

A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

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FALL 1999 ** ZANESVILLE, OHIO

EXCLUSION BY TOLL-FREE NUMBER

A letter to Christian Science teachers dated June 25, 1999, states: "It has come to our attention that pupils of teachers who are on probation under Article XII, Section 1, of the Church Manual, are being accepted as guests at association meetings.

"Pupils of teachers who are on probation are eligible to take Primary class instruction from currently authorized loyal teachers, and until they have done so, they are not eligible to attend association meetings of other teachers' pupils. Under Articles XII, Section 1 and Article XXVI, Section 6, they are no longer considered class taught and are not members of a loyal teacher's association of pupils.

"Teachers and associations do not always know the status of other teachers and therefore would not know the eligibility of guests seeking invitations to attend their association." At this point a convenient, toll-free telephone number is given so that all prospective guests can be screened to ensure that pupils of disfavored teachers will not hear an association address. The letter is signed by M. Victor Westberg, "President" of the Board of Education.

An examination of the articles in the 88th edition of the *Church Manual* referred to above do not require the exclusion of pupils of disciplined teachers from attending other association meetings. This is a purely vindictive and punitive action by the board of directors.

Mrs. Eddy's view on this subject is plainly set forth in *Miscellaneous Writings*: "For some time it has been clear to my thought that those students of Christian Science whose Christian characters and lives recommend them, should receive full fellowship from us, no matter who has taught them. If they have been taught wrongly, they are not morally responsible for this, and need special help. They are as lambs that have sought the true fold and the great Shepherd, and strayed innocently; hence we should be ready and glad to help them and point the way." (p. 357:21-30)

More often than not, teachers are disciplined for daring to criticize the actions of the board. Any of their pupils who are *Journal*-listed practitioners automatically have their listings removed. Up until 1938-1939, class instruction was not required for a practitioner listing in *The Christian Science Journal*. An individual's healing work was sufficient proof of his understanding and qualification for a listing. This change in policy is one more sad example of the total control which the board

has sought over the lives of church members since 1910.

SEVEN MORE CHURCH CLOSINGS

A comparison of the July and October 1999 issues of *The Christian Science Journal* reveals the closing of the following churches/societies: Antioch, California; El Cerrito, California; Palm Coast, Florida; Calais, Maine; St. Paul (2nd), Minnesota; Kansas City (1st), Missouri; and Mountain Lakes, New Jersey. A new listing is given for Meadville, Pennsylvania. The church in Webster, Texas, changed its designation to Friendswood, Texas. Since the count began in February 1987, **494** churches/societies have closed and **36** have opened.

COMPLETE LIST OF CHURCH CLOSINGS

The last time that a complete list of church closings was published in *The Banner* was the spring 1996 issue. At that time the count was 359 closed and 30 new openings. Readers who have been keeping track of closings will note a seeming discrepancy in the current count. Without this new complete listing, the number would have stood at 503 churches closed, but the more accurate figure turns out to be 494. This is due to the complexity of the *Journal* listing, the disappearance and reappearance of churches on the list, as well as the opening of new societies/churches which did not survive and subsequently closed. A complete listing provides an opportunity to detect these discrepancies and correct them.

THE MONITOR CRISIS CONTINUES

Forbes magazine reported the *Monitor's* annual deficit as \$11.5 million at the end of 1997. The deficit must be paid for out of the general fund since the interest earned by the endowment fund for the *Monitor* can pay only a fraction of the losses. In spite of a complete redesign and plans to offer doorstep delivery in some areas, circulation continues to decline.

The following circulation figures are taken from the statement required by the U.S. Postal Service published each October. The latest figure appeared in the October 1, 1999, *Christian Science Monitor*:

1989	156,246
1990	116,709
1991	115,117
1992	107,652
1993	103,607
1994	96,352
1995	86,479
1996	85,679
1997	77,507
1998	77,093
1999	72,498

The following 494 churches have closed between February 1987 and October 1999. 36 new churches/societies have formed during the same period. Source : *The Christian Science Journal*

<u>ALABAMA(4)</u>	Orland	<u>FLORIDA(15)</u>	Robinson	Dover-Foxcroft	Biloxi
Auburn	Pasadena 3rd	Brandon	Rock Island	Farmington	Clarksdale
Bessemer	Pearblossom	Crystal River	Rogers Park	Newport	Greenville
Birmingham Soc	Pico Rivera	Flagler	Sterling	Rockland	Meridian
Sheffield	Piedmont	Ft Lauderdale 2nd	Vandalia	<u>MARYLAND(4)</u>	Natchez
<u>ALASKA</u>	Quincy	Ft Pierce	Villa Park	Bowie	Ocean Springs
No closings	Ramona	Green Cove Spng	Wheaton	Baltimore 3rd	<u>MISSOURI(12)</u>
<u>ARIZONA(3)</u>	Redwood	Hollywood 1st	<u>INDIANA(18)</u>	Essex	De Soto
Apache Junction	Riverside (Soc)	Hudson	Bicknell	Westminster	Ferguson
Payson	Rolling Hills Est.	Indian Lakes Est	Brazil	<u>MASS.(13)</u>	Hannibal
Wickenburg	Rosemead	Jacksonville 1st	Cannelton	Braintree	Kansas City 1st
<u>ARKANSAS(5)</u>	Sacramento 3rd	Miami Beach	Chesterton	Chatham	Kansas City 2nd
Blytheville	San Carlos	North Miami	Columbus	Chelsea	Kansas City 3rd
Crossett	San Clemente	Okeechobee	Greencastle	Fall River	Lake Ozark
Pine Bluff	San Diego 3rd	Palm Coast	Griffith	Haverhill	Neosho
Russellville	San Diego 5th	Pompano Beach	Hobart	Malden	Spanish Lake
Texarkana	Sanger	<u>GEORGIA(4)</u>	Huntington	Melrose	St Louis 2nd
<u>CALIFORNIA(77)</u>	St Helena	Brunswick	La Porte	North Adams	Trenton
Antioch	San Francisco 3rd	Conyers	Madison	Springfield	Warrensburg
Banning	San Francisco 11th	East Point	Marion	Somerville	<u>MONTANA(2)</u>
Burbank 2nd	San Jose 3rd	La Grange	New Castle	Waltham	Absarokee
Calexico	San Mateo 2nd	<u>HAWAII</u>	North Vernon	Westfield	Lewiston
Chowchilla	Santa Paula	No closings	Peru	Winthrop	<u>NEBRASKA(3)</u>
Coalinga	Sausalito	<u>IDAHO(5)</u>	Plymouth	<u>MICHIGAN(23)</u>	Alliance
Compton	Seal Beach	Burley	Richmond	Albion	Fairbury
Concord	Southgate	Hailey	Shelbyville	Big Rapids	Norfolk
Crescent City	South Pasadena	Homedale	<u>IOWA(12)</u>	Bronson	<u>NEVADA(1)</u>
Dunsmuir	Stockton (Soc)	Kellogg-Wallace	Boone	Cadillac	Fallon
El Cerrito	Susanville	Idaho Falls	Burlington	Caro	<u>N. HAMPSH(2)</u>
El Segundo	Taft	<u>ILLINOIS(32)</u>	Des Moines 2nd	Charlotte	Berlin
Fremont 2nd	Three Rivers	Belleville	Dubuque	Clare	Littleton
Fresno 1st	Victorville	Benton	Hampton	Detroit 2nd	<u>N. JERSEY(13)</u>
Gridley	Westminster	Blue Island	Marshalltown	Detroit 3rd	Cape May
Gualala	West Covina	Carterville	Mason City	Detroit NW Soc	Cleffside Park
Guerneville	West Hollywood	Chicago 1st	Muscatine	Dowagiac	Clinton
Hanford	Willits	Chicago 10th	Perry	Ferndale	East N Brunswick
Hawthorne	Willows	Chicago 19th	Shenandoah	Grand Rapids 2nd	Maplewood
Inglewood	Woodlands	Chicago 21st	Spirit Lake	Houghton Lake	Mount Holly
Lake Elsinore	Yucaipa	Chicago 22nd	Waterloo	Howell	Mountain Lakes
Lincoln	<u>COLORADO(8)</u>	Chicago (Soc)	<u>KANSAS(6)</u>	Lansing 2nd	Newark
Los Angeles 4th	Aurora (Soc)	Danville	Fort Scott	Mason	Oradell
Los Angeles 11th	Denver 4th	Effingham	Goodland	Mt. Clemens	Pt Pleasant Beach
Los Angeles 21st	Denver 5th	Harvey	Great Bend	Niles	Rutherford
Los Angeles 24th	Estes Park	Highland	Lamed	Owosso	Union
Los Angeles 29th	Golden	Highland Park	Olathe	Park Rapids	Weehawken
Los Angeles 31st	Hayden	(merge Glencoe)	Sabetha	West Branch	<u>NEW MEXICO(6)</u>
Los Angeles 39th	Rocky Ford	Joliet	<u>KENTUCKY(4)</u>	Wyandotte	Belen
Los Angeles 40th	Salida	Kankakee	Hopkinsville	<u>MINNESOTA(7)</u>	Carlsbad
Los Angeles 42nd	<u>CONN(2)</u>	Lombard	Lakeside Park	Alexandria	Clovis
Los Angeles 45th	New Milford	Macomb	Madisonville	Cloquet	Deming
Madera	Waterbury	Marion	Owensboro	Golden Valley	Lovington
Manteca	<u>DELAWARE(1)</u>	Marshall	<u>LOUISIANA(2)</u>	Grand Rapids	Silver City
Martinez	Dover	Mt Morris	New Orleans 5th	Hibbing	<u>NEW YORK(37)</u>
Marysville	<u>D. C.</u>	Pontiac	Ruston	St Louis Park	Albany
Modesto 2nd	No closings	Princeton	<u>MAINE(5)</u>	St Paul 2nd	Attica
Oakland 3rd		Riverside Berwin	Calais	<u>MISSISSIPPI(6)</u>	Auburn

