

# ADDITIONAL BACKGROUND INFORMATION

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This informal booklet is primarily for new students of Eschatology. However, upon request, it is also available to anyone who desires this additional information in conjunction with “Eschatology – What Is It?” the “Supplement to ‘Eschatology – What Is It?’” “Why Study Eschatology?” and “Background Information.” These booklets provide basic information about this scientific study, and serve as a foundation for this booklet. The purpose here is to somewhat extend the information given in the above referenced booklets.

In Mr. Walter’s own basic booklet “Eschatology – What Is It?” prepared during the 1920’s to answer inquiries about it, he recommended that the best way to study his works would be in the order he listed them at the back of that booklet. He had found this served best, at that time, as the majority of inquiries then came from people still in the Christian Science church who were seeking more enlightenment, or from those who had already left that movement.

He mentioned in that original booklet that he had started his non-sectarian series of Common Sense booklets, however, he had then only published the first four of these. This series was written as the new text for teaching the Preparatory Course, rather than use of the Plain Talk Series, which were originally written primarily for Christian Scientists. They were the majority of people inquiring about this study in the early days, but the need for non-sectarian texts became necessary as the majority of people inquiring about this study were not those who had been interested in Christian Science or the work of Mary Baker Eddy. The first twenty Common Sense booklets are used as the text for the Preparatory or Beginners Course, however the Plain Talk Series are very valuable and are frequently included and taught from a non-sectarian viewpoint, following the teaching of the Common Sense booklets.

Mr. Walter wrote a number of novels while still a member of the Christian Science church. His reason for writing those early books in the way that he did, is somewhat explained in the “Background Information” booklet mentioned above. After he had left the church to present his understanding in a wholly non-sectarian, straight-forward and unveiled way, he kept those earliest works available mainly for the purpose of introducing certain concepts; which are more fully developed and explained in the successive texts used in the progressive courses in his Teaching Plan.

If the new student of Eschatology has carefully read these basic booklets, he will be able to clearly see why

Mr. Walter never desired any one to be urged to read or study his works. This is important for any new student to understand, because sometimes the enthusiasm of those starting this study causes them to try to interest others, and then also try to answer many questions that cannot really be answered until the basic concepts are carefully and accurately explained. As the new student has only a beginner's sense, he may unwittingly give his questioner a misconception of exactly what Mr. Walter teaches. If that friend then should endeavor to use what a student has seemed to convey by his answers, the results are often disappointing, and sometimes even troublesome.

The wisest way for any student to answer inquiries from friends is to do this as simply as possible and then refer his friend to the free information booklets cited above. Of course there is no reason why the student cannot tell his friends about the benefit he is gaining by his own study, when he is replying to their questions.

However, it should be understood that "conversational discussions" about a scientific study can never serve anyone's interest, anymore than these can serve one who knows nothing of arithmetic. It is far better for such a friend to read Mr. Walter's own explanations, and quietly consider them, in his own thought. He can then decide if he wants to know more about these concepts by reading other writings of Mr. Walter's, or by beginning the actual study of Eschatology. In either way the information he gains is both orderly and scientifically presented, and should his choice be to start this study, his progress will be in the step-by-step way that is necessary in any truly scientific work.

The following background information will be helpful in reading the summaries given in the further booklet, "Brief Summaries of the Writings of Wm. Walter."

When William Walter started his study of Mrs. Eddy's textbook, "Science and Health," in 1905, he used the latest edition then available. He did not then know that she had progressively veiled her original text, published in 1875, through a number of revisions in various subsequent printings of this textbook. The church practice was that only the latest edition should be used by its membership, or be sold to anyone interested in Christian Science.

As explained in "Background Information," once he had regained his health through careful study of the Bible and of Mrs. Eddy's textbook, he joined the Christian Science church in the hope of finding out, exactly, the "what, how and why" of mental healing and causation. The "Background Information" booklet also presents the response he received to his many questions, and why he had to seek his answers by his own continued study, research, and carefully reasoned analysis and test of each deeper insight he gained by this persistent effort.

As he began to find the answers he so earnestly sought, they conflicted with his deep-seated religious sense that a "higher power governed the destiny of mankind," and this resulted in a mental struggle within himself. He had accomplished a great deal on the basis of Mrs. Eddy's teaching that this power was "Divine Mind" or "Principle," and had given up his former sense of it as a "Personal God." But as William Walter's reason told him that a "Principle" would be changeless in the way it operated, he had to find out why his "prayers" (called "silent treatments"), as well as those of the other "practitioners" in the church, were more effective than were those of their "patients."

Indeed, one of the things he had been most puzzled about, after joining the church, was the reliance of so many of its members on the few who were classified as "healers" or "practitioners." He could easily understand the benefit of this help to one only beginning to study Mrs. Eddy's text, but not why so many long-time students still depended on their practitioner's "treatments." He had been successful in helping those who came to him for healing, to become more and more sufficient to help themselves, by his reasoned explanations of how to change their own thought so they could gain the desired results.

