

September: What is Principia's fundamental purpose? (September 1927) *What indicates fulfillment of that purpose? (September 2011)*

Policies: 1, 6, 12

1. The Principia shall seek to serve the Cause of Christian Science through appropriate channels open to it as an educational institution.

It shall be made clear that The Principia is a private philanthropy and not an official activity of the Christian Science Church.

6. The Principia shall dedicate its service to the task of training its students to think — and to think clearly, vigorously, fearlessly, tolerantly, unselfishly.

The ability to gather and weigh evidence and to form conclusions that are free from personal influence or selfish considerations is essential to the formulation of sound judgment and to the exercise of constructive citizenship in a democracy. The Principia shall encourage its faculty, staff, and student body to learn by practice and experience to test their thinking by reference to divine law as given in the Bible and as interpreted in the writings of Mary Baker Eddy.

12. The Principia takes the position that education in its fullest sense cannot be confined to academic subjects but includes the building of character.

In the words of Mary Kimball Morgan, the Founder of The Principia, "Developing the power to think accurately, wisely, and with intelligent discrimination; cultivating the ability to dissect thought and to discard that which is not constructive in daily living; strengthening the capacity to form high ideals and the courage necessary for standing by those ideals until they are outlined in Christian character — that is the work The Principia regards as true education."

Deut. 6: 1-2, 4-9, 18-25

Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt

bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers, To cast out all thine enemies from before thee, as the Lord hath spoken. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

EAP 20:7 - 21:23, Foundational Trusts (1931)

And let us see how our Leader, Mary Baker Eddy, regarded the Christian education of children. She says in *The First Church of Christ, Scientist, and Miscellany* (p. 230), "It is a joy to know that they who are faithful over foundational trusts, such as the Christian education of the dear children, will reap the reward of rightness, rise in the scale of being, and realize at last their Master's promise, 'And they shall be all taught of God.'"

"Faithful over foundational trusts" — a sacred responsibility, indeed! Sacred enough to have called forth from the Master a loving but strong rebuke to those disciples who reproved parents who had brought their little ones to Jesus in the hope that he might notice and bless them.

What a picture of tender compassion is that of Jesus, in his busy day, making way for the children, even taking them up in his arms and blessing them! Not only did he do this, but he made very clear to adults that it would be necessary for them to "become as little children" if they were to be fit for the "kingdom of heaven" (Matt. 18:3). We frequently hear this passage quoted, and many times with but faint understanding of its real significance. Sometimes its meaning is even perverted. There is often a sentimental attitude toward children that arises from a mistaken interpretation of this wonderful saying of our Master — a saying that should receive our deepest consideration.

Jesus was speaking of children as symbols of innocence, purity, and faith. A naughty, willful thought manifested in a child as a result of unwise training on the part of adults is not the type of thought which commands entrance into the Kingdom. And yet I have known parents, doting relatives, and even Sunday School teachers to refrain from correcting children because they were such "loving little ideas of God" that they "couldn't bear to grieve them." In fact, some children are allowed to grow up with very

little training. It is all left to God, or to human associates, who instill poison into the immature thought unprepared to cope with the so-called carnal mind.

There is a wide difference between being childish and being childlike. Childlikeness is the type of thought that our Leader, Mrs. Eddy, speaks of in *Miscellaneous Writings* (ix: 19–20): “There is an old age of the heart, and a youth that never grows old....” The “natural man” must give place to the man made in the image and likeness of “the One ‘altogether lovely’” (*Science and Health*, p. 3), and it is this child of God that we must seek to develop in our work with our children. Only as we are intelligent and true to “the pattern shewed to [us] in the mount” (Heb. 8:5) are we faithful to these “foundational trusts.”

October: What are the essential characteristics of the atmosphere at Principia? (September 1927) *What must each of us do to sustain this atmosphere?* (October 2011)

Policies 2, 3, 7, 9, 14

2. In its dealings with individuals or organizations, in the formulation of policies and regulations, in the establishment of methods, and in all that it does, The Principia shall strive to conform its ideals and its practices to the teachings of Christian Science.

3. The Principia shall recognize that man as the child of God reflects the intelligence and strength of his Maker, and that all men have equal opportunity and equal ability in the sight of God.

The Principia refuses to accept as final any belief of limitation which grants greater capacity to one individual than to another. "Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." (*Science and Health with Key to the Scriptures*, by Mary Baker Eddy, p. 475:11-22)

7. In all of its activities, The Principia shall place emphasis upon Principle rather than upon person.

It shall be made clear that responsibility rests in the office, not in the officer. A vigorous effort shall be made to eliminate guidance and influence through either personality or hero worship. Wherever there is evidence of such personal influence, it shall be the responsibility of the institution and its workers to eliminate the cause as far as possible.