The following 494 churches have closed between February 1987 and October 1999. 36 new churches/societies have formed during the same period. Source : *The Christian Science Journal*

Baldwin	Marietta	Lykene	Norfolk	<u>SAME PERIOD</u>	listed as closed
Batavia	Mechanicsburg	Monongahela	Winchester	Homer, AK	on more than
Buffalo 2nd	Norwood	Philadelphia 3rd	<u>WASH</u> (28)	Glendale, AZ	one occasion
Cobleskill	Oxford	Philadelphia 5th	Arlington	Boulder Creek, CA	because of
Flushing	Port Clinton	Sharon	Cashmere	Diamond Bar, CA	discrepancies in
Gloverstown	Sidney	Swarthmore	Colville	Santa Clarita, CA	<i>The Christian</i>
Great Neck	Sylvania	Titusville	Des Moines	Suisun, CA	<i>Science Journal</i> .
Hornell	Silverton	Upper Darby	Ellensburg	Sterling, CO	Some churches
Jackson Heights	Tiffin	(merge with	Evansville	Hallandale, FL	had seasonal
(Queens)	<u>OKLAHOMA(16)</u>	Drexel)	Federal Way	Live Oak, FL	listings. When
Kenmore	Ada	<u>RHODE IS.(3)</u>	Long Beach	Carrollton, GA	they finally
Liberty	Claremore	Cranston	Lynnwood	St Simons Is, GA	closed, it was
Long Beach	Cushing	Cumberland	Medford	Ililo, HI	not immediately
Lynbrook	Duncan	Westerly	Monesano	Sun Valley, ID	evident that they
New York 13th	El Reno	<u>S. CAROLINA(3)</u>	Moses Lake	Hyde Park, IL	had done so.
New York 15th	Hobart	Beauford	Oroville	Baton Rouge	Other churches
Newark	Lawton	Darlington	Pullman	(Soc.) LA	were erroneously
Norwich	Miami	Saluda	Raymond	Franklin, MA	omitted from the
Pelham	Okla. City (Soc)	<u>S. DAKOTA(5)</u>	Richland	Blowing Rock NC	<i>Journal</i> for a
Perry	Okla. City 2nd	Brookings	Seattle 2nd	Brevard, NC	month. Some
Pleasantville	Okla City 3rd	Huron	Seattle 4th	Elizabethtown NC	churches have
Port Chester	Pawhuska	Lead-Deadwood	Seattle 5th	Outer Banks NC	disappeared only
Richmond Hill	Ponca City	Sioux City	Seattle 9th	Minot, ND	to reappear
(Queens)	Stroud	Watertown	Seattle 11th	Bensalem, PA	several months
Saratoga Springs	Tulsa 2nd	<u>TENNESSEE(4)</u>	Seattle 15th	Blue Bell, PA	later and resume
Scarsdale	Warr Acres	Germantown	Seattle (Soc.)	Glenside, PA	a regular listing.
Seneca Falls	<u>OREGON(15)</u>	Memphis (Soc.)	Shelton	Meadville, PA	Some listings
Silver Creek	Coquille	Morristown	Snoqualmie	Litchfield-	were placed
Smithville	Dallas	Nashville (Soc.)	Spokane Valley	Pawleys Is., SC	under the
Spring Valley	Gold Beach	<u>TEXAS(21)</u>	Tacoma 2nd	Cookeville, TN	incorrect city in
Staten Island 2nd	Hermiston	Alamo Heights	White Salmon	Carrollton, TX	the <i>Journal</i> and
Troy	Illinois Valley-	Aransas Pass	<u>W. VIRGINIA</u> (2)	Dallas (7th), TX	corrected the
Watertown	Cave Junction	Beeville	Beckley	Kingswood, TX	following
Wellsville	John Day	Borger	Wheeling	Centerville-	month.
Westbury	Lebanon	Brownwood	<u>WISCONSIN(14)</u>	Clifton, VA	In the case of
Westfield	Madras	Dallas 1st	Ashland	Mt. Jackson, VA	new church
<u>N. CAROLINA(3)</u>	Pendleton	Dallas 4th	Beloit	Bellevue, WA	listings, some of
Gastonia	Portland 1st	Dallas 6th	Chippewa Falls	Kennewick, WA	them closed
Nags Head	Portland 3rd	Divine	Eagle River	Shepherdstown,	after a few
Washington	Portland 5th	Eastland	Elkhorn	WV	months of
<u>N. DAKOTA(2)</u>	Portland 12th	Goliad	Evansville	Evansville, WI	operation, and
Bismarck	Prineville	Houston 2nd	Madison 2nd	*****	the figure was
Dickinson	Redmond	Houston 3rd	Marshfield	<u>EDITOR'S</u>	revised
<u>OHIO(21)</u>	<u>PENNA.(20)</u>	Katy	Medford	<u>COMMENTS</u>	downward as a
Ashland	Athens	Orange	Monomonee	The last <i>Banner</i>	result.
Athens	Avalon	Pasadena	Plymouth	listed 496	An occasional
Avon Lake	Brentwood	Plainview	Portage	churches as	complete listing
Barberton	Chester	Rosenberg	Ripon	having been	such as this one
Bucyrus	Downingtown	Seguin	Two Rivers	closed and 42 as	will usually
Celina	Easton	Weslaco	<u>WYOMING(2)</u>	having opened	result in revised
Cleveland 3rd	Elkins Park	Wharton	Wheatland	during the same	numbers for the
Cleveland 5th	Hatboro	<u>UTAH(1)</u>	Worland	period from	above reasons.
Dublin	Hazleton	Provo-Orem	*****	1987 to 1999.	
Hamilton	Hershey	<u>VERMONT</u>	<u>NEW CHURCHES</u>	In a few cases,	
Lebanon	Indiana	No closings	<u>OR SOCIETIES</u>	churches were	
Lorain	Levittown	<u>VIRGINIA(2)</u>	<u>DURING TIME</u>		

