* obedience based on clear, correct metaphysical understanding; in this instance on Science and Health and on the Manual. (kindly refer back to Mr. Eustace’s address to the General Association of Teachers of 1904 re “Loyalty to and support of the Constituted authorities” as recorded in Proceedings in Equity, cited above) Selfless loyalty to *spiritual* law vis a

vis church and man as institution, testifies unmistakably to one's love for Father-Mother God, His church, His man, His Revelator, His spiritual unity.

We can readily see that it [Church] is something vastly more than a beautiful temple which thus deserves our devotion. That might be taken apart, from the carved cap of the cupola's crest to the massive monoliths of its granite base, and be dropped stone by stone into Boston harbor, but The Mother Church would be untouched, for it exists in the hearts and minds of men, and not on the corner of a street. The real church to use our Leader's words, is "the structure of Truth and Love" (Science and Health, p. 583), not a building of stone and iron. That great gray tabernacle, stately and beautiful, is no more The Mother Church of Christian Science than a coat is the man. . . . we have before our thought the ideal Mother Church which asks our love and loyalty.

"The Mother Church . . . untouched" *physically* is never that church which "exists in the hearts and minds of men" entirely. That church is the *institution* as fully and unerringly presented by Mrs. Eddy in the divine Mind-definition of Church in "Glossary" (Science and Health, p. 583), which Rathvon later properly includes in this section. Mrs. Eddy infallibly defines church as *one* – always; *never as many branches subsumed under a monolithic organization*. Could such organization ever possibly be "Church"? No. Or "Man"? No.

"Love and loyalty" are reiterated in his final paragraph, following the beautifully appropriate citation from Philippians, "finally, brethren, whatsoever things are true . . . if there be any praise, think on these things." (Phil 4: 8) "Love and loyalty" – is evidently much appreciated by Boston at this time so Rathvon reiterates and concludes with them – are always spiritual qualities, never human in their true – their *only* – character. And so they refer always to spiritual reality. Institution as Mrs. Eddy reveals it is such reality. An organization "assisting" via half-steps to any goal, is not this reality.

In 1954, The Christian Science Publishing Society published a "revised edition" of an original 1914 pamphlet. Entitled Permanency of The Mother Church and Its Manual, its 1954 subject is a continuation of the first such pamphlet, Christian Science: Its Legal Status – A Defence of Human Rights (1914), assembled by Judge Clifford P. Smith and published by The Christian Science Publishing Society when Smith became the second Manager of the Christian Science Committees on Publication. The 1914 publication is Boston's first extensive effort in print to try to explain *humanly* to a questioning field why the Manual was not being obeyed as written; as left as permanent guidance for the church by the Discoverer and Founder. Both pamphlets are, from first to last, human legal opinion of what were imagined to be Mrs. Eddy's "intentions" and human legal opinion's concomitant self-justification. It is revamped in 1954 because there is a continually increasing number of Scientifically thoughtful members who realize that human legal interpretation is not, nor ever can be, any part of God's church, God's man, God's universe. The Publishing Society even included in its 1954 revised pamphlet an article ascribed to Judge Smith, "Mrs. Eddy's Expressed Intention," in the section designated "Legal Opinions." This article appears to be based on highlights from Smith's thirteen numbered articles on "Legal

Interpretation” and “Legal Status” vis a vis Christian Science as published in the 1914 pamphlet. But because “In Christian Science there is never a retrograde step, never a return to positions outgrown.” (S&H 74: 29-30) Whenever such positions are not outgrown, however, one faces – purely as mesmerized belief – the daunting task of repeating their mesmerizing errors, dragging on and on hypnotically, as it were: accepting the drag--on’s always mesmerically promising half-steps toward a spiritually desirable goal but, in consequence, never reaching it.

The Board of Directors must, as it is still mesmerically deceived into believing, continue to sustain and promulgate “itself”: its own – thus self-evidently ecclesiastical – sense of humanly governing humanly organized church and man. Never does the Revelator require or envision such practice. Universal spiritual unity, as the Revelator foretells and demonstrates throughout her Mind-directed career as the divine Mind-anointed Discoverer and Founder, is founded spiritually, therefore permanently. So “the time for thinkers has come” to grasp, to demonstrate, and to voice her divine Principle, Love-imparted metaphysical awareness – “as one having authority [that understanding which is forever founded as Mrs. Eddy’s “clear, correct teaching of Christian Science”], and not as the scribes [deferring unnaturally to self-mesmerizing, human legal opinion].” (see Matt 7: 29, Mis 189: 28, Ret 58: 11, Un 42: 19)

The Board of Directors – thus mesmerically deceived, *in belief* – continues to defend and promulgate an indefensible position: that there will always be human church organization, but we’re taking half-steps toward spirituality anyway and guiding you in like manner as your tender guardian; or even perhaps: there are two churches, one material, one spiritual; by extension, *two* men, one material, one spiritual; *two* universes, one material, one spiritual; even *two* gods, one spiritual, the other not so much! Since human legal opinion, sought and accepted after Mrs. Eddy’s moving onward, cannot render a clear, correct opinion, analysis, or evaluation about anything spiritual – all the Reality there is – it seeks instead to try to convince the administrators, the membership, the world that human material church – entirely defensible *humanly*, perhaps, but utterly indefensible metaphysically – is evidently, by some mythical process of elimination, the one Mrs. Eddy founds and which ever after the Board of Directors, as human guardians, is charged with somehow sustaining – but always humanly. This is nothing but the mindlessness of believing that there is a lost humanity which must be saved “organizationally” by an organization also self-evidently lost – but in no other way: the so-called mind of mortals believing that it is itself thinking, doing, being, preserving, saving, correcting something in perpetual need of endless, half-step correction-salvation. “All is infinite Mind and its infinite manifestation” degenerating precipitously into “*Most* is infinite Mind and its *mostly* infinite manifestation, more or less – but there are more and more exceptions popping up all the time!” Fighting fire with fire, as it were, is *not* Christian Science. It is, of course, the antithesis of the Discoverer and Founder’s “clear, correct teaching of Christian Science” as the Revelator receives and reveals it and upon which she founds by demonstration the divine Principle of this Science for all mankind.

For if a man think himself to be something, when he is nothing, he deceiveth himself.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. (Gal 6: 3,4)

Mrs. Eddy unerringly founds and demonstrates unimpeded, irrevocable Truth, divine Principle, Love, as the Mind-clothing of Science and Health and of the Manual; as the conclusive Leader and Governor of the church and of the Christian Science movement. Never person. When she realizes that the founding is perfect and complete, she withdraws from the movement's day-to-day duties, as always entirely under divine Mind's founding-direction. That perfect founding completeness is ever-present, Science-demonstrated fact. No one, no thing reverses this divine Mind-clear, Mind-correct Scientific reality.

Our divine Mind-directed Manual is forever completely sufficient to govern Church matters when obeyed without mortal hesitation; with complete, obedient, Scientific confidence and demonstrable understanding. Christian Scientists seemingly not rising above a malicious mesmeric sense of the Revelator as a now dead-and-gone personality instead of recognizing divine Principle, Love, vis a vis what Mrs. Eddy establishes Scientifically for all time, gradually or promptly turn to the Board of Directors as the acceptor and implementer of "necessary legal opinions," only to find the Massachusetts Supreme Court confirming the uprightness and legal integrity of the Founder's several Deeds. Mortal positions of any name or nature demand full and final metaphysical reversal as the expression of Divine Principle's full and final and ongoing Reality. Therefore, as reiterated above several times because eternally true: "the only logical conclusion is that"

Christian Science, understood, coincides with the Scriptures, and sustains logically and demonstratively every point it presents. Otherwise it would not be Science, and could not present its proofs.

(S&H 358: 9-13; no wonder whatever, then, that "there is no otherwise")

When the final decision of the Court re the Litigation of 1919-1921 came down in January 1922, the Board of Directors allowed the field to be informed incorrectly via some of the "legal minds" associated with the Boston church that the decision of the Massachusetts Supreme Court held in the Board's favor instead; that the Supreme Court was in agreement with the Board of Directors' contention vis a vis the Publishing Society and its Trustees. *The Supreme Court of Massachusetts, however, drew no such conclusions.* The Court said importantly that both the Trustees and the Directors must adhere to, and work in accordance with, their respective Trust Deeds – and hopefully with each other. But the Massachusetts Supreme Court made no such decision regarding the Manual. They couldn't! Why? Because the Manual is church canon, not a legal document. It relates only to the Church, its doctrine, and its adherents, not to the Trust Deeds which are wholly legal instruments. The Manual, its provisions, and their inviolate Scientific relationship to the Church and its members were never on trial.

Vindication of self is egotism, authoritarianism, ecclesiasticism. It is *never* Christian Science.

"All is infinite Mind, and its infinite manifestation." Therefore, there is no other avenue or argument by which Christian Science or Christian Scientists can be made doubtful, confused, dissuaded, or subjected to human legal opinion, because of the forever inviolate, Scientific founding-canon which is our divine Mind-provided Manual.

The 1892 Boston church, re--organized "for the completion of its [mortal] history" (Retro, first edition (1891), 58), remains the Founder's concession-founding and must, by virtue of following divine Mind's unerring Manual founding-direction, be forever dissolved as her founding-

concession via this Manual's by-laws, *including the estoppels*. Mrs. Eddy alone can relinquish such dissolution as already and forever spiritually present because of the Manual's estoppage. This perpetual, inviolate divine Mind-condition "leaves nothing that can sin, suffer, be punished or destroyed." (S&H 340: 28) No church, no member, no administrator, no court, no man, no universe can possibly "sin, suffer, be punished or destroyed" by adhering to divine Mind's clear, correct direction vis a vis "the completion of" mortal history.

- 17 . . . ye shall be hated of all men for my name's sake.
- 18 But there shall not an hair of your head perish.
- 19 In your patience possess ye your souls. (Luke 21)

So we recall and rejoice always with profound gratitude that such concession-dissolving, as with the 1892 church-dissolution, can never result in some immense catastrophe, or even a miniscule one. Our Heavenly Father – divine Principle, Love – is not in the catastrophe business! Recall always with ever-assured joy the three years of dissolution, 1889-1892, when the church prospered vis a vis finances, membership, healings as Voluntary Association in Love – the bedrock, Scientific basis for spiritual unity institution; continued to flourish, to rise, and to advance both impersonally and founding-conclusively.

Only the one making a concession can end that concession. The Revelator, knowing and practising this principle as divine Mind's law from the very inception of the founding, prepares and provides her divine Mind-indited Manual as that instrument which will divinely metaphysically end her concession fully and finally, as further evidence of Mind's everlasting Revelation-wholeness. Had the Board of Directors grasped this truth and implemented it understandingly, Mrs. Eddy's "in the twentieth century" prophecy (Pul 22: 9; discussed in PART FOUR, below) would have been realized spontaneously as entirely ongoing in its spiritual completeness; as that which is divine Principle, Love's, dynamic spiritual fact.

Notwithstanding the sacrilegious moth 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. . . .

Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner. (My 230: 1-14)

This founding precept of the Revelator, regarding the Manual vis a vis church and its absolutely unfettered Divine Mind-function, remains completely intact, wholly Science-operational as divine Mind's perpetual guidance and immortal resolution.

Human legal opinion as some "humanly instructed, stop-gap, second-guessing," measure is *never* Christian Science.

DIVINE MIND'S SCIENTIFICALLY REQUISITE, WHOLLY IMPERSONAL EXCOMMUNICATION:

Mr. Eustace and Mrs. Eddy never meet in person individually, so far as Mr. Eustace's clear recall and available church records indicate, though he is in Mrs. Eddy's general company from time to time in Boston, at Pleasant View, and at Chestnut Hill. A personal, private interview is never deemed necessary by the Revelator. The successor is to be recognized wholly impersonally in order to be understood as, and to remain, the clear, correct, spiritual understanding-as-successor. Too, Mr. Eustace is never aware contemporaneously of what his ever-unfolding role will provide vis a vis his consecrated work as a Christian Science practitioner and teacher; as Editor in the Publishing Society beginning in 1912 at the Trustees' specific invitation *and urging*; and as the chief target, in belief, of malicious animal magnetism in the guise of the Board of Directors at the Litigation of 1919-1922. The Board's wholly personal excommunication of clear, correct spiritual understanding from the Christian Science movement – appearing to the Board as a personality named Herbert W. Eustace – stands as the most unprecedented lie, if a lie can be so considered, vis a vis the church in the twentieth century. But divine Mind's Science, church, man, movement, spiritual understanding-as-successor, march on Scientifically – eternally “undisturbed amid the jarring testimony of the material senses. . . .” (S&H 306: 25-26) Malicious mental malpractice may scream at man, at church, at universe, at successor, at Science – in belief – but this no-mind and no-scream, as reality, remain zero. As the promised spiritual understanding-as-successor explains so clearly:

The especial privilege of being "excommunicated" has been tremendously enlightening. I understand it was not a person but that which was being upheld – ‘clear, correct teaching’, individual oneness and responsibility to divine Principle, true democracy, that was excommunicated (released) from ecclesiastical bondage.

Invariably “You may know when first Truth leads by the fewness and faithfulness of its followers. Thus it is that the march of time bears onward freedom's banner. The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard.”

(MBE quote from S&H 225: 5, on OV 53; compiler's underlining)

In July, 1909, I was asked to go to Boston. . . . during this visit to Boston . . . some forty or fifty visiting Christian Scientists were invited to Mrs. Eddy's home at Chestnut Hill. Mrs. Eddy graciously said she wished to see us. . . .

It was on this occasion that Mrs. Eddy gave her followers that imperative admonition not to look for their leader [spiritual understanding] in her personality, but only in her books and in her great love for all mankind. (OV 29-30)

The vital Scientific distinction between Mr. Eustace's and Mrs. Augusta Stetson's expulsions from church is that, whereas Mr. Eustace realizes immediately divine Mind's guidance and certain Christianly Scientific fulfillment – in ways he did not then fully recognize, – he Scientifically attributes this “suffer it to be so” process to divine Mind's infallibility as Omniscience Itself. Mrs. Stetson (whom the Board and many others in Boston had at one time believed Mrs. Eddy would name as successor), however, as Peel explains, rested on personal vindication – the wholly un-Scientific transgression of employing malicious mental malpractice for any purpose in direct contravention of Mrs. Eddy's Scientific teaching, guidance, and stern warning. Stetson had mesmerically

. . . convinced herself that Mrs. Eddy fully supported all that she had done and was only trying to free her from the bonds of organization so that she might build the mystical Church Triumphant on a purely spiritual basis. (Peel, *Authority*, 342-43)

As spiritual understanding-successor realizes ever more clearly, once entirely freed from the grasp of ecclesiastical control, the inherent divine Mind-expansiveness of unfettered Christian Science, church, man, the successor demonstrates ever more clearly this divine Mind-designated opportunity as immeasurably increased Voluntary Association via healing, teaching, lecturing, and writing, and finally as combining Mind's spiritual successor-ideas into a single, entirely Mind-directed volume. The successor further understands and demonstrates divinely metaphysically that clear, correct class teaching is never correctly relegated to a formulaic teacher-pupil classroom situation. Awakening, learning, proving, advancing, *is* divine Mind's inherently expansive Voluntary Association condition, after all. Mrs. Eddy recognizes the natural, Scientific success of Voluntary Association as universal spiritual unity Mind-appearing as the 1889-1892 hiatus from organization, and of man's natural, Scientific aloneness with Father-Mother Consciousness – *true all-oneness* – as “his own being and . . . the reality of things,” as church, class, practice, being. There is to be no further acceptance of erroneous separation, no ecclesiastical division, no organizational control as any *imagined* true picture of being. “Infinite Mind and its infinite manifestation” appearing as universal spiritual unity *is* and *is all* that is; human mind control *is not*. Infinite Mind's Christian Science triumphant is forever.

Without this One Volume and the Scientific works which brought it forth to its original divine Mind-completion edition in 1953, Christian Science would appear to the world erroneously as ecclesiastical control. Without this One Volume, Mrs. Eddy's several prophecies about ending her concessions to material church organization for her “spiritually organized Church of Christ, Scientist,” (Retro, first edition (1891), 58) would not have been fulfilled, indeed would have passed unnoticed. Without her clear warning to the Publishing Society Trustees not to mar her success in defeating the “demon scheme” of ecclesiasticism via their duty to hold fast to their Trust, there would be no awakening by Christian Scientists to the uncovering of that demon scheme. “Demon scheme,” it is to be Scientifically remembered, never involves person, place, or thing. It is always malicious mental malpractice appearing to assert its so-called need-to-be-accepted-as-reality claim as the lie called humanly controlling and controlled mortal existence. The Publishing Society Trustees in office 1919-1921, which included Mr. Eustace, thoroughly aware of this spiritual charge from the Revelator, hold fast to her Scientific requirement throughout their service and the Litigation, as their clearly understood metaphysical responsibility.

Evil is but the counterpoise of nothingness. The greatest wrong is but a supposititious opposite of the highest right. The confidence inspired by Science lies in the fact that Truth is real and error is unreal. (S&H 367: 32-4)

As we are realizing still, each founding precept, including the ending of concessions completely under divine Mind's direction, Mrs. Eddy and subsequently her designated spiritual understanding-as-successor understand clearly and therefore demonstrate "suffer it to be so now" as completely divine Mind-governed, thus Scientifically founding-correct; utterly successful and with "great, great blessing":

There is with us at this hour this great, great blessing; and may I say with the consciousness of Mind that the fulfillment of divine Love in our lives is the demand of this hour — the special demand. (My 131: 30-2)

Love's "special demand" ("Love's divine adventure to be All-in-all") is ongoing as its infallible Scientific completeness. Universal spiritual unity is Mrs. Eddy's divine Mind-clear, correct, requisite central focus-founding, as it has always been and ever remains. Human organization as church, as man, as practice, as universe, is the negation, the supposititious opposite, of the Divine Mind-understanding of Christian Science as spiritually universal and divinely unifying; as its completely Scientific Principle and practice. Mrs. Eddy in the nineteenth century steadily, assuringly declares:

Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action. (Mis 264:10)

God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him – that reflect Love. (Mis 150: 25-29)

Loyal Christian Scientists, be of good cheer: the night is far spent, the day dawns; God's universal kingdom will appear, Love will reign in every heart, and *His* will be done on earth as in heaven. (Mis 213: 27; Mrs. Eddy's italic)

The Revelator's further elaboration Writings consistently emphasize her Mind's wholly Scientific purpose as divine Mind continues to unfold and to found His Revelation-purpose via His Revelation of His Revelator. With the advent of spiritual understanding-as-successor, there is no alteration whatsoever to this divine Mind-founding direction and fulfillment.

It is altogether divine metaphysics-significant to note that Albert Einstein spent his last decades trying to establish what he called a "unified theory" vis a vis the nature of the material universe. He was certain this existed and that it could be shown mathematically. Mary Baker

Eddy reveals Science-Revelation as the already presence and demonstrability of *spiritual unity*: the clear, correct, “unified” universal fact which Einstein was attempting to outline, first physically, then as a wholly mathematical formula, – a step higher, to be sure, but still based on a belief in matter’s reality. Divine Truth is forever All-in-all, spiritual, infallible; the full and final universal spiritual unity which the human mind erroneously believes it can emulate, as it were, and thereby prove as its own. It never can because it never is.

The word “universal” means “one turning, a single turning.” Who turns and what is turned, as the All-in-all of the Revelation of Christian Science reveals through its Revelator; as the man, the church, as her founding? It is forever God’s divinely single revolution ceaselessly, unerringly turning Christianity around as negative issues arise, so to speak, so that His creation is realized as perfect, as ever right-side-up, ever fully metaphysically demonstrable. God, Good, alone does all the overturning, the turning over, “until he come whose right it is” (Ezek. 21: 27) – i.e., when mankind unhindered realizes God as He forever is: unchangeable, perfect, everlasting All-in-all.

. . . nothing but wrong intention can [in belief] hinder your advancement. Working and praying with true motives, your Father will open the way. "Who did hinder you, that ye should not obey the truth?" (S&H 326: 19)

. . . never forget for one instant, that the so-called real claim that hinders demonstration, *is not* that you have some person, place or thing, to overcome, or . . . that you are not immaculate, as divinely immaculate as Jesus was, but that there is malicious mind which *in belief*, [is] operating as your mind. . . .
(OV 1013; italics as published)

In May 1908, an interviewer for a Minneapolis newspaper asked Mrs. Eddy, “Is Christian Science as you are founding it really universal?” Her marvelous response:

UNIVERSAL FELLOWSHIP

Christian Science can and does produce universal fellowship. As the sequence of divine Love it explains love, it lives love, it demonstrates love. The human, material, so-called senses do not perceive this fact until they are controlled by divine Love; hence the Scripture, “Be still, and know that I am God.”

Brookline, Mass., May 1, 1908 (My 275: 2-10)

“Human, material, so-called senses” never perceive spiritual fact until such condition of thought is metaphysically transformed and thereby understood as fully spiritually-sensed, manifesting divine Principle, Love’s, law, -- thus never material but plainly and permanently spiritual. So-called human sense, always supposititious, is excommunicated – forever overturned by Divine Love – from Father-Mother Mind’s founding because utterly unlike Him, completely unlike His

ever-gracious Allness. Universal fellowship as universal spiritual unity is made fully apparent thereby as all the divine Love-control, all the divine Mind-reality there is.

The All-in-all Godhead alone is the One Excommunicator of all unlike Himself; is the One Consciousness; is Divine Principle, Love, the Divine Advancer as “I AM ALL-IN-ALL.”

The foretold, forever here and unconditionally available spiritual understanding-as-successor brings to one’s attention these salient points of the Revelator’s in re the absolutely requisite recognizing and handling of malicious mental malpractice:

Mrs. Eddy said in Christian Science History, in 1899, *“Without a question the student of Christian Science is not qualified to teach, preach, or to practice divine metaphysics, who knows not thoroughly how wisely to handle this heinous sin – mental malpractice.”* She also said in Historical Sketch, *“The methods of animal magnetism, especially its secret work, should be exposed. This alone can protect the people from a reign of terror, far surpassing any reign of terror in the dark ages.”* Also in the Sixth edition of Science and Health she strongly emphasized, *“The re-establishment of the Christian Era, in this mediaeval period of metaphysics, should be one of moderation and peace: but the re-inauguration of this period will be met with demonology, or the unlicensed cruelty of mortal mind, which will compel mankind to learn metaphysics for a refuge and defense.”*

(OV 489-90; italics as published; compiler's underlining)

Malicious mental malpractice, alias human mind control, forever excommunicated from church, man, practice, universe – which spiritual understanding-as-successor demonstrates positively – so universal spiritual unity remains forever the plainly clear, correct, natural pathway as this, – the Ascension Era:

Christian Science is the continuation of the ascension. Christian Science goes forward with the heritage left by Jesus. The Christian Scientist . . . knows that he has already ascended from a belief in matter’s reality; this is true ascension. . . . Going forward in the fullness of the joy of being, is all that remains. (OV 361-62; compiler's underlining)

. . . physical personality decreases until it finally disappears, as Jesus vanished in the ascension. (RB 23)

Mrs. Eddy did everything she could to drive it home to you and me, that we are not in the Christian Era, the Era of matter but that we are in the Christian Science Era, the Era of Mind. We are in the Ascension Era. (OV 957; compiler's underlining)

The realization that you are now in the Ascension Era, with *“All is infinite Mind and its infinite manifestation, for God is All-in-all,”* will finally free you from all need of arguments except those which are necessary to purify malicious mind of the slightest contamination, in your thought, with matter of [sic.] mortal belief. Then you have on the wedding garment of purity, which alone allows you instant entrance into your Father’s pure presence of infinite Mind, which embraces all-mind, and all-belief of any mind apart from the one all-inclusive Mind. In that Mind, all evil is spontaneously eliminated, and vanishes. *“When the thinker is lost in the eminence of Mind the healing takes place.”*

(OV 938-39; italics as published)

The following statement attributed to the Revelator of Christian Science is most illuminating on this whole unfoldment of the negative and the positive and of the Christian Era and the Christian Science Era – the Ascension Era.

“Every spiritual baptism [Mind’s positive statement] is followed by stronger temptations [as its negation]. That is, each higher manifestation of Truth uncovers its supposititious opposite to be met and destroyed. Thus we rise step by step until we finally reach a condition which has no erroneous phenomenal expression. This moment must be the ascension when the senses can no longer manifest nor cognize us, we having overcome their claims. Immediately following Jesus’ spiritual baptism, he was led into the wilderness to be tempted. His higher baptism drove error to a higher and more subtle temptation.

“Every claim of materiality has a two-fold expression and must be conquered with Truth. The first is the manifestation described in Jesus’ temptation as the stones beneath his feet which Satan sought to make Jesus turn into bread. The second is the temptation which transcends the first suggestion, and which met him on the pinnacle of the temple. In these two manifestations we see the two-fold power of each temptation one must meet, the lower and the higher, the physical and the mental. In other words, every manifestation of evil discerned in physical phenomenon will occur in a higher and wholly mental sense ere it is dissipated. Because of the universal belief in the existence of both mind and matter, in the present phase of existence error will manifest itself through both classes of phenomena.” (OV 952-53; italics as published in OV) (see this lengthy MBE quote also in BB 145)

Fearless, impersonal, inherently now-timely exposure of evil as pure malicious mentality, harmoniously Truth-reversed to the Scientific Reality of Divine Mind as All-in-all, is absolutely requisite to realize universal spiritual unity clearly, correctly; eternally expressed as God’s

church, man, universe, reflection, practice. Right here, right now, is the Christian Science Era, the Ascension Era, the Era of “All is infinite Mind and its infinite manifestation.”

CONCLUDING REMARKS ON PART THREE AND SUCCESSOR-EXAMPLES OF THE REVELATOR’S PURE FOUNDING AS FULL, DEMONSTRABLE, DIVINE METAPHYSICAL UNDERSTANDING:

The Heavenly Father-Mother Mind *requires* that the full and final founding of Christian Science include “Animal Magnetism Unmasked,” as assuringly Divine Mind-revealed to the Revelator in 1875, because the clear, correct Revelation of evil as Truth’s negation had eluded, in belief, man’s search historically – except for Jesus’ specific instruction to John – for all of recorded human history to that point, 1875.

Utterly non-coincidental, a full and final Revelation of Divine Truth to man is universally negated by malicious mental malpractice, but appearing as persons: that personal language, so to speak, which will most confuse one but which, when clearly, correctly translated, is irrefutably understood as divine Mind’s infallible, impersonal, all-unifying presence. So-called psychomentalists such as Hans Mesmer – whose manipulative hypnotic practices in the eighteenth century Mrs. Eddy discusses in *Science and Health*, pp. 100-101 – and contemporaneously as Sigmund Freud, among others, at the turn of the nineteenth-twentieth centuries, are relevant examples. Remember, however, as Mrs. Eddy and her designated spiritual understanding-as-successor understand and demonstrate conclusively: *God, Truth, is inherently first and forever the fact, the reality, or error’s negation as a lying argument about its own existence-less reality could never appear – there being nothing to negate, as it were.* “The truth is that by which the lie locates itself. . . . but Truth is ever a law of annihilation to the lie; it always precludes the negation.” (OV 270) Divine Truth alone moves, precludes, *is* first, i.e., only, hence eternally, “upon the face of the waters” – fearless, undisturbed, supreme, perfect.

Sigmund Freud’s pseudo-scientific practice – trying to diagnose and remedy the ills of mankind which had stubbornly confronted mankind “mysteriously” since the so-called dawn of time – was presented human mind-erroneously as the negation to the Revelator’s Mind-revealed Word, divine Truth, regarding malicious animal magnetism, malicious mental malpractice. Freud actively employed hypnotism in his practice, including dwelling on dreams and the human mind’s interpretation of dreams. He endeavored desperately but erroneously to make sense of the so-called workings of the human mind, thereby to substantiate hypnotically the reality of mankind’s ills through making dreams – illusions – substantive reality! The precise opposite of Christian Science practice. Recognizing and countering this, the Founder states: “We do not dream dreams; the dreams dream us.” (BB 215) Freud's was an utterly futile attempt to make the no-mind real. Could anything be more remote from the Science, the Truth, of all as divine Consciousness-reality than making dreams – so-called sub-consciousness – real; of using hypnotism as a means of proving or providing any sort of Scientific reality? No! Yet, correctly understood / translated, this remains a useful, unfoldment-significant point to show all such methods as the negation to the infallible founding of wholly conscious Truth, Divine Being and its infinite manifestation, via God’s Revelator and the successor as already revealed, perfect and final. For “truth cannot be reversed, but the reverse of error is true.” (S&H 442: 17-18)

Unreversed, however, Mrs. Eddy recognizes this subject of human psychology for what it ever is: “Psychology is the study of foolishness.” (BB 98) Indeed, the term and acceptance of human foolishness, disguised to an extent as “Christian psychology” in the 1905-1908 era (recall that the Next Friends suit “of unsound mind” occurred significantly in 1907), is sufficient cause for Mr. McLellan to write a brief, quite excellent Journal article entitled NO CHRISTIAN PSYCHOLOGY (Feb 1908). The full article is available for your study in our Appendix A. Defining the fundamental complication so evident to every student of Mrs. Eddy’s “clear, correct teaching of Christian Science,” McLellan writes:

Christian psychology is equivalent to Christian phrenology, physiology, and mythology, whereas Jesus predicated and demonstrated Christian healing on the basis of Spirit, God. He never complicated Spirit with matter, never taught the finite opposite of God, Spirit, infinity, All.

The writer Scientifically concluded his fine article this way:

[Mrs. Eddy] cannot consistently endorse as Christianity the two distinctly contradictory statements and points of view contained in the term "Christian psychology" — otherwise Christian materialism. "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." (quoted from S&H 28: 6).

Is there any such thing, then, as “psychology”? Of course there is! As Mrs. Eddy realizes by Scientific reversal, it is entirely spiritual. It is “the Science of Spirit, God”:

The prophylactic and therapeutic (that is, the preventive and curative) arts belong emphatically to Christian Science, as would be readily seen, if psychology, or the Science of Spirit, God, was understood. (S&H 369: 23-26; compiler's underlining)

The tendency of mental healing is to uplift mankind; but this method perverted, is "Satan let loose." Hence the deep demand for the Science of psychology to meet sin, and uncover it; thus to annihilate hallucination [mesmerism, hypnotism, human mind machination, phantasmagorical dreaminess]. (Mis 3: 29; compiler's underlining)

Indeed, “All *Science* is *Christian Science*; the Science of Mind that is God” (Mis 4: 6-7; Mrs. Eddy’s italics, – when Scientifically – clearly and correctly – understood and demonstrated). “. . . [in] the practice of Christian Science . . . truth cannot be reversed, but the reverse of error is true.” (S&H 442: 17-18)

The Freudian / human mind-psychology claim is but one more illustration of negation to divine Truth; of the entirely supposititious operation of mesmerism as belief, and only because Truth is first present and in perfect operation or there is nothing to negate. This negating-of-

reality activity is never actual, never real. It remains supposititious, dreamy, a phantasmagorical mortal lie – forever:

. . . the suppositional opposite, patterns itself exactly on [Truth's] reality. It does not invent some new kind of arrangement for itself, but claims to appear in exactly the same way. . . .
(OV 445)

. . . Truth is real, and error is unreal. This . . . statement contains the point you will most reluctantly admit, although first and last it is the most important to understand.
(S&H 466: 15)

In this regard, let it be stated emphatically here as a most vital Scientific reminder: Christ Jesus preached frequently and necessarily about the subtleties, the deceptiveness, the negation-illusiveness of the devil, Satan (hypnotism, mesmerism, hallucination, myth, dream / illusion interpretation). His most memorable recorded teaching on the subject is given through his disciple, John, in Revelation (“His Story’s” perfect title and substance, just as is Science and Health with Key to the Scriptures):

And the great dragon was cast out that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels [beast, false prophet] were cast out with him. (Rev 12: 9; see also Rev 16: 13 and 20: 10)

Assuredly, the Revelator is fully Divine Mind-aware of all which the Master Christian’s Apocalypse-Revelation reveals via St. John, including these Scientifically revealed subjects of beast, false prophet, and dragon. Regarding the above-citation’s immense Science-fullness and thus vital significance, the Revelator explains:

That false claim — that ancient belief, that old serpent whose name is devil (evil), claiming that there is intelligence in matter either to benefit or to injure men — is pure delusion, the red dragon; and it is cast out by Christ, Truth, the spiritual idea, and so proved to be powerless. The words “cast unto the earth” show the dragon to be nothingness, dust to dust; and therefore, in his pretence of being a talker, he must be a lie from the beginning. His angels, or messages, are cast out with their author. The beast and the false prophets are lust and hypocrisy. The wolves in sheep’s clothing are detected and killed by innocence, the Lamb of Love. (S&H 567: 18)

It is *not* that evil was never fully uncovered and reversed by Christ Jesus, as illustrated via his experience of the three temple mount temptations, and via John’s writings, but that the human mind *refuses, in belief*, to hear, to understand, to accept the clear, correct teaching and demonstration about “this unseen evil . . . the sin of sins [which is] never forgiven” (‘01 20: 19

only), even though uncovered and explained by the Master Christian as his Heavenly Father's Revelation. For a lie to admit its falsity – uncovering itself, as it were – is the incontestable end of that lie. Its so-called reality, self-exposed, dissolves like mist before sunshine. (see S&H 476: 6 only; 293: 23 only; My 269: 30; and “The Law of Reversal” in OV 534-38) But the human mind insists hypnotically – so the drag-on and on argues – on its exposure to the light of Truth and the consequent spiritual understanding of evil as nothingness, remaining a mystery. This is the entire supposititious condition for its supposititious existence, as both the Revelator and the spiritual understanding-as-successor so carefully explain and Scientifically demonstrate. This is the very divine Mind-reason for their metaphysically clear, correct presentation to all mankind. As Christ Jesus beheld during his own immaculate Mind-practice, “All that error asks is to be let alone; even as in Jesus' time the unclean spirits cried out, ‘Let us alone; what have we to do with thee?’” (My 211: 9) Thus his further prophetic teaching, through John's writings about *the* “little book,” the truth of which, fully and finally accepted as the Heavenly Father's unassailable Christianly Scientific Revelation, leads mankind successfully and permanently out of the darkness, the ignorance, the illusion-mystery and misery and dreaminess of so-called self-imposed mesmerism.

