



## What is True Government? PART II

### The Rights and Duties of Man; Divine Justice

*Max Kappeler*

I. The Rights and Duties of Man  
 THE BIBLE AND THE CHRISTIAN Science textbook teach that “man” is created in the image and likeness of God. Man, therefore, possesses and reflects the nature and quality of God. He reflects the great law-giver, and so becomes a law unto himself. Thus he can claim the right to be governed by God alone. The relation of God and man is fixed and based on Science; it cannot be changed. The question then arises: How is man governed? It is revealed that God’s government of man consists of definite spiritual laws, rights, and duties.

#### **The Rights of Man**

THE DEVELOPMENT of the rights of man in human experience has had a long and bloody history. All down the ages, mankind has fought for its birthright—for *liberty*. Liberty,

above all else, is our most valued possession; when it is attacked, we are even willing to risk our lives for it. But we had never claimed our full freedom and true birthright until Mary Baker Eddy discovered divine Science, which enables us to free ourselves not only from the bondage and slavery of others, but also from a myriad of false beliefs. This is the great forward step of the present age and leads to ultimate perfection. A new *Bill of Rights* has been given, namely: “The Magna Charta of Christian Science means much, *multum in parvo*—all-in-one and one-in-all. It stands for the inalienable, universal rights of

[mankind]. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed” (*My. 246:30-5*). Every Christian Scientist must understand these inalienable rights which are contained in the Magna Charta of Christian Science, and which coincide with the teachings of the Bible. In the case on trial, in the Textbook, Mrs. Eddy writes: “The attorney, Christian Science, then read from the supreme statute-book, the Bible, certain extracts on the Rights of Man, remarking that the Bible was better authority than Blackstone” (*S&H 437:32-2*).

Our birthright is divine, and it is our right and duty to claim it.<sup>1</sup> Ignorance of our God-given rights leads only to slavery and demoralization, just as blind obedience

#### The Science of True Government:

- The laws of God
- The individual rights of man
- The duties of man
- Divine justice

*Continued on page 3*

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**T**HE CHRISTIAN SCIENCE THAT MARY BAKER EDDY discovered and stated in her textbook, *Science and Health with Key to the Scriptures*, is seen to be the universal Science of all sciences. The denominational aspect of Christian Science is fading away, and its vital role as a proto-science is emerging.

Science cannot be organized, and its investigation cannot be outlined or controlled humanly without endangering its unfoldment. Dr. Max Kappeler (Switzerland) based his research entirely on the Bible and the teachings of Mary Baker Eddy as the complete revelation of Christian Science, as well as the teachings of John W. Doorly, who detected the scientific system of reference in the Christian Science textbook. The Kappeler Institute USA claims no exclusive rights to the Science of Christian Science, nor does it present itself as an authority to endorse, control or regulate work in the subject of Science. Dr. Kappeler founded the Kappeler Institute for the Science of Being in 1973 to maintain, protect, publish, promote and archive his English language works.

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## What is True Government? PART II *Continued from page 1*

to human and material laws, rules, and regulations would finally do.<sup>2</sup> It follows that our *full rights* must be acknowledged, supported, and *granted*, since every law of limitation, every curtailment of divine rights, is an error in itself and must eventually be overcome.<sup>3</sup>

What are our rights? Let us consider some of them.

Mind, God, the divine intelligence, gives us *the right to think*, to think independently, dependent only on divine Mind. We have the right to think genuinely, progressively, definitely, correctly, individually, rightly, and fearlessly. The ability to reason is one of our divine rights.<sup>4</sup> We have the right to know God, and to be taught about God, divine Being, unrestrictedly. The teachings of Jesus were for all peoples and for all times; and so are the teachings of Christian Science.

The right to think also gives us *the right of choice*; we can choose for ourselves, and need no human propaganda or channels through which we may be erroneously influenced.<sup>5</sup> We have *the right of honest investigation* and *conviction*;<sup>6</sup> the right to *say* and *write* what we think to be true, good, honest, and necessary, and to act accordingly. We also have *the right to be esteemed* for thinking and acting according to our best understanding, though this right does not always seem to be acknowledged as it should be.<sup>7</sup>

Mary Baker Eddy lays much stress on *the right of conscience*. She states: “God has endowed man with inalienable rights, among which are self-government, reason, and conscience” (*S&H 106:7-9*).<sup>8</sup> Conscience is the faculty by which to distinguish right from wrong.