When William Walter had finally found the only answers that fully satisfied his deeply searching questions, and spoke of them to the most respected members in his own church, he was repeatedly told that he was wrong.

This prolonged his inner conflict, and he had a period of tremendous mental struggle. Despite this he persevered in testing his answers, and finally proved the correctness of his deductive reasoning.

By the time he had gained his own fundamental understanding, he then longed for some verification of it in the writings of Mrs. Eddy, as it had been her work that had opened the way for him to not only continue to live, but to have the good productive life he then enjoyed. It occurred to him that if he traced back through the many revisions that had been made in earlier editions of her textbook, this might be of help to him. Very early editions of “Science and Health” had become extremely rare and difficult to locate. When he finally obtained one of the 1,000 copies of her first edition, he found ample verification of his own deductions of her actual meaning. He noted that her style of writing in an inspirational and often poetic way somewhat obscured the number of very succinct statements she did make, throughout that first edition of her textbook. He could see why the former religious sense of most of her early followers had resulted in their missing the significance of these particular, very straight-forward statements of Mrs. Eddy’s.

He noted that she had started a slight veiling of some of these clear statements in the third edition of her work, and that this veil was increased in subsequent editions through the years — though even in the 14th edition her intended meaning could be gained, if carefully analyzed. However, in later revisions, these same statements had been rephrased so much that they did convey only a religious sense.

Mr. Walter then had to resolve a new question: Had Mrs. Eddy done this because she had later found she had been mistaken in her first presentation, or had it been because she desired to help more people in their search for good health, and a better life, by imbuing more of a religious sense, while still calling her work a science? To find this answer, he carefully reread all of her other published writings or books. He also searched back through many copies of the Christian Science Journal which she had established, and through which she often communicated with her followers and the various churches or other organizations she had set up.

In a book in which she reviewed her own life, to some extent, and commented on her discovery and later efforts, he soon found his answer. He noted that this book had been published in 1891, shortly after she had issued an 1890 major revision to her textbook. In her 1891 review, she called her first edition of Science and Health the “precious volume” and stated that it contained “the complete statement of Christian Science.” She added that “when first printed, the critics took pleasure in saying, ‘This book is indeed wholly original, but it will never be read.’” He then was satisfied that she had not changed her own original text because she had found some mistakes in her basic concept, but because of her deep desire to reach all individuals who could gain benefit and greater peace of mind from her teaching.

As his own desire was then only to share his deeper sense of Mrs. Eddy’s text with his fellow Christian Scientists, he continued to carefully review all of her writings, because he wanted to more fully understand her reasons for various actions she had taken in connection with her church, and in other aspects of her work. He had learned that his associates in the church would only listen to what he said if he could refer to some statement of Mrs. Eddy’s as verification. They called her their “Leader” and affectionately named her “Mother.” He even found her comment that when this latter title was given her, she had tried to stop it; however as it had “spread like wild-fire” through her followers, she had later used it herself, in some of her communications to the membership of the church.

Because of the honest credit Mr. Walter always gave to Mrs. Eddy’s pioneer work, and because of his inclusion of a number of references to her statements in his own writings, it is beneficial to new students to know a little more about Mary Baker Eddy, and her remarkable effort and courage. This review can save time and work for those who might think they should research her writings, themselves; it would take years of study, and only duplicate the work Mr. Walter did so carefully and honestly. It took great effort on his part to gain the truly scientific meaning underlying her “Victorian” phrasing, the style of writing commonly used in her era, even in many

newspapers and magazines. Also, her frequent references to long-ago but now “classical” writers, and to others of her day but now little known, all tend to further obscure her message.

For other readers of this booklet, this section may serve those who may know little or nothing about Mrs. Eddy, or Christian Science. For any who may have been followers of this remarkable and courageous woman, it is hoped that they will see this brief review as wholly fair. It is based entirely on her own published writings.

Mary Baker Eddy was born in 1821, in a small town near Concord, N. H. She published her first work on Christian Science under the name of Mary Baker Glover, the name of her first husband. After her marriage in 1877 to Dr. Asa G. Eddy, a physician who was one of her early students, she used his name and is best known as Mary Baker Eddy.

As a child she was considered “frail” and could only periodically attend regular schools. However, she was well taught at home, particularly by an elder brother who became a distinguished lawyer after graduating from Dartmouth. She was very familiar with classical literature, and later said her favorite studies had been “natural philosophy, logic, and moral science.” She also received lessons in Hebrew, Greek, and Latin. In addition to those studies, throughout her childhood she devoted much attention to the Bible. She was an idealist, and her study convinced her quite early of the “goodness of God.”

At 12, when she was eligible to join the church that her parents attended, she refused to subscribe to its doctrine of “unending punishment for unbelievers” or the minister’s conviction of “predestination.” She had defended her concept of God so well, though “tearfully,” that she was permitted to become a member without subscribing to these doctrines.