Universal spiritual unity is the fully founded and revealed fact of what the so-called mesmerized human senses, opinions, mortal ignorance, man-being-god delusion accepted hypnotically as: worldwide terrorism; ultra-radical religious fanaticism; worldwide financial collapse; unprecedented destructive worldwide weather systems; worldwide corrupt political, religious, moral and socio-cultural material progressivism in high places – all still seeking to control man humanly via the hypnotism of fear, intimidation, misinformation, castigation; to attempt to usurp utterly man's, church's, world's, universe's divine Mind-inherently unified spiritual individuality. Christ, Truth's, teaching is always absolutely clear on all such false arguments; on what as pure, Scientific Revelation *is actually forever in perfect, unceasing Mind-operation and fulfillment*:

25 . . . there shall be signs in the sun, and in the moon,
and in the stars; and upon the earth distress of nations,
with perplexity; the sea and the waves roaring;
26 Men's hearts failing them for fear, and for looking after
those things which are coming on the earth: for the powers
of heaven shall be shaken.
27 And then shall they see the Son of man coming in a
cloud with power and great glory.
28 And when these things begin to come to pass, then
look up, and lift up your heads; for your redemption
draweth nigh. (Luke 21)

The broadcast powers of evil so conspicuous to-day show
themselves in the materialism and sensualism of the age,
struggling [failing utterly] against the advancing spiritual era.
(S&H 65: 13-16)

Man's Divine Love-redemption = “advancing spiritual era” = universal spiritual unity =
Ascension Era = the Kingdom of Heaven: “the holy city, purity, perfection, peace.”

(see OV 566; for *things equal to the same thing are equal to each other, perpetually*)

The foremost Scientific demonstration of Christ Jesus as our Heavenly Father's expression of Scientific Truth-metaphysician is the full uncovering, transformation, and consequent everlasting nothingness of the lie called matter – the beast. This is the perpetual somethingness of Divine Spirit as All-in-all. From birth to death – start to finish, so to speak – matter is utterly annihilated vis a vis its pretense, pure supposition, of being any sort of reality. Pretense has no real existence whatever.

The foremost Scientific demonstration of our Revelator as our Heavenly Father's expression of His Scientific Ascension Era metaphysician is the full uncovering, transformation, and consequent everlasting nothingness of the lie called *mortal mind – the false prophet*. This is the perpetual somethingness, the universal spiritual unity, of Divine Mind as All-in-all. From first to last, mortal mind, alias matter, clinging in hypnotic desperation to the original myth – matter as reality – is utterly annihilated: its pretense-nothingness as an intelligent, thinking entity of *any* sort annihilated forever – because “All is infinite Mind and its infinite manifestation.”

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES is divine Mind's wholly complete Revelation-movement, via His anointed Revelator, to this age and beyond as the spiritual Ascension Era Reality of all Being.

The foremost Scientific demonstration of God's spiritual understanding-as-successor as divine Mind's expression of Scientific successor-metaphysician vis a vis His One Mind Revelation, is the clear, correct, complete uncovering, transformation, and everlasting nothingness of the “liar and the father of it” (John 8: 44) called malicious animal magnetism, malicious mental malpractice, pure mental iniquity: the dragon. This is the metaphysically demonstrated spiritual wholeness of divine Principle – Life, Truth, Love: the full Law, the whole Reality as the Ascension Era nowness of fully clear, utterly correct Christian Science.

Evil [m.a.m., m.m.m] is now doing its worst. As the negation of pure Mind, it faces its end. There is nothing worse to follow. It has been found the lie about Truth in every detail and the lie has been reversed and given back to God. (OV 465; compiler's underlining)

Christian Science . . . leaves no matter from which to ascend.
(OV 368)

. . . all the formations of the immortal divine Mind . . . proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being. (S&H 189: 21)

Christian Science is the continuation of the ascension. Christian Science goes forward with the heritage left by Jesus. The Christian Scientist . . . knows that he has already ascended from a belief in matter's reality; this is true ascension. . . . Going forward in the fullness of the joy of being, is all that remains.

(OV 361-62; compiler's underlining)

The impersonal spiritual understanding-as-successor, expressed as CHRISTIAN SCIENCE: ITS “CLEAR, CORRECT TEACHING” AND COMPLETE WRITINGS, is divine Mind’s designated successor-movement as the clear, correct spiritual understanding of Christian Science to this “age of Love’s divine adventure to be All-in-all” (My 158: 9-10) as foretold by divine Love’s anointed Revelator of Christian Science, Mary Baker Eddy.

Because divine Mind is complete as forever ongoing Revelation, there will of course be further Mind-unfoldments appearing as “adapted to the present demand” (see below) as divine Mind’s inherently ongoing completeness; as “the fullness of the joy of being.” This is cause for unbounded rejoicing as His man’s / His church’s / His universe’s Scientific Ascension Era rising: man, church, being, forever unified as Divine Mind’s ever-expanding completeness. “Then look up and lift up your heads; for your redemption draweth nigh.” (Luke 21: 28) Continually “pray [desire and demonstrate spirituality] without ceasing” (I Thess 5: 17) for “infinite has no beginning” (S&H 502: 24 only); nor, then, does it have an ending. Only “that which has a beginning must have an ending.” (Mis 47: 25)

Ascension Era is here as perfect, perpetual, inherently Christianly Scientific divine Mind-unfoldment. As the Christian Scientist, *you* are Truth’s sincere seeker, listener, understander, and demonstrator of “His Story”; His practiser of His perfect prophecy, for Christian Science is prophecy itself (585: 9) “with which can be discerned the spiritual fact of whatever the material senses behold.” That is Christian Science practice! Mrs. Eddy realizes and espouses this Revelation thusly:

TAKE NOTICE

What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand. (My 237: 4-11)

As the Discoverer and Founder so clearly explains vis a vis the Scientific necessity for reversing all negation in order to witness the Scientific truth which is all that is ever being negated, and that merely in belief:

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 [reverse, translate] it, for through it you win and wear the crown.
(S&H 254: 24-31)

As the Revelator's irrefutable divine Mind-unfoldment reveals, and as her Mind's spiritual understanding-as-successor further Mind-presents irrefutably, a negation is the negative statement about what divine Mind is doing. *Always*. Because "All is infinite Mind and its infinite manifestation" always. "Negative" is merely the Mind-language of a so-called upside-down false appearance. But in fact this language is always divine Mind's right side-up, infallible, spiritual statement for which He and He alone is completely responsible. "Neither animal magnetism nor hypnotism enters into the practice of Christian Science, in which truth cannot be reversed, but the reverse of error is true." (S&H 442: 16-18)

Is what appears as negative error *necessary* to one's metaphysical understanding and practice of positive – clear, correct – divine metaphysics? Excellent question. The Revelator assures us:

If error is necessary to define or reveal Truth, the answer is yes; but not otherwise. (S&H 485: 1-2)

All that *is*, God created. If sin [malicious animal magnetism, malicious mental malpractice, pitr mrntal iniquity] has any pretense of existence, God is responsible therefor; but there is no reality in sin, for God can no more behold it, or acknowledge it, than the sun can coexist with darkness.
(Un 64: 1-4)

One of the One Volume's many dynamic essays on this very subject, entitled "Definition of 'Beast,' 'False Prophet,' 'Dragon'" is found on pp. 439-448. Your fullest Truth seeker-attention is invited to reading, studying, and rejoicing metaphysically about this vital question and divine Mind's all-important answer – no longer a mystery but revealed Scientific truth for all mankind, for all time. "... now is the time in which to experience ... salvation in spirit and in life."
(S&H 39: 21-22) *Now-time is always*.

As divine Principle's irrevocable standpoint, Christian Science expresses, practises, and promotes Scientific Mind-thinking universally; appears as the language of His man's need and acceptance for his awareness and learning, always in Mind's perfect and unlimited manner, as the absolute proof of the allness of God, Good, thus the positively absolute absence of everything unlike Good. *There are never two allnesses*. Thus there are never two things taking place as one good but the other not, and man forced unnaturally, i.e., mortally, to choose between them. *Never*. Reversing evil, wrong behavior, erroneous thought, false belief the lie about God expecting to become man or man becoming God, as the basis of such claims – as having no clear, correct foundational divine Principle-law whatever – is the divine Mind-certain, revealed founding-way by which divine Mind's Christian Science and Christian Scientist silences (sing.) forever the wholly mythical, phantasmagorical dragon of Revelation.

The not truly great red dragon of Revelation, dragging on and on, in belief, – the whole of error – befools man mesmerically into believing that the consciousness coming to him is he himself as a mortal personality doing the thinking of it. This mesmerizing myth is not nor ever could be so, for divine Mind alone is all the Consciousness and its perfect, infinite manifestation there is. "... this so-called [human, mortal] mind is a myth, and must by its own consent yield to

Truth.” (S&H 151: 31-2) Joyous Scientific yielding to God as All-in-all, is His man’s wholly demonstrable Scientific truth and practice standpoint.

A proper synonym for what I call ‘myself’ would be ‘the awareness of God.’ There is nothing else to me. What I see all around me, all the things I am conscious of as persons, places, things, governments, minds, etc., are the varying ways in which Consciousness, or God, appears to me, taking the language I can best understand but always appearing to me in a perfect and unlimited manner. This language appears as effect, as other ideas like myself. It is never effect. It is the presence of God appearing to me, Consciousness appearing to that which is conscious only of It. (OV 444-45; compiler's underlining)

The Divine Mind-governed full and fearless investigation is essential re what sin, alias malicious animal magnetism, *claims to be as the implied but nonetheless supposititious opposite of Divine Truth, for All-in-all Truth, “the intelligence of immortal Mind”* (S&H 282: 26 only), *has no actual negation, no true opposite.* The how and why this unfoldment is to be Mind-understood and thereby Mind-reversed is the Revelator’s subsequent founding course of action as the Divine Mind-founding of Christian Science. Mrs. Eddy’s Unity of Good (1887) and her No and Yes (1891), among the published elaboration Writings, contain her numerous essays and commentaries dealing directly with sin as malicious mind, nothing at all to do with matter or anything physically-sensed; discussing both the positive and negative sides of appearances and utterly stripping away the false. The chapter we know in today’s textbook as “Animal Magnetism Unmasked” was completed for the 1875 publication of the first edition of Science and Health. Mrs. Eddy inserts this into the textbook’s first edition as the chapter “Healing the Sick.” (pp. 368-456) She completes the first edition under her then-name, Mary Baker Glover. This Mind-required addition to the first edition (many Reading Rooms and public lending libraries offer this edition; reprints are also available) reveals and explains more clearly the numerous references on the subject of mesmerism which were already in the textbook. Yet their presence and their instruction became far more evident following the Divine Mind-directed emendation. A partial list of such original references is shown here with first edition page numbers cited:

All error is illusion p. 13: 7-32
Definition of error p. 14: 14-21
Reason for difficulty in understanding Christian Science p. 15: 22-31
Materia medica, physiology and mesmerism, Statement on p. 18: 25
Mesmerism places Life and Intelligence in electricity p. 19: 24
Definition of electricity p. 27: 29
Statement on one mind learning its control over other minds p. 107: 13
The world is asleep! . . . dreaming away the hours under its spell p. 109: 14
On mesmerism and mediumship p. 110: 3
Basis of matter is belief or mesmerism p. 111: 24 to 113: 26
When mesmerism begins to act it will leave nothing sacred p. 123: 18 – 124: 2
Expose sin and it turns the lie on you p. 136: 22
The higher you rise the more intense the lies concerning you p. 136: 32

When purity confronts impurity malice and imposition will p. 145: 16
The point of science that the malpractitioner adheres to p. 154: 5
Our hands have been made weak by malpractice of students p. 194: 9
Error is mesmerism p. 195: 30
Treating the sick mesmerically is calling on your God's p. 196: 8
Truth is met with malignancy of error and malice pursues reformer p. 234: 4
If our Master had never had a student he would never have come to death p. 299: 11
The foreseeing of the persecution that must attend the introduction of science p. 304: 19
Important to learn exact belief producing disease p. 342: 21
The predisposing thought furnishes link to the present claim p. 345: 4
Mind acts mesmerically or scientifically p. 351: 7
The greater the distance between spiritual and moral thought the greater the persecution p. 354: 5

Following the Divine Mind-directed insertion of "Animal Magnetism Unmasked" for publication of the first complete, Mind-directed edition of SCIENCE AND HEALTH in 1875, the added citations present and amplify that much more significantly the fundamentals of recognizing and handling malicious mental malpractice vis a vis the preliminary citations on this subject (above) in the text of this first edition:

Mesmerism only possible way of doing wrong with mental healing p. 371: 14
Her discovery of malpractice p. 371: 32
Worse evil is mental imparted thru inoculation of mind p. 374: 18
Evil introduced as weapon of revenge p. 374: 31
Malpractitioner depended on manipulation p. 375: 31
Malpractice not possible as real Christian Science p. 375: 18
If one malpractices he loses all power to heal p. 377: 2

The obviously necessary, timely, unremitting pursuit of spiritual understanding vis a vis the subject of sin / animal magnetism / malicious mental malpractice properly remains ongoing as Divine Mind's ever-unfolding, Science-founding completeness for the Christian Scientist. And why? Clearly and prophetically articulated by the Revelator:

It is my impression that at least a half-century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world (1890). Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand how to handle this error, - until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind, - love that cannot mistake Love's aid, - can determine this question on the Principle of Christian Science.

MARY B. G. EDDY

(Mrs. Eddy's card in Journal, August 1890; never published)

in Prose Works or in any other “authorized” literature)

Divine Mind, God, Good, alone brings forth this prophecy and its fulfillment as God does with every step of His Revelation-founding; at His right time and as His right manner; as the founding-lesson language necessary for such impartation to be grasped and implemented clearly and correctly as Christian Science by His Christian Scientist, His church, His man. As God’s “scribe under orders,” Mrs. Eddy readily detects this and Scientifically responds accordingly. Remember, as Mind’s Revelator she is *unceasingly* aware of *divine Mind’s* founding direction, ever patiently alert and willingly responsive to this Mind’s further Scientific impartation on *all* subjects. The Discoverer and Founder and her spiritual understanding-as-successor are ever thus, else they cannot clearly, correctly express divine Mind’s discovering, founding, and succeeding.

“Whoso Readeth, Let Him Understand,” published originally in booklet form in 1939 as the successor’s initial publication, fulfills completely and impersonally Mrs. Eddy’s “at least a half-century” prophecy. The One Volume editions of 1953 and 1964 complete all further publications of “Whoso” which thereby are included in full permanently in the OV.

This successor properly acknowledges and practises the Divine Mind-necessity for grasping and maintaining – never ignoring even what may appear negatively – Christianly Scientific clarity and correctness this way:

The *mercy* of God lies in keeping that which *is* inviolate.
There is no mercy in the passing over of a mistake and leaving it uncorrected.

As long as five, as the product of two times two, appears as a problem, it is not merciful to ignore it.

The mercy consists in correcting the error, by showing forth the truth of which the error is the negation.

Principle never forgives in the sense of “overlooking.”

The mercy of Mind is the utter annihilation of everything unlike good. (OV 112; italic as published)

. . . you can never ignore or turn your back upon a lie – a negative statement. You must face it.

You cannot say: "There is no truth to it, it is nothing;" for a lie is always a lie about the truth, and, by reversal, declares the truth. All the presence it has is the very truth about which it is the negative statement. “*By reversal, errors serve as way-marks to the one Mind, in which all error disappears in celestial Truth.*” [from S&H 267: 24]

When this is understood, evil is no longer feared as something in and of itself. It is seen as simply the negation of good, or the negative way of stating Truth.”

(OV 185; compiler's underlining)

As an active, aware Christian Science practitioner and teacher, beginning his Scientific work as teacher in 1902 and continuing right through to 1957, Mr. Eustace successfully reverses all manner of claims. Those which he presents in detail in the section “Factors Involved in Healing” (OV 248-318) constitute a “case book” of the broad range of issues this spiritual understanding-as-successor divine Mind-confronts and Mind-reverses utterly vis a vis those simple seekers who requested and received prayerful divine metaphysical assistance in Christian Science.

Toward the end of her Vision of 1887 statement, presented above in PART ONE, notice again the Revelator’s instructive observation: “The history of this period will be the metaphysical facts regarding health and life, namely, that their [those unwilling, in belief, to understand and acknowledge always expressing spiritual] bodies will be surrounded and mortal minds rendered helpless by the laws of sin. They will burn up with the fear of disease and sin that they know not how to meet and are unable to defend themselves against.” (see Mrs. Eddy’s lengthy quote p. 47, above) Scientifically translated, the clear, correct, Christianly Scientific thrust of this Vision’s challenge and its natural divine Mind-fulfillment is therein predicted: “how to meet and . . . to defend . . . against” such illusion.

A wonderfully significant cross-reference vis a vis “they will burn up” can be found in Mrs. Eddy’s 1904 prophecy about “the end,” the final prophecy, discussed in this compilation, below.

The Revelator’s “Animal Magnetism Unmasked” chapter in subsequent editions of Science and Health presents as Revelation-founding the divine Mind-overview of animal magnetism, including this vital, necessary, Scientifically fundamental founding-definition of final evil, -- the first specific definition of impersonal evil and of its supposititious operation, in conjunction with John’s statements in “Apocalypse,” in all of recorded history:

As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth. It is either ignorant or malicious. The malicious form of hypnotism ultimates in moral idiocy. The truths of immortal Mind sustain man, and they annihilate the fables of mortal mind, whose flimsy and gaudy pretensions, like silly moths, singe their own wings and fall into dust. (S&H 103: 18; compiler’s underlining)

Identifying the claim as “false belief” is crucial, of course, yet the most precise subsequent description and analysis for *recognizing and thereby handling malicious animal magnetism, malicious mental malpractice*, remains as the fulfillment of her 50-year prophecy-successor on this subject: the clear, correct spiritual understanding expressed as “‘Whoso Readeth, Let Him Understand’,” first published by Herbert W. Eustace, C.S.B., in 1939. That booklet, appearing later in the full One Volume’s consolidated versions (1953, 1964), is the wholly impersonal, Scientific discussion of pure evil, based squarely on Mrs. Eddy’s “clear, correct teaching” and practice “of Christian Science” as the foretold successor divine Mind-expresses it. The day following this booklet’s publication in 1939, the German army marched into Poland, thus beginning World War II. A screaming negation, it would seem, to this initial publication of the prophesied truthful discussion of “the momentous questions” vis a vis what malicious mind is and

how to handle it. This appears unmistakably, however, as divine Mind's ever-revealing language of His man's acceptance as negation-needing-reversal. It is, therefore, *never* some terrible thing taking place.

if Life [God, Good, Cause, all-embracing divine Principle, Love] ever had any beginning, it must also have an ending, even according to the calculations of natural science. Do you believe this? No! Do you understand it? No! This is why you doubt the statement and do not demonstrate the facts it involves.

(S&H 429: 22-27)

This promised successor-fulfillment, forever Mrs. Eddy's founding precept, thus completes that aspect of the Revelator's founding. How to handle malicious mind is Revelator-foretold because clearly, correctly divine Mind-revealed as the successor's contribution; as *His* right time, as *His* right manner. Only then is it to be extensively discussed as the fulfillment of *her* 50-year prophecy. Her successor's presentation on this subject as foretold by Mrs. Eddy clearly, comfortingly indicates divine Truth's now-timely unfoldment as here and as final in its ongoing completion, successor-fulfillment.

Divine logic and revelation coincide. If we believe otherwise, we may be sure that either our logic is at fault or that we have misinterpreted revelation. (S&H 93: 10-13)

The practitioner may fail [in belief], but the Science never [*not even in belief*]. (My 205: 29)

There is no fatal mistake; there is no unforgivable wrong; there is no unpardonable sin; there is no permanent injury; there is no incurable disease; there is no such thing as too late. (Mrs. Eddy, BB 205; compiler's underlining)

From the beginning this lie [matter as reality: the "beast"] was the false witness against the fact that Spirit is All, beside which there is no other existence. The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena. (Un 36: 4)

To conclude this specific presentation re the founding facts of Christian Science and of the Revelator's founding precepts, selected portions of the successor's A Letter of 1947 are offered, below. The successor's clear, correct grasp of foundation and of founding, based altogether naturally on the spiritual understanding and on the Scientific demonstration of the Revelator's own clear, correct teaching / demonstration of the founding facts of Christian Science, is abundantly metaphysically evident.

“A LETTER” (March 22, 1947), as published in “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings” (pp. 959-968 of the One Volume text), is a response to a fellow-worker’s honest enquiry and evident concern about Christian Science and the future of the church. It is a most fruitful overview-statement of Mrs. Eddy’s founding and, therefore, of the designated spiritual understanding-as-successor’s subsequent *whole, correct, impersonal concept of the Revelator’s clear, correct founding*.

Every founding activity of Mrs. Eddy’s is divine Mind-designed, Mind-directed, and Mind-implemented in order to Mind-fulfill the entirely accurate spiritual unfoldment of universal spiritual unity as “Christ [Truth] alone is head.” A Letter of 1947, Scientifically understood, reveals Mrs. Eddy’s entirely spiritual founding as clearly divine Mind-grasped and correctly divine Mind-demonstrated by her designated, impersonal, spiritual understanding-as-successor.

Without the need to name people or events specifically – spiritually understanding all such Divine Mind-unfoldment impersonally – this successor-text is thereby entirely Mind-enabled to present these Science founding-precepts as Divine Mind’s pure unfoldment.

We offer from this Letter the following precepts re what appears today as illustrative – but necessarily not exhaustive – universal spiritual unity points re the Founding of Christian Science:

(1) Could Mind’s Discoverer and Founder possibly leave her completely Mind-directed work in “a position that it could be almost destroyed when she no longer held the reins?” (OV 959)

Founding precept: The Revelator remains forever at-one with the indestructible Revelation; man and church remain indestructible and united because forever at-one with the all-revealing, all-sustaining, omnipresent Father-Mother Mind.

(2) Spiritual immaturity with respect to Christian Science – were such to exist – would merely appear, in belief, to attempt to pull down what the Discoverer and Founder undertook and demonstrated wholly at Mind’s direction. (OV 959-60)

Founding precept: Spiritual maturity remains ever the clear, correct fact about God’s Christian Science, God’s Christian Scientist.

(3) The Revelator’s prophecy in Pul 22 is both a Scientific bedrock divine Mind-foundation and a Mind-challenge to Christian Scientists (OV 960), that “If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century . . . Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.” This prophecy has not yet (March 1947) been realized as its Scientifically prophesied fulfillment. (OV 960)

Founding precept: Because Christian Science is prophecy (S&H 585: 9-10), *all true prophecy must be – is – revealed spiritual fact*, fulfilled / fulfilling perfectly, because founded wholly on divine Mind’s infallible, irrevocable divine Truth-foundation.

(4) “. . . indolent contentment is never God’s order of the day”; “Progress is the law of God and the very necessity of heaven.” Christian Scientists “must be fully awake to the demands of the hour with its intensely interesting unfoldment.” (OV 960)

Founding precept: The ever-active, ever-demonstrable founding-dynamic – spiritual progress as “the very necessity of heaven” – IS, even as His “reign of harmony” all-heaven IS.

(5) The metaphysician is never concerned with what is called church or its functions as some human organization because he understands that “Church is expressed as the man of God, and as such he spontaneously finds himself the church of God, ‘the structure of Truth and Love.’” (OV 960-61) He finds this church naturally as his conscious oneness with God, including “the one who seeks to interpret his sense of church as something to which he can belong or to where he can go to ponder the things of Spirit.” (961) This one man, then, is deeply enlisted as a Christian Scientist “in all that the Discoverer and Founder has said about church” (961) as that with which to be understandingly allied.

Founding precept: What the Discoverer and Founder forever finds man – including church, successor – to be is: Truth’s immortal, perfect, wholly spiritual idea in universal spiritual unity; unimpeachable, omnipresent divine Reality.

(6) Mary Baker Eddy, “under God’s direction, wisely provided for such a demand so that one’s journey Spirit-ward could never, in the least, be harassed by outside interference but could prove helpful, until the larger sense of Church, as but another name for God, appeared as the church of God, the son of God, the man of God.” (OV 961)

Founding precept: Because God is All-in-all, His allness naturally, spiritually, includes everything as spiritual reality only, and His law of spiritual individuality founds-manifests universal spiritual unity as one perfect God, His one perfect man, His one perfect church, His one perfect universe. Man never is, never can become God, for accepting a mind apart from Divine Mind is the only sin, “the sin of sins.” (see OV 313 and Mess ‘01 20: 19)

(7) Always see the Church Manual, including its Mind-requisite estoppel clauses [they are absolutely part of the Revelation’s foundation and the Revelator’s founding or they would never have been Mind-placed therein], and the Deeds of Trust, as impersonal spiritual advancers for Christian Science and for the Christian Scientist, never as retarders or delayers, confusers or conflictors. “This [metaphysical standpoint] has not changed since the moment of her bidding us good-bye and is merely awaiting the Christian Scientist’s adoption.” (OV 961)

Founding precept: The Revelator’s Manual-provisions including the estoppel clauses and Deeds of Trust-provisions re church government, remain forever inviolate, forever divine Mind’s unfolding of His Revelation as pure founding – never one whit less vital than divine Truth’s cornerstone-textbook and forever Leader, “Science and Health.”

(8) The Congregational Church of Mrs. Eddy’s youth exemplified “no central control.” She instilled this precept within her concept of church *except while she was present to direct things personally*. “Each church is independent and looks to no intermediary between itself and God” (OV 961) which is precisely what her Manual establishes via the By-laws and the estoppels. What Mrs. Eddy plainly presents is the Mind-intent and Its purpose for the Churches of Christ, Scientist, as well as for every church desiring voluntarily to come within its rules.

Founding precept: No intermediary / impediment / ecclesiastical influence exists between God and His pure, direct, effulgent spiritual image and likeness: perfect, individual man / church; perfectly unified universal spiritual creation – all the creation there is.

(9) The estoppels are designed specifically to prevent the Boston church from controlling *any* of the Science churches *outside of the Mother Church in Boston*. “The CHURCH MANUAL

being *spiritual direction, not legal direction*, this estoppel could never be laid aside, showing conclusively how and why Mrs. Eddy meant all official relations between Boston and the branch churches of Christ, Scientist and Christian Scientists to end. *Every by-law with an estoppel clause, no matter how slight, positively ceased to operate except as an estoppel, on what is called December the third, nineteen hundred and ten, but just as positively remains in the MANUAL as a perpetual guide and God-directed reminder* [hence its clear, correct intent as ‘spiritual direction’] *that the estoppel is never voided.*” (OV 962) The Boston church on that date “became what it had always been, the church of ‘the congregation’ . . . a purely voluntary association as a ‘congregation’ necessarily must be.” (962)

Founding precept: All official appointments, etc., ceased on that 1910 date and Boston as something to look to for supportive permission or to be guided by, finished its work. This founding precept, as with every precept of Mrs. Eddy’s founding, remains completely ongoing for all time.

(10) “Voluntary association under God is the only bond Love knows” for it is “the divine unity that brings forth the fruits of Love and ensures genuine brotherly love.” (OV 962-63) This day “of the measure of the stature of the fullness of Christ” *is the present reality* regardless of so-called appearances to the contrary. The Movement *is* in its full “clear, correct” Founding age, which is forever Mrs. Eddy’s “clear, correct teaching” first, as the Revelator, then theirs who metaphysically understand *her* “clear, correct teaching of Christian Science” and who are thereby moving forward with it, demonstrating it impersonally and successfully as their own “voluntary association.”

Founding precept: One’s own individual voluntary Mind-association, oneness with the Father and with His immutable “infinite manifestation,” completely as *He* directs re what appears as volunteering, conclusively demonstrates universal spiritual unity, “the divine unity that brings forth the fruits of Love and ensures genuine brotherly love” (OV 962-63); for “The Christian Scientist is alone with his own being and with the reality of things.” (Mess ‘01 20: 8-9)

(11) “there can be no official Boston, no official teachers, practitioners, lecturers, etc., to turn one’s gaze to in the least, or the picture is marred and the drawing [sic.] Light will not be seen to shine as brightly. Freedom is the watchword. Not freedom from anything external but freedom from individual looking to ought but God.

The two DEEDS OF TRUST . . . are the full government of those activities [Boston Church Board, Christian Science Publishing Society] and will go forward by their own perfectness to accomplish their intent. The Publishing [Society] will be supported by the spiritual value of the product it sends forth. A deed of trust is a legal document from first to last and no one knew that better than did Mrs. Eddy. The CHURCH MANUAL is a spiritual guide and its statements have no legal interpretation and an estoppel to any by-law in the MANUAL means just that.” (OV 963)

Founding precept: Divine Truth’s “drawing Light” invariably shines brightest where all human sense is reversed to impersonal spiritual unfoldment. The always impersonal “business” of church is founded on wholly impersonal principles, on all law understood as divine; the “well-being” of the Voluntary Association-Church is founded wholly on spiritual canon (Manual) as its perpetual Love-foundation, its superstructure and substance; *as the fully metaphysical basis of its everlasting Truth-foundation.* (see Mis 357: 31-1)

(12) “The metaphysician . . . is not indifferent to any forward step, for he is living now in the surety ‘that every Christian church in our land and a few in far off lands’ are looking earnestly and longingly to the lead given by individual Scientists as well as by the churches of Christ, Scientist, in their healing works, that they, too, may have courage and assurance to emulate those works and thus bring to pass the classifying of Christendom as Christian Scientists.” (OV 964-65)

The Christian Scientist *is* “understanding that Church is but another name for God even as is Christian Science.” He *is* “thoroughly awake to the fact that we are NOW in the greatest spiritual renaissance the world has ever experienced. . . .” (965)

Founding precept: God’s church, God’s man, recognizes (sing.) and thereby demonstrates perfectly that the founding is as clear, correct, and complete as is the Christian Scientist’s individual “alone with his own being and with the reality of things” experience – his pure, Mind-directed all-oneness-demonstration with God; therefore that neither divine Mind’s church nor Divine Mind’s man is or ever can become God, Cause, Consciousness.