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SENTINEL CIRCULATION

While the circulation for the *Monitor* continues to decline, the numbers for the new *Christian Science Sentinel* are rising. The first postal statement for this periodical appeared on October 6, 1997, and the most recent on October 18, 1999:

1997 44,995

1998 50,868

1999 53,290

HEADSCRATCHER

The much anticipated Larry King interview of Virginia S. Harris, longtime Chairman of The Christian Science Board of Directors, on September 30, 1999, produced a wide variety of comments. Many felt that she was saying: We are nice people who love children and allow people to make their own decisions. No distinction was made between traditional, petitionary prayer and scientific prayer in Christian Science. The impression left was that Christian Science is, as people suspect, just another form of faith healing. An exchange with Larry King about healing produced, KING: But you don't question why this loving God cures him and takes her? HARRIS: I scratch my head about that.

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by

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by

Andrew W. Hartsook

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***** HIS BANNER OVER ME **THE BANNER** WAS LOVE *****

A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME THIRTEEN / NUMBER TWO
WINTER 2000 ** ZANESVILLE, OHIO

THE OTHER SHOE DROPS POWER GRAB CONTINUES

The Summer 1999 *Banner* reported on the announcement in the July 1999 *Christian Science Journal* in which the directors announce their claim to copyright on all the "unpublished" writings of Mary Baker Eddy. The *Journal* article stated, "We have become aware of some privately published books and papers that contain, or purport to contain writings or statements of Mrs. Eddy that are being circulated and, in some cases, offered for sale." While this statement suggests that the directors have only recently become aware of these writings, they have known all about them since the 1930s. The primary group of previously unpublished writings of Mrs. Eddy were printed by the Gilbert Carpenters, Senior and Junior. The senior Carpenter had been a member of Mrs. Eddy's household during 1905 and 1906, and the son was an authorized teacher of Christian Science. The father and son dutifully sent a copy of each volume to the directors as they were published. The directors made no legal claim to copyright during all those years. (For complete background, see *Banner* editor's book, *Christian Science After 1910*, chapter 9, "John V. Dittmore's Trunk".) Even when the directors obtained control and ownership of the Carpenter Foundation archives in 1973, they took no action through the courts to claim copyright of the materials already published or those which remained unpublished. As part of the agreement for the acquisition of the foundation, the directors agreed to make the Carpenter materials available to advanced students of Christian Science. They immediately reneged on that promise.

On November 5, 1999, the "Office of General Counsel of The First Church of Christ, Scientist in Boston, Massachusetts", sent certified letters, return receipt requested, to sellers of Mrs. Eddy's "unpublished" writings demanding that they immediately cease to offer them for sale, that they deliver all unsold copies to the church in Boston, that they state the number of copies sold, and the gross revenue generated from sales. The letter also demands the right to examine each seller's books and records to verify this information. If any seller of these materials declines to comply with these demands, the general counsel's letter warns that compensatory damages and additional damages up to \$100,000 plus attorneys' fees will be sought by the church organization in Boston.

Some of the books affected by this action are *Divinity Course and General Collectanea* (the Blue Book), *Essays and Other Footprints* (the Red Book), *Watches, Prayers, Arguments, Mary Baker Eddy, Her Spiritual Footsteps*, and *Letters of Mary Baker Eddy to Augusta E. Stetson, C.S.D.*

It is understood that several of outlets which received this letter are considering how to respond legally to this letter. It should be remembered that legal action of this kind is very expensive and that when the directors go to court their aim has been to bankrupt their opponents regardless of the merits of the case. Either way, they win.

TEN MORE CHURCH CLOSINGS PUSH THE TOTAL TO MORE THAN 500

A comparison of the November 1999 and the January 2000 *Christian Science Journals* indicates that the following churches/societies have closed: Azusa, California; Lakeside, California; Santa Ana, California; Boise (2nd), Idaho; Iron Mountain-Kingsford, Michigan; Saint Louis (5th), Missouri; Dover, New Jersey; Ashtabula, Ohio; Guthrie, Oklahoma; and McAlester, Oklahoma. At the same time, Liberty, New York, reappeared in the *Journal*. Since the count began in February 1987, 503 churches/societies have closed, and 36 have opened.

MISTAKES

Subscribers to *The Christian Science Journal* are already aware that the December 1999, *Journal* will be reprinted and sent to subscribers in mid-January. A letter to subscribers states that "The Standard of Christian Science Treatment" on page sixteen of that issue will be replaced by "Compassion and healing in the twenty-first century". The letter states -- it would seem somewhat disingenuously -- that the original piece "was not given the required normal review." The original statement took a hard line against resorting to medical means for healing. The revised article leaves all such decisions to the individual.

In November 1999, a letter was sent out to subscribers to the regular edition of the *Christian Science Quarterly* with a sticker to place over an incorrectly printed citation in the January 16, 2000, lesson on Life. Churches and reading rooms received sheets of stickers. The last time there was a mistake in the *Quarterly* was in the April - June 1996 issue when the entire edition was replaced by a "corrected version".

On the subject of the *Quarterly*, the *Banner* has received comments about the new study edition. The dimensions were slightly increased, and this causes

problems for first and second readers on already cramped desks. The pages are now printed on cheap, shiny paper which makes markings with a pencil almost invisible. The center page of the *Quarterly* almost invariably pulls away from the staples and has to be taped back in. The new vertical format makes it difficult to keep one's place in the lesson. Also the date and name of the lesson, which used to appear at the top of the citation pages, have been eliminated.

In July 1998, a letter to reading room librarians from Virginia S. Harris, "Publisher/The Writings of Mary Baker Eddy", included an errata sheet with twenty-seven self-adhesive correction stickers to place over sixty-two lines of garbled text in the new German edition of *Science and Health*. (See spring 1998 and fall 1998 issues of *The Banner* for details.)

PRACTITIONERS AND TEACHERS

An examination of the alphabetical listing of practitioners and teachers in the January 2000 *Journal* reveals that there are currently 1,833 practitioners worldwide. Of those 193 are active teachers. There are others who no longer teach, but continue to address their association meeting. The latest normal class held in December 1997 had only 9 pupils out of a possible 30 slots for the class. This has contributed significantly to the lower number of teachers. The following tables reveal a trend:

Practitioners Worldwide

Jun 1951	10,503
Aug 1993	2,575
Dec 1997	2,045
Jan 2000	1,833

Teachers (Still teaching classes*)

Mar 1992	250
Mar 1995	239
Dec 1997	209*
Jan 2000	193*

WORKSHOPS FOR READING ROOMS

A binder titled "Christian Science Reading Rooms at Community Events" offers twenty-four pages of suggestions and tips for reading room librarians who find themselves at events outside their usual quarters. While some of elements are legitimate, the terminology presents a rather "hard sell" approach. It lists a series of questions used to engage people in conversation. "Think of open ended questions to continue the dialogue." Role playing scenarios are given for participants to rehearse, one of which includes a flattering quotation from Marianne Williamson's *Illuminata*. Questions to clinch the sale include: "Would you like to buy a copy? Would you like to pay cash or use a credit card? Is one copy enough? You mentioned your relative who needs help." An actual example is given: "I saw about five people

wearing angel pins, so I always asked them, 'do you like to read books about angels? Did you know this book *Science and Health* talks about angels?'"