In her own review of her life and efforts (in 1891), Mrs. Eddy said that from childhood she had been impelled by a “desire for something higher and better than matter, and apart from it, and to seek diligently for the knowledge of God as the one great and ever-present relief from human woe.” No doubt the difficult situations and sorrows she experienced in her adulthood increased this desire. Frequent illness made her also look into the physical side, so she examined the merits of the many different types of medical concepts of the mid-1800’s. She said she wearied of the “scientific guessing’ as it has been well called.” Her research sustained her “final conclusion that mortal belief, instead of the drug, governed the action of material medicine.”

She stated that for 20 years prior to 1866 she had tried to “trace all physical effects to a mental cause,” and that after she experienced an injury which the doctors said was incurable, probably fatal, she turned to her Bible. As she read it, “the healing Truth dawned upon my sense.” Her “immediate recovery” was the “falling apple that led me to the discovery how to be well myself, and how to make others so.”

She then devoted 3 years to “ponder my mission, to search the Scriptures, to find the Science of Mind ... the Bible was my textbook.” In the latter part of 1866, “I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon.”

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

She continued: “I named it Christian, because it is compassionate, helpful, and spiritual.” Her choice, here, may be more clearly seen by a statement in one of her other writings. There she defined the word “Christ” as the “idea of Truth,” and said that “Jesus is the name of a man born in a remote province of Judea, therefore Christ Jesus

was an honorary title; it signified a ‘good man.’” She added that this “epithet” was more than merited by “his great goodness and wonderful works.”

In her review — as to her “mission” — she stated, “The motive of my earliest labors has never changed.” It was “to relieve the sufferings of humanity by a sanitary system that would include all moral and religious reform.”

In 1870, she copyrighted her first work on “spiritual, scientific Mind-healing,” entitled “The Science of Man.” She stated, however, that “it was so new — the basis it laid down for physical and moral health was so hopelessly original, and men were so unfamiliar with the subject — that I did not venture upon its publication until later.” It was printed in 1876, as a 24 page booklet. It is written far more succinctly than after she later “converted” it, as she said, to be used as an additional chapter in a revision of her original text of the 1875 edition of Science and Health.

In 1867, she started to teach her first student “Christian Science Mind-healing.” During the next four years, she also “healed, preached, and taught in a general way.” For her actual students she carefully hand-copied the “Science of Man” for their study. Most of her healing was done “silently” with only a few reassuring statements, and her success aroused much opposition from both “clergy and doctors.”

As her healing work became more widely talked about, Mary Baker Eddy had a foretaste of the ridicule and opposition that she would later meet. When she published the first edition of Science and Health, in 1875, she was faced by a storm of opposition, and became the center of much derision. Newspapers and magazines were flooded with many articles of ridicule and denunciation. Her character was grossly maligned, her background falsely reported, and many unkind, untrue things were written, not only about her but also about her followers and the few who tried to defend her and the value of her concepts.

Her teaching that Mind was Cause, or God, was strongly opposed by the religious leaders of the day; her teaching that all disease was of mental rather than of bodily origin roused equally strong opposition from the medical profession. Her concept that all discord was the result of wrong thinking, which she also termed “evil thought,” offended practically everyone else! Hints of legal prosecution were made should any of her healing work prove to result in damage to any individual.

Despite all this, she persisted in her healing and teaching, and her movement grew. In Boston, in 1876, she and six of her students formed the first “Christian Science Association.” In 1879, this Association voted to organize a church, and a charter was obtained for the “Church of Christ, Scientist.”

This action indicated a change in Mrs. Eddy’s original intent. In her first edition of Science and Health, in 1875, she had stated: “Jesus paid no homage to diplomas, to forms of church worship.” and “We have no need of creeds and church organization to sustain a demonstrable platform that defines itself in healing the sick and casting out error.” In 1879 her movement was still under “attack”; it may be she thought it wise to protect it under the laws of religious freedom, or perhaps she felt that by establishing a church, her work would attract and benefit a greater number of people.

By being alert to changes in the State law governing the establishment of any colleges, Mrs. Eddy obtained a charter for “The Massachusetts Metaphysical College,” in 1881. This was granted “for medical purposes, to give instruction in scientific methods of mental healing on a purely practical basis, to impart a thorough understanding of metaphysics, to restore health, hope, and harmony to man.” However, in 1889, its Board of Directors closed the College, upon her recommendation, when Mrs. Eddy indicated her desire to retire from active teaching. She had permitted only three others to assist her in the three courses given in the College.

Her reasons for requesting this closure were that it had “prospered so well” that there were more applicants

than could be accepted, and all asked to be taught by her; also that she knew of no one else who “could sustain this institute, under all that was aimed at its vital purpose, the establishment of genuine (her emphasis) Christian Science healing.” Its charter was retained, however, and certain of its courses were then administered by a “Board of Education.”

In that same period she indicated that because of her work in the College, she had been unable to be “in the pulpit every Sunday” in her church, and that she had found no student able to maintain its “prosperity and happiness.” So she recommended the disorganization of the church, and of the “associations” — but after this had been generally accomplished, she later allowed her followers to reorganize.

