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THE FOUNDING FATHERS AND THE DECLARATION OF INDEPENDENCE: How They Relate To Us Today

The Revolutionary War is certainly one of the most important events in American history. While many people would probably argue it was *the most* important event, I respectfully disagree. To me, it was the discovery of Christian Science by our beloved Leader, Mary Baker Eddy. Just as the Founding Fathers and colonists were fighting for liberty from an imperious King George III, Mrs. Eddy fought the tyranny of matter, which sentenced man to a life of sin, disease, and death. For me, the Revolutionary War exemplifies a developing understanding of the divine laws that Mrs. Eddy discovered in Christian Science. While the Founding Fathers weren't fighting for this highest understanding of man's freedom from matter, they were able to reason that every man is created in the image and likeness of God, and as such, is capable of self-government. This concept of man's ability to self-rule because of his God-given rights was truly revolutionary for that time. This groundbreaking idea was widely dispersed in patriotic literature, like Thomas Paine's pamphlet, *Common Sense*. Paine was making history when he encouraged his fellow rebels to accept not only man's right to self-rule, but also his ability to do so. Christian Science took these developing ideas of liberation to their highest spiritual dimension, and freed men and women from the enslavement of materiality.

During their struggle for independence, the colonists and Founding Fathers faced intimidating odds and hardships. Regardless of these dire conditions, they refused to succumb to fear or defeat; instead, they persevered until victorious. The same can be said of Mrs. Eddy, although the obstacles she faced were of a completely different nature — one might say, incomparably harsher and the victory infinitely sweeter. In addition, the early workers in the Christian Science movement faced what appeared to be insurmountable odds and refused to give up the fight until the demonstrations were made. From the colonists to the early workers of our religion — these individuals shared a common reliance on God to see them through every



struggle and affliction. Each group gratefully and humbly acknowledged God's work and direction in daily life. While we certainly know this was the case for early Christian Scientists, it was also true for the Founding Fathers. Many of the authors of the Constitution and the generals of the Revolutionary Army were religious men who humbly gave honor and glory to God.

Today, we're going to look at the ways in which the Founding Fathers set a revolutionary precedent by demanding a higher understanding of man's inalienable rights based on their understanding of God, refused to give up regardless of seemingly insurmountable odds that challenged their mental and physical abilities, and humbly paid tribute to God and gave Him the victory. After we've examined the foundation our Founding Fathers set, we'll look at the ways Mrs. Eddy and the early workers elevated these foundational ideas of man's liberation beyond victory over the British

to victory over sin, disease, and death. Lastly, we'll see how the qualities of perseverance and humility can help our own practice of Christian Science.

Revolutionary precedent

Let's start by looking at the ways the Founding Fathers set a revolutionary precedent by demanding a higher understanding of man's inalienable rights based on their understanding of the Almighty. It's very important to grasp that the entire reasoning behind this demand for equal rights was grounded in early Americans' sense of God and their relationship with Him. With this foundational idea of man's equality before his Maker, religion played a significant role in the American Revolution by providing a moral sanction for opposition to the British — an assurance to the average American that the Revolution was justified in the sight of God.

Dissenting churches of the day were the "school of democracy." Preachers challenged traditional notions of natural hierarchy by arguing that the Bible taught the equality of all men and that the true value of a man lies in his moral behavior, not in his class. It's critical to understand that the most important idea that revolutionized the colonists and Founding Fathers was the notion that all men are created equal. While it might seem like a basic concept to us, it's actually one of the deepest and most powerful statements underpinning our daily lives. This one simple proposition argues that whatever men or governments may say, we're all equal before God, and that God is our source of rights.¹

When the colonists first heard this concept from their clergymen, they took it as their Christian duty to support the fomenting rebellion. By then, the concept was irrevocably linked to the Revolution. Religious leaders argued that resistance to tyranny was a Christian virtue. In fact, Jonathan Mayhew's sermon entitled, "Resistance to Tyranny as a Christian Duty," is still considered one of the most influential sermons in American history. During the service, Mayhew explored and rejected the idea that Christians were obliged to suffer under an oppressive ruler, as some Anglicans from the Church of England argued. Instead, Mayhew asserted that resistance to a tyrant was a "glorious" Christian duty. In offering moral sanction for political and military resistance, Mayhew anticipated the position that many ministers took during the war.²