The binder also includes "talking points", a term made infamous by the Clinton White House in its effort to put a positive "spin" on bad news.

The new *Sentinel* was created using "focus groups" -- another modern, secular approach to find out what people want to hear, read, and consume.

LETTER OF PROTEST BY MRS. EDDY

In a letter written by hand on her personal stationery, dated November 20, 1910, Mary Baker Eddy begins by saying, "Know all men by this protest..." She then goes on to state that no changes were to be made on the grounds that she owned without her consent in writing. (A paraphrase is necessary because of the current copyright claim on all of Mrs. Eddy's unpublished writings.) This letter was written just thirteen days before she passed on.

An article in *The Manchester* (New Hampshire) *Leader* of Friday, June 1, 1917, titled "Burning Debris of Eddy Home" states, "The burning of the debris from the Mary Baker Eddy residence at Pleasantview was resumed today, this time under authorization from Chief William C. Green of the fire department. Tuesday, Deputy Marshal Victor I. Moore went out and stopped the further burning, after Mayor Hobbs and President Levin J. Chase of the board of trade had been denied admittance. Josiah E. Fernald, the local trustee of the Eddy estate, informed Chief Green that the work was being done in accordance with instructions in Mrs. Eddy's will, and that the good part of the building was to be used in the construction of a memorial to Mrs. Eddy. Mr. Fernald declined to say where the memorial is to be erected."

In a codicil to her will dated May 14, 1904, Mrs. Eddy stated that Pleasant View could be sold through a private sale or public auction with proceeds going to The Mother Church. She further stated, "Nothing contained in my will or codicil thereto shall be considered inconsistent with said Church purchasing said real estate, if the Directors may consider it desirable so to do." Clearly, her last written directions in 1910 were disregarded. (Complete copy of Mrs. Eddy's will contained in Appendix A of *Christian Science After 1910*.)

REVELATION TWELVE

The final lesson for 1999 in the *Christian Science Quarterly* was "Christian Science" for December 26th. While one lesson on March 8, 1998, carried a fleeting reference to the woman of the Apocalypse, this final lesson carried fairly extensive citations from the Bible and *Science and Health* for the first time since December 31, 1989. It required a full ten years for the woman to

be mentioned and identified in a Christian Science Bible lesson.

THE MONITOR CONTINUES THE PUSH FOR WORLD GOVERNMENT

A July 21, 1999, opinion piece in the *Monitor* (page 9) by former editor John Hughes titled "The ignoble abuse of the noble UN" laments the "selfish" use politicians make of the United Nations to advance their own careers by bashing it, foot-dragging about paying dues [The U.S. alone of all the member nations is assessed 25% of the total UN budget.], attacking UN officials as a means of pandering to voting blocs [people concerned about their country's right to self-determination], etc. Mr. Hughes states, "Imagine the sadness I felt as an opportunity slipped away for these great institutions -- the US and UN -- to move the world significantly toward peace and prosperity."

An August 4, 1999, opinion piece co-authored by former U.S. senator and Christian Scientist Charles Percy urges "US: Pay your UN bill". "By withholding crucial financial support from the UN and its agencies, the US is abdicating its responsibility to effectively lead the world into the next century."

A front page article on September 29 charted the UN's progress at eroding sovereignty. It was followed on October 4th with a letter to the editor praising the UN's new aggressive attitude toward national sovereignty and asserting that nations have no automatic right to self determination unless they live up to United Nations guidelines.

It is interesting that on August 9th the *Monitor* listed among the "most credible think tanks" the Council on Foreign Relations (CFR). John Hughes and Charles Percy are both members of the CFR as are many former editors and staff writers. Another CFR member, Joseph Kraft, wrote in the July, 1958, issue of *Harper's* magazine that President Woodrow Wilson's confidential advisor, Colonel Edward Mandell House, was the chief architect of the CFR. In 1912, Colonel House wrote a novel, *Philip Dru, Administrator*, in which his hero praises "socialism as dreamed of by Karl Marx." (p. 45) It was during the Wilson administration that the prototype of the UN, the League of Nations, was created. It is clear from Mrs. Eddy's well known published statements that this editorial policy in support of world government is directly contrary to her well reasoned views on the subject. Yet the *Monitor* doggedly pursues this dangerously mistaken goal.

SEEING IS BELIEVING (BUT NOT UNDERSTANDING)

From a page two "science" report in the November 26 *Monitor*, the reader is led to believe that there really is life and intelligence in matter. Two photographs offer "proof" that this is true: "On the left, two neurons in the

brain have one connection, or synapse. On the right, a second one has appeared, after the formation of a new memory." Presumably all of this is reported on as part of computer scientists' pursuit of artificial intelligence. However, this was discovered long ago in the Garden of Eden. It is called mortal mind.

ANOTHER MARKETING PLAN

The December 2nd *Monitor* announced the creation of *MonitorWeek* which will be a twelve page insert for local newspapers to include in their weekend editions. It is described as a way to introduce the newspaper to "millions of new people." After so many years of trying every new strategy, -- only to lose more subscribers each time --, perhaps this one will work. But a fundamental question from ancient Roman times is never addressed in the editorial offices or the directors' tower: *Quo Vadis?* [Where are you going?] As long as the *Monitor* pursues policies directly contrary Mrs. Eddy's directions and expectations, it cannot prosper.

NATIONAL COUNCIL OF CHURCHES THROUGH THE BACK DOOR?

An item in the annual report of the Christian Science Committee on Publication for Ohio (June 1998-May 1999) strongly suggests that the COP is planning to join the Ohio Council of Churches (OCC). The same COP even wrote a *Christian Science Sentinel* article for the October 11, 1999, issue (p. 13) about the director of public policy for the OCC. The COP's annual report states, "Our dialogue with this organization, regarding membership, will continue as it furthers the education of other faiths in regard to Christian Science, and I learn from the others as well." (p. 3)

No COP in the world undertakes any initiative like this without checking with Boston first. The evidence suggests that the directors have long sought to join the National Council of Churches (NCC). (For a complete record of this, see the spring 1999 issue of *The Banner*.) From its founding as the Federal Council of Churches in 1908, the NCC has stood firmly for socialism, abandonment of national sovereignty, and world government. Through gradualism, individual state COPs might join their state council of churches. When this is substantially accomplished, the final step of Mother Church membership in the National Council of Churches would seem logical and almost insignificant. Ask your state COP if he plans to join a state council.

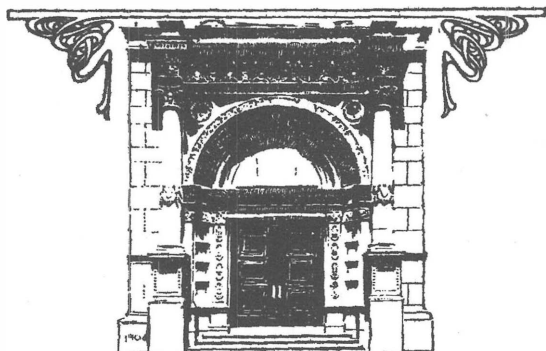
ALL IN THE FAMILY

For some time now, there has been a pattern of nepotism at The Mother Church. A prominent Louisville, Kentucky, teacher died. His widow was then made a C.S.B. Their daughter was made a C.S.B. and is now an associate editor of the periodicals. The husband of the current chairman of the board of directors was appointed to the lecture board by the directors. His fee is

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\$1000. He also offers a pre-lecture workshop for another \$1000. He reportedly referred to God as "Helen" at a lecture he gave on the Princeton University campus.