9. In all departments of its work, both curricular and extracurricular, The Principia shall place emphasis upon devotion to the democratic way of life and upon dedication of the individual to its service. Emphasis shall be laid upon the priceless privileges of the democratic way of life expressed in

freedom of thought,
freedom of speech,
freedom of religious worship,

freedom of press.

14. The Principia shall be a coeducational institution in the fullest meaning of the term.

Men and women of the Board of Trustees, administration, faculty, and staff, as well as the members of the student body, shall be eligible for responsibility regardless of sex, and shall enjoy equally all the opportunities which The Principia is able to provide. "Union of the masculine and feminine qualities constitutes completeness" (*Science and Health*, p. 57:4-5).

Eph. 4: 25-32

Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Mis. 110: 4

Beloved children, the world has need of you, — and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world. What grander ambition is there than to maintain in yourselves what Jesus loved, and to know that your example, more than words, makes morals for mankind!

EAP 221, A Testing Time (1931)

A letter to a school executive, written in July 1931 during a period of great difficulty incident to the construction of the College on the Elsay campus.

WE ALL ARE being prepared for something! What is it, I wonder. I don't know. I only know that if we are big enough to ride over the waves of annoyance, irritation, misunderstanding, fear, and disappointment and not get swept under, we shall be fit to be used in the bigger and more important work awaiting us. We must prove ourselves where we are, if we are to go on to the greater things that God has in store for us.

It seems to me that the demand is upon us to prove that we are big enough for the demonstration we have undertaken. We are being tested in all sorts of humanly natural

experiences — experiences that bring into play what would be called our own dispositional tendencies. Mortal mind is attacking us in every weak human point it can find. Can you not see what growth in character this can cause if we will arise to the zenith of our understanding and stop thinking of these conditions as personal?

It has taken me a long time to rise above some of the claims of human nature that have been wounded and laid bare because mortal mind found that I was vulnerable at certain points. But the loving Father has been with me and has helped me to see that I must rise out of the belief of human and sensitive womanhood. Not that all this has been accomplished, but with every little victory new spiritual heights have been scaled, and I am less vulnerable to the dagger of mental malpractice. We must get persons out of the picture. Then our work grows simpler, and the so-called devil finds he cannot wound us. When this takes place, he leaves us and seeks more fertile fields. Why do we ever give him a handle to take hold of?

Go on your way, rejoicing that He (your Father-Mother God) can use you.

EAP 98, Get Rid of Person (1930)

A written statement presented to the Executives' Committee in 1930.

What is the deepest need of every Principia executive at this time?

It seems to me that we stand at a critical point in our work today, perhaps even more critical than ever before. Principia seems to be on the threshold of prosperity. It is occupying a position commanding the respect of educators and of the Christian Science field in general. It is no longer an inconspicuous institution but has attracted the attention of the public, and aroused public thought — both friendly and adverse.

We have now reached a stage of progress which demands the most ripened, intelligent thinking. The usual forms of opposition have failed to halt its progress, and the consistent metaphysical work of trustees, staff members, parents, and even of the students themselves has so built a wall of protection around it that its work has gone on quietly and safely.

What do you think would be the next ploy of mortal mind, when it has been disappointed and frustrated in all its former attempts to destroy? Would it not be more subtle in its devilish attacks and scheme to present the same old temptations in new and attractive forms? The temptations of Jesus in the wilderness show us Satan's methods of working. When the physical form of temptation failed to attract Jesus, the devil changed his tactics and presented a higher type of temptation, in the guise of good, giving Scriptural authority for what he suggested. This second temptation met with no response, and a third time his Satanic Majesty dressed his suggestion in a new garb and presented it to Jesus. He appealed to human ambition, the desire for material possessions, and the pride of power. Every human being, even every student of Christian Science, sometime in his experience encounters these three temptations. Many have fallen before one or all of them.

Principia, as a human institution, is only as strong as its workers, for it is the combined demonstration of those workers. If, at this point, the claim of malpractice wanted to play its trump card, would it not seek to undermine the work through striking at the weakest point in the armor of the workers, or perhaps we may say, the least protected point? Off guard because of demonstrations already made, we sometimes make the mistake of resting on our oars, and, floating idly, we lose sight of the fact that we are drifting toward the rapids. We feel that we have worked long and hard and that we can afford to let down. We can afford to rest, but to “rest in the Lord” — with all our armor on. Letting down is not resting. The moment we let down, we have opened the door to Satan and invited him into consciousness. Jesus asked of his disciples at the crucial moment, when they should have been widest-awake, “Could ye not watch with me one hour?” (Matt. 26:40). But mortal mind told them they were tired and lulled them to sleep. And so the Master kept his lonely vigil, and mortal mind did its worst.