Across the thirteen colonies, clergy like Mayhew preached similar messages. In the sermon, "Revolution Justified by God," Abraham Keteltas celebrated the American effort as the "cause of truth, against error and falsehood...the cause

of pure and undefiled religion, against bigotry, superstition, and human invention...in short, it is the cause of heaven against hell — of the kind Parent of the Universe against the prince of darkness, and the destroyer of the human race."³

This is pretty strong language. Comparing the King of England to the Prince of Darkness and the destroyer of the human race put the war into a stark good vs. evil dichotomy. In support of this comparison, political cartoons of the day depicted King George as the red dragon (described in the book of Revelation), which is cast out of heaven. In addition to these editorial cartoons, political assemblies of the day also broadcast strong messages declaring God on the side of the rebelling colonists. Chief Justice William Henry Drayton of South Carolina stated at the Court of General Sessions in 1776, "The Almighty created America to be independent of Great Britain: to refuse our labors in this divine work is to refuse to be a great, a free, a pious, and a happy people."⁴ And let's not forget that Thomas Jefferson's motto, borrowed from Benjamin Franklin, was "Rebellion to tyrants is obedience to God."⁵ This creed was so popular, it was emblazoned on Revolutionary battle flags.

Religion a priority

The first national government of the United States was convinced that the "public prosperity" of a society depended on the vitality of its religion. Nothing less than a "spirit of universal reformation among all ranks and degrees of our citizens," Congress declared to the American people, would "make us a holy, that so we may be a happy people."⁶ Congress prayed often for guidance, as depicted by a famous engraving of the First Prayer in Congress. The importance the government placed on religion cannot be over-emphasized, as seen with the following examples where the Founding Fathers made religion a priority.

Right after the beginning of the war, Britain cut off the supply of bibles to the United States. Knowing the importance of the Holy Book to the colonists, particularly during this time of need in the fall of 1777, Congress instructed its Committee of Commerce to import 20,000 bibles. Realizing the need for more copies, on January 21, 1781, Philadelphia printer Robert Aitken petitioned Congress to officially sanction a publication of the Old and New Testaments that he was preparing at his own expense. Congress stated that they "highly approve[d] the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion... in this country, and ...they recommend[ed] this edition of the Bible to the inhabitants of the United States."⁷

Congress was determined to constantly remind Americans that they owed God their life and success. To do this, Congress proclaimed annual days of fasting and thanksgiving throughout the Revolutionary War to be days of “Humiliation, Fasting, and Prayer” in every colony. In its proclamation to the people, Congress urged its fellow citizens to be sincere and repentant, and to praise God through the merits and mediation of Jesus Christ. Massachusetts ordered that a “suitable number” of these proclamations be printed so “that each of the religious assemblies in the Colonies would be furnished with a Copy,” and added the motto “God Save the People” as a substitute for “God Save the King.”⁸

In addition to ensuring the religious devotion of the American people as a whole, Congress was also determined to uphold the morality of the Army and Navy. In the Articles of War that governed the Continental Army, Congress devoted three of the four articles in the first section to the religious nurturing of the troops. Article Two recommended that all officers and soldiers attend religious services, and punishment, including court-martials, fines, and imprisonments, was prescribed for those who behaved “indecently or irreverently” in churches. Chaplains were highly respected members of the military, as seen on pay scales that placed them at the same salary as majors in the Army. The military took the religious nurturing of their troops very seriously, and chaplains who deserted their troops were to be court-martialed. For members of the Navy, whom Congress seemed to think were particularly susceptible to going astray, laws deemed that divine services must be performed twice a day on board, and a sermon was to be preached on Sundays. There was even an article that proscribed punishments for swearers and blasphemers, stating that officers were to be fined and common sailors were to be forced to wear a wooden collar or some other shameful badge of distinction.⁹

As the Founding Fathers designed their new military, navy, and government, they were bravely challenging age-old conceptions of monarchy, which stated that only a king or queen with a divine right could rule. Congressmen often felt overwhelmed with the enormity of trying to not only throw off their former ruling system, but also devise a new one in its place. Thinking the congressional constituents were not up to the formidable task of creating a new system of government from scratch, John Adams wrote, “We have not Men, fit for the Times. We are deficient in Genius, in Education, in Travel, in Fortune — in every Thing. I feel unutterable Anxiety. — God grant us Wisdom, and

Fortitude!”¹⁰ During these difficult decision-making processes, the Founding Fathers often turned to God for help.

