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His Banner over me
Banner The Banner was Love
**A Newsletter for
Christian Scientists**
ANDREW W. HARTSOOK, EDITOR

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VOLUME FIVE / NUMBER ONE ** FALL 1991 ** ZANESVILLE, OHIO

THE BOARD OF DIRECTORS VS. TWO AUTHORIZED TEACHERS

Betty Ann Ridley of Oklahoma City and Nancy Evans Houston of Champaign, Illinois, have been suspended from teaching, holding association meetings, and have had their listings removed from The Christian Science Journal by order of the Christian Science Board of Directors. Mrs. Ridley revealed the rift in a 36-page paper read to her association meeting on May 11, 1991. She stated, "Many teachers for the last few years have been living under the threat of losing their right to teach and hold associations if they do not agree with the current Board of Directors' positions, concepts, policies, or actions. I speak from first-hand experience."

On October 3, 1991, the Directors informed all teachers that they would be visited individually by a member of the Board to discuss issues facing the Christian Science movement. The actual meetings turned out to be efforts to determine the loyalty of teachers to the Board. The Directors apparently decided on individual meetings rather than risk a group meeting of all teachers in Boston as was last done on November 22, 1988. At that meeting, a teacher read a statement of concern about "a movement away from spiritual means and methods and toward an increased reliance on the secular." Some three dozen teachers endorsed the statement by standing. The day before, the Directors found out that some teachers were planning to meet at a local hotel to discuss the current state of the movement. To avert this, a last minute screening of the videotape about Mrs Eddy, "A Heart in Protest", was scheduled for teachers for the same time. The teacher who had arranged the hotel meeting sent an assistant to cancel the reservation for the conference room. Mrs. Beulah M. Roegge, President of the Board of Education, was waiting in the hotel manager's office and threatened the woman with arrest by the police if she did not name the teacher who rented the room.

Mrs. Ridley states that her individual meeting with a Board member in November 1990, became a personal attack against her. Subsequently she tried to answer the Directors' concerns to no avail. Because she held her association meeting against the Board's orders, she was suspended from teaching for three years in a letter dated June 14, 1991. In her reply Mrs. Ridley refused to consent to the "improper and illegal decision" of the Board and announced her intention to continue teaching and maintaining her association.

In an unrelated case, Nancy Evans Houston presented a 38-page paper to members of her association on June 28, 1991, in which she detailed a similar situation. Miss Houston had been informed of a "complaint" against her by a patient. The Directors stated that Miss Houston had "verbally and in writing" passed along "untruths about The Mother Church". The designation of teacher was removed from her Journal listing in October 1990. Miss Houston offered a letter from the patient refuting the Board's statement and also submitted an affidavit denying the charges. Members of her association sent letters of support. The Directors were not swayed by her efforts to clear up the situation. Because of this, Miss Houston announced to her association that she intends to teach and hold her association in accordance with the Church Manual even if her name were removed from the Journal.

ALLAN H. TAINI EXCOMMUNICATED

President of The Eighty-Ninth Edition, Inc., Allan H. Taini, was informed by the Board of Directors on May 15, 1991, that he had been excommunicated from The Mother Church. The Eighty-Ninth Edition, Inc. seeks to force the Directors to make a full financial disclosure to church members in view of the massive spending on media projects. Currently the 89th Edition is preparing to go to court to compel a full accounting of Mother Church funds. Their address is: 37 Clarendon Street, Newtonville, MA 02160.

BANNER EDITOR PUT ON PROBATION

Andrew W. Hartsook, editor of The Banner, was informed in a letter from the Board of Directors dated June 25, 1991, that he had been placed on probation for one year. Their letter stated in part, "The actions and direction you have taken [by publishing The Banner] are not those of a loyal member of this Church....After one year the Board will reconsider your case."

SECULAR PURPOSE OF MOTHER CHURCH MEDIA EMPIRE VERIFIED

A March 6, 1991 Memorandum from the C.S. Publishing Society to all Monitor Radio and Television Staff from Manager Netty Douglass sets standards for all employees. On page nine, it states, "...the Christian Science Monitor and its ancillary radio and television news broadcasts were established and are conducted with one purpose: public service. There is no second purpose or hidden agenda... Monitor broadcasts are not a means to propagate Christian Science. They have no missionary or proselytizing role. Nor do they serve a public relations function for the Church." On page ten it states, "Story selection, assignment, production, and editing shall be conducted solely according to journalistic standards without any consideration of any real or potential interest or concern of the Christian Science Church... There is no subject the Monitor cannot cover..." End Quotes. Article XXV, Section 1, of the Church Manual by Mary Baker Eddy states in part, "The Board of Trustees...shall hold and manage the property therein conveyed [in the Deed of Trust], and conduct the business of 'The Christian Science Publishing Society' on a strictly Christian basis, for the promotion of the interests of Christian Science." Once again Manual by-laws are being flagrantly annulled in Boston.

NC-17 = X

The Motion Picture Association of America (MPAA) admitted to the Burbank [California] Leader that the new NC-17 (No children under age 17) rating for movies uses the same criteria as for X-rated films. The MPAA abandoned the X-rating designation because mainstream movie theaters refused to show them. The new NC-17 designation gives the outward appearance of propriety and has encouraged theater managers to screen films which in former days would have been shown only in hardcore porno theaters. In line with the C.S. Publishing Society's new policy stated above ["There is no subject the Monitor cannot cover..."], The Christian Science Monitor has begun to review NC-17 (X-rated) movies. As a case in point, the Monitor's chief movie critic reviewed "Dark Obsession" in the July 5, 1991, edition of Mrs. Eddy's newspaper. After describing the plot, the reviewer yawningly states, "The action is uninvolving and generally bland, notwithstanding a few self-consciously explicit love scenes."

DESPAIR IN THE MONITOR NEWSROOM

In an open memo issued by "Some of us in the Newsroom" on June 26, 1991, Monitor staffers state, "...the Monitor no longer is the reasoned voice of Christian Science to the world. It's not even a newspaper in any vaguely normal sense of the word. It's a convenience for The Monitor Channel and a 'relief valve' for the steam of Scientists who would have risen up in rage if the print 'product' had been stopped three years ago [as was originally planned]... [We're pleased with our petty mortal selves playing journalistic 'doll house' with what used to be a great newspaper, but is no more."

INFERIOR BIBLE TRANSLATION TO BE SOLD IN READING ROOMS

The July/August 1991 Reading Room News announces that the New Revised Standard Version of the Bible will be sold in reading rooms. This is an updating of the Revised Standard Version (RSV) which was put together by the radical National Council of Churches. Of 44 modern Bible translations checked against the original Greek, the RSV was judged to have the poorest record of scholarship. Even the Living Bible which is paraphrased had a better record for accuracy. The RSV is a hodgepodge showing the attempts of the revisers to please both the liberals and the conservative elements who worked on this edition. Of all the Bibles checked, the King James Version was shown to be the most faithful to the original Greek text. The RSV also contains a footnote casting doubt on the authenticity of Mark 16 verses 9 to 20. A check of the concordances to Mrs. Eddy's writings reveals that she quotes repeatedly from these so-called "doubtful" verses. Yet the Reading Room News states that "this new translation of the Scriptures offers fresh insight to Bible study."

SPECIAL OFFER FOR BANNER READERS

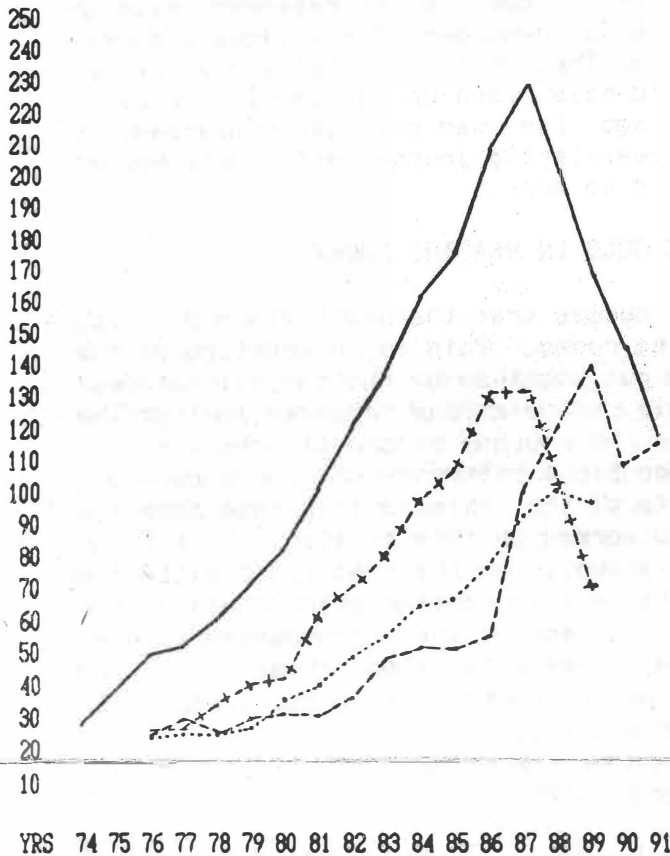
A paper written by students of Christian Science titled, "Mary Baker Eddy and Bible Prophecy" is offered to readers of The Banner. The paper offers proof that Mary Baker Eddy, found in her writings, is the fulfillment of Old Testament as well as New Testament prophecy. For a free copy of this thought-provoking paper, please write to the editor of The Banner.

FACTIONS

Recent personnel changes in Boston would suggest that the current Board of Directors, which is committed to the massive development of a media empire, is pitted against the Robert Peel/Stephen Gottschalk faction (now out of power) which might be described as the intellectuals opposed to the media ventures, but committed to the traditional way of doing things. Evidence of this is said to be shown in the recent firing of archivist Lee Johnson, a Peel protege, and his replacement by a cousin of Monitor Channel president and Publishing Society trustee John Hoagland. A recent vacancy on the Board of Trustees of the C.S. Publishing Society was filled by a close associate and hometown friend of current trustee and media advocate, Hal Friesen. As further proof of a split, Robert Peel wrote a stinging condemnation of the media ventures in the last chapter of his 1988 book, "Health and Medicine in the Christian Science Tradition". The original version was toned down in the published version. Stephen Gottschalk was put on indefinite leave in March 1990 after circulating an open letter critical of the repression of divergent viewpoints at headquarters.