In her 1891 review of her work, her comments about this period are interesting. She said, “Despite the prosperity of my church, it was learned that material organization has its value and peril ... After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off.” However, she added, “I see clearly that students in Christian Science should, at present, continue to organize churches, schools and associations for the furtherance and unfolding of Truth, and that my necessity is not necessarily theirs.”

When the College had been closed, Mrs. Eddy left Boston, and settled on a large estate near Concord, N. H., which she called “Pleasant View.” In other writings, she said she desired to seek “in solitude and silence a higher understanding of the absolute scientific unity that must exist between the teaching and letter of Christianity, and the spirit of Christianity.” When asked when she would again teach a class, she said: “Until minds become less worldly-minded and have profited up to their present capacity from the written word, they are not ready for the word spoken at this date. My juniors can tell others what they know, and turn them slowly toward the haven. Imperative, accumulative, sweet demands rest on my retirement from life’s bustle.”

She also stated: “The hour has struck for Christian Scientists to do their own work; to appreciate the ‘signs of the times’; to demonstrate self-knowledge and self-government; and to demonstrate as this period demands.” She later added, “Scarcely a moiety, compared with the whole of the Scriptures and the Christian Science textbook, is yet assimilated spiritually by the most faithful seekers ... “

When the major 1890 revision of Science and Health was issued, she said she had fulfilled one of her purposes in seeking greater “solitude.” In her 1891 review of her work, mentioned above, she made this general statement about her textbook, “Whosoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian Science.” Later in this review she stated, “Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur, — that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pursued, the Science of Christian healing will again be lost, and human suffering will increase.”

Mrs. Eddy encouraged her students in Boston to build their own church, after their number grew to the point where the hall previously used was not sufficient. On land given by Mrs. Eddy herself, a \$250,000 church was built in Boston, and in January 1895, this was dedicated as “The First Church of Christ, Scientist” (called “The Mother Church”). This event was reported in newspapers throughout the country. The church was praised as a “magnificent edifice,” and tribute was paid to Mrs. Eddy as a “remarkable woman.” The point most emphasized, however, was amazement that this church was fully paid for by the time it had been completed. All of the articles revealed a growing respect and tolerance for the Christian Science movement. One paper said, “What a pity some of our practical Christian folk have not a faith approximate to that of these ‘impractical’ Christian Scientists.”

Then, in 1906, a \$2,000,000 extension was added to this “Mother Church.” Newspapers all over the country reported on its “unsurpassed beauty,” but again gave still more praise to the fact that this extension had also been fully paid for by the time it was completed. Many newspapers added comments about the “above-average

intelligence” and “good, prosperous, cheery appearance” of the nearly 50,000 who attended this dedication from many parts of the world, as well as from all over the United States. Several commented that as compared to the “insignificant 4,000 or so adherents in 1890,” the growth of this church since that time had been “phenomenal.”

The view of Mrs. Eddy can be represented by this excerpt from one newspaper: “One does not need to accept the doctrines of Mrs. Eddy to recognize the fact that this wonderful woman is a world power . . . it is conspicuously manifest.” All of this was in stark contrast to the abuse to which she had been subjected, only thirty years earlier.

Mary Baker Eddy did not attend either of these dedications, but sent messages to be read for her. In the one for the 1906 dedication, she remarked, “The pride of place or power is the prince of this world that hath nothing in Christ.” Later in this message, she called this church “a mental monument . . . giving to the material a spiritual significance the speed, beauty, and achievements of goodness.”

In 1895 Mrs. Eddy had, as she said, “reconstructed my original system of ministry and church government.” In that year she had “ordained” that the pastor of any of the Christian Science churches should be “the Bible, and Science and Health with Key to the Scriptures.” These were to be read, alternately, by what she called the “First” and “Second Reader.” These Readers should be a man and a woman, to be periodically elected by the membership of each church. She also gave precise instructions for the entire service. In this way each church would have a “dual and impersonal pastor,” with no one assuming a position of “leader” in any church.

It was about this time that Mary Baker Eddy’s followers began to affectionately call her “Mother” (as mentioned earlier). In 1903, she said that “owing to the public misunderstanding of the name,” it must be dropped, and the word “Leader” as used in the Christian Science periodicals substituted. She was also called the “Pastor Emeritus” of the Mother Church.

To close this slight insight into the character and work of Mary Baker Eddy, these other comments may be most suitable. In the Preface to another small volume issued in 1895, she said, “Three quarters of a century hence, when the children of today are the elders of the twentieth century, it will be interesting to have not only a record of the inclination given their own thoughts in the latter half of the nineteenth century . . . it will be instructive to turn backward the telescope of that advanced age on the early footsteps of Christian Science . . . to con the facts surrounding the cradle of this grand verity . . . and to scan further the features of the vast problem of eternal life, as expressed in the absolute power of Truth and the actual bliss of man’s existence in Science.”