Now, my sense of the greatest need today for each one of us is to purify consciousness and to keep wide-awake to hear what God is saying to us. He cannot make Himself heard to a thought that is off guard. We must be where God is if we want to hear Him speak. We must be listening if we want to catch the first faint whisper of divine Love. Then we must learn to silence all that is unlike God. This means a deeper understanding of Spirit, less of self, and a fuller consecration to the Cause of Christ. We cannot carry person into God’s presence, and it is only in His presence that His guiding voice can be heard. So we must get rid of this person which calls itself myself or someone else, if we would be sure to be able to resist the temptations that try to assail Principia and its workers today.

It was Jesus’ complete elimination of self that made him immune to the temptations of the devil. There was nothing in him to respond to them.

November: What methods do we use to help children to find themselves and learn to think from a true basis? (October 1927) *What indicates the effectiveness of those methods?* (November 2011)

Policies 5, 8, 13, 19

5. The Principia clearly recognizes that Christian Science shall not be taught except in the Sunday School classes provided for in the *Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts*, by Mary Baker Eddy.

In obedience to the *Church Manual*, Christian Science shall not be taught in the classrooms or elsewhere. Each member of the faculty and staff shall strive to demonstrate “the beauty of the music he teaches in order to show the learner the way by practice as well as precept” (*Science and Health*, p. 26:19–21). It shall be the purpose of The Principia so to conduct its activities as to turn the members of its student body, faculty, and staff to Christian Science at all times, so that all may gain practical experience in utilizing the teachings of Christian Science in daily living.

8. The Principia shall seek divine inspiration in the conduct of its work and shall therefore willingly depart from common practices whenever the fact becomes clear that there is a better way of doing things.

The Principia must not be guided alone by that which is accepted as good practice in other schools or colleges, but must seek independently and courageously to organize its work as the result of Christianly scientific demonstration, accepting from common practice only those methods and customs which best contribute to the fundamental purpose of the institution.

13. The Principia shall place emphasis upon that which is direct, simple, natural, and honest in all of its activities.

The institution shall help each individual to express himself — his own best or demonstrated self — rather than to be guided by vanity, the desire for popularity, blind acceptance of fads, or susceptibility to personal influence. Every effort shall be made to eliminate superficiality. Unnecessary formality shall be avoided. However, correct and dignified procedures which are unrelated to pride or personal position, but are consistent with the purpose of The Principia’s work, shall be observed at appropriate times.

19. The student shall be placed upon his own responsibility insofar as this is practicable in terms of his obligations as a member of this community.

It shall be understood that during the student's experience at The Principia, from pre-school through the last day in the senior year in college, he shall be subject to constructive criticism and guidance in directions which will improve his effective participation in the activities of this institution. This shall be particularly true in matters relating to his growth as a Christian Scientist in a community dedicated to service to the Cause of Christian Science. The deans dealing with student personnel shall seek every possible opportunity to provide training in unselfishness, in consideration for others, in true democracy, in good sportsmanship, in correct social customs, in appropriate dress, manner, speech, and conduct, and in any other items which will enable the student to be a good citizen and an effective Christian Scientist. Training in such directions represents a most important part of The Principia's contribution to the education of the student.

S&H 8:3-7

We never need to despair of an honest heart; but there is little hope for those who come only spasmodically face to face with their wickedness and then seek to hide it. Their prayers are indexes which do not correspond with their character.

S&H 291:5-9

We know that all will be changed "in the twinkling of an eye," when the last trump shall sound; but this last call of wisdom cannot come till mortals have already yielded to each lesser call in the growth of Christian character.

EAP 107, The Unfoldment of Character (1933)

Mrs. Morgan's comments in the course of a meeting of the Executives' Committee, April 22, 1933.

WE ARE ALL WORKING for the unfoldment of character, and it has been said that there is not enough of that in the classroom. That is our real work. An instructor must help his students to find themselves. The subject matter of the classroom is only the vehicle for the larger purpose. The vital thing is not merely intellectual progress, but it is spiritual progress. And this is the point at which Principia differs from every other school. Now I am wondering if we ourselves have lost sight of that fact, and if, when we have brought new teachers to our faculty, we have helped them sufficiently to see what is the vital purpose of Principia. Have we followed up their work effectively enough, and have we helped them to keep clear with regard to our real work and its purpose?