Grace of God

Believing that only the grace of God could triumphantly lead them through this experience, many revolutionaries faithfully studied their bibles and tried to live as Christian a life as possible. Although Benjamin Franklin had some questionable moral behavior, he did create a list of 13 cardinal virtues, and instructions on how to achieve these virtues. I like to think Franklin created the first version of the now-popular slogan, “What would Jesus do?” when he designated “humility” as one of his 13 virtues and gave the following instruction: “Imitate Jesus.”

In keeping with this belief that Americans needed to focus on improving their characters and “imitate Jesus,” John Adams stated, “Liberty can no more exist without virtue and independence than the body can live without a soul.” His wife, Abigail, put it more concisely, “A true patriot must be a religious man.”¹¹ George Washington wrote that the first wish of his heart was “to inculcate a due sense of the dependence we ought to place in that All wise and powerful being on whom alone our Success depends.”¹² By 1778, George Washington had so often witnessed God’s intervention during the war that on August 20th he wrote to his Brig. General Thomas Nelson, “The Hand of providence has been so conspicuous in all this that he who has not gratitude enough to acknowledge his obligations [to God] must be worse than an infidel that lacks faith and more than wicked.”¹³

George Washington, like many of the Founding Fathers, spent several hours in prayer each day, rising at four to begin his devotions. He prayed for an hour before breakfast and again every evening before bed. On one occasion, a visitor accidentally walked into Washington’s study during his morning prayers and found the General on his knees deep in prayer with his bible open before him.¹⁴ Washington was known on frequent occasions to pay public homage to God and earnestly exalted his soldiers and his fellow countrymen to “express our grateful acknowledgements to God, for the manifold blessings he has granted us.”¹⁵

After America’s victory over the British in October of 1781, followed by formal British abandonment of any claims to the United States with the Treaty of Paris in 1783, the first presidents of the United States routinely declared proclamations for days of prayer and fasting. Early Congresses hired chaplains and put them on the payroll to lead sessions of prayer and other services. At the end of the Revolutionary

War, when the announcement of official peace arrived in America, George Washington relayed the victorious news to his fellow countrymen in a circular letter to the states on June 8, 1783. In the announcement, Washington gratefully acknowledged that the United States had won the war, but he urged the country to recall something of much greater importance: "...the characteristics of the Divine Author of our blessed Religion, and without an humble imitation of whose example in these things, we can never hope to be a happy Nation."¹⁶

Washington, like so many of the Founding Fathers, believed that the American Revolution was a divinely authorized event. Colonists saw the hand of God in the Continental Army's victories against the British, and often thanked their heavenly Father on the battlefield, in Congress, and during national days of thanksgiving. Revolutionaries challenged the historical belief that only a certain league of men were fit to govern, instead arguing that all men are equal before God and thus capable of self-rule. Regardless of the persecution and hardships such declarations provoked, early Americans refused to give up their ideas of liberty, though at times they faced seemingly impossible odds. Instead of capitulating, they doggedly trusted God's guidance in their military and political affairs. And when their losses turned to victories and their failures to successes, they humbly paid tribute to God and gave Him the glory.

Radical and revolutionary

While the Founding Fathers certainly enacted new standards of liberty and equality that helped change world thought for the better, the true revolution — the one that would lead to the liberation of mankind from the shackles of sin, disease, and death — didn't come until the discovery of Christian Science. Christian Science is truly the most radical and revolutionary religion to enter the human experience since Christ Jesus walked the earth. Mrs. Eddy's declaration that "Man is not material, he is spiritual"¹⁷ challenges all perceived notions of life and existence. The word "revolution" means a complete overthrow of the status quo, and that's certainly what Christian Science did. Instead of seeing men and women as trapped in a material existence, Christian Science views us as children of God who "live and move and have our being"¹⁸ in Spirit.

