

The Banner

"His banner over me was LOVE"

A newsletter for Christian Scientists

Andrew W. Hartsook, Editor

VOLUME TWO / NUMBER ONE ** FALL 1988 ** ZANESVILLE, OHIO

PEEL VERSUS THE DIRECTORS

In a memo to all Mother Church employees dated July 26, 1988, the Directors outline a number disagreements they have with Robert Peel regarding statements he makes in the last chapter of his recently published book, "Health and Medicine in the Christian Science Tradition."

In general Robert Peel reiterates some of the concerns expressed in the anonymous letters from two different groups of Mother Church workers sent out last year. These letters discussed the decision of the Directors to give outside business firms many functions which had always been performed by church members. Many longtime, faithful employees were summarily fired with no warning when this policy was implemented. These letters also discussed the massive commitment to electronic communications as the best way to spread Christian Science. The concern was that the metaphysical basis of spreading Christian Science by example and proofs of healing would be lost in the shuffle of skillful scripts and editing.

Concerning these letters the Directors write, "We took this occasion to thank Bob for not taking the route of anonymity as others have done in the recent past and reminded him that no serious effort was ever made by the Board of Directors to identify or punish employees who may have written anonymous communications." According to the second letter from Mother Church workers, a formal investigation was made to find out who had sent out the first letter. Elsewhere they say, "It has never been the policy of this Board to suppress ideas." Past issues of The Banner contradict this statement with many examples of the suppression of ideas and those who hold them.

As originally written, Mr. Peel's last chapter concluded as follows, "Will Christian Scientists put their whole heart and soul into strengthening the church's healing mission through deeper individual spirituality and commitment? Or will the organization pour its faith, funds, and energy into extending electronically a watered-down version of the original message of Christian Science in order to woo liberal Christians and reach out to the ends of the earth with one more soothing promise of good to come?"

This original ending was replaced by the following: "The original impetus of the movement took the church down the road 'less traveled by.' The question now is whether it can reach its destination more rapidly and easily by turning on to the six-lane speedway where the main stream of twentieth-century traffic so confidently flows."

THE LAST TEMPTATION OF CHRIST

Universal Studios released "The Last Temptation of Christ", a film directed by Martin Scorsese, on August 12th. According to Time Magazine (8-15-88), the film portrays Jesus as having sexual encounters with Mary Magdalene and the sisters of Lazarus, Mary and Martha (a fantasy while on the cross). Jesus is also depicted as making and selling crosses to the Romans while a carpenter. Throughout the film, Jesus is portrayed as indecisive, unsure of his mission, mentally unbalanced, and as displaying base human emotions and desires.

The movie has been vigorously condemned by many Christian ministers, but has been strongly defended by others including Rev. William Fore of the National Council of Churches. (See USA Today 7-25-88) He was the one interviewed as an expert on the religious uses of television for the "Global Lecture Preparatory Meeting" presented by the Mother Church on September 24, 1987. David Sterritt, movie critic for the Monitor, also defended this film on the ABC Nightline TV program on August 9, 1988: "I hope that people go to see it and make up their own minds about it, but support filmmaking with this kind of courage and ambition to deal with this kind of issue in this day and age." Mrs. Eddy says in The Church Manual, "He who dated the Christian era is the Ensample in Christian Science. Careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited." (p.41:1-5) Thanks to this Monitor writer, many Americans may now believe that Christian Scientists have a casual and careless regard for Christ Jesus.

Those who defend the film say that it is just a movie and does not deserve the bad press it has received. Scorsese also directed the movie, "Taxi Driver", which inspired John Hinckley to shoot President Reagan in 1981. The Last Temptation of Christ is an open attack on the Two Witnesses, Christ Jesus and Mary Baker Eddy. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them [obscure their identity and mission]. And their dead bodies [not understood] shall lie in the street of the great city which spiritually is called Sodom [sensualism] and Egypt [bondage], where also our Lord was crucified.... And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." (Revelation 11:7, 8, 10-12) The two witnesses will only stand upon their feet [be understood] when they are seen correctly, regarded with reverence, with signs [works] following. This can never be accomplished while movies stain the character of the Master Christian in the thought of millions. This can never be done while the character of our Leader is denigrated and "humanized" in the Peel books while the spiritually insightful Tomlinson, Wilbur, and Powell biographies go out of print and out of mind.

Mary Baker Eddy writes, "The powers of evil are leagued together in secret conspiracy against the Lord and against His Christ, as expressed and operative in Christian Science...What will you do about it?...Answer at once and practically, and answer aright!" (Mis. 177:5-20)

THE HISTORY OF THE NEW TESTAMENT

"The underlying Greek text of the A.V. 1611 is called the 'Textus Receptus' or the 'Received Text.' It is also called the 'Majority Text' because ninety-five percent of all manuscript evidence supports this text. Let me emphasize that: Ninety-five percent of all manuscript evidence comes from the same line of ascension that the A.V. 1611 comes from...

"This text originated in Antioch where the disciples were first called Christians (Acts 11: 26). It was written on papyrus in Koine Greek [language of the common man] as were the original letters. This text traveled from Syria, through the Balkans to Germany and, thence, to England. It was the text of the primitive church. It was the text of the Greek church. It was the text of Martin Luther and the Reformation. It is the text of the Protestant church.

"We will now examine the second line of ascension, the line that supports the modern versions. This line of ascension begins in Alexandria, Egypt, the Land of Bondage. From there it moves on to Rome... This line of text is written on vellum in classical Greek. Remember, the New Testament was written on papyrus in Koine Greek. It is important to note the difference between classical Greek and Koine Greek for three reasons: (1) Since the New Testament was written in Koine Greek, a manuscript copy in Koine Greek is apt to have a closer reading. (2) There are some 500 words in Koine Greek which are used in the New Testament which cannot be translated into classical Greek. (3) The majority of early Christians accepted manuscripts in Koine Greek in preference to manuscripts in classical Greek. This corrupt line of ascension accounts for only five percent of manuscript evidence. Let me repeat that: Only five percent of manuscript evidence supports this line of text.

"On February 10, 1870, the Southern Convocation of the Church of England passed a resolution expressing the desirability of revising the Authorized Version of 1611 (King James Version). The clear intent of the Southern Convocation can be noted in the following quote: 'We do not contemplate any new translation of the Bible or any alteration of the language, except, when in the judgment of the most competent scholars, such changes are necessary.' What actually happened is quite another story. Instead of being a revision of the A.V. 1611, the Revised Version was actually a whole new Bible that threw out entirely the time-tested, God-honored, fruit-bearing, life-changing, Christ-exalting A.V. 1611.

"The story of the Revised Version [published in 1881] (and all subsequent modern Bibles) is really the story of two men, B.F. Westcott and F.J.A. Hort. Westcott and Hort were two well known Greek scholars who dominated the Revision Committee... [T]hey detested the A.V. 1611 and the Greek text on which it was based. Their expressed purpose was to 'rid the church of that vile text'... What they insisted upon was a brand new translation based on a brand new Greek text [the Codices Vaticanus and Sinaiticus]... Every Bible published today, except for the A.V. 1611, is based on the work of Westcott and Hort."

The above is reprinted from "Perfecting or Perverted? A Shocking Exposé of the Modern Versions of the Bible" (30 pages) by Norman Ward, published by Which Bible? Society Inc., 605 Deming, S.E., Grand Rapids, MI 49507. Price per copy \$2.25

BETRAYAL

One of the central events in the career of Jesus was the betrayal by Judas Iscariot and the subsequent desertion by all the other disciples except John. When Mary anointed Jesus at Bethany, it was Judas who said, "Why was not this ointment sold for three hundred pence, and given to the poor?" Jesus answered, "...the poor always ye have with you; but me ye have not always." John (12:5, 8). The accounts in Matthew (26:8) and Mark (14:4) say that some of the other disciples agreed with Judas' reasoning. This indicates that even the loyal students failed to fully appreciate Jesus and his momentous mission for all mankind. In fact, two centurions glimpsed more of his meaning and position than did the disciples. This led Jesus to declare, "Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt 8:5-10, 27:54) At the last supper, the disciples could not imagine who the traitor of their Master could be.

Jesus had multitudes who followed after him, and he had enemies with worldly power who sought to kill him in order to remove the influence of his teachings. But, in the end, they could not make their move against him until one of his own disciples delivered him into their hands.

In like manner, Mary Baker Eddy encountered misunderstanding of her unique position in Bible prophecy and her God-appointed mission. Two prominent cases of students who failed to appreciate these facts included William G. Nixon, her publisher, and Judge Joseph R. Clarkson, a member of the Board of Lectureship.

An entry in the diary of Calvin A. Frye illustrates the problem with these and some other students: "Judge Clarkson dined with Mrs. Eddy today and after dinner tried to convince her again that she was mistaken and the Cause was going to ruin and the men were essential to take the lead of the Cause of C.S. and to assert their rights without her dictation. 'He declared that he and she must come together.'" (p. 12) Both men left Christian Science as a result of conflicts with their Leader. Other men who held positions of responsibility may have shared the views of Clarkson and Nixon, but they learned to veil their thoughts and bide their time. Perhaps it was this silent rebellion which compelled Mrs. Eddy to abandon her beloved Pleasant View and move back to Boston in 1908.

In her article, "Fallibility of Human Concepts", Mrs. Eddy writes, "Some people try to tend folks, as if they should steer the regulator of mankind... Certain students being too much interested in themselves to think of helping others, go their way. They do not love Mother, but pretend to; they constantly go to her for help, interrupt the home-harmony, criticise and disobey her; then 'return to their vomit,' -- world worship, pleasure seeking, and sense indulgence, -- meantime declaring they 'never disobey Mother'!... When depraved reason is preferred to revelation, error to Truth, and evil to good, and sense seems sounder than Soul, the children are tending the regulator; they are indeed losing the knowledge of the divine Principle and rules of Christian Science, whose fruits prove the nature of their source... Instead of relying on the Principle of all that really exists, -- to govern His own creation, -- self-conceit, ignorance, and pride would regulate God's action." (Mis. 351-354)

Mrs. Eddy had moved to Concord, New Hampshire, in 1889, fully intending to retire from the daily routine of the movement she had founded. She left those daily tasks in the hands of trusted students. After the church in Boston was reorganized in 1892, she found it necessary to write the Church Manual (1895) to

govern it. Beginning in 1899, she began to require that her consent, approval, or signature be obtained for most personnel changes and other vital church functions. In 1902 she wrote Article XXXV, Sect. 3 which reads, "No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled, without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE AND HEALTH." She incorporated this by-law into ten of the thirteen deeds of trust which the directors are obliged by law to obey. "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. 230:10-14)

Article XXII, Sect. 18, of the Church Manual titled, "Pastor Emeritus to be Consulted." reads as follows, "The Mother Church shall not make a church By-Law, nor enter into a business transaction with a Christian Scientist in the employ of Rev. Mary Baker Eddy, without first consulting her on said subject and adhering strictly to her advice thereon." A story which explains the background of this curious by-law, which first appeared in the 83rd Manual (1909) was later told to author Helen M. Wright at the Carpenter Foundation in Providence, Rhode Island. She included it in her 1981 book, "Mary Baker Eddy's Church Manual". According to this account, the Board of Directors employed General Frank Streeter, Mrs. Eddy's trusted New Hampshire lawyer, to approach her for the purpose of convincing her that she should write a new by-law transferring all power and authority to them in the event of her demise. In addition, they convinced him that he should present this as his own idea rather than theirs. On his way to see Mrs. Eddy, General Streeter realized the dishonesty of this scheme and told her the whole story. The next day Mrs. Eddy dictated the by-law quoted above.

General Streeter was not a Christian Scientist, but a Unitarian, (Mrs. Eddy and Asa G. Eddy were married by a Unitarian minister in 1877) and yet, he, like the centurions of old, demonstrated a greater appreciation of Mrs. Eddy's integrity and wisdom than did some of her own students who called themselves Christian Scientists. His work for Mrs. Eddy during the Next Friends' suit of 1907 (which resulted in her being declared fully competent to manage her affairs) convinced him of her clear discernment of the correct actions to be taken in the case. On more than one occasion, he had objected to her decisions but later saw that she was right and that some of his own advice would have led to disaster.

Mabel E. Brill, onetime secretary of Bicknell Young, stated that the directors made repeated, unsuccessful attempts in 1909 to convince Mrs. Eddy to delete the clauses in the Manual which required her approval, consent, and signature, or else to write a by-law transferring her authority to them once she was no longer here. It would appear that the episode with General Streeter was their final effort to approach the subject directly with Mrs. Eddy. From that point on they would wait until she was no longer present to veto their plans. In other words, they had already disobeyed the Church Manual in their hearts, and therefore, they had betrayed their Leader. They doubted her divinely derived wisdom as expressed in the by-laws and malpracticed against her by actively anticipating her death.

While Mrs. Eddy was still living at Pleasant View in New Hampshire, she told Henrietta E. Chanfrau, a member of her household and one of the few individuals named in her last will and testament, "Henrietta, if ever I go away from here to another house, it will be to be delivered up to my enemies." On August 25, 1908, already moved from Pleasant View to Chestnut Hill, Massachusetts, she told

Adam Dickey, "If I should ever leave here, will you promise me that you will write a history of what has transpired in your experiences with me, and say that I was mentally murdered?" On November 28, 1910, she dictated and signed, "It took a combination of sinners that was fast to harm me." On her last carriage ride she stated, "Oh! If the students had only done what I had told them to do, I should live and carry on the Cause."

After Mrs. Eddy's passing, the directors issued a new Church Manual (89th) which deleted her name as Pastor Emeritus on page 21 (restored in 1924) and made other changes which extended control over the branches. Frederick Dixon, later editor of The Christian Science Monitor, wrote in a 1923 letter to the directors, "During the days following the passing away of Mrs. Eddy, Mr. [Archibald] McLellan told me that the Directors had felt impelled to consult their lawyers as to the possibility of carrying on The Mother Church in the face of the fact that they could no longer do so in accordance with the Manual. The reply of the lawyers he admitted was legal -- and that doubtfully -- rather than scientific or satisfactory." These legal opinions stated that since the clauses requiring Mrs. Eddy's consent, approval, or signature could no longer be fulfilled, the directors could simply ignore them. The words "amended" and "annulled" were carefully avoided in these legal opinions. Four days after the passing of Mrs. Eddy, the directors issued a statement to the press which said, "The authority given the Board of Directors by the Church Manual remains intact and is fully adequate for the government of the organization and all its affairs."