If we have neglected to do this and have been slow in the matter, we need not be surprised if this character training is not being done as effectively as we would expect. If the spiritualization of thought or, in other words, character training, is not the vital thing in the instructor's thought, then the students are not being helped in this way. In the life

of the Home Department this purpose would appear to be so constantly in consciousness that we take for granted its inclusion in the training program. Possibly the great desire to advance scholarship has led those in the classroom to lose sight of the real purposes of our work. It is a very important thing that we make sure that our instructors are fully awake to the really vital work they are expected to perform....

If we are going to give out the truth effectively, it must really be a part of our own daily thinking and living. Certainly it cannot be said that we make a perfect demonstration. However, when we are working alertly with our own character needs, we are in good condition to work with young people. When we accept our personal idiosyncrasies as our own, we are not in a position to help these students. The acceptance of our eccentricities is a poor basis from which to attempt to help these young people and to help each other.

January: What should we require of Principia students, even though they may not understand or accept the reason for the requirement? (October 1927) *How do we know if the requirement is having the desired effect?* (January 2012)

Policies 20, 22, 23

20. The Principia shall conduct its activities on the basis that all obligations of whatever nature incurred by or due to The Principia shall be met promptly and fully.

The practices of the business department shall not be controlled by sentiment and shall be based upon the inspiration of the Golden Rule. This policy shall not only govern the business dealings of the institution and its members in contractual or financial matters, but shall be reflected also in the demand that all obligations resting upon members of the administration, faculty, staff, and student body as members of this educational community shall be met squarely and promptly.

22. All activities taking place on the campus or within the school or college community, whether they occur as part of the organized work or as extracurricular phases of school or college life, shall be permitted to exist only to the extent that they are consistent with the purpose and policies of The Principia.

Since smoking, the use of intoxicating liquor, and loose social conduct are inconsistent with the teachings of Christian Science, they must be eliminated from the experience of members of the Principia community.

23. At The Principia, Sunday shall be a day of quiet, and the recreations and activities permitted on the school and college campus shall be of a type that does not conflict with the spirit of the Sabbath as a day set aside for rest and spiritual refreshment.

Prov. 3: 1-3, 4: 23-26

My son, forget not my law; but let thine heart keep my commandments; For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee.

EAP 97, Changing Customs and Ideas (1927)

A statement made to the Executives' Committee by Mrs. Morgan on September 10, 1927. ...

IN THIS DAY of rapidly changing ideas and customs, the man or woman who persistently adheres to established convictions is regarded as old-fashioned and unprogressive. And it is sometimes quite difficult to discriminate between a rigid adherence to one's habit of thought and a firm stand for Principle.

Holding to one's convictions may be simply a narrow, set rigidity that fears, or is too proud to give up, or is simply obstinacy or unprogressiveness. On the other hand, there are certain things that must be retained because they are fundamental. It is well that we should consider what are the ideals and customs which should be maintained in Principia, regardless of the changing opinions or modern customs of the world about us.

I should like to know that we all understand the importance of preserving certain habits of conduct and certain characteristics that have made Principia what it is — those things which have helped to make Principia different and which will need to be preserved if it is to continue to be different.

I am not now speaking of the fundamental ideals but of the matters of conduct and habits of thought which indicate genuine and unswerving loyalty to those ideals.

This class of thing must not be changed by custom, no matter how widespread the custom, nor how queer our stand may be regarded as being.

There is only one way to act with decision and discretion in these matters, and that is to consider not what others are doing, but what wisdom dictates. Thus we see that the administration of Principia requires a constant demonstration of wisdom — a day-by-day “waiting upon God.”

“Discretion shall preserve thee” (Prov. 2:11). “Lean not unto thine own understanding” (Prov. 3:5). But listen! When one is conscious of God's leading, he can maintain his position in the face of public opinion and aggressive opposition. Principia has dared to be different many times, when all human opinion opposed.

God has never failed to justify His leading.

February: Are we training for leadership or are we trying to lift the general level by working with a cross-section of students? (November 1927) *Can we do both? If not, how would we assess if our choice (to work with leaders or the general cross-section) was the right one? (Feb. 2012)*

Policy 10, 18

10. Teaching at Principia shall emphasize the point of view that education carries with it the obligation to use technical skills and intellectual attainments for the betterment of humanity.

18. The Principia shall extend its opportunities only to those students who are prepared to take sufficient advantage of the experience to make it clear that The Principia is their rightful place.