In 1897, she said, “Few believe that Christian Science contains infinitely more than has been demonstrated, or that the altitude of its higher propositions has not yet been reached.” However, as in Mr. Walter’s own case, Mrs. Eddy’s courageous pioneer work had at least somewhat done what she had hoped to do — “relieve the sufferings of humanity.” This has been proved by the many who turned to Christian Science as a “last resort” — having been “given up” by those in the medical profession — and regained their health; most of these also gained in other aspects of their daily living, as well.

From this information about Mrs. Eddy, it can be seen that Mr. Walter’s thorough knowledge of all of her writings, and published comments, contributed to his deciding it was fair and quite honest for him to leave the Christian Science church, and to begin to develop his own systematic Teaching Plan. Through this he could present, in a sound, practical step-by-step way, the understanding he had gained from his years of deeply-reasoned study, practice and analysis. He found ample reason for following his own inclination to do this quietly, without publicity, and only as a guide. He desired to avoid any possibility of being considered a “leader” with many “followers.” He understood why Mrs. Eddy had found it difficult to develop many well-qualified teachers, and had resorted to the dual use of the Bible and of Science and Health (with its “Key to the Scriptures” which she had added in 1883), as the “only pastor” of all of the Christian Science churches.

William Walter's own early life was similar in some respects to that of Mary Baker Eddy's. He was born in a small town in Illinois, in 1869, and he grew up during a period of many great controversies. In the latter part of the 19th century, many social and economic changes and adjustments were found to be necessary, in the aftermath of the Civil War, not only in the South, but in the North as well. Some who had proclaimed equalitarian views found it difficult to live up to these, with the influx into their communities of freed slaves looking for work. There was a very rapid growth in industry and technology, spurred by new inventions and methods for increasing production, but with this came increasing restlessness in a growing labor movement. Women began to join in a campaign for their "right to vote."

In addition to all of this, the late 19th century was a period of much political corruption, and many former values were severely tested thereby. A second President was assassinated, and by the end of the century, the United States was again involved in a war.

The publication of Darwin's "Origin of Species," in 1859, with its concept of evolution, had rocked the religious community, and this was still shaken through decades of argument. Even the scientists of that era were not too ready to accept some of Darwin's findings. Then, when the storm of derisive publicity broke about Mary Baker Eddy and opposition to her concepts continued to be widely expressed, this further stimulated many more discussions between friends and "potential" adversaries. This "age" was indeed one of much controversy.

Though Will Walter was still in childhood through much of this, nevertheless hearing so many discussions of such a number of things served to develop, in him, a very questioning mind. He was an alert child, who read a lot, with even then a particular interest in new scientific discoveries.

He was well indoctrinated in the Catholic faith his parents adhered to, but even as a child he questioned his mother about certain things he heard in church about "heaven." Of course he was given the usual answers of that period, such as "all things are possible to God," and that he should simply have faith, pray daily, and try to be good. He had to accept this as a child, but began to rebel against certain religious doctrines as he grew to young manhood. He ceased to restrict himself to attending the Catholic church, and visited other denominations of the Christian faith. Though he was not prepared to give up his belief in a Personal God, he considered what he heard in the various churches to be far too mystical for his own common sense and practical frame of mind to fully accept.

He was a good student, and finished regular schooling plus a specialized business course before he was 17. He realized later how much he had sought, throughout his childhood, to gain more knowledge that would truly satisfy his urge to understand everything he could. He once laughingly told his students that he had been one of those children who disturbed their parents; anything given him that had any mechanical, moving parts in it, he had taken apart to see "how it worked." However, as he soon learned how to put things back together so that they still worked, his parents gradually stopped worrying that he would damage anything.

He left home at 17, but had no more than started his business career, in Aurora, Illinois (a small city near Chicago) when he was asked to return home to help out in some emergency there. As he had to find work in his hometown where no jobs were available, he used his small savings and bought the barber shop that was for sale. He had to teach himself how to be a barber, and did this by at first doing the work free of charge. After having had to send some of his friendly customers to Chicago for 'repairs,' he finally learned by his mistakes, and became skilled in that work. Even at that time he already had a well-developed quality of what he called "stick-to-it-iveness."

When the home difficulty had been resolved, he returned to his former job in Aurora. By 21, he was able to marry Barbara Stenger, the girl who had been his sweetheart since he first went there, at 17. It was a good marriage, and she encouraged him in all of his endeavors.

However, their happiness was marred when their first and only child became very ill at the age of 2. The doctor almost gave up hope for the boy, but managed to save him. However, the illness left the child somewhat handicapped, and although the Walters consulted the very best doctors as far away as New York, no way was found to improve the boy's condition. This child was 14 when Mr. Walter started to study Christian Science.

Despite his concern about his son's condition during those early years, Will Walter maintained a good disposition, and at work rose to a responsible position by the time he was 27 or so. He was a "buyer" in a large department store, and was much respected by those who came to know him in this capacity. Though neither employee nor customer relations were a part of his own job, he was often asked to resolve disputes between other workers, or complaints against the company by its customers. His reasonableness served to show each side the other's point of view, and this further developed his ability to present ideas to other people.