MILLIONS
OF DOLLARS

GRAPH OF MOTHER CHURCH FINANCES 1974-1991



TOTAL FUNDS: _____
RESTRICTED FUNDS:
TOTAL EXPENDITURES: -----
UNRESTRICTED FUNDS: -+-+--

ANNUAL FINANCIAL REPORTS OF THE MOTHER CHURCH

	TOTAL FUNDS	RESTRICTED FUNDS	UNRESTRICTED FUNDS	EXPENDITURES TOTAL
1974	29.7*	-	-	-
1975	-	-	-	-
1976	50.	24.	26.	24.4
1977	52.	25.	27.	28.
1978	60.	25.	35.	26.
1979	71.	28.	43.	29.
1980	83.7	36.9	46.8	32.3
1981	103.7	42.4	61.3	32.2
1982	120.	49.4	70.6	35.9
1983	136.6	54.6	82.	47.9
1984	162.	65.	97.	50.5
1985	175.1	67.6	107.5	50.7
1986	208.	76.	132.	54.
1987	228.2	93.6	134.6	99.4
1988	203.	101.5	101.5	120.2
1989	168.	96.	72.	138.
1990	145.	-	-	108.
1991	117.	-	-	115.

(Figures in millions of dollars) * Given in 1980 report.

Between 1939 and 1975, no figures for Mother Church finances were published other than charity relief (flood, war, etc.) Before 1922, the report of the Annual Meeting was printed in the C.S. Sentinel as republished from the C.S. Monitor. Since 1922 the Annual Meeting report has appeared in the C.S. Journal with a brief report sometimes given in the Monitor. Reports before 1939 gave figures in a more satisfactory form.

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The Banner
BEGINNING ITS FIFTH YEAR
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**A Newsletter for
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VOLUME FIVE / NUMBER TWO ** WINTER 1992 ** ZANESVILLE, OHIO

THE BLISS KNAPP CONTROVERSY

The decision by the C.S. Board of Directors to publish "The Destiny of The Mother Church" by Bliss Knapp has resulted in the most publicized rift among Christian Scientists since the mass resignations of Monitor editors and staff writers in November 1988. The first public statement regarding the publication of the Bliss Knapp book, as part of the "20th Century Biographers Series", was made at The Mother Church Annual Meeting in June 1991. This was followed by the mailing of copies of the Knapp wills along with a letter from an anonymous source dated July 30 which denounced the book as incorrect literature. The Reading Room News from the Publishing Society announced the book series in its September 1991 edition. On September 6, Lee Johnson sent a letter to all reading room librarians and branch church boards denouncing the book and suggesting that the branches reject sale or display of the Knapp book. This was followed on September 16 by a letter defending the decision to publish the "Destiny" book by C.S. Publishing Society chairman Hal Friesen and C.S.P.S. Manager Netty Douglass. At this point the controversy was picked up by the media. An Associated Press article appeared during the week of September 16. The Boston Globe ran an article on September 18th and The New York Times on the 30th. Cable News Network ran a story on October 3rd and 4th featuring Stephan Gottschalk. Another article appeared in the Globe on October 13th followed the next day by stories in the Philadelphia Inquirer and Time Magazine. Stephen Gottschalk wrote an article denouncing the Knapp book in the November 6, 1991, Christian Century. As a result of all this, branch churches have been thrown into confusion by the letters and the media blitz. Some have openly refused to handle the book such as branch churches in Cambridge and Concord, Massachusetts, while some others refuse to display the book, but will order it on request. The Knapp wills stipulate that the book must be sold "in substantially all Christian Science Reading Rooms".

"The Destiny of The Mother Church" lays out in detail Mr. Knapp's concept of Mary Baker Eddy's place in Bible prophecy. Bliss Knapp had previously given a talk at the 1943 Annual Meeting of The Mother Church which was later transcribed as "Impressions of Our Leader" in the "We Knew Mary Baker Eddy" series. He alludes to Mrs. Eddy's place in Bible prophecy in this short article which has been accepted without protest for almost half a century. Those who denounce the "Destiny" book say that his statements constitute defecation of Mrs. Eddy and that the book is, therefore, incorrect literature. The Publishing Society's introduction in the Knapp book states, "If the reader finds through these volumes, occasional differing interpretations of events or concepts, this should serve as a strength rather than a weakness in a record which is so clearly synoptical in nature." (p. x) One of the most controversial issues surrounding the book is the \$90 million bequest that The Mother Church will receive for publishing Mr. Knapp's volume. The Lee Johnson letter points out that every Board since 1947 has refused to publish the book. In fact, the Directors in 1947 demanded that Mr. Knapp destroy the entire private printing of the book which he had made for members of his association. He complied with the demand, but withheld twelve copies. He and his wife stipulated in their wills that The

Mother Church would receive the trust fund if the Directors and the C.S. Publishing Society Trustees would publish and maintain in print the "Destiny" book. It would seem clear that the present Board has agreed to the terms of the Knapp wills because of the perilous state of Mother Church finances resulting from the enormous draining of funds by the struggling Monitor Channel and other media projects. That the present Directors disagree with major portions of Mr. Knapp's book is obvious considering the fact that they so recently repudiated "Mrs Eddy's Place" which was issued by the Board of Directors in 1943 and which consisted of six points regarding Mrs. Eddy's place in Bible prophecy. This repudiation took the form of a letter from the present Board to Christian Science teachers dated January 25, 1991. Ironically, the repudiated 1943 statement appears on pages 253 to 255 of the Knapp book. One suspects that when the Board decided to claim the \$90 million bequest, the "Destiny" book was made part of a series in order to lessen and dilute its impact in the C.S. field. The massive publicity changed that. Interestingly, Adam Dickey's book, "Memoirs of Mary Baker Eddy", will also be published as part of the 20th Century Biographers Series. Like the Knapp book, Mr. Dickey's volume was also suppressed. In 1928 the Board demanded that all copies presented to members of Adam Dickey's association be confiscated. Two or three copies survived this effort at censorship and found their way into clandestine circulation. One suspects that the Dickey book has been added to the list to buttress the Directors' newly adopted image of openness and tolerance made necessary by the Knapp book controversy and the accusation that they did it only for financial gain.

S. J. HANNA PAPER OFFERED TO BANNER READERS

A thirteen-page paper by Septimus J. Hanna, C.S.D. entitled "A Prophetic Vision" is being offered free to readers of The Banner. This paper discusses Mrs. Eddy's place in Bible prophecy and was specifically approved by her. In view of Mrs. Eddy's endorsement of "A Prophetic Vision", it is hoped that Banner readers will decide for themselves whether Bliss Knapp's book, "Destiny of The Mother Church", is in accord with Mrs. Eddy's own views. To request a free copy of this paper, please write to the editor of this newsletter.

MORE ABOUT FACTIONS

The firing of Lee Z. Johnson as archivist of The Mother Church was originally explained as part of a plan to "restructure the office". In light of the current controversy, it would now appear that he was dismissed to prevent him from having advance knowledge of the plan to publish the "Destiny" book and get the \$90 million bequest. His subsequent letter to reading rooms and branch church boards opposing the book would seem to bear this out. It is also understood that Robert Peel's longstanding access to the archives has been severely restricted. Messrs. Johnson, Peel, and Gottschalk worked closely together for many years at the Boston headquarters and now constitute an intellectual rallying point for those in the Christian Science field, including some teachers and practitioners, who oppose Boston's current policies. The Knapp book has served as an important wedge for those who wish to remove the current Board in Boston. The continuing effort to convince branch churches not to sell or display the "Destiny" book is calculated to thwart the Board's efforts to fulfil the conditions of the Knapp wills which require that the book be sold "in substantially all" reading rooms. If they fail to comply with this stipulation, they will lose the \$90 million which would then go to Museum Associates of California and the Stanford University Library. With so much money at stake, it is a foregone conclusion that this issue will end up in a

protracted court battle. If the Board fails to secure the money, The Mother Church will almost certainly go into bankruptcy. Many in the field are hoping that this would force out the current Directors and usher in new Board members and Publishing Society trustees.

Stephen Gottschalk's article in the Christian Century magazine of November 6th entitled, "Honesty, Blasphemy and The Destiny of the Mother Church", as well as his appearance on Cable News Network on October 3rd and 4th, would indicate that political maneuvering is taking place. Clearly the Knapp book controversy will have to be settled among Christian Scientists. Therefore, the effort to take the case to the public at large by way of CNN or to other Christian denominations via Christian Century would seem to be calculated to put maximum pressure on the Directors and to invite Stanford University and Museum Associates to enter the fray. Christian Century has almost zero circulation among Christian Scientists. The readership of that magazine looks askance at Christian Science and would have no sympathy for Mr. Gottschalk's views. The article, besides embarrassing the C.S. Board of Directors, would only reinforce long held prejudice against Mrs. Eddy and her Cause. Mr. Gottschalk left Boston in March 1990 after circulating a letter lamenting the "... repressing responsible expression of divergent viewpoints on church directions and policies." Parenthetically, on November 22, 1991, five employees at The Mother Church (three in the Committee on Publication, one in the archives, and one in another department) were fired because they spoke out against the Knapp book in their branch churches. Others in the field have been disciplined for the same offense. It would appear that both sides are prepared to play political hardball.