With appropriate differences, students must measure up to the same demands that are made on members of the faculty and staff. They shall continue as members of the student body only as they earn the right to do so through successful accomplishment to a degree which indicates their desire and readiness to be Principians.

Matthew 18: 12-14

How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Matthew 7: 6

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

EAP 195, A Talk with the College Men (1930)

Mrs. Morgan held a meeting with the men of the College on March 2, 1930, at their request. The following is the substance of her talk on that occasion.

WELCOME. I am glad you asked to come. There are many things I should like to have you talk about to me, because my interest in your welfare and progress is a deep interest. What I see or hear of you in just a general way does not satisfy me. I should like to know more of your real progress as individuals, your aims, your purpose in life, and your

victories. Are you nearer your goal than when you entered Principia? Have you a definite goal? Is your life purposeful?

Principia was founded with a very definite purpose. That purpose was not simply to provide schooling for young people, although we have made it a matter of great importance to meet the academic needs in the strongest and best possible way. Our purpose is to provide for the sons and daughters of Christian Scientists a helpful environment in which they can unfold normally to receive their academic training under conditions conducive to the development of strong manhood and womanhood. Not only intellectual development but moral and spiritual growth are essential to a man's real progress. A man may be an intellectual giant but remain a moral and spiritual pygmy. Such a person is only half a man.

A real Principia product is a well-balanced individual whose whole nature is expanding under the guidance of Principle. His ideals are high, his purpose is lofty, and his efforts to attain the goal he has set before himself are steady and untiring. He is willing to work hard and to make sacrifices, if necessary, to attain his goal.

Since you have become a member of our family at Principia, you have automatically assumed a new responsibility. Not only have you a responsibility for your own use of the opportunities here offered to enable you to demonstrate a well-rounded character in fulfillment of your own or your parents' high ideals, but you have incurred the responsibility of honestly helping Principia give truthful evidence of its purpose in being.

To accept Principia's hospitality, which is offered you in good faith, and to so conduct yourself as a College man that you are a credit to its teachings is to fulfill honestly your obligations to your College. Money obligations are the least of all, important as they are. The student who feels that, because he pays, or his father does, for his tuition and board, the College has no right to expect anything further of him, should never come to Principia. In the first place, money can never pay for what a student may receive at Principia. In the second place, his money is not acceptable unless it is accompanied by a genuine desire for what Principia has to offer him and an honest effort to make it his own. Many of you have shown your appreciation of the truer things and are giving promise of taking your places in your communities as public-spirited citizens, as Christian workers with a capacity for big things.

Some of you seem to be still asleep to your opportunities. What is the matter? Are you without a purpose in life, or is your purpose a cheap, common one that makes no high demands upon you and that caters to your own selfish indulgence? Are you the man who has learned to act from Principle in all that he does; one who has learned to regulate his conduct according to the demands of Principle so that he is not swayed by impulse, by mortal opinions, or by human willpower; one who does not make a god of his own selfish desires but has the aim of being of service to his fellowman; one whose outlook on life is bigger than his own personal interests, a life above pettiness and worry; one who constantly subordinates his animal nature to his finer instincts, thus training himself to

strengthen only those qualities which make for mental and moral cleanliness and purity of character?

Do you believe that youth has to sow its wild oats? The farmer who believed he had to sow wild seed with his good seed would reap unfruitful crops. We reap as we sow. Every act determines how much of a success a young man is going to be. He who compromises with error throws his weight by that much into the wrong scale.

March/April: How can we protect and perpetuate the growth already made when a pupil enters a new environment? (November 1927) *At what points should we be particularly alert to transitions to, from, and within Principia?* (March 2012)

Policies 15, 16, 21

15. The Principia shall always be conducted as one institution, regardless of the number or location of the units into which it may be divided for administrative or other reasons.

This policy presupposes and requires the thorough integration of all major *departments*. *No department of the institution stands alone. Each can operate effectively only as it correlates its procedures with those of other departments, especially units most closely related to it.*

Departmental policies affecting (a) the unfoldment of The Principia educational program, and (b) the organization of personnel work and guidance, from the first year in the elementary school to the end of the senior year in college, shall be part of a comprehensive plan for the institution as a whole. No department shall be free to act independently of the methods used by other departments. "For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another" (Romans 12:4-5).

16. The government of The Principia shall be as democratic as possible within the organization established by the Board of Trustees of The Principia Corporation and described in the following statement:

The Bylaws of The Principia Corporation provide that the Board of Trustees shall appoint the chief executive officer of The Principia annually, and may appoint such other officers as in the Board's judgment are desirable. All other members of the faculty and staff not specifically appointed by the Board of Trustees shall be appointed by the chief executive officer.