In his leisure time he enjoyed reading widely, and in this way he continued his self-education. His other recreational love was fishing. He said this was because that gave him so much time to sit and think, while he waited for the fish to bite!

However, during that period he also undertook several projects which he said did not work out well; this disappointment, together with the continuing difficulties related to his son's condition, began to develop into a sense of himself as being "the unluckiest fellow that ever lived." This sense was greatly increased when, as he neared 30, he was told he had tuberculosis. This disease had long been called "the white plague," and for many years various groups of doctors had repeatedly thought a cure had been found, only to prove within a year or so that they had been mistaken. Nevertheless, as explained in the "Supplement to Eschatology — What Is It?" William Walter decided he would fight to regain health, and continued this even after he was told his own case was undoubtedly fatal.

It was explained in the booklet "Background Information" how Will Walter searched for seven years for some way to continue to even live, with a great desire to do more than that — to fully regain normal health. How he gained his first insight into the scientific principles of Life, and then had later actually understood them, has also been somewhat explained.

As he had been so successful in helping others from almost the beginning of his study, by his reasoned explanations of Mrs. Eddy's teachings, between 1907 and 1910, he wrote three novels, primarily to share this reasoning method of enlightenment with his fellow Scientists. He found that these stories also served to introduce Mrs. Eddy's concepts, in a gradual way, to those outside the church who were seeking help with many problems, particularly those relating to health. The reasoning presented by Mr. Walter in these stories gave hope to many that they could be helped by a change accomplished in their own thought and attitude.

In 1910, William Walter published "The Christ Way," in which he presented the laws of mental causation, and discussed the fallacies in religious and medical traditions, and other material concepts of life. He wrote this book in a wholly non-sectarian way, from a common sense viewpoint, with well-reasoned explanations of all he presented. Though he did not mention Mrs. Eddy by name, he did give her credit for the fundamental concepts presented, as he said "a woman rediscovered the Christ way," and added that this had been strongly opposed by "theology and medicine."

He published this book, at first, under a pen name, primarily as a test to see how his friends in the church would respond to it. So that his test would be well balanced, he anonymously sent gift copies of it to friends both inside and outside of the Christian Science church. He was not only surprised, but dismayed, that his friends in the church did not even recognize the real scientific basis of this book, because it had not been "labeled" as "Christian Science." Most of these friends told Mr. Walter about this new book they had received, and some did say it had

some merit; but the majority rejected it, outright.

By comparison, the friends outside the church, who talked about it to Mr. Walter, generally said they had found it stimulating, and a few had already applied some of its concepts, and received very good results from doing so. They even asked him if he knew where others, to whom they had also mentioned this book, could obtain copies of it.

When he told all of these friends that he had written “The Christ Way,” he began to receive a great many orders for it — but these were largely from people who had not been interested in the concepts of the Christian Science church. Of course, when he reprinted this book, he did so under his own name.

This “test” or “experiment” and its results contributed a great deal to Mr. Walter’s later conclusion that he should withdraw from the church, and present his proved understanding of the Science of Life to those who were seeking a sound, reasonable and practical foundation for their lives. As his considerable correspondence with people asking for his guidance greatly increased following the publication of “The Christ Way,” he became still more aware of how many had somewhat prepared themselves for the fully scientific explanations he could and would give.

He continued his work, within the framework of Christian Science, until about 1912, as he still desired to share his deeper understanding of Mrs. Eddy’s teachings with others in the church. There were quite a few who had appreciated this, and had unfolded more of their own self sufficiency, but the majority were quite satisfied with what they had gained from their sense of her writings. As he noticed that dissension was rising in some of the churches, about his method of teaching throughout his healing work, and also about his writings, he finally decided he should leave the church and develop his own system of step-by-step teaching of the Science of Life, to convey the depth of understanding he had already fully proved.

He felt that the time had finally come when the scientific principles that had been understood and utilized by Jesus and the early Hebrew prophets of Biblical times, could and should be offered in a straight-forward, wholly practical way, free of all the religious sense that had previously been imposed on them. By this era, the long battle for freedom of expression and for individual freedom of choice had been largely won, by the accumulated efforts of many men and women over years of struggle. He concluded that he could teach these principles without the “protective cover” of a church organization, or dependence upon the laws of religious freedom.

After he quietly left the church, about 1912, he proved the soundness of this conclusion by continuing his teaching and healing work, standing entirely on the practicality and validity of his method of teaching the principles of individual mental causation. A number of Christian Scientists continued to gain much enlightenment from his teaching and writings, and many of these gradually realized that they too had outgrown what Mrs. Eddy herself had indicated was the “cradle” of the church, and quietly left it to seek deeper understanding under Mr. Walter’s guidance.

Between 1912 and 1916, William Walter wrote several more books, two of which were wholly non-sectarian in nature. These appealed to many who had not been interested in Christian Science as presented by Mrs. Eddy’s veiled textbook. In 1916 he also published his first two Plain Talk booklets, which brought out the underlying meaning of Mrs. Eddy’s teaching, and clearly explained how the basic principles of life operate in individual mind and thought.