Another indication that serious politicking is taking place is a special edition of the C.S. Sentinel which went out to all Mother Church members during November 1991. While the subject of the special issue is ostensibly the Church Manual, it becomes clear from careful reading that the real intent is to suggest unquestioning obedience to the Board of Directors. In the article, "Learning to Trust our Leader", we read, "She [Mrs. Eddy] made it clear that the Board of Directors set the course of action in conducting the Church's business. And she expected all of us to learn how to unify in prayerful participation as faithful members of The Mother Church." (p. 17)

A REAL DANGER

When the Board of Directors managed to force out the trustees of the C.S. Publishing Society in the Great Litigation of 1919-1921, the court appointed new trustees handpicked by the Directors. The boycott of the periodicals at the instigation of the Directors had, in addition, left the Publishing Society bankrupt. The Mother Church was financially solvent in 1921, and soon business as usual resumed. In the current situation, neither The Mother Church nor the Publishing Society would emerge financially intact. There is no assurance that the court would appoint new directors and trustees. Bankruptcy, enormous debt, and unfulfilled contractual agreements would complicate any judicial determination. There is a real danger that Mrs. Eddy's perpetual trust agreements of 1892 and 1898, which form the legal basis of the Church and the Publishing Society, would be abrogated. This is a time for careful thought and demonstration by all Christian Scientists to insure that Mrs. Eddy's plan for the perpetuation of her Cause be protected. Precipitate action is seldom wise.

ATLANTIC CITY EXTRAVAGANZA

The videotaping of the inaugural program of "Mort Sahl Live!" for The Monitor Channel took place at the gambling capital of the East, Atlantic City, New Jersey, on October 2, 1991, at Merv Griffin's Resorts Hotel. The card given to invited guests stated, "Monitor Buses depart every ten minutes from Bally's Grand, Tropworld Resort, Trump Regency Hotel, Caesars, [and] Bally's Park Place. Return transportation will be provided." The choice of a gambling mecca for any Mother Church sponsored activity is unsuitable in the extreme. The transportation arrangements would seem to encourage people to gamble up to the last minute before the start of the show. The evening's entertainment will be paid, ultimately, by The Mother Church's general fund. According to the September 18, 1991, Boston Globe, the C.S. Publishing Society's media empire is now losing between \$60 and \$70 million a year. The Bliss Knapp bequest of \$90 million could bail them out for another year or two. Meantime, the Treasurer of The Mother Church continues to visit C.S. churches across the nation in search of contributions.

JOHN HART QUILTS WORLD MONITOR

USA Today reported on November 18, 1991, that "Anchor John Hart [of World Monitor] quit amid concern the [C.S. Publishing] Society's religion influenced the newscast... Discovery [Channel] may drop the show because it's also concerned about Society influence on programming."

TWENTY-TWO MORE CHURCH CLOSINGS

The following churches have closed between July and December of 1991 according to the C.S. Journal: Auburn, AL; Los Angeles (11th), CA; Willits, CA; Idaho Falls, ID; Lombard, IL; Robinson, IL; La Porte, IN; Madison, IN; Shelbyville, IN; Perry, IA; Shenandoah, IA; Lakeside Park, KY; Big Rapids, MI; Detroit (3rd), MI; Mt. Clemens, MI; Lynbrook, NY; Minot, ND; Cleveland (3rd), OH; Miami, OK; Oroville, WA; Raymond, WA; Portage, WI. One new society has been formed in Willows, CA during the same period. The total number of churches and societies which have closed since February 1987 is 195. New churches/societies in that same time period total 17.

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

VOLUME FIVE / NUMBER THREE
SPRING 1992 ** ZANESVILLE, OHIO

Changes in Boston

The decisions made in 1988 to launch The Mother Church into television started a chain of events which are still going on. A project, which started by buying a local Boston TV station and the launching of a half-hour news program, ended with a 24-hour cable television network which will have its plug pulled on June 15, 1992. In the meantime, massive amounts of money were taken from the employee's pension fund, the endowment fund for The Christian Science Monitor, and from the trust fund established under Mrs Eddy's will. In addition, the Board of Directors of The Mother Church decided to publish Bliss Knapp's book, *The Destiny of The Mother Church*, in order to acquire the \$98 million which the church would inherit if the terms of the Knapps' wills were complied with. It was the latter decision which kindled a firestorm of protest which has resulted in the announcement of March 9th that the Monitor Channel would be sold or else terminated by June 15th. In addition, Harvey Wood resigned from the Board on which he had been a member since 1977.

The announcement that the Knapp book would be published was announced at the Annual Meeting of 1991. A letter written by former Mother Church archivist, Lee Johnson, was sent to all branch churches and reading rooms detailing his objections to the book. This was followed by considerable media attention which was very unwelcome by the Board which had hoped to introduce the book quietly through the Christian Science Publishing Society. In an ironic twist, it later became clear that the Board, itself, objected to the contents of the book. They had made this plain to Christian Science teachers in a letter dated January 25, 1991, in which they repudiated "Mrs. Eddy's Place" which had been prepared at the request of Board of Directors in 1943 and which had defined Mrs. Eddy's place in Bible prophecy. Even so, the Directors of 1992 made it clear that they expected all Mother Church employees and C.S. teachers to support their decision to publish the Knapp book. When Elaine Natale, Associate Editor of the Journal, Sentinel, and Herald, refused to write an editorial supporting the decision to publish the book, she was put on probation. This precipitated the resignation of all four Editors along with other employees at the Church Center beginning on February 25th.

On the same day in Los Angeles, California, other plans were going awry. The Knapp wills stated that if The Mother Church failed to live up to the terms of the

will by 1993, that the \$98 million would go to Stanford University and Museum Associates of California. According to a brief filed in Los Angeles Superior Court, the university and museum had been rebuffed by The Mother Church when they had asked for proof that the terms of the wills were being complied with. As a result, they requested, and the judge granted, a ninety day extension to find out the answers. This action delayed the first installment of \$25 million which was to be turned over to The Mother Church. This delay resulted in the borrowing of large amounts of money from The Mother Church employees' pension fund, the endowment fund for the Monitor, and the trust established by Mrs. Eddy's will. All of this information was made public by way of leaks given to the press by worried church employees. Donald Bowersock, church treasurer, hastened to send letters to retirees reassuring them that the fund was only being borrowed from temporarily. It would seem that this practice has been going on for some time since the report of the treasurer given at the Annual Meeting of The Mother Church has not included figures for restricted and unrestricted funds for the past two years.

The crisis finally broke on March 9th when it was formally announced that Harvey Wood was resigning from the Board and that the Monitor Channel would be discontinued. In addition, it was announced that Donald Bowersock had resigned as Treasurer, Netty Douglass had resigned as Manager of the Publishing Society, and John Hoagland will resign as a Trustee of the Publishing Society along with Hal Friesen in June. However with the exception of Hal Friesen, all of these people will remain in practically the same positions. Mr. Bowersock will now be Managing Treasurer. Netty Douglass will become Executive Director of Radio and Television Programming. John Hoagland will continue as President of Monitor Television. Regarding the resignation of Harvey Wood, the Memo from the Directors to all employees dated March 9th stated, "We know of no servant to this Church who has been more effective in helping it find renewed relevance to the world. Harvey has been deeply involved in the Church's efforts to strengthen its healing practice, its activities to promote world peace, to the revitalization of the Board of Lectureship, the reinvigoration of The Christian Science Monitor and the birth of all our broadcasting activities. The Board is deeply grateful for his service, and we are committed to carrying this work forward." End quotes. In short, it would seem that very little has changed. The more things change, the more they remain the same.

ENEMIES LIST

The March 19th **Boston Globe** reported the existence of a list of people who are to be refused entry to The Mother Church or any of its offices. The list, which is issued to the security staff and updated from time to time includes the names of Katherine Fanning, David Anable, and David Winder who were the former editors of the **Monitor** until their resignations in 1988. New additions to the list include the four recently resigned editors of the **Journal**, **Sentinel**, and **Herald** -- Allison Phinney, Michael Rissler, Elaine Natale, and Ann Kenrick. Also on the list are Lee Johnson, former archivist, and Stephen Gottschalk, former staff member of the Committee on Publication office.

KURT STARK FIRED

Kurt Stark, President of The Mother Church last year, was subsequently appointed to the Bible Lesson Committee. He was observed bidding farewell to Mr. Phinney at the time of the latter's resignation and, within ten minutes, was fired by Publishing Society trustee, Hal Friesen.

VIDEOTAPE WITHDRAWN

The **Reading Room News** for December 1991, announced that the videotape, **Mary Baker Eddy: A Heart in Protest**, was being discontinued. This production is less than three years old and was produced at great expense. The speculation is that the tape was withdrawn because of the prominent part played in it by Messrs. Peel, Johnson, and Gottschalk. It has also been noted that the **Monitor** did not carry any tribute to Robert Peel after he passed on in January of this year. When Guernsey LePelley died, the **Monitor** carried a glowing tribute recounting his contributions.

THE NORMAL CLASS OF 1982

Four of the five members of the Board of Directors were pupils in the Normal Class of 1982 taught by DeWitt John. They are Olga Chaffee, Virginia Harris, Richard Bergenheim, and John Lewis Selover. The unusual concentration of Board members from one normal class has raised concern in the C.S. field about cronyism. The newly appointed Managing Clerk of The Mother Church, Juan Carlos Lavigne, was also a member of the class of 1982. Al Carnesciali, the newest Board member, was in the Normal Class of 1979 taught by Maria Soubier. He was originally brought to Boston by his hometown friend, Hal Friesen to serve as a Trustee of the Publishing Society.

THE NORMAL CLASS OF 1991

The most recent normal class included the wife and cousin of John Hoagland as well as one of Mr. Hoagland's former associates who aided in the establishment of The Mother Church's broadcast empire. This has raised questions about personal influence in the selection of normal class pupils. Only thirty people are

eligible to enter the normal class which is conducted once every three years. Its members are supposed to be selected on the basis of spiritual understanding and fitness to teach as well as equitable geographic distribution.