The human desire is often to tell another what he should think and do, and what is right or wrong in a given case. The apathetic thinker is no friend of the right of conscience. He either gets stirred up too much or he aimlessly resists conscience.<sup>9</sup> If there is no progressive thinking and no right of conscience, mankind will never awaken out of its false dreams. On the other hand, those who are honest enough to act according to their convictions enter new fields of thought and cannot go back. To utilize the rights of conscience demands a whole man. “The man of integrity is one who makes it his constant rule to follow the road of duty, according as Truth and the voice of his conscience point it out to him” (*Mis. 147:14-16*).<sup>10</sup>

The Mind of Christ gives to everyone, as God’s reflection, *the right of vision*. The revelations of God belong to all equally. They can neither be monopolized

nor controlled by a certain class of people, nor can a certain category be responsible for new vision. All people have equal opportunities, and vision is a universal gift.

Without the right to think, and to think deeply and unrestrictedly, because “the time for thinkers has come” (*S&H vii:13*), no progress is possible. The divine urge demands that we part with our old beliefs and rise into higher realms.<sup>11</sup> Spirit-

ual ideas unfold forever. So man has *the right of progress*, the right to go forward and to leave our mental cradle. Stagnation, which keeps thought in ancient

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*Continued on page 4*

### MIND

Our divine birthright when governed by divine Mind:

- The right to think
  - independently (dependent on Mind alone)
  - logically
- The right to learn
  - to investigate, search, study
- The right to be law-abiding
- The right to courage of conviction
  - to act boldly
- The right to know God, divine Principle
  - to be free of agnosticism, animal magnetism

### SPIRIT

Our divine birthright when governed by Spirit:

- The right to evolve spiritually
- The right to worship God, divine Principle
  - to be free from polytheism
- The right to be good and pure
  - to be free from evil and friction
  - to be free from materialism and spiritualism
- The right to attend the birth of the divine idea

ruts, and which would fight every new idea, is opposed to man's right of progress. Where there is no unfoldment there is no *spiritual history*, but "Christian Science and Christian Scientists will, *must*, have a history" (*Mis. 106:3-4*). It is the duty and the right of man to labor unceasingly for the development of new ideas, for a higher understanding of God and Christ, and for the spiritualization of life and being that Christian Science makes possible.

Perhaps our most treasured "right of man" is *freedom*. True freedom in Christian Science is won through identification with God, whereby we free ourselves from all material or human so-called influences.<sup>12</sup> As long as the divine order of God's government is upheld, there is freedom, because the law of God is then acting unrestrictedly.<sup>13</sup> Freedom in Christian Science is something much more significant than human freedom. It is wholly spiritual. Through revolutions and wars, human liberties and rights have been acquired. Yet an even greater struggle awaits mankind, a struggle for freedom from sin, sickness, death, material sense, human codes, scholastic theology, materia medica, hygiene, false laws, ignorant beliefs—in short, freedom from every sort of physical and mental error.<sup>14</sup>

Right motives are necessary in order to gain this freedom, and these *right motives* must have *free course*. Freedom to speak and to write belongs essentially to man.<sup>15</sup> If this freedom is impaired, stagnation follows in its train. Mary Baker Eddy asserts that censorship is a form of inhumanity and fosters error. Ecclesiasticism, priesthood, and mysticism have always tried to rob us of our freedom to worship God according to the dictates of enlightened conscience. This

form of mental aggressive suggestion and despotism is not yet fully destroyed; it still whispers silently and audibly.<sup>16</sup>

Democracies do not grant unrestricted freedom. A wrong sense of freedom can be bondage. And so we are faced with the paradox that freedom is sometimes restricted in order to have freedom. There can be freedom in limitations, but it must be made perfectly clear that only unlicensed and false freedom calls for restriction. Freedom in its pure sense is *disciplined freedom*, a freedom that is the direct result of obedience to universal Principle, which makes strong demands on us. Unlicensed freedom is lawlessness: true freedom is law-abiding. All these facts apply essentially to Christian Science. Freedom must be something higher than the mere human sense of it.<sup>17</sup> Man is not free to sin, offend, slander, gossip, or condemn. Freedom to do wrong is no freedom at all, but slavery. The freedom of Soul must be in complete obedience to divine Principle, and therefore implies divine duties. Freedom and duty must unite in the harmony of Science.<sup>18</sup> Faith, blind belief, sentimentalism, emotionalism, untempered zeal, and sectarian beliefs bring no lasting freedom, but ultimate in disaster, because they are not based on scientific understanding. Even seemingly good motives can be disastrous, unless they are controlled by Science. That which controls unlicensed freedom is, therefore, first, a scientific understanding of God, divine Principle, and second, man's duty—not to person, but to God.