The directors were in the same position in which Abraham found himself when he believed that God had called upon him to sacrifice his beloved son, Isaac. (Gen. 22:1-18) If the directors had obeyed the Church Manual as Mrs. Eddy wrote it, they would have found that, instead of destroying Christian Science, Mrs. Eddy's Cause would have continued in a more spiritualized form under the perpetual provisions of the Deeds of Trust of The First Church of Christ, Scientist (1892) and that of the Christian Science Publishing Society (1898). Branches would have continued to form as they did between 1889 and 1892 when there was no Mother Church in Boston, and individuals would have been compelled to grow and demonstrate rather than look for guidance from fellow students in Boston who were no more advanced than themselves. The still operative provisions of the Church Manual would have continued to guide the Christian Science movement safely on.

Students of Christian Science today need to read the Church Manual and then comply with it exactly as written by Mary Baker Eddy. In no other way can it be said that we follow our Leader. Anything else constitutes a betrayal of her.

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THE COREY COLLECTION

A collection of rare Christian Science literature, original transcriptions, letters, and manuscripts (some by Mrs. Eddy, herself) was given to the Bridwell Library, Southern Methodist University, Dallas, TX 75222, by Arthur Corey, C.S.B. in 1961. Mr. Corey was a long-time practitioner and teacher of Christian Science as well as former first reader of Twelfth Church, Chicago, Illinois. Mr. Corey's purpose in donating his vast collection outside the orbit of the Mother Church was to make these rare source materials readily available to serious students of Christian Science as well as to other interested scholars. The library is temporarily closed for renovations until February, 1989. Inquiries after that time would be welcome.

One interesting story which emerges from the Corey materials was his attempt to make a sympathetic movie about the life of Mary Baker Eddy. Mary Pickford, a longtime Christian Scientist (see page 32 of the Powell biography), was asked by Mr. Corey to play the leading role in 1949. She wrote, "Your desire to have me portray the life of Mary Baker Eddy is the highest compliment and honor you could possibly accord me [and] I agree with you that her story would give the world an inspirational message it sadly needs." Boston immediately stepped in to stop the movie. Mary Pickford felt the pressure and withdrew from the project, but later expressed her support for the idea of such a movie in a newspaper interview. The C.O.P. for southern California released a statement to the press which said, "I am sure that a re-check of your source of information will reveal the fact that Miss Pickford is not a member of the Christian Science Church." (The above information was provided by Earl Geldmeier of Garland, Texas, a class-taught pupil of Arthur Corey, C.S.B.)

LOVE IN THE CHURCHES

A reader writes, "Are we loving every minute of the day? Are we loving our neighbor as ourselves? Do we lovingly support a loved one or a friend who feels he is not receiving help from Christian Science and turns to other means, or do we condemn him for lack of understanding? My mother was a practitioner for over thirty years, and she never turned down a call for help regardless of where it came from. She even visited a TB sanatorium weekly for a number of years from which came many wonderful healings. Divine Love is no respecter of persons; it operates in the sickroom, in the prisons, and in the doctor's office. It should operate in our churches, but does it when we cold shoulder a member who may not have the understanding or does not receive help and turns to other temporary means? Professor Drummond quotes Peter as saying, "Above all things have fervent love among yourselves." John goes even farther in his declaration that "God is Love". Mrs. Eddy demonstrated Love and healing 24 hours a day. Nowhere in her writings can I find criticism. She lovingly answered every call for help. Can we as Christian Scientists do less?"

TOO LITTLE, TOO LATE

A hastily written editorial condemning the Last Temptation of Christ appeared in the Monitor on August 12, 1988 -- the same day that the movie was released. One article about the movie appeared on July 15th. While it presented some of the negative reaction to the film, it ended by quoting the soothing comments of the National Council of Churches and Universal Studios.

IMPERSONAL

The word impersonal has been subject to much misunderstanding among Christian Scientists. Too often it has come to mean cold, distant, aloof, uncaring, unloving. When asked by a student what the difference was between personal and impersonal love, Mrs. Eddy responded that we may know that love is personal if an object is required to call it forth. We may know that love is impersonal if it flows out freely to all. "Love cannot be a mere abstraction, or goodness without activity and power." (Mis. 250: 20,21) "Love is impartial and universal in its adaptation and bestowals." (S&H 13: 2,3)

LETTERS TO BOSTON

The Directors received a lot of mail as a result of the Global Lecture Preparatory Meeting of September 1987. Many of the letters were long and thoughtful and were prompted by the concern that the Christian Science movement is abandoning the spiritual foundations carefully laid down by Mrs. Eddy. Concerning the video meeting, one letter said: "The level of mental manipulation targeted at workers in the field through use of the video was shocking and degrading to Christian Science and its adherents."

"The video presentation was hypnotic. We were asked to appear fifteen minutes early. However, when we arrived we were assaulted with fifteen minutes of hypnotic, repetitive music and visual images. As I was sitting there, expecting and wishing to pray quietly before the meeting began, I found myself distracted by the images and music, and thought: 'Why, this is a sedative.'

"This visual and audial assault was accompanied by the pressure techniques and much of the psychological imagery which television viewers have come to accept from the entertainment industry... Since there was no reason for members to arrive early, it could be inferred that the purpose was to put people into a docile frame of mind so that the message they were about to hear would not be analyzed intelligently... Instead of encouraging members to defend themselves from aggressive mental suggestion, the video appeared to promote it..."

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The individuals named here subscribe fully to the Tenets of Christian Science (S&H p. 497) and practise in strict accordance with the Christian Science textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Mary Baker Eddy.

CALIFORNIA

Mrs. Joyellen Edwards, C.S., 2043 S. Locust Street, Visalia, CA 93277
Phone: (209) 732-3728. Evenings

Mrs. Laverne L. Lundstrum, C.S., 2020 Mendelsohn Lane, Saratoga, CA 95070
Phone: (408) 867-2828.

Mrs. Laddie Dunham Yamada, C.S., 1813 Fletcher Ave., S. Pasadena, CA 91030
Phone: (818) 799-0652.

FLORIDA

Mrs. Julia R. Olive, C.S., 7020 Highway 761, Arcadia, FL 33821
Phone: (401) 348-0005

NEW JERSEY

Mr. Terence M. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060
Phone: (201) 756-2540.

NEW MEXICO

Mr. Geo. W. Martin, C.S., P.O. Box 433, Hatch, NM 87937
Phone: (505) 267-5135.

Mr. Fredric Stoessel, C.S., P.O. Box 15303, Rio Rancho, NM 87174
Phone: (505) 892-2110.

NORTH CAROLINA

Mrs. Dona Bentley, C.S., P.O. Box 1016, Pineville, NC 28134
Phone: (704) 889-7856.

OHIO

Mrs. Gail M. Weatherbe, C.S., 520 Meredith Lane #506, Cuyahoga Falls, OH 44223
Phone: (216) 928-4505

TEXAS

Mr. Earl Geldmeier, C.S., 3122 Sheridan Drive, Garland, TX 75041
Phone: (214) 278-2813.

VIRGINIA

Mrs. Sally W. Rice, C.S., 3187 Readsborough Ct., Fairfax, VA 22031
Phone: (703) 280-2719.

EUROPE - THE NETHERLANDS

Mr. Osborne Jenkin Davies, C.S., Villa "De Glimlach", Schalterdalweg 61, 7361 TJ Beekbergen (Gld.), The Netherlands. Phone: 05766-2817.

NEW ZEALAND

Mrs. Sue Carter, C.S., 6 Ropata Street, Gisborne, New Zealand.
Phone: 89355

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The Banner

"His banner over me was LOVE"

A newsletter for Christian Scientists

Andrew W. Hartsook, Editor

VOLUME TWO / NUMBER TWO ** WINTER 1989 ** ZANESVILLE, OHIO

THE MONITOR CRISIS

The resignations of Katherine Fanning, David Anable, David Winder, Elizabeth Pond, and others from the Monitor staff on November 14th marked the first time since the Great Litigation of 1918 - 1921 that high ranking employees at the Mother Church have publicly voiced disagreement with policies of the Christian Science Board of Directors.

As in the Great Litigation, the center of controversy is the Christian Science Publishing Society. As then the directors are determined to dominate its functions in direct violation of Mrs. Eddy's 1898 Deed of Trust which states that its three trustees are to manage it "upon their own responsibility." The deed's provisions have been superceded by a single, dominant manager, John H. Hoagland, who works hand in glove with the Board of Directors. His new title under the reorganization is "chief executive officer".

In her letter to the board dated November 14th, the Monitor's Editor-in-Chief, Katherine Fanning, stated, "The proposed 'elegant' 16 page daily newsmagazine is indeed a good looking product but it is not the real newspaper Mrs. Eddy called for. [The prototype issue is so small that it has only two articles on the front page] It stresses appearance over content, analysis over information. It may appeal to a limited elite audience but it has not even been tested to discern whether it will attract any readers -- a strange way to make such a momentous decision. If it fails, it could well lead to the demise of the daily paper... An equal concern is the restructuring of the Publishing Society to create a non-Manual based position of Chief Executive Officer... The working atmosphere in the Publishing Society, and the relationships with the leadership of the church are totally unlike anything I have encountered in secular organizations and utterly incomprehensible in a church... Unfortunately, today we have an atmosphere of secrecy, lack of communication, antagonism, suspicion, instability, and general chaos... And when the Manager's group presented its plan for the future of the Monitor the paper's own editor was not even invited to hear it. Decisions were made with no input whatever from the editor -- just as the entire presentation of the August, 1987 meeting was kept entirely secret from the editor until two months after it occurred. No responsible editor could remain under such conditions."

David Winder states in his letter, "The following developments have led to my resignation: The proposed loss of 200-400 jobs, currently held by dedicated church workers who have become sacrificial lambs for camouflaging the runaway costs of television. I cannot sit by and watch this happen without protesting. The newsroom staff will be cut roughly in half. There will be sweeping cuts in other parts of the Church Center... But at what financial and moral cost can the television empire be expanded while the rest of the church is plundered?"

Elizabeth Pond states in her letter, "...[W]here I one of C.S. Lewis's imps charged with devising the cleverest way to make Christian Science disappear for another 1700 years, I imagine I would start by trivializing the Monitor, the most public face of Christian Science. Only after I had destroyed the Monitor's credibility and viability and the very considerable protection it affords the movement would I feel free to launch an all-out attack on the legal protection of Christian Science healing outside the movement and on the authority of Mrs. Eddy's written word within the movement." Considering the new concentration on television, she states, "TV inclines to translate thought into things. It favors dramatization over perspective, personality over ideas, the 20-second first impression over the thoughtful zeepage analysis. In the priority it places on a good show it lends itself to manipulation. It tempts its adepts to shave the truth for the sake of glitz and glamor."

In reaction to the resignations, the board called a meeting of all C.S.B.s for November 22nd to explain their position and ask for support. The response from the teachers was not what they expected. A group statement read by a teacher included, "We also feel that -- in loyalty to our leader, Mary Baker Eddy, and to you -- we should let you know that many members in the field and among those here do not have confidence in, or feel right about the direction our Church is taking. We have felt for the past few years that there has been a movement away from spiritual means and methods and toward an increased reliance on the secular. It seems clear that the renewed prosperity of our Church will only be effectively accomplished through a primary refocusing on the spiritual thrust of our Church. We sincerely urge you to reconsider."

An unnamed West Coast teacher was quoted in the Boston Globe (11-22-88) as saying, "To us, the (Monday meeting) was less than candid. The feeling out there is that we're out here for a snow job, to rubber-stamp what the directors have done, to get down on our knees and say, 'yea, verily.'" The same article states, "Yesterday, a column written by Joseph C. Harsch for today's Monitor was rejected by editor-in-chief Richard Nenneman and editor Richard Cattani. Harsch's column criticized the appointment of Nenneman as editor-in-chief to coordinate the editorial content of church media ventures."

John H. Hoagland, Manager of the Publishing Society, defended his and the directors decisions by saying, "We do want a paper that remains the flagship of the entire product line." (USA Today, 11-15-88) Perhaps more than anything else, the reference to Mrs. Eddy's beloved periodicals as a "product line" reveals the thinking of the current Board of Directors and their man at the Publishing Society. This crisis is not over. More than anything else, this controversy has focused the field's attention on questions of disobedience to Mrs. Eddy's Deeds of Trust of 1892 and 1898, and her Church Manual.

DEED OF TRUST OF THE CHRISTIAN SCIENCE PUBLISHING SOCIETY

Mrs. Eddy's 1898 Deed of Trust establishing the Publishing Society is probably one of the least read documents in Christian Science. It is not generally available through reading rooms, and the Publishing Society does not print copies for distribution. Yet it contains Mrs. Eddy's instructions for the continuity of the periodicals she labored to establish. For a free copy of the 1898 Deed of Trust, send a long, self-addressed, stamped envelope to the editor of this newsletter.

CHANGES IN THE CHURCH MANUAL SINCE 1910

The last Church Manual issued by Mrs. Eddy was the 88th. It contained the new by-law, Article VIII, Section 22, "Practitioners and Patients". This by-law was announced in the September 3, 1910, Christian Science Sentinel, and the 88th Manual, which included this addition, was offered for sale in the Sentinel of September 17th. No subsequent Manual was ever issued by Mrs. Eddy.

In 1911, the Christian Science Board of Directors issued a new Church Manual which they designated as the 89th. In it Mrs. Eddy's name and the office of Pastor Emeritus were removed from the list of Church Officers on page 21. (Mrs. Eddy's name and office were restored in 1924 after strong protests from the field.) At the same time the words "and Branch Churches" were added to the titles on pages 120 and 127 in an apparent attempt to extend influence over the branch churches. The alterations were so hastily made that these wording changes were overlooked in the Table of Contents up until 1916. The words "Authorized Literature" and the use of the cross and crown on the Manual's cover also appeared for the first time in 1916.