(13) “As the perfect expressor of God, Jesus could not help representing the Father in all ways. Hence he was *the* God-crowned. In this same way Mrs. Eddy is rightly called the Discoverer and Founder of Christian Science, because she discerned and expressed God as ‘*over all and All*’ and as ever unfolding His own infinity of being in more marvelous and glorious ways as His own immortal, perfect idea, man.” (OV 965; italics as published)

Founding precept: Christ Jesus *founds* no life, truth, intelligence, substance in matter – i.e., *there is no matter*; the Revelator *founds* “All is infinite Mind and its infinite manifestation, for God as All-in-all,” is forever unfolding man and church and universe ever more harmoniously as His wholly perfect expression, glorious in its Scientifically successful, ongoing divine metaphysics demonstration.

(14) “There is no relationship whatever between ‘mental’ and ‘spiritual.’ They are opposites [“*in absolute opposition*” – Webster].” (OV 966) Founding has not one thing to do with matter, with mortal sense. As did the ancient magicians, so also [do] the so-called “modern magicians, the physical and mental scientists, surrender to the truth of Being, by the negative interpretation being again ‘swallowed up’ by the positive truth.” (967)

Founding precept: “Mental” and “spiritual” remain absolute opposites: the former wholly annihilated clearly, correctly by the latter – the allness of the truth of Being – thereby leaving “nothing that can sin, suffer, be punished or destroyed.” (S&H 340: 28) *Forever*. The one and only *forever* is right here and everywhere, right now.

(15) “. . . God’s divine impartation to man [appears] as Mrs. Eddy and voiced as SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES. In that sense, it was not a discovery at all, but the divine revelation of God to His angel-scribe Mary Baker Eddy. Human reasoning did not enter into that discovery in any way.” (OV 967)

Founding precept: Founding relates completely to divine Mind’s Revelation, Mind’s Christian Science, Mind’s man, Mind’s church, completely the irreversible opposite of so-called human mind conditions of thought.

(16) What appears as human reasoning, when “started from the standpoint of matter ‘held as shadow,’ is fully and finally convinced of the truth of Christian Science, then rightly hails Mary Baker Eddy as its divinely God-directed Discoverer and Founder in perfect accord with hailing

Jesus, the divine son of the Virgin-mother, as the Founder of Christianity. . . . only the ignorance, arrogance and futility of human conceit . . . quibbles at these self-evident facts. . . . remember that conceit is never for an instant separated from its inevitable corollary, deceit.” (OV 967)

Founding precept: Human reasoning, Scientifically reversed, is the divine Mind-reasoning spiritual conviction of the truth of Christian Science and of Mary Baker Eddy as its complete Discoverer and Founder; spiritual awareness grasped as all the clear, correct awareness of divine metaphysics there is.

(17) “It would . . . be . . . absurd . . . to suppose that the discovery of Christian Science [which expresses inherently all that Divine Truth’s clear, correct founding means and is] could come through so-called material reasoning. . . . divine appearings . . . only come through spiritual impartations, never through human reasonings. As SCIENCE AND HEALTH declares ‘*All Science is divine. Human thought never projected the least portion of true being. . . . the human mind never produced a real tone nor sent forth a positive sound.*’” (OV 967-68)

“Identically the same Revelator unfolded the institution for propagating the gospel of Christian Science that unfolded the Word of Christian Science as its Text-book. . . .” (OV 968)

Founding precept: This one Revelator, man as “the full representation of Mind,” founded the “full representation of Science” as divine Mind’s “scribe under orders” must do: founding via clear, correct demonstration for all time the full, permanent Reality of the truth of Being.

Abundantly clear, then, is the designated spiritual understanding-as-successor’s wholly divine metaphysics awareness of and utter reverence for both Mrs. Eddy as the Revelator and Science and Health with Key to the Scriptures as the Revelation-reckoned Leader. This is beautifully expressed and its subsequent import for all sincere “simple seekers for Truth” (S&H 570: 14-15) given in this manner:

If we do not understand that the truth revealed in Science and Health is final, we shall be forever seeking elsewhere for the truth and never finding it. It is failure to understand the finality of Science and Health, and why it is final, that is the cause of the constant wandering into the highways and byways of human belief, the looking to other books, other ways and means on the part of Christian Scientists, which eventually is their utter undoing. (OV 612)

Through Mrs. Eddy’s discovery good was found to be no longer a waif wandering aimlessly, but was found to be a divine and ever-present Mind-force ready to be utilized and applied, as Jesus applied it, wherever needed. (OV 485)

The very same One Mind which is the Revelator’s Only Mind, is the successor’s Only Mind as well; is your One and Only Divine Mind also because you are God’s one, complete, perfect man. It is utterly Christianly Scientific, thus “rejoiceable,” to reiterate:

Divine Mind communicates to you directly and eternally that your “only logical conclusion is that”:

I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, – that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense. Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death.

(S&H 253: 9)

[that] thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lesson is not awaiting thee. Therefore despair not nor murmur, for that which seeketh to save, to heal, and to deliver, will guide thee, if thou seekest this guidance.

(My 149: 31)

Face these things. Ask yourself, Am I using the power that I understand? Is Christian Science a reality to me? Is it practical? Is it available? You know it is. Use it and so prove it.” (OV 779-780)

[and that] The hour has struck when this demand of Mind, this law, must be expressed. The time to speak “as one having authority, and not as the scribes” is at hand. You can no longer think that you have not all power. You [His one enthusiastic reader, His forever sincere seeker] have [and that’s why you’re reading the *One Volume, presented expressly to you by your, our, man’s, One Mind*]. (OV 788-789)

This very same One Mind, Divine Consciousness, directly assures you also in the same gracious, uplifting, Christianly Scientific manner *that*:

Christian Science raises the standard of liberty and cries: “Follow me! Escape from the bondage of sickness, sin, and death!” Jesus marked out the way. Citizens of the world, accept the “glorious liberty of the children of God,” and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being. (S&H 227: 21)

Thus you as God’s one perfect man realize, demonstrate, and rejoice graciously that the successor’s expression of the One Mind’s all-revealing spiritual understanding is as and of the same One Mind which is the Revelator’s all-revealing Mind, the same Mind “which was also in Christ Jesus” (Phil 2: 5): Divine Mind knowing / speaking to / giving / directing / blessing you

directly, His reader, His “sincere seeker,” His disciple-student – never in or through something called a mortal personality, a physical place, organization, circumstance – *anything mortal*.

“ . . . infinite Mind is sufficient to supply all manifestations of intelligence. The notion of more than one Mind, one Life, is as unsatisfying as it is unscientific. All must be of God, and not our own, separated from Him.” (Ret 57: 19)

And so, as you study and apply His truths, you divine Mind-realize that *Divine Consciousness speaks directly to and about His church, His man, His universe, – eternally:*

You subordinate the fleshly perceptions, in other words, the material concept of all things, when, from the basis of your own being, you establish God and His one man as All-in-all. Hence you are this "scientific man" here and now. (OV 130)

How do you know you have a hand? Doesn't it come as consciousness to you? That is the only way you know you have a hand. It has to first register, as it were, as Consciousness, and then you call that registering, hand. But it is not something apart, in any way, from this Consciousness that is your Consciousness. It comes to you as the impartation of God - of Consciousness to you.

“Well,” [one] says, “but what happens to all these others?” Why, they stay exactly as they are now. You call them persons, places, and things, but as a matter of fact, they are simply God interpreting Himself to you and appearing as persons, places, and things exactly as best suited to supply your every need. If this were not true you would never accomplish your way into the kingdom of heaven for you would not find the infinity of variety of idea there with you, and so your heaven would not be heaven, completeness. How far do you think you would get in using mathematics if it were dependent on persons, places, and things? Your understanding of God and man is one, regardless of the way in which it may appear to you. That is the reason, and the only reason, you have power over it, because you find it as your communion with God.

(OV 918; compiler's underlining)

. . . your basis is your own understanding of Love, of divine Principle, God, and not a person at all. Then you are on solid ground, and can speak as one having authority, and not as the Scribes and Pharisees. Thus, you will not be preaching a sermon but declaring the facts of Being, of your own understanding.

(OV 940)

The way is clear [thus utterly divinely correct also]. We are

not waiting on person or circumstance. We [“the only I, or Us”
(S&H 591: 16 only)] **are in the kingdom of God now.**
(OV 906; compiler's underlining)

Thus are the Divine Mind-designated spiritual understanding-as-successor's representative statements of universal spiritual unity-divine metaphysics likewise wholly Christian Science-clear and Christian Science-correct.

The “sincere seeker of Truth” now and for all time readily understands and thus readily demonstrates that the Platform of Christian Science as the Revelator presents it in “Science and Health” (p. 330-340) is the entirely spiritual, metaphysically demonstrable founding-record of *all divine Mind-precepts, including those presented in the Manual*. Such, after all, is the divinely unified character and unified purpose of universal spiritual unity. Furthermore, it is evident that *neither Mrs. Eddy nor Mrs. Eddy's promised successor manufactures their own concepts or platforms; that this Mind-successor also expresses clearly and correctly the Revelator's singular Revelation as that spiritually Scientific Divine Mind-language which the “age” properly is prepared for, grasps, and moves forward with as universal spiritual unity*. This is ever the Revelator's as well as her successor's complete divine metaphysics and divinely authorized founding-function.

The successor's founding-based statements, some of which are offered above, cover those founding-events of the Revelator's of which he was aware which he and clearly, correctly reverses to their pure Scientific fact of universal spiritual unity during his Boston years as well as the decades following his completely divine Mind-directed excommunication from ecclesiasticism, discussed above – a most precious as well as most necessary founding event about church and man.

Nothing can be added to the completeness of Mrs. Eddy's statement of Christian Science, Science and Health, the text-book of Christian Science, for it is all-sufficient, needing no amplification or elucidation.

What, then, it may properly be asked, is the reason for this book [the One Volume]?

The answer must rest upon the effectiveness with which it helps the reader to understand Christian Science and so proves “**useful**” in compelling him to *think* Science and Health, instead of merely reading its words. (OV 15; italic as published)

God's one perfect man substantiates irrefutably Mrs. Eddy's “clear, correct teaching of Christian Science” as he Divine Mind-thinks and Mind-demonstrates Science and Health. God's one perfect man has no choice whatever in the matter. It is the spiritual understanding-as-successor way by which divine Mind's one perfect man advances metaphysically in understanding his parent Mind and this Mind's infinite, infallible manifestation. Thus doing, practising, healing – “alone with his own being and with the reality of things” (‘01 20: 8-9) – God's man recognizes, understands, and demonstrates perfectly that he is indeed *the* Christian Scientist-expression; the one perfect man-expression of God; the one perfect church-expression of

God; in complete accord with the Revelator's founding as all mankind, so-called every kind of man, as and of universal spiritual unity.

A SUMMARY STATEMENT ABOUT THE "ONE VOLUME"

Without this One Volume as the omnipresent Mind-representation of the spiritual understanding as the one promised successor, and the equally corroborative Scientific works which brought it forth to its 1953 / 1964 completion, Christian Science would stand to the world as ecclesiastical control. This Revelator Mind-designated spiritual understanding as the *only* successor is completely untouched and untainted by ecclesiastical control for all time.

Without the "clear, correct teaching of Christian Science" as presented and demonstrated by Mrs. Eddy, and which perforce comprises the entire divine metaphysical basis of the One Volume, Mrs. Eddy's several prophecies on ending her Divine Mind-directed concessions to material church organization for her "spiritually organized Church of Christ, Scientist," would not have been Scientifically understood and fulfilled. They would have – *but have not* – passed unnoticed.

Without her warning to the Publishing Society Trustees via their Trust-Deed, not to mar her success in defeating "the demon scheme" of ecclesiasticism, there would be no Scientific awakening by Christian Scientists to the requisite divine Mind-uncovering and the irreversible defeat of her Mind-impelled warning about "demon scheme."

And *without* both her August 1890 prophecy, that in about half a century malicious animal magnetism would be publicly analyzed; and her 1901 / 1905 prophecy, that in about half a century her successor as the on-going because ever complete spiritual understanding as Mind-designated via the Revelator, would appear – without all of the above in entirely Divine Mind-directed orderly unfoldment and operation – the Church Manual By-Laws would have been changed and omniscient Mind's estoppels removed. *But they were not changed, nor could they be – Christian Scientifically.* The spiritual integrity of divine Mind's requisite and original Manual remains, therefore, for every Christian Scientist to study, to understand, and to obey / demonstrate Scientifically – as absolutely foundational vis a vis God's one man, God's one church.

Since Mrs. Eddy's written Scientific presentations for the world, nothing apart from designated successor's work, comprised impersonally and completely as and of infinite Mind's spiritual unfoldment One Volume, has any relationship to the fulfilling of the Revelator's prophecies. In other words, the Christian Scientist's One Volume successor, based squarely on Mrs. Eddy's "clear, correct teaching of Christian Science," presents *all* the "withs" requisite to Mind-reverse the so-called "withouts;" thereby to recognize and to continue unimpeded to demonstrate *all* of infinite Mind's fulfillment required of it.

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Your attention is directed at this point to Appendix A of this document, page 255: "The Successor," the Home Forum page metaphysical article published in The Christian Science Monitor, January 5, 1922.

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PART FOUR: MRS. EDDY'S KEY PROPHECIES REGARDING THE FULFILLMENT OF CHRISTIAN SCIENCE AS UNIVERSAL SPIRITUAL UNITY

INTRODUCTORY REMARKS AND BASIC DEFINITIONS:

... greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. (I Cor 14: 5)

May this dear little church [as the expression of “concord”], nestled so near [in Concord, New Hampshire] my heart and native hills, be steadfast in Christ, always abounding in love and good works, having unfaltering faith in the prophecies, promises, and proofs of Holy Writ. (My 155: 4-7; from her first Annual Meeting message to the Concord church, Jan 1900 – *the new century*)

Mrs. Eddy indites many founding-prophecies, discussing their application as Christian Science to church, religion, and to various world conditions of thought: in peace and in war; of capital and labor; of monopoly, of union, of America's and Britain's leadership in the world, etc. One such overview-prophecy, attributed in 1917 to the Revelator by an anonymous Monitor “Home Forum” page author, is first published in the Journal of May 1885 but is never published in Prose Works. Because of its continuing relevance and important spiritual tone, however, it could easily have been written and published as recently as today – because ever timeless and vital are such prophetic observations which Mrs. Eddy so appropriately brought to publication in the Journal in 1885. The full text of this Monitor metaphysical article, TRUE COORDINATION, is reproduced in our Appendix A, below.

Earthly thrones tremble on their bases in these days of rebellion against despotism. It would seem as if the kingdoms of the world were all being weighed in balances to determine what boasted strength is real and what pretended. . . . All these rumblings of discord, to the watchers on Mount Zion, come fraught with assurance of the onward march of Righteousness. Whether the people recognize the presence or not, it is here, making for their freedom. And not the dominion of acknowledged kings and princes alone is threatened — but the dominion of man over man in any form must give way to the liberty, fraternity, and equality [universal spiritual unity], toward which the unseen Law, spiritual and eternal, forces humanity.

(attributed to Mrs. Eddy in “Home Forum” page article “TRUE COORDINATION,” Monitor, May 8, 1917; as originally published in Journal, Vol. III, No. 2 (May 1885; compiler's underlining)

How true it remains that clear, correct prophecy is both infallible and timeless because it is forever Christian Science. As Truth's timeless, impersonal expression, it could never be otherwise. This founding-prophecy statement of 1885, we realize, could just as easily and as significantly have been presented in any of the Publishing Society's current publications. Absolutely. Are we – church, man, universe – not every day witnessing “the unseen Law,” spiritual and eternal, [enabling] humanity” ever higher? *Scientifically* enabling, directing, blessing all mankind – i.e., every kind of man? Certainly. *That's precisely what's happening and Christian Scientists can and do now recognize, demonstrate, and rejoice about it*, “whether the people recognize the presence or not.”

Christianly Scientific prophecy is forever Divine Mind-relevant, directed, and Mind-necessary or it wouldn't be this One Mind's *Scientific* prophecy. Mrs. Eddy knows this and practises this, wholly under omniscient Mind's direction, throughout her Revelator-career.

What do we pray to understand more fully about the founding vis a vis prophet and prophecy in order to recognize and to accept *Science-true prophecy* and its inherently on-going yet forever complete “infinite manifestation” Mind-unfoldment? Divine Mind as spiritual intelligence-substance, is the key.

“Prophecy” and “prophet” are word-ideas susceptible of many definitions. Mrs. Eddy states, for example, that “Prophecy is but history written in advance.” (RB 19) To be sure, history is more than mere historical details. Mortals observe and mortal opinions ruminate on the eyeball-evidence of what mortal mind seems to tell them is “historical fact,” but neither mortal mind nor its myriad of so-called mortal pronouncements is valid – ever. Just as doctors offer opinions based on the human mind's medical conjectures without ever knowing what every “real” cause is: animal magnetism. which, in belief, brought about a disease, so to speak, in the first place. Mortal observation and opinion is (sing.) entirely insubstantial spiritually: wholly substance-less. Yet, metaphysically upended, reversed, and and transformed according to God's laws, Truth's omnipresence and omniscience emerges clearly and correctly every time.

The Revelator's definitions of “prophet” and of “Elias” from “Glossary” in Science and Health are central to all Scientific definitions of prophet and prophecy:

PROPHET. A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth. (S&H 593: 4)

Her definition defines both the pure Scientific motive and its consequent clear, correct Scientific demonstration; as is done, for example, in the Book of Revelation as well as in mankind's core Science-metaphysical text – Science and Health with Key to the Scriptures – the Key to spiritually understanding, demonstrating, and sharing the final yet forever ongoing Divine Mind-Revelation.

By clear, correct extension, God's one man metaphysically recognizes substance-fulfilling “prophecy” as that which the spiritual seer recognizes, understands, demonstrates; which perforce lifts all material sense illusion from every so-called erroneous situation, thereby revealing unequivocally divine Mind as the ceaselessly present “conscious facts of spiritual Truth.” Prophecy is the evident revelation of things inherently spiritual-factual, therefore

substance-filled, ever-fulfilling Truth: spiritual Reality – all the Reality there is. Yet while Christian Science itself is prophecy, as the Revelator reveals in the “Glossary” definition of Elias,

ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality. “Elias truly shall first come and restore all things.” (Matthew xvii. 11) (S&H 585: 9-14)

we also Divine Mind-realize that the Revelator Christian Scientifically demonstrates that there is more to prophecy, there is more even to Christian Science in this definition and in this concept, as she amplifies in her Mind-revealing statement in Miscellaneous Writings:

Christian Science is more than a prophet or a prophecy: it presents not words alone, but works, — the daily demonstration of Truth and Love. Its healing and saving power was so great a proof of Immanuel and the realism of Christianity, that it caused even the publicans to justify God.

(Mis 373: 30-3)

Thus, prophecy rests first and last on intrinsically substantial, infallible spiritual proof, and the confirmation-works which necessarily sustain and amplify it. Without such proof, prophecy is without requisite spiritual substance, is little more than a fanciful, fictional imagining.

Forever uppermost as the Revelator’s Scientific-prophecy presentation is the clear, correct realization that Scientific prophecy in no way seeks to justify anything or anyone humanly, nor can it ever do so. Founded incontrovertibly on Divine Mind as all the Cause there is, no so-called human mind justification or guesswork or “calendar considerations” are included therein, nor ever can be. The many prophecies of the Biblical prophets were scarcely understood in their day or even for centuries after – many scarcely understood even today – whenever the human mind tries to “divine” them. Yet their veracity is unimpeachable because they are all Divine Mind-founded and therefore Mind-revealing via this Mind’s spiritually prophetic seers as precisely the same spiritual condition the Revelator of Christian Science experiences and expresses via her Mind’s prophetic impartations: *divine Spirit’s substance-proof supports and fulfills them all.*

Universal spiritual unity and human organization are wholly and permanently antithetical – *until clearly and correctly translated.* The Heavenly Father’s universal spiritual unity always assures spiritually: “Come unto me all ye that labor and are heavy laden and I will give you rest.” (Matt 11: 28) Human organization / mortal mind opinion merely intimates obliquely: either join with us for what we tell you is the best “Christian” fellowship for you, or such fellowship will be denied you. Divine Mind’s “unlike Myself” denial / reversal / transformation is to be cherished and praised, absolutely. Mortal mind never denied / reversed / transformed a single mortal mind-believed thing – ever. *There is no mortal mind.*

The divine metaphysical understanding of Mary Baker Eddy’s founding of Christian Science is linked irrefutably to one’s Scientific understanding of her prophecies, both as the progress of

Christian Science practice and as the progress of the Christian Scientist reflecting that practice in the 20th century, and beyond. All these prophecies reveal the Revelation as completely foundational to her founding and to the Discoverer and Founder's demonstration of this very Scientific fact as the divine Mind-demonstration of all which Scientific metaphysics is – now and forever more.

MRS. EDDY'S THREE OVERVIEW PROPHECIES REGARDING CHRISTIAN SCIENCE AND ITS CLEAR, CORRECT PRACTICE: 1890 (fifty years); 1895 (seventy-five years); and 1901 / 1905 (fifty years):

Three of the Revelator's prophecies relate specifically to clear, correct Christian Science teaching and practice as the 20th century Divine Mind-achieving of the universal spiritual unity reality vis a vis her founding.

The first of these three Mrs. Eddy reveals in 1890, the second in 1895, the third in 1901 to 1905. The first has been fulfilled, although this fulfilling openly appears not yet, in belief, to be understood or realized spiritually by Christian Scientists or the churches of Christ, Scientist, as a whole.

The second, of 1895, even at this now early 21st century standpoint, has yet, in belief, to be entirely demonstrated and its demonstration thus spiritually imbibed.

The third, of 1901 / 1905, has been demonstrated in the years since Mrs. Eddy's crowning advancing, yet here again as with the first prophecy, Christian Scientists or the churches of Christ, Scientist, generally have not, in belief, understood entirely clearly and entirely correctly – divinely metaphysically – this prophecy via its necessary metaphysical realization.

Accordingly, it is requisite to realize Christian Scientifically that universal spiritual unity is the everlasting Scientific fact, the forever-substance of Christian Science's founding, regardless if prophecies appear to be in a condition of "in belief becoming," as it were, rather than as pure, demonstrated, sustained metaphysical fact; even as we properly realize – as is truly the case – that all Christian Science / divinely metaphysical practice rests unequivocally on "All is infinite Mind and its infinite manifestation, for God is All-in-all." Let us always remember with immeasurable gratitude that Elias, prophecy, Christian Science, divine metaphysics discerns "the spiritual fact of whatever the material senses behold. . . ." Recall Mrs. Eddy's clear, direct Divine Mind-statements with regard to such "in belief" issues in her final teaching admonition to the field, also discussed above:

The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

("Principle and Practice," 1910, published at her direction in 1917)

“Let us have a clearing up of abstractions [beast, false prophet, dragon are always the abstractions as and of belief],” as we proceed forward and upward inexorably:

Let us have a clearing up of abstractions [so-called mortal beliefs; mortality; “beast,” “false prophet,” “dragon”]. Let us come into the presence of Him who removeth all iniquities, and healeth all our diseases. Let us attach our sense of Science [divine metaphysics; spiritual understanding; pure spirituality] to what touches the religious sentiment within man. (Mis 174: 6-10)

The following three Revelator-prophecies are also discussed in various contexts earlier in *The Founding Facts of Christian Science*. To reiterate and expand they are presented here once more because of their *inherently Scientific significance to the founding, thus also to the clearly prophetic movement of Christian Science fulfilled and fulfilling for all time*.

(1) 1890: “at least a half-century”

Mrs. Eddy’s “Card” in the Journal of August 1890 – but never included in Prose Works – presents the prophecy absolutely fundamental to one’s divine metaphysical understanding of the advent of Christian Science; to the divine metaphysical practice of Christian Science; and to the One Volume’s clear, correct, spiritual understanding and public presentation of this subject of malicious animal magnetism and how and why to handle it – Christianly Scientifically:

It is my impression that at least a half-century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world [1890]. Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand how to handle this error, – until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind, – love that cannot mistake Love’s aid, – can determine this question on the Principle of Christian Science.

MARY B. G. EDDY

Mrs. Eddy’s basis for the fulfilling of her vital hope vis a vis this prophecy she clearly states therein: **“Only patient, unceasing love for all mankind – love that cannot mistake Love’s aid – can determine this question on the Principle of Christian Science.”** Human ecclesiastical control is *never* the “love that cannot mistake Love’s aid.” Divine Love-understanding comes always from looking to, and accepting God, Good, alone as All-in-all because this is Scientific fact; looking to divine Principle, Love, as “the Principle of Christian Science.”

First published in 1939, virtually a half-century after Mrs. Eddy's 1890 "Card," the successor's text, "Whoso Readeth, Let Him Understand," which is the fulfillment of this prophecy, relates:

... there appeared the book, "Whoso Readeth, Let Him Understand." In 1938, gatherings in Los Angeles, San Francisco, and San Jose, of those with whom I had been through class, considered the subject malicious mental malpractice. All had been requested to study previously every statement that our great spiritual revelator, Mrs. Eddy, had written on that all-important question.

These meetings brought forth the book which was titled, "Whoso Readeth, Let Him Understand." Apart from Mrs. Eddy's own published works, this was, I believe, the only book ever published which devoted itself entirely to the handling of this final iniquitous deviltry, the operation of malicious mind's channels of activity – malicious mental malpractitioners. It has proved a great source of enlightenment to many Christian Scientists and you will see later how it fulfilled a prediction of Mrs. Eddy.

(OV 998; compiler's underlining)

Material church organization – indeed, any material organization – cannot, does not, fulfill Mrs. Eddy's 1890 prophecy because human organization's origin and practice enthrone mortal personality and ecclesiastical control, neither of which, as we know, is Divine Mind-founded by or Mind-condoned as Christian Science by the Revelator. Love of mortal personality and of ecclesiastical control prevent those mesmerized by these supposititious claims from recognizing clear, correct Christian Science. As we have seen, however, the Discoverer and Founder does fully recognize that "Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted." (Mis 359: 2-4) To state this another way: Christian Scientists must now take full steps toward divine Mind's spiritual goal – no more half-steps. And on this forward, upward, full-steps journey, Divine Principle, Love, walks with you every full step-Scientific completion of His Way. It is, after all, "Love's divine adventure to be All-in-all" (My 158: 9-10) and thereby man's by unimpeded, unclouded spiritual reflection.

Malicious mind-ignorance of this divine metaphysics fact – not person, place, or thing – is why the churches of Christ, Scientist, are not, in belief, fulfilling Mrs. Eddy's 1890 prophecy. Dabbling in the imagined efficacy of material church organization, as it were, completely deprives its dabblers from rising to the Scientific fulfillment of her prophecy. Repeating her statement as recorded by Adam Dickey, at one time her private secretary, "Where all students have failed is in not knowing how to handle animal magnetism," signals the right-here, right-now termination of this so-called dabbling; of mesmeric "not knowing what, how, why" via clear, correct divine Mind-reversal reigning infallibly as Supreme Consciousness. Recognizing and translating / transforming such "momentous questions" agitating the world in 1890, devolves divinely and irrevocably upon us all as His man, His church – now, here; as the foretold "unceasing love for all

mankind” impetus; as that universal spiritual unity which blesses all mankind for all time. So the time for failure is past, in a manner of speaking – having never actually been Scientific here-reality – for divine Mind’s immaculate, irrevocable realization, Mind’s perfectibility of “All is infinite Mind and its infinite manifestation,” IS HERE AND NOW AND FOR ALL TIME. Divine Mind-prophecy infallibly, blessedly reflects Mind-fulfillment – always.

Spiritual understanding-as-successor’s presentation in 1939 remains completely Scientific, demonstrable, timeless, as the fulfillment of the Revelator’s half-century Divine Mind-prophecy.

... the darkness is past, and the true light now shineth. (I John 2: 8)

(2) 1895: “three quarters of a century”

The “Preface” (vii: 1-24) to the Revelator’s Mother Church Dedication Book, Pulpit and Press, enumerates the founding facts of Christian Science via the reasons for her 75-year prophecy:

This volume contains scintillations from press and pulpit — utterances which epitomize the story of the birth of Christian Science, in 1866, and its progress during the ensuing thirty years. Three quarters of a century hence, when the children of to-day are the elders of the twentieth century, it will be interesting to have not only a record of the inclination given their own thoughts in the latter half of the nineteenth century, but also a registry of the rise of the mercury in the glass of the world’s opinion.

It will then be instructive to turn backward the telescope of that advanced age, with its lenses of more spiritual mentality, indicating the gain of intellectual momentum, on the early footsteps of Christian Science as planted in the pathway of this generation; to note the impetus thereby given to Christianity; to con- sider the facts surrounding the cradle of this grand verity [the found- ing] — that the sick are healed and sinners saved, not by matter, but by Mind; and to scan further the features of the vast problem of eternal life, as expressed in the absolute power of Truth at the actual bliss [universal spiritual unity] of man’s existence in Science.

MARY BAKER EDDY

February, 1895

Culminating in about 1970, this 75-year prophecy is the Revelator’s statement which concludes the founding of Christian Science, as the founding unfolds with her in 1895, when the Discoverer and Founder divine Mind-anticipates “that advanced age, with its lenses of more spiritual mentality,” whereby “the sick are healed and sinners saved, not by matter, but by Mind.” Christian Science expresses its necessarily foretold fullness via the complete, demonstrable realization of this founding-prophecy. Additionally, those looking back on, i. e., seeking to understand via Divine Mind’s infallible spiritual perspective “the early footsteps of Christian Science,” would enthusiastically and appreciatively “scan further the features of the

vast problem of eternal life, as expressed in the absolute power of Truth and the actual bliss of man's existence in Science." Notice: "the vast problem of eternal life," as she Mind-understands and therefore presents it, is "expressed in the absolute power of Truth and the actual bliss of man's existence in Science." Problems [so-called negatives] inherently handled by Divine Truth's allness preclude utterly everything unlike Truth "and its infinite manifestation," thereby *remaining already blissful* as God's one man's pure, eternal, Scientific existence.

Problems (if they actually were to exist) are God's! Let us cease without hesitation or apprehension now, thus for all time, trying to make problems yours or mine or the church's or the universe's.

The human demonstrator of this Science may mistake, but the Science remains the law of God — infallible, eternal. Divine Life, Truth, Love is the basic Principle of all Science, it solves the problem of being; and nothing that worketh ill can enter into the solution of God's problems. (My 348: 27)

The One thus All-Mind is ceaselessly, omnisciently, omni-actively unfolding His clear, correct pathway for all mankind, here and now and for all time. Universal spiritual unity is God's immutable law and fulfillment for and about us all, everlastingly. God's law is forever fulfilled because inherently, eternally fulfilling, or it cannot be wholly immutable, ongoing yet complete divine law. Divine presence, power, law, everlasting harmony alone IS.

The 75-year, 20th century prophecy (1895-1970) self-evidently addresses Boston's mesmerized belief of personal failure, a "more convenient season" not yet personally upon us. This is merely another expression, as Scientifically impersonally reversed, of divine Mind and Mrs. Eddy as His "scribe under orders" entirely at-one as Scientific fulfillment and, thus, as Scientifically prophesied Divine Mind-fruit. This Scientific prophecy – *every* Scientific prophecy – is divinely fulfilling and divinely fulfilled or it couldn't be Divine Mind-foretold and thus utterly true, present, in perfect, lawful, harmoniously successful operation. "'Tis sense [materiality, human ignorance, doubt, double-mindedness, perverse speculation, ecclesiasticism; the half-steps drag-on lie that man is or ever can become God] that would deceive.'" (see Hymn 144)

There is no mortal ecclesiastical sense dragging on and on, anywhere, about anything. Forever.

Christian Scientists divine Mind-absolutely refuse to deceive or to be deceived into suggesting or accepting an unerring, perfect Principle being perfect or successful *merely every third or seventh or tenth time or so!* The impersonal work which the Christian Scientist is Mind-directed and Mind-supported to demonstrate here and now does not create perfect prophecy-fulfillment. It but demonstrates the Divine Mind-evident confirmation of Being, which all Mind-fulfillment already is, and is all that is: in perfect operation at all times, under all circumstances. Never just hit or miss, now and then, sometimes yes, sometimes no.

That the fulfillment of this 75-year, twentieth century prophecy not be announced "personally" by the church until clear, correct, twenty-first century recognition of the utter

rightness of the designated spiritual understanding-as-successor also appears “personally,” presents no Scientific conflict or confusion whatsoever. Is there ever so-called *personal* conflict, ecclesiastical uncertainty, mortal desirability? Never, so let us utterly cease relying on, or being befooled by, what never is! Divine Mind’s unified, infallible, impersonal prophecy-fulfillment IS.