The fundamental policies of the institution, established by the Board of Trustees, shall be interpreted for The Principia by the chief executive officer and reinterpreted in terms of departmental requirements by the head of each department. Each department head shall be directly responsible to his or her superior officer for the conduct of the work under his or her supervision.

Leadership at The Principia shall be expressed in obedience to Principle rather than by the exercise of authority or influence on the

basis of human will or opinion. Members of the administration, faculty, and staff shall assume their individual responsibilities in this manner.

Departmental action shall be taken in the most democratic manner possible. A successful department will be one in which there is the widest participation by departmental members in the conduct of that department.

21. Any organized activity associated with The Principia and carried on in the interests of The Principia shall exist only as it is authorized by The Principia Corporation.

S&H 340: 15

"Thou shalt have no other gods before me." (Exodus xx. 3.) The First Commandment is my favorite text. It demonstrates Christian Science. It inculcates the triunity of God, Spirit, Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one Mind. The divine Principle of the First Commandment bases the Science of being, by which man demonstrates health, holiness, and life eternal. One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

EAP 103, Meeting World Conditions With Wisdom (1932)

The problem of utilizing to the full the opportunities which Principia offered to young Christian Scientists was occupying a good deal of time and thought of the Executives' Committee in 1932, during the Great Depression, and at a time when Principia faced a crisis. At a meeting held December 6 of that year, Mrs. Morgan said:

MORTAL MIND IS TRYING to say that the work at The Principia can't go forward as rapidly or as completely as desirable, because of world conditions. Now what are our world conditions? Do we know of any world conditions which God does not know about? As nearly as I can see it, we need to be in the world but not of it. We cannot just close our eyes and ignore the seeming human conditions. We must deny the error and at the same time must reach out to destroy it in every wise way that is possible to us. We must at the same time keep up a constant reversal of the evidence of the senses. There is no doubt about it that we are not as faithful to this work as we should be.

Right here in our own community (Principia), we see how wonderfully God's promises have been fulfilled. We are able to see and understand the wonderful things that have been brought to pass to support and sustain this work. We can also see what efforts mortal mind has made to destroy it. It would seem as though no malicious thing had been left untried. In the very earliest days mortal mind seemed to try to use every possible avenue to shut off the evidence of supply which this work seemed to require, by means of

misunderstanding and misrepresentation. Then we began to see more clearly. People at first thought we were queer, and yet advanced schools today are doing just those things which made Principia “queer” many years ago. It is certainly evidence of the fact that we listened to God and He showed us what to do.

At a later period, misunderstandings and misrepresentations within our own group brought a lack of unity and of understanding, and some very strange and seemingly inexplicable things occurred. Yet the hand of God was felt through it all. There were many times when we could not see any great distance ahead, and yet we knew that the work was in God’s hands and refused to let the evidences of the senses stand as reality. This is where our strongest work needs to be done today. Of course mortal mind would try to break down unity if it could. May I again refer to the quotation in *The First Church of Christ, Scientist, and Miscellany* (p. 164), brought out in last week’s meeting.

While we have demonstrated much unity here and have greatly increased the evidence of this unity during the past few years, we must gain a deeper realization of what unity really means. We must come to understand the “living love” referred to in this passage in *Miscellany*. The oneness there referred to is a deeper understanding of divine Love. Mrs. Eddy tells us (*ibid.*, p. 181), “Progress is the maturing conception of divine Love....” To experience it we must let go of the human conception of persons. We must seek the sense of oneness that comes from annihilating the belief of person. As long as we are thinking person, we are recognizing more than one Mind. In order to discover and reflect the one Mind, we must stop seeing persons or many minds. We must think of ourselves simply as divine ideas. We do this readily enough when we are struggling with a belief of pain and wish to meet it, but how do we treat the beliefs of person when we are annoyed by others, or are sensitive to their criticisms, or when we find ourselves critical of them and of their ways of doing things?

God has furnished us with everything we need here at Principia.

We started with nothing and all kinds of makeshifts. We have gradually seen better equipment added, and our faculty has become greatly strengthened. At this point we seem to find ourselves face-to-face with the belief of limited opportunity through a decreased enrollment. There seem to be not enough students to fill all available space, and yet there are countless numbers who need to be here, who want to be here, and who deserve to be here.