Without a doubt, Mrs. Eddy saw Christian Science as revolutionary and described it as such in her published writings and personal correspondence. In the book, *Mary Baker Eddy: Christian Healer*, Mrs. Eddy is quoted as

saying, "We are in the midst of a revolution; physics are yielding slowly to metaphysics."¹⁹ In *Miscellaneous Writings*, Mrs. Eddy stated, "Science is absolute and final. It is revolutionary in its very nature; for it upsets all that is not upright. It annuls false evidence, and saith to the five material senses, 'Having eyes ye see not, and ears ye hear not; neither can you understand.'"²⁰ Mrs. Eddy referenced the progress of thought in America prior to her discovery of Christian Science, as well as the ongoing battle against the senses. She stated in *Miscellaneous Writings*, "Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven."²¹ Mrs. Eddy certainly felt the Revolutionary War introduced important ideas into world thought, and that Christian Science was elevating these concepts to their divine heights.

Our struggle to demonstrate man's higher rights requires the same determination and tenacity the Founding Fathers and colonists expressed as they fought for their independence. Mrs. Eddy realized the danger that confronted those who challenge the status quo. She explained in *Miscellaneous Writings*, "To weave one thread of Science through the looms of time, is a miracle in itself. The risk is stupendous."²² Mrs. Eddy knew that Christian Scientists had to be Christian warriors and tenaciously fight against false perceptions of man's enslavement in matter. In *Science and Health with Key to the Scriptures*, Mrs. Eddy wrote, "In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath."²³ In *Miscellaneous Writings*, Mrs. Eddy stated, "All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither. Let us be faithful and obedient, and God will do the rest."²⁴

Mrs. Eddy was faithful and obedient to an extraordinary degree. She certainly knew what she was talking about when she said the risks to a revolutionary are stupendous. Throughout her life, she faced all types of danger and hardship, from being evicted numerous times while writing *Science and Health*, to slander, copywrite lawsuits, and death threats. She went through some of the hardest scenarios a human life could entail, including the premature death of loved ones, forced separation from her only child, ostracism by her family, abandonment by her friends, and personal attack by former students. Throughout it all, Mrs. Eddy

persevered, knowing that her revolutionary discovery was the answer to all the misery that oppressed mankind. She knew God blessed her work, and that “the power of God brings deliverance to the captive. No power can withstand divine Love. What is this supposed power, which opposes itself to God? Whence cometh it? What is it that binds man with iron shackles to sin, sickness, and death? Whatever enslaves man is opposed to the divine government. Truth makes man free.”²⁵

Mrs. Eddy stated numerous times that Christian Scientists are engaged in an intense struggle against false theology and *materia medica*. She often used the imagery of soldiers and battle in her writings to describe the extremity of the situations that awaited and still await her followers. She tells us about the foes waiting in ambush, warns us about the mental assassins malpracticing the movement, and advises us to be ever on guard against animal magnetism. In *Pulpit and Press*, Mrs. Eddy states, “The enemy we confront would overthrow this sublime fortress, and it behooves us to defend our heritage.”²⁶ She warns in *Science and Health*, “The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on.”²⁷ Even when faced with such a threat, we need not despair. In *Miscellaneous Writings*, Mrs. Eddy promises, “God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the ‘still, small voice’ for the music of our march, we shall take step and march on in spiritual organization.”²⁸

Like the Founding Fathers, many of the early workers caught a glimpse of the higher laws that governed man, and this inspired them to rebel against the status quo, or life in matter. For many pioneer Christian Scientists, their introduction to the Truth often came through their own radical healings or those of a family member. Once they glimpsed this reality and realized what life was like when understood through the lens of a just and loving God, these early workers became dedicated to the Cause. For example, Annie Knott became a stalwart Christian Science revolutionary after her son swallowed a bottle of carbolic acid and was healed through Christian Science, even though the doctors had given him only 24 hours to live. Early workers like Annie Knott enlisted in a mighty struggle against the materialism of the age. Like the Revolutionary minutemen who bravely met their foe, knowing they were making history and setting a precedent for all men, so did the early workers realize the *gravitas* of their mission.