In Pulpit and Press 20-22, in her brief but vitally significant “Note,” the Revelator elaborates on five founding requirements necessary for the twentieth century practice by Christian Scientists as the fulfillment of her “Preface” prophecy:

- (1) love “that loves only because it *is* Love” (21: 4-5)
- (2) the spirit of unity, of “wheresoever you recognize a clear expression of God’s likeness, there abide in confidence and hope” (21: 24-25) (including divine Mind’s loving direction about “a few [other] books . . . are **useful**” (S&H x)
- (3) pure spirituality; “aught that can darken in any degree our spirituality, must be set aside” (21: 29-30)
- (4) “fidelity to Truth” (22: 9-10) – not to human organization, not to mortals or mortality, not to personal sense, but *to Truth alone*
- (5) the breaking of “doctrinal barriers,” so that “the bonds of peace are cemented by spiritual understanding and Love” (22: 16-18) (universal spiritual unity)

These five Revelator-realized requirements demonstrate the absolute, divine Love-based, Christianly Scientific practice of church, of man. Naturally – characteristically – they require full surrendering of all belief in the so-called efficacy or necessity of mortal, material church organization for Divine Love’s invariably efficacious *Voluntary Association* instead, wherein “Christ [“fidelity to Truth”] alone is head.” It is this Love’s “The Way of Wisdom” which the Revelator so clearly perceives, demonstrates, explains as God’s “scribe under orders” to all sincere seekers of Truth. (See My 356-57; also discussed above)

Universal spiritual unity knows and therefore reflects-practises the whole divine amalgam of infallible Divine Consciousness and its equally unerring, spiritually Scientific manifestation as All-in-all.

Yet, in belief, the Revelator’s requirements for the clear, correct Divine Mind-practice of Christian Science remain opposed by malicious mental malpractice, alias personality, personal sense, ecclesiasticism, mortal manipulation, humanly devised and consequently unnaturally controlled church organization. There is only divinely authorized Truth-practice of Christian Science, not malicious mental malpractice. There is only divine Love’s wholly successful *Voluntary Association* as the spirit of Christ, not humanly devised and controlled church organization. *Consequently, there is universal spiritual unity, not* manipulative mortal ecclesiasticism. And so “You may know when first Truth leads by the fewness and faithfulness of its followers.” (S&H 225: 5-6) For all such claims clearly and correctly reversed, hence metaphysically demonstrated as “All is infinite Mind and its infinite manifestation, for God is All-in-all,” is the full and final, the Science-conclusive truth of all Being. It is God’s eternally perfect practice, man: “the generic term for all that reflects God’s image and likeness.”

(S&H 475: 15-16; see also OV 234, first line)

Is there ever a time, place, or circumstance when the full Scientific truth of Being *isn't* completely, intelligently, harmoniously, and demonstratively at hand; completely, successfully in perfect, omnipotent operation? *Of course n-o-t!!*

But what of ourselves, and our times and obligations?
Are we duly aware of our own great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?
[*of course we are!*]

Never was there a more solemn and imperious call than God makes to us all, right here, for fervent devotion and an absolute consecration to the greatest and holiest of all causes. The hour is come. . . .

What will you do about it? Will you be equally in earnest for the truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors? Will you give yourselves wholly and irrevocably to the great work of establishing the truth, the gospel, and the Science which are necessary to the salvation of the world from error, sin, disease, and death? Answer at once and practically, and answer aright! (from her extempore remarks for July Fourth Sunday Services, Mis 176: 25-20 n.p.; notice: July Fourth, i.e., *Christianly Scientific Independence going forth*)

God does not let us wait. He tells us to denounce now, some of the crimes of malicious mind, and to teach as fully as the age can bear and as the developments of this crime demand, its methods and their unfailing antidote. (Mrs. Eddy, her article "Malicious Animal Magnetism," *Journal*, Feb 1889; copy reproduced in Appendix A of our compilation)

The clear, correct, Scientific response of the Christian Scientist to the Revelator's Mind-appeal for requisite Scientific "independence," actively and fearlessly expressed, is – as you see, above – forever absolutely positive. Thus responding, the prophecy re one church, one man in the twentieth century is joyously realized and successfully demonstrated as divine Mind's perfect, timely unfoldment: "as fully as the age can bear"; unerring and on-going wholly as Divine Mind-timely completeness; as omniscient, omnipotent, all-embracing immortal Principle, Love's, universal spiritual unity.

(3) 1901/1905: "my successor" prophecy beginning 1901, proceeding to 1905

Understanding what successor is, and why, is absolutely fundamental to the clear, correct apprehension and successful Scientific practice of Christian Science. *Christian Science demonstration is itself divine Mind-movement.* The spiritual understanding-as-successor never replaces the spiritual necessity of the Revelator nor the immutable message as the Revelation, Science and Health with Key to the Scriptures. Spiritual understanding-as-successor *carries it*

forward and upward impersonally, amplifying that unfoldment as its rightful step in the Line of Light as “the little book.” In this regard, your attention is directed to the full chapter “The Line of Light” in the One Volume (pp. 581-649).

Mrs. Eddy uses this expression, “line of light,” just four times in her published writings: S&H 105: 32; 367: 29; Mis 105: 19; Ret 42: 7. It occurs once in Blue Book (138); not at all in Red Book. In these five usages, she refers to “line of light” as Truth’s direction and impetus; that which, once realized, cannot be misused or misunderstood; which must forever be followed implicitly as God’s clearly defined Scientific pathway for His man, His church, His universe. Accordingly, the wholly clear, correct sense of “line of light” must be realized in order to understand as well the full concept of true successor. That man, that church – not person, place, or thing – divinely metaphysically understanding, acknowledging, and following “line of light” even as does that spiritual understanding-as-successor which is Divine Mind’s alone. All impersonal, metaphysically demonstrated movement, forever healing, “is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help.” (My 3: 15-17)

If one accepts the designated successor as being or doing anything less than understanding and fulfilling Divine Mind’s direction, that sense of the successor is mortal. But, we are rightfully re--Minded, THERE IS NO MORTAL, NO MORTALITY. So only that spiritual understanding which is based Scientifically on the Revelator’s “clear, correct teaching of Christian Science” – never on any personality or organization – is wholly Divine Mind-able to understand, imbibe, and show forth via pure metaphysical demonstration. *Mrs. Eddy’s foretold spiritual understanding-as-successor fulfills this identification completely, perfectly – Christian Scientifically.*

The only citations about successor in Mrs. Eddy’s Boston-published writings occur in My 343-347. Highlights of these citations appear here:

"No present change is contemplated in the rulership. You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man."

"Can you name the man?"

"I cannot answer that now."

Here, then, was the definite statement that Mrs. Eddy's immediate successor would, like herself, be the ruler.

(My 343: 6-12)

MRS. EDDY'S SUCCESSOR

In a recent interview which appeared in the columns of the *New York Herald*, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901: —

"I did say that a man would be my future successor.

By this I did not mean any man to-day on earth.

“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.” (My 346: 18-5)

This concluding reference on the subject appears in Blue Book, p. 97:

In answer to on-coming questions, will say: I calculate that about one half century more will bring to the front the man that God has equipped to lift His standard of Christian Science.

Discoverer and Founder keeps all discussion about the successor completely impersonal. Her fullest founding-description of successor is found in her 1905 letter to the San Jose church, of which Herbert W. Eustace is then President, discussed above and also below. This is her key prophecy vis a vis that spiritual understanding-as-successor which emerges as the fulfillment of her other prophecies: the spiritual understanding expressed as “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings” which **useful** text is commonly known today as the One Volume. The spiritual understanding-as-successor, as the Revelator plainly states, is that “translucent atmosphere [cf. “line of light”] [which] must illumine the midnight of the latter. . . . those whose words are but **un-useful** substitutes for works” (My 197: 15-18) about which she warns in absolutely clear terms in her “Principle and Practice.” Note: the Revelator’s 1905 prophecy of fifty years emerges in the same year as her 1905 successor identification-communication with the San Jose church. The Revelator beautifully demonstrates Scientific prophecy-foresight by recognizing *that which she knows full well is to be prophesied at this time, in this manner, because as immortal Mind’s Revelator, she Mind-realizes its fulfillment is perfectly at hand.* Neither person, personal sense, mortal second-guessing, mortal calendar-reckoning, nor numbers-games are associated in *any* manner with the clear, correct, Divine Mind-directed identification and fulfillment of this successor. Therefore, wholly metaphysical Divine Mind-understanding and its true demonstration as and of Christian Science alone is “the ruler.” For all time.

The completion of her fifty-year and her seventy-five year prophecies remains for the divine Mind-designated successor to bring to full fruition the study of spiritual understanding-as-successor and its spiritually amplifying divine metaphysics. This successor, as the unbroken “translucent atmosphere” / “line of light” spiritual understanding-founding discusses and further openly extends questions and answers about malicious mental malpractice beginning in 1939 as Revelator-prophesied. It is entitled “Whoso Readeth, Let Him Understand.” It appears today as the second major section in the final (1953 and 1964) editions of the One Volume. It is a graduate course of divine metaphysical study, so to speak, following the undergraduate “class drill” (Mind-guided individual class instruction in Christian Science) in the One Volume (pp. 57-369). First one learns what is, then what is not. (cf. Mrs. Eddy’s “Vision of 1887,” discussed above) This

spiritual understanding-as-successor, as the Revelator foretells, appears as the full identifying presentation on the subject of malicious mental malpractice. This presentation is, as Mrs. Eddy explains in her interview, “What remains to lead on the centuries and reveal my successor, [as] man in the image and likeness of the Father-Mother God, man the generic term for mankind.” *Only clear, correct, impersonal spiritual understanding succeeds in so doing and thus is her Divine Mind-designated successor.*

Divine Mind’s spiritual Revelation, thus presented, identifies, amplifies, directs, fulfills – irrefutably because *entirely Divine Mind’s spiritually successful, impersonal evidence of His all-illuminating “line of light”: immortal Truth, Life, and Love “illuminating the universe with light.”* (S&H 266: 28-29)

MRS. EDDY’S TWELVE SPECIFIC PROPHECIES REGARDING 20TH CENTURY FOUNDING FULFILLMENT BY HER DESIGNATED SUCCESSOR VIS A VIS UNIVERSAL SPIRITUAL UNITY-FOUNDING OF CHRISTIAN SCIENCE, 1889 – 1909 AND BEYOND:

“Twelve” exemplifies *the full workings of the spiritual idea*. The Revelator, of course, presents many more than twelve prophecies in her writings. The twelve discussed here suffice to illustrate the *full* “workings of the spiritual idea” (see S&H 562: 18) as they relate to the spiritual understanding expressed as “Christian Science: Its ‘Clear, Correct Teaching’ and Complete Writings” as the clearly foretold spiritual understanding successor.

1. December 1889 – “The Way” as published in Journal and in Mis 355-359; the Revelator subsequently presents concluding thoughts on this subject in “The Way of Wisdom” (My 356-57) (1909); both essays together constitute the spiritual substance of this first prophecy

Mrs. Eddy dissolves her first Boston church for approximately three years, 1889-1892, wholly under divine Mind’s direction. She explains this founding-dissolution in her article THE WAY which is published as the keynote opening article in the December 1889 Journal. The article specifically addresses her founding-dissolution of her Massachusetts Metaphysical College. This is simultaneous with dissolving the role of a materially organized church which, to her divine Mind-awareness, the first Christian Science Church in Boston had plainly become. Her article elucidates this in detail. She recognizes that organization is of value only in the earliest stages of church, but that *the Christian Scientist must ultimately proceed to the wholly spiritual bond:*

Be it understood that I do not require [this must be voluntary] Christian Scientists to stop teaching, to dissolve their organizations, or to desist from organizing churches and associations.

The Massachusetts Metaphysical College, the first and only College for teaching Christian Science Mind-healing, after accomplishing the greatest work of the ages, and at the pinnacle of prosperity, is closed. Let Scientists who have grown to self-sacrifice do their present work, awaiting, with staff in hand, God's commands.

When students have fulfilled all the good ends of organi-

zation, and are convinced that by leaving the material forms thereof a higher spiritual unity is won, then is the time to follow the example of the *Alma Mater*. Material organization is requisite in the beginning; but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle, you continue the mental argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone.

St. Paul says: “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face.” Growth is restricted by forcing humanity out of the proper channels for development, or by holding it in fetters.

For Jesus to walk the water was scientific, inasmuch as he was able to do this; but it is neither wisdom nor Science for poor humanity to step upon the Atlantic until we can walk on the water. (from “The Way,” Mis 358: 20-18)

The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good.

This simple statement of oneness is the only possible correct version of Christian Science. God being infinite, He is the only basis of Science; hence materiality is wholly apart from Christian Science, and is only a “Suffer it to be so now” until we arrive at the spiritual fulness of God, Spirit, even the divine idea of Christian Science, — Christ, born of God, the offspring of Spirit, — wherein matter has neither part nor portion, because matter is the absolute opposite of spiritual means, manifestation, and demonstration. The only incentive of a mistaken sense is malicious animal magnetism, — the name of all evil, — and this must be understood.

I have crowned The Mother Church building with the spiritual modesty of Christian Science, which is its jewel. When my dear brethren in New York desire to build higher, — to enlarge their phylacteries and demonstrate Christian Science to a higher extent, — they must begin on a wholly spiritual foundation, than which there is no other, and proportionably estimate their success and glory of achievement only as they build upon the rock of Christ, the spiritual foundation. This will open the way, widely and impartially, to their never-ending success, — to salvation and eternal Christian Science. [the Stetson case, discussed earlier as well as in #12, below, coincides with the publication of this article]

Spirit is infinite; therefore *Spirit is all*. “There is no matter” is not only the axiom of true Christian Science, but it is the only basis upon which this Science can be demonstrated.

(from “The Way of Wisdom,” My 356: 25-25 n.p.)

Christian Science and Christian Scientist rise with and thereby demonstrate divine Truth as infallible spiritual understanding “proportionably” as clear, correct, spiritual understanding-as-successor is understood – not as fallible mortal but as infallible spiritual understanding is recognized to be the only successor. The practice of all Divine Mind understanding-unfoldment is the unbroken, inherently true evidence of “the line of light,” of the ongoing prophecy entirely fulfilled and fulfilling as universal spiritual unity. Such “spiritual modesty” is the “jewel” of this Science and its inherently successful divinely metaphysical practice, *blessing all mankind while injuring none via this universal spiritual unity founding precept.*

2. August 1890 – “at least a half-century will pass” before malicious animal magnetism and profound public questions on this subject are openly analyzed

Mrs. Eddy’s “Card” in the Journal of August 1890, but never published in Prose Works, contains the prophecy so fundamental to the One Volume’s clear, correct understanding of malicious animal magnetism and its impartial presentation to the Christian Scientist vis a vis how to handle malicious animal magnetism, malicious mental malpractice, Christian Scientifically:

It is my impression that at least a half-century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world [1890]. Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand how to handle this error, - until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind, – love that cannot mistake Love’s aid, – can determine this question on the Principle of Christian Science.

MARY B. G. EDDY

Hence, as cited above also in “At Least a Half-century,” the initial publication of “Whoso Readeth, Let Him Understand” occurs in 1939, fully corroborating this prophecy because “how to handle this error” is now fully foretold successor-presented. The time to discuss these momentous questions is absolutely here and now. Acknowledging the designated successor’s spiritual understanding-sharing on these questions, and metaphysically proving their infallible divine Mind-insight, as the Revelator foretells, “can determine this question on the Principle of Christian Science.” The result: the fearless realization and consequently perfect Christianly Scientific demonstration of universal spiritual unity.

3. November 1891 – Further organization may be necessary to complete this church’s history as she explains in her first edition of Retrospection and Introspection

The final Boston church, which the Revelator founds in 1892 – thus the one man she beholds spiritually whole as well – upon the Rock, Christ, is the one whole church organization now proceeding to “the completion of its history [as “His Story”].” (Ret, first edition, 1891, p. 58) This “spiritually organized Church of Christ, Scientist, in Boston, still goes on” as the one she refers to

in Ret, final edition, pp. 44-45. *Let it be emphasized once again that her statement relates to the Boston church alone.* Lyman Powell expressed this distinction in his “Mary Baker Eddy” biography of 1930, when he asserted: “Branch churches and societies are formed under the Manual, which gives general directions for their government. *From first to last, however, each church is a democracy and makes its own by-laws.*” (Powell, *Mary Baker Eddy*, 46) Mrs. Eddy thus provides for this vital basis of spiritual individuality for all churches and societies via the God-directed Manual. No church or society outside of the Boston church is to be governed, in whole or in part, by the Boston church or its organization. Church and man “*is alone with his own being and with the reality of things.*” Her unequivocal founding precept is ongoing in its Scientific founding-wholeness. (as discussed in fuller detail, above) This precept is therefore equally ongoing in its completeness as successor’s founding-wholeness. Clearly, universal spiritual unity is wholly individual in its unification premise and as its consequent unification demonstration. “Universal,” then, must perforce be Scientifically demonstrated as “All is infinite Mind and its infinite manifestation;” as church, man, universe “*alone with his own being and with the reality of things.*” Titanic, stupendous, spiritual oneness being forever utterly demonstrably ALL.

The successor, in order to be successor, metaphysically *exemplifies but never emulates* the divine understanding of the Revelator’s founding precepts, – their every detail of Divine Mind-clarify and Christian Science-correctness. There can never be more Truth, higher Truth, different Truth. There is always just complete, infallible, Divine Truth and its complete thus infinite manifestation; His ineffable “line of light;” church, man, universe no longer encapsulated into material organization, but here, now, and forever realized as achieving “the [on-going] completion of its [wholly spiritual] history.” *The One Volume as spiritual understanding-successor is Mrs. Eddy’s designated spiritual man successor exemplifying this founding precept perfectly.*

4. September 1892 – the Deed of Trust for the church’s Board of Directors of The First Church of Christ, Scientist, in Boston, retains Mrs. Eddy’s church’s spiritual unfoldment under her full control for as long as she is on hand; *the Manual, when obeyed as her clear, correct understanding and demonstration of Christian Science, reveals Divine Mind’s spiritual control as wholly impersonal, wholly spiritual perpetuity*

Mrs. Eddy founds the Board of Directors in 1892, prior to, but in conjunction with, the re-organized church. She enumerates this Board’s specific administrative functions in her Manual founding (1895). (discussed in fuller terms, above)

It is her Manual, then, which is prophecy-fulfillment as Mind’s further amplification about control as first discussed in her original “Deed of Trust.” Divine Mind’s control is all the control, direction, prophecy *and its perfect “infinite manifestation” fulfillment* there is. Forever.

Designated successor is absolutely included Scientifically in Divine Mind’s Manual provisions in precisely the same way as are the Revelator’s findings, which naturally and necessarily apply also to the spiritual understanding-as-successor’s contributions as plainly evident fulfillment of the Revelator’s prophecy. These provisions are included therein and are thereby *eternally protected for all time as church canon, not as human law.*

5. February 1895 – “Note” in Pulpit and Press 20-22; Scientific fidelity to Mrs. Eddy’s founding of Christian Science – to its demonstration – *before* the end of the twentieth century will “*approximate the understanding of Christian Science*” so that “*Christendom will be classified as Christian Scientists*”

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom [universal spiritual unity] will be classified as Christian Scientists.

When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail. Then shall Zion have put on her most beautiful garments, and her waste places budded and blossomed as the rose. (Pul 22: 9-21)

Mrs. Eddy’s prophecy in this regard is discussed thoroughly in both PART ONE and in PART THREE, above.

What is this prophecy’s significance vis a vis the successor? That which the Revelator foresees as taking place as the natural – of the nature, character, of God, Spirit; wholly spiritual – result of what Christian Science is. When this prophecy appears not to have been fulfilled at the advent of the twenty-first century, consternation – that is, malicious animal magnetism arguing consternation – seems to reign among many Christian Scientists as well as in the Boston organization. “Where did we go wrong?” was the implicit feeling. But the “line of light,” Divine Truth ever-present and ever in perfect Divine Mind-operation, is never less than absolutely Scientifically leading man, church, universe effortlessly and successfully, of course. Spiritual understanding-as-successor provides the needed metaphysical recognition of this irrefutable fact:

I am [*spiritual understanding-as-successor is*] now, and always have been, absolutely assured that whatever Mrs. Eddy, the Discoverer and Founder of Christian Science – the very voice of Mind to this age – established as wisest and best for the unfoldment of Christian Science will stand and progress no matter how her language may temporarily be distorted by pride, wilfulness and human frailty. I know that her inspiring prophecy given in PULPIT AND PRESS on page 22, will just as inevitably be fulfilled as that Christian Science heals the sick and reforms the sinner when correctly applied. The prophecy reads, “*If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian Church in our land, and a few in far off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity*

his new name, and Christendom will be classified as Christian Scientists."

We are rapidly approaching the middle of the Twentieth Century. Does not this realization behoove every Christian Scientist to be keenly alert, to know where he is walking and no longer act as though he were perfectly satisfied with the existing conditions and no longer be deceived into believing that indolent contentment is ever God's order of the day? With the infinity of Mind eternally expressing Himself that can never be the case. Progress is the law of God and the very necessity of heaven. Stagnation which is finity means hell. God's world is my world and it is infinite, embracing for me the infinity of good. I must be fully awake to the demands of the hour with its intensely interesting unfoldment. (OV 960; in his Mind-founded fundamentals A Letter of 1947, referenced and discussed above in our purposefully extended discussion re **founding)**

Because the Christian Scientist "is alone with his own being and the reality of things" (Mess '01 20: 8-9), divine Mind eternally holds as fidelity to His own Scientific omni-understanding of Revelation the proof of its utility as the natural result which is never hidden. Christian Scientists rest their fidelity to this Scientific understanding of reflection and demonstration on that practice which, above all, *naturally – Spirit-characteristically* – shows this divine Mind-proof. Then does Christendom *naturally* behold and humbly, gladly classify itself as "Christian Science." First, the clear, correct spiritual understanding of reflection and demonstration of the Word; then, the *natural* result of His Word as pure divinely metaphysical practice. Accordingly, Christendom takes the name of Christian Science – *gladly, humbly, universally*. Works conforming with the Word convince mankind that the successor, too, is recognized entirely as the *spiritual understanding* of the Revelator's "clear, correct teaching of Christian Science." "Faith without works is dead" is not so much resurrected as it is permanently, Scientifically explained, reversed, transformed, uplifted, as "faith, if it hath not works, is dead, being alone [without fixed Principle]. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works [the clear, correct understanding of Christian Science as and of its utterly *natural* application]." (Jas 2: 17, 18) Mrs. Eddy responds to this condition of thought:

Such hypotheses ignore Biblical authority, obscure the one grand truth which is constantly covered, in one way or another, from our sight. This truth is, that we are to work out our own salvation, and to meet the responsibility of our own thoughts and acts; relying not on the person of God or the person of man to do our work for us, but on the apostle's rule, "I will show thee my faith [demonstrate clear, correct spiritual understanding] by my works." (Hea 5: 18-25)

6. January 25, 1898 – Publishing Society Deed of Trust; the first of Mrs. Eddy’s three rules for this Society’s Trustees: “When Mother foils a demon scheme do not mar her success. The hardest battle is the *last* one.”

The Revelator’s prophetic “the hardest battle is the *last* one” foretells the struggle she also acknowledges in her 50-year prophecy: that the malicious mental malpractice “demon scheme” of ecclesiasticism will attempt, as belief, to defeat the wholly divine Mind-requisite, thus Mind-governed, public discussion of malicious animal magnetism. But the Revelator, foreseeing this malicious attempt, “foils a demon scheme” via this Publishing Society “Deed of Trust” – not through the Board of Directors’ Trust Deed – to keep this recognition of the last hardest battle and its clearly stated victory apart from all influence, including what appears humanly as so-called “spiritual leaders” of the church. Remember, Science and Health with Key to the Scriptures, as the full and final expression of Divine Truth, remains Mind’s forever Leader of church, man, movement. This is the very basis of the Revelation’s requisite universal spiritual unity. Being Divine Mind-designated, Mrs. Eddy’s spiritual understanding-as-successor also fulfills its role as advancer of the truth of Being for the twentieth century’s needs, and beyond: to analyze Scientifically those subjects which the Revelator cites in her 50-year prophecy – in conjunction with Science and Health, not in opposition to or in place of this permanent, eternally impersonal, infallibly unifying Divine Truth-Leader.

So, on Jan. 25, 1898 appears Mrs. Eddy's first founding step for those channels which will enable her to complete the full founding in twelve years – the full “workings of the spiritual idea” [S&H 562] – when she founds the Trust Deed for the Trustees of the Christian Science Publishing Society. Composed by her at her Pleasant View home, Mrs. Eddy has this Deed delivered immediately by hand to the Trustees in Boston, so vital and confidential is it. Three rules for the Trustees are included in her attached note.

The first rule is the beautiful founding example of Mrs. Eddy’s vast divine Mind foreseeing. Yes, divine foreseeing is definitely a rule! The second rule is in her letter to Mr. Eustace of Dec **1905** first discussed earlier in our presentation, also repeated, below, in item #9 – the two are related in Mind-substance – are therefore also two of the twelve prophecies of Mrs. Eddy we discuss herein: *her* “clear, correct teaching of Christian Science” fulfilling *her* founding – after her departure – in the twentieth century. The third rule, as stated above, is: “When Mother foils a demon scheme do not mar her success. The hardest battle is the *last* one.” It is the Revelator’s clear admonition to the Publishing Society Trustees not to mar her success vis a vis this Trust-Deed metaphysical defeat of “the demon scheme,” of *ecclesiasticism as the supposititious opposite of universal spiritual unity, – the former utterly upended and destroyed.*

Her Aug 1890 Prophecy, above, that in about half a century malicious animal magnetism would be publicly analyzed; and her 1901/1905 Prophecy, below, that in about half a century her successor as exemplifier of her clear, correct teaching of Christian Science would appear – otherwise the Manual By-Laws would have been changed – fully substantiate Divine Mind 's complete probity of these prophecies and their equally Mind-rightness fulfillment *because the Revelator is never Divine Mind-impelled to change the Manual By-laws.* Clearly, then:

... in analyzing malicious mental malpractice and its effects
it is necessary to understand how the claim seems to arise. (OV 449)

These three rules provided by Mrs. Eddy are fully presented and discussed in our compilation, above. The first rule – spiritual foreseeing – is the one which applies most significantly, of course, to this 1898 prophecy: the uncovering, and the full and final spiritual reversal, of ecclesiasticism.

The most evident and vital part of the successor's contribution to the fulfillment of the Revelator's 50-year prophecy regarding the public discussion of malicious mental malpractice, is the 1939 publication of the in-depth analysis of this very subject, presented publicly for the first time in "Whoso Readeth, Let Him Understand." Divine Mind's designated successor as impersonal spiritual understanding precisely demonstrates that true successor's Scientific awareness is always expressed as the free reign of fearless, unimpeachable Truth; of presenting further Mind-ideas as the requisite Scientific analysis of malicious mental malpractice vs. the truth of Being, for example, this way:

When told that some one has been healed by an operation or by medicine or by some other means, have you ever analyzed the tendency of your thought?

As a Christian Scientist, do you think such healing to be only a belief of health, which will not last? Is there more than one state of health? Is not that health identically the same health that is everywhere present? Then is it not your duty to do as Jesus did, and confirm [metaphysically understand and thus demonstrate as confirmation] **all healing, so that nothing else obtains as consciousness?** (OV 878)

Then is there more than one eternally immaculate condition of church? of man? of universe? Of course not. Mind's awareness of His immaculate creation is utterly, irreversibly Truth-perfect. Confirm always this wholly Scientific, demonstrable fact "so that nothing else obtains as consciousness." Universal spiritual unity expresses itself forever as Divine Mind's direct statement about all mankind, i.e., every kind of His one perfect man; God's Spirit-perfect only man:

Citizens of the world [Divine Mind directly addressing to all mankind], accept the "glorious liberty of the children of God," and be free! This is your divine right. The illusion of material sense, not divine law, has bound you, entangled your free limbs, crippled your capacities, enfeebled your body, and defaced the tablet of your being. (S&H 227: 24)

Nothing apart from Mr. Eustace's foretold successor-expression – impersonally comprising Mrs. Eddy's clear, correct, spiritual understanding, now amplified publicly as / via the One Volume – has any relationship whatever to the Divine Mind-directed fulfilling of all twelve of these Revelator-prophecies.

7. April 30, 1901 – the NY Herald interview which includes her comments about "successor," see My. 341-346; p. 342: church government prophetically "will evolve scientifically."

Church government evolving Scientifically impels the unmistakable realization that *Divine Mind's government alone prevails unconditionally as all the government there is*. All so-called "concessions" to material organization cease forever as the one making such concessions realizes Mind's direction to "give them up; My purpose is served," as it were. They are, after all, divine Mind's concessions: Mind-provided, Mind-controlled, Mind-expressed, Mind-fulfilled, Mind-terminated. God's man – perfect effect – doesn't cause or manufacture anything but he joyously, incontestably reflects understanding that God's all-things remain perfectly created, supported, blessed and blessing. Mrs. Eddy's four founding-concessions, discussed above in PART ONE, abundantly illustrate this Scientific realization. Your own concessions, "on loan," so to speak, from the unerring Heavenly Father and therefore wholly spiritually Divine Mind-controlled, show you how and why to understand His necessary concession-completion on your learning-journey Spirit-ward. And such divinely authorized concluding of a temporary concession – His "suffer it to be so" to Mind-fulfill all righteousness – is *never* some impossible, uncomfortable, egregious thing taking place.

"The continuity of The Church of Christ, Scientist," she said, in her clear voice, "is assured. It is growing wonderfully. It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated scientifically [as universal spiritual unity]."

"How will it be governed after all now concerned in its government shall have passed on?"

"It will evolve scientifically. Its essence is evangelical. Its government will develop as it progresses."

"Will there be a hierarchy, or will it be directed by a single earthly ruler?"

"In time its present rules of service and present rulership will advance nearer perfection."

It was plain that the answers to questions would be in Mrs. Eddy's own spirit. She has a rapt way of talking, looking large-eyed into space, and works around a question in her own way, reaching an answer often unexpectedly after a prolonged exordium. She explained: "No present change is contemplated in the rulership. You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man."

"Can you name the man?"

"I cannot answer that now."

Here, then, was the definite statement that Mrs. Eddy's immediate successor would, like herself, be the ruler.

(My 342: 19-12 n.p.)

8. May 16, 1901 – my future successor "will be a man" (My 346-7); as given to Associated Press:

"I did say that a man would be my future successor. By this I did not mean any man to-day on earth.

"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 [as universal spiritual unity; completely absent person, place, thing], is man in the image and likeness of the Father-Mother God, man the generic term for mankind." (My 346: 27-5)

The One Volume clearly, correctly expresses this *impersonal* spiritual understanding-as-successor "generic term for mankind." It is that wholly *impersonal*, demonstrable spiritual understanding which the Revelator indites as "what remains to lead on the centuries" because it rests securely and in perpetuity on the one Leader: divine Truth, Life, Love revealed and unchallengeable everlastingly as *Science and Health with Key to the Scriptures*.

9. Dec 1905 – Mrs. Eddy responding to Mr. Eustace’s letter from his San Jose CA church that words and works [universal spiritual unity, as it were] constitute true Christian Science practice, and the clear, correct teaching and demonstration of this Science must illumine the midnight darkness of Christian Science as mere belief, as she explains in “Principle and Practice,” “else Christian Science will disappear from among mortals.” (My. 197) For “THERE IS NO DEATH” (the title of her statement in Miscellany 297) to the “clear, correct teaching of Christian Science.”

In one manner of speaking, this is the most important of these twelve prophecies, for its fulfilling as the crowned because complete “clear, correct teaching of Christian Science” alone establishes all these prophecies as already fulfilled as Divine Mind’s necessary, unified order of complete yet perpetually ongoing unfoldment; as further healing / fulfilling evidence of universal spiritual unity.

MRS. EDDY’S REPLY

Pleasant View, Concord, N.H., December 13, 1905.
First Church of Christ, Scientist,
San Jose, California.
Herbert W. Eustace, *President*; Mrs. Jettura W. Hyde, *Clerk*.