*Continued on page 6*

## SOUL

Our divine birthright when governed by Soul:

- The right to freedom
  - to be free from slavery, bondage, and sin
  - the right to have spiritual integrity, and perseverance
  - the right to joy, and happiness
- The right to security, and safety
  - the right to pursue spiritual understanding
  - the right to identify ourselves with God, divine Principle
  - to be free from malpractice and pantheism

## PRINCIPLE

Our divine birthright when governed by Principle:

- The right to be obedient and loyal to Principle alone
  - to be free from obedience to personal theories, personal authorities
- The right to be honest
- The right to have spiritual power
- The right to let Principle interpret the universe
- The right to be under the government of God, divine Principle, and to be self-governed
  - to be free of the belief in an anthropomorphic God
- The right to have a spiritually-scientific attitude

### LIFE

Our divine birthright when governed by Life:

- The right to develop and preserve our true individuality
  - to be free from all attempts to persecute or rob us of our God-given individuality
  - the right to soar above the mortal concept of life
  - to be free of the belief, here and now, of limitations of time, the cycle of birth-maturity-death
- The right to be a spiritual pioneer
- The right to go the way of Life
  - to be free from persecution

### TRUTH

Our divine birthright when governed by Truth:

- The right to be “the son of God”
  - to claim our spiritual inheritance
- The right to be healthy
  - to be free from sickness
- The right to divine consciousness
  - to be free from mortal, human consciousness
- The right to adhere to the ideal standard of Truth
  - to be free from the standards set by the mortal, human mind

Whereas in everyday affairs the rights of men are determined by human methods, Christian Science teaches that nothing but divine Principle can rightly determine them.<sup>19</sup> It is man’s inalienable *right to claim our unity with God*, and this unity bestows *self-government*. Man is self-governed by reflection; and so governs himself.<sup>20</sup> In other words, in Science we subordinate ourselves to the one universal, divine Principle. Insubordination to Principle leads to chaos.<sup>21</sup> True self-government demands freedom from evil suggestions and from personal interference.

In Christian Science, God is revealed as the infinite individuality, which is reflected in individual spiritual man.<sup>22</sup> We have, therefore, the divine *right to preserve and develop our individuality*.<sup>23</sup> The clearer our understanding of spiritual individuality, the more apparent our true manhood becomes. Yet mortal mind is always trying to materialize and personalize individuality, and to form it after its own pattern. Whatever materializes or personalizes our lives, government, freedom, or trend of thought and action, cripples our true individuality. One great foe is conventionality, which suggests that we should think, act, proceed, govern, and live schematically, and woe to those who would interfere with this scheme! Yet, from the divine standpoint, schemes and formulas kill the spirit, and with it divine infinite individuality. We have, therefore, not only the divine right but also the duty to do what God requires of us—namely, to think and act according to our highest understanding; and with this goes the right to be esteemed and supported by our fellow-man. Individuality knows no competition and no limits, for it is infinite. All people have equal rights, even though our individualities are distinct and differ from one

another.<sup>24</sup> To be exactly like another is impossible in Science. God knows best what is necessary for each individual, but our brother may not know. Personal domination ultimates in disaster, both for the one who dominates and for the one who is dominated, unless it is corrected by Science.<sup>25</sup>

Christian Science teaches that *our all-important right is to be the son of God*. We have divine authority to claim this birthright and to recognize God as our only Father. We are, therefore, heir to a great estate, the kingdom of heaven. We are free born. “Man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven, —himself subordinate alone to his Maker. This is the Science of being” (*S&H 517:31-4*).