After his students, throughout the country, had studied these additional works, in 1917 he held a “class” at his home for the ones who had most fully proved what he had taught them, in this preparatory way. By then Mr. Walter had a general outline in mind of the way he would present his systematic, progressive teaching, and he explained his Plan to these advanced students. He continued to publish additional texts for his successive courses, as

his students became ready to study them and to assimilate and utilize the greater depth of understanding conveyed therein.

His method of step-by-step teaching proved successful, as by 1920, some of his earliest students had sufficiently proved enough understanding to start teaching new students. In this gradual implementation of his Teaching Plan, Mr. Walter continued to teach his most advanced course to students recommended for his own teaching, and who also qualified for it by an examination given by him.

For a while his teaching method continued to be known as “the Walter Method of Christian Science,” to designate his method of reasoned explanations of the application of the scientific principles taught by Jesus, and actually, by his forefathers as well. This “name” for Mr. Walter’s method of teaching and healing had originated with those whom he had helped while he was still a Christian Science practitioner.

Finally, when his plan was sufficiently underway, he told his students what he had earlier chosen as the only fitting name for teaching the Science of Life which embraces all other sciences. He told them his teachings should be called “The Science of Eschatology,” or the science of that which is everlasting, and that an actual understanding of this would bring an “end” to all prior misconceptions of self and Life. He added that the Science of Life as taught by Jesus and his disciples was also the science of “true reason,” which enables the individual to learn to reason rightly to a complete understanding, eventually.

By that time Mr. Walter had registered a “trade-mark” with the United States government, which is the “Horn of Plenty” printed in his works. This is also printed on each “Teacher’s Permit” which he gave to those who had qualified for this, by completing all the courses and reviews in his Teaching Plan, and who had also proved sufficient understanding to teach others.

Mr. Walter required that each Teacher request an annual renewal of his “Permit”; a current date on this “Teacher’s Permit” identifies that teacher as qualified and active in teaching Eschatology according to Mr. Walter’s Plan. Identical sets of Mr. Walter’s questions for each course are used by all qualified teachers, for the purpose of keeping all teaching consistent and scientific.

A more detailed explanation of “The Teaching Plan for the Study of Eschatology” is provided in a separate booklet, which is given to all new students, and is available, upon request, to others who may be interested.

That Mr. Walter had understood Mrs. Eddy’s comments about the “peril” of church or school organizations, as well as the value of sound and scientific teaching, on an individual basis, is shown by Mr. Walter’s own actions and the success of his system of teaching. In his first explanation of his Plan, he said that for the “past five years” he had been urged by a great many to open a school, and had been offered more than sufficient funds from various sources to “erect sightly and substantial buildings.” However, he added, “I did not want people coming to me merely because I had attractive buildings, for this work is different. My main reason for not starting a school or an organized movement is that organization of any kind brings with it the error of the master and slave idea and this hinders free and unlimited individual unfoldment.” He meant that the organization and its “prosperity” becomes more important than its original purpose, and its “by-laws” and “creeds” prove to be limiting.

In this statement, he also explained a basic concept on which he developed his entire teaching system: “You cannot have a leader without a follower. A true metaphysician is never a leader, but always a true guide. A leader commands. A guide suggests or points the way, leaving each individual the freedom of will to follow the way pointed out or some other.” He always observed each individual’s right of choice.

In later explanations, he pointed out that should anyone try to mix the teachings of Eschatology with other concepts of “metaphysical thought” (whether or not these are already accepted by some people, or are merely “new

theories”), then such a “teacher” could not rightly claim to be teaching “Eschatology,” as the mixture he taught would NOT BE the Science of Eschatology at all.

Throughout the years that Mr. Walter worked to develop and then to fully implement his Teaching Plan, and to write all his texts, he continued to do a great amount of additional research to be certain he did not overlook any point that should be included in his own teachings, as part of the Science of Life. He reviewed the best of the writings of the deep thinkers he had earlier examined, and also became fully knowledgeable about the history and concepts of various religious faiths. Furthermore, he thoroughly studied the 30 volume collection of translated manuscripts that were originally written during the 300 years following the time of Jesus. In addition to these, he obtained and studied copies of other manuscripts of that era that have never been published, and are known only to a few scholars.

As Aurora, where Mr. Walter lived, is so close to the University of Chicago, he had gained access to its excellent library while doing his earlier research, prior to gaining his first insight through the Bible and Mrs. Ed- dy’s textbook. In his continued use of this library after 1907, he had many contacts with various members of the faculty of the University. These men often discussed his studies with him, and they gained a deep respect for his scholarship, his research methods, and also his knowledge. By recommendation, Mr. Walter was able to have access to long established great libraries throughout the world, so that he could extend his research. In due course, these older libraries were quite willing to send him copies of works not held by the University of Chicago, and also the above mentioned copies of early, unpublished manuscripts, some of which were only available in their original languages. Mr. Walter then had them precisely translated for his own study, by scholars fully capable of this work.