Annie Knott wrote the following in *The Christian Science Journal* in 1903:

It would be interesting to know how many there are who appreciate the fact that we are all helping to make history, and how many estimate in any degree their obligation to posterity... In the vista of the past we behold the heroic characters who helped to determine the events of their day, and who thus made posterity their debtor. In no case do we find that any important step was taken, any great advance made save as the result of a mighty struggle between good and evil — Mind and materiality.²⁹

Early workers were willing to stand against any threat or danger to persevere in their study, practice, and establishment of Christian Science. *Miscellaneous Writings* includes an account by a gentleman from Wauseon, Ohio who had been reading *Science and Health* for a year and a half and experienced some wonderful healings. The gentleman explained that, even though people were antagonistic to his demonstration of Christian Science, going so far as to tell him he was fit to be institutionalized, and that local physicians threatened to have him arrested, he refused to stop his practice, stating, “I walk straight on, knowing well in whom I trust.”³⁰

We are all revolutionaries

So how do the victories of the American revolutionaries and early workers connect to our healing work? We are all revolutionaries, fighting the seeming authority of matter. We can’t underestimate the importance of our work! In the classic article, “Handling Animal Magnetism in Healing,” E. Vera Plimmer writes, “This holy idea of spiritual healing, which Mrs. Eddy has established as the cornerstone of her beloved Church, is the most outstanding gift that has come to the world since the coming of Christ Jesus. It is not too much to say that the continuity of our religion and the salvation of the whole world rest on the preservation of this divine idea.”³¹

Animal magnetism and the carnal mind are constantly warring against Christian Science and would like nothing more than to squelch this liberating religion and let materialism maintain its hold on human thought and life. Mrs. Eddy uses the following words to explain the awfulness of this material system that enthrones matter, describing it as a form of despotism, tyranny, oppression, and repression. Though our battles may not seem as significant as those of the early workers, they really are! Our demonstrations are

important victories in a larger war, and demand the same dedication and perseverance we so often admire in the early Christian Scientists and in Mrs. Eddy's own work. When a healing is long in coming, do not give up! Think of those early American revolutionaries who fought for years in order to achieve victory. For example, George Washington and his troops bravely, and barely, survived a horrible winter at Valley Forge from 1777 to 1778. The soldiers were grateful for their deliverance, but that didn't mean they could stop fighting and the war would be over. The Continental Army endured another five years of battle before the British surrendered and the final victory came. What would have happened if Washington and his men had given up at Valley Forge? Learning from this example, we should never be discouraged if a healing is taking time or coming incrementally. Instead of being distraught, think of those small improvements as "Valley Forge moments" that will inevitably result in a complete victory and healing. Keep fighting!

I love the children's prayer — a prayer I prayed everyday as a little girl — which says,

Father Mother God, lovingly
Thee I seek, —
Patient meek,
In the way thou hast, —
Be it slow or fast,
Up to thee.³²

There's an emphasis on being patient and meek as our demonstrations come rapidly, or take time. Remember, Mrs. Eddy said, "The divine demand, 'Be ye therefore perfect,' is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can 'run, and not be weary;...walk, and not faint,' who gain good rapidly and hold their position, or attain slowly and yield not to discouragement."³³ We can't be tricked into yielding to discouragement. When a healing is taking time, it just means we have more to learn. And sometimes it means we already know what we need to be doing or be thinking — we just have to do it.

Being a revolutionary is tough, tireless, yet rewarding work. Though we're not formulating constitutional policy like the Founding Fathers or being threatened with commitment to an insane asylum like the Christian Science gentleman from Ohio, challenging mortal mind's despotism is a hard task and it requires our full commitment. We should ask ourselves, as Mrs. Eddy tells us to, if we are really willing to do the

work in the way it needs to be done. Are we "willing to leave all for Christ?"³⁴ Are we as determined as the Congressional constituents who said they'd rather face execution than continue under Britain's tyrannical system? Are we willing to have that same commitment, even if the case we're treating seems so severe that *materia medica* would sentence us to death? Yes, we are all that committed. Our love for God gives us the strength to take these radical, revolutionary stands to rely solely on Christian Science for healing.