In various ways, Mary Baker Eddy in her writings emphasizes that God gave man *dominion* over all the *earth*, but that man is subject to God alone. He has the divine right to dominate error through spiritual understanding and to be its master.<sup>26</sup>

Every one of us can individually claim our birthright to be the son of God; consequently, *we are all equal* before God. There is no distinction; no questioning “Who shall be greatest?” All have equal opportunities, equal rights and privileges.<sup>27</sup> In God’s sight, there can be no class distinction and no sex distinction. It follows, therefore, that preference given to one class or sex is contrary to the doctrine of Christian Science, since it is based on a human and material classification.<sup>28</sup> In divine diversification and classification, all good is available to each of God’s ideas.

The foregoing expositions have attempted to present some of the most vital rights of man. They do

## LOVE

Our divine birthright when governed by Love:

- The right to welcome the plan of God, Love, and universal salvation
  - to be free from nihilism, and the belief in eternal damnation
- The right to accept the motherhood (womanhood) qualities of Love
  - to be free from fear and hate
- The right to accept perfection, and the goal-directed perfect design of Love
  - to be free from the belief in imperfection

### References:

Max Kappeler. *Christian Government—Its Scientific Evolution*, 3rd edition (Seattle: Kappeler Institute Publishing USA, 1991), pp. 12–25.

Max Kappeler. *A Study Aid for the Science of Christian Science* (Seattle: Kappeler Institute Publishing, USA, 1984), pp. 70–77.

not, of course, contain a complete list, and are not intended to do so. The purpose has been to draw attention to the fact that *the real rights of man are entirely derived from God*, and that we ourselves cannot institute them.

In this connection, it may be helpful to investigate briefly the *erroneous suggestions of mortal mind*, sent out in an attempt to destroy our divine rights.

Reason, intelligence, and vision are opposed by *ignorance*, material knowledge, and material science, and sometimes by a blind zeal to work for God. A

*Continued on page 8*

lack of scientific understanding of the divine Mind enslaves us and robs us of harmony.<sup>29</sup>

The right of progress is threatened when the purely spiritual method is adulterated by material or *human ways and means*. In the divine order, the fruits of Spirit can be brought forth only by spiritual development. If this order is interfered with, our rights are endangered, since material or human footsteps, laws, and rules cannot result in spiritual attainment.<sup>30</sup>

Liberty is lost as soon as the attempt is made to *put that which is spiritual into that which is material*, the infinite into the finite, the greater into the lesser, the impersonal into the personal, or to rule the greater by the lesser, the divine by the human. From this fact arises the opposition of sinful humanity to the Science of Soul.<sup>31</sup>

Manifold are the arguments of evil against the indisputable unity that exists between God and man. The *belief that we are separated from God*, that we are dependent on others, on organizations, societies, popularity, and so forth, is altogether destructive. It leads to the belief in “gods many.” Strict reliance on the one divine Principle alone preserves the right of self-government. Dependence on persons or things destroys it. The same is true if we have a personal sense of ourselves and of our capabilities and faculties.

The right of individual life is disputed by *the belief that we live in the concept of matter*—that life is not wholly spiritual, but material, structural, and organic. These beliefs limit individuality, make *life schematic*, stamp it with *routine*, and render it soulless and colorless.

The *belief that man can humanly rule over man* must be energetically disputed. It is the old Adam-

belief, which always results in disaster.<sup>32</sup> If mortal man had the right to rule over his brother, he would also have the right to judge according to his own will and human reasoning, thus denying the right of everyone to self-government. The result would be a false classification and grading of human beings and their activities which, from a divine standpoint, would have to be defined as the reign of injustice. Justice upholds freedom. Injustice is bondage.<sup>33</sup>

Legion are the methods adopted by mortal mind to disprove the right of everyone to be the beloved “son of God.” Hate, malice, envy, jealousy, fear, treason, and hypocrisy are the most common. *Fear* of punishment for doing right, according as conscience dictates, is the cause of much discouragement. It tends to withhold the treasures of truth and to deprive man of the fruits of discovery and progress. To be punished for wrong-doing may be in accordance with Principle, but mortal mind would punish man for doing right. “Fear of punishment never made man truly honest” (*S&H 327:22*).

### **The Duties of Man**

In divine Science, the rights of man are forever established. God is conscious of its ideal, of its own creation, of its image and likeness, and so *man is the reflex image of God*. We realize that perfect man reflects God, as Christian Science teaches, and that man’s duty is to reflect God in all its multitude of ways, to be always conscious of God.