Beloved Students: - Words are inadequate to express my deep appreciation of your labor and success; and of the great hearts and ready hands of our far Western students, the Christian Scientists. Comparing such students with those whose words are but substitutes for works, we learn that the translucent atmosphere of the former, must illumine the midnight of the latter, else Christian Science will disappear from among mortals.

I thank the divine Love for the hope set before us in the Word and in the doers thereof, “for of such is the kingdom of heaven.”

Gratefully, lovingly,

MARY BAKER EDDY.

[note: Mrs. Eddy's original address block and her personal salutations are altered / omitted from this letter when it is published in My 197]

(this letter is also discussed fully in Part Two, above)

The successor's impersonal reflection of spiritual understanding, designated by the Revelator as her Mind's fulfillment of this prophecy, in order that "Christian Science will [not] disappear from among mortals," *is in fact absolutely present and in perfect Scientific operation as man's, church's, experience today; is absolutely accomplishing its unerring, divinely designated metaphysical mission.*

The secret of Christian Science in right thinking and acting is open to mankind, but few, comparatively, see it; or, seeing it, shut their eyes and wait for a more convenient season; or as of old cry out: "Why art thou come hither to torment me before the time?" (Mess '00 9: 8)

10. March 1907 (coinciding with the instituting of the Next Friends lawsuit vs. Mrs. Eddy)

March 10, 1907. From the beginning and all the way along, I got my leading from God, through the Bible. Right in the beginning I got – 'Write it in a book and it shall be for all time.'

Today He is speaking to me again, Isaiah 16: 14. 'But now the Lord hath spoken, saying, Within *three years*, as the years of an hireling, and the glory of Moab [of one's father as derived from "incest"!] shall be contemned, with all that great multitude; and the remnant shall be very small and feeble [not vast, not mighty, not valiant; aged].' [Isa. 16: 14] I am sure this will be fulfilled, but don't tell anyone about it." (BB 23-24) (see Strong's Exhaustive Concordance for root meanings as given in brackets, above)

The Next Friends lawsuit is discussed as fully as necessary, above, in PART TWO. Overturning the bogus charges of mental incompetence by Joseph Pulitzer et. al., the court's decision rightfully acknowledged that Mrs. Eddy is fully coherent, fully able to reason, to handle her own affairs; fully competent to direct her church and business affairs, as it were. The lie of malicious mental malpractice which tried to establish and profit from its own fallacious "otherwise," failed utterly. "That great multitude," believing erroneously in even a remote possibility of mental incompetence or dementia, is Scientifically reversed, healed, fully and finally. The remnant that "shall be very small and feeble" refers to individuals who understand Truth and who practise it impersonally, steadfastly, and lovingly as divine Mind's clear, correct mission – proving because knowing spiritually that it is absolutely true, – Divine Mind's unified impartation of universal spiritual unity.

In the Board of Directors-based Litigation of 1919-1922, the prophecy from Isaiah 16: 14, adapted to the condition of thought by the Revelator in 1907, is shown forth after her passing via the immediate pursuit by the mesmerized Directors for ecclesiastical control; personal position vis a vis the Boston church and Publishing Society. Though not evident for some years, it ultimately became obvious, overwhelmingly *self-evident*. Through the years 1912 to the full eruption of this issue of conflict about church government in Boston in March 1919, Mr. Eustace as a Trustee of the Publishing Society stands steadfast for the *one* teaching of divine metaphysics: Mrs. Eddy's "clear, correct teaching of Christian Science."

Had original portions of the One Volume, commencing as students' notes from in-person meetings, not been published and first made available publicly starting in 1929, seven completion-years following the successor's divine Mind-directed excommunication, and subsequently all together as the first complete One Volume edition in 1953; were these Mind-timely publications not on earth, as it were, *ecclesiasticism as malicious mental malpractice unchallenged, in the guise of the Board of Directors, would be claiming and appearing to the world as Mrs. Eddy's founding-successor: entirely "incestuous" as ecclesiastically self-perpetuating human organization*. In ecclesiasticism's inherently fallacious opinion, what the Revelator *tried* to teach as clear, correct Christian Science regarding her clear, correct successor, was not her *actual* Scientific intention! Stated differently but no less accurately, that which she expressly divine Mind-grasps, Mind-teachess, and Mind-authorizes as His Scientifically promised successor, is somehow fallacious, ill-considered, thus of no consequence. *Precisely the same malicious mesmeric claim as applied to the Manual's estoppel clauses by spiritual ignorance, spiritual indifference.*

Ecclesiasticism behaves in this very manner. But ecclesiasticism – cited here by Mrs. Eddy as "the glory of Moab," as so-called "incestuous" methods or practices, as "Moab" originally indicated: inbred or cloistered humanly rather than having any true past, present, or future apart from mortal self – is annihilated for all time *precisely because of Mrs. Eddy's "clear, correct teaching of Christian Science" and the foretold successor's Scientific demonstration of and unerring obedience to the Discoverer and Founder's clear, correct, wholly spiritual understanding and teaching of Christian Science*. "Wherefore by their fruits ye shall know them." (Matt 7: 20)

11. In Mrs. Eddy's household, her "blackest night" prophecy is reported by Adam Dickey, her private secretary during the years 1908-1910, and who Mrs. Eddy made promise would write about this significant, prophesied evil condition of thought – animal magnetism

"Where all students have failed is in not knowing how to handle animal magnetism. If we don't break the belief that mesmerism has power, we are still the victims of mesmerism and it is **handling us**." (Adam Dickey, *Memoirs of Mary Baker Eddy*, originally published privately by Lillian S. Dickey, C.S.B., Brookline, Mass., 1927, pp. 126-7) **Mr. Dickey continues this statement by Mrs. Eddy:**

... the belief in mesmerism ... tried to overcome me for forty years and I withstood it all. Now it has gotten to the point where the students must take up the work and meet animal magnetism. I cannot do it for you. You must do it for yourselves, and unless it is done, the Cause will perish

and we will go along another 1900 years with the world sunk into the blackest night. Now will you rouse yourselves? You have all the power of God with you to conquer this lie of animal magnetism.

(Dickey, *Memoirs*, 128-29; compiler's underlining)

The One Volume, as the expression of the Revelator's Christian Scientifically designated spiritual understanding-as-successor, Divine Mind-explicates the "how to" of this tremendous imploring by the Revelator.

Mrs. Eddy's prophecy cannot be ignored; cannot be handled clearly or correctly with indolence or indifference – in other words, with the hypnotic claims of malicious mental malpractice always striving, as it were, to be its *own* reality, its *own* so-called mortal's hypnotic sense of reality; ecclesiasticism.

12. July 1909 – Mrs. Eddy has the Directors ask Mr. Eustace to replace in New York City Mrs. Stetson's deep teaching and practising error re *malicious animal magnetism* (of note: this is nearly simultaneous with the sudden passing of Edward A. Kimball)

The Discoverer and Founder does *not* speak to the Board of Directors of excommunicating any person. Excommunication, as this episode would ultimately reveal, was apparently much on the minds of the Board who evidently saw no "alternative" to handling this error otherwise.

About this 1909 episode, Mr. Eustace writes:

In July, 1909, I was asked to go to Boston to talk over the advisability of changing my residence to New York to teach there [thereby replacing the erroneous Stetson teaching and practice, in effective excommunicating her person]. After careful consideration, however, this plan was abandoned [because of his metaphysically sound refusal to approach Stetson on the basis of personality]. (OV 29)

Mr. Eustace's refusal to, at the Board's request, go to NYC to confront Stetson about the malpractice issue, and to notify her of her excommunication because of it, is based wholly, as he later confides to at least one of his students – ultimately a researcher / compiler for The Founding Facts – on his spiritual understanding of this teaching from Miscellany:

The infinite is one, and this one is Spirit; Spirit is God, and this God is infinite good. This simple statement of oneness is the only possible correct version of Christian Science. (My 356: 25-28)

The successor's wholly Christianly Scientific refusal is based on the Scientific understanding and consequent expression of universal spiritual unity. He realizes that this law is already in universal operation as his divine Mind-man's and his divine Mind-church's forever perfect condition and perfect practice: "the only possible correct version of Christian Science." Spiritual understanding-as-successor understands intuitively that *only Mrs. Eddy's clear, correct teaching*

about how to recognize and how to handle malicious animal magnetism is needed re this situation: keep forever separate the erroneous claim from the one true man – God’s perfect man, the only man there is. This reverses the lie. Hence his wholly Scientific reply to the Directors. But the Directors accepted mesmerically instead the need to cut out a cancerous malpractice claim, alias a wrong-headed personality – evidently the Board’s way of reversing, which spiritual understanding clearly recognizes and correctly refuses to follow. No further corroboration about her successor is needed by Mrs. Eddy. When informed of Mr. Eustace’s decision not to go to New York City to confront Mrs. Stetson as Board-outlined, Mrs. Eddy is delighted with his wholly Scientific refusal, exclaiming, “There is a metaphysician!”

Why Mr. Eustace vis a vis this event? Self-evidently, Mrs. Eddy identifies and thereby confirms once again: *he alone, as practising divine metaphysician, expresses the successor-necessary spiritual understanding of her “clear, correct teaching of Christian Science.”*

Of particular significance: Mr. Eustace’s article “Judge Not” appears in the April 1909 Journal. The greatest need vis a vis Augusta Stetson is exactly the same as Mrs. Eddy herself is addressing in 1909: *judge not person for any wrong appearing to be linked to a personality, in belief, but “judge righteous judgment” by handling entirely impersonally the malicious mental malpractice aggressiveness which appears to be captivating both the person and the so-called witness(es) – and even the church!* Mr. Eustace learns and then expresses the metaphysical impetus of “Judge Not” *before* receiving the request from the Board regarding Stetson and Mrs. Eddy knows *this* via his Journal article. These salient points from his article clearly divine Mind-indicate Mrs. Eddy’s path to *her impersonal selection of Mr. Eustace* to transform metaphysically the personality issue at this juncture of the founding:

A true student has no time for personalities or for judging personalities; he is about his "Father's business," and so minding his own.

No teaching of our Leader is more strictly insisted upon than that each individual shall be left free to work out his own salvation in his own way; in other words, without being judged erroneously. To judge is really to know the law, and since law is the emanation of divine intelligence, being the orderly operation of right, to judge would be to know God, who is divine intelligence, and this would be to know good, which would be to reflect good. Can we do better than to follow her who through years of toil and unselfish love has gained the path our Saviour won, and has scaled those awful glaciers of human belief, — envy, jealousy, revenge, fear, hatred, and malice, — and who from her God-crowned summit reiterates our Master's admonitions, "Love one another," and, "Judge righteous judgment," which means, Judge only according to divine law?

While we need to keep in thought the Master's word "Judge not," we must remember that in urging that all judgment of persons cease absolutely, Christian Science, on the other hand,

bids each one judge fearlessly, from his highest sense of right, every thought which is presented to his consciousness, and hold only to such thoughts as stand the test of being in obedience to Christ, Truth, and to every one else he should allow this same privilege. Christian Science defines in no uncertain terms the belief in evil. It does not call evil good, but it does separate intelligently and lovingly the evil from the one expressing it, thus destroying the evil and allowing the temporary evildoer to return to the path of right. "Loose him, and let him go," applies only to the victim of evil and not to evil, as when Jesus destroyed the evil and so brought Lazarus forth from the tomb. This is the work of all Christian Scientists, and it fulfils the law which says, "Judge not." (from Mr. Eustace's "Judge Not" article, Journal, April 1909; compiler's underlining; full text of this article can be found in our Appendix A, below)

Mrs. Eddy does not ignore this claim about Mrs. Stetson, of course; *neither does she judge her*. She works with Mrs. Stetson re malicious mental malpractice over a period of months, but without apparent success. Mrs. Stetson lies to Mrs. Eddy at one point, is caught in that lie by Mrs. Eddy herself, yet remains obdurate about doing nothing improper with regard to her practice, her Association, or her church in New York City.

What correspondence is available in published form between Mrs. Eddy and Mrs. Stetson appears in My 357-360. In her last published letter to Stetson of July 23, 1909, Mrs. Eddy writes:

Awake and arise from this temptation produced by animal magnetism upon yourself, allowing your students to deify you and me. Treat yourself for it and get your students to help you rise out of it. It will be your destruction if you do not do this. Answer this letter immediately. (My 359: 27; compiler's underlining)

If this strongly requested response from Mrs. Stetson ever reached Mrs. Eddy – and such is very likely the case, if there was one – its content was not published in Prose Works. Instead, correspondence in full support of Mrs. Eddy from various other Christian Science churches and church officers in New York City is published in Miscellany.

With regard to this then-increasingly emerging claim – malicious animal mag-netism, malicious mental malpractice in the guise of adamant, self-glorifying personality – this One Volume observation serves to emphasize Mrs. Eddy's ever-stronger teaching about this claim:

Mrs. Eddy spoke strongly to some of her friends giving them strict admonitions on this subject of personality. She said that *"all there is to personality is the fear of it or the love of it"* and again *"you should negative error without individualizing it so much."* She went on to admonish *"never recognize person in your treatment."* If *"you dwell in thought on*

any person it will hinder you from overcoming personality and casting out sin” which is malicious mental malpractice. Further she warned that *“There is no personality, and this is more important to know than that there is no disease,”* and showed that the necessity is to *“drop it and remember you can never rid yourself of the seeming effects coming from a personality while holding in thought this personality.”*

Again in answer to the question as to whether she approved of treating personally for “malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill someone and this is known,” the reply was emphatic, “I answer, if they do treat thus, they prolong their own misunderstanding. The altitude of Christian Science is omnipotence. Truth is given us for this purpose – to destroy error and make man free in the impersonal Christ.” (OV 493; compiler's underlining)

Excommunication as removal of person from organization is *not* the clear, correct healing practice of Christian Science. Christianly Scientific Divine Mind-reversal of malicious mental malpractice *is* the incontestably clear, correct practice of Christian Science. Nevertheless, on July 24, 1909 Mrs. Eddy authorizes (“suffer it to be so now”) the Board to summon Mrs. Stetson to Boston to appear before them [but not Mrs. Eddy] to answer their charges “that she and her students were influenced by mesmerism to deify human personality.” (Gill, *Mary Baker Eddy*, 540) Ultimately, in mid-November 1909, final charges were drawn up against Stetson. Following twenty-six hours of cross-examination, Augusta Stetson was dropped forever from church membership. (also see Gill, *Mary Baker Eddy*, 538-542)

After researching the Stetson episode for his final volume about Mrs. Eddy and about “authority,” Robert Peel presented the case as Mrs. Stetson’s bid for personal succession in the Christian Science movement. But there is no personal [Moab, as “incestuous”] *succession* in Christian Science. Recognizing the form of active malicious mental malpractice in Stetson’s teaching and healing practice in New York City, as reported to the Discoverer and Founder, Mrs. Eddy tries lovingly, firmly, to awaken Mrs. Stetson from this malicious hypnotic influence; to guide Mrs. Stetson back to the true path from which she had markedly, mesmerically strayed, but “knew it not.” *Stetson refused to be awakened. The malicious, mesmeric obstinacy of self-glorification and the hypnotic darkness of “blackest night” are plainly evident in this condition of thought.* Therefore, following a three-day trial,

Mrs. Stetson was dropped from membership in The Mother Church, and later the same action was taken in regard to those practitioners who continued to defend her position and follow her teachings and guidance. . . . she convinced herself that Mrs. Eddy fully supported all that she had done and was only trying to free her from the bonds of organization so that she might build the mystical Church Triumphant on a purely spiritual basis. (Peel, *Authority*, 342-43)

This 12th and final identification by the Revelator of clear, correct spiritual understanding as Divine Mind-designated successor is presented initially via God's negative language as the malicious mesmeric claim of man as personality being or becoming God. The Revelator uncovers and metaphysically reverses this claim fully and finally, urging Stetson also to recognize and to reverse this claim. Stetson refused, mesmerically believing her mind was she herself needing to do something humanly to personalize, ecclesiasticize, outline, control; even to ensure the everlasting preeminence of infallible Divine Truth *utterly mesmerically*.

Is this final spiritual identification-of-successor episode also a prophecy? Absolutely. *While the successor refuses positively to personalize malicious animal magnetism, "official church" refuses not to so personalize.* "Official church" thereby did not recognize and demonstrate those spiritual laws which forever constitute impersonally the Revelator's "clear, correct teaching of Christian Science;" its clear, correct universal spiritual unity founding for all mankind; and its wholly Divine Mind-provided Manual-provisions as the fullness of those demonstrable divine laws which are absolutely Mind-intended to show the church, the Christian Scientist, the entire world why and how to demonstrate the "completion of its [material organization's] history." Scientifically implicit in this twelfth and final prophetic event is *the unfoldment of the destruction of the "sin of sins" lie: that man's mind is he himself thinking, doing, governing; that man is or ever can become mesmerized into believing he is or will become God. The Revelator now realizes of an incontestable certainty that the designated successor as divine Mind's designated spiritual understanding – never person at all – is prepared to uncover and annihilate this "sin of sins" for all time. That which for all of recorded history remained a mystery is now to be exposed and clearly, correctly translated fully and finally. Seek it out, then, for such successor spiritual understanding is Revelator-foretold clear, correct Christian Science: "Then is the power of Truth demonstrated, — made manifest in the destruction of error. Then will a voice from harmony cry: 'Go and take the little book. . . . Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.'*" (S&H 559:14-19) Such is the prophecy-impetus of this 1909 successor unfoldment.

From this point forward divine Mind's designated successor, having successfully reversed this personal sense-challenge via clear, correct metaphysics, is Mind-directed to go forth in the public practice of Christian Science "armed" with this fully Scientific / wholly metaphysical realization about malicious mind's final claim: *that man's mind is he himself thinking, doing, governing; that man is or ever can become mesmerized into believing he is or will become God. He speaks of this to his classes with full divine metaphysics dedication for his remaining Class-teaching years following 1909, and to his many and large general audiences as well into the 1950's.* His essay "The Evil and the Absurdity of Thinking that Man is God or Ever Could Become God" (One Volume, pp. 970-974) analyzes Christian Scientifically the argument and its metaphysical reversal in gloriously clear, correct terms. This additional discussion on the same subject from his article "Three Immaculate Conceptions" is likewise germane:

. . . one all-important point must still be brought to light and seen through and thus annihilated. This, the greatest lie of all, the consummate presumption of evil attempting to negate this glorious completeness, seen as God as the very MIND OF MAN, this evil appearing under the designation of the dragon of Reve-

lation [malicious animal magnetism, malicious mental malpractice, pure mental iniquity] **must now be seen for just what it is. This one liar of all lies, declares since God is the MIND OF MAN, and since man's mind is the man, then it must follow that man is God. This is the final perversion of the truth and rightly is called the dragon.**

Because God is man's Mind, that does not make man God, for how could God be man's Mind, and then man be God? That would annihilate God and so annihilate both God and man. There must ever be Cause and effect or you would have neither, and if one could become the other, elimination of both would be complete. No wonder Mrs. Eddy says, "As truth progresses, error becomes more subtle and aggressive, but it does not become something." [this statement by Mrs. Eddy can be found in RB 70]

Here let us pause and question: How does it come about that the dragon repeating your absolute conclusion, that, God is man's Mind, immediately continues with this faulty syllogism – God is man's Mind and because "man's mind is man," then man is God. Where does the statement that, man's mind is man, come from? The dragon cannot think and therefore did not invent it; but evil always uses in dealing with the mortal the line of least resistance. Now in using the argument or statement that, "man's mind is man," the dragon meets with no resistance whatever from the mortal. The mortal from his very inception has had this belief that, "man's mind is man" drilled into him until it is as natural for him to accept it as it is for him to breathe.

Then the dragon in using this connecting link that "man's mind is man," is not conjuring up something new and subtle of its own, but is just using the utterly false teaching which the mortal has never been taught to refute.

When voiced by the dragon, it is readily accepted as correct by its would-be victim, and it therefore follows logically, that, because God is man's Mind, and since man's mind is man, then it must inevitably follow that man is God.

Belief in this falsity never made it true. Man's mind never is and never has been or could be man. There has always been, and ever must be the two, man's mind and man.

Think this out carefully for yourself and you will see how falsely the mortal has been educated on this point that, his mind is him, until he has just accepted it without the slightest question as part and parcel of his very being, thus providing the dragon with the very essential link it needed, and without which it could not jump in its argument from, God being man's Mind to **the culminating iniquity of evil that, man is God.**

(OV 989-90; caps as published; compiler's underlining)

And this concluding statement on the same subject, from the One Volume article “Consecration or ‘Getting Out of God’s Way’”:

Never has there been a more pressing need than that of today to be thoroughly awake to the subtlest evil appearing as the malicious hypnotic suggestion, that time-worn illusion of insanity, that man is God, divine Mind.

How could ‘I consciously am,’ the conscious identity of Consciousness, declaring the ISNESS of Consciousness, actually be the creative Consciousness Itself!

The man of God has just one designation, one only, - “I consciously am” - the indisputable, self-evident fact which requires no corroboration. That is absolutely all there is to him. It is simply awareness, I consciously am, without beginning or end. As Jesus put it, “Before Abraham was, I am,” this “amness” being simply awareness, effect, emphasizing his statement, “I can of mine own self do nothing.” Remember, too, St. Paul’s warning, “if a man think himself to be something when he is nothing, he deceiveth himself.”

Then whence cometh this diabolical conceit that dares to claim itself to be God and then call this, perhaps, the teaching of Christian Science? It is the teaching of pure deviltry, operating as malicious ignorance and is bound to create turmoil in any thought that accepts it.

No more ignorant and malicious subtlety and aggression could be tempted than that of foisting on mankind the absurd lie that the creature could ever become the Creator.

This is the last enormity of evil, the exact perversion of the final immaculate conception, when the “little book” of Revelation has finished its task, has been entirely “eaten up” and God has been found as the very Mind of man – the absolute reverse of man being God. (OV 982-3; compiler’s underlining)

This 12th prophecy – “twelve” in divine Mind-awareness terms signifies Mind’s ever-rising light showing forth the *full* “workings of the spiritual idea,” (S&H 562: 18 only, but see 562: 11-21 for full overview) as for example the God-crowned woman in the Apocalypse wearing the crown of twelve stars – remains wholly ongoing as Scientific-founding completeness-practice. It remains joyously and eternally for “sincere seekers” to understand and to practise Science and Health wholly Scientifically as Mrs. Eddy’s “clear, correct teaching”; *not any person as the Revelator nor as the successor; not any elevation whatever of ecclesiastical control via so-called mortally manipulative personality.* As the works conform with the words – “the Scientist must conform to God’s requirements” (S&H 445: 1 only) – universal spiritual unity is realized and understood as clear, correct reflection and practice – ever-successful, ever-blessing, ever-ascending as His perfect Science-completeness.

Ecclesiasticism unifies nothing. As the exact opposite of Christian Science practice, it glorifies instead the lie of man being or striving strenuously but erroneously to becoming God.

All of these twelve prophecies have come to fruition as clear, correct Scientific manifestation – *except one, in belief*: the 5th one re “Christendom [being] classified as Christian Scientists.” (Pul 22: 14-15; see above also as 20th century goal apparently accepted as unfulfilled) **Spiritual understanding-as-successor as exemplified by the One Volume *does fulfill*, however, words and works unified and unifying. *So, rejoice!***

Those who *appear* to accept the name (“spiritual nature, character”) of Christian Scientist, and yet who reject out of hand the Revelator-designated spiritual understanding-as-successor, expressed impersonally as the One Volume, are in fact believing: Mrs. Eddy was wrong in this prophecy and therefore self-evidently in all of them. Therefore she must be a complete failure as a prophet, as malicious animal magnetism would argue. Then, by further faulty extension, she must be a complete failure as the Discoverer and Founder, as the Revelator of Christian Science; even, too, as a thoroughly successful practising Christian Scientist, because, after all, Christian Science is clear, correct prophecy and its consequent infallibly successful fulfillment – more or less!. Christian Science never has “things” both ways. Of course this is precisely what true Christian Science is: always infinitely spiritually singular. And the Revelator and the Revelator’s Christian Scientifically designated successor are forever included as this Divine Mind-revealed, practical, demonstrative Science. No failures here – in the Kingdom – of any kind . That’s the full and final truth of Being! “Anything less is only a form of hypnotic suggestion.”

(OV 676)

There are *never* two or more gods, two or more creations, two or more men, two or more churches; not two or more Revelators, two or more successors; two or more Christian Sciences. There is but one: the revealed Word, Law, Presence, Power, Reality of *immortal Truth and its infinite manifestation*. All the “otherwises” are but the dust of humanly devised grammars of no consequence whatever, *never to be ignored, however, but correctly Divine Mind-reversed in order to realize the God-Presence, Power, and Law to which they must and do inherently point*. “Adam, where art thou?” is this very wake up call:

Above error's awful din, blackness, and chaos, the voice of Truth still calls: "Adam, where art thou? Consciousness, where art thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind, or art thou in the living faith that there is and can be but one God, and keeping His commandment?" Until the lesson is learned that God is the only Mind governing man, mortal belief will be afraid as it was in the beginning, and will hide from the demand, "Where art thou?"

(S&H 307: 31)

But the grand, fearless, Divine Mind-triumphant prophecy-promise of Divine Consciousness, Love, which merely *appears* to be Adam-negated – but which *never in fact can be overturned, diminished, hidden or taken from you, from His one man, for it is eternally false* – declares spiritual

redemption instead; immortal victory about you, church, universe, clearly and correctly *every time*:

- 27 then shall they see the Son of man coming in a cloud with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. (Luke 21)

THE REVELATOR'S 1904 PROPHECY CONCERNING "THE END":

Mrs. Eddy writes the following divinely metaphysical far-reaching statement of prophecy in 1904. It does not appear in any of the so-named "authorized" publications:

February 22, 1904. In the year twenty-one hundred I think will be the end. Then Christian Scientists will have held crime in check as the book (S. & H.) says.

At that time either the world will be saved through universal salvation [Mind's wholeness-statement of His entire Reality], or those who now are working against us will burn up as the physical scientists say the world will be burned up, by volcanic action; we know what they call volcanic action is mortal mind destroying itself [Mind's reversal statement about the same positive truth]. All must learn they cannot sin and escape punishment, as they think they can. Those who have worked against this Cause and those who are then doing so will all be burned together. Those who work out now will be saved; the others will be hundreds of years; all the woes Jeremiah predicted will come to pass. God is making demands upon us. (Do not mention this prophecy.)

(Mrs. Eddy, Blue Book 21; italics as published)

An arresting Christianly Scientific prophecy by any measure! Compared with the twelve prophecies discussed above, this 1904 prophecy appears to be, at least on first reading, decidedly foreboding and negative. On reflection, however, it is an evidently necessary and vitally significant prophecy, as Christianly Scientific prophecy ever is.

"God is making demands upon us" here and now to "hold crime [m.a.m., m.m.m.] in check" "During this final conflict. . . ." (S&H 96: 31 only) Divine demands not proved here and now – unfulfilled, in belief – Divine Mind-indicates the so-called unreversed lie – the latent or the active crime statement – that malicious mental malpractice has succeeded, is succeeding still, *merely in belief*. To paraphrase "the little book" Scientifically: "If [malicious mental malpractice] is true or the idea of Truth, you cannot destroy [malicious mental malpractice] and it would be absurd to try." (S&H 495: 6-7) Not at all what God, immortal and unerring Mind, could or would ever require: seemingly perpetual, erroneous, damning beliefs in place of His inherent, absolutely perpetual, absolutely perfect divine Reality: perpetual harmony, spiritual coherence, unerring

wisdom; everlasting universal salvation as spiritual unity. God's divine perfection assuredly comes to pass *now* – i.e., *is seen as already the established fact, in perpetually perfect operation* – extending even to that appearance called “volcanic action burning up all error” – *all unlike Himself*. “Those who have worked against this Cause” does not refer to any personalities or organizations, but, as clear, correct teaching and practice demonstrates (sing.), Christian Scientifically identifies and isolates the mortally erroneous so-called concept that there are mortals, personalities. This is the malicious animal magnetism concept to be burned up, reversed, destroyed utterly; universal spiritual unity thereby understood and rightfully acknowledged as all the reality there is, leaving “nothing that can sin, suffer, be punished or destroyed.” (S&H 340: 29) Thus, Science-man, God's one perfect man, in profound humility “remember[s] Jesus' words, ‘The kingdom of God is within you.’ This spiritual consciousness is therefore a present possibility.” (S&H 573: 32)

The infallibly clear “line of light” (see above) would appear to preclude this 1904 prophecy. Line of Light is assuredly Christian Science-complete, therefore *forever ongoing as that “present possibility” completeness*. *The successor, to be successor, cannot possibly preclude anything the Revelator presents, which includes forever the clear, correct presence and requisite perfect operation of Christian Science and its infallible prophecy*. The understanding of everything the Revelator presents, the successor must and does Christian Scientifically understand – or her prophecy regarding *spiritual understanding-as-successor* is fallacious. And if such were the case, the Revelator's clear, correct, entirely divine Mind-directed identifications of successor would be utterly erroneous as well. *They are not*.

What is divine Mind via His Revelator expressing here about “the end” which His Christian Scientist must clearly recognize and correctly prove as his irrefutable divine Mind-directed journey along His infallible Way? The successor provides many appropriate, clear, and correct insights about this kind of divine Mind-prophecy without addressing this (1904) one specifically. The two following citations will suffice for them all:

Of itself, evil is utterly powerless, never thinking or doing one thing, except as the truth you know goes forward and the negation trots along, side by side, as a glorious reminder to one, to keep on the straight and narrow path. That, of course, means starting and ending thought, each time, with that which Is, and is All that is. The Bible demands that “your conversation be in heaven,” in other words, on the side of right, and Jesus said, “Let your communication be Yea, Yea, and Nay, Nay; for whatsoever is more than these, cometh of evil.” The grand and only purpose of the negation is to act as a sentinel, to keep one always in line, pressing one back if the slightest straying occurs. But that pressing instantly stops, the moment one has obeyed the command, “This is the way, walk ye in it; when ye turn to the right hand and when ye turn to the left.”

Yet in spite of the Christian Scientist's clear discernment of the complete powerlessness of malicious mind to do or know one thing, of itself, the Christian Scientist today has

reason to be more alert and more on the tower of watching, than ever before. As Mrs. Eddy so aptly states it, "*The means for sinning unseen and unpunished have so increased that, unless one be watchful and steadfast in Love, one's temptations to sin are increased a hundredfold. Mortal mind at this period mutely works in the interest of both good and evil in a manner least understood; hence the need of watching, and the danger of yielding to temptation from causes that at former periods in human history were not existent.*"

(OV 946-47; italics as published; compiler's underlining; Mrs. Eddy's statement is from Mis 12: 14-21)

And in the concluding essay in the chapter "The Line of Light" in the One Volume:

... because Mind is One and is All, that which appears for the moment as something apart from Mind is not real or true. It is simply the final effort of evil, malicious mind, through hypnotic suggestion, to substitute itself as your Mind, and appear first as one erroneous conception and then as another. However, you know this is impossible, for the one Mind is your Mind, and the one way of that Mind is Science and Health. It is in that one Mind that you find for yourself all there is in Science and Health, and that will continue to unfold throughout all infinity [its obedient negation trotting along side, as it were, to keep one in the Way whenever such negative language is Mind-requisite for that purpose].

In finding this infinite Mind as that alone with which you eternally commune, you have declared in the language of Mrs. Eddy that, "The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material: for this trust is the unseen sin, the unknown foe, – the heart's untamed desire which breaketh the divine commandments."

(OV 648-49; compiler's underlining; Mrs. Eddy's statement is from Ret 31: 13-19)

Divine Mind's Science-conscientious Revelator alerts us to these successor-observations via her 1904 prophecy. How so? *Whenever a negative statement will best alert one to the Scientific point needed to move His "sincere seeker" forward, such so-called negative language – Divine Mind alone being the One Linguist – is utilized unerringly.*

Question. — Is materiality the concomitant of spirituality, and is material sense a necessary preliminary to the understanding and expression of Spirit?

Answer. — If error is necessary to define or to reveal Truth, the answer is yes; but not otherwise.