Have we taken up in our work and handled thoroughly enough that lie which says that God has done His part but that we, nevertheless, lack the opportunity to share the blessings that have come to us? Are we letting in the suggestion that the time is too short now to do anything about enrollment? To what extent are we accepting such claims of limitation? If we are accepting them, that fact in itself is sufficient to keep us from seeing the Truth made manifest here and now. What is it that we need when a demonstration seems to be incomplete? Is it some material thing? No. What we need is deeper spiritual understanding. Mortal mind would try to say that we have slipped back in our demonstration. Is it more students that we need?

What we need is a deeper spiritual understanding of God's presence and power. The opportunity is here right now in which to use fully what He has given us in fulfillment of His promise. He has blessed us so richly that perhaps we are not awake enough to be ready to see it shared. If our desire to give is as great as our desire to gain, this seeming obstruction, called limited opportunity, will be removed.

Why do we want to work with this question of enrollment? Is it because we desire to see this institution materially prosperous? Is it a matter of pride with us, because the enrollment in our particular department is not as complete as it should be? If we are working for the real thing, we are working to know that nothing can prevent us from utilizing, in God's own way, all that he has given us. We are, at times, deeply grateful and long to give out.

However, we do not give out in proportion to what we have gained.

If we were more concerned with the giving of comfort, courage, gratitude, love — every good thing that God has given us — if we were more concerned with this than with asking for more, our lives would be wonderfully enriched.

The suggestion of annoyance with others always tries to destroy unity. If I think of you as being that type and I am annoyed, I am just accepting that belief as a detriment to our own unity. May I call your attention to a passage in Miscellaneous Writings (p. 138):

For students to work together is not always to cooperate, but sometimes to coelbow! Each student should seek alone the guidance of our common Father — even the divine Principle which he claims to demonstrate, — and especially should he prove his faith by works, ethically, physically, and spiritually. Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross.

We sometimes make the mistake of thinking that the criticism or annoyances which are present in our thought, but which are not voiced, really do no harm at all. It is better, of course, to keep irritation or unkind criticism under control, but this is not the highest form of demonstration. To keep it at all is error. Our work is then and there to dig the error out of consciousness, root and branch.

We haven't any place in which to sit down and stop our work. Yes, one thing does follow right after another. This condition is forcing you constantly to work better and to know God better, bringing out the best of which you are capable. Look out for the suggestions that after all, we have done pretty well, that this fact ought to be recognized and that we ought to be released from the constant pressure.

This release, if it came, might bring inactivity. What is termed "divine dissatisfaction" is a pretty wholesome state of consciousness, for it implies a struggling to lift our level upward.

I do not intend to stop urging this body of dear people to move forward more rapidly. I do see how much you have done through God's guidance, but I also see how much better you can do. I am going to urge you all to do better and better work, and to express a higher quality of love which does result in perfect unity.

Let us go forward, without any trace of weariness. It is only un-labored effort which is really enriching. There is nothing else worth working for but to unself consciousness. This is the work which each one of you must do, and you must thank God for giving you the opportunity to do it.

EAP 223, No Lack of Unity (1931)

A penciled letter to a senior administrative officer following a conference with Mrs. Morgan concerning difficulties he was encountering.

I am God's child. He has created me for His own divine purpose, and that purpose must be fulfilled, for His will is law and cannot be broken. He has placed me in His work, where He wants me to be. I have no other desire than to be used by Him. I can be used only by Him who is infinite wisdom; therefore I cannot say or do anything that can be detrimental to His work.

No personal peculiarities (my own or another's) can interfere with the right unfolding of His purpose. No claim of sensitiveness can be used by mental malpractice to make me unhappy in His service. I am not sensitive to mortal mind suggestions. I am not sensitive to personal criticism. I am sensitive only to divine correction and instruction always and am always ready to accept wise counsel, no matter through what channel it may come. There are no crystallized human opinions that can assert themselves as wisdom, no personal habits of thought that make it difficult for me to change my viewpoint when wisdom so directs. I cannot be hurt by what others do or say. I am willing to be corrected if the correction is merited, and if not, it cannot touch me. All I desire is to know God's will and to do it.

I cannot be made to fear a lack of unity between my assistants and me. God has given me my assistants in His work, and they are governed by the same wisdom that governs me. Therefore, there is no misunderstanding, discord, or inharmony. One cannot interfere with another nor make the work difficult, for all are governed by the one Mind, which is Love.

It is not a struggle to maintain the right relationship with my assistants, for God, who established that relationship, maintains it.

All I have to do is to reflect Him in all my ways, for it is His business to preserve right relations, and my part is obedience only.

My joy in God's service cannot be taken from me, for it is His will that I shall rejoice. As His obedient child, I have the right to my inheritance of joy, peace, security, and harmony.