A topical index was added in 1925. In it the by-law titled "Local Self Government" is called "Local Government". The index heading entitled "Directors" significantly omits page 26 which contains the by-law demanding Mrs. Eddy's approval for the perpetuation of the Directors as church functionaries. Also the by-law "For the Mother Church Only" on page 104 was omitted from the index. Concerning the topical index, Alice Orgain states in "Whither" (p. 82) "...a 'Topical Index' has been added recently at the back of the 'Manual' with evident intention to guide Christian Scientists to all that they need to know of the contents of the 'Manual'." The topical index was finally removed in 1951.

The footnote on page 19 contradicting Mrs. Eddy first appeared in 1931. The directors refer to the legal charter. No doubt Mrs. Eddy was referring to the Tenets which constitute the spiritual charter for her church. The footnote to the order of exercises for the Sunday School on page 127 was also added after Mrs. Eddy's passing. The words "Yours in Truth and Love" were removed from the application forms on pages 115 and 118 in the 89th Manual. Other wording changes were also made on these application forms.

The "Editor's Note" at the bottom of page 130 was added in 1971. (One might well ask why Mrs. Eddy's Church Manual needs an editor.) This note announces that the legislature of Massachusetts changed the state statute which Mrs. Eddy had used to establish the 1892 Deed of Trust. This 1971 change permits non-citizens to become directors of the church. The editor's note neglects to state that this change was initiated by the directors themselves as the exhibit elsewhere in this article clearly illustrates. Mrs. Eddy had many able lawyers among her students and could have sought this change herself if she thought it were desirable.

2441 DEC-270

PETITION-HOUSE

189
Com.

Rep. FRYE
of BOSTON

presents the petition of J. Burrough
Stokes relative to the mem-
bers of The Christian Science
Board of Directors of The
First Church of Christ,
Scientist, in Boston, Mass-
achusetts.

(Accompanied by bill, House, No. 515.)

H. R., January 18, 1971.

Transmitted to the State Secretary, under
the provisions of Section 7 of Chapter J of the
General Laws.

March 15, 1971
Returned with memoranda.

March 15, 1971
Referred to the committee on Commerce
and Labor -
Sent up for concurrence.

Wallace C. Mills Clerk.

SENATE MAR 16 1971
THE SENATE CONCURS.
Merrill J. Glickman CLERK.

Much has been said over the years about obeying the Manual. Yet one must ask how that can be done when so many alterations have been made over the last seventy-seven years. The Church Manual must be restored to the exact text which Mrs. Eddy labored to give us. The Manual is the compass of the Christian Science movement. Mrs. Eddy wrote it under divine guidance. Until it is obeyed as written, all efforts in Boston and elsewhere to revitalize the movement will amount to no more than rearranging deck chairs on the Titanic.

COMMENTS ON THE KING JAMES BIBLE

Doctor Miles Smith was one of the fifty-seven translators of the 1611 King James Version of the Bible. He served also as final editor of the whole translation and wrote the eloquent "Preface of the Translators" which appeared in the early editions. In it he wrote, "The Scripture...is not an herb but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month, and the fruit thereof is for meat, and the leaves for medicine...And what marvel? The original thereof being from heaven, not from earth; the author being God, not man; the inditer, the Holy Spirit, not the wit of the Apostles or prophets...Translation it is that openeth the window, let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain that we may look into the most holy place; that removeth the cover of the well, that we may come by the water."

Some three centuries later, H. L. Menken wrote, "It is the most beautiful of all the translations of the Bible; indeed, it is probably the most beautiful piece of writing in all the literature of the world. Many attempts have been made to purge it of its errors and obscurities. An English Revised Version was published in 1885 and an American Revised Version in 1901, and since then many learned but misguided men have sought to produce translations that should be mathematically accurate, and in the plain speech of everyday. But the Authorized Version has never yielded to any of them, for it is palpably and overwhelmingly better than they are, just as it is better than the Greek New Testament, or the Vulgate, or the Septuagint. Its English is extraordinarily simple, pure, eloquent, and lovely. It is a mine of lordly and incomparable poetry, at once the most stirring and most touching ever heard of."

Some curious facts: "The King James Bible contains 3,568,489 letters; 810,697 words; 31,175 verses; 1,189 chapters. The word 'Lord' occurs 8,000 times. The word 'and' occurs 46,627 times. Psalm 118:8 is the middle verse. The longest verse is Esther 8:9, the shortest verse is John 11:35, while Ezra 7:21 contains all the letters of the alphabet except J. The 19th chapter of 2 Kings, and the 37th chapter of Isaiah are alike except the numbering of the last verses. The longest name in the Bible is in Isaiah the 8th chapter. The books which make up the Bible were written over a period of 1700 years from 1650 B.C. to 90 A.D., by men who were directly inspired by God... John, the apostle, is said to be about the only writer of the New Testament who did not die a violent death as a martyr. Then following the completion of the New Testament, most of the men who translated the Bible manuscripts into the language of the common people were put to death. History reveals the surprising fact that it was members of the clergy, those supposed to be ministers of Christ, who directed and carried out the cruel deeds of martyrdom... [T]oday we do have an inspired Bible which, in the Textus Receptus [basis of the KJV], is substantially without human contamination."

Source: "God Wrote Only One Bible" by Jasper James Ray. Eye Opener Publishers, P.O. Box 7944, Eugene, OR 97401

THE NEW WORLD ORDER

In December 1900, Mrs. Eddy wrote for the New York World, "To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, 'Whatsoever ye would that men should do to you, do ye even so to them.'" (My. 266: 1-9)

Eighty-eight years later a book, "The Shadows of Power. The Council on Foreign Relations and the American Decline." by James Perloff has been published which confirms Mrs. Eddy's prediction in every particular. (Western Islands Publishers, 395 Concord Ave., Belmont, MA 02178; \$10.95 + \$2.00 postage) The book chronicles the background and history of the Council on Foreign Relations (CFR) and the activities of its key members and financial backers.

The CFR's longrange goal has always been world government and the correlative destruction of the U.S. Constitution and its guarantees of individual freedom. The first prototype, the League of Nations, was doomed after the U.S. Senate refused to ratify its covenant. The United Nations Charter, by contrast, was approved by the U.S. Senate even though only two of its 96 members had read the charter prior to voting. (They were the only two no votes.) The acting secretary general of the U.N. at the founding conference, who guided the drafting of the U.N. Charter, was Alger Hiss, later convicted as a Soviet spy. Elements of the U.N. Charter and its Declaration of Human Rights are taken almost verbatim from the 1936 Soviet Constitution. The U.N. has consistently criticized the United States while at the same time promoting socialism worldwide. The large majority of the U.N. member states are brutal dictatorships. In the face of this, the United States has one vote. Understandably American public opinion has turned against the United Nations in recent years.

Recently there has been a renewed push for the United Nations. It has been praised by Mikhail Gorbachev in "Pravda" (September 1987) and also in "Foreign Affairs", the Journal of the CFR (Spring 1988 edition). The "World Monitor" TV show also included an impassioned plea for a revitalized U.N. by a former Canadian diplomat during the first week of its telecast. [The Monitor has always strongly backed the U.N. in its newspaper editorials, probably because its longtime editor, Erwin Canham, was included in the U.S. delegation to the U.N. in 1949. He also belonged to the secret Round Table group which spawned the CFR. Key CFR members have written for the Monitor on its editorial and commentary pages for decades. The 1987 Monitor book, "An Agenda for the 21st Century" (C.S. Monitor, P.O. Box 10546, Des Moines, IA 50340; \$14.95 + \$2.00 postage) includes a high percentage of CFR members who blatantly push for world government and a rewritten U.S. Constitution.]]

"The Shadows of Power" is a book containing vital information which requires the urgent consideration of every thinking Christian Scientist. Mrs. Eddy states, "A knowledge of error and of its operations must precede that understanding of Truth which destroys error, until the entire mortal, material error finally disappears, and the eternal verity, man created by and of Spirit, is understood and recognized as the true likeness of his Maker." (S&H 252:8-14)

ADVERTISING SCIENCE AND HEALTH

The "Reading Room News" for December 1988 (published by the C.S. Publishing Society) contains an article titled, "Who can advertise for Science and Health". The article states, "Many questions have come in from the Field regarding advertising for the Christian Science textbook, 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. One of the most frequent questions is, 'May we develop our own advertising for 'Science and Health' to be used in our local media?' The Publisher's Department of The Christian Science Publishing Society is grateful for this great desire to raise the public's awareness of 'Science and Health'. Church members are encouraged to seek new ways to share the textbook. But the Publisher reserves the right to advertise for 'Science and Health'. This policy allows Reading Rooms to display 'Science and Health', and branch churches certainly may advertise for their Reading Rooms."

Advertisements for "Science and Health" currently appear only in the Journal, Sentinel, Herald, Quarterly, and Monitor. On very rare occasions it has been advertised elsewhere. By contrast, the Book of Mormon was recently advertised in TV Guide. Readers were invited to receive a free copy which could be obtained by calling a toll free telephone number. The current, restrictive policy of the Publishing Society regarding advertising for Science and Health is foolish, shortsighted, and contrary to Mrs. Eddy's expressed wish to see her textbook made widely available. The current attacks upon Christian Science provide a wonderful opportunity to introduce Christian Science to the receptive thought which has been stirred by obviously biased reporting. "[Mrs. Eddy] gave warning that the time might come when medical thought might be so organized that it would make the practice of Christian Science almost impossible. [She wrote], 'When [that] time comes I want my students to take every means possible to make Science and Health available to the whole world.'" (Mary Baker Eddy's Six Days of Revelation, page 321, by Richard Oakes)

It should be remembered that the copyright extension obtained by the Board of Directors in 1971 has been declared unconstitutional. Therefore Science and Health is in the public domain. Anyone may advertise the Christian Science textbook without fear of any legal consequences. It is earnestly hoped that alert churches, reading rooms, and individuals will do so in obedience to our Leader's expressed wishes.

THE MOST VITAL ISSUE

Every problem faced by the Christian Science movement today can be traced to a misunderstanding of and a lack of appreciation for the Revelator to this Age, Mary Baker Eddy. How could the Manual and the Deeds of Trust be disobeyed if Christian Scientists truly loved and followed their Leader? She stated, "All the people need, in order to love and adopt Christian Science, is the true sense of its Founder. In proportion as they have it, will our Cause advance." (We Knew MBE, 1st Series, page 40) In a letter of Septimus J. Hanna, Mrs. Eddy wrote, "The truth in regard to your Leader heals the sick and saves the sinner." To Edward A. Kimball she wrote, "For the world to understand me in my true light, and life, would do more for our Cause than all else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points." The Gethsemane Foundation, 5290 Beltline Road, Suite 152, Dallas, TX 75240, has recently published, "Loving Our Leader", a 53 page research paper, by Paul R. Smillie, which deals with this all important issue. A free copy is available on request. Contributions to this tax-exempt foundation's important work are appreciated.

FREEDOM OF RELIGION

Article 124 of the Soviet Constitution guarantees the freedom of religion "except as provided by law", and the Soviets have such a law. Article 122 of the Soviet penal code makes it a crime to teach religion to small children. By contrast, the Bill of Rights of the U.S. Constitution states, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" This guarantee does not permit any exceptions. Yet we are witnessing the infringement of that guarantee in the United States today. The new logic states that one should be able to believe or adhere to whatever religion one wants, but this ought not extend to the free practice of it in religion's most natural environment -- the family. If current opinions were to find their way into law, it would soon be a crime to teach religion to small children just as one finds in the Soviet Union today.

HOW TO RESTORE THE MONITOR

On July 28, 1908, Mrs. Eddy wrote, "So soon as the Pub. House debt is paid I request the C.S. Board Directors to start a daily newspaper called Christian Science Monitor. This must be done without fail." The first issue of the Monitor came out on November 25, 1908, and has been continuously published ever since. The newspaper was successful from the beginning and only encountered declining subscriptions and financial troubles in the 1960s. Hired consultants gave a list of material causes for the problem: changing times in the newspaper business, the emergence of TV and mass communications, and a quickened pace of life which left less time for reading. As a result of these studies, a series of transformations took place. The Saturday edition was dropped. Format changes came and went. The paper was reduced to tabloid size. Now we are faced with the most radical change of all. The prototype edition of the new Monitor (due out sometime after February) is hardly a newspaper at all. Mrs. Eddy wanted a real, full-fledged newspaper which she said must be started without fail.

Instead of looking to material causes for the decline, another reason ought to be considered. Has the Monitor accurately reflected the views of its founder? Mrs. Eddy wrote to the Boston Globe in August 1905, "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God." (My. 282:3-4) For several decades, the Monitor has consistently espoused views which would nullify the Monroe doctrine by calling for normalized relations with Soviet client states such as Cuba and Nicaragua. The Constitution has been attacked in articles which call for scrapping it in favor of a parliamentary form of government. The Second Amendment has been consistently attacked for years. On June 29, 1971 the Monitor published portions of the Pentagon Papers even though court injunctions were issued against their publication in other cities. This was a clear violation of the Church Manual. Mrs. Eddy states, "A member of this Church shall not publish, nor cause to be published, an article that is uncharitable or impertinent towards religion, medicine, the courts, or the laws of our land." (Man. 48:6-10) The Monitor has been described as the "unofficial Trilateral [Commission] mouthpiece" (This is David Rockefeller's pet project to monopolize international corporate and banking power. Rockefeller is also enormously influential in the CFR discussed elsewhere in this newsletter.) To return the newspaper to its former place of respect and public trust, the Monitor must be true to its founder's views. It should be restored to a full-size newspaper (not tabloid size) and take its place once again among the great papers of the world.