A recently resigned director from Canada assumed his directorial duties only after his wife quickly resigned as trustee of the C.S. Publishing Society. A director from England, on resigning from the board of directors was followed soon after by her brother who had also served as a trustee of the publishing society. She also had previously served as a trustee, and both of them are currently teachers. Another longtime board member's father was also a teacher as well as a longtime manager of the publishing society. In addition, the father was an associate editor of the periodicals. Another current board member's brother was chief counsel of The Mother Church.

Each director is paid nearly \$200,000 per year -- plus expenses, elaborate offices and anterooms, private secretaries, and golden retirement benefits.

It would appear that animosity [toward independent thinkers in the field] and mere personal attachment have found a secure niche in today's Boston hierarchy. (See *Church Manual*, 88th Edition, page forty.)

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88TH EDITION

by
MARY BAKER EDDY

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THE BANNER

WAS LOVE *****

A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME THIRTEEN / NUMBER THREE

SPRING 2000 ** ZANESVILLE, OHIO

UPDATE ON NEW COPYRIGHT CLAIM

The last issue of *The Banner* reported on the November 5, 1999, letters sent out by the "Office of General Counsel of The First Church of Christ, Scientist in Boston, Massachusetts" demanding that sales of *Divinity Course and General Collectanea* (the Blue Book); *Essays and Other Footprints* (the Red Book); *Watches, Prayers, Arguments; Mary Baker Eddy, Her Spiritual Footsteps*; and *Letters of Mary Baker Eddy to Augusta E. Stetson, C.S.D.* be stopped immediately.

As things stand now, there is a blackout regarding information about the situation pending legal consultation by the distributors of the "unpublished" writings of Mary Baker Eddy and those books which quote from these sources. It is understood that a vigorous legal defense is being contemplated.

THE 60 MINUTES TREATMENT

The C.B.S. television program, *60 Minutes*, which aired on March 26, 2000, included a segment about Medicare and Christian Science nursing home reimbursements. While the program was supposed to examine the constitutionality of using Medicare funds to pay for non-religious nursing care, the show used the opportunity to quote Mrs. Eddy out of context and to put Christian Science in the worst possible light.

An article by E. Laurence Chalmers, Jr., which appeared in *San Antonio* magazine in December of 1987 (and originally reported in volume one, number three [spring 1988] of *The Banner* may be useful to reexamine: "One of the tactics employed by *60 Minutes* took me completely by surprise. It is referred to among media personnel as 'reversals'. The entire first hour of my interview with Mr. [Mike] Wallace could only be described as polite, soft-spoken and very casual. When I thought the interview had concluded, he explained that we had to do it over again, only this time the camera would shoot over my shoulder onto him while he repeated the questions. There was no need for me to respond, he said, because my responses were already on tape. Suddenly, I encountered the personality I had seen on TV -- aggressive, tough, pointed and belligerent. Time and time again he would re-ask questions similar to those he'd asked an hour earlier, changing emphasis, inflection, Etc., until the director would announce, 'That's a take, Mike.' and proceed to the next question. Slowly, it dawned on me how absurd my casual answers were going to appear in response to this new line of questions. I had learned the meaning of 'reversals' the

hard way." (page 35)

60 Minutes has run many other deceptive stories including the false scare about the apple pesticide, Alar, which damaged the apple industry in Washington state and the scare story about mercury-amalgam fillings which sent many people scurrying to their dentists.

A *60 Minutes* producer and Mike Wallace found themselves in court when they used reversals on General William Westmoreland in a program about the war in Viet-Nam. While in the end the general lost his lawsuit, it was clearly established that C.B.S. had edited the videotape and had substituted completely different questions to make Westmoreland look devious and deceptive.

Another television news magazine *Dateline* on N.B.C. was caught rigging crash tests of trucks so that they would explode on impact. In some of the most satisfying television of recent years, Jane Pauley and Stone Phillips had to spend fifteen or twenty minutes of their *Dateline* program admitting that the crash tests had been "enhanced" by using hidden sparking devices and that they had lied to the American people.

Unless you see it on C-SPAN, do not be too quick to accept what you see and hear on television.

FOURTEEN MORE CHURCH CLOSINGS

A comparison the the January and April 2000 *Christian Science Journals* reveals that the following churches/societies have closed: Globe, Arizona; Diamond Bar, California; Morro Bay, California; San Leandro, California; Turlock, California; Ventura (1st), California; Whittier (1st), California; Clearwater (2nd), Florida; Bensenville, Illinois; Minneapolis (8th), Minnesota; North Conway, New Hampshire; Dobbs Ferry, New York; Henrietta, New York; and Burns, Oregon.

During the same period, the following society was listed in the Journal: Tracy, California. The society at Palm Coast, Florida, reappeared after a long absence. Since the count began in February 1987, 516 churches/societies have closed and 37 have opened.

SUBSCRIPTIONS RETURN TO BOSTON

Subscribers to *The Christian Science Journal* were informed that subscription services would be returned to headquarters in Boston. (See page 47 of the April 2000 *Journal*.) "In April 1987, John Hoagland announced that subscriptions would be handled by Communication Data Services of Des Moines, Iowa. It was later learned that this company handled the accounts for *Playboy* and *Penthouse* magazines." (*Christian Science After 1910*, page 163)

WHOLE LIFE EXPOS AND C.S.

Christian Science reading rooms have been deluged with mailings of posters, pamphlets, and flyers for use at conferences; fairs; body, mind, & spirit expos; and whole life expos. Each reading room even received a bag of 20 three-inch diameter badges which carry a photo of Mrs. Eddy and the now familiar words, "This woman never gave up." *Open Doors*, the monthly mailer to reading rooms from Boston, regularly lists "conference opportunities" and gives website addresses and telephone numbers (see their October 1999 issue) so that branch churches can participate in these New Age events.

A visit to the Whole Life Expositions + Conferences website gives the categories included. Some of them are: yoga/movement, Buddhism & Zen, astrology & numerology, Feng Shui, earth wisdom, and shamanism. Descriptions include: "Discover tantra, sacred sensuality, and healing practices to unleash your passion... Investigate past lives, clairvoyance, psychic awareness and communicating with animals... Bring the realm of Eastern philosophies into your world and bask in the richness of these beliefs... Research your sacred connection to the Earth through shamanic rituals."

Mrs. Eddy made great efforts to disassociate Christian Science from just these kinds of beliefs. Many express concern today that the Board of Directors' continual push for Christian Science booths at these kinds of conferences will label Mrs. Eddy's discovery as just another phase of New Age philosophy. There is no doubt that Mrs. Eddy would strongly disapprove.

CORRECTION

The article on nepotism in Boston in the winter 2000 *Banner* contained a factual error which needs to be corrected. It was stated that a Louisville teacher's wife was made a C.S.B. after his death. Their daughter was made an authorized teacher, but the wife was *not*. However, in another case, a Colorado teacher's wife was made a C.S.B. after his demise.

A PLAGUE OF BIBLICAL PROPORTIONS

A recent book about the influenza pandemic of 1918 titled *Flu* by Gina Kolata states that 500,000 Americans died in the epidemic and that perhaps one hundred million people died worldwide. It is recorded that it "killed more humans than any other disease in a period of similar duration in the history of the world."