May: What should be the basis for selecting students/staff members for admission/hire? (November 1927) *What result do we hope to achieve through our selection processes – for the individual and for Principia?* (May 2012)

Policies 4, 11, 17

4. All members of the faculty and staff shall be active Christian Scientists. As a rule, members of the student body shall be accepted only from homes in which at least one of the parents or the guardian can give evidence of being a sincere Christian Scientist and of being ready to depend upon Christian Science for help in time of need. However, if an applicant is an earnest student of Christian Science and is sufficiently mature, conditions may warrant an exception to this general rule. Members of the faculty, staff, and student body will be expected to rely on Christian Science for healing.

11. The Principia shall seek continuously to improve its educational facilities and business practices in order to keep abreast of educational progress and in key with changing world conditions.

In its educational methods and business practices, The Principia shall make constant efforts to lift its standards to the highest point that the wisdom and experience of the administration, faculty, and staff, and the financial resources of the institution will permit.

17. In order to facilitate the steady growth of The Principia and effective work in all its departments, every post shall be filled with the most effective individual available.

Since all members of the Board of Trustees, administration, faculty, and staff are loyal Christian Scientists, and since The Principia is established for the prime purpose of service to our Cause, it shall be assumed that an individual will be continued in office as long as the responsibilities of his office are discharged in ways that contribute to the growth of the institution. The Principia shall proceed upon the basis that the success of the work it is doing is more important to all concerned than security in tenure for members of its personnel. This policy shall be administered with wisdom and sympathetic understanding, but it shall be the duty of each department head to continue in service as members of his department only those persons who are prepared to secure better results than any others readily available for the particular posts.

The Principia expects the members of its faculty and staff to be willing to cooperate in spirit and in letter with the administration. Such

cooperation is not to be confused with subservience, and it is not essential that any member shall be in full agreement with all points of view expressed by the administration. Yet it is important that The Principia shall have in its service those who are in harmony with the fundamental policies and established administrative practices of the institution. Such members will undertake their work with that proprietary interest which is so essential to the success of the institution, and to which Mrs. Mary Kimball Morgan has referred on so many occasions.

Ephesians 4: 1-7, 11-15

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

EAP 70-71, Our Real Vocation (1932)

At a staff meeting on March 11, 1932, Mrs. Morgan introduced a discussion on vocation with the following comments. ...

WHAT IS OUR VOCATION? St. Paul suggests that it is to “grow up into him in all things, which is the head, even Christ” (Eph 4:15). Paul was speaking to men of divers occupations — fishermen, sailmakers, carpenters, merchants, etc., but he recognized but one vocation for all of them, regardless of their occupation. Evidently he regarded all men as having the same vocation, that suggested in the verse quoted: to “grow up into him in all things, which is the head, even Christ.”

The one important business is to find and express the real man. All else is subordinate to this end, and this is being about our Father’s business. Metaphysically, the avocation too often becomes more important than the vocation, while it should be only one of the activities through which our vocation may find expression. It is our business as

Principians to bring into manifestation the true education. This we can do through our various occupations as teachers, housemothers and masters, stenographers, bookkeepers, housekeepers, etc. — but let us never let the occupation or avocation supersede the vocation in importance. It is quite necessary to keep our thoughts clear on this point.

Fidelity to one's occupation is most commendable, and the more loyal one is to his Father's business (which is man's real vocation), the more successful he is apt to be in his avocation.

Your avocation may change, but your vocation never changes, for it is learning to live — to “grow up into him in all things.” Sometimes it may be wise to change one's occupation. Because you have done one thing well for several years, do not fear to let go and take on other duties when wisdom directs, for this may be the means of “enlarging your borders” and keeping you from getting into a rut. We must be careful not to let our tasks own us, for then they become a law of limitation to us. Make it your business to serve God in any way He may direct. Do not outline the way in which you may serve. Let your Father do that. We “can never lack God's outstretched arm so long as [we] are in His service” (Mary Baker Eddy, *Message to the Mother Church for 1901*, p. 1). If mankind understood what their real business is, there would not be so much fear today of losing jobs.

In our human experience with changing customs and conditions, the time comes to all of us to change our viewpoints and demonstrate progress. Sometimes this can be effectively done right in one's usual environment. Again, a change of occupation helps to enlarge one's vision. Never consider that one particular position belongs to you. It belongs to you only so long as you can do the work better than can anyone else and only so long as the work blesses you. When either condition ceases to be, you may change your avocation, but hold on steadfastly to your vocation.