In his textbooks, he only briefly mentions the extent of his research, chiefly to give credit to “all the advanced thinkers of past and modern ages” whose works had contributed (a bit here, and a bit there) to the actual understanding he had achieved by these many years of dedicated effort. In his teachings, Mr. Walter presents and explains each fundamental concept or principle he found and proved, through his years of study and research.

This step-by-step systematic teaching thus saves the student from thinking it necessary to give years of very laborious effort in search and analysis, which would only duplicate the work that William Walter had already done so very well. If the student of Eschatology appreciates the sound reasonableness and practicality of Mr. Walter’s deductions and explanations, he can begin his study of Eschatology and be taught how to gain beneficial results from even his first course in this teaching.

Every student will have some “mental warfare” in his own mind, as he endeavors to change former concepts and thought habits. All students have varying degrees of “inner conflict” in their efforts to free their mentalities of patterns of thought previously based on the generally accepted material or physical sense of self and life. Many also have some additional conflict before they fully eliminate all residues of traditional, religious concepts of “God,” or of any mystical theories concerning some kind of “higher power” with which they could “become one.”

When William Walter gained his first insight into the concept of mental causation, he was probably better prepared to change his former patterns of thought than most of his students are when they first start their study. This was not only because of his strong motivation, but also because during his seven years of most disappointing study, prior to that turning point, he had clearly seen the many contradictions and inconsistencies in the physical or material concepts of life, and particularly of health. When he broadened his search, and studied the various religious faiths, and also metaphysical and philosophical ideas, while he found many common threads of inspirational or idealistic thought, he also saw how many contradictory theories there were in writings of this kind. His deep desire to regain his health, however, made him more and more open-minded in his search for a practical, provable and healing idea. Each time his efforts to utilize these more mental or spiritual concepts, again brought great disappointment.

Yet, despite the discouraging results of these first seven years of study, Mr. Walter later realized he had gained something of great value to him when he did start his study of the Bible in conjunction with the new viewpoint he gained from Mrs. Eddy's teachings. By his self-disciplined method of study, he had developed his reasoning and analytical abilities to a high degree, and this greatly helped him to really see that the works of Jesus were natural, and were based on scientific principles that others had also utilized. Furthermore, he had already taught himself how to consistently hold his thought, for extended periods, on any idea that could be of help to him. As he at last had his first real hope that he could now win his long fight, he was wholly willing to change his former attitude and habitual thoughts, and to think in the way Mrs. Eddy stated was "right thinking."

As he had earlier found he could not accept anything on a mere faith basis, William Walter supported even his first efforts in Christian Science by reasoning carefully about all that he studied. This was why he was surprised to find that others, who had long followed Mrs. Eddy's teachings, were so grateful for his well-reasoned explanations when they turned to him for help with their problems. This also explains why Mr. Walter states that students of Eschatology are never asked to merely believe what he teaches; instead they are asked to reason about all that he presents, and to test and prove it for themselves.

Though no doubt Will Walter himself had some "mental conflicts" to resolve in correcting his prior habits of thinking, the "tremendous mental struggle" briefly mentioned earlier in this booklet, was only experienced when he had found what seemed to him to be the "exact what, how and why" of individual mental causation. It was his characteristic "stick-to-it-ive-ness" that finally resolved his temporary confusion. Despite his doubts because of the religious sense conveyed in Mrs. Eddy's veiled textbook, he persevered in thoroughly testing his well-reasoned deductions, and fully proved their accuracy.

With this fundamental understanding of the actual scientific principles, laws and processes of the Science of Life and of how they operate in individual mind and thought, Mr. Walter then was able to steadily progress so that he had achieved a great depth of actual understanding by the time he decided to present this through his own system of teaching.

As he thoroughly understood the necessity for a sound foundation in any scientific study, Mr. Walter presents the fundamental basic points of the "what, how and why" of individual mental causation in the first course in his Teaching Plan. He also explains these same points in his series of Common Sense booklets. In this way he gives his students the essential teaching that will help them win any early "battles" they may experience in their first efforts to change prior concepts or habits of thoughts. This teaches them how to resolve any later conflicting thoughts that only arise from residues of previous attitudes.

Students who do give sufficient attention to their first basic study, and rightly apply what they are taught, do prove to themselves the fundamental principles presented in the Beginner's Course in Eschatology. By their sincere effort and use of their own reasoning ability, they can gain a very practical understanding of the scientific principles of Life by the time they have completed that course and its full review. Then, as they progress with the same sustained interest through the more advanced courses, they can gain a sound degree of actual understanding by the time they have completed all the courses in accordance with the Teaching Plan — provided they have also improved their application in a correspondingly progressive degree.

How long it takes each student to unfold the greater depths of actual understanding that Mr. Walter has written into his works, depends entirely on each student's own continuity of effort and sustained desire for sound and sure progress. Mr. Walter achieved his fullness of actual understanding as rapidly as he did, because he was very strongly motivated by his own deep desire, and by his single-mindedness of purpose. He proved each step of his own unfoldment, as he had realized that actual understanding must be entirely practical, in every way.

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