CURRENT READING MATTER MAKING THE ROUNDS

"Amusing Ourselves to Death", a book by Neil Postman, is currently being circulated and discussed among Christian Scientists. It is viewed as a refutation of the electronic media policies of the Board of Directors. While the book does make some very good points, the author suggests that George Orwell's "1984" is all wrong in its vision of oppression and dictatorship. At the same time he sees Aldous Huxley's "Brave New World", in which "people will come to love their oppression, to adore the technologies that undo their capacities to think", as depicting the only real threat. A look around the world clearly shows that Orwell and Huxley were both right. Also making the rounds is the May 1979 "Church in Action" article in the Journal which contradicts the current electronic media plans of the Board.

MORE ON THE LAST TEMPTATION OF CHRIST

The movie was shown in approximately 130 theaters out of more than 13,000 nationwide. It has lost between \$10 and \$12 million so far. The studio is planning to re-release the film with the hope of cutting its losses.

CORRECTION

In the last issue of The Banner, it was erroneously stated that Arthur Corey was a C.S.B. He was, in fact, a pupil in Bicknell Young's 1936 primary class.

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Christian Science Practitioners

The individuals named here subscribe fully to the Tenets of Christian Science (S&H p. 497) and practise in strict accordance with the Christian Science textbook, **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, by Mary Baker Eddy.

CALIFORNIA

Mrs. Joyellen Edwards, C.S., 2043 S. Locust Street, Visalia, CA 93277.
Telephone: (209) 732-3728. Evenings

Mrs. Laverne L. Lundstrum, C.S., 20200 Mendelsohn Lane, Saratoga, CA 95070.
Telephone: (408) 867-2828.

Mrs. Laddie Dunham Yamada, C.S., 1813 Fletcher Ave., S. Pasadena, CA 91030.
Telephone: (818) 799-0652.

FLORIDA

Mrs. Julia R. Olive, C.S., 4095 San Massimo Dr., Punta Gorda, FL 33950.
Telephone: (401) 348-0005

NEW JERSEY

Mrs. Elizabeth J. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060.
Telephone: (201) 756-6197

Mr. Terence M. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060.
Telephone: (201) 756-2540.

Mrs. Mary Beth Singleterry, C.S., 175 Meadowbrook Drive, N. Plainfield, NJ 07062.
Telephone: (201) 561-8843

NEW MEXICO

Mr. Geo. W. Martin, C.S., P.O. Box 433, Hatch, NM 87937.
Telephone: (505) 267-5135.

Mr. Fredric Stoessel, C.S., P.O. Box 15303, Rio Rancho, NM 87174.
Telephone: (505) 892-2110.

OHIO

Mrs. Gail M. Weatherbe, C.S., 520 Meredith Lane #506, Cuyahoga Falls, OH 44223.
Telephone: (216) 928-4505

TEXAS

Mr. Earl Geldmeier, C.S., 3122 Sheridan Drive, Garland, TX 75041.
Telephone: (214) 278-2813.

VIRGINIA

Mrs. Sally W. Rice, C.S., 3187 Readsborough Ct., Fairfax, VA 22031.
Telephone: (703) 280-2719.

EUROPE - THE NETHERLANDS

Mr. Osborne Jenkin Davies, C.S., Bloemendaal 17, 4614 CX Bergen op Zoom, The Netherlands.

NEW ZEALAND

Mrs. Sue Carter, C.S., 6 Ropata Street, Gisborne, New Zealand.
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(A QUARTERLY NEWSLETTER)

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THE HEALER

A NOVEL BY

Robert Owen

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14. The delivery of this instrument to, and its acceptance by, said trustees shall be regarded as the full establishment of the trust and as the agreement by the trustees to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument.

WITNESS my hand and seal at Concord New Hampshire,
this twenty fifth day of January, 1898.


Mary Parker S. Eddy

We accept the foregoing Trust

January 25th 1898. *Edward P. Bates*
James P. Bates
W. P. McFarlane

September 8th, 1898 *Theresa M. Watson*.. Succeeding Edward P. Bates. Resigned.
October 21st, 1896 .. Joseph B. Clark.....
September 25th, 1900 *William D. McFarlane*.....
January 6th, 1908 *William D. McFarlane*.....
June 19th, 1908 *William D. McFarlane*.....
September 12th, 1911 *William D. McFarlane*.....
October 2nd, 1912 *William D. McFarlane*.....
February 1st, 1912 *William D. McFarlane*.....
April 1, 1917, *William D. McFarlane*.....
April 1, 1917, *William D. McFarlane*.....
City of Boston, October 2nd, 1917, 3 & 28 min. P. M. Received and entered in records of Mortgages, Book 1813, Page 27 per

William D. McFarlane
BOSTON, MASS.
SEP 3-3-98 PM 1818
CITY CLERK'S OFFICE

July 5, 1921, *Paul H. Harty*..... Succeeding *William D. McFarlane*
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Last page of the Deed of Trust constituting the Christian Science Publishing Society. It shows Mrs. Eddy's signature and the signatures of successive Trustees up to and during the time of litigation.

The Banner

"His banner over me was LOVE"

A newsletter for Christian Scientists

Andrew W. Hartsook, Editor

VOLUME TWO/NUMBER THREE (SPECIAL EDITION) ** FEBRUARY 1989 ** ZANESVILLE, OHIO

INVESTIGATING THE MOTHER CHURCH

"The Manual of Instructions of Psychopolitical Warfare" is a book which was originally published in Moscow in the 1930s. It was used by underground members of the Communist Party in the United States and other countries. It apparently first came to light when Kenneth Goff, a Communist Party member from May 2, 1936 to October 10, 1939, testified before Congressman Martin Dies Un-American Activities Committee in 1939.

This Communist manual's concepts continue to be a vital part of Marxist strategy today. It is of particular interest to Christian Scientists because the Mother Church along with the Catholic church are the only church organizations specifically targeted for destruction within its pages. The reader will note many elements which have already come to pass while others are not so evident.

On page 59 it states, "In the field of pure healing the Church of Christ Science of Boston, Massachusetts excels in commanding the public favor and operates many sanatoriums. All these must be swept aside. They must be ridiculed and defamed and every cure they advertise must be asserted as a hoax. A full fifth of a psychopolitician's time should be devoted to smashing these threats... Insanity must be made to hound the footsteps of every priest and practitioner. His best results must be turned to jibbering insanities no matter what means we have to use... You must recruit every agency of the nation marked for slaughter into a foaming hatred of religious healing. You must suborne district attorneys and judges into an intense belief as fervent as an ancient faith in God that Christian Science or any other religious practice which might devote itself to mental healing is vicious, bad, insanity-causing, publicly hated and intolerable... You must suborne and recruit any medical healing organization into collusion in this campaign... We have battled in America since the century's turn to bring to nothing any and all Christian influences and we are succeeding."

On page 60 it says, "You must work until the officials of city, county and state governments will not think twice before they pounce upon religious groups as public enemies." On page 46 it states, "He [the psychopolitician] should send persons, preferably those well under his control, into the mental health group, whether Christian Science or Dianetics or faith preachers to demonstrate their abilities upon this new person. These, in demonstrating their abilities, will usually act with enthusiasm. Midway in the course of their treatment, a quiet injection of peyote, mescaline, or other drug, or an electric shock, will produce the symptoms of insanity in the patient which has been sent to the target group. The patient thus demonstrating momentary

insanity should immediately be reported to the police and taken away...Officialdom will thus come into a belief that this group drives individuals insane by their practices, and the practices of the group will then be despised and prohibited by law." End of quotes.

While it is not fashionable to discuss these matters amid the current euphoria of glasnost and perestroika, Communist techniques of subversion and conquest have not changed at all from their inception. The above quotations are ample proof that the Mother Church has been specifically targeted for infiltration.

Two Monitor writers from the 1940s, Gunther Stein and Wilfred G. Burchett were later exposed as Communists. Stein was exposed as a member of the Sorge spy ring which contributed mightily to the fall of China to Mao Tse Tung. Burchett showed up in North Korea during the Korean war and helped to interrogate captured American prisoners. One current writer, closely associated with the Mother Church organization who writes occasionally in the Monitor and Journal, was a member of the Students for a Democratic Society (SDS) while attending college in the 1960s. The SDS spawned the Weather Underground which was responsible for terrorist bombings during the Vietnam war years. The SDS, in general, and the Weather Underground, in particular, embraced classic Marxist doctrine and goals.

Erwin D. Canham, the longtime editor of the Monitor, was a member of the secret Round Table Group which spawned the Council on Foreign Relations (CFR) [discussed in the Winter 1989 issue of The Banner]. According to Georgetown University professor, Dr. Carrol Quigley, in his 1966 book, "Tragedy and Hope", "There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so." (page 950) Lord Lothian, another prominent Christian Scientist, was also a member of the Round Table Group who had great influence in the Mother Church in the 1930s. Many Monitor writers, past and present, have been members of the CFR. It should be noted that membership in the CFR does not automatically make one a believer in its internationalist goals. Many members are invited to join this prestigious organization as mere camouflage for the key members who set the agenda which controls the foreign policy of the United States.

On page 60 of the Manual of Psychopolitical Warfare one finds, "We must be like the vine upon the tree. We use the tree [church] to climb and then, strangling it, grow into power on the nourishment of its flesh." If one were trying to destroy Christian Science, how would one go about it having already infiltrated its organization? First one would try to suppress Science and Health with Key to the Scriptures by Mary Baker Eddy. The 1971 special copyright gained absolute control over all editions of the textbook from 1875 to 1910, including those which had already entered the public domain. Subsequently the book virtually disappeared from bookstores. However this copyright scheme was ruled unconstitutional in federal court. The Textbook is now in the public domain. Still, Boston forbids branch churches from advertising Science and Health. [See Winter 1989 Banner.] The Monitor -- the only meaningful contact with non-Christian Scientists -- is now the only public advertiser of the textbook. It offers no easy way to get a copy. (No mailing address or toll-free number) Therefore Science and Health is virtually unknown and unavailable to

the world it came to bless. Are the Directors really interested in promoting and extending Christian Science? The textbook is the key, and it has been hidden away from the public.

Next one would try to be sure that no one could use the name Christian Science or start a group or church not under central control. (See Man. 70:10-13) This was tried when Boston attempted to destroy the Independent Plainfield Church. Again this scheme was defeated in the courts, and today any group or church is legally free to organize and use the words Christian Science without interference.

In addition one would try to denigrate and tear down the character of Mary Baker Eddy and deny her place in Bible prophecy. Sadly, this effort has been very successful so far through the officially promoted Peel books. What better way to cast a shadow over Christian Science than to spread subtle doubts and derogatory insinuations about its Discoverer. The Revelator and her revelation cannot be separated.

Finally one would spend as rapidly and wastefully as possible the huge endowment carefully accumulated by the Mother Church over the past ninety-five years, all in the name of progress and modernization. Unfortunately this part of the plan is also succeeding. The current rate of spending on TV and shortwave radio will, by some estimates, bankrupt the Mother Church by 1992. The new Monitor resembles the grade school Weekly Reader instead of the distinguished newspaper founded by Mrs. Eddy. It would be difficult to imagine a more destructive course of action than has, in fact, been taken by the Mother Church these past few years.

Christian Scientists have a right to question these disturbing and puzzling actions. They have a solemn obligation to do something about it through Article I, Section 9 of the Church Manual (p.28: 25-12) which states in part, "...the Directors shall resign their office or perform their functions faithfully."

There is a clear precedent for such action. In 1919, there were many disturbing questions being asked throughout the field about the operation of the Mother Church. On June 2nd of that year, the Board of Directors appointed the "Committee on General Welfare" chaired by Richard P. Verrall of New York and Martha W. Wilcox of Kansas City to investigate and report to the Directors and the Christian Science field. The Directors at that time stated, "The Committee on General Welfare shall have power to make such inquiries into the affairs of The Mother Church as the Committee may decide, and it shall make such report or reports to the members as it may determine. The Committee's report or reports may include such recommendations to the Board of Directors as the Committee may deem expedient or necessary. The Committee on General Welfare may determine its own course of procedure, and all members of The Mother Church may communicate with the Committee freely." (page 13)

The Committee did make a 78 page report which was published and distributed on March 3, 1920. It included answers to questions submitted from the field, offered constructive criticism, and contained a full, public accounting of Mother Church funds (something which apparently has never been done since). [Copies available from the The Bookmark, P.O. Box 2555, Canyon Country, CA 91351 (\$5.00 + \$1.75 postage)]

It is clear that a new Committee on General Welfare should be formed to clear up current questions about Mother Church policies and finances. A letter

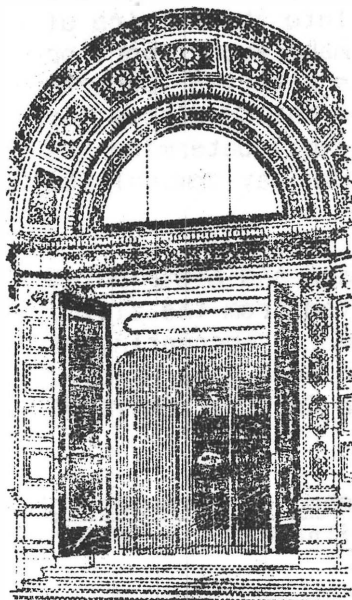
from 87 Monitor staff members to the Board of Directors dated December 6, 1988, strongly urged that the Directors "reconsider the direction in which The Christian Science Monitor, and The Christian Science Publishing Society, are headed."

Thirty CSBs submitted a letter to the Directors dated November 22, 1988, which said in part, "We have felt for the past few years that there has been a movement away from spiritual means and methods and toward an increased reliance on the secular. It seems clear that the renewed prosperity of our Church will only be effectively accomplished through a primary refocusing on the spiritual thrust of our Church." The January 4, 1989, New York Times reported, "Shortly afterward [the receipt of the above letter], Christian Science teachers around the country received a letter from the board quoting a church provision for expelling members who 'persist in working against the cause.'"