(S&H 484: 28-2; compiler's underlining)

The perversion of Mind-science is like asserting that the products of eight multiplied by five, and of seven by ten, are both forty, and that their combined sum is fifty, and then calling the process mathematics [or metaphysics in the case of metaphysical practice; the clear, correct practice of Christian Science as math is of mathematics]. (S&H 421: 30-1)

Remember as Truth progresses, error grows more subtle and aggressive [trotting right along side, as it were], but it does not become something. It always remains an illusion, and is always met and destroyed with the understanding that divine Love is the only power [unquestionably!].

(RB 70; compiler's underlining)

Christian Science is the full Scientific realization – and thereby its inherently perfect demonstration – that “Those who work out now will be saved; the others [but in truth there are no others for “Scientifically speaking, there is no mortal mind” (S&H 399: 23 only)] will be hundreds of years.” So even this negatively stated but nevertheless faithfully promised Scientific deliverance of “the others” is prophetically assured. God’s wholly divine demand and expectation via His Revelator that Christian Scientists hold crime [malicious animal magnetism, malicious mental malpractice,] in check, as Science and Health explains, “will aid in the ejection of error . . . will maintain law and order, and cheerfully await the certainty of ultimate perfection.” (S&H 97: 2) “Every attempt of evil to harm good is futile, and ends in the fiery punishment of the evil-doer [m.a.m., m.m.m.].” (Mis 118: 28) Malicious animal magnetism alone this one evil-doer, “the sin of sins [which] is never forgiven” (‘01 20: 19 only) but which is instead completely exposed and thereby annihilated forever. As the Revelator necessarily cautions, “Every hour of delay makes [all such so-called struggles, deceptions, illusions, drag--ons] more severe.” (S&H 407: 8-9) But “Better the suffering which awakens mortal mind from its fleshly dream, than the false pleasures which tend to perpetuate this dream.” (S&H 196: 6-8) So *divine Principle, Love, patient understanding and lawful, motivating omnipotence, knows His clear, correct Mind-demands are irreversible spiritual law, already His everlastingly infallible understanding and its infinite manifestation.* Thus all creation’s irreversible, lawful Divine Mind-foundation is *already* fulfilled by Love’s tender yet firm beneficence as universal spiritual unity; absolutely assuring His man and His universe from everlasting to everlasting:

Tireless Being, patient of man's procrastination, affords him fresh opportunities every hour; but if Science makes a more spiritual demand, bidding man go up higher, he is impatient perhaps, or doubts the feasibility of the demand. But let us work more earnestly in His vineyard, and according to the model on the mount, bearing the cross meekly along the rugged way, into the wilderness, up the steep ascent, on to heaven, making our words golden rays in the sunlight of our deeds; and “these signs shall follow them that believe; . . . they shall lay hands on the sick, and they shall recover.” (Hea 19: 18)

This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death which assume new phases until their nothingness appears. These disturbances will continue [trotting right along side Divine Mind's unchallengeable reality, so to speak], until the end of error, when all discord will be swallowed up in spiritual Truth.

Mortal error will vanish in a moral chemicalization. This mental fermentation has begun, and will continue until all errors of belief yield to understanding. Belief is changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who has shaped his course in accordance with divine Science will endure to the end.

(S&H 96: 12-27)

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

(Matt 24: 14, 15; compiler's italics to emphasize successor's OV title)

“The abomination of desolation” [malicious animal magnetism, malicious mental malpractice] standing “in the holy place” means conclusively the end, the eternal chaining of all error, for error cannot survive – even supposititiously – within God’s “holy place”: the Kingdom of Heaven, Divine Consciousness – all the Consciousness-Reality there is. What then seems like “the end” is, rather, the limitless Ascension Era-beginning; “the only” (S&H 502: 25 only; Mrs. Eddy’s italics): *the here and now Christian Science Era, the Era of Mind*, as God’s promised and fulfilled universal spiritual unity – *“Love’s divine adventure” Revelation-Reality of all Being.*

EPILOGUE

Mary Baker Eddy’s unwavering dedication to the monumental Biblical principle in all of her writings, “faith without works is dead” (James 2: 20, 26), Scientifically separates believers from understanders, sincere seekers from casual readers, the chaff from the wheat. Inexorably, “The Science of Christianity comes with fan in hand to separate the chaff from the wheat.” (S&H 466: 26-28) *It is always Divine Mind doing this separating – unerringly and unfaithfully; never people, location, or organization.* This precept is the complete basis of the Revelator’s dynamic and final universal spiritual unity founding-teaching to the field – to “all mankind in one affection” (No 39: 18), as one expression as and of universal spiritual unity – written by Mrs. Eddy in 1910, published in 1917, as “Principle and Practice.” Preaching without practical proof is akin to “preaching to the choir,” as they say; “faith without works.” Movement side-ways, or

tentative, philosophically plausible half-way steps, perhaps, but that's never upward, expansive divine Mind-movement. That is never Christian Science. As perfect God's "I am All-in-all" movement as His one perfect man, His one perfect universe; as the Bible, Mrs. Eddy's writings; and now also as her impersonal, foretold-spiritual successor's writings *and their proof* correctly and comprehensively explain:

Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.
(Isa 44: 8)

If Christian Scientists were teaching or practising pharmacy or obstetrics according to the common theories, no denunciations would follow them, even if their treatment resulted in the death of a patient. The people are taught in such cases to say, Amen. Shall I then be smitten for healing and for teaching Truth as the Principle of healing, and for proving my word by my deed? James said: "Show me thy faith without thy works, and I will show thee my faith by my works." (S&H 342: 29)

Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you, — and obedience crowns persistent effort with everlasting victory [no equivocation whatsoever in her statement].
(Mis 118: 24-28)

"The burden of proof that Christian Science is Science rests on Christian Scientists." (My 158: 17)

(The My 158 quote precedes in One Volume the four paragraph quote, directly below:)

Again using mathematics as a basis of comparison, the burden of the proof of mathematics rests with the mathematician. He shows forth mathematics. Without him, it would be unknown.

Without the Christian Scientist to prove it, Christian Science would be unknown.

But this point must be emphasized: it is the "proof" and not the fact of Christian Science that rests with the Christian Scientist. The fact stands irrefutable, regardless of any so-called proof; but without the Christian Scientist to show it forth, the fact would not be known.

The "burden of proof" implies the necessity of being a consistent Christian Scientist so that the truth of Christian Science may be seen and known. That "burden" consists of merely *being man*. (OV 67-68; compiler's underlining)

Come unto me [Christ, Truth], all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

(Matt 11: 28-30)

God's man, church, universe is (sing.) everlastingly His diligent manifestor, never a trifle, never a toiler; is God's clear, correct, spiritual understander, never a supposer or a second-guesser; is always – in all ways – God's clearly designated, metaphysically successful universal spiritual unity practitioner of Him, – of divine Truth, Life, and Love. His one perfect practitioner, "alone with his own being and with the reality of things," is never an indolent, selfish, unethical, human control-oriented mortal duping himself or others into believing that the so-called human mind coming to him is he himself thinking it or doing its wholly erroneous, wholly supposititious mesmeric bidding, for "All is infinite Mind and its infinite manifestation, for God is All-in-all." *Everlastingly.*

Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity, — a predicament quite like that of the man who could not see London for its houses. (My 149: 22)

No humanly researched historical project or its extant textual facts ("the technical") about Mrs. Eddy and about what she presents to the world would we state – or can we possibly accept – as utterly complete – scholastically ("the comprehensive"). SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, the Manual, Mrs. Eddy's elaboration and apochryphal Writings, right along with CHRISTIAN SCIENCE: ITS 'CLEAR, CORRECT TEACHING' AND COMPLETE WRITINGS as her spiritual understanding successor, *alone* are and will forever remain Christian Scientifically comprehensive, wholly founded as they are on Divine Truth and its unequivocally clear, correct – spiritual metaphysical – demonstration.

Is all that is needed to know about Mrs. Eddy and her founding of Christian Science already extant as Science and Health, the Manual; as her intrepid autobiography, Retrospection and Introspection, and as her elaboration Writings? Absolutely!

With but one vital addition, cited above: her metaphysical prophecy-fulfillment as indisputable spiritual fact – her Revelator-prophesied spiritual understanding successor as published in the One Volume – is present, available, and undeniably Christian Scientifically demonstrable.

The spiritual understanding successor's contribution cannot be minimalized, misunderstood, maligned, ignored. We understand, accept, and rejoice that Mrs. Eddy Divine Mind-realized the successor to be that wholly Mind-present, active, intelligent spiritual understanding – wholly impersonal and utterly true to the Revelator's own Divine Mind-governed "clear, correct teaching" – *which every Christian Scientist as Mind's "sincere seeker for Truth" is recognizing and is demonstrating. Entirely at Divine Mind's behest. Without acknowledging this promised*

successor-unfoldment as fulfilled, and thereby understanding and moving forward with it as the impersonal Scientific-prophecy acknowledgment it is, there can be no ongoing yet forever complete founding-fulfillment for Christian Science or for the Christian Scientist, as promised spiritually in the various irrefutable, intrepid prophecies in this regard by the Discoverer and Founder herself. Spiritual prophecy must, does, have and prove its clear, correct promise-fulfillment – always.

Scientifically evident facts and their requisite demonstration may appear as an individual presentation or as many presentations; as but one church or as many churches; one man or many men. However, *the vital, demonstrable Scientific fact remains: One perfect God, His one perfect man, His one perfect church, His one perfect movement – appearing as His one perfect infinity of variety, to be sure – but always in fact as one “alone with . . . [one’s] own being and with the reality of things”* (Mess ‘01 20: 8-9) *remains irreversible spiritual metaphysical fact for all time.* This divinely authorized aloneness – all-oneness – fulfills the Revelator’s impersonal, all-embracing Divine Mind-foresight / spiritual-expectation prophecies about this Mind’s immaculate Science and its steadfast “sincere seeker” of universal spiritual unity: *the Christian Scientist forever appearing appropriately as the One God’s infinity-of-variety man, church, universe:*

[Because] the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.

[Because] the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love . . . unity of spirit, and the healing power of Christ . . . prevail. (Pul 22: 9-19)

Divine Truth’s sincere seeker follows neither a visible nor an invisible “party line,” nor is he ever bewildered by any mortal illusion-based impediments. The sincere seeker is not “guarded” about what divine Mind so clearly, so demonstrably reveals and directs metaphysically as His Revelator’s, “clear, correct teaching of Christian Science.” Divine Truth’s sincere seeker – researcher, student, disciple, man, church, community, nation, world, universe – is forever ready, willing, and able to recognize and so to demonstrate that which is the clear, correct proof of Divine Mind-demonstrable metaphysical fact – *spiritual reality* – which underscores this always wondrous and always humbling seeking together with its always certain, gracious, divinely authorized fulfillment. *It is that which all sincere seekers necessarily rely upon: the immortal Truth which is universal spiritual freedom itself.* “We must recollect that Truth is demonstrable when understood, and that good is not understood until demonstrated.”

(S&H 323: 14-16)

Excommunication.

Clearly and correctly Mind-understood – *spiritually translated* to be understood and thereby demonstrated as Divine Mind’s inherently infallible Truth – *excommunication is spiritual emancipation, spiritual advancement*. If this Mind-unfoldment is not readily apparent to the sincere seeker, meaningful advancement-discussion about it is not evident, “for we have not the power to demonstrate what we do not understand.” (S&H 254: 18-19) Yet its Divine Mind-truthfulness remains irrefutably at hand – even with regard to Stetson and Woodbury. So its metaphysics remained to be examined and demonstrated impersonally as well as “successorily spiritually” via the One Volume.

Divine Mind lovingly assures His sincere seeker directly: “You may know when first Truth leads by the fewness and faithfulness of its followers.” (S&H 225: 5-6) For “Cold disdain, stubborn resistance, opposition from church, state laws, and the press, are still the harbingers of truth's full-orbed appearing.” (S&H 224: 19) What and if they are “still the harbingers”? You can, you do, know assuredly thereby that our Heavenly Father-Mother God, All-good, the One Consciousness, is Himself doing all of this assuring, all of this “harbiningg,” *even if it appears in negative – ecclesiastical, excommunicative, mere half-step – language*.

Accordingly:

Dear Sincere Thinker:

“The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity [even if / when that knocking appears negatively!].” (S&H vii: 13-15)

“What will you do about it? Will you be equally in earnest for the truth?” (Mis 177: 13-14)

Are we consistently, spiritually metaphysically responding, expressing, rising clearly, correctly, eternally in these instances? Of course we are! – wholly via Divine Truth's positively unmistakable direction and positively appropriate fulfillment.

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APPENDICES

Appendix A

"NOT MATTER, BUT MIND."

[C. S. Journal, Dec 1893]

[written by MARY BAKER EDDY, but read publicly in Chicago by S. J. HANNA]

IF it be a fact that all is Mind, it precludes the possibility of the existence of matter as an integral part of the universe, or as having any real existence.

All agree that Mind is Intelligence. There can be no intelligence apart from Mind. Mind, or intelligence must be Life. Non-intelligent Life is an impossibility.

Mind must be Life or alive. We cannot conceive of dead Mind. Life then, or that which is alive, must be the only entity, the only reality.

If matter is entity, or is real, in the true sense of reality, it must be Life or alive.

I suppose all admit that matter is not intelligent; but while this is admitted, it is maintained that it is substance and contains life.

It is not generally maintained that it is life. The attempted distinction is that it contains life. If it were true that it contained life, but was not itself life, it would follow as a necessary logical conclusion that the non-intelligent can contain the intelligent. Is this possible? If only that which is intelligent, or intelligence, is Life, it follows by equally inevitable logic that the non-intelligent is lifeless.

If that is true, the following must also be true: that if matter is a vessel which contains Life (matter being itself inert), then that which is lifeless must contain Life. Can this be?

If matter contains Life it must be true that matter is the base of Life. If matter is lifeless it follows that death is the base of Life. Is this logically admissable [sic.]?

If mankind is the offspring of matter — matter being nonintelligent — , inert matter must be the parent of mankind.

Like can only produce like. Then only Life can produce Life. Hence if matter is the base of Life, matter must be Life. Is there any escape from this conclusion?

That which is lifeless is extinct. If matter, therefore, is lifeless, or does not contain life, matter is extinct. That which is extinct is nothing. It is Mindless, Lifeless, inactive, therefore nothing.

If matter is extinct — nothing — a most satisfactory reason exists why human wisdom, or material philosophy, has never been able to discover its origin, or account for its existence. It explains why, even under the microscope it appears to have a common physical origin.

The atoms which are said to constitute the basic elements of physical life, and are classified as the animal, vegetable, and mineral kingdoms, are indistinguishable under the microscope. One appears to be, or to contain, as much life as the other. Yet it is held that while the animal and vegetable kingdoms are active and have life, the mineral kingdom is lifeless, inert. But anomolous [sic.] as it may seem, it is maintained by many that those healing remedies which are drawn from the mineral kingdom have as great activity and virtue as those which are drawn from the animal and vegetable kingdoms.

Matter in its last human analysis is an atom. What is the atom?

Have these indistinguishable atoms the inherent faculty of evolving or projecting the varied manifestations of life which are presented to the material senses? What deeper mystery than this?

If these atoms can evolve Life, they must possess not only power but intelligence. Unintelligent power is an impossibility. If they are intelligent, or possess intelligence, and are matter, they must of necessity be intelligent matter.

If they are intelligent matter, and are the base of life, then matter must be the creator of all forms of life, and thus matter would be God.

Can we imagine a grosser pantheism than this?

Were this true, mortal man would be the only man, and man would be the child of dead matter rather than the child of the living God.

As Christian Scientists we look for the origin of Life in the living God rather than in dead matter.

We accept the Scriptural definition of his [sic.] character and refer all Life to him [sic.]. The Bible distinctly declares him [sic.] to be Spirit. If he [sic.] is Spirit he [sic.] cannot be matter either in whole or in part.

It declares him [sic.] to be Love. If he is Love he [sic.] must be Mind. Mindless Love is not conceivable. Nor can Love be lifeless matter.

It declares him [sic.] to be Truth. Can there be Mindless Truth? or can matter be defined as Truth?

It as distinctly and definitively declares him [sic.] to be all in all; that he [sic.] fills all space; that he [sic.] is infinite, eternal, everlasting.

If he [sic.] is these and is Spirit, where in infinity shall be found that which is opposite to or apart from him [sic.]? It seems to me we have but to think deeply of the meaning of the word infinite, or infinity, to apprehend the all-presence, the all-power, the all-wisdom of God, for in the infinity of Supreme Intelligence these must be included. If God is the all-present, all-powerful and all-wise infinite, he [sic.] must be at once the One and the Triune God. His oneness and his triunity are thus irrefutably established. We have thus the infinite Father, the infinite Mother, and the infinite Son, in this triune-unity of the Infinite.

Thus have we defined the meaning of the Pauline declaration, "For in him dwelleth all the fulness [sic.] of the Godhead bodily."

The definitions of God as found in the Methodist Episcopal Articles of Faith, the Westminster Confession of Faith (and these fairly represent the Protestant as well as the Roman Catholic churches in their definition of God), and our Text-book SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, page 556, incontrovertibly establish God as all, as infinite Principle, eternal Individuality, supreme Personality, "incorporeal Being," "without body, parts or passions."

Upon this common definitional platform we are content to stand, and to the contemplation and worship of this God, we invite all nations, peoples, kindred and tongues.

We invite them to participation in that Love-feast which alone can be had "beneath the shadow of his Wing," in the infinite heart of the eternal Father and Mother.

To this Fatherhood, this Motherhood, this Brotherhood and Sisterhood, we bid the nations assembled on Columbia's shores, a heartfelt welcome; and extend to them the fraternal greetings of those who believe the time has come for the apprehension and exemplification of a Scientific Christianity.

To the Management of the World's Congress Auxiliary of the World's Columbian Exposition, we extend our deepest congratulations upon their felicitous selection, as the keynote to their General Programme of the Series of World's Congresses, of those glorious sentiments: 'Not things, but Men;' 'Not Matter, but Mind.'

They have emblazoned these great truths on the pages of that greatest of all histories, — the history of the New Religious Era.

They have implanted them forever in the hearts and consciousness of men.

They have sent them ringing through the corridors of time, down the vistas of human thought, around the cycles of the ages.

Nor will their music cease, until in sweeter symphony and grander diapason, they shall swell the angelic chorus whose harpstrings are touched to the eternal refrain: "Not Matter, but Mind."

MALICIOUS ANIMAL MAGNETISM
(C. S. Journal, Feb 1889)
BY REV. MARY B. G. EDDY

ONE of the greatest crimes practiced in, or known to, the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or, — grandest of all, the reformation and almost transformation, into the living image and likeness of God, — this mind by misusing its freedom reaches the degree of total moral depravity.

Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from this friend who gives him his hand in full trust, and has perhaps toiled and suffered to benefit and bless him.

What are some of the methods of this evil, this satan let loose? What are some of the means through which these mental assassins effect their purposes? To alienate friends, to divide households, to make people sick and sinners; these are their common instrumentalities.

Their methods of operation are to infuse silently into the thoughts of those they wish to use as instruments, a false sense of the individual selected as their victim. Long acquaintance, tried fidelity, experiences that have knit hearts together, all become as nothing before these endeavors. The mind of the individual on whom they thus operate is filled with hatred of the dearest friend, is made incapable of a just judgment of this friend. Prior knowledge of him seems to be obscured, put out, annihilated, and a new image of thought to be created, — one idea of individual character to be lost and another one formed, in the mind of him whom they would cause to hate his friend.

In this dilemma of thought, they get the audible falsehood into his mind, tell him how his friend has slandered him, is trying to injure him. If he is a Scientist they then say to him, "Mr. Smith," or "Mrs. Jones is preventing your success in healing patients, or is making your family sick, and the only way you can meet this is to take the case up, and to treat your patients against Mrs. Jones' mental malpractice; if you can destroy your patients' fear of Mrs. Jones, or can choke her off by any means however foul, you are conscientiously bound to do it, and of two evils this is choosing the least." There may be a hundred or more operators all set at work at this very job, to kill Mrs. Jones, or to save their patients or themselves, according as the directing malevolence may dictate. The said Jones is all the while as unconscious of this conspiracy as the unborn babe. The mental assassins are morally responsible for the consequences, and God alone can save her life from the fatal effects of this malice aforethought of the first party, and the culpable blindness of the second, whom they have misguided.

When the work of the mental assassin culminates, and the victim falls, the doctors are consulted and call it heart disease or some other "visitation of God," and thus they try to carry

the age along on their deceptions. This criminal practice, this "wickedness in high places," has accumulated in subtilty [sic.] of method until it culminates at this period in "spiritual wickedness" and poses its power to do evil against the spiritual power in Christian Science to demonstrate good. When first denounced by me "from the housetops," in SCIENCE AND HEALTH thirteen years ago, the revelation was received with incredulity, with derision, with pity. Today Scientists are learning, and the general public is experiencing more and more, the terrible realities of mental malpractice and assassination.

It is no longer possible to keep still concerning these things, nay, it is criminal to hold silence and to cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

These secret, heaven-defying enormities must be proclaimed, or we become guilty before God as accessory after the fact. If a friend were fallen upon and maltreated or murdered before our eyes, should we hold ourselves guiltless, — should we count ourselves men and women, — if we buried the secret of the violence and our knowledge of the assassins?

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

The Science of mind uncovers to Scientists secret sin, even more distinctly than so-called physical crimes are visible to the personal senses; crime is always veiled in obscurity, but Science fastens guilt upon its author through mind, with the certainty and directness of the eye of God himself.

Human laws will eventually be framed for these criminals that now go unwhipped of human justice. Human law even now recognizes crime as mental, for it seeks always the motive; rude counterfeit as it is of Divine Justice, it metes out punishment or pardons, according as it finds or finds not the evil intent, the mental element. The time has come for instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner.

This is not an invitation to promiscuous denunciation. The time is not ripe for that, but God tells us now to uncover this wickedness, to expose its methods, to accumulate the evidences of its enormities. The human mind must be instructed by facts, taught how to recognize the signs of these secret crimes as they are worked on individuals, and also the method of self protection, the antidotes found only in Divine Science.

God has bidden me to uncover this wickedness, and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation.

I have put on paper enough to reveal criminal magnetism, and to meet its developments for time to come, when my voice will be no longer heard. But God does not let us wait. He tells us

to denounce now, some of the crimes of malicious mind, and to teach as fully as the age can bear and as the developments of this crime demand, its methods and their unfailing antidote.

I will now answer some questions that correspondents have asked me, concerning my teaching of and ways of dealing with, malicious animal magnetism.

One correspondent asks, "Do I teach the same with regard to mesmerism to all my students?"

My answer is, I do, in substance the same; the manner of expressing my thoughts may vary, but never the idea. Every student who has been through my class understands fully how to handle the ignorant animal magnetism, termed sickness, and latterly, I have taught as fully as God has allowed, how to deal with the malicious element. He tells me now to meet its growing wickedness by fuller revelations.

"Do I approve of treating personally for malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill some one, and Scientists know it? Shall they treat the offender personally?"

I answer, if they do treat thus, they prolong their own undertaking. The altitude of Christian Science is Omnipotence. Truth is given us for this purpose, — to destroy error and make man free in the impersonal Christ.

"Do I employ students to do the work I have not the time to do?" in other words, in trying to injure fellow beings.

I could commit suicide sooner than do that; I have laid upon the altar too much for my fellow mortals, to undo my life work, and now turn to injure them. The very misguided ones, the deluded ones who would constrain others to believe this for my hurt, know better. These deceivers are under a demoniacal spell. May God open their eyes and save them from future condemnation.

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WORDS SPOKEN FROM EXPERIENCE.

(C. S. Journal, Nov 1894)

E. A. KIMBALL

[Continuation of Mr. Kimball's answers to questions propounded to him before the Bloomington (Ill.) Chautauqua. — ED.]

SEVEN years ago, after wandering about the earth in the fruitless search for health, I turned in despair, and as a last resort, to Christian Science, and was healed.

I have been the beneficiary of its mighty influence in such abundant degree, that if I failed whenever suitable opportunity occurred, to lift my voice in grateful testimony thereof "the very stones would cry out against me."

I make this personal statement because I wish it known that I speak from the standpoint of actual proof and not theory.

Christian Science! Why is it called Science, and why Christian?

It is called Science because it is the statement of an immutable and infinite Principle with an invariable rule, which when understood is manifested in absolute demonstration — unmistakable, immortal proof to the demonstrator.

It is often said; "I do not like the use of the word Science in connection with religion, it makes it seem cold and cheerless."

Ah! dear friend have you forgotten that nearly every modern creed, including that of your own denomination, expressly declares that God is omniscience — all science?

Do you not know that if God who is Love is all science, then love is the "Substance of Science"? Love that transcends in warmth and cheer and blessed continuity, the most lofty flights of human imagination?

Do you not know that humanity has degraded its own sense of science until it means to it little more than study or investigation, and that this low estimate is the man of straw that you condemn.

The term science, properly understood, refers only to the laws of God and His government, inclusive of man; and the highest definition of the word must be synonymous with Truth. If you were to go to school to study mathematics, you might learn that the science of mathematics is the highest finite sense of Truth, but you would also learn that the only possible way for you to know that science, would be to gain a demonstrable understanding of the principle and then prove it for yourself.

This is true of any of the exact sciences, and there is no such thing as an inexact science.

But as relates to infinite science — the Science of Life — of Being — people are educated to think that they may believe anything they please.

God, being All Science, we must see that all science is projected by God and not by man, and that God is always manifested scientifically, and that whatever is not scientific is not of God.

It is claimed for Christian Science that it is the truth about God and God's laws and their relation to man and the universe.

It is called Christian because Jesus who did the will of his Father, manifested the infinite will and law of infinite Good — he manifested the Science of God.

Mortals have been limiting their idea of the infinite within the radius of their own finite sense, but when we gain a supersensible understanding of God, we get a larger grasp of the vast import of the term "Infinite God," and begin to see, that God and his will — his laws and power are eternal, changeless, impartial, universal, unlimited, the same yesterday, to-day and forever, never spasmodic, intermittent, or local in nature or operation.

Does it detract from your opinion or estimate of God, to contemplate the entire action of the divine nature as scientific, when you perceive that it means the manifestation of demonstrable, omnipotent Truth?

Are you losing any hold on heaven in seeing that the laws of God are infinitely natural, and that only the natural and scientific law of God is real or true, and that God is manifested in no other way than naturally?

Jesus the Christ, the founder of the true worship of God, said of himself — "I came to do the will of my Father," — and if we admit that he manifested God and reflected his infinite will, then there is no other conclusion than that the messianic mission, and all that it includes, was scientific; and that the proper understanding of that mission as disclosed by the words and works of Jesus constitutes scientific religion or Christian Science, which is a religion with "signs following."

The signs that followed as proof or demonstration of Christianity in Jesus' time, were manifested in the destruction of evil, the reformation of the sinner, the healing of the sick, the raising of the dead, the casting out of devils, and the preaching of the gospel of salvation. All in obedience to the universal law of God. And the universality of this law was recognized and disclosed by Jesus when he said "these signs shall follow them that believe."

Does it lessen your esteem for Jesus' work for you to know that it was the manifestation of infinite will rather than a special supernatural or miraculous law, the very enactment of which would necessitate a departure from the in-finite, which is impossible?

Did the Infinite ever become less than infinite? Was eternal law ever fluctuated for special effect outside of the universal purpose and order established by Him whose work as the Principle of the universe was all done before Abraham was?

Finally, it is called science [sic.] because the declaration of Principle which it includes cannot be changed. If it could be changed, altered, amended, or revised, the entire structure would collapse.

Demonstrable Truth cannot be changed for it is eternal and infinite.

Error alone is changeable, and any statement of dogma or doctrine that needs alteration must be error.

Plato furnished the world with a code of ethics that seemed to serve the needs of humanity for hundreds of years. The same is true of the ecclesiasticism of Judah; but not until we get the words of Jesus do we recognize that they alone will answer perpetually the human necessity, and

that they need no alteration, for they are in accord with the omniscience of God. I do not think of any subject now before the world that is so little understood, or so thoroughly misunderstood as is Christian Science.

A celebrated Frenchman once said, "My history is being written by mine enemies."

I will not apply this statement in full to Christian Science, but it is a fact that almost the entire bulk of opinion concerning it proceeds from those who have not one atom of understanding of what it really is, and whose opinion refers solely to their own false concept of it.

There is a general impression however that it presents to the public two particular phases. One is as a religion, and the other is as a remedial or healing agency.

Let us consider its religious aspect. What is religion? True theology must pertain to God, Truth; false theology is a false conception and does not pertain to God but is error.

True theology pertains to the infinite and immutable and must itself be changeless and universal, otherwise it would be contrary to God.

Instead of there being a universal religion, reflecting the nature of divinity, there are thousands of beliefs — all different.

Only one of many contradictory statements of God can possibly be right. Which one is it? Because God is infinite, it does not follow, as a possibility, that he can be outlined and declared by an infinite variety of diverse and conflicting opinions.

It has come to be a habit of thought with us to assume that if a man subscribed to some religion's belief and endeavored to live up to his highest sense of God and God's law, it was enough; but this amiable though fatal compromise must be seen as a most desolating error, and we must learn that to know God aright, is Life eternal.

An erroneous, limited, finite human conception of Deity does not mean the consciousness of eternal Life. Nor have we any assurance that we are obeying the laws of God, if we do not know what they are.

It is not sufficient that a man should obey his own opinion of what they are.

True religion must include the understanding of the universal Truth of God, and true worship must include obedience to the universal will or law of God. Only in this way can we "know God," and in this way alone will the image and likeness of God appear.

What is your conclusion, when you survey the bewildering array of beliefs about God, who can only be known as He is?

Do they indicate to your mind that the world at large understands God, and that religion at large really pertains to the one only, true God?

The Christian will admit that the Confucian does not know God, and the Mohammedan is certain that the Christian dog does not, but it is a matter of history, that the differences between

the Christian sects themselves, have most disturbed the current of modern events. Continuing our definition of religion, let us inquire, what is Christianity? Shall we not say that it is the knowledge of God as taught by Jesus Christ, whom we are accustomed to describe as "God manifested in the flesh?"

If he manifested the unity of the Infinite, must we not see that the Truth he revealed is universal Truth; and if we say that he taught a religion, it must have been a universal religion; and if he established a church, it was a universal church?

If we as Christians are not manifesting this common understanding, is it not palpable that we do not understand the teachings of him who was the manifestation of divine unity?

At this point it is usually suggested that in all the fundamental and vital particulars the Christian religions are essentially the same.

Let us see if this is really so, and without making any extensive comparison of the different dogmas we can test our thought on this subject by a few questions. Is it essentially the same to you whether you have been predestined and elected by God, to be damned or not? If you are a heathen, or an infant, is it, in that event essentially the same to you whether for that fact alone, you are to be damned or not? Is it essentially the same to you, whether human destiny is to be wrought out in universal salvation or eternal hell? Is it the same thing to you whether Christ is divine or not? Whether there is a personal devil or not, whether infants are regenerated by baptism or not, whether there is probationary opportunity after death or not, whether the Scripture record is unerring or not, or whether forgiveness of sin through the human process known as absolution, is valid and efficacious or not?

These few of many questions will serve to direct our thought and judgment to some of the denominational beliefs which are flatly denied and rejected by others.

Instead of being essentially the same, and essentially Christlike in effect, many of these beliefs have manifested themselves in the most desolating wars, murders, persecutions, torture, oppression, and other forms of violence and hatred that deface the pages of history.

Shall we ignore the current status of belief, thought, and events, and try to allure ourselves to the mischievous conclusion that these contentions have ceased, — that the Christian sects are now in harmonious accord with the mind which was also in Christ Jesus, and that the theology of to-day is in a state of permanent composure?

Upon this scene of conflicting dogmas and sectarian turmoil appears Christian Science as a new statement of the understanding of God as revealed by the words and works of Jesus.

It heralds itself, not as a new religious belief, but as a demonstrable declaration of God, and including or revealing a demonstrable understanding of the words and works of Jesus. It is a statement of Truth which all men can prove to be Truth.

In other words, it appears as a religion in the highest sense which is demonstrably true and universal.

In this respect it is unique in history. There is no other religion claiming to rest on a demonstrable principle, on proof rather than profession, on understanding and signs following, instead of belief and conjecture.