When the Editors Phinney, Rissler, Kenrick, and Natale resigned, they were replaced by Mary Trammell and Russ Gerber (John Hoagland's cousin and former associate). Both were 1991 Normal Class members. According to the Concord Index to the periodicals, at the time of their appointment, these new Associate Editors had written and published a total of three articles between them.) In addition, Anthony Periton was named as Publishing Society trustee to replace Mr. Carnesciali. Mr. Periton was also a member of the 1991 Normal Class. Personal loyalty and personal attachment would, once again, appear to be the determining factors in recent church appointments.

Beginning with the Normal Class of 1988, each pupil has been required to sign a pledge agreeing to relinquish his teaching certificate immediately and without question should the Board request it. This new requirement is seen as proof of the Directors' fear and distrust of teachers in the C.S. field. The pledge is regarded as clear evidence of the Board's determination to dampen all dissent and to punish all who dare to disagree.

LINGERING QUESTIONS

Now that the Monitor Channel is scheduled to end by June 15th, concern centers on the financial obligations which must still be honored. The March 10th **Boston Globe** stated, "...a prominent member and lawyer estimated that income is running at about \$6 million per month. He said the church is spending that amount and is running a deficit of at least \$6.5 million as well... A Boston church member...confirmed that the church is spending at least twice its rate of income for radio, television, publishing and church administration... Harry King, a spokesman for Monitor Television, yesterday confirmed information from church sources that the church is offering up to a year's severance pay for the 400 workers who would be affected if the cable operation is not sold... [The member and lawyer stated], "By continuing to operate the Monitor Channel through June 15, they are spending money they don't have, which is very, very dangerous for the future of the church." **Cable World** of March 23rd stated in an article entitled "How did Monitor spend all that money?", Although it's unclear how much of that money [\$250 million Mother Church investment in the electronic media] was poured directly into The Monitor Channel, that eye-popping figure has cable insiders scratching their heads in amazement... 'It's probably up there with some of the biggest financial failures ever seen in cable,' said Kirsten Beck, author of the book 'Cultivating the Wasteland'

which traced cable's history... King noted that the biggest cost has been the payroll... In addition to the more than 300 people who occupy almost an entire five-story building in Boston, the network has a staff of 30 people in Washington and about six full-time workers in Los Angeles. It also operates five foreign full-time bureaus. By comparison, The Arts & Entertainment Network, with 52 million subscribers, now has 200 employees.

LIFESTYLES

While the future of the Monitor Channel is sealed, the trend and direction of the channel before its demise should be added to the record. The Winter 1992 **Banner** reported on the inaugural program of "Mort Sahl Live!" at the gambling mecca of Atlantic City, New Jersey. It goes without saying that the location as well as the tone of that program are not in keeping with Christian Science. The Associated Press of February 29th reported a new program, "Lifestyles with Marion Christy". Her inaugural show on the Monitor Channel featured an interview with movie star Rob Lowe. It was Mr. Lowe who was arrested, charged, and convicted of videotaping his own sexual exploits with underage girls in Atlanta, Georgia. It is hoped that some lessons will be learned from this failed TV experiment and that Mrs. Eddy's periodicals will be restored to their original purpose and quality.

NINE MORE CHURCH CLOSINGS

The following churches and societies have closed according to a comparison of the December 1991 and April 1992 **Christian Science Journals**: Pearblossom, California; Woodland, California; Huntington, Indiana; Spirit Lake, Iowa; Madisonville, Kentucky; Beulah-Benzonia, Michigan; Houghton Lake, Michigan; Brentwood, Pennsylvania; and Spokane Valley, Washington. At the same time 8th Church, Detroit, Michigan reappeared in the **Journal** in the January 1992 issue. New societies/churches included are: Quincy, California; Brevard, North Carolina; and Shepherdstown, West Virginia. The West Virginia society seems to be connected to a 1991 Normal Class graduate who lists her permanent residence as a suburb of Washington, D.C. Two hundred three (203) churches have closed since February 1987 when the count was begun. In that same period, twenty (20) new societies/churches have been formed. First Church, Bremen, Germany, which wrote penetrating questions to the Board (1990-91), was delisted as of the January 1992 **Journal**.

MISCONCEPTION CORRECTED

Letters to the field and comments to the press regarding Bliss Knapp's book, **The Destiny of The Mother Church** have quoted from the **Church Manual**, Article VIII, Section 3, Christ Jesus the

Ensampler. "Careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited." This quote has been used to suggest that Mrs. Eddy intended this by-law to prohibit any attempt to equate her role with Jesus. However, in their book, **Mary Baker Eddy: Her Spiritual Precepts, Volume V**, Gilbert C. Carpenter, Sr. and Jr. state that this by-law was written "because one of our lecturers had made a jest in referring to the old concept of the Master." (p.6) The reader is referred to Volume 17, pages 77 and 78 of the **Christian Science Journal** for the full explanation.

All of the newspaper publicity regarding the Knapp book denounce it as an attempt to deify Mrs. Eddy. Yet the book (p. 260) and the article in the appendix of the book by Judge Hanna state in so many words that this is not true and not to be done. It should be noted that the Hanna article was approved by Mrs. Eddy though she did not feel that the time (1898) was right to print it. That same year, Mrs. Eddy held her last class. According to the account given in **We Knew Mary Baker Eddy** by Sue Harper Mims, it states, "Through the book [Science and Health] we have seen all that they [Mary Magdalene, Joanna, Mary the mother of James, and other women at the open tomb] saw and more, and we owe it all to her, to this beloved one who is God's messenger today. When I had given her back the book and gone to my seat, she said in effect: 'You have given a very beautiful exegesis of the text, but I have one objection -- I may say I have one fault to find -- it was not necessary to mention me.' Then I wish you could have seen that class. One arose with wet eyes and said, 'Mother, how could we forget you?' Judge Hanna got up, and it was one of the most heart-rending things I ever heard in my life, as he said: 'Mother, let me tell you this. Sometimes all the machinations of evil that are conceivable to the human mind seem to be hurled at us, and sometimes for days the world seems black. Every argument that the ingenuity of evil can suggest whispers, trying to hide your mission, and the light returns only when we see you as you are -- the revelator of this Truth. Others spoke on the same line... And then she said, according to my recollection: 'My dear children, if you had not seen it, I should have had to teach you this. I could not have avoided telling you that when my students become blinded to me as the one through whom Truth has come in this age, they miss the path. I would have had to tell you.'" (II, p. 53, 54)

Elsewhere in a letter to Judge Hanna, Mrs. Eddy wrote, "The united plan of the evildoers is to cause the beginners either in lecturing or teaching or in our periodicals to keep Mrs. Eddy as she is (what God knows of her and revealed to Christ Jesus) out of sight, and to keep her as she is not (just another white-haired old lady)

constantly before the public. This kills two birds with one stone. It darkens the spiritual sense of students and misguides the public. Why? because it misstates the idea of the divine Principle that you are trying to demonstrate and hides it from the sense of the people.... The truth in regard to your Leader heals the sick and saves the sinner." One might ask what she meant when she wrote "what God knows of her and revealed to Christ Jesus." The opening line in the book of Revelation states, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:" Chapter 12 in the same book reveals the woman of the Apocalypse.

An article in the June 1980 *Journal* stated, "The simple fact is , no one before Mrs. Eddy's time discovered the Christ Science -- and no one after her had to. Presumably, if another could have, that person would have. " (p. 291) This statement blatantly rejects the concept of a revelator. Mrs. Eddy's discovery of Christian Science was not a haphazard stumbling upon the Truth. "Truth is a revelation." (S&H 117:27, 28) The author of this article stated in a letter of resignation dated March 2nd to the current Editors of the periodicals [Messrs. Moody and Talbot] that this article had been "reviewed and approved by The Christian Science Board of Directors."

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An editorial in the January 1988 *Journal* by the just resigned Editor stated, "A few ignoring her [Mrs. Eddy's] own specific written explanations on the subject, have been pulled dangerously close to the edge of mythology, insisting in effect that God knowingly chose a mortal to become a nearly divine messenger. They imply that Mrs. Eddy was a latter-day equivalent of Christ Jesus. Yet this contradicts Mrs. Eddy's own statements regarding her place." (p. 30) Mrs. Eddy's own statements include, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing. (S&H 107:3-6) Elsewhere she states, "The second appearing of Jesus is, unquestionably, the spiritual advent of the advancing idea of God, as in Christian Science." (Ret. 70:20-22) Notice that she says "Jesus" and not "Christ" in this reference. She is speaking of the human appearing. Besides the current financial mismanagement and blatant disregard of the *Church Manual* by the Board of Directors, there is a great need for a true appreciation of Mrs. Eddy and her place in Bible prophecy which her own students and the early workers recognized. Simply replacing the current Board with new faces will not restore the prosperity of the Cause of Christian Science.

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THE REAL CRISIS

The continuing controversy regarding Mrs. Eddy's place in Bible prophecy has signaled the real possibility of a split among Christian Scientists. The crisis over the failed Monitor Channel and related media ventures are of small importance when compared with how Mrs. Eddy is regarded by those who profess to be her followers.

The current Board's decision to publish **Destiny of The Mother Church** by Bliss Knapp was done only to get the money in the Knapp Trust. Previous actions by the same Board to disavow Mrs. Eddy's place in a letter dated January 25, 1991, to all C.S. teachers reveal their true attitude on this subject. What the Directors rejected was the 1943 Board's position regarding Mrs. Eddy and Bible prophecy. The full text of the 1943 statement follows:

* * *

MRS. EDDY'S PLACE

The position of The Mother Church as to Mary Baker Eddy's place in the fulfillment of Bible prophecy is clearly set forth in the following paragraphs. These conclusions are not new; they are confirmed by our Leader's writings, and the steadily unfolding fruitage of Christian Science bears witness to their truth.