In no way could a call for an investigation into current policies of the Board of Directors be considered disloyal or "working against the cause" anymore than it was in 1919. Why is there such a reluctance by the Directors to permit any thoughtful comment on the current situation? Members of the Mother Church are urged to request an investigation of the current policies of the Board of Directors and to do so under the provisions of Article I, Section 9, of the Church Manual. Ask that a new "Committee on General Welfare" be formed. (Mrs. Virginia Harris, Clerk of The Mother Church, 175 Huntington Ave., Boston, MA 02115)

Andrew W. Hartsook
2040 Hazel Avenue
Zanesville, Ohio 43701

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The Banner

"His banner over me was LOVE"

A newsletter for Christian Scientists

Andrew W. Hartsook, Editor

VOLUME TWO / NUMBER FOUR ** SPRING 1989 ** ZANESVILLE, OHIO

THE MONITOR CRISIS CONTINUES

More resignations and news reports have been received on this subject:

Frederic Hunter, Editor of The Home Forum page in the Monitor submitted his resignation on 1-19-89 to be effective 2-24-89. In it he wrote, "Since early November we have seen turmoil, corporate infighting, and the settling of personal scores...[T]he Monitor has lost its purpose, identity, and direction. It is no longer a daily newspaper."

Edward Girardet, special Monitor correspondent in Paris wrote on 1-5-89, "Unfortunately, the Board seems to have fallen into the trap of a superficial fascination for the audio-visual media as the be-all and end-all of its 'publishing' responsibilities."

James Pressley, Managing Editor of the World Edition of the Monitor wrote on 1-6-89, "...you abruptly informed us this past week that we had produced our last issue... As with the daily Monitor, this decision was not based on market testing, reader surveys, or even a pro forma consultation with the World Edition staff."

Charlotte Saikowski wrote in an undated message, "Seeing the profligacy and waste that accompany the production of TV programs (not to mention the often rude manner in which our TV personnel deal with public officials), the unprofitable ownership of a commercial television station [Channel 68, Boston], and the money being poured into a monthly periodical that does not carry a religious article on Christian Science -- while The Christian Science Monitor is truncated -- gives one little confidence that the Manual injunctions are being obeyed." (Editor's note: The December 1989 edition of the new World Monitor magazine included the following on page 94: "Religion cannot offer scientific evidence of its truth...")

USA Today on 2-3-89 reported, "John Hughes, top broadcasting executive of the Christian Science Publishing Society, has resigned effective April 1... Hughes also said that he had planned to resign before a Jan. 26 meeting of the church board. At that meeting, some board members said they didn't like the tone of a January Monitor Radio segment about the controversy surrounding Monitor changes."

Finally, it has been reported that the Des Moines company which handles all the subscriptions to the C.S. periodicals also services Playboy and Penthouse magazines. If true, this would violate the spirit and intent of Article XXV, Section 7 of the Church Manual.

ARTICLE IN THE LOS ANGELES TIMES

The L.A. Times ran an article on February 20, 1989 titled, "High-Tech Heresy at the Monitor?" The article restates the events leading up to the mass resignations of the top staff at the Monitor. One interesting section quotes federal judge Thomas Griesa who is a Christian Scientist and a member of the Mother Church. He is quoted as saying, "The church's financial condition [now] is extremely difficult" and "this situation is caused by expanding much too fast into a number of very speculative endeavors." (Note: The Deed of Trust of the C.S. Publishing Society states: "No authority is intended to be conferred upon the Trustees to expend the money of the Trust for property not necessary for the immediate successful prosecution of the business, or to invest the same for purpose of speculation, or to incur liabilities beyond their ability to liquidate promptly from the current income of the business.") Mother Church financial figures obtained by Judge Griesa include the following:

	Fiscal 1988	Fiscal 1989 (est.)
Channel 68 and syndicate	\$7.2 million	\$9.8 million
Shortwave radio	\$7.2 million	\$10.8 million
Monitor newspaper	\$19.1 million	\$16.5 million
Monitor magazine	\$2.0 million	\$7.0 million
Radio (broadcast)	\$4.8 million	\$4.0 million
TV	<u>\$11.3 million</u>	<u>\$17.0 million</u>
Totals:	\$51.6 million	\$65.1 million

Concerning the new format of the Monitor, the Times said, "...the move to color forced another change that drove even more people to resign and has drastically altered the character of the newspaper. To print and distribute the paper on time, most stories in the Monitor now must be completed and edited two days before most readers will read the paper... One joke now calls the paper 'USA Yesterday'." Regarding resignations, the article stated, "'We knew the moment we made that decision for that organizational change, Kay [Fanning] would not stay,' [Harvey] Wood told the paper's Washington bureau after Fanning resigned, according to a transcript of that meeting. What the board did not expect was that managing editor Anable, his deputy, David Winder, and many of the Monitor's best known and most talented staff members also would resign." One change not discussed in this article is that the now discontinued classified advertising section of the Monitor served the specialized needs and interests of Christian Scientists. Christian Science retirement homes, summer camps, schools, and universities no longer have a place in which to advertise their services or offer employment opportunities.

AN M.D. COMES TO THE DEFENSE

An article by Robert L. McCollom, M.D. on 1-3-89 in the Sarasota [Florida] Herald Tribune contained some useful observations regarding the recent prosecution of C.S. parents around the country. "If the prosecutors and judiciary in this [Florida] case are consistent in their murder and child-abuse charges, they should start prosecuting for child abuse and murder the parents of children whom have died of alcohol and drug abuse, auto accidents, suicide, etc. Parents of many children on drugs have failed to take their children to doctors, drug rehabilitation centers, or to have their children tested for drugs in order to save their lives...They should devote some attention to preventing parents with AIDS from passing on the virus to their babies, the equivalent of a death sentence."

THE GREAT LITIGATION 1919 - 1921

Mrs. Eddy had provided separate deeds of trust for the Directors of her Church and for the Trustees of the Christian Science Publishing Society. The one for the church was signed on September 1, 1892 and that for the Publishing Society on January 25, 1898. As if to forshadow the importance of this clear separation, there was in 1892 a movement among Christian Scientists in Boston to include a publishing house for the Journal, Quarterly, and, perhaps, Mrs. Eddy's writings under the same roof with the newly reorganized, but not yet constructed, church edifice. Mrs. Eddy opposed this merging and wrote, "I am confident that all loyal Christian Scientists will gladly consecrate our Church to a more dignified end, than an exchange, or place for business bickerings, bag and baggage!" (p. 274, C.S. Journal, Oct. 1892)

In addition, the concept of separation of powers in accordance with American tradition of avoiding the concentration of power in too few hands was no doubt a consideration. The 1898 Deed of Trust states that the three trustees are to manage the Publishing Society "on their own responsibility". Originally one member was to be a metaphysician, the second a scholar, and the third a businessman. All three were to be Christian Scientists. In this way every facet of the Society's responsibilities would be covered.

After Mrs. Eddy's passing, the Directors sought to dominate the functions of the Publishing Society. This culminated in 1919 when they declared a vacancy among the trustees in accordance with provisions of the Trust and "fired" Lamont Rowlands as the first step in removing all three trustees and replacing them with persons of their own choosing. The Trustees resisted this encroachment and appealed to the courts of Massachusetts. Charles Evans Hughes, later Chief Justice of the U.S. Supreme Court, was counsel for the Trustees. John L. Bates, former governor of Massachusetts, became counsel for the Directors. Originally, the Directors sought to engage Mr. Hughes, but after familiarizing himself with the case, he offered his services to the Trustees of the Publishing Society.

The decision handed down on January 20, 1920, supported the Trustees' position. The court stated that a vacancy among the Trustees could only be declared by the Directors and the First Members of the Church in accordance with the 1898 Deed of Trust. Since Mrs. Eddy had disbanded the latter group in 1908, the Directors could not legally declare a vacancy by themselves.

The Directors, at this point, suggested that church members cancel their subscriptions, as well as remove their church and practitioner cards from the Journal. Employees at the Publishing Society were urged to walk out. The accounting books were defaced, pages were ripped out, and the offices were left in general disorder. The court issued an injunction against any further efforts to get people to cancel subscriptions. A committee was formed out of state in New York to carry on the effort. The court fined four of the five Directors \$50. each and a prominent C.S. lawyer \$100. for violating the order of the court. They were given the choice of jail or paying the fines.

The Directors appealed the 1920 decision to the Massachusetts Supreme Court. Charles Evans Hughes' summary argument for the Trustees included, "No one could dispute the desirability of harmony. But there are two concepts of harmony. One is the harmony produced by despotic power; the other is the harmony that results from a unity of ideas and common views of a religious truth. It seems to us most unjust to Mrs. Eddy, most contrary to her teachings to assume for a moment that she relied upon the exercise of the despotic power which these

Directors have arrogated to themselves."

The Massachusetts Supreme Court decided in favor of the Directors on November 25, 1921. The decision stated that the Directors did have the authority to declare a vacancy on the Board of Trustees of the Publishing Society even though the First Members had been disbanded. By then 70 to 80 percent of the Journal and Sentinel subscriptions had been canceled, and the Publishing Society was bankrupt. The trustees resigned their offices, and the court appointed new trustees selected by the Directors. Subsequently, the former Trustees were excommunicated and those churches and practitioners which maintained their Journal listings during the long ordeal were disciplined. Most reading rooms offer mute testimony to the boycott. The bound volumes between 1919 and 1921 are missing. The Great Litigation set the tone for the Christian Science movement for every decade since that time.

Today all pretense at a separation between Church and Publishing Society has been dropped. The names of the trustees don't even appear on the masthead of the Monitor anymore. The Directors have created a new position of "Chief Executive Officer" and the new theme of the church is business and product line.

ANIMAL MAGNETISM

In "We Knew Mary Baker Eddy, First Series" one reads, "[Mrs. Eddy] once said she could not teach a person who excused error, who closed his eyes to evil, that that person was not teachable. Someone sent her a set of the three little brass monkeys -- 'See no evil, hear no evil, speak no evil.' That, said Mrs. Eddy in substance, is not Christian Science, it is heathen philosophy. Christian Scientists do not close their eyes to evil, but open them. They open their eyes, spiritual discernment, and awaken to the true nature of evil or sin, to its false claims, methods, subtlety, etc., and then realize its nothingness, its utter powerlessness to control or to harm." (pp. 21, 22)

In "Divinity Course and General Collectanea" Mrs. Eddy is quoted as saying on page 90, "Its [A.M.s] law is that we cannot detect it, and that we do not want to handle it."

In almost all memoirs of Mrs. Eddy's students, the urgency to handle animal magnetism is repeated and emphasized. She said that if we did not detect it and learn how to handle it, Christian Science would be lost for another 1700 years. An excellent pamphlet which comprehensively shows how to detect and handle animal magnetism was written by Ann Beals in 1976. It is titled, "Animal Magnetism" and is available for \$2.50 + 1.75 postage and handling from The Bookmark, P.O. Box 2555, Canyon Country, CA 91351.

THE 1988 WORLD BOOK ENCYCLOPEDIA

For many years the World Book contained a factual and appropriately neutral biographical article about Mary Baker Eddy. A recent perusal of the 1988 edition revealed a dramatic change. The article was completely rewritten and now is openly hostile and blatantly inaccurate in its review of Mrs. Eddy's life. As an example, the article erroneously states that Mrs. Eddy was married four times. Christian Scientists may want to take this into consideration when considering the purchase of an encyclopedia.

THE UNTOLD STORY OF THE 1971 COPYRIGHT EXTENSION

The first public word that the Board of Directors was seeking an extension of the copyright on Science and Health with Key to the Scriptures by Mary Baker Eddy appeared in the October 4, 1971 "Publishers' Weekly", a low circulation trade paper for people in the publishing business. The private bill S.1866 had been quietly introduced in the U.S. Senate in May of that same year. The bill called for a 75 year extension (until the year 2046) on the 1906 copyright which was due to expire at the end of 1971. The bill not only would extend the 1906 copyright, it would give a blanket copyright on all other editions of Science and Health, even those which had already entered the public domain.

The bill number, S.1866, was no accident and certainly not a prophetic sign of divine favor. It received its number through the intervention of Senator Charles Percy of Illinois. In order to obtain this number, which has great significance to church members as the year in which Mrs. Eddy discovered Christian Science, other Senate bills had to be renumbered. As a result, private bills S.1865 and S.1867, which both pertained to another individual's petition, were artificially separated from each other. This was revealed in an article in the "Washington Star" newspaper.

Hearings were also held during which the manager of Christian Science Committees on Publication from Boston, a C.S. Congressman, and other Boston representatives testified. The C.O.P. manager stated, "Not a single member of our church has indicated any opposition to the passage of this bill..." (p. 10, Hearings before Subcommittee No. 3 of Committee on the Judiciary of the House of Representatives, October 27, 1971) This was, in fact, true because the members of the church knew nothing about the copyright bill and, therefore, could not register opposition to something about which they had been kept in total ignorance.

In answer to questions from the congressional committee members, the representatives from Boston left the impression that the 1906 edition of Science and Health is the current edition which Christian Scientists use in their daily study. In fact the 1906 edition is substantially different from the 1910 edition, which is the one in current use. Between 1906 and 1910, Mrs. Eddy made literally hundreds of additions and deletions in the text. Even the order of the chapters was rearranged. It would be impossible to use the 1906 edition and read the weekly lesson-sermon, for example. It should be noted that Mrs. Eddy did not copyright any edition of Science and Health after the 1906 edition. One must conclude that she intended her book to enter the public domain.

The bill immediately ran into difficulty because of the concern expressed by Senators Jacob Javits of New York and Philip Hart of Michigan. Both expressed their conviction that the proposed copyright extension bill violated the establishment clause of the U.S. Constitution. Senator Javits succeeded in delaying the bill so that the constitutional question could be studied in greater detail. Because of this, on November 20, 1971, the Committee on Publication for New York sent the word out to all assistant C.O.P.s telling them to urge New York Christian Scientists, including Sunday school students, to send telegrams to Senator Javits. Thousands of identical telegrams were sent saying, "Please release Bill S.1866 protecting copyright of Science and Health, our pastor." Senator Javits relented and allowed the bill to come up for a vote before the full Senate. This action by the New York C.O.P. constituted the first inkling in the C.S. Field that something was going on concerning the copyright.

As soon as the bill passed the Senate and the House of Representatives, it went to President Nixon for signing. It contained a rider by Senator Javits warning that the bill was seriously flawed and might eventually be declared unconstitutional. John Ehrlichman and Robert Haldeman, both Christian Scientists, were on the President's staff. They got President Nixon to sign it on December 15, 1971, just in time to avoid a "pocket veto" which would have occurred had he failed to sign the bill after the adjournment of the U.S. Congress. The bill became Private Law 92-60.