What are the *requirements* needed to fulfill this duty, and to demonstrate these God-given rights? The answer is: Christ and Science. Without Christ, there is no ideal, no divine plan for mankind, no standard of

divine right. Without Science, there is no system of metaphysics or spiritual understanding by which man can inherit and demonstrate the divine ideal. So we see that the Science of Christ is the true standard of liberty and of the rights and duties of man.<sup>34</sup>

One may ask: What are the highest duties? Without doubt they are the gaining of a full understanding of one God, one Christ, of man as God's image and likeness, and of Christian Science, which enables one to demonstrate reality. We must harmonize with this divine Principle. We must establish in consciousness the indestructible unity of God and man, thus realizing that all thought and action must be in subordination to God, divine Principle.<sup>35</sup> *Obedience to God* and God's laws and government is essentially requisite; no other obedience is required. Obedience implies consecration and sincerity.<sup>36</sup>

*Loyalty* ranks high in the list of virtues, and Christian Science lays much stress on this requirement, giving it a much higher meaning than is commonly associated with it. "Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty" (*S&H 183:21-23*). The only loyalty is loyalty to God, divine Principle. Personal sense makes strong claims for loyalty, asking for strict adherence to human and personal ways and means. This is the basis of mortal mind's desire to have a king and to classify mankind in accordance with the suggestion of least and greatest. Such so-called loyalty

ends in discord. "By loyalty in students I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love" (*Ret. 50:19-22*).

No loyalty to persons or material and human ways and means is demanded.<sup>37</sup> True loyalty is entirely spiritual.

Obedience and loyalty, based on the scientific understanding of God, demand *willingness to follow Christ* and to keep God's commandments.<sup>38</sup> This alone solves the problem of true government and true brotherhood. Personal love for mankind, without understanding our true nature as the image and likeness of God, is not enough.

Without Science and Christianity, even the best motives may end in war. Brotherhood can be demonstrated only if it is based on a right apprehension of the indestructible relationship forever existing between the one divine Principle and individual man, and this true sense of relationship guarantees the divine rights of men.<sup>39</sup> The *Golden Rule*, or the law of loving our neighbor as ourselves, can then be understood in its true spiritual meaning. Only through God, divine Love, can our brother be blessed; human method must be subordinate to this. Dictating the thoughts and actions of others is Christianly unscientific and infringes our divine rights.

### What are [man's] highest duties?

- Obedience to God and God's laws and government.
- Loyalty to God, divine Principle.
- Willingness to follow Christ and to keep God's commandments.
- The duties of man toward his fellow-man as given in the Commandments.

*Continued on page 10*

## What is True Government? PART II *Continued from page 9*

Some of the *duties* of man towards his *fellow-man* are given in the Commandments. Moses first stated our higher duties toward God. He then proceeded to expound our duties toward our fellow-man: "Thou shalt not kill," or in other words, not reckon life and individuality to be at the mercy of time and organization; "Thou shalt not commit adultery"—not mingle material and spiritual ways, means, and processes; "Thou shalt not steal"—not take away the rights of man, our divine birthright, our right of self-government; "Thou shalt not bear false witness against thy neighbor"—not testify to man as sinning, sick, or dying; "Thou shalt not covet"—not covet the abundance of our brother's vision and understanding, not covet the measure of another's divine individuality.

One of the chief requirements in government and in the relation of man to man is *unity*. A slogan of democracy is "One for all and all for one." This implies a good measure of Christ-like thinking, but it does not in itself ultimate in perfection, and is but a stepping-stone to a higher sense of unity. History shows that such a doctrine has been accepted even by dictator countries and movements, and that mortal mind has been cunning enough to use it in order to engender enslavement, instead of promoting freedom. This was only possible because there was little understanding of absolute Principle through which to interpret the true meaning of unity.