1. Mrs. Eddy, as the Discoverer and Founder of Christian Science, understood herself to be the one chosen of God to bring the promised Comforter to the world, and, therefore, the revelator of Christ, Truth, in this age.
2. Mrs. Eddy regarded portions of Revelation (that is, Chapter 12) as pointing to her as the one who fulfilled prophecy by giving the full and final revelation of Truth; her work thus being complementary to that of Christ Jesus.
3. As Christ Jesus exemplified the fatherhood of God, she (Mrs. Eddy) revealed God's motherhood; she represents in this age the spiritual idea of God typified by the woman in the Apocalypse. (See Science and Health with Key to the Scriptures, p. 565: 13-22.)
4. Mrs. Eddy considered herself to be the "God-appointed" and "God-annointed" messenger to this age, the woman chosen by God to discover the Science of Christian healing and to interpret it to mankind; she is so closely related to Christian Science that a true sense of her is essential to the understanding of Christian

Science; in other words, the revelator cannot be separated from the revelation.

5. This recognition of her true status enabled her to withstand the opposition directed against her by "the dragon" (malicious animal magnetism); she was touchingly grateful to those who saw her as the woman of prophecy and who therefore trusted, obeyed, and supported her in her mission.

6. This same recognition is equally vital to our movement, for demonstration is the result of vision; the collecting of this indisputable evidence of our Leader's own view of herself and of her mission marks a great step forward; wisely utilized, this evidence will stimulate and stabilize the growth of Christian Scientists today and in succeeding generations; it will establish unity in the Field with regard to the vital question of our Leader's relation to Scriptural prophecy.

As we record these important facts, we remind Christian Scientists of our Leader's words (Miscellaneous Writings, p. 308), "The Scriptures and Christian Science reveal 'the way,' and personal revelators will take their proper place in history, but will not be deified."

**THE CHRISTIAN SCIENCE
BOARD OF DIRECTORS**

* * *

The committee which prepared the six points worked from 1938 to 1943. Their report consisted of 57 typewritten pages detailing Mrs. Eddy's own published and unpublished statements. Members of the committee included Albert Gilmore, W. Stuart Booth, Violet Ker Seymer, Duncan Sinclair, and George Shaw Cook.

Caroline D. Noyes, C.S.D., wrote, "One distinguishing feature in Mrs. Eddy's students and loyal followers or of her faithful Normal teachers, they always recognized and have always done so the fact that Mrs. Eddy was the woman St. John prophesies in Revelation XII..." (Mis. Doc. p. 227) Gradually this clear view of Mrs. Eddy began to fade among Christian Scientists. By 1947, when Bliss Knapp had privately published the **Destiny** book, the Directors objected to its contents even though the ideas expressed did not differ significantly from the six points of 1943 or Judge Hanna's unpublished article of 1898 which Mrs. Eddy specifically reviewed and approved. The only real difference was one of elaboration. (Judge Hanna's article is in the appendix of the Bliss Knapp book as published by the C.S. Publishing Society last year. Copies of the Hanna article are also available from the editor of The Banner)

The Directors finally wrote a letter to Bliss Knapp on February 20, 1948, in which they required him to make extensive changes before the book would meet with their approval. In addition they demanded that he withdraw the privately published edition of his book and "...with the exception of such copies as may be essential for the purpose of editing, you call in all copies, so that both the books and the plates may be destroyed by you." Clearly as the membership of the Board of Directors changed over the years, attitudes toward Mrs. Eddy shifted away from the recognition of her place in Bible prophecy as "the God-appointed and God-annointed messenger to this age" toward the current view that she just happened to be in the right place at the right time to discover Christian Science and that someone else could have. The current view also states that to consider her anything more than a well-intentioned, but mistake-prone, mortal constitutes deification. Over the years volumes which presented a positive view of Mrs. Eddy were quietly allowed to go out of print such as the books by Sybil Wibur, Lyman Powell, and Irving Tomlinson. At the same time, new books such as those by Robert Peel painted a dark, demeaning portrait of Mrs. Eddy which emphasized struggle and strife rather than the triumphs, demonstrations, and healings. Representatives from The Mother Church toured the country in the 1970s recommending that portraits of Mrs. Eddy be removed from reading rooms "so that visitors don't get the wrong impression." Regional meetings for practitioners run by Mother Church officials suggested that Mrs. Eddy had made "loving" mistakes which the Directors were compelled to correct. Articles and editorials started appearing in the C.S. periodicals comparing her with suffragettes and other women with mere, secular accomplishments. Articles denied that she was one of the two witnesses (C.S. Journal, Aug. 1975, p. 438); that she was not the God-annointed and God-appointed messenger (C.S. Journal, Jan. 1988, p. 30); and that someone else would have discovered Christian Science if Mrs. Eddy had never existed. (C.S. Journal, June 1980, p. 291) It would almost seem that the attitude of the Pharisees is being repeated today when they said, "Give God the praise: we know that this man [Jesus] is a sinner." (John 9:24)

CONSEQUENCES OF THE FALSE VIEW

In addition, a strange teaching began to emerge which has become widespread today, namely that God does not know us. The 1948 letter from the Directors to Bliss Knapp stated, "In a word, neither the human identity of Jesus nor the human identity of Mrs. Eddy was known to God or foreseen by the prophets..." (p. 3) Mrs. Betty Ann Ridley, a C.S.B. from Oklahoma City who was disciplined by the Board in 1991. stated in her address to

her association, "One day during Normal class in 1982, the teacher, DeWitt John, stated, 'God never knew Jesus as a human.' A few moments later he said, 'God never knew Mary Baker Eddy as a human.'" It would follow that God doesn't know any of us either. The question arises about Mrs. Eddy's clear teaching about the human and divine coincidence and the three degrees of thought explained in the Scientific Translation of Mortal Mind as given on page 115 and 116 in Science and Health. It is through the second degree, transitional qualities that we know God and He knows us in the human condition. Mrs. Eddy states, "The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man." (S&H 308:14, 15) To whom did Jesus call from the cross on Calvary? (Matt. 27:46) In Unity of Good, Mrs. Eddy states, "The more I understand true humanhood, the more I see it to be sinless, -- as ignorant of sin as is the perfect Maker." (49:8, 9) Did God call Samuel, and was the latter in the human condition? (I Sam 3) Was the similar call to Mrs. Eddy in her childhood addressed "to whom it may concern" or was it specifically directed to her? (Ret. pp.8, 9)

INCORRECT LITERATURE

The current crescendo of attacks on the Bliss Knapp book as incorrect literature raises a vital point. Mrs. Eddy states that "A departure from the spirit or letter of this By-law [forbidding incorrect literature] involves schisms in our Church and the possible loss, for a time, of Christian Science." (Man. 44:4-7) The radical downgrading in the way Mrs. Eddy has been regarded over the past 50 years with the consequent belief that "God doesn't know anything about us" has been accompanied by a tremendous drop-off in the number of healings, practitioners, and branch churches. As some teachers spread this false teaching, the true understanding and demonstration of Christian Science has begun to fade. Mrs. Eddy stated in a letter to Judge Hanna, "The truth in regard to your Leader heals the sick and saves the sinner." This truth is being lost sight of today. Schisms are developing and we are faced with a possible loss of Christian Science. Which writings constitute incorrect literature -- those which support Mrs. Eddy's place or those which downgrade her and propose absurd teachings which are the logical extensions of their misconceptions? The quotation from Sue Harper Mims given in the last issue of The Banner was taken from the We Knew Mary Baker Eddy series. It turns out that her account was changed before the publication of that book to tone down Mrs. Eddy's original statement. In WKMBE, the quote is, "...when my students become blinded to me as the one through whom Truth has come in this age, they miss the path." The quote in Mrs. Mims' memoirs says in place of "they miss the path",

the more forceful, "they go straight down."

Letters from groups of C.S. teachers asking the current Board of Directors to resign are now reaching the Christian Science field. Almost without exception they attack the Bliss Knapp book and Mrs. Eddy's place in Bible prophecy. Those who object to the book and its viewpoint state that it contradicts Mrs. Eddy's own statements. Her own statements include: "His [Jesus'] parable of the 'leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,' impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation, -- an inference far above the merely ecclesiastical and formal application of the illustration. Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?" (S&H 117:31-9) "It is authentically said that one expositor of Daniel's dates fixed the year 1866 or 1867 for the return of Christ -- the return of the spiritual idea to the material earth or antipode of heaven. It is a marked coincidence that those dates were the first two years of my discovery of Christian Science." (My. 181: 27-32)

Opponents often cite Mrs. Eddy's statement in Pulpit and Press, "A despatch is given me, calling for an interview to answer for myself, 'Am I the second Christ? Even the question shocks me... But to think or speak of me in any manner as a Christ is sacrilegious.'" (Pul. 74: 13, 14; 75:7, 8) Mrs. Eddy condemns references to a "second" Christ or "a" Christ. She teaches that there is only one Christ, not a series. Had the questioner asked if she represented the second appearing of the Christ, her answer would, no doubt, have been very different.

ATTACKS ON HANNA AND KNAPP

Recent letters from teachers suggest that the 1898 article by Judge Hanna did not have the approval of Mrs. Eddy and that her letters quoted in his article were really approving an article by a Reverend Spring. One could agree that the first letter quoted from Mrs. Eddy refers exclusively to the Spring article, but it is clear that the subsequent ones refer to Judge Hanna's own article: "...do not say blandly that I represent the *second appearing of Christ* ...Now be wiser than a serpent. Throw out your truths not as affirmations or protestations, but as suggestions. Then you catch your fish, and make the wrath of man praise Him." (Knapp, pp. 269, 270)

These same letters from teachers suggest that Bliss Knapp was not really an important character and that his contact with Mrs. Eddy was insignificant. They cite the fact that he never had a formal class with her. On the contrary, Mrs. Eddy spent weeks in the Knapp home, and later he was a frequent visitor at Pleasant View. At the time of her last class in 1898, he was a young

student at Harvard. There is no doubt that Bliss Knapp had the full confidence of Mrs. Eddy up through 1910 and that the views expressed in *Destiny of The Mother Church* were in conformity with all that he and his parents knew and understood from their association with Mrs. Eddy.