This disease entered the United States at U.S. Army Camp Devens, Massachusetts, just outside of Boston in the fall of 1918. What was happening at church headquarters at this time? Mrs. Eddy's governing documents were in the process of being abrogated and annulled. "Beginning in February 1916, the Directors tried to get the Trustees [of the Publishing Society] to acknowledge them as 'the supreme governing power of the Christian Science movement including the

periodicals." On January 3, 1918, the Directors demanded that all three Trustees resign. The Trustees declined... On February 10, 1919, the Directors again proposed that they be considered to have 'final authority in regard to the editorial policy of the official organs of The Mother Church, and final authority in regard to all matters affecting the policy of The Mother Church or the cause of Christian Science'... On March 17, 1919, the Directors exercised their power under the *Church Manual* and declared a vacancy on the Board of Trustees..." (pages 30 and 31, *C.S. After 1910*) The Great Litigation had begun.

Interesting background includes: "It was 1898 that Mary Baker Eddy had set up the Deed of Trust for the Publishing Society in great secrecy. Not even the Directors knew about it until it was a reality. William P. McKenzie, who was one of the original Publishing Society trustees, told a colleague that a Board member, who had considered himself to be McKenzie's mentor, wouldn't speak to him for two years after that. The contents of the Deed of Trust were not made public until 1918." (*ibid*, pages 29 and 30) Mrs. Eddy's deeds of trust and the *Church Manual* contained checks and balances strongly reminiscent of the U.S. Constitution. All of these were swept aside as the directors determined who should be greatest.

ADJUSTMENT FOR INFLATION

The annual letter from Boston which accompanied the year 2000 per capita tax form stated: "In financial terms, the *Manual* requirement is that each member forward to the Treasurer 'not less than one dollar.' (That 1890's dollar would be worth about \$18 in today's currency.)" The clear implication is that members should increase their contributions.

If one were to apply the same inflation formula to salaries given in the *Church Manual*, one would find that the salary of a director, which is listed as \$2500, would be \$45,000 in today's dollars. The Committee on Publication, whose salary is listed as \$4000, would receive \$72,000 in today's money. We now know that the directors actually pay themselves nearly \$200,000 each per year plus retirement benefits. However, authorized teachers in the field are still expected to charge \$100 for two weeks of class instruction just as the *Manual* specifies. Using the \$18 multiplier, it would be \$1800. One wonders what would happen if a teacher tried to adjust the tuition fee.

USE OF TITLES IN THE PERIODICALS

An examination of bound volumes of *The Christian Science Journal* and *Sentinel* reveals that the use of C.S., C.S.B. and C.S.D. were not used next to the names of individuals whose articles appeared in the periodicals. However, the March 13, 2000, issue of the *Christian Science Sentinel* proclaims, "Report on talk

given by Virginia S. Harris, C.S.B." It is not clear whether this is a new precedent or a mistake.

CHIEF JUSTICE

The January 5, 2000, *Christian Science Monitor* carried a front page story noting the increasing number of female judges and praising the new woman chief justice of the Massachusetts Supreme Judicial Court. It is ironic that Elizabeth Weaver, who was first elected to the Michigan Supreme Court in 1994 and subsequently chosen to be Chief Justice in January 1999, was not mentioned in the article even though she is a Christian Scientist. The explanation is, of course, that she, along with another Christian Scientist, had lodged a suit against the directors and other church officials demanding an accounting of their actions during the Monitor Channel fiasco which resulted in the loss of a half billion dollars in church funds.

NEW "AUTHORIZED" BIOGRAPHIES

The addition of two new volumes to the Twentieth Century Biographers Series has led at least one church member to compile a list of questionable statements in both books. The biographies in question are *Persistent Pilgrim: The Life of Mary Baker Eddy* (1997) by Richard A. Nenneman, former editor in chief of *The Christian Science Monitor*, and *Mary Baker Eddy* (1998) by Gillian Gill. The Nenneman book manages to trash Ira O. Knapp and question Mrs. Eddy's temperament and fairness. He repeatedly downplays Mrs. Eddy's connection with Revelation Twelve and the woman of the Apocalypse: "There were certainly some of her followers who did think of her as the woman in the Apocalypse, and evidence at this point indicates that she did not explicitly correct that false impression." (p. 279) The compiler of the quotations asks, "If Mrs. Eddy did not explicitly correct those of her followers who thought of her as the woman in the Apocalypse, what is it that makes the author [Nenneman] think their impression was false?"

The compiler quotes the Gill book: "Mrs. Eddy was...so flawed..." (p. xvii) "her policy of concealment was conscious deception or unconscious self-protection..." (p. 166) "...Mrs. Glover was a snob" (p. 172) "...[Mrs. Glover's] self-absorption did not make her an easy house guest" (p. 172) "...*Science and Health* is a flawed...work" (p. 338) "...[Mrs. Eddy] was at times not always truthful..." (p. 338) "That she had her own demons is clear; that at times she cloaked her own failings in doctrine is probable" (p. 404)

On C.N.N., Virginia Harris is quoted as answering Larry King's question, "Did you consider it [the Gill book] critical -- the biography of Mary Baker Eddy?" this way: "No, no. It's very good...It's a very fair book."

RALPH SPENCER'S EXPERIENCE

In 1963, Ralph B. Spencer of Providence, Rhode

Island, produced a small pamphlet which carried the title, *The Overwhelming Evidence*. He had it printed at his own expense. He described it as "a pamphlet...that tells a little of our Leader and how she discovered the spiritual idea which was native to Jesus of Nazareth [and that it] would have a simple, genuine appeal." On June 1, 1963, he wrote to the "Christian Science at the New York World's Fair 1964-65" committee offering it as a giveaway item "for the individual who is open minded to a valuable idea but averse to religious indoctrination." He received an encouraging reply from the fair committee. By June 14th, the Christian Science Board of Directors had caught wind of Mr. Spencer's project and wrote him a letter informing him that they held copyright to all of Mrs. Eddy's unpublished writings which he had quoted from and further, "You are, therefore, requested to withdraw the pamphlet from circulation, to destroy the printing plates and any stock of the pamphlet on hand, and to write to us and confirm that this has been done."

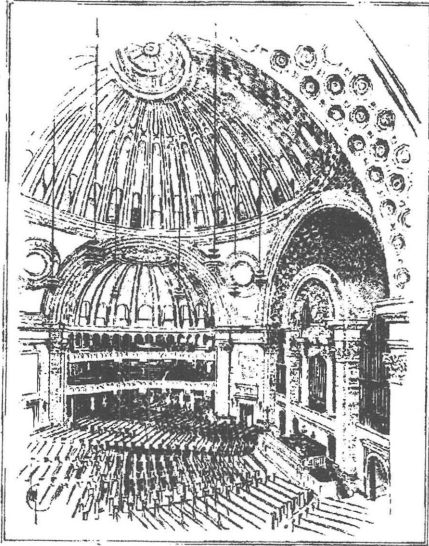
Mr. Spencer dutifully wrote back to them on June 18th, "I have your letter of June 14, and this is to let you know that I have destroyed my stock of pamphlets,...together with the plates as you requested; but I must confess that I am amazed that not even an account of a beautiful healing by our Leader can be put into print for the interest and encouragement of our fellow man, except the very few already appearing in her published writings."

Then Mr. Spencer decided to read the *Church Manual* for himself to see what it said about this subject. He wrote back to the board, "Thank you for your kind letter of July 10 and your reference to the Manual. I am sure that you good people should have a clear sense of the Manual and our Leader's meanings, much more so than one in my position; so I have been seeking to understand the statement in your letter which reads, 'and she provided in the Manual of the Mother Church for editorial safeguards in relation to the writings of others to be issued as authoritative statements on the teachings and demonstrations of Christian Science.'"