Christian Science—in strict accordance with its teaching of one Principle, one God, governing the

universe, including man—presents a higher sense of unity. "Unity is the essential nature of Christian Science. Its Principle is One, and to demonstrate the divine One, demands oneness of thought and action" (*Mis. 264:10-12*). This shows unmistakably that the starting-point for unity is *unity of Principle and idea*—unity with God—and that only on this basis can true unity among people (which is indispensable) be brought about.<sup>40</sup>

Unity means "oneness of thought and action" (*ibid.*) and this oneness can be demonstrated only when thought has grasped the true understanding of *one Principle* and the way in which Principle interprets itself. As long as there are diverse opinions about God, divine Principle, there can be no real unity, even if one party is willing to submit—for the sake of unity—to the opinion of the other party. "Diverse

opinions in Science are stultifying. All must have *one Principle* and the same rule; and all *who follow the Principle and rule* have but one opinion of it" (*Mis. 265:8-11*). Unity with Principle demonstrates unity with people. The effort to achieve human unity at any price is wrong, only hiding the fact that disunity exists, and prevents

intelligent criticism and progress. When the understanding of true unity is attained, the cry "One for all, and all for one" will give place to "*multum in parvo*—all-in-one and one-in-all" (*My. 247:1*), which Mary Baker Eddy declares to be the Magna Charta of Christian Science.

"I once thought that in unity was human strength; but have grown to know that human strength is weakness, —that unity is divine might, giving to human power, peace" (*Mis. 138:17-19*).

This Christ-like unity brings forth *spiritual cooperation*, the much-needed bond of perfection.<sup>41</sup> One has to be wide awake to the tendency of the human mind to compromise in the attempt to establish human unity, for the belief is that in this so-called unity lies strength. Mary Baker Eddy was well aware of this argument. In the year 1888, before the disorganization of certain institutions of the Christian Science movement took place, she wrote: “We come to strengthen and perpetuate our organizations and

In order to demonstrate divine justice, it is necessary to be able to *interpret the laws of God, purely spiritual laws, scientifically, for without Science there will be no correct interpretation and therefore no real justice.*

institutions; and to find strength in union,—strength to build up, through God’s right hand, that pure and undefiled religion whose Science demonstrates God and the perfectibility of man” (*Mis. 98:16–21*). But in 1890 she advised disorganization, and said : “I once thought that in unity was human strength; but have grown to know that human strength is weakness,—that unity is divine might, giving to human power, peace” (*Mis. 138:17–19*).

In Christian Science, the majority (humanly) has no right to rule the minority. “One on God’s side is a majority.” To be on God’s side calls for (1) an *understanding* of one’s divine *unity* with God, Principle, and (2) the Mind of Christ. This unity is spiritual power. “A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of

empires” (*My. 162:7–9*). In such a case, it would be disastrous to attempt to get unity by joining forces with the majority.<sup>42</sup> Even human separation might be preferable, if it would bring out a closer unity with Principle. The only danger to true unity lies in the belief that man can be separated from his perfect Principle.<sup>43</sup>

Under divine government, we have a *duty* not only toward God, Christ, and our fellow-man, but also *toward ourselves*. We must ever be on the watch that our pure reflection of God does not become distorted. We must know ourselves spiritually and scientifically, and thereby maintain our integrity.<sup>44</sup> Our duty lies in obedience to our conscience and to absolute Science, and in doing our own work as an individual. We must fight our own battles, and woe betide us if we turn back because of fear! Sooner or later we will have to retrace our steps. We cannot flee from error; error must flee from us. Man’s duty is to become immune to the attacks of mortal mind—“to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind” (*Man. Art. VIII, Sect. 6*).

## II. Divine Justice

IN CHRISTIAN SCIENCE, GOD is not only the sole legislative and executive power, but is also the *only judicial authority*. From an absolute standpoint, this authority is God interpreting itself; seen from the relative, it is the operation of true justice. In divine government, man is subordinate to divine justice alone.

God, Mind, the great lawmaker and lawgiver, is conscious only of its own law, of its government, and

*Continued on page 12*

## What is True Government? PART II *Continued from page 11*

of the divine rights it bestows on man. This law is the law both of justice and of mercy. In order to demonstrate divine justice, it is necessary to be able to *interpret the laws of God*, purely spiritual laws, *scientifically*, for without Science there will be no correct interpretation and therefore no real justice.

Only as human justice coincides with divine justice can it pattern the divine. True *justice*, the moral signification of law, has in itself the power to destroy injustice, and so put an end to all false laws. Divine justice delivers from unjust laws of limitation.

The Christian Science textbook explains that, in matters affecting divine judgment, *Christ is the judge*.<sup>45</sup> The office of the Christ is to restore and protect. The Scientist reflects the Mind of Christ and Christly judgment by bringing forth like fruits. “Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to ‘judge righteous judgment,’ and never to condemn rashly” (*S&H 444:16–19*). We do best when we remember the Master’s counsel, “Judge not, that ye be not judged.” Just as we have no right to dominate our fellow-man, so have we no divine right to judge him.