BIBLE PROPHECY

Judge Hanna's article presents the view that if Isaiah, chapter 53 refers to Jesus, then chapter 54 prefigures Mrs. Eddy's experience. Zechariah, chapter 4, reveals the "two olive trees" and states, "These are the two anointed ones, that stand by the Lord of the whole earth." Revelation, chapter 11 picks up this prophetic thread, "And I will give power unto my two witnesses...These are the two olive trees, and the two candlesticks standing before the God of the earth..." Mrs. Eddy states, "Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses." (My. 346:29-2) Because this was part of an interview with a New York newspaper, Mrs. Eddy followed the rule she gave to Judge Hanna to give out ideas as suggestions rather than bland assertions or protestations. Therefore she did not name herself explicitly as the second witness though anyone could see that both witnesses would have to be individuals.

The 11th chapter of Revelation continues, "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. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt 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 dwelt on the earth."

DEFAMING THE TWO WITNESSES

On August 9, 1987, the movie critic of *The Christian Science Monitor* appeared on the ABC news "Nightline" TV program to defend the blasphemous movie, "The Last Temptation of Christ". 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 *Monitor* film critic stated before an international TV audience of millions, "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.”

More recently, the Monitor ran a full page review of two new books about Christ Jesus on April 21, 1992. The titles are **A Marginal Jew. Rethinking the Historical Jesus** and **The Historical Jesus. The Life of a Mediterranean Jewish Peasant**. The demeaning titles say it all. One wonders why our C.S. periodicals support this kind of sickening viewpoint to mass TV audiences and in the pages of our Leader's newspaper. It is reasonable to assert that the careless and disrespectful attitudes toward Christ Jesus and Mary Baker Eddy constitute the killing of the two witnesses (obscuring their identity and mission). Revelation, chapter 11 continues, “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.” 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 in her own periodicals.

BETRAYAL

One of the central events in the career of Christ 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) 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 this 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 1899, 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)

MANEUVERING FOR POWER

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, some members of 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 some of 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." (Fragments, Carpenter Foundation, p. 204) 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?" (Memoirs of M.B.E. by Dickey, p. xii) Mrs. Eddy never retracted this request. Adam Dickey remained a member of her household until his appointment to the Board in 1910.

Judge Hanna informed Mrs. Eddy in late 1910 that a triumvirate had been formed against her to remove her from control and to get rid of the Manual. 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." (Adelaide Still's Reminiscences of M.B.E., p. 9)

CONSOLIDATING CONTROL

After Mrs. Eddy's passing, the Directors issued a new **Church Manual** (89th) in 1911 which Mrs. Eddy never approved and 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." 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."

ECCLESIASTICAL DESPOTISM

Since 1911, the Board of Directors have assumed that they are Mrs. Eddy's successors. A recent letter from the current Board (4-23-92) states, "In the **Church Manual**, Mrs. Eddy states that the business of her

Church is to be *conducted* by a Board of Directors..." The Manual states, "The business of The Mother Church shall be *transacted* by its Christian Science Board of Directors." (27:1-3) The dictionary indicates that "conduct" means to lead from a position of command. "Transact" means to carry out a predetermined function. All too often the Board has tried to be the leader, dominating the C.S. field, doing all the thinking, and dictating all the action. The field has withered to almost nothing under this regime of elitism with its air of superiority and condescension. This attitude is dominant in Boston and among many teachers in the field who aspire to the prestige of high office in The Mother Church. They all forget that Christian Science can only grow and prosper in the field among humble individuals aflame with the spiritual understanding and love which alone can heal.

THE MANUAL AND OUR LEADER

The kind of domination rampant today cannot stand to have what it considers the "spectre" of Mary Baker Eddy. She is an embarrassment to them and an obstacle to the respectability they seek in the realm of mainline religions and academia. A recent letter of resignation in Boston dutifully denounced the Knapp book and spoke of the dread felt when hearing Christian Science referred to recently as a cult -- all supposedly because of the Knapp book.

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The individual who wrote that letter needs to study Christian Science history and recognize that mainline sects have always considered C.S. as such primarily because of its astonishing success. Just as the early Christians were considered a cult, so will we be as long as Christian Scientists are true to their Leader and the Science of the Christ which restores the power to heal the sick, destroys sin, and fulfils Bible prophecy.

The prosperity of Christian Science will not return until Mrs. Eddy's place in Bible prophecy is acknowledged and her forever leadership is restored. Her Church Manual must be obeyed and complied with *exactly* as written by her.

The spirit of domination must be rejected, and those in the field must return to active reading, studying, thinking, and acting rather than going through the same old static, mind-numbing rehearsal twice a week with hardly a spark of Christianity or Science to be found.

TWELVE MORE CHURCH CLOSINGS

Between April and June 1992, twelve more churches have closed according to the C.S. Journal: Mt. Morris, Illinois; Houlton, Maine; Rockland, Maine; Waltham, Massachusetts; Park Rapids, Minnesota; Oradell, New Jersey; Clovis, New Mexico; Baldwin, New York; Westburg, New York; Lykens, Pennsylvania; Nashville (Soc.), Tennessee; Seattle (15th), Washington. One new society opened in Russellville, Arkansas. The total closed since February 1987 stands at 215. In the same period 21 new societies/churches have opened.

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*It took a combination of sinners
that was fast
to harm me.
Mary Baker Eddy
Nov. 28/1910.*

***** HIS BANNER OVER ME

THE BANNER

WAS LOVE *****

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

VOLUME FIVE / NUMBER FIVE

SUMMER 1992 ** ZANESVILLE, OHIO

RESULTS OF THE ANNUAL MEETING

The 1992 Annual Meeting of The Mother Church was a day of reckoning for the current Board of Directors. They were under enormous pressure to give a credible explanation for the massive spending undertaken for defunct Monitor Channel and related electronic media projects. The borrowing from the employees' pension fund and the trust fund set up by Mrs. Eddy begged for explanation as did the decision to publish *The Destiny of The Mother Church* by Bliss Knapp in order to get the \$93 million dollar bequest. In the months just prior to the June 8th meeting, some thirty Christian Science teachers had signed letters urging the Directors to resign their positions and appoint new people who had no connection with the policies which had brought The Mother Church to the edge of bankruptcy.

The Directors very astutely chose Nathan Talbot as the new President of The Mother Church. In previous years as Committee on Publication, he had always received the most sustained applause from those in attendance, and no doubt he was chosen to run the 1992 meeting in order to help put the best possible face on a delicate and explosive situation. It is reasonable to assume that no one else could have maintained order. As it was, speakers were interrupted with booing and shouted questions. At one point, Mr. Talbot suggested adjourning the meeting because of the interruptions, but his popularity among the majority in attendance carried the day.

Because the financial situation was impossible to explain in any rational way, a seventeen page document from the Treasurer's office was handed out to all in attendance. While this constituted the most extensive report ever given to members, many felt that it did not answer their questions in any comprehensible way. Its size and complexity nevertheless initially satisfied enough people that some effort was being made to tell the facts.

In the middle of the meeting, a torrential downpour began outside, and great crashes of thunder reverberated throughout the Extension. In the midst of the cloudburst, the Annual Meeting was concluded, and the Directors survived the most intense scrutiny by fellow church members since the Board was constituted in 1892. Some lamented the fact that there was no biblical Nathan to stand up with authority and tell the king his fault. Instead the crowd was soothed sufficiently so that no changes were made in Boston that day.

LETTERS FROM TEACHERS

On June 19th, a group of teachers sent a letter to the C.S. field entitled "Waking Up and Coming Together". The letter began, "Summer is upon us here in the Northern Hemisphere of our world-wide church family. As church members, we may well feel that it's time for a break..." The letter was an attempt to maintain the momentum which had been building before Annual Meeting to force the Directors to resign. The combination of similar letters as well as daily articles in the *Boston Globe* had built up pressure on the Directors prior to the June 8th meeting. Many of these newspaper stories had been leaked by individuals inside the Church administration. By the time of the meeting, most of these people had resigned or been fired. Rather than hire possible "dissidents" to replace them, the Directors reached back to the management style common in earlier days of the Church and filled many of the offices themselves as Director-Clerk, Director-Treasurer, Director-Manager of the Publishing Society, etc. As a result very few new revelations have appeared in the Boston press.

With the momentum against the Directors waning, the teachers who initiated the call for resignation have few options left. The April 24, 1992, *Monitor* reported that some church members were threatening a lawsuit to force the resignations. This article was followed soon after by a letter to the field from some of the teachers which denied that any lawsuit was being contemplated and which also pledged to follow a non-legal solution to the problems in Boston. Considering the Directors' survival of Annual Meeting, that pledge would have to be considered a major miscalculation by the teachers. Their options have been drastically reduced by that pledge. Some branch churches are still sending in demands that the Directors quit their posts, but with every passing day the likelihood that they will do so is fading. It would appear that, short of bankruptcy, the current Board members will stay in office and that the C.S. field will accept this state of affairs.

FUTURE REVENUE

On June 1, 1992, a group of retired Mother Church employees requested via a law firm that the Directors promise not to spend any more money from the pension fund which has already been reduced from \$130 million three years ago to just \$25 million today. The *Boston Globe* of June 10 reported that the Directors refused to make that guarantee. During the same period, the trust fund established under Mrs. Eddy's will was reduced from \$13 million to \$3 million today. The Directors still

adamantly refuse to acknowledge that there has been any mismanagement of funds or that any danger of bankruptcy looms on the horizon. The reprinting of an Op-Ed article from the **Boston Globe** in the July 20, 1992, **C.S. Sentinel** by the new C.O.P., M. Victor Westberg, stated, "That the lights of television are going dark and the church's network, the Monitor channel, is up for sale is a fiscal move by the church in demanding economic times. The inspired concept of the channel will gain fruition at another time, in another situation."

NEW TV EFFORTS?