It was only after the introduction of the bill, the hearings, the debate in the Congress, and the signing of the bill into law, that the members of Mrs. Eddy's church were officially told about the copyright extension. The Board of Directors presented its version of events in the report on the Annual Meeting in the August 1972 Journal. The manager of C.O.P.s reported, "From the beginning it was clear that S.1866, as it was numbered, was under God's protection..." (p. 435)

The Directors did not stop there. A Christian Scientist from the Midwest went to the U.S. Copyright office in 1982 to check on the copyrights on her own books. She stumbled across drawer after drawer containing new catalog cards of literary material newly copyrighted by the Board of Directors in 1980. A statement sealed on November 12, 1980, in Concord, New Hampshire, claimed copyright on all unpublished material including letters to church members and officers written by Mary Baker Eddy. The Registration Number is TX-U54202. In this way the Directors claimed total control over every aspect of Mrs. Eddy's life work.

On November 18, 1983, United Christian Scientists (P.O. Box 8048, San Jose CA 95155) filed a complaint in U.S. District Court, Washington, D.C., challenging the constitutionality of the special copyright on Science and Health. After much legal maneuvering, a decision was handed down on August 14th, 1985. Private Law 92-60 was declared unconstitutional because it violated the establishment clause of the First Amendment to the U.S. Constitution. As a result, the copyright was held to be null, void, and of no effect.

Those who fear that the loss of the copyright will lead to corruptions of the Christian Science textbook should consider that registered trademarks never expire. The cross and crown emblem and the signature of Mrs. Eddy found on the title page of Science and Health are sufficient to identify copies of the textbook issued by the Mother Church. It should also be emphasized that the Science and Health now in use is Mrs. Eddy's 1910 edition. The text remains as she left it. Some other changes have been made in the book, however. Mrs. Eddy's picture was removed from the page facing the title page. Two testimonies on pages 604 and 698 were removed and one new one added, and the last testimony on page 700 was relocated on page 698. The marginal notes were reworked to eliminate hyphenations.

MRS EDDY'S LAST WILL AND TESTAMENT

Mrs. Eddy's last will and testament includes some surprising provisions which are not generally known to members of her own church. It is a document which should be of interest to every Christian Scientist. To obtain a copy, postpaid, send one dollar to the editor of this newsletter.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
from the Original Board up to the Present

9/1/92 - 3/23/93 Eastaman, Joseph S.	9/1/92 - 11/11/10 Knapp, Ira O.	9/1/92 - 6/19/02 Chase, Stephen A.	2/7/03 - 7/18/17 McLellan, Archibald	9/1/92 - 3/21/95 Johnson, William B.
3/23/93 - 12/07 Armstrong, Joseph	11/21/10 - 2/8/25 Dickey, Adam H.	6/19/02 - 12/5/02 DeCamp, Arthur P.	7/19/17 - 9/1/33 Merritt, Edward A.	3/21/95 - 10/1/95 Bates, Edward P.
1/6/08 - 9/30/18 Stewart, Allison V.	2/11/25 - 10/53 Adams, George W.	12/10/02 - 6/6/12 Chase, Stephen A.	9/1/33 - 9/ /43 McKenzie, William P.	10/1/95 - 11/2/95 Hanna, Septimus J.
10/1/18 - 3/2/39 Rathvon, William R.	10/30/53 - 1969 Hurley, Thomas E.	7/22/12 - 10/1/48 Neal, James A.	9/43 - 5/64 Jandron, Francis L.	11/8/95 - 5/31/09 Johnson, William B.
3/6/39 - 2/28/47 Booth, W. Stuart	10/69 - 8/78 Sleeper, David E.	10/10/29 - 10/1/48 Heitman, Charles E.	5/29/64 - 1/1/75 Wuth, Arthur P.	5/31/09 - 3/17/19 Dittemore, John V.
2/2847 - 3/1/61 Pittman, Alfred	9/78 - 6/88 Friesen, Hal M.	10/6/48 - 4/30/72 Craig, Clayton B.	1/1/75 - 12/31/78 Reilly, Charles	3/17/19 - 1/4/34 Knott, Mrs. Annie M.
3/1/61 - 9/30/70 Douglass, Irman	6/88 - Jill Gooding	5/1/72 - 6/10/77 Bertschi, Otto	1/1/79 - 6/30/88 Thorneloe, Michael	1/4/34 - 5/7/48 Ritchie, Nelvia E.
10/1/70 - 9/30/80 John, DeWitt		6/10/77 - Wood, Harvey W.	7/1/88 - Bergenheim, Richard	5/12/48 - 8/68 Gwalter, L. Ivimy
10/1/80 - 5/4/81 Rennie, David W.				8/68 - 12/1/77 Hanks, Lenore D.
5/5/81 - 1/31/85 Rathbun, H. Dickinson				12/1/77 - 6/15/83 Hebenstreit, Jean
2/1/85 - Selover, John Lewis				6/15/83 - Jenks, Ruth E.

PRESERVATION OF EARLY LESSON-SERMONS

Mrs. Eddy established twenty-six lesson subjects for The Christian Science Quarterly in 1898. The first issue with lessons using these subjects appeared in July of 1898. From 1875 until 1910, Science and Health underwent constant revision and refinement. As Mrs. Eddy explains, "I have revised Science and Health only to give a clearer and fuller expression of its original meaning." (S&H 361:21, 22) In this process, chapters were renamed, added, or reordered; parts of chapters were moved to different sections of the book; and sentences and paragraphs were removed and others added. Because of all these necessary changes, the early Quarterly lessons would be impossible to study in their original form. For all practical purposes, they would have been forever lost.

A student of Christian Science, with access to the early editions of Science and Health, spent several years going over these early Quarterlies so that the lessons they contain could be studied using the 1910 edition of Science and Health. Anyone who has examined the early editions of Science and Health can appreciate the monumental task involved in searching the textbook for the old and new locations of hundreds of citations. The final result is an historic achievement in preservation of all the lesson-sermons put together under Mrs. Eddy's supervision. These lessons explore parts of the Bible and Science and Health which have been overlooked in recent decades. The Bookmark is now making all of these lessons from July 1898 to December 1910 available to earnest students of Christian Science.

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1906, 1907, 1908, 1909,

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CALIFORNIA

- Mrs. Dona Bentley, C.S., 120 Dixon Landing Road #174, Milpitas, CA 95035. Telephone: (408) 262-8607
- Mrs. Joyellen Edwards, C.S., 2043 S. Locust Street, Visalia, CA 93277. Telephone: (209) 732-3728. Evenings
- Mrs. Laverne L. Lundstrum, C.S., 20200 Mendelsohn Lane, Saratoga, CA 95070. Telephone: (408) 867-2828.
- Mrs. Laddie Dunham Yamada, C.S., 1813 Fletcher Ave., S. Pasadena, CA 91030. Telephone: (818) 799-0652.

NEW JERSEY

- Mrs. Lois W. Meyer, C.S., 303 West 8th Street, Plainfield, NJ 07060. Telephone: (201) 757-8392
- Mrs. Elizabeth J. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060. Telephone: (201) 756-6197
- Mr. Terence M. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060. Telephone: (201) 756-2540.
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- Mrs. Gail M. Weatherbe, C.S., 520 Meredith Lane #506, Cuyahoga Falls, OH 44223. Telephone: (216) 928-4505

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- Mrs. Julia R. Olive, C.S., 4. E. Hills Rd., Watch Hill, RI 02891. Telephone: (401) 348-0005

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- Mr. Earl Geldmeier, C.S., 3122 Sheridan Drive, Garland, TX 75041. Telephone: (214) 278-2813.

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- Mr. Osborne Jenkin Davies, C.S., Bloemendaal 17, 4614 CX Bergen op Zoom, The Netherlands. Telephone: 01640-59348

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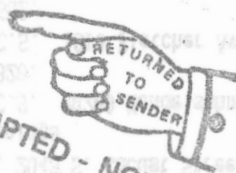
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VOLUME TWO/NUMBER FIVE (SP

THE

In a letter to the Pond, thirty year staff wr the Board meet with Kath Wright (former asst. Mana misunderstandings which Ms stated that such a meeting has gone into since the months seems to be the lo rejected by the Board on Mar

What is most interesting included with it. This meetings, actions, and decl The letter along with the Scientists in the field ou of pertinent information chronology:

The World Monitor TV sho income of only \$1 million income guaranteed thereafter rating (1.2 million homes .9 rating last September to cost of the TV show estima \$50 million a year. When publicity release from the than 30 million homes. When correct figures of viewers homes) Hoagland and Hal Fr to get the article changed be

In the Summer of 1986 Federal regulations, no pre station is, in fact, heavily of non-Scientists employees three top executives at t Christian Scientists on the s

On 8-17-87 in a secre assistants recommend to Tru are not told until autumn ab approval of them by Trustees

OHIO

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radio as primary international medium and TV as primary national medium. Monthly magazine proposed at cost of under \$1 million per year. Actual 1989 cost estimated at \$7 million per year. In November of 1987 Editor Fanning views videotape and discovers that Monitor is to be shut down and is told that the last issue would be in the spring of 1989. Subsequently Mr. Hoagland denies that Monitor is to be terminated.

In early 1988, Herbert Victor is hired as consultant for starting the nightly World Monitor TV news program. He rescued a failing San Francisco TV station by pioneering a new kind of news program (which started a US trend) featuring blood, sleaze, and irrelevant "happy talk" news that puts no demands on viewers. In the summer of 1988 Monitor TV hired as producer an alien who does not have a green card entitling him to work in the U.S. Even though this is pointed out, he is hired anyway only to be dropped a few months later, but not because of his illegal status. Because no interest is shown by local stations in the proposed nightly World Monitor TV show, the Board opts for the Discovery Channel even though professionals say this would ensure heavy financial losses. Sanford Socolow is hired as executive producer at more than double the salary of the Editor of the Monitor. Similar salary for John Hart, the anchor of the program.

The management of the monthly magazine, the TV show, and the radio secretly encourage Monitor writers to jump ship and join the new ventures at substantially higher salaries. By the end of October a prototype for the new Monitor is put together secretly without Editor's knowledge. Editor Fanning is shown new organizational chart which shows the Editor not being appointed by the Board (a break in an 80 year practice) and not having direct access to the Board. She indicates that this new organization would give her big problems. Editor Fanning is given the brush-off when subsequent meetings with her are cancelled. Harvey Wood "forgets" to appear at regular working lunch with Mrs. Fanning. At a meeting with Mr. Hoagland on November 10th, Mrs. Fanning is told that 88 will be laid off in the newsroom along with 200 others in the Publishing Society, and another 200 in the Church administration. On November 14th, Mrs. Fanning is granted interview with the Chairman of the Board in his office to explain her concerns about editorial control and the proposed changes. This is the first time she is invited into the Chairman's office since becoming Editor. After the meeting Mr. Selover calls her to tell her that the Board plans to go ahead with original plan and tells her that the Board does not wish to meet with her. The resignations follow that same day. On November 15th, church security guards tell Monitor staff they have been ordered to police photocopy machines to prevent copying and distribution of documents about the Monitor changes.

Friesen says Fanning "refused to work with management...to get this thing worked out... Do you know--why John Hughes resigned as Editor of the paper? ... Because he couldn't have the control over advertising and circulation." On November 16th, John Hughes sends a letter to Friesen saying Friesen's description in newsroom of Hughes' 1979 resignation as Editor was inaccurate and requests a correction. This is not done and Friesen continues to repeat same description. On November 16th, Harvey Wood states that difficulty with Fanning was that "this business of reporting to the Board for her enabled her to do end-runs in the organization" and that for 5 years she had done end-runs around him, Wood [in wanting the Board to consider Monitor issues collegially] that what Fanning objected to was someone moving in on her territory. Friesen [after question about lack of religious content in monthly magazine] "If I had to pick between a non-Christian Scientist that loved the idea of the Monitor and a Christian Scientist that was hating all of the other aspects [TV and the

magazine], I'd pick the non-Christian Scientist... Have we got some of kind of exclusivity?...With our membership, if we don't open our sense of including and addressing a bigger audience than we have now then we're in trouble as a church." Wood (concurring): "Because without intending to be we have become an elitist denomination," feeling "superior to the rest of the world" morally and ethically. Friesen says that the Board and Trustees want to speak and act "without someone trying to try us with the field or the teachers" in order "to put the pressure on us." On November 21st, the Monitor telefax machine is locked up after working hours so Monitor staff won't use it to send out information about the Monitor changes. Joseph C. Harsch column is censored by the new editors.

On November 21st a Teacher reserves a meeting room for the evening at the [Boston] hotel Teachers are staying in so those Teachers who wish to may get together to get more information about and discuss the Monitor changes. Movie about Mrs. Eddy is suddenly scheduled for that evening, so the Teacher sends a young woman to cancel the reservation but pay the hotel for the late cancellation. Beulah Roegge, President of the Board of Education, waits in hotel manager's office, and when the woman with the money appears, tells her she can be arrested by the police for fraudulently pretending to represent The Mother Church unless she names the Teacher who made the reservation. On 11/22/88, at one-day Teachers' meeting Board Chairman opens by repeating emphasis of previous day that government of The Mother Church is not congregational, therefore Board is not looking for consensus. One Teacher reads statement expressing concern about "a movement away from spiritual means and methods and toward an increased reliance on the secular". Some three dozen Teachers endorse the statement by standing.

Joseph C. Harsch tells Board he will take retirement as of the day the new Monitor appears explaining in a letter of "decisions which were journalistically unsound and in their long-term effects damaging to the Monitor and to the welfare of the Church." On 11/30/88 Roegge sends letter to Teachers quoting Manual, Article XI, Sect. 7, "Working Against the Cause" (dealing with excommunication). At the end of November, Treasurer sends letter to members soliciting contributions of \$38 million for shortwave broadcasting stations. Since these stations have in fact already been paid for (a fact not mentioned in the solicitation), contributions in response would go into Church General Fund, where they could equally well be used for TV. On 12/2/88 Bowersock information to Eighth Church NYC confirms that Mother Church is cashing in securities at rate of \$50 million per year to pay for new projects. Only \$110 million remains in unrestricted funds. Later information indicates only \$60 million remains. On 12/6/88, 87 Monitor staff members send letter to Board urging reconsideration of decisions to cut staff and pages.