What does it declare? It affirms that God is the supreme Being, Infinite, omnipotent, omniscient, omnipresent, the Life of man and the universe, the allness of Truth, Love, Intelligence and Substance, “whom to know aright is Life eternal.”

It affirms the immortality of Life, the divinity of Christ, and the actuality of his resurrection and ascension. It acknowledges him as the way and the only way of salvation. It demands absolute obedience to the ten commandments and the sermon on the mount. It demands the annihilation of sin and shows man how, not merely to resist, but to destroy it. It demands the elimination of disease, and shows humanity how this is to be accomplished. Its legitimate action is to reform the sinner, reclaim the infidel, to heal the sick and cast out evil of every kind, to establish a better citizenship, a grander manhood, a higher morality, a purer individual and social status, an expanded love for God and the neighbor, and the manifestation of the universal brother-hood of man in God, who is Love.

Unless human conduct is progressing in accord with this, it is not obedient to Christian Science: is it not in obedience to him who is the Way of salvation.

What is that way and how is it applicable to the needs of humanity? Let us first see what are the needs of humanity.

Look down the vistas of human experience and behold man in the fitful, though vain pursuit of satisfaction.

You behold the inveterate anguish of his lot, his poverty, his sin, his beds of pain and disease, the jails and asylums, the broken hearts, the hideous fear, the open graves and “man's inhumanity to man.”

Now ask yourself: — Is humanity in need of salvation? If so where shall salvation be found?

Is it to be found in mystery and conjecture, in the mere promise of future felicity, or is it to be found in the speedy and actual destruction of evil?

The Bible says of our Saviour that he came to bear witness to the Truth, and that his mission was to destroy the works of the devil.

This then, is the real work of salvation — to destroy evil.

And how did he bear witness to the Truth or Science and manifest it, and how did he destroy the works of evil? By reforming the sinner, healing the sick, casting out devils, raising the dead and preaching this gospel of salvation, and he said that all that believed on him (understood his teachings) should do these things and greater things than these, and that there was no other way under heaven whereby man should be saved.

Obedience to this demand upon the followers of Christ manifested itself for three centuries in the healing of the sick as a natural phenomenon of Christianity.

Christian Science in its applicability to humanity is the declaration that there is a divine remedy available to man, and sets forth the rediscovery of the healing Principle of Christianity and the rule of demonstration whereby man may “acquaint himself with God and be at peace.

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Mr. Eustace’s four C. S. Journal articles and his single Sentinel article are printed below:

“GRATITUDE”
(C. S. Journal, September 1901)
HERBERT W. EUSTACE

OF all the virtues, can there be found one more prolific of quiet, peaceful happiness, more overflowing with love and kindness, than gratitude?

This subject has been frequently in my thought, and more especially so since last summer. When on my vacation, one Sunday evening it was my privilege to hear a learned bishop of the Episcopal Church deliver a sermon to a class of young people who had just been confirmed. In his address he stated that in his old parish, in one of the large eastern cities, — a parish that contained some of the best Christian workers he had ever known, — on the reading desks in the church were the old prayer-books that had been there for over a century, they were still kept on the desks, but were not then being used, more modern ones having replaced them.

One day the thought came to him to look over these old books, and see what prayers to God had been most frequently used. First he turned to the prayers for help for the sick, for the safety of those at sea, and for the many other blessings mortals so urgently desire; all these prayers were black with finger-marks, showing at once how much they had been used. He then turned to the prayers of thanksgiving to God for the blessings specially vouchsafed unto them, and he was amazed, he said, to find that these prayers of deep gratitude were as clean as any pages in the book, showing, also at once, how little they had been used. There was every evidence to show how constantly they had prayed to God for what they desired, but there was no evidence to show that they had expressed any gratitude for the blessings received.

I felt when I heard this, much as King David must have felt when the prophet Nathan said to him, "Thou art the man," — smitten. Are we any of us truly grateful for all the blessings that infinite Love is showering on us? Are we not too often like the ten lepers whom Jesus healed, only one of whom came back to render thanks? or are we as good? out of ten blessings do we render thanks for even one? How many times do we allow error to whisper to us when some prayer is answered, that it just happened so, or that we should have gotten well anyway, and we look no further than this. We are content that we have what we wanted, or that we are well; our prayer of thanksgiving is not made, we have robbed God of what rightfully belongs to Him — a

grateful heart — and we have furthermore denied the Bible, for we are there told, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," and in place of recognizing this, we have given to "chance" the thanks due to God. What must finally be the result of this living at the mercy of chance? Sooner or later an avalanche comes upon us, and in the past not having recognized the source of all help and goodness, and that the prayer of the righteous availeth much, our faith in omnipotent aid is so weakened, if not entirely destroyed, that we sink beneath the load, not seeing the arms of divine Love ever bearing us up and protecting us from every evil. The hand to save is always present, but "We close our eyes and call it night."

Dear friends, let us be ever ready to acknowledge our heavenly Father's love and care, not in one way only, but in every way; let us turn to Him alone with our psalm of thanksgiving for everything that comes into our lives; with St. Paul let us rejoice at infirmities, reproaches, necessities, persecutions, and distresses for Christ's sake, remembering "this self-same God is our Helper. . . . He has mercy upon us, and guides every event of our careers" (Unity of Good, p. 4). If we do this we will learn over and over again, that the seedling distresses and necessities are angels entertained unawares, and that Love has been with us all the time.

What a glorious thought this is, that we live in Love! Could we possibly ask for more? Can we express our gratitude in anything less than earnest, consecrated lives? Consecrated to God, striving to have the same Mind in us that was also in Christ Jesus, consecrated to the steadfast purpose of proving that God's kingdom has indeed come on earth, as in heaven.

When I look back over the past seven years of my life, and see how, through the study of our text-book, "Science and Health with Key to the Scriptures," I have become a completely changed man, my heart overflows with gratitude, and is too full for words. "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name."

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"ADAM, WHERE ART THOU?"
(C. S. Journal, August 1903)
HERBERT W. EUSTACE

The question confronting the thinking world today is, What and where is consciousness?

Advanced thought no longer asks, What is matter? Matter is rapidly finding its correct solution, as simply a false sense of that which is mental, and so the question ceases now to be in relation to matter as such, but assumes a more intelligent position and asks: What is mind or consciousness?

From time to time, in the past few years most excellent articles have been published in *The Christian Science Journal*, bearing specifically on the subject of matter's unreality, as promulgated by leading scientific men. It is not necessary for me here to recapitulate what has already been written so ably and often on the subject, suffice it to say that a number of advanced scientific lights, some years ago even, departed from the old time-worn atomic theory to the greatly advanced position, as formulated by Professor Oswald of Leipsic, "That matter is a thing

of thought, which we have constructed for ourselves rather imperfectly to represent what is permanent in the change of phenomena.”

This statement of Professor Oswald virtually summarizes the present acceptance of what matter is in the scientific world. While perhaps true that this definition is not fully agreeable to all scientific men, yet it is true that it is the advance guard of material scientific thought, and is leading that thought into higher realms.

Look and study where you will along any and every line of development, and the candid observer is forced to admit, that each advance drops a little more matter in the lees and a little more mind takes its place. At the present moment no more widely known illustration of this truth can be cited than wireless telegraphy and wireless telephony. Note the amount of matter here abandoned, – almost all wire, – and note, too, that many things which in the past have been considered impenetrable substances, have been found to offer no resistance to the transmission of messages by this new method. Is not this a step away from matter and towards the “Allness of Mind”?

This is but one of the numberless instances that might be mentioned, showing how steadily and rapidly mortal thought is traveling away from matter, to matter’s essence, mortal mind. (Science and Health, p. 97.) To a great extent at present, this journey is being traveled unconsciously, hence material theories are propounded explaining the various phenomena, but, to the watchful student reading between the lines, such theories are mere shadows, and the substance of all things, Mind, becomes a nearer friend, and with joy the onward march of truth is hailed, as foretelling the final destruction of all materiality.

Thus the question of the twentieth century which faces mortal man is, What and where is consciousness?

This question, seemingly so new, is in reality as old as mortal history. Scriptural record bears witness to the fact that the first interrogation of Truth to mortal man was, “Adam . . . where art thou?” This demand was not made to matter, but to Adam, or consciousness, and this demand has continued to be made from that time to the present, and today we find it being thundered in tones of loving entreaty by that evangel of Truth, “Science and Health with Key to the Scriptures” by Mary Baker G. Eddy, as not since Jesus’ time. The voice of this messenger is being heard and felt wherever the human heart is found hungering and thirsting for righteousness. In valley and on mountain, in the crowded city and the sparsely settled waste, in the humble cottage of the poor and in the home of the wealthy, this bright star is lighting the dark places of earth, and is always heralded as of old, with the warning demand, “Adam, where are thou? Consciousness, where are thou? Art thou dwelling in the belief that mind is in matter, and that evil is mind? or art thou in the living faith that there can be no other mind but God, and keeping His commandment?” (Science and Health, p. 307).

Glancing back over the Scriptures the answer to this same question, “Consciousness, where art thou?” “Adam, where art thou?” is vividly portrayed in living colors, and in detail in the Biblical characters. It is the one and only question that determined the peace, prosperity, and happiness of the children of Israel; on its answer, right or wrong, was written their history.

When Abraham first heard this demand he was with the god of his fathers, materiality, and it awoke him from the dream sufficiently, at least, to see that consciousness must forsake materiality and go to a land that God, Mind, would show. He obeyed and prospered.

Moses, listening to the demand, “Consciousness, where art thou?” found it in Pharaoh (materiality), and began at once to work for freedom, and was led forth through the Red Sea and Wilderness, into a land of plenty.

Joshua, facing this same question before the walls of Jericho, spurned materiality, and knew consciousness could not be in matter, and thus destroyed the falsity and it crumbled before him.

Gideon, trusting not in materiality, but in the knowledge that “Consciousness is cognizant only of the things of God” (Science and Health, p. 276), overcame the armies of the Midianites and Amalekites with an handful.

Continuing through the Old Testament, we find this question, “Consciousness, where art thou?” ever rising higher and higher in human thought, down through the prophets to the advent of him who, for all time, gave the final proof that consciousness was and is forever one with the Father, Spirit. “I and my Father are one.” “The prince of this world [materiality] cometh, and hath nothing in me {consciousness};” Whosoever worshippeth the Father, “must worship him, in spirit and in truth;” and he closed the proof with the eternal verity, “It is finished,” material consciousness, the first Adam, is a myth, a dream, “All consciousness is Mind; and Mind is God, - an infinite, and not a finite consciousness” (Unity of Good, p. 30). Thus the last Adam was a quickening spirit, a consciousness of Mind and nothing else.

When Christian Science is first presented to human thought it seems to come in a cloud. Mortal man has been so educated to look at all things from the standpoint of materiality that he cannot in a moment lay hold of the idea that the universe, instead of being a material universe, is in reality a mental universe, or a universe of consciousness. Like a man accustomed to wearing red glasses, to whom everything appears red, and who must discard the glasses in order to see things in their natural color, so mortal man on being introduced to Christian Science must lay aside as rapidly as possible his material view of all things, and accept consciousness as the basis of every thought and action, then he begins to see clearly.

In the process of laying off the old and putting on the new, a watchful work must be performed, and this work is wholly in consciousness. As Christian Scientists we no longer deal with matter as matter, but we strive to get at the root of evil, and uncover the mental cause or consciousness that is expressing itself. We no longer look for cause in effect, neither do we attempt to find any material cause, even as in correcting twice two are five in a mathematical problem, we would not attempt to find the product of twice two, by looking at and studying the five; rather would we turn to the law which governs numbers, and learn there the truth about twice two, and put it down, having unbounded confidence in the result. So Christian Scientists, laying aside all thought of material cause, turn their undivided attention to consciousness, and the never-ceasing question is “Adam, where art thou? Consciousness, where art thou?”

Where is consciousness? Ask this question of the ordinary individual, and he will reply at once and without hesitancy, “I am conscious of all sorts of things, - I am conscious of life and death, of good and evil, of love and hatred, of beauty and deformity, of youth and old age, of spirituality and materiality,” and so on. Now examine these statements and note the absurd contradictions that they contain, and yet they virtually represent what would be called the sensible reply of the everyday person to the above question, and this shows where consciousness is.

Now suppose the question were asked, “Is it possible to be conscious of twice two as four, and at the same time be conscious that twice two is five?” the answer from one and all would be an

emphatic “No;” and why, because the consciousness that knows the truth could not know the opposite of the truth, for it is an impossibility for consciousness to be conscious of two opposite things. The Apostle Paul asked, “What concord hath Christ with Belial?” In other words, what concord hath a truth with its opposite? We can profitably ask this question of mortal consciousness every hour of the day, and the rightful answering of it will surely demonstrate where consciousness is.

Either consciousness is conscious of truth or is conscious of error right down the line; but never is it or can it be conscious of opposites. Such a possibility is absurd, and such a standpoint is not for a moment tenable. Thus we are again brought back to the original question, What and where is consciousness?

The Christian Science textbook states on page 336, “Man’s consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love,” and in the Acts of the Apostles we are told that “in Him we live, and move, and have our being.”

Here then is the direct answer to this question. Consciousness is the emanation of Life, Truth, and Love. Consciousness then lives, and moves, and has its being in Life, Truth, and Love. Consciousness therefore is living, truthful, and loving; then it is not dying, lying, and hating, and because there is no concord between opposites, consciousness knows only life, truth, and love, and this is what consciousness is, and this is where consciousness is, this is all the consciousness there is, and this is man’s consciousness.

“Adam, where art thou?” is answered no longer in materiality; in flesh and blood; in sin, sickness, poverty, and death; in hatred, envy, lust, and jealousy; in terror and fear, but in the eternal knowledge that the first Adam was a mesmeric dream, nothingness, and the last Adam is a living consciousness of good.

As this understanding of consciousness dawns on human thought, the past, as being of yesterday is swept away, and the present, now, becomes the only reality. The six thousand odd years of Biblical narrative are for human learning and guidance today, a thousand years has become as a day; consciousness holds all things as now. The sins and errors of false consciousness and their inevitable punishment and destruction are now. Persons, places, and things, however seemingly remote, become a present consciousness. Time ceases. The Scriptures are this moment a living lesson, no longer dead, but palpitating with ever-present Life and Truth, “A friend that sticketh closer than a brother,” a consciousness of now. “Mark ye well her bulwarks.”

Just this one lesson alone of the Scriptures, “Behold, now is the accepted time; behold, now is the day of salvation,” understood and demonstrated as taught in Science and Health, is bringing to mortals a sense of peace, rest, and harmony that the world cannot take away, neither can it understand. Now, is almost an unknown factor in the daily life of the world; yesterday, and especially tomorrow, occupy thought so constantly that the blessing, privileges, and joys of now are unseen, and tomorrow is the avalanche. How seldom does mortal man pause to consider that tomorrow, starting from today, and being one day beyond it (Miscellaneous Writings, p. 339), makes today the all-important moment. Today, now, is ours; tomorrow never comes; for tomorrow is always today when at hand, a present consciousness.

The worker in Christian Science sees this evil of tomorrow clearly. He sees and knows that tomorrow is one of evil’s most subtle and insidious suggestions; it robs its victim of peace, rest, and health; it causes much of the intemperance of today, and finally it leads to inevitable death.

The following experience clearly illustrates this error of a future or tomorrow consciousness, and shows the great necessity, as well as blessing, of knowing that now is the only true consciousness.

A man well on in years, honest and industrious, had an opportunity offered him, whereby through several months of hard work he could earn enough money to make the final payment on his mortgaged home, which object he had been striving to attain for many years. This man had enjoyed excellent health all his life, and felt he could accept the work without any fear of consequences. He worked long hours and vigorously, and all went well, until a “little fox” began its destructive gnawing in the form of a fear of tomorrow; a fear, that when the work was finished a reaction would come. The Bible teaches, it is “The little foxes, that spoil the vines.” Not only was a “little fox” at work with the man himself, but unfortunately it was working with his wife also to such an extent that, in spite of being bright and happy today, full of health and gladness at the prospect of the early lifting of the mortgage, she was so filled with the fear of tomorrow, that she went to work making provision for the hour of sickness that she felt was sure to follow such arduous labor. No sooner was the work completed, the mortgage paid, and the just reward of labor well done, rest, at hand, than the effect of a tomorrow consciousness broke in, and his bed became the prison of a pain-racked body, the poor sufferer’s tormentor, and all because of the fearful belief that consciousness is something apart from now.

After a weary search for help through the by-ways of *materia medica*, and an absolute failure to gain anything except despair, he turned to Christian Science, to Christian knowledge, to the Christ of now, of today, not of tomorrow or yesterday, but a present reality, “Lo, I am with you always, even unto the end of the world,” to find that this loving Christ taught a consciousness of now, “The same yesterday, and today, and forever,” a consciousness of health and harmony that never can and never does change to a sense of sickness and discord. He found that no law of God had been broken in the effort to pay his debts through honest labor; rather had God’s law, to “owe no man anything,” been obeyed, and in obeying that law blessing always results, hence the consciousness of health that began his labor could never end in a change to sickness, for consciousness is now, a forever now. This simple truth changed the man at once, and today both he and his wife are becoming earnest followers of the scientific fact that consciousness is right now, and right now “is cognizant only of the things of God” (Science and Health, p. 276), and the resultant health is a practical witness of this verity.

“In the beginning God created the heaven and the earth.” In the beginning, God, good, was the only consciousness, that beginning is today, this moment, therefore consciousness is now conscious only of the things of good, and this is man’s consciousness; therefore evil, under whatsoever guise, whether good or bad, cannot come as man’s consciousness and proclaim itself as such, for God, good, is his only consciousness.

“The work to be performed is ours,” to know that consciousness is good, and good only, and that it dwells forever in Spirit, never in matter; in Life, never in death; in Truth, never in falsity; in Love, never in hatred; in abundance, never in scarcity; in omnipotence, strength, never in weakness; in omniscience, knowledge, never in ignorance; and in omnipresence, now, never in yesterday or tomorrow. This is the kingdom of heaven within, this is man’s birthright, this is being kings and priests unto God, this is the heritage of the sons of God, this is “Not my will, but thine, be done.” This consciousness is the consciousness “We solemnly promise to strive, watch, and pray . . . to be in us (Science and Health, p. 497), and it is this consciousness that destroys all sense of sin, poverty, hatred, anger, resentment, jealousy, envy, death; in fact, all the works of darkness, and that enables mortal man to put on the “armor of light,” for this consciousness is

the "Light, which lighteth every man that cometh into the world," that is now and forevermore "One with the Father," "Hidden with Christ in God," never absent from God, for it is "God with us."

"Adam, where art thou?" must be the scrutinizing question of every hour. While realizing what consciousness truly is, we must discern and see clearly what the mortal or Adam consciousness claims to be and annihilate it. We must remember Jesus' denunciation of it as a whited sepulchre full of dead men's bones and all uncleanness, a pharisee and a hypocrite, a liar from the beginning and the father of every lie, that knows not the truth because there is no truth in it. We must face the question (to quote from *Retrospection and Introspection*, p. 107), "Art thou still unacquainted with thyself? Then be introduced to this self. 'Know thyself!' as said the classic Grecian motto. Note well the falsity of this mortal self! Behold its vileness, and remember this poverty-stricken 'stranger, that is within thy gates.' Cleanse every stain from this wanderer's soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household." Then will follow to one and all the benediction from on high, "I have fought a good fight . . . I have kept the faith," and with Paul, consciousness will declare "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

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**"KEY TO THE SCRIPTURES"
(C. S. Journal, June 1905)
HERBERT W. EUSTACE**

THE Apostle Paul, in his epistle to the Romans, states, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Throughout the centuries of Christian history, as through the greater part of the history of the early Jews, the Scriptures have ever been of wonderful import and of vital significance to every devout truth seeker. To him they contain the Word of God to man, and his earnest effort has always been to gain a clearer, better, and more comprehensive understanding of their real, practical teachings. During all these ages, prayers unnumbered have been offered to God, by multitudes of men and women, for the unfoldment of the Scriptures to their understanding, and in a measure these prayers have always been answered.

The great Teacher of mankind, Christ Jesus, said to his followers, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," and on another occasion, in speaking of this "me," he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." It is evident, then, that the Scriptures teach what all are seeking, "the way, the truth, and the life," and we are bidden to search and find, with the promise, "Ask, and it shall be given you; seek, and ye shall find; . . . For every one that asketh receiveth; and he that seeketh findeth."

Our own revered Leader of this day, in her work "Science and Health with Key to the Scriptures," on page 109 refers to her discovery of the Science of Mind-healing and its

application to human affairs, and in this statement she bears unequivocal testimony to the supreme value of the Bible. To-day the song of gratitude which springs from the lips of the joyful thousands healed of every manner of disease, through the loving ministrations of Christian Science, is sincere, selfless, and triumphant, and in ever-repeated strains it tells of the new revelation of the spiritual teachings of the Scriptures as gained through the careful and systematic study of its text-book. Of old, Christ Jesus "opened . . . the scriptures" to those, "slow of heart to believe all that the prophets have spoken," and in this day the impersonal Comforter — Christian Science — is revealing again to the receptive, though still "slow," heart the marvelous glory and power of the Word of God.

It sometimes happens that people who are healed through Christian Science, forget in a few months or years that they were ever ill. Like the nine lepers who were healed over eighteen centuries ago, some go on their way rejoicing, and neglect to give thanks to the divine Principle which healed them, but not so with the one to whom a new spiritual apprehension of the Scriptures has come, for this experience lives and unfolds daily, ever urging the seeker on to clearer and brighter views. It is the unanimous verdict of Christian Scientists that the more constantly and carefully Science and Health is studied with the Bible, the more beautiful and practical become the Scriptural teachings. This study must be of the heart, as well as the head, and when it is, new blossoms of divine loveliness and goodness are ever appearing, and who that beholds one of these blossoms has not rejoiced with a joy that angels alone can comprehend. He who drinks of this new wine, does indeed drink with Christ in the Father's kingdom. It is not the wine of intoxication, for self has become silent; it is the inspiration of divinely enkindled zeal and gratitude, expressed in a holier and purer life.

History records that along all lines of human progress, with every effort to get nearer to Truth, the human mind has at first rebelled at the advancing step demanded, and its attitude is not different in any degree toward the higher interpretation of the Scriptures. The fact that this interpretation is to help mankind to a better sense of harmony does not at once change its attitude, for the light that is in it is darkness, a darkness which is incomprehensible, and until this darkness is felt as such, little change is possible. The human mind has strayed so far from the truth through false education, false premises, and illogical deductions that when a new statement of truth is presented it ignorantly declares it not true, only later to finally accept it, and rise to a higher level.

One simple illustration of this opposition to truth is the familiar story of Galileo, who, in accordance with the Copernican doctrine, advanced the theory of the earth's revolution rather than that of the sun, and was compelled to recant his statements or forfeit his life. Such a theory was antagonistic to the authority of the Scriptures, which at that period, we are told, were supposed to teach the sun's revolution around the earth. The simple truth voiced by him and virtually rejected three hundred years ago, is to-day an accepted fact, and the human mind is, to that extent, leavened by a clearer sense of the truth. Thus through the ages truth has always been at work in every avenue of thought, bringing out better conditions, and that individual or nation which welcomes the truth, and has the most of it active in thought, is the one nearest to God, and is therefore the one most harmonious and prosperous. From this it follows that when divine Truth is recognized by the human mind, as the one power, universal salvation will be an established fact.

When we accept the Word of Truth, results prove that the Scriptures are true. It is not, however, to be supposed that this Word is at peace with the world's sense of it, for Isaiah says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Christian Science teaches that an impassable gulf always exists between truth and falsity, and that it can never be bridged over, but is to be done away by the overcoming of mortality (falsity) with immortality (truth), by the substitution of the true, or Christ-like concept for the erroneous concept. The modus operandi of this immense undertaking is clearly defined in Science and Health, wherein the human mind is taught that God cannot be like mortal man, because God is divine Principle, "the same yesterday, and to-day, and forever," therefore unchanging, infinite, and altogether perfect, but that the human mind must learn to think only as Truth thinks, — to think truly, and thereby become God-like.

As right thinking begins to replace wrong thinking, many Biblical passages which hitherto seemed inexplicable, become as beacon-lights to the wayfarer, and this accounts for the fact that large numbers, who, prior to gaining an understanding of Christian Science, had laid aside the Bible as contradictory, unintelligible, and hence useless, have now wiped the dust from its covers, and made it a daily companion which instructs them in the "way of life."

When we remember the impossible endeavor to reconcile the two Scriptural statements, — that God is "of purer eyes than to behold evil," and, "Whom the Lord loveth he chasteneth," — the simple explanation that Christian Science brings to this theological difficulty causes the weary thought to cease its sighing, and with refreshed energy to seek further unfoldings. It is natural to question: Since God is too pure to behold iniquity, how can He punish man for doing that which He is too perfect to behold? When a child first begins the study of music, his mind is usually a complete blank regarding the rules of harmony, and discord seems as natural as concord, if not as pleasing. The teacher begins by instructing him in the various notes, their sound, and their relationship to one another, until little by little his lack of appreciation of harmony is displaced by a more correct sense, and there follows, as a consequence of this change, a dislike of discord and a greater and keener desire for concord. Gradually the law governing notes becomes the law governing his thought, and this process continues until harmony is the one governing thought, and in proportion recognized discord becomes repellant.

The average individual, when he first learns of Christian Science, understands God as little as the child, beginning the study of music, understands the laws of harmony. "The light shineth in darkness; and the darkness comprehended it not." It is plain, then, that an educational work must needs be undertaken, for God's kingdom cannot come on "earth, as it is in heaven," until God is understood and obeyed as the one infinite, intelligent Principle, governing and guiding His entire universe. God's law must be known as earth's law, and God's will must be earth's will.

The leavening of this earthly thought differs from other educational processes only in being wholly spiritual. As truth dawns in human consciousness, the mortal recognizes, in a degree, his distance from it. At first his sense of truth is limited, but however limited, however infinitesimally small this sense may be, it is still the only sense of Truth he has, and therefore it is to this sense of God that he rightfully looks for guidance, and God does guide him, uncovering and rebuking the sins of human belief, until they are utterly destroyed. Just as the law governing the formation and sequence of chords must be learned and assimilated by the pupil in music in order

to become a proficient performer, so the law of God, divine Principle, must become the basis of thought in order that harmony may be ever present. As this law becomes operative in the human mind, the individual sense of God, good, grows consciously, and unrighteousness, wrong thinking and acting, gives place to righteousness, right thinking and acting. Day by day unrighteousness becomes more odious, and unless replaced with righteousness, the chastening increases, for we are assured that, since God is omnipresent, no one can escape the demands of His law.

We thus perceive that it is the individual sense of good which chastens every thought not in accord with good, even as the pupil's sense of harmony chastens the discordant tone till it is corrected; hence the impossibility of escaping the consequences of error, and the utter uselessness of appealing for forgiveness until true reformation is an established fact. When true reformation displaces error there is nothing further to forgive, for mortality is then swallowed up in immortality, and our God is too pure to behold iniquity.

This knowledge brings to the Christian Science student the broadest charity. Who would judge or condemn another when that one cannot escape the "uttermost farthing"? Rather should pity, and an intelligent desire to help, supplant any condemnation, for does not each individual know from actual experience that there is no escape from wrong but in right? This also teaches the wisdom of allowing each one to seek God in his own way, since the awakening will finally come to all, and the Bible and Science and Health will bring about that awakening in God's own way, with the least possible disturbance, and consistent individual growth will be the result.

In the journey to be taken, the traveler may find the road at times long and wearisome, and if not careful he is liable to listen to an insidious suggestion lurking by the pathway, which would have him believe that, before it is possible to advance, a perfect understanding of the spiritual sense of the Scriptures must be gained. This is apt to produce an abnormal sense of discouragement and depression, and that fear and inactivity which is inimical to steady progress. The absurdity of such an error is at once apparent, for the Scriptures themselves affirm through the prophet Isaiah that, "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little;" and is it not axiomatic, that every branch of learning requires constant, earnest effort on the part of the student? It cannot be different along the lines of spiritual learning. It is well for us to remember the old saying, that "Rome was not built in a day." It is equally true that a musician is not made in an hour, and neither can the complete spiritual understanding of the Scriptures be obtained in a year, or even in many years. When we accept the guidance of the Bible on our way to "eternal life," we should exercise the utmost patience and application in searching for and gaining the desired inspiration, which is "eternal life." Men are patient in seeking for knowledge along material lines, and how much greater patience should be expressed in striving for even a degree of the understanding of the Science of being which the Scriptures clearly contain.

To reach perfection, we are told that every thought must be brought "to the obedience of Christ," of Truth; but because we recognize this as the goal, and are earnestly striving therefor, surely it is no excuse for condemning either ourselves or others, because of present lack of attainment. Christ Jesus did attain perfection; it is therefore attainable, as he emphatically announced, by all who follow in his footsteps. This problem is individual, and cannot be accomplished by one for another, any more than can music or mathematics be learned by a

substitute. Its attainment requires the same consecration and indefatigability that must obtain to insure success in any undertaking of value, never can it be accomplished through discouragement or indolence. The effort, then, of the individual must be to bury the past, with all its failures, sicknesses, sorrows, and mistakes, and, beginning anew, with the Bible and its Key, the Christian Science text-book, for his guides, to govern his life accordingly, for thus, and thus only, can the spiritual understanding of the Scriptures be gained and their power be practically demonstrated.

Thus shall we see that our spiritual understanding of the Scriptures is certainly in proportion to the battle fought and the victory won, — the carnal mind displaced with the Christ-mind.

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"JUDGE NOT"
(C. S. Journal, April 1909)
HERBERT W. EUSTACE

THE great Teacher of jurisprudence, the Prophet of Nazareth, Christ Jesus, positively commanded, "Judge not." For this rule of human life there must evidently have been and still must be a great need, or the command would never have been given, for he said, "Heaven and earth shall pass away: but my words shall not pass away." The student of Christian Science, in studying the Scriptures and in endeavoring to apply their teachings practically in his own life and affairs, is naturally more inquisitive and more thorough in his effort to get at the fundamental meaning of the various Scriptural commands, than he who looks upon the Bible only as a collection of holy books, whose teachings are not especially intended for present-day conditions.

There can be no doubt that Jesus, in this command, "Judge not," was plainly referring to the very natural and common method of judging from the testimony of the material senses, and he understood fully how utterly untrustworthy such testimony is. He knew the testimony of the senses to be wholly dependent upon the mortal mind governing those senses, and he further knew that this so-called mind looks at everything it sees from its own limited and superficial horizon; that its environment, education, and training entirely constitute its sense of all things. Consequently, since each person in the world is differently constituted from every other person; that, as Mrs. Eddy states in "Miscellaneous Writings" (p. 224), "there are a thousand million different human wills, opinions, ambitions, tastes, and loves, — that each person has a different history, constitution, culture, character, from all the rest," it follows that no two, judging anything from their individual or material sense of things, would see it exactly alike.

This fact has become so well recognized that it is accepted in all cases of great excitement, whether accidents or calamities, the testimonies of reliable witnesses, given even when under oath, differing so much that often the exact facts cannot be obtained. It is only when we gain an understanding of Christian Science that we begin to appreciate what causes this discrepancy in the testimony and opinion of honest men. Under the light of its teaching we soon see that mortals have but one way of viewing persons, places, and things, and that is from the narrow standpoint of personal sense. Mortal man's entire consciousness is the aggregation of his education, environment, and training, and this inevitably differs from the consciousness of all others. Then how can two mortals see anything in the same way? They cannot and they do not. Then how can one mortal judge another mortal correctly? He cannot and he does not. Hence the command, "Judge not."

Surely it is perfectly just to assume that if an individual's sense of anything is altogether according to his particular manner of viewing it, and granting that this manner may be no nearer right than that of some other, he cannot attempt to judge another. To use a borrowed illustration, Suppose two men, one an artist, whose mind has been carefully trained along artistic lines, and the other a woodchopper, who has been trained only to chop wood, went out in a forest together. Does any one suppose for one moment that these two men would see the same thing? Of course not. The artist would see the grandeur and beauty of the forest, and the wood-chopper would see only the quantity and value of the wood. Their view-point and also their understanding of each other would be according to their education. So it is with all; the individual viewpoint is governed by the individual education, and this education defines how what each sees, hears, feels, tastes, and smells shall be seen, heard, felt, tasted, and smelled, so that the education determines the testimony, and it varies as greatly as the education varies. The so-called material senses are thus seen to be wholly dependent for their testimony on the mortal thought which governs them, and cannot testify in opposition thereto.