In preparation for the battles that surely await us against the despotic tendencies of mortal mind, we need to "drill" like the militiamen, which to me means doing our daily defensive work. We need to be actively guarding our thought to ensure that we're not letting in suggestions that would sabotage our healing or hinder our progress. Remember Mrs. Eddy says, "Be of good cheer; the warfare with one's self is grand; it gives one plenty of employment, and the divine Principle worketh with you, — and obedience crowns persistent efforts with everlasting victory."³⁵

Battle fought and won

The entire book of Revelation symbolically describes this war between good and evil, except — and here's the great news — it also announces that the battle has already been fought and won! The great red dragon has already been cast out and destroyed. Isn't that marvelous? Mrs. Eddy says, "The great red dragon symbolizes a lie, — the belief that substance, life, and intelligence can be material. The dragon stands for the sum total of human error."³⁶ Just think: the sum total of all human error is already destroyed. What a wonderful confidence that gives us as we approach our healing work. There is no great dragon, no material power, that can stop our progress. All that's required is a change in our own thought, and that's something we're all capable of doing. In a 1953 *Christian Science Journal* article entitled, "Disarming Evil," Horace Carver makes the important point:

Every Christian Scientist is learning a wonderful lesson that the determining power of his human experience always lies in his own hands. What does this mean? It means that a suggestion of evil never comes that cannot be annulled. Mary Baker Eddy once wrote, 'Error comes to you for life, and you give it all the life it has'... Within our own thinking, at any moment, and at every moment, lies the puissance of victory. Our capacity for success, for healing, for freedom and dominion, can never be taken from our own hands.³⁷

Mr. Carver is exactly right! All we have to do is acknowledge

this truth and demand its demonstration in our healing work. There is no red dragon or devilish thought to stop us because, as Jesus told John in the book of Revelation, error has already been destroyed. The Revelator writes:

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain...Behold, I make all things new...these words are true and faithful...Alleluia; Salvation, and glory and honour, and power, unto the Lord our God.³⁸

Though we have this glorious promise, sometimes in the midst of the struggle, we forget that the red dragon has already been defeated. We feel that it's our personal job to vanquish it, instead of declaring its unreality, which stops "giving it all the life it has." At these moments, the red dragon seems so intimidating that we cower before it. Here's a little story I love that helps diminish the seeming intimidation factor of the red dragon. During the Cold War, Christian Scientists behind the Iron Curtain had to run their weekly Bible Lessons through communist government censors in order to receive permission to use them. After submitting the Bible and *Science and Health* citations for one particular week, the group of Christian Scientists received word that there was a serious issue the authorities wanted to discuss with them. It turned out the censors were angered by the use of the term "the great red dragon," thinking it was an attack against their "red politics." The Christian Scientists were told, "You may read these passages only if you change the name red dragon to the 'pink dragon.'" Well, the Christian Scientists thought that was wonderful because the red dragon and all its raging suddenly didn't seem nearly as intimidating when described as a pastel pink dragon!

When you take away the strength and validity of something, it makes it that much easier to combat. For example, I'm sure the colonists' firm belief that all men were created equal and thus capable of self-rule negated the sense of awe, intimidation, and inadequacy that stemmed from the belief of divine right and that only someone with noble blood could rule. In a similar way, demoting the red dragon down to the pastel pink dragon can do the same thing with our practice. We have nothing to fear, only good to claim and demonstrate. Again from the classic article, "Handling Animal Magnetism in Healing," E. Vera Plimmer writes, "So, let us

go forth, knowing with divine assurance that, even if the material lie does still try to make war on the spiritual idea of healing, it can only impel us all to rise to the full height of demonstration, destroying every argument that would oppose itself against our knowledge of God."³⁹

Just like the early workers and Mrs. Eddy, we are battling error in our daily lives. Our demonstrations, no matter how big or small they seem, are important contributions to our movement. As "minutemen and women,"⁴⁰ we daily challenge the despotism of mortal mind and declare our independence from the oppressive bondage of sin, disease, and death. We do not want to live under this tyrannical system of matter. We want to fight it! We can demand our rights as liberated children of God and see complete healings that prove the efficacy of Christian Science. We know that there is nothing to stop us in our demonstration of Christian Science — no red dragon, no sense of discouragement, no lack of conviction. And, like George Washington, we can give all the glory to God for these victories and gratefully acknowledge our Father-Mother's omnipotence, omniscience, and omnipresence.