Date of launch of new Monitor is advanced from February to beginning of January '89. Decision to print in four colors makes it impossible to use five currently contracted printing plants. Contracts are broken on three-day notice even though contracts specify 180-day notice. Publishing Society pays between \$1 and 1.5 million penalty for breaking contracts. Resignation of Chief Legal Counsel Brooks Wilder and two senior finance management officials because of what they felt to be unethical, deceptive, and in some cases illegal practices.

Because of two day required lead time to prepare Monitor stories for publication, the newspaper is jokingly referred to in the newspaper world as USA Yesterday. In January 1989, the Clerk of The Mother Church phones Christian Scientists thought to be circulating photocopies of Monitor documents and raises

possibility of excommunication. Christian Scientists in the field begin to note the hierarchy's apparent assumption of infallibility and the attempted suppression of prayerful questioning of decisions. John Hughes called in to meet with the Board because of what Harvey Wood considers inaccuracies in a MonitorRadio broadcast about the changes at the Monitor. As of early February 40 people have resigned from the Monitor editorial staff or else have taken early retirement. 33 have been fired. Mail to Monitor Editorial is running four to one in favor of the old Monitor and against the weakened new Monitor. Mail to Board is running the same way, even more heavily at about nine to one. --- End of extracts/summaries of Pond letter.

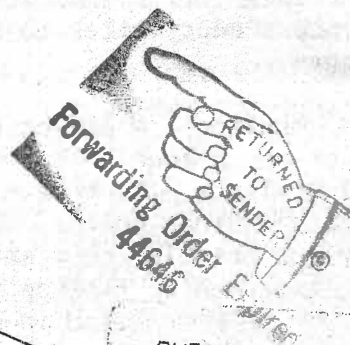
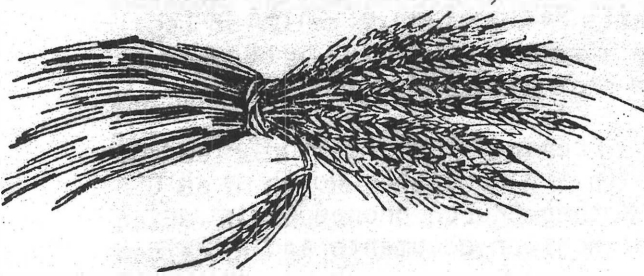
TAKE NOTICE

A letter dated May 12, 1989, was sent to the C.S. field by two longtime Christian Scientists, Robert and Dona Bentley, of Milpitas, California, concerning United Christian Scientists of San Jose, CA, under the chairmanship of David Nolan. The Bentleys recently moved from North Carolina to San Jose for the purpose of assisting UCS in its many projects. In their letter, they state that they found a "pattern of behavior and living which is clearly inconsistent with any sense of morality let alone the high standard demanded of Christian Scientists...[W]e feel compelled to write to each one of you to advise you that UCS is not an organization which could possibly promote the best interests of Christian Science at this time. We don't see how it will ever promote it again as long as it is under the control of David Nolan... We cannot allow the totally irresponsible actions of David Nolan to taint the honest and upright efforts of independent Christian Scientists who are working inside and outside the church organization to save Mrs. Eddy's Cause." More on this situation in the next regular edition of The Banner.

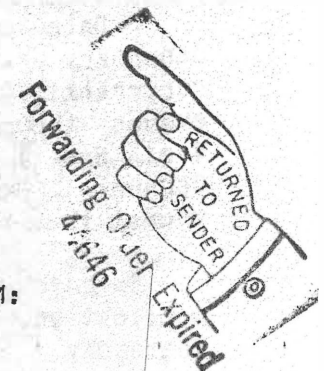
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The Banner

"His banner over me was LOVE"

A newsletter for Christian Scientists

Andrew W. Hartsook, Editor

VOLUME TWO / NUMBER SIX ** SUMMER 1989 ** ZANESVILLE, OHIO

NINETY-SIX CHURCHES AND SOCIETIES CLOSED IN A THIRTY MONTH PERIOD

The mailing list for The Banner was compiled using the February 1987 Christian Science Journal. A revision of that list using the July 1989 Journal revealed that ninety-six churches/societies had closed during that period while only thirteen new ones had formed during the same time for a net loss of eighty-three. This amounts to almost three churches closing each month over the period. Lyman Powell's book about Mrs. Eddy indicates that in the period between 1910 and 1930, "Christian Science... has more than doubled its churches, societies and membership in twenty years." (p. 266) The complete list of closed churches and the thirteen new ones appears on the next two pages of the newsletter.

Perusal of the practitioner listings in the C.S. Journal reveals that in the fifty-year period from 1939 to 1989, Nebraska has gone from 92 practitioners to 6. Utah has gone from 25 to 5; Alabama from 41 to 10; Kentucky from 39 to 10; Montana from 45 to 9; North Dakota from 21 to 2; and South Dakota from 21 to just one (1) practitioner for the entire state. While these are not the most populous states, the decline in the larger ones has also been pronounced.

In 1939, Nebraska had five teachers; now it has none. Alabama had one teacher, but none today; Kentucky went from two to none; Montana from one to none; South Dakota from two to none; Utah from two to none; and Vermont from one to none. The current practice of leaving large empty spaces at the end of some columns in the Journal listings tends to disguise the alarming decline of practitioners and churches.

In 1946, architect Charles Draper Faulkner wrote a book, "Christian Science Church Edifices". He pictured sixty-eight prosperous churches which represented a wide spectrum of architectural styles. Of these beautiful churches, thirteen have disbanded. They include 4th, 16th, 25th, and 26th Churches of Los Angeles, California; 1st Church of Fillmore, California; 4th Church of Oakland, California; 18th Church of Chicago, Illinois; 1st Church of Fairmont, Minnesota; 2nd and 7th Churches of St. Louis, Missouri; 2nd Church of Rochester, New York; 4th Church of Cleveland, Ohio; and 4th Church of Philadelphia, Pennsylvania.

While these figures are disheartening, they should be a call to action and alertness rather than despair. The great need now is for active demonstration and daily proofs of Christian Science, rather than the oblique effort to promote it through a secular television program and a monthly magazine devoid of Christian Science.

THE MEMBERS' COALITION

A group signing itself, T.M.C. (The Members' Coalition), has sent out two bulletins over the past year. Mailed anonymously from Hartford, Connecticut, the latest bulletin dated May, 1989, states that a class-action lawsuit is about to commence. The purpose of the lawsuit is to force the Christian Science Board of Directors to comply with Mrs. Eddy's thirteen deeds of trust and the estoppel clauses in the Church Manual. In addition, the group discusses the possibility of establishing a congress made up of delegates from the field that would elect an executive board every four years. It would, in turn, appoint a board of education, a board of lectureship, and a board of trustees for the publishing house. The stated purpose is to make the C.S. movement more democratic.

Editor's comment: The idea of requiring the C.S. Board of Directors to strictly obey Mrs. Eddy's thirteen deeds of trust and every by-law in the Church Manual is excellent. The concept of a congress and elections would seem to be asking for intense politicking and electioneering of the worst kind. A better way would be to obey the Church Manual exactly as Mrs. Eddy wrote it. The Board has erroneously assumed functions since 1910 which require Mrs. Eddy's consent, approval, or signature. If they were to stop taking actions

CLOSED CHURCHES AND SOCIETIES IN THE LAST THIRTY MONTHS

ALABAMA
Birmingham (Soc.)
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ARIZONA
Parker
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Blythe
Coalinga
Guerneville
Hanford
Los Angeles (4th Ch.)
Los Angeles (39th Ch.)
Los Angeles (42nd Ch.)
Manteca
Martinez
Orland
Three Rivers
Westminster

COLORADO
Hayden
Salida

FLORIDA
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IDAHO
Burley
Hailey
Kellogg-Wallace

ILLINOIS
Carterville
Highland
Sterling
Vandalia
Wheaton

INDIANA
Bicknell
Greencastle
New Castle
North Vernon

IOWA
Dubuque
Marshalltown
Muscatine
Waterloo

KANSAS
Fort Scott
Great Bend
Larned

KENTUCKY
Owensboro

MAINE
Dover-Foxcroft

MASSACHUSETTS
Winthrop

MICHIGAN
Detroit (4th Ch.)
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MISSOURI
Neosho
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Trenton

NEVADA
Fallon

NEW JERSEY
Cape May
Maplewood
Point Pleasant Beach
Ship Bottom
Union
Weehawken

NEW MEXICO
Carlsbad

NEW YORK
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New York City (13th)
New York City (15th)
Pelham
Seneca Falls
Wellsville

NORTH CAROLINA
Nags Head

OHIO
Barberton
Mechanicsburg
Oxford

OKLAHOMA
Claremore
El Reno
Oklahoma City (2nd)
Oklahoma City (3rd)
Ponca City
Stroud

OREGON
Portland (5th)
Prineville

PENNSYLVANIA
Downingtown
Hazleton
Titusville

SOUTH DAKOTA
Brookings
Huron

TEXAS
Eastland
Seguin

WASHINGTON
Cashmere
Des Moines
Federal Way
Seattle (11th)

WISCONSIN
Ashland
Chippewa Falls
Plymouth
Two Rivers

reserved exclusively for the Pastor Emeritus, the remaining by-laws and the deeds of trust would lead the Christian Science movement safely on. Mrs. Eddy's plan is already intact. It needs only to be obeyed.

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Suisun, California
Sun Valley, Idaho

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Calais, Maine
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Delhi, New York
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If Mary Baker Eddy's Manual Were Obeyed

By

HELEN M. WRIGHT

This book, now in its third edition, again enlarged by 70 pages, shows how Mrs. Eddy insisted that her Church Manual be obeyed as written, since "it was dictated by God as was Science and Health." The present Christian Science movement's decline can be traced directly to the church's failure to obey her Manual. This book thoughtfully examines the intent of Mrs. Eddy's carefully detailed instructions, exposes the continuing history of willful disobedience to them, and discusses the ongoing efforts to challenge the ecclesiasticism that has wreaked such senseless loss, such havoc, and how to get the movement "back on track."

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Written for a commercial magazine in 1982 and published, traces the money relationship of Boston sources to the Christian Science Church which in turn influenced the Nixon Administration. Xerox copy: \$2.50

Fredric Stoessel

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MOTHER CHURCH PENSION FUND

A "Dear Retiree" letter dated May 1, 1989, from the treasurer of The Mother Church states that, because of overfunding, \$15 million of the Retirement Fund has been transferred to the General Fund effective April 30th. In light of the information obtained by Federal Judge Thomas Griesa and former Monitor correspondent Elizabeth Pond about severe cost overruns in the World Monitor TV program and the World Monitor magazine, one cannot help but wonder if this money transfer from the fund for retired Mother Church workers is related to the unprecedented drain on church resources.

QUESTIONS AGAIN ABOUT THE MISSING \$300,000,000

The report about the Annual Meeting in the Monitor of June 6, 1989, stated that, "...the working-fund balances today are 'considerably greater than they were in the early 1970s after the completion of the construction of the church center.'" (Elizabeth Pond states that the working-fund balance for May 1989 is \$60 million.) When treasurer Roy Garrett Watson retired in 1973, Board member Arthur Wuth is said to have written a letter of appreciation which said in part, "If there's one problem we have not had during your years of service, that has been financial. When you came to The Mother Church, we had less than one million dollars in securities and now you have turned over to us three hundred million." However at the 1976 Annual Meeting, it was stated that The Mother Church had unrestricted funds of \$26 million and restricted funds of \$24 million. The construction cost of the church center had been approximately \$80 million. The fate of the \$300 million, therefore, remains a significant question. The Board denies that it ever had \$300 million.

COPIES OF THE LETTERS OF RESIGNATION FROM THE MONITOR

The Gethsemane Foundation, 5290 Beltline Road, Suite 152, Dallas, TX 75240, has reprinted the complete resignation letters of Kay Fanning, Edward Girardet, David Anable, James Pressley, Charlotte Salkowski, Alf Siewers, and Elizabeth Pond. Ms. Pond's entire thirty-two page chronology summarized in the June special edition of The Banner is also included in this reprinting. A donation of \$3.00 is requested to help cover the cost of this sixty-one page booklet which also includes other timely information.

MORE ABOUT ADVERTISING SCIENCE AND HEALTH

On January 9, 1989, the new Monitor began advertising Science and Health. On February 24th, the advertising began to occasionally include a tiny coupon for direct mail order of the textbook. The June 26, 1989, Sentinel includes an ad for Science and Health on the back cover with an indistinct picture and with no price given or coupon for ordering. The ad states, "Science and Health with Key to the Scriptures by Mary Baker Eddy explains Biblical truths that uplift and regenerate daily living -- health, home and business." Two pages inside the back cover of the same issue is a striking advertisement for Robert Peel's Spiritual Healing in a Scientific Age. The description of his book states, "...this book contains authenticated, first-hand accounts of Christian Science healing and a deep exploration of spiritual healing as it encounters a scientifically focused world." The ad includes the prices of the hardback and paperback editions of the book and a toll-free number for easy ordering. As a newcomer, which book would you be inclined to order? One must ask which book is receiving top priority in Boston today.

THE PLAINFIELD STORY

According to available information, only three branch churches have ever had their recognition revoked by the C.S. Board of Directors since the second Mother Church organization was established by the Deed of Trust of 1892: Second Church of Watford, England (1949), Fourth Church of Rochester, New York (1950), and First Church of Plainfield, New Jersey (1977). Of the three, only the Plainfield church has survived as a thriving, independent church. However, there has never been a clear understanding in the C.S. field as to what happened to the Plainfield church.