Reports which are still unsubstantiated indicate that efforts are already underway to reenter the television medium. Washington, D.C. rather than Boston is the site of these plans, and it has been reported that on June 23rd, Board member Al Carnesciali had been working with former Monitor TV news anchor, John Palmer to reestablish television operations. David Cook, a former staff member of the Monitor Channel reportedly went to Washington on June 22nd to look things over. It is said that floor plans have been developed and options to rent or buy office space are being examined.

THE BLISS KNAPP MONEY

A hearing to determine the recipient of the \$93 million bequest will be heard on August 31st. Stanford University contends that the terms of the wills have not been fulfilled by the Directors. It is not known to what extent the Directors are relying on the Knapp money to remain solvent. Major losses are still being experienced with **World Monitor** magazine which reportedly continues to lose \$7 to 8 million per year. The assets of Monitor TV have not been sold, nor has the church's Boston TV station Channel 68 found a buyer.

MANUAL OF THE MOTHER CHURCH

The last Church Manual issued by Mary Baker Eddy was the 88th edition announced in the September 3, 1910, **Christian Science Sentinel**. It inserted what now appears as the first paragraph to Article VIII, Section 22, "Practitioners and Patients". The **Sentinel** always included a box listing publications for sale and without fail carried the same sentence: "Each new edition of the Church Manual containing the By-Laws of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, will have special notice in the **SENTINEL**." The September 3, 1910, issue was the last one to announce a new edition of the Church Manual. The new By-Law and 88th Manual were also announced in the October 1910 **Christian Science Journal**.

After Mrs. Eddy's passing in December of 1910, a new Church Manual called the 89th edition was quietly introduced in January 1911. It was never announced as was specified every week in the **Sentinel**. This new Manual removed Mrs. Eddy's name and office of Pastor

Emeritus from page 21. It also added the words "and Branch Churches to the titles of pages 120 and 127 and the footnote which appears on page 127. Interestingly, the sentence in the **Sentinel** promising to announce each new edition of the Manual continued to appear until the January 14, 1911, issue, but *no formal announcement of the 89th edition ever appeared*. The alterations were so hastily made that these wording changes were overlooked in the Table of Contents up until 1916. Also in 1916 the cross and crown seal was added to the cover and the words "authorized literature". Before 1910, Mrs. Eddy used a small letter "t" in "the Mother Church" on the title page, changed it briefly to a capital "T" and finally back to a small "t" for the final editions. This was changed to a capital "T" in 1916.

In 1913 the words "Yours in Truth and Love" were removed from the application forms on pages 115, 117, and 118 and replaced with "I was formerly a member of the denomination, but have definitely severed my connection therewith." Also the address number 18 was added to page 117 even though it had never appeared on that page before.

In 1924 Mrs. Eddy's name and office of Pastor Emeritus was restored to the list of Church Officers on page 21 after strong protests from the C.S. field.

A topical index was added to the Manual 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 requiring 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. The index was finally removed from the Manual in 1951.

In 1931 the footnote contradicting Mrs. Eddy's version of the Church's history was added to page 19.

In 1971 the "Editor's Note" at the bottom of page 130 was added. 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 on the cover of The Banner clearly illustrates. Mrs. Eddy had many able lawyers among her students and could have sought this change herself if she thought it were desirable.

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 82 years.

As late as the July 1992 issue of **Yankee** magazine, the Directors maintain that Mrs. Eddy authorized the

89th edition. They have never explained why it was never announced in the *Sentinel* in accordance with Mrs. Eddy's established procedure. They have never produced any credible proof that she authorized these changes in her own handwriting. 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. Members of Mrs. Eddy's church need to study and ponder each by-law. The wholesale annulment of the by-laws which has occurred over the past eight decades in Boston must stop.

NEW PRINTING OF THE 88TH MANUAL

The editor of *The Banner* has arranged for the reprinting of Mrs. Eddy's last, authentic Church Manual, the 88th edition. It is printed on acid-free paper with an estimated life of at least 300 years and is available in both hardback and paperback versions. The hardback edition has a brown cloth cover very similar to the original and has gold lettering and gilt edges like the original. The paperback version has a brown cover and gold lettering. This special edition is available from: The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380. The hardback edition sells for \$17.95 and the paperback for \$10.95. Please include \$2.50 for shipping and handling for either edition desired.

FIRST CHURCH, BREMEN, GERMANY

The spring 1992 *Banner* announced that First Church of Christ, Scientist, Bremen, Germany, had been removed from the *Christian Science Journal* effective with the January 1992 issue. A letter dated April 27, 1992, from the Bremen church to the editor of *The Banner* gave the complete explanation. As of July 3, 1991, the members of this branch church voted to separate from the Boston organization. At the same time they changed the name of their church to "Christus - Kirche" (Christ Church). According to their letter: "As you may know our letters to the Board of Directors as well as to the Treasurer of the Mother Church have not been answered. The reaction came in an indirect way - by calumny, defamation and imputation. So we soon found out what was to do in order to get free from animal magnetism. The Board of Directors in Boston and their obedient accomplices in the field may put the poison of lie and laziness into the ears of those who are susceptible for, but in His church God has stopped these machinations. He opened the eyes of those who were prepared and willing... Time has come to confront the fact that there is no future in Boston - whatever painful it may be. Of course, we too would have wished that understanding, regret and readiness for conversion would have been victorious in the Mother Church. But mortal mind will judge itself and God always knows ways to find a home for His honest searchers for truth. Full of

thank we can report that God gave us a new church... Its foundation is Christ, unchangeable in eternity. Here, our Master will find the place due to him in the hearts of men... We certainly know that high appreciation is due to Mrs. Eddy, and be sure: this principle also is unchangeable in our Church of Christ. The Sunday sermons are composed from the Bible and Science and Health, compiled in a monthly publication... Can you perhaps imagine that we felt the separation from Boston as a liberation, a step towards freedom from animal magnetism? Of course, it is bitter to learn that Boston is not better than Rome! But what a great love of God that he always cares for His children and founded the Church of Christ."

The fact that the Bremen church formally separated from Boston in July 1991 but was not removed from the C.S. Journal until January of the following year confirms a curious policy in which churches which have closed are carried for up to six months before they are finally dropped from the church directory.

BLUNDER IN THE MONITOR

The June 25, 1992, C.S. *Monitor* carried a book review of "The American Religion" by Harold Bloom. This book looks askance at all religions. The tone of the book is one of derision and contempt. Special scorn is reserved for Mrs. Eddy, and many falsehoods and outright lies are repeated in its pages. When Mr. Bloom does offer praise for a few religious leaders, it is couched in the sarcastic admiration he feels for a clever rogue or scoundrel. That this review had no place in the *Monitor* was practically admitted the next day in a hastily written editorial denouncing the book's attitude toward Mrs. Eddy and religion in general.

THE NEW WORLD ORDER

The *Christian Science Monitor* continues to beat the drums for one world government and the end of national sovereignty. On August 29, 1991, "The time has come to establish a permanent UN peacekeeping force capable of dealing with a wide range of less-than-apocalyptic conflicts both between and *within* nations." (p. 19) On December 4, 1991, "The Gulf war, with its UN-sanctioned military action against Iraq and subsequent campaign to eliminate that country's nonconventional weaponry, helped open the door wider to UN undertakings that *break the old barriers of sovereignty*." (p. 20) An editorial for December 20, 1991, blandly states, "Jingoism, false pride, exclusion, and division have been fruits of nationalism." (p. 20) On January 21, 1992, "*Challenge notions of sovereignty as inadequate* to a world in which national leaders can no longer guarantee the welfare, rights, or security of their citizens, nor protect the environment, without the cooperation of other countries." (p. 18) On June 17, 1992, "A good case could be made for the Security

Council [of the U.N.] having an *intrusive* inspection agency working on the basis of information that justifies such drastic intervention." (p. 19) On June 29, 1992, "Given current grim tides, *old ideas of nonintervention and sovereignty* may have to change to help protect minority rights and the peace." (p. 20) On July 8, 1992, "Many friends of the US question the neutrality of our criminal-justice system, especially in cases with a significant political dimension [i.e. Rodney King case in Los Angeles]." The article then goes on to urge the establishment of a U.N. criminal court which would take cases previously reserved for a nation's own jurisdiction. (p. 23) On July 15, 1992, "A new world order won't come cheap...The US must support and help shape UN Secretary General Boutros Boutros-Ghali's plans for financing collective-security and *interventionist forces*." (p. 20) On July 20, 1992, "Not long ago, direct international involvement in South Africa's *internal affairs* would have been unthinkable, at least in Pretoria." (p. 20)

The Monitor has for several decades supported the notion of a United Nations superstate and the elimination of national sovereignty. This policy is diametrically opposed to Mrs. Eddy's published statements.

To the Boston Globe in August 1905, Mrs. Eddy wrote: "*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) It was in the atmosphere of freedom guaranteed by the U.S. Constitution and the Bill of Rights that Mrs. Eddy discovered and founded Christian Science. Not one U.N. document offers the level of freedom which people in the English-speaking world now enjoy. This should be recognized in the Monitor editorial rooms.

NENNEMAN BOOK

The New Birth of Christianity by Editor-in-Chief of the Monitor, Richard A. Nenneman states, "Christian Science is not only the ultimate protestantism ..." (p. 186) Mrs. Eddy states, "I believe in no *ism*. (Ret. 28:28) The book states, "Could there be another individual like Jesus? Weber asked Father Griffiths. His reply: In the Christian understanding we would say no. It was a particular historic revelation, it came to a definite historic end and finality in Jesus, and the total reality is realized there..." (p. 144) and "...the events of his life had meaning for all mankind and will not be repeated." (p. 183) Mrs. Eddy states, "What the Beloved [Jesus] knew and taught, Science repeats..." (Chr:53:14)

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The Commonwealth of Massachusetts

IN THE YEAR ONE THOUSAND NINE HUNDRED AND SEVENTY-ONE

AN ACT ~~AMENDING SECTION 1 OF CHAPTER 68 OF THE~~ ~~GENERAL LAWS PERTAINING TO A DIRECTOR OF THE CHRISTIAN~~ SCIENCE CHURCH OF BOSTON

As it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

SECTION 1. Section 1 of Chapter 68 of the General Laws is hereby amended by inserting at the end of said section the following sentence: "For purposes of this chapter members of The Christian Science Board of Directors of The First Church of Christ, Scientist, in Boston, Massachusetts, shall, notwithstanding any other provision of law, be deemed to be citizens of the Commonwealth if they are residents thereof."