- 1 For more on this topic, please see Thomas S. Kidd's *God of Liberty: A Religious History of the American Revolution* (Basic Books; First Trade Paper Edition, July 31, 2012)
- 2 "Religion and the Founding of the American Republic," Library of Congress, <http://www.loc.gov/exhibits/religion/rel04.html>
- 3 Religion and the Founding of the American Republic," Library of Congress, <http://www.loc.gov/exhibits/religion/rel04.html>
- 4 Chief Justice William Henry Drayton, Charge at the Court of General Sessions, April 23, 1776
- 5 Benson Bobrick, *Angel in the Whirlwind: The Triumph of the American Revolution* (Simon & Schuster, 2012), p. 66
- 6 "Religion and the Founding of the American Republic," Library of Congress, <http://www.loc.gov/exhibits/religion/rel04.html>
- 7 "Religion and the Founding of the American Republic," Library of Congress, <http://www.loc.gov/exhibits/religion/rel04.html>
- 8 "Religion and the Founding of the American Republic," Library of Congress, <http://www.loc.gov/exhibits/religion/rel04.html>
- 9 "Religion and the Founding of the American Republic," Library of Congress, <http://www.loc.gov/exhibits/religion/rel04.html>
- 10 John Adams, 1774 June 25th, (Massachusetts Historical Society), <https://www.masshist.org/publications/apde/portia.php?id=DJA02d118>
- 11 Bobrick, *Angel in the Whirlwind*, p. 63
- 12 "Washington in Prayer" <http://www.ushistory.org/valleyforge/washington/prayer.html>
- 13 George Washington's letter of August 20, 1778 to Brig. General Thomas Nelson, in John C. Fitzpatrick, editor, *The Writings of George Washington*, Vol. 12, (Washington: U.S. Government Printing Office, 1932), p. 343
- 14 Robert Pelton, *George Washington's Prayers* (Create Space, 2011), p. 10
- 15 General George Washington, general orders, December 17, 1777, in John C. Fitzpatrick, editor, *The Writings of George Washington*, Vol. 10 (Washington: U.S. Government Printing Office, 1932), p.168
- 16 George Washington's Circular to the States, June 8, 1783, in John C. Fitzpatrick, editor, *The Writings of George Washington*, Vol. 26 (Washington: U.S. Government Printing Office, 1932), p. 496
- 17 Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 468:15
- 18 Acts 17:28
- 19 Yvonne Caché Von Fettweis, *Mary Baker Eddy: Christian Healer* (The Christian Science Publishing Society, 1998), p. 10
- 20 Mary Baker Eddy, *Miscellaneous Writings*, p. 99:1-5
- 21 *Miscellaneous Writings*, p. 101:8
- 22 *Miscellaneous Writings*, p. 99:5-7
- 23 *Science and Health*, p. 268:11
- 24 *Miscellaneous Writings*, p. 158:19
- 25 *Science and Health*, p. 224:29
- 26 Mary Baker Eddy, *Pulpit and Press*, p. 2:24
- 27 *Science and Health*, p. 225:8-11
- 28 *Miscellaneous Writings*, p. 138:25
- 29 Christopher Tyner, *Paths of Pioneer Christian Scientists* (Longyear Museum Press, 2011), p. xi
- 30 *Miscellaneous Writings*, p. 426
- 31 E. Vera Plimmer "Handling Animal Magnetism in Healing" *The Christian Science Journal*, October 1969 [http://journal.christianscience.com/issues/1969/10/87-10/handling-animal-magnetism-in-healing/\(language\)/eng-US](http://journal.christianscience.com/issues/1969/10/87-10/handling-animal-magnetism-in-healing/(language)/eng-US)
- 32 *Miscellaneous Writings*, p. 400:20
- 33 *Science and Health*, p. 253:32-6
- 34 *Science and Health*, p. 9:25
- 35 *Miscellaneous Writings*, p. 118:24-28
- 36 *Science and Health*, p. 563:8-10
- 37 Horace Carver "Disarming Evil" in *The Christian Science Journal*, December, 1953, [http://journal.christianscience.com/issues/1953/12/71-12/disarming-evil/\(language\)/eng-US](http://journal.christianscience.com/issues/1953/12/71-12/disarming-evil/(language)/eng-US)
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