Mr. Spencer explained that he could find no by-laws which matched this statement. The board answered back, "...it is the duty of The Mother Church to be watchful and diligent in guarding the purity of the teachings of this practical religion as they are set forth in Mrs. Eddy's published writings." As Mr. Spencer continued to question the position of the board, they wrote him on November 4, 1963, "...if a member intentionally or unintentionally persists in acting contrary to the By-Laws the Directors are required to consider disciplinary measures." He replied on November 17th asking that his membership in The Mother Church be withdrawn. He then sought legal advice about the use of unpublished

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writings and was told by Arthur D. Thomson, a copyright lawyer in Boston on January 22, 1964, that "Common law rights in an unpublished work become extinguished upon publication of the work; and if the publication does not bear notice of copyright, statutory copyright rights are also lost, for the work has been dedicated to the public. Consequently, it is my opinion that you are entitled to copy any works which were published and distributed by The Carpenter Foundation without statutory notice of copyright."

The board of directors made one last attempt to stop Mr. Spencer in a January 22nd letter, "...we raise objection on legal grounds to the publication by you, without permission, of material which is under statutory copyright protection. We also object on legal grounds to the instances in which you have used material which infringes the literary property rights of this Board and of the Trustees under the Will of Mary Baker Eddy."

Mr. Spencer proceeded to reprint *The Overwhelming Evidence*, and it is in print today and available from the Rare Book Company of Freehold, New Jersey, and also The Bookmark. The board of directors never took any legal steps against Mr. Spencer or his pamphlet.

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A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME THIRTEEN / NUMBER FOUR

SUMMER 2000 ** ZANESVILLE, OHIO

EDITORIAL: A CYNICAL PLAN

A letter dated June 6, 2000, from the directors to members of The Mother Church begins with a typical florid opening: "Greetings, gratitude and love to you from The Christian Science Board of Directors..." After recounting sales figures for the trade edition of *Science and Health*, and the progress they see in every direction, they get to the point of their letter: the fate of Mrs. Eddy's so-called "unpublished writings". As has been noted in the last two issues of *The Banner*, a great number of her letters, advice, counsel, watches, prayers, instruction, and observations (the so-called "unpublished writings") have been available in published form since the 1930s because of the publishing activity of the Carpenter Foundation. While the directors claim ownership of these writings, they never went to court to assert their legal possession even though they knew about the Carpenter publications from the time of their first volume. The Carpenter books, nevertheless, were produced in very limited editions. It was not until the 1950s that a Carpenter associate, Richard Oakes, compiled much of this material in *Divinity Course and General Collectanea* ("The Blue Book"). It was only then that the Carpenter material reached a wide and appreciative readership. Still the directors took no action. Even after they gained possession of the Carpenter Foundation archives in 1973, they made no move against the the Oakes publications.

Then in November of 1999, the general counsel of The Mother Church sent letters to sellers of the Carpenter/Oakes publications demanding that they immediately stop selling the books on penalty of \$100,000 fines/damages.

The July 1999 *Christian Science Journal* hinted that the directors planned to publish their own edition of Mrs. Eddy's "unpublished writings". Now in their latest letter to church members, the directors reveal their real plan. They will not publish the materials in book form, but will create "a publicly accessible library". Doing so, they assert, "will fulfill the requirements of copyright law" and provide "an additional forty-five years of full copyright protection."

The letter recalls that Mrs. Eddy and her husband took special care to protect her copyrights. This was of real concern to Mrs. Eddy in the 1870s and 1880s when *Science and Health* was being plagiarized and appropriated outright by other writers. Copyright was essential then to establish her authorship at a time when

she still was not widely known. However, by the time of her last copyright on *Science and Health* in 1906, her name and her books had attained international recognition. Subsequent, *uncopyrighted* editions of the Christian Science textbook were published in her lifetime up until 1910.

The question arises: Why do the directors want a copyright on these already published "unpublished" writings when they now make it clear that they have no intention of making the writings available to Christian Scientists in book form? Having a library is a good idea, but it does not allow the vast majority of people to receive any practical value from the writings in question. While a researcher would have time to delve into countless rolls of microfilm, the casual visitor could not receive any tangible benefit from a visit to the library.

One suspects that the purpose of the library is to suppress these writings and to keep them out of the hands of serious students in the field. This suspicion would seem to be confirmed when one also knows that the Board of Directors seeks to suppress a book which contains Mrs. Eddy's letters of counsel to her New York student, Augusta Stetson. The Huntington Library in California owns the actual letters, not the directors. Emma Publishing Society of Cuyahoga Falls, Ohio, by special arrangement with the Huntington Library, publishes a volume of these letters. So, by demanding that Emma Publishing Society stop all sales of this book, one has to question the directors' motives.

In an age when words often mean the opposite of what they seem, the name the directors have given to the new library seems painfully intent upon convincing everyone of something they, themselves, do not believe: "The Mary Baker Eddy Library for the Betterment of Humanity". This is certainly a title worthy of the best spin doctors in Washington, D.C.

SYNCRETISM

The *Christian Science Sentinel* of June 22, 1998, offered without comment the following definition of syncretism: "...a person will combine bits and pieces from other faiths into a blend of his own... This melding of different faith perspectives is particularly evident in many of the New Age faithful. These people often consider themselves to be very 'spiritual,' but not very 'religious.'" (p.5) Others have sharpened the focus: "This is the view which holds that there is no unique revelation in history, that there are many different ways to reach the divine reality... and that it is necessary to harmonize as much as possible all religious ideas and experiences so as to create one universal religion for

for mankind." (Dr. W.A. Visser't Hooft, first Secretary General of the World Council of Churches in his book, *No Other Name: The Choice Between Syncretism and Christian Universalism*, (p. 11)

Boston's continual prodding of local reading rooms and branch churches to participate in whole life expos and fairs where New Age influences predominate shows that the directors believe Christian Science can be promoted in an atmosphere of virulent syncretism. Mrs. Eddy made it very clear that she did not want her revelation to be associated with Orientalism, Theosophy, witchcraft (wicca), pantheism, or any other "ism".

Interestingly, *Persistent Pilgrim, The Life of Mary Baker Eddy* by Richard Nenneman was recently added to the "Twentieth Century Biographers Series". All of the titles listed in this series are classified as "Authorized literature of The First Church of Christ, Scientist". Mr. Nenneman states: "The world's great leaders, somewhat like large ships plying the deep waters, leave a wake behind them. As the wake broadens, it also becomes weaker, mixing with the other currents around it... Nevertheless, the criteria for judging the success of this religion [Christian Science] a century later is more complex than one might suspect. Like a ship that has left its wake behind, that wake has widened through its interaction with other forms of thought and practice. In a relative sense, it can be said that it has also weakened, as the entire ocean of thought has been overwhelmed by other ships ploughing their way through the seas of a post-Newtonian physical world and an ever more eclectic religious world." (pp. 347, 348)

It would seem that Mr. Nenneman views this as a natural and inevitable process of history. Mrs. Eddy saw things differently. She states: "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." (S&H 96:21-24)

Mr. Nenneman's "wakes of history" theory promotes a view of blending mortal beliefs with, perhaps, a few sparkles of truth. Divine revelation can have no place in this mindset. Predictably, in his book Mr. Nenneman rejects the idea that Mrs. Eddy could be identified with the woman of the Apocalypse of Revelation 12. (p. 279) However, without a revelator and a revelation, one is left with the Hegelian dialectic so dear to Karl Marx and all modern secularists: thesis + antithesis = synthesis. The wakes of history theory and syncretism inevitably follow the rejection of Mrs. Eddy's place in Bible prophecy.