In 1975, a group of Plainfield church members tried to gain control of the local church. They were pupils of Arthur Wuth, then a member of the Christian Science Board of Directors, and C. Earle Armstrong, then the C.O.P. for New Jersey. The effort failed, and the disaffected members initiated a secret write-in campaign to get one of the church's most respected practitioners removed from the C.S. Journal. This practitioner's listing of fourteen years was dropped, and she was never told the nature of the charges against her or given a fair hearing. Subsequently, the same group of members succeeded in getting the practitioner's husband, who was also Journal-listed, removed from the Journal using the same tactics.

When it was discovered that one of the individuals who initiated this campaign was on the local board of trustees, the other members of the board voted to remove him from his position in May of 1975. The expelled board member (a Wuth pupil) stated that the church "would be taken care of by Boston." What followed was a long series of letters from the manager of the Department of Branches and Practitioners questioning this disciplinary action. This intervention by a Mother Church officer in the affairs of a branch church would appear to be in direct violation of Article XI, Section 13 of the Church Manual. However, in an effort to satisfy the manager's objections, the Plainfield church held a meeting of the entire membership in October of 1975 to either ratify or overturn their local board's decision. After a thorough airing of both sides of the issue, the members voted 52 to 35 to sustain their board and remove the individual from his position. These results were forwarded to Boston, and the case was laid to rest.

In December of 1975, the first Kerry letter was mailed to the C.S. field. As a result, the Plainfield church sent a letter with a series of questions to the C.S. Board of Directors asking about the allegations made by Mr. Kerry. In response, the Board swept aside the questions and wrote (1-27-76), "For more than a year, this Board has received reports of a very troubling nature concerning the conduct of the affairs of First Church, Plainfield. Through our Department of Branches and Practitioners, we have been in touch with you about certain inadequacies of your bylaws and their application, with the hope that you would bring the government of your branch into closer harmony with the spirit and the letter of Christian Science." After a series of letters, a meeting was arranged between representatives of the C.S. Board of Directors and the Plainfield church. Boston insisted (4-27-76) that the discussion not include the removal of the two Plainfield practitioners in 1975 or the allegations in the Kerry letters. In spite of the meeting held on May 27, 1976, relations continued to simmer.

On April 25, 1977, the C.S. Board of Directors sent a letter to the Plainfield church demanding that a general membership meeting be called at which the members were to pledge their loyalty to the C.S. Board of Directors and

remove the local board of trustees and replace it with members who would pledge loyalty to the Directors. A meeting of the members was held on May 17th, and the vote was 67 to 0 to keep the current members of the local board of trustees. In a letter dated June 16, 1977, the C.S. Board of Directors announced their decision to withdraw recognition of First Church of Christ, Scientist, Plainfield, New Jersey. They also warned that they could no longer refer to themselves as a "Christian Science Church". The Internal Revenue Service, the tax departments of the State of New Jersey and the City of Plainfield were advised by Mother Church legal department that they should consider withdrawing Plainfield's tax exempt status. In addition, Boston refused to sell any books or literature to the Plainfield church.

Members of the Plainfield church had to go to reading rooms in nearby cities to buy Quarterlies for their services. When this became increasingly difficult to do, the church decided to publish its own lesson-sermons starting in 1981 using the subjects Mrs. Eddy established in 1898 for the C.S. Quarterly. In addition, in 1986 they began publishing "Healing Thoughts" magazine issued four times a year which includes quotations from Mrs. Eddy's first edition of Science and Health, articles by early C.S. workers, articles written by local church members, letters from readers, and testimonies of healing.

When the church failed to wither away and disband as the other delisted churches had done in the early 1950s, Boston went to court on July 21, 1980, in an effort to keep the Plainfield church from using the words "Christian Science" to identify itself. This action was also viewed as an effort to destroy the financial base of the Plainfield church through costly legal expenses. In close coordination, over two hundred identical, registered letters (return receipt requested) were sent out on July 24th to Mother Church members whom Boston suspected might also be members of the Plainfield church. The letters demanded that these individuals decide by September 15th which church they wished to be members of. Many recipients of the letter were not Plainfield members at all and were very disturbed by the implications of the letter.

The initial court ruling in the legal case between Boston and Plainfield (June 17, 1983), favored The Mother Church. The name, Plainfield Community Church, was temporarily adopted and the independent church appealed the court ruling. On March 1, 1985, the lower court ruling was overturned by the Appellate Division. The Mother Church then appealed that decision to the Jersey Supreme Court. On February 23, 1987, that court upheld the right of Plainfield church to use the words, "Christian Science", by declaring that words constituted a generic term, and could not be copyrighted by the C.S. Board of Directors. The Mother Church attempted one more appeal in the state courts and lost. Boston declined to appeal the decision to the U.S. Supreme Court, and, therefore, the New Jersey Supreme Court decision in favor of the Plainfield church stands.

The legal bills for the Plainfield church amounted to \$257,000 and were paid within a few months of the final court decision. Today the independent New Jersey church is called "Plainfield Christian Science Church (Independent)".

[Complete, xeroxed correspondence between Boston and Plainfield was furnished by the Plainfield Christian Science Church at the request of the editor of The Banner in order to write this article.]

TOWARD THE THE NEW WORLD ORDER

In the April 1974 issue of Foreign Affairs, the official journal of the Council on Foreign Relations (CFR), Richard N. Gardner writes in his article, "The Hard Road to World Order", as follows: "We are witnessing an outbreak of shortsighted nationalism that seems oblivious to the economic, political and moral implications of interdependence...[T]he house of 'world order' will have to be built from the bottom up rather than from the top down...[A]n end run around national sovereignty, eroding it piece by piece, will accomplish much more than the old-fashioned frontal assault."

The frontal assaults Mr. Gardner refers to are the League of Nations and the United Nations. The League was the pet project of Colonel Edward Mandell House, President Woodrow Wilson's confidential advisor and founder of the the CFR, who wrote in his 1912 novel, Philip Dru: Administrator, of establishing "Socialism as dreamed of by Karl Marx." (p.45) The League of Nations failed because the United States could not be enticed to join it at the end of World War I.

The United Nations, whose first acting Secretary-General was Alger Hiss, later convicted as a Soviet spy, obtained U.S. Senate approval at the end of World War II. But the U.N. was never able to break down national sovereignty and become a truly international power with its own military forces. In addition, the constant, anti-American bias of its resolutions resulted in its acquiring a negative image in the United States, its main financial reservoir. Norman Cousins, perennial foe of American sovereignty, writes in the 6-20-89 Monitor, "If there had been moral imagination, the United Nations would not now be in a condition of stunted growth..."

The end run Mr. Gardner refers to are the emerging common markets appearing around the world today. The most prominent is the European Common Market which will become the United States of Europe in 1992. This arrangement will include a common currency and banking system as well as a European parliament. Prime Minister Margaret Thatcher says that she will never agree to relinquish British sovereignty and its own banking and currency. Referring to the United States of Europe, she is quoted in the 6-14-89 Monitor as saying, "They talk of a social Europe -- they mean and want a socialist Europe." A Monitor editorial of 6-19-89 stated, "Until recently the European Parliament, headquartered in Strasbourg, France, was little else than a forum for international back and forth...The parliament's importance was raised markedly, however, by the Single European Act of 1987... Voters in the member states haven't fully noticed the parliament's enhanced stature..." A headline in the Monitor of 6-20-89 reads, "European Parliament Shifts to Left".

The recent agreement between Canada and the United States to eliminate all trade barriers is said to be a prelude to including Mexico in a North American common market. The plan will reportedly include a wide strip on the U.S. - Mexican border wherein a free economic zone would be created. Action is also going forward on a North African common market which would include such seemingly antagonistic countries as socialist Libya and the Kingdom of Morocco. The agreement between the U.N. and South Africa concerning the independence of Namibia is said to have included a secret deal requiring South Africa to lead a Southern African common market. In exchange the pressure over apartheid would be reduced by media exposure of Winnie Mandela's and her followers' crimes committed over the past few years including the cruel practice of "necklacing" non-communist blacks. Some parts of the deal -- if the reports are accurate -- may have fallen through because South Africa refused to allow an overt take-over

by the communist SWAPO revolutionary forces in Namibia.

Because the frontal assaults failed to create a world government outright in the form of a League of Nations or United Nations, regional arrangements will be created piece by piece. Finally the pieces of the puzzle will be put together once each individual nation's sovereignty is severely compromised. The decision for world government would no longer be in the hands of the people, but rather in the regional parliaments. At that point, the United Nations would become all that its founders hoped it would be, and all economic and banking power would be in the hands of an international elite. Socialism is but another name for monopoly capitalism. John D. Rockefeller once said, "Competition is a sin." David Rockefeller is a CFR member as was his late brother Nelson.

Zbigniew Brzezinski (CFR), former security advisor to President Carter, wrote in his book, *Between Two Ages*, "Marxism represents a further vital and creative stage in the maturing of man's universal vision. Marxism is simultaneously a victory of the external, active man over the inner, passive man and a victory of reason over belief." (p.72) More recently Mr. Brzezinski wrote in another book, *The Grand Failure*, that Communism is in a state of "terminal crisis" and that it will suffer "eventual demise". However, Socialism is not attacked as a failure, only the totalitarian aspects of the Soviet and satellite systems. The door is left open for "democratic" Socialism. Recall that Colonel House spoke of "Socialism as dreamed of by Karl Marx."

The current euphoria over glasnost and perestroika overlooks the lengths to which Communist governments will go to maintain power. The recent, tragic events in China are a sad illustration. Recent Soviet elections were hailed as a great step forward because voters had a choice of candidates. Never mind that every candidate was a Communist party member. Also Lech Walesa, the Polish leader of the Solidarity labor union, is a committed Socialist. His goal is a more democratic Socialism.

In 1953, H. Rowan Gaither (CFR), president of the Ford Foundation, privately told Norman Dodd, Director of Research for the Reece Committee of the U.S. Congress, the following: "...we shall use our grant-making power so to alter our life in the United States that we can be comfortably merged with the Soviet Union." So the groundwork was laid many years ago with the goal always in sight.

Mary Baker Eddy's prophetic words are once again in order, "To my sense, the most imminent dangers confronting the coming century are: the robbing of people of life and liberty under the warrant of the Scriptures; the claims of politics and of human power, industrial slavery, and insufficient freedom of honest competition; and ritual, creed, and trusts in place of the Golden Rule, "Whatever ye would that men should do to you, do ye even so to them." (My. 266:3-9) The solution is "Alertness to Duty" (Man. 42:4-10) and also the requirement that those entrusted with Mrs. Eddy's periodicals "tell mankind of the foe in ambush" (S&H 571:11) and abide by her admonition, "I believe strictly in the Monroe doctrine, in our Constitution, and in the laws of God. While I admire the faith and friendship of our chief executive in and for all nations, my hope must still rest in God, and the Scriptural injunction, -- 'Look unto me, and be ye saved, all the ends of the earth.'" (My. 282:3-8)

Christian Science Practitioners

The individuals named here subscribe fully to the Tenets of Christian Science (S&H p. 497) and practise in strict accordance with the Christian Science textbook, **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, by Mary Baker Eddy.

CALIFORNIA

- Mrs. Dona Bentley, C.S., 120 Dixon Landing Road #174, Milpitas, CA 95035. Telephone: (408) 262-8607
- Mrs. Joyellen Edwards, C.S., 2043 S. Locust Street, Visalia, CA 93277. Telephone: (209) 732-3728. Evenings
- Mrs. Laverne L. Lundstrum, C.S., 20200 Mendelsohn Lane, Saratoga, CA 95070. Telephone: (408) 867-2828.
- Mrs. Laddie Dunham Yamada, C.S., 1813 Fletcher Ave., S. Pasadena, CA 91030. Telephone: (818) 799-0652.

NEW JERSEY

- Mrs. Lois W. Meyer, C.S., 303 West 8th Street, Plainfield, NJ 07060. Telephone: (201) 757-8392
- Mrs. Elizabeth J. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060. Telephone: (201) 756-6197
- Mr. Terence M. Rickwood, C.S., 303 West 8th Street, Plainfield, NJ 07060. Telephone: (201) 756-2540.
- Mrs. Mary Beth Singleterry, C.S., 175 Meadowbrook Drive, N. Plainfield, NJ 07062. Telephone: (201) 561-8843

NEW MEXICO

- Mr. Geo. W. Martin, C.S., P.O. Box 433, Hatch, NM 87937. Telephone: (505) 267-5135.
- Mr. Fredric Stoessel, C.S., P.O. Box 15303, Rio Rancho, NM 87174. Telephone: (505) 892-2110.

OHIO

- Mrs. Gail M. Weatherbe, C.S., 520 Meredith Lane #506, Cuyahoga Falls, OH 44223. Telephone: (216) 928-4505

RHODE ISLAND

- Mrs. Julia R. Olive, C.S., 4. E. Hills Rd., Watch Hill, RI 02891. Telephone: (401) 348-0005

TEXAS

- Mr. Earl Geldmeier, C.S., 3122 Sheridan Drive, Garland, TX 75041. Telephone: (214) 278-2813.

VIRGINIA

- Mrs. Sally W. Rice, C.S., 3187 Readsborough Ct., Fairfax, VA 22031. Telephone: (703) 280-2719.

EUROPE - THE NETHERLANDS

- Mr. Osborne Jenkin Davies, C.S., Bloemendaal 17, 4614 CX Bergen op Zoom, The Netherlands. Telephone: 01640-59348

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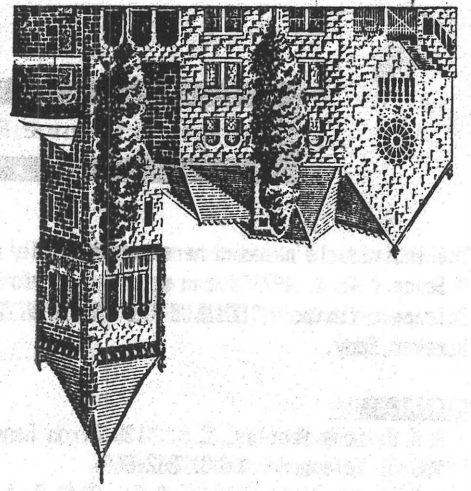
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