It is only as mortals through the teachings of Christian Science gain the understanding that there is but one Mind, and that this Mind is infinite Life, Truth, and Love, and can only be expressed by those who are striving to have the same Mind governing them that governed Christ Jesus, that they begin really to be children of the one Father; in other words, to dwell together in unity and see all things alike. One cannot see, perhaps, as his neighbor sees, and they cannot see alike until both have this same Mind governing them. Until this consummation, so much to be desired, takes place, ought not all to cease to judge one another, and rather in humility "each esteem other better than themselves," strive to be Christlike, and, as Mrs. Eddy so beautifully expresses it in "Miscellaneous Writings" (p. 106), "'so live, that your lives attest your sincerity and resound His praise' "? This renewing of the mind, as Paul termed it, is a comparatively slow process, and needs a vast amount of forbearance and charity, and above all of humility; for it is not attained in a day, and indeed can never be attained until a full recognition of the fact that a material sense of anything is not correct, takes possession of thought and governs it.

In working out the problem of being, there is imperative need that Christian Scientists be most kindly in their judgment of each other as well as of the rest of mankind. Each student of Christian Science has come out, like Abraham of old, from a different "country," "kindred," and "father's house," and has therefore a different sense of things from that of every other student. Christian Science is unifying these different and oftentimes differing elements or phases of human thought by leading all to a common Father, divine Love, to direct, guide, and govern; and as this divine guidance begins to be felt, the differences disappear, and we should remember that they are disappearing as much from one as from the other, that Truth is "melting and purifying even the gold of human character" (Science and Health, p. 565).

In this connection, too, it will be found that if there arises a misunderstanding between friends, this misunderstanding will only be removed when one goes to the other, not to justify his own sense of what he considers right, but lovingly to hear the other side, with mind and heart ready and willing to see things from a different standpoint. If it is necessary to "agree to disagree," it can then be done in all friendship and kindness, but never, so long as to human sense there is the attribute of "only one side, and that my side." True it is that there is but one side to every question, and that is the right side; but that side is never human, it is always divine and

must be daily demonstrated. The best human side of anything is only approximately right, and must yield to the divine.

Christian Scientists sometimes differ in their present sense of applying Science to their human problems, because their present sense of Science is as yet incomplete; hence the need to leave one another alone and devote one's time and energies to the careful study of the Bible and our textbook, Science and Health, which contains the complete statement of the Principle of Christian Science, and the demonstration thereof. A true student has no time for personalities or for judging personalities; he is about his "Father's business," and so minding his own.

No teaching of our Leader is more strictly insisted upon than that each individual shall be left free to work out his own salvation in his own way; in other words, without being judged erroneously. To judge is really to know the law, and since law is the emanation of divine intelligence, being the orderly operation of right, to judge would be to know God, who is divine intelligence, and this would be to know good, which would be to reflect good. Can we do better than to follow her who through years of toil and unselfish love has gained the path our Saviour won, and has scaled those awful glaciers of human belief, — envy, jealousy, revenge, fear, hatred, and malice, — and who from her God-crowned summit reiterates our Master's admonitions, "Love one another," and, "Judge righteous judgment," which means, Judge only according to divine law?

While we need to keep in thought the Master's word "Judge not," we must remember that in urging that all judgment of persons cease absolutely, Christian Science, on the other hand, bids each one judge fearlessly, from his highest sense of right, every thought which is presented to his consciousness, and hold only to such thoughts as stand the test of being in obedience to Christ, Truth, and to every one else he should allow this same privilege. Christian Science defines in no uncertain terms the belief in evil. It does not call evil good, but it does separate intelligently and lovingly the evil from the one expressing it, thus destroying the evil and allowing the temporary evildoer to return to the path of right. "Loose him, and let him go," applies only to the victim of evil and not to evil, as when Jesus destroyed the evil and so brought Lazarus forth from the tomb. This is the work of all Christian Scientists, and it fulfils the law which says, "Judge not."

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MR. EUSTACE'S SENTINEL TESTIMONY
Feb 27, 1902

The following demonstration, has been of such help to me through the lesson it has taught, that I feel it may be of equal help to some one else, so I send it out to the Field. When eighteen years of age, I had the measles, and in due time recovered from them, with apparently no bad effects. About a year later, I became conscious of the fact that I was perfectly deaf in one ear, and immediately attributed it to the measles, as I had been told that they usually left an unpleasant after effect, especially in the case of adults. I did not try to do anything for the trouble through *materia medica*, for I supposed it was incurable, and my other ear being very good, it was not a great inconvenience.

In a few years, however, I began to be troubled with my good ear whenever I bathed. At first the deafness would only last about fifteen minutes, but gradually the time increased, until I took

up the study of Christian Science, when it grew much worse. I treated myself earnestly and faithfully, but apparently to no purpose. Right here let me say that I always did the treating after I had bathed and when the deafness was present. This went on for a number of months, and the trouble had reached the point where the deafness would last until ten and eleven o'clock the following day, causing me much fear, inconvenience, and mortification.

Finally, one evening just before bathing, this passage came to me from "Science and Health with Key to the Scriptures," p. 392: "When the condition is present which you say induces disease, whether it be air, exercise, heredity, contagion, or accident, then perform your office, as porter, shutting out these unhealthy thoughts and fears. Exclude from mortal mind the offending errors, then the body cannot suffer therefrom." I saw at once where I had been in error. I had been barring my door after I had allowed the enemy to enter.

I sat down, right then and there, and locked and secured the door of my thought against the lying belief that matter could affect matter, or that man's senses were material. I realized that God, Spirit, created man, that like produces like; hence, since man was spiritual and his senses must be spiritual too, they therefore could not be interfered with. In the strength of this thought I bathed, and awoke the following morning, not only free in what I called the good ear, but in the deaf one also, and I have had no trouble since, some seven or eight years. The lesson is clear and is forcibly expressed in the familiar saying, "An ounce of prevention is worth a pound of cure." Jesus said, "What I say unto you I say unto all, Watch."

HERBERT W. EUSTACE, San Jose, Cal."

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NO CHRISTIAN PSYCHOLOGY.
(C. S. Journal, February 1908)
ARCHIBALD MC LELLAN

WE are taught in our text-book, "Science and Health with Key to the Scriptures," that "If God had instituted material laws to govern man, disobedience to which would have made man ill, Jesus would not have disregarded those laws by healing in direct opposition to them and in defiance of all material conditions." (p. 227). The animus of this teaching pervades all of Mrs. Eddy's writings on Christian Science.

Christian psychology is equivalent to Christian phrenology, physiology, and mythology, whereas Jesus predicated and demonstrated Christian healing on the basis of Spirit, God. He [sic.] never complicated Spirit with matter, never taught the finite opposite of God, Spirit, infinity, All. Theology means one God, and Christianity is not founded on any other basis except one God, one infinite, and that infinite divine Love. God is Spirit, and "they that worship him must worship him in spirit and in truth." As revealed in Christian Science, God is unconscious of matter, for if He is Spirit, and All, He cannot know aught that would be the very unlikeness of Himself in quantity, quality, and divinity.

Neglect of this, the real meaning of Christianity, resulted in a loss of the power to heal the sick centuries ago, and to-day also there are those who are casting lots for Christ's seamless robe, but by their failure to perceive the oneness of Spirit they too will lose the truth of Christianity, and thus be unable to demonstrate it upon the divine Principle which Jesus taught, namely, one God,

one infinite, hence no matter. Christianity without this essential Science of Christian truth — the oneness of Spirit — is left without a perfect Principle and without scientific demonstration thereof. In other words, they who drop Spirit as the one and all of Christianity, thereby lose the demonstration of the power of Spirit, through Christ, to heal the sick and cleanse the leper, to destroy sin, disease, and death.

Mrs. Eddy has shown that she loves all that tends towards Christianity; she loves Catholics and Protestants, — Methodists, Congregationalists, Baptists, Quakers, Shakers, — she loves all save that which stands still or has no part in Christianity. Her teachings further show that she cannot consistently endorse as Christianity the two distinctly contradictory statements and points of view contained in the term "Christian psychology" — otherwise Christian materialism. "The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love." (Science and Health, p. 28).

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THE MOTHER CHURCH
(C. S. Journal, January 1911)
WILLIAM RATHVON

Christian Scientists are convinced that the formation and establishment of The Mother Church of Christian Science was divinely sanctioned. It has no material ancestry, no predecessors. It is distinctly The First Church of Christ, Scientist — the first that has ever been. As the cause of Christian Science itself was ordained of God, so the need of a visible, vitalizing center was supplied, and it has been divinely sustained. Originally organized to meet local needs, it has become the keystone in an arch of zealous worshipers that spans the religious horizon of the whole world. Similar in organization to many branch churches which in the last thirty years have patterned after it, adopting its form of service and special activities, it yet stands alone, unique and inimitable, the cap-sheaf of a bountiful harvest of Spirit that is perennially in fruitage from the equator to the poles. Without seeking expansion, with the gateway to its membership none too easily entered, its growth in the last ten years has been consistently more rapid than that of any other church organization since the foundation of the Christian religion.

Of its various achievements, not the least is the part it has taken in upholding the hands of its Founder in her valiant effort to protect Christian Science from adulteration and intrusion of every kind. Since 1875, when the first copy of Science and Health was modestly handed to an incredulous world, its author has made a dauntless and resolute stand to keep its pages clear of all that would be below its high standard. How tremendous a conflict this has been only Mrs. Eddy will ever know, but it is for all of us to appreciate that it is by her indomitable courage and unswerving reliance upon Principle that the integrity of Christian Science has been preserved. Today it is standing beautiful and strong, like a green oak in a thirsty land, a delight to the weary eye and a shelter and rest to the weak and worn. If, as was asserted by one of England's brightest minds, whoever could make two blades of grass grow where but one grew before, deserved much and did more essential service than a whole race of those who talked a great deal but did nothing, what shall be said of one who has made whole fields of living green appear? Or where shall we search for words to tell the worth of one who tilled the field until the ripened grain burst its husk and dropped its golden store, to the joy of the hungry multitudes?

In the past there has been much needless criticism because Mrs. Eddy promptly copy-righted all her works and fairly exacted the rights to which she was thereby entitled; because her followers are expected to name the book and author when publicly quoting from her writings: and because they employ as textual helps in the study of Christian Science nothing but the Bible and the writings that have come down to them through their Leader's pen; yet it is by just such wise precautions that our faith has been kept in its original beauty, chaste and inviolate. Sure of the demonstrable truth of the ideas imparted to her, she would have none of questionable origin, and so declined the offerings of would-be coadjutors, sincere or well meaning though they might be.

To her steadfastness, also, it is due that we not only have an unadulterated text-book, but that we do not have more than one. Ambitious writers, one-time students of Christian Science, -- some of them, -- have written books, with the hope that they might some day be accepted as adjuncts or supplements to Science and Health; but there never has been and never can be more than one text-book of Christian Science. We may go from the plains of Australia to the peaks of Alaska, finding proficient Scientists all the long way, and from them will get the same answers to our questions about God and man and life and health. There can be no contradictions, no discrepancies, no incongruities on the part of those who understand the Principle, for the essentials of real Christianity have been made as clear as the mountain stream that springs from perpetual snow. Such are the fruits of unified understanding, of adherence to Principle as Principle, as expressed in the one text-book of a great religion.

Misuse of our textbook in public has been largely prevented by the vigilance of The Mother Church, acting under the by-laws of its Manual. It is generally known that these by-laws provide that the first qualification for membership in a branch church is membership in The Mother Church. A spurious organization whose readers were not members would thus be quickly unmasked. Nor would the investigator be obliged to search the records in Boston to establish its fraudulence, for the columns of *The Christian Science Journal* would tell him at a glance. Every Christian Science church or society in good standing is advertised in the *Journal*, and none others could buy space in its columns for a king's ransom. A half-inch card in its directory is a credential that needs no counter-mark from any Scientist in the land. A similar safeguard, simple as it is admirable, applies to practitioners. Those who would following the healing of the sick through Christian Science and have their professional cards appear in the *Journal*, must also be members of The Mother Church, which implies careful scrutiny as to their fitness. [* In fact, the Manual of The Mother Church makes no such stipulation, nor was it inevitable that Journal practitioners be "class taught," until 1910]

A benevolent protection is exercised by The Mother Church over all its branches. The smallest and most remote church in the land is held in the same loving solicitation as the largest and most influential. Interesting instances might be mentioned where The Mother Church has lifted the branch churches out of deep water and set them on high ground. It is continually responding, through its Board of Directors, to requests for advice, for interpretation and construction of church law, and for counsel respecting the solution of local problems. Yet it rigidly adheres to the letter and the spirit of the Manual, and never interferes unsolicited with churches or individuals in the conduct of their own affairs. It is a court of last resort, not a policeman.

While The Mother Church thus conserves the interests of the branches, it is itself composed wholly of individuals. Individual Scientists are its components, and the local churches are represented through their members. It is not a Boston church, but universal, and the homes of its members are found in every habitable part of the globe. The member in far Australia shares all

the privileges it offers to the member in Boston, except the single one of attendance at its regular services. And that is his, too, if he will but come and take it.

In our great warfare against sin, disease, and death, we have in The Mother Church a mighty arsenal and storehouse of supplies. It furnishes us the munitions of war, the banners of peace, and the men to use them both. Through its Metaphysical College it supplies us trained teachers; through its able board of lectureship it tells of the Christ Science to the multitudes; through its committees on publication it holds in check misjudgment and misrepresentation; through its periodicals it enlightens the world with the light of Truth.

To illustrate: If for the moment we should lift out of the Christian Science movement The Mother Church, with its institutions and activities, what should we have left? We should have hundreds of virile, active, zealous church organizations, but they would be separated units, drifting this way and that, without cohesion or tenacity. It might be profitable to ask ourselves if they could act concertedly or forcefully as they do today when a step forward is determined upon; or present to a common foe that solid front against which the enemies of Truth have so often plunged to their confusion and defeat. There is little probability of our giving too high a place in our esteem to The Mother Church as the agency of divine Love, which out of our many units makes a union, adamant and invincible, even as cement binds the drifting sand and flowing water into a rock that will endure like the pyramids of Egypt.

The history of mankind reveals that the propagation of an idea requires organization in its earlier stages, and as Christian Scientists we must be ready for the time when we shall have outgrown the need of church organization. How long it may be in coming, none of us can tell; but this we know, that until the hour strikes when the branch churches have fully played their part in the great drama of the salvation of mankind from sin, sickness, and death, so long will The Mother Church be as needful as the mother's loving hand to the toddling infant, as her wise counsel to the growing youth, as her comforting and inspiring companionship to maturity. And what does she ask of us in return? Only the two things which should ever go hand-in-hand, namely, love and loyalty.

We can readily see that it is something vastly more than a beautiful temple which thus deserves our devotion. That might be taken apart, from the carved cap of the cupola's crest to the massive monoliths of its granite base, and be dropped stone by stone into Boston harbor, but The Mother Church would be untouched, for it exists in the hearts and minds of men, and not on the corner of a street. The real church to use our Leader's words, is "the structure of Truth and Love" (Science and Health, p. 583), not a building of stone and iron. That great gray tabernacle, stately and beautiful, is no more The Mother Church of Christian Science than a coat is the man. Were we to seek a grouping of words that would flash into consciousness a picture of what The Mother Church really is, we need go no farther than the Bible itself, for therein has been set down in enduring phrase the things that should come to mind when we direct our thought toward what it is and what it stands for. When we think of the things named by Paul in his letter to the Philippians, -- "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," -- we have before our thought the ideal Mother Church of Christian Science which asks our love and loyalty.

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The Successor

Written for The Christian Science Monitor

Thursday, January 5, 1922

ABOUT twenty years ago Mary Baker Eddy, the Discoverer and Founder of Christian Science, stated to the world in an interview with a newspaper reporter a truth that was without doubt startling to mortals. That it was both startling and uncomprehended by mortals then, and is even now very evidently little understood by them is proved by the necessity for a second and explanatory statement made by Mrs. Eddy two weeks after the first, and by events that have occurred during the two decades following.

The two statements are found on page 343 and pages 346-347 of Mrs. Eddy's book, "The First Church of Christ, Scientist, and Miscellany." Speaking to the reporter, she says, "You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man." This was on May 1, 1901. A fortnight later, she stated: "I did say that a man would be my future successor. By this I did not mean any man today on earth. 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."

Ezekiel recorded of the rebellious people of his day that they had ears and they heard not and eyes and they saw not. Only spiritual understanding that is the blessed gift of pure Mind or divine intelligence, can perceive how the image and likeness of God, the one Mind, leads on Christian Science. It is the spiritual man, the Christ, or Christ-idea, who is leading men into eternity where all mortal selfhood drops away as it has forever been unknown, and where there is found what is even now the one fact: that true Mind and true idea are All-in-all. To have as actual leadership that which is purely metaphysical and spiritual is a view that assuredly arouses the pseudo carnal or mortal mind to fury, since this mind demands the physical as the beginning and the ending of every phase of life.

The infinite idea or Christ is leading on the world. For every belief in human mind, that Mind which is God presents forever the infinite idea, the man He has made. Persons, organizations, nations, and worlds, possessing the understanding of this ideas as the infinite reflection of Principle, go forward into life everlasting under its leadership, under the leadership of the image and likeness of the Father-Mother God. This is so because he who discerns the spiritual idea is able through the demonstration of Truth to mold his own life to what is true about that idea. Thus every word and act and every moment of being becomes dominated and so under the leadership of spiritual man.

Mind, the Principle of all, has bestowed on its unlimited image the qualities belonging to invincible leadership, and it is Principle or Mind that is unfolding this leadership. The conquest of the world and its evils by this idea or Leader is therefore inescapable, whether men will or no. Those who are following the Lamb or idea "whithersoever he goeth," in no matter what direction or into what situation he leads as the expression of Mind, will possess the peace and sureness that is given only by metaphysics founded upon Principle. But this new-old leadership, because of its absolute spirituality, requires the giving up of all human aspirations, ambitions and desires. So, as Mrs. Eddy assures us on page 534 of "Science and Health with Key to the Scriptures," "There will be greater mental opposition to the spiritual, scientific meaning of the Scriptures than there has ever been since the Christian era began. The serpent, material sense, will bite the heel of the

woman,— will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust. The spiritual idea has given the understanding a foothold in Christian Science. The seed of Truth and the seed of error, of belief and of understanding,— yea, the seed of Spirit and the seed of matter,— are the wheat and tares which time will separate, the one to be burned, the other to be garnered into heavenly places.”

There is endless promise in this leadership, for in its complete triumph, a triumph which is sure and close at hand, there is unqualified healing. This healing, the healing of the Christ, takes from men and from the world, the weary load of sin and disease, and enables those who gladly follow the Lamb to stand erect. The infinite idea of immaculate Mind is the Saviour of good and the destroyer of evil. It is proved to be present and to be performing its perfect mission when disease vanishes and sin is obliterated. Such leadership is welcomed by those who spiritually understand its meaning. But wherever this discernment is lacking or where the significance and outcome of such leadership is perceived and feared there will be resistance, resulting in commotions such as the world has never before seen, in both the mental and physical realms. Phases of these commotions have taken place, are taking place and will take place as time moves on. But as a matter of fact what will seem to be happening will not be true at all, for Mind’s appearing is the only reality. The divinely sovereign oneness of Mind and idea involves a continuous unfoldment of perfect life. It is this most wonderful life, really here now, which is drawing nearer to men through their understanding, nearer to their systems and their worlds. This life is actually the living image of Mind or divine Life. It cannot be understood in the slightest degree by men without taking away something of mortality. And today this understanding is becoming more and more scientific and metaphysical. The result is that which must occur when the temporal meets with the absolute, when that which claims to be evil, to be more than all, is met by the understanding of unlimited spiritual goodness. The temporal and whatever claims to be more than infinity cease to be. This is what is occurring now, even with the present comparatively limited understanding men have of fathomless Mind. Although understanding is increasing in the world, men still perceive spiritual reality but dimly. Soon Paul’s prophecy in I Corinthians must come to pass, “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” And the promise is sure, for in Revelation xxii we read, “And they shall see his face; and his name shall be in their foreheads.” When this development comes, even as it is here now, what great joy for the world!

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True Coordination

Written for The Christian Science Monitor
Tuesday, May 8, 1917

AMONGST many remarkable changes which have taken place in the world’s thinking during the last thirty-five or forty years, none is more far-reaching in its effects than that which touches the question of authority. Up to the last two decades of the Nineteenth Century, although kings and governments came and went, republics followed monarchies, and democracies forced autocracies to look to their foundations, human authority outwardly, at least, maintained the position it had held for thousands of years. The authority of the Church, of the State, of the law, of the head of the family, was hardly questioned, though it assumed varying forms with varying

circumstances. Today it is obvious that the whole of that condition is changed. That kind of authority is challenged in every direction, and we are forced to the somewhat humiliating conclusion that the foundation of that imposing structure was based largely on nothing more solid than convention, or even on that still baser sentiment expressed in the couplet, "that they should take who have the power, and they should keep who can."

The extraordinary events that have happened in the different countries since 1914 indicate that underneath the outward conflict are all these surging, turbulent mental forces, on the one hand making for freedom, and on the other fighting for their very existence. In a well-known passage of *Science and Health* (p. 225) Mrs. Eddy speaks of the American Civil War in words which are equally applicable to present conditions: "The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market; but oppression neither went down in blood, nor did the breath of freedom come from the cannon's mouth. Love is the liberator." And in *The Christian Science Journal*, Vol. III, No. 2 (1885) she caused to be published this still more remarkable prophecy: "Earthly thrones tremble on their bases in these days of rebellion against despotism. It would seem as if the kingdoms of the world were all being weighed in balances to determine what boasted strength is real and what pretended. . . . All these rumblings of discord, to the watchers on Mount Zion, come fraught with assurance of the onward march of Righteousness. Whether the people recognize the presence or not it is here, making for their freedom. And not the dominion of acknowledged kings and princes alone is threatened — but the dominion of man over man in any form must give way to the liberty, fraternity, and equality, toward which the unseen Law, spiritual and eternal, forces humanity."

Many writers who are watching the trend of events from the detached point of view of history, see, and do not hesitate to say, that the overthrow of human authority and the consequent loss of coordination can only be remedied by the appearance of a religion which will command the respect of the people, and ask hopelessly, What religion will do this? The student of Christian Science is ready with the answer that the only religion which can meet the need is that one which is based upon Principle, and is therefore scientific, and that Christian Science has already proved itself to be the rediscovery of that same Science taught by Christ Jesus.

That the religion generally known by his name has not as yet, so far as human judgment goes, been seen to fulfill the promises he made for it, is no longer a matter of astonishment to those who have some insight into Christian Science, for they see clearly that Christianity, as it is commonly known, has been trying to do, and to maintain itself by doing, the very thing that he said was an impossibility, i. e., to "serve God and mammon," Spirit and matter. This course has led inevitably to the position which Jesus also described, of a house "divided against itself" which is bound to fall, because it implies trying to produce coordination while operating from two completely opposite points of view, which is a moral and physical impossibility. Christian Science, which is proving itself to be actually the Christianity Jesus introduced, by doing the works which he said must follow his teaching, posits as its very foundation, simply demonstrable Principle, that is God, Spirit, or Mind, which operates as unvaryingly as does a mathematical rule, to those who are spiritually instructed in its understanding. Principle, brought within range of human experience through prayer, purified desires and mental activities, does not work on matter, or with matter, or through matter, but dominates all material beliefs with the revelation of spiritual law.

That this is the only true coordinating power becomes sufficiently obvious when it is realized that all experience proves that coordination based on human modes or powers is at the mercy of

any breath of self-interest or jealousy or impulse that may happen to arise, for a coordination based upon Principle, is absolutely secure, because Principle is not subject to human fluctuations, but is unvarying and knows “no shadow of turning.” That this is no Utopian dream, but a state of things brought within reach of practical politics, is already being established in the Christian Science movement. In this movement is to be seen an organization governed in just this way, because it is carried out by the desire of those so governed. We see there the substitution of Principle for personal leadership, the subordination of the human will to the divine, the unselfish desire for the general good taking the place of self-interest, the result being, that in spite of individual shortcomings, there is coordination in the Christian Science movement which is very remarkable to those who have eyes to see.

If it is asked what produces this happy result, this willingness to be governed by Principle, the answer is simple. It is that those who become students of Christian Science gain an apprehension of the nature of God which literally transforms them by the renewing of the mind. They begin by gaining better health, they go on by gaining better morals, and a love of good which tends to obliterate self, and so the genuine student of Christian Science becomes a missionary for the establishment of that kingdom which is to bring “on earth peace, good will to men.”

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Appendix B

Selective List of Early Additionally Significant Articles printed by The Christian Science Publishing Society about Christian Science, Mrs. Eddy, Church, Prophecy, and Unity

TITLE	AUTHOR	FACTS OF PUBLICATION
MBE – The Rumney Years	Alma Lutz	Longyear Foundation, 1940 [privately printed pamphlet]
Christian Science: An Impartial Estimate	Charles Klein	Journal xxiv no. 11 Feb 1907
Christian Science: The Religion of the Bible [partial of a lecture Hanna delivered in TMC April 30, 1907]	Judge Hanna	Journal xxv no. 3 June 1907
Authority	M. G. Kains	Journal xxv no. 3 June 1907
The Discovery of Christian Science	Frank Sprague	“ “
Christian Science Most Potent Factor in Religious Life, says Clara Barton	Clara Barton [via Viola Rodgers, in <i>New York American</i>]	Journal xxv no. 11 Feb. 1908

Consecration	Frederick Dixon	Journal xxv no. 12 March 1908
Our Textbook and Its Teaching [this article follows immediately after MRS. EDDY'S REPLY TO THE JANUARY McCLURE ARTICLE]	Clarence Buskirk	Journal xxiv no. 10 Jan. 1907
Mrs. Eddy from the Christian Science Point of View	Clara Burnham	Journal xxiv no. 12 March 1907
The Truth About Christian Science	Earl of Dunmore	Journal xxv no. 1 April 1907
Prophecies Fulfilled	W. D. McCrackan	“ “
If Christian Science Is Not True, What Is?	Samuel Greenwood	“ “
Heaven's First Law	Mabel Thomson	“ “
Science and Christianity	Rev. Charles Reynolds	“ “
Peace and Brotherhood	W. D. McCrackan	Journal xxv no. 2 May 1907
Christianity in the Light of Christian Science	Prof. Joel Mosley	“ “
Our Only Preachers	Clara MacMahon	“ “
The Fulfillment of Prophecy	Mattie Clarke	Journal xxiii no. 11 Feb. 1906
Early Footsteps of the Christian Science Journal	William McKenzie	Journal xlvii no. 10 Jan. 1930
The Vital Truth of Christian Science	Frederick Dixon	Journal xxvi no. 1 April 1908
A New By-Law Article XXII	Archibald McLellan	Journal xxvi no. 11 Feb. 1909
One of Many Great Services	Clarence Buskirk	Journal xxvii no. 12 March 1910

What Do We Mean by Matter?	Frank Sprague	“ “
Not Annihilation, but Transformation	Jeanie Andrews	“ “
Editor’s Table	Archibald McLellan	Journal xxviii no. 10 Jan. 1911
	[first <u>Journal</u> issued following passing of Mrs. Eddy; editor’s observations]	
“	“	Journal xxviii no. 11 Feb. 1911
	[second issue following her passing]	
Refusing Consent to Error	Clarence Buskirk	Journal xxviii no. 12 March 1911
	[third issue following her passing]	
Aggressive Mental Suggestion	Frank Sprague	Journal xxxiii no. 3 June 1915
Footsteps of Progress	C.S. Board of Directors	Journal xxxv no. 9 Dec. 1917
Indorsing Books	[Editor?]	Journal xliii [?] no. 5 Aug. 1923
Words of Counsel	reprint of 1903 from MBE	Journal xli no. 10 Jan. 1924
The Educational System of Christian Science	Irving Tomlinson	Journal xlii no. 11 Feb. 1925
Class Instruction (an editorial)	Albert Gilmore	Journal xliv no. 12 March 1927
Mrs. Eddy, the Discoverer	Julia Johnston	Journal xlv no. 6 Sept. 1927
“True Estimate of God’s Messenger”	Irving Tomlinson	Journal xlv no. 7 Oct. 1927
Unity	Mildred Goodcell	Journal xlv no. 12 March 1928
“Alertness to Duty” (an editorial)	C.S. Board of Directors	Journal xlvi no. 1 April 1928
An Important	“	Journal xlvi no. 2 May 1928

Pamphlet (an editorial)		
Significant Memorandum by Mrs. Eddy (an editorial)	“	Journal xlvi no. 4 July 1928
The Spirit of the Church Manual	Lucy Reynolds	Journal xlvi no. 6 Sept. 1928
Class Teaching	C.S. Board of Directors	Journal xlvii no. 9 Dec. 1929
Notice [facts of the church’s publication of the <i>Proceedings in Equity</i> to be available at \$100.00 each, by order only]	“	Journal xxxix no. 1 April 1921
International Relations	Alexander Primrose	Journal xxxix no. 5 Aug. 1921
A World En- (an editorial)	William McKenzie	Journal xxxvi no. 10 Jan. 1919
Christian Science and Its Message to the Jew	Millicent Hyman	Journal xxvii no. 11 Feb. 1919
The Trinity (an editorial)	Frederick Dixon	Journal xxxix no. 5 Aug. 1921
The Last Supper	“	Journal xxxix no. 6 Sept. 1921
Skepticism	“	Journal xxxix no. 8 Nov. 1921
Of Good Report “Report on Monitor Activity at World Council of Churches”		Sentinel vol. 57 no. 9 Feb. 26, 1955
Israel’s Return to Zion	Anna Friendlich	Journal xxii No. 11 Feb. 1905
The Word Declared	Blanche Hogue	Journal xxiii no. 8 Nov. 1905
The Fulfillment of Prophecy	Mattie Clarke	Journal no. 11 Feb. 1905
The Logia of Jesus	Henry Van Arsdale	Journal xxv no. 8 Nov. 1907

The Book of God	J. Morley Wyard	Journal xxx no. 7 Oct. 1912
No "Edict" Issued and "The Lord Giveth Wisdom" [evidently re the Stetson case but also a clear statement by McLellan that "the way to settle any disagreement is not by turning to human opinion, but by looking for guidance to infinite Mind, 'that giveth to all men liberally.'" (p. 590)]	Archibald McLellan	Sentinel xi no. 30 1909
Pilgrims	Elizabeth Jones	Journal xxxiv no. 4 July 1916
Mary Baker Eddy (1821-1921)	Frederick Dixon	Journal xxxix no. 4 July 1921
Progress of Christian Science [refers to a class Mrs. Eddy <i>may</i> have taught in Washington D.C. "about 1882"]	[editors?]	Journal xxxii no. 5 Aug. 1914
Editor's Table [commentary on the relevance and importance of the various periodicals]	Archibald McLellan	Journal xxx no. 1 April 1912
Early Footsteps of The Christian Science Journal	William McKenzie	Journal xlvii no. 10 Jan. 1930
Editor's Table [briefly presents a few other religionists' views of the possible dissolution of "ecclesiastical organization now existing in America" by the year 2000 (p. 664)]	Archibald McLellan	Journal xxii no. 10 Jan. 1905
Prophecy	Home Forum page article	Monitor August 18, 1915
The Prophet	"	Monitor November 20, 1915
Unity, An Inspired Ideal	Mary Alice Dayton	Journal xlv no. 11 Feb. 1927
The Church and Our Need of It	Robert Wells	Journal lxxi no. 8 Aug. 1953
The Power of Organization	Constance Sammis	" "
The Publishing Society	Blanche Hogue	Sentinel xi no. 35 [1914]
Dedication of the Church in Concord [full account of the proceedings, not merely Mrs. Eddy's address as given in My]	[editors?]	Journal xxii no. 5 Aug. 1904

Progress of
Christian Science

[editors?]

Journal xxx no. 3 June 1912

Here

Reuben Pogson

Journal xxiii no. 5 Aug. 1905

Relativity in the
Light of Christian
Science

Frederick Dixon

Journal xxxix, no. 8 Nov. 1921

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