The Christian Science Board of Directors also rejects Mrs. Eddy as revelator as evidenced by their repudiation of "Mrs. Eddy's Place" in a letter to teachers in January of 1991. Ironically, they included a facsimile of Mrs. Eddy's note to Edward Kimball in their June 6, 2000,

letter to church members: "For the world to understand me in my true light, and life, would do more for our Cause than aught else could." Mrs. Eddy was doubtless referring to her place in Bible prophecy. The directors miss the point and believe that her statement can be fulfilled by releasing rolls of microfilm and opening a library.

The name "Eddy" means to go against the prevailing current. The present motto in Boston seems to be, "Go with the flow, and maybe we can get a piece of the action."

SEVEN MORE CHURCH CLOSINGS

A comparison of the May and July 2000 issues of *The Christian Science Journal* reveals that the following churches/societies have closed: Gulfport, Mississippi; Winnemucca, Nevada; Fayetteville, North Carolina; Brecksville, Ohio; Forest Grove, Oregon; and Second Church, Olympia, Washington. An alert reader noted that *The Banner* had neglected to include the society at Enid, Oklahoma, in its list of closings. Since the count began in February 1987, **523** churches have closed, and **37** have opened.

PRACTITIONERS AND TEACHERS

A comparison of the January and July issues of *The Christian Science Journal* reveals a continuing decline in the numbers of listed practitioners and teachers. In January there were 1,833 practitioners. In July there were 1797. (A loss of 36 in six months) In January there were 193 teachers still teaching classes. In July there were 185. (A loss of 8 in six months) The following tables detail the continuing, downward trend:

Practitioners Worldwide

June 1951	10,503
Aug 1993	2,575
Dec 1997	2,045
Jan 2000	1,833
Jul 2000	1,797

Teachers (Still teaching classes*)

Mar 1992	250
Mar 1995	239
Dec 1997	209*
Jan 2000	193*
Jul 2000	185*

The question has been asked: Why does *The Banner* list numbers of church closings and the numbers of practitioners and teachers? The 88th edition of *The Manual of the Mother Church* states: "Christian Scientists shall not report for publication the number of the members of The Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people." (p. 48) First of all, *The Banner* does not publish

membership figures of The Mother Church in accordance with the *Manual*. Second, the names of practitioners, teachers, and churches are published every month by The Christian Science Publishing Society in *The Christian Science Journal*. *The Banner* compiles the numbers from this official, publicly distributed list.

The very early issues of the *Manual* actually listed the names of every new member of The Mother Church in the appendix. The rapid rise in membership led to resentment and even fear among the mainline churches of Mrs. Eddy's day. This may have been one reason why she discontinued giving out numbers of Mother Church members. *The Banner* continues to give out non-membership numbers as a way to reach those church members who are still in total denial about the catastrophic decline of the church during the last fifty years. Glowing words at annual meeting and fancy mailings cannot cover up what is going on.

CAUSES FOR THE DECLINE

Many reasons have been put forth to explain why Christian Science has gone into eclipse. Some of them are:

1. The Christian Science Board of Directors annulled the deed of trust of The Christian Science Publishing Society during the Great Litigation of 1919-1921, thereby destroying the separation of powers established by Mrs. Eddy. The board established a regime of micromanagement and total domination of the field. The board disciplined practitioners and teachers for frivolous and personal reasons and maintained a network of surveillance over them which continues, more or less, to this day. Unauthorized writings were suppressed because the field was not "advanced" enough to handle them. The board repudiated Mrs. Eddy's place in Bible prophecy, thereby unwittingly casting Christian Science to drift on a sea of "isms" without a compass.

2. Members in the field eagerly acquiesced to this regime, fairly worshiped the directors from afar, and considered them to be infallible in their motives, actions, and pronouncements. Members got into the habit of believing that incredibly advanced metaphysicians in Boston would demonstrate for the Cause, and that members in the field had only to read the lesson every day and attend church regularly. The earlier recognition that seasoned Christian Scientists attended church mainly to establish a healing atmosphere and to support newcomers was soon lost. Mrs. Eddy says, "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." (*Manual*, p. 42) Spontaneous healings during church services and lectures used to commonplace.

Soon "loving criticism" replaced silent metaphysical support. Disapproval over pronunciation of words by readers, clothing worn on the platform and in the

congregation, music chosen by the organist, and every imaginable kind of unmerited rebuke were doled out. People in casual conversation after church were "lovingly" corrected with "metaphysically correct thought" until relaxed relationships were replaced with tension, measured words, and rehearsed lines. Many were confused, perplexed, and slowly drifted away.

3. Medical theory and practice were systematized by the Mayo brothers, and medical practitioners formed national organizations to promote orthodox medical practice and to stamp out all other forms. The mortality rate, which started to drop steadily from the time of the discovery of Christian Science in 1866, was falsely attributed to medical advances and hygiene. (See *Miscellany*, p.181:25-32) Medicine attained the status of a state religion when the federal government established Medicare in the 1960s and funded it with taxpayer dollars. This system continues to expand to include all age groups. The ease of getting a prescription or an inoculation demanded so much less than the devoted study and consecrated life required to demonstrate Christian Science.

4. The frenzy of modern life, the alluring distractions, and the incessant intrusions upon the sanctity of a quiet, serene home all work against the student of Christian Science who must devote sufficient time to attain that spiritual altitude where he may demonstrate and continue to advance. The coarse and profane influence of television seems to have gained unquestioned admittance to many homes. A visitor or neighbor spewing the same foul language and crude thoughts would not be invited back, and one's children would be forbidden to go their houses. But television goes unchallenged. "It's only TV. We and the kids know it isn't real."

5. Apathy and animal magnetism go hand in hand. They would say: "Christian Science was only a fad for politically disenfranchised women of the 19th Century, who had no other outlet for their energies."

"All things go through a cycle and are eventually replaced by something else. C.S. did seem to work for a time."

"Christian Science was only the product of Mrs. Eddy's personal experience. Revelation had nothing to do with it. The idea that she was some kind of revelator (instead of just a reasonably good, but flawed, human) is whispered by irrational fringe elements. You will always find people saying things like that in any movement. How embarrassing though for us."

"Medicine has made such incredible advances that Christian Science has little to contribute beyond some kind of placebo effect. It is entertaining to ponder at medical conferences. Those people certainly keep trying to be relevant, don't they."

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Christian Scientists must grapple with and overcome these and many other cunning and defeatist suggestions. The errors of the past must be seen through and not repeated. Perhaps not that much has really changed since the pioneer days of Christian Science:

Mrs. Eddy says, "The signs of these times portend a long and strong determination of mankind to cleave to the world, the flesh and evil, causing great obscuration of Spirit. When we remember that God is just and admit the total depravity of mortals, *alias* mortal mind, -- and that this Adam legacy must first be seen, and then must be subdued and recompensed by justice, the eternal attribute of Truth, -- the outlook demands labor, and the laborers seem few. (Mis. 2:6-14)

"This period is not essentially one of conscience; few feel and live now as when this nation began, and our forefathers' prayers blended with the murmuring winds of their forest home. This is a period of doubt, inquiry, speculation, selfishness; of divided interests, marvellous good, and mysterious evil... Let one's life answer well these questions, and it already hath a benediction:

"Have you renounced self? Are you faithful? Do you love?" (Mis. 237:16-21, 238:19-22)

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by
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