***** HIS BANNER OVER ME

THE BANNER

WAS LOVE *****

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

FALL 1992 ISSUE

A letter from a group of five Christian Science teachers titled, "Facing the Issue and Following Our Leader" dated September 19, 1992, constitutes the latest and most virulent attack on Mary Baker Eddy's place in Bible prophecy. Like the recent papers and letters from other teachers, this forty-three page booklet would seem to win points by its great length and the appearance of scholarship, but it constitutes a deception.

HISTORICAL CONTEXT

The Woodbury Trial of 1901, the Next Friends Suit of 1907, as well as the general atmosphere of her era finally led Mrs. Eddy to veil all prophetic references to herself. Even so, such references *are* in her writings:

"Did not this parable [of the woman and the heaven] point a moral with a prophecy foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world?" (S&H 118:6-9)

"The twelfth chapter of the Apocalypse, or Revelation of St. John, has a special suggestiveness in connection with the nineteenth century... This goal [of gaining the true idea of what constitutes the kingdom of heaven in man] is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His Word. Again, without a correct sense of its highest visible idea, we can never understand the divine Principle... (S&H 560)

"As Elias presented the idea of the fatherhood of God, which Jesus afterwards manifested, so the Revelator completed this figure with woman, typifying the spiritual idea of God's motherhood." (S&H 562:3-7)

"Jesus. The highest human corporeal concept of the divine idea..." (S&H 589:16-17) Jesus appeared humanly. Is it reasonable to assume that the woman who "completed this figure" would not appear humanly?

Mrs. Eddy's interview with the **Boston Herald** included, "Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses." (My. 346: 29-2) Again if one witness appears humanly, so must the other. But Mrs. Eddy was too wise to inflame public opinion with such a bold statement. As she wrote to Judge Septimus J. Hanna on June 18, 1898, when he was preparing his article about Mrs. Eddy's place in Bible prophecy, "...do not say blandly that I represent the *second appearing of Christ*. That assertion will array mortal mind against us, and M.A.M. has been putting it into your mind to say it, and the

infinite Love has inspired you to say it. Now be wiser than a serpent. Throw out your truths not as affirmations or protestations, but as suggestions. Then you catch your fish, and make the wrath of man praise Him." Mrs. Eddy is recorded as having accepted on some occasions and rejected on others the assertion from students that she represented the second appearing of the Christ or the woman of the Apocalypse. She invariably accepted these statements if she discerned that they were made on a precisely stated, scientific basis. She rejected them if they were made on a personal or emotional basis. The various court litigations against her as well as the vicious articles appearing in the press eventually led her to discourage all public references by students to her place in Bible prophecy. She left a clear trail of fingerposts in her writings for the earnest student to discover for himself. "*My Beloved Brethren*: I have a secret to tell you and a question to ask. Do you know how much I love you and the nature of this love? No: then my sacred secret is incommunicable, and we live apart. But, yes: and this inmost something becomes articulate, and my book is not all you know of me. But your knowledge with its magnitude of meaning uncovers my life, even as your heart has discovered it. The spiritual bespeaks our temporal history." (My. 133: 22-1) Where do we find her outside her book? In prophetic references in the Bible such as Isaiah 54 and Revelation 12 as Judge Hanna revealed and Mrs. Eddy approved.

SELECTIVE OMISSION

It is interesting that this latest letter from the five teachers quotes Judge Hanna as an authority regarding the definition of correct Christian Science literature, but conveniently fails to mention that Judge Hanna wrote **A Prophetic Vision** in 1898 which establishes Mrs. Eddy's place in Bible prophecy. (The letter from Mrs. Eddy, quoted above, is from his article.) It is also revealing that these five teachers fail to make any mention whatsoever of **Mrs. Eddy's Place** issued by the Christian Science Board of Directors in 1943 which forthrightly declared her place in Bible prophecy. Why are there so many convenient omissions in the teachers' letter?

AUTHORIZED LITERATURE

The words authorized literature never appeared on publications emanating from the Christian Science Publishing Society until 1916, six years after Mrs. Eddy's passing. Her spare references to correct literature are found in the **Church Manual** and elsewhere in her writings. Her statement in the July 1891 **C. S. Journal** (reproduced on the cover of this newsletter)

reveals Mrs. Eddy's attitude toward committees or groups selecting other people's reading matter. The current crisis regarding Bliss Knapp's book, **Destiny of The Mother Church**, stems from the tyrannical attitude assumed by the Board of Directors and the Boston hierarchy over the years since 1910. They did not confine themselves to insuring that literature offered by the Publishing Society was correct in its statement of Christian Science. They proceeded to police everyone in the Christian Science field who dared to write anything. Adam Dickey's wife was forced to request the return of his *privately* printed book, **Memoirs of Mary Baker Eddy**, from members of his association in 1927 because it did not have the Board's approval. The same thing happened to Bliss Knapp when in 1947 he *privately* printed and distributed his book to his association and a few friends. In both cases the Board demanded that the books be burned. These are sentiments akin to the mind-set of Adolf Hitler. That totally unjustified suppression has resulted in a terrible chilling effect. The penalties for writing without Boston's approval included loss of Journal listing, loss of one's designation as a Christian Science teacher, ostracism, and even excommunication. The spontaneity and inspiration so essential to deeper understanding and writing were snuffed out by fear. This has resulted in the barrenness we find when searching for deep metaphysics in the literature offered by Boston. There is precious little to be found.

By the mid-1950s, Bliss Knapp saw unmistakable signs that the Boston hierarchy was turning away from acknowledging Mrs. Eddy's place in Bible prophecy. It had become clear that only the provisions of his will and those of his wife and sister-in-law could bring this issue to the fore. His **Destiny** book, which is an elaboration of the themes in Judge Hanna's **Prophetic Vision** (approved by Mrs. Eddy), would be the lightning rod as, in fact, it has become today. None of this would have happened had Bliss Knapp been permitted to privately circulate his book as he had originally intended.

DEIFICATION

The letter from the five teachers repeats the falsehood that Bliss Knapp deifies Mrs. Eddy. Christian Scientists believe in one God. They acknowledge Christ Jesus as the son of God. They do not deify him in obedience to his own clear statements in the Bible and those of Mrs. Eddy. Therefore, why do Judge Hanna's and Bliss Knapp's statements that Mrs. Eddy represents the woman of the Apocalypse constitute deification since they in no way elevate Mrs. Eddy above Jesus? Mrs. Eddy rejected unscientific references to, "a Christ", "a second Christ", or "another Christ". However she approved correctly stated scientific references to the second appearing of "the Christ", "the one Christ" or "the same Christ" from discerning students.

PRIVILEGED RESEARCH

Throughout the teachers' booklet are references to items in the archives of The Mother Church which cannot be verified by anyone in the C.S. field. The archives have been used *selectively* over the years to support whatever point

the Board of Directors or the privileged few wished to advance. The archives also contain the 57 page report which served as the documented basis for "Mrs. Eddy's Place" issued in 1943. It is doubtful that it will ever see the light of day.

MISCONSTRUING THE MANUAL

The booklet again repeats the fiction that Article VIII, Section 3 in the **Church Manual**, "Careless comparison or irreverent reference to Christ Jesus is abnormal in a Christian Scientist, and is prohibited." refers to prohibiting any attempt to equate Mrs. Eddy's role with that of Jesus. Volume 17, pages 77 and 78 of the **C.S. Journal** reveal that this by-law referred to the poor judgment of a lecturer.

THE REAL TARGET

It should be clear by now that the real target of all these letters is not the Knapp book, but Mary Baker Eddy, herself. In the book, **Essays and Other Footprints**, a compilation of material from the Carpenter Foundation (now hidden in the archives), appears an article entitled, "Catholicism -- Protestantism -- Christian Science" In it Mrs. Eddy writes, "Christian Science is susceptible of being made the repository for all the sins of the other two religions in marked face and form, whereby the most aggravated and exaggerated and liberated powers of evil have full sway... The woman has cast into these three measures of iniquity, the leaven that is fermenting them... And the last one [Christian Science] is named the final one; therefore, it holds the most relentless war against the woman." (pp. 54, 55)

EXPLAIN THESE

Prof. Hermann S. Hering, C.S.B., wrote to his association, "It is of first importance to see Mrs. Eddy rightly as the woman of prophecy referred to in the Apocalypse, as the one through whom the Comforter came, the second coming of the Christ." Also, "It is authentically said that one expositor of Daniel's dates fixed the year 1866 or 1867 for the return of Christ -- the return of the spiritual idea to the material earth or antipode of heaven. It is a marked coincidence that those dates were the first two years of my discovery of Christian Science." (My. 181:27-32) In **Christ and Christmas** Mrs. Eddy writes, "For Christian Science brings to view The great I Am,-- Omniscient power, -- gleaming through Mind, mother, man." (Chr 53:48) The concordance reveals that "mother" refers to Mrs. Eddy. Students should go back to this illustrated poem and ponder Mrs. Eddy's profound words. They should consider whom they should believe: Mrs. Eddy and her most discerning students, or latter day "experts" with selective memories and dubious agenda. Christian Science has been in decline for some 30 years, but not because of the Knapp book. It is ecclesiastical tyranny and failure to see the two witnesses.

BAD PUBLICITY

The teachers lament the bad publicity the Knapp book has supposedly engendered, but their own widely circulated letters far exceed the total printing of the Knapp book. Who is responsible for the bad press? They are.

Readers are referred to the June 1992 Banner for more detail. Limited copies of it and Judge Hanna's paper are available from the editor of this newsletter.