Since in God alone justice may be found, God alone can pronounce true *judgment*. There is no other who should punish or reward.<sup>46</sup> Mind, being a law to itself, cannot judge arbitrarily; the divine law condemns only those laws, beliefs, acts, etc., that are false.<sup>47</sup> This is the essential nature of divine justice. No human being is needed to pronounce the verdict, because the divine law declares itself to be self-acting, inescapable law. “Escape from punishment is not in accordance with God’s government, since justice is the handmaid of mercy” (*S&H 36:7–9*).

Does the law of God know no pardon or forgiveness? Man may pardon without enforcing any condition, but the divine Principle, God, demands *correction* by the reducing of the mistake to its native nothingness.<sup>48</sup> No person, or body of people, should enforce the divine method of pardon; it is a wholly spiritual process, and everyone has the right to work out their own salvation in this way. Only God knows what is absolutely right or wrong. No legal or ecclesiastical court is required once we are willing and able to demonstrate Christianly scientific self-government.

This article is an edited excerpt from Max Kappeler’s book, *Christian Government—Its Scientific Evolution*, 3rd edition (Seattle: Kappeler Institute Publishing USA, 1991), pp. 12–25. Available now from Kappeler Institute Publishing. Paperback, 106 pages, US\$12.

## Endnotes

- <sup>1</sup> See S&H 226:14–21; S&H 228:14–16.
- <sup>2</sup> See S&H 227:3–13.
- <sup>3</sup> See Mis. 266:4–6.
- <sup>4</sup> See S&H 106:7–9.
- <sup>5</sup> See Ret. 71:11–14.
- <sup>6</sup> See Mis. 246:31–5.
- <sup>7</sup> See Un. 5:19–27.
- <sup>8</sup> See also My. 220:29–32.
- <sup>9</sup> See Mis. 237:16–21; Mis. 236:10–14.
- <sup>10</sup> See also Peo. 13:12–16.
- <sup>11</sup> See Rud. 8:15–18.
- <sup>12</sup> See S&H 90:24–25; S&H 114:23–27.
- <sup>13</sup> See Mis. 259:14–21.
- <sup>14</sup> See Mis. 101:8–13; S&H 226:5–13; S&H 226:25–2; S&H 228:11–19.
- <sup>15</sup> See No. 45:24–2.
- <sup>16</sup> See Mis. 246:1–12; My. 117:22–27.
- <sup>17</sup> See S&H 552:19–21.
- <sup>18</sup> See Mis. 297:28–29.
- <sup>19</sup> See S&H 226:18–21.
- <sup>20</sup> See S&H 125:16–17; S&H 106:9–11; '01 20:5–6.
- <sup>21</sup> See S&H 236:21–22.
- <sup>22</sup> See S&H 281:14–17.
- <sup>23</sup> See S&H 317:16–20.
- <sup>24</sup> See Ret. 70:14–19; Ret. 85:16–17.
- <sup>25</sup> See S&H 155:11–14; S&H 392:17–21; S&H 73:8–14.
- <sup>26</sup> See No. 40:14–22; '01 20:2–8; S&H 380:19–21.
- <sup>27</sup> See Mis. 291:12–16; My. 181:13–20; My. 230:9–10.
- <sup>28</sup> See S&H 63:12–17; My. 247:5–9; No. 45:13–20.
- <sup>29</sup> See S&H 280:30–4; S&H 381:2–4; S&H 7:10–14; S&H 214:21–25.
- <sup>30</sup> See S&H 4:32–2; S&H 106:12–14.
- <sup>31</sup> See S&H 315:16–20; S&H 224:28–4.
- <sup>32</sup> See S&H 529:30–4.
- <sup>33</sup> See S&H 64:1–2; Mis. 80:16–18.
- <sup>34</sup> See S&H 227:21–29; S&H 228:14–16.
- <sup>35</sup> See S&H 517:31–4; S&H 444:31–1; S&H 202:3–5.
- <sup>36</sup> See S&H 91:5–8; My. 220:26–27; S&H 261:32–5; '01 1:19–21.
- <sup>37</sup> See '02 4:3–4.
- <sup>38</sup> See S&H 37:22–25; S&H 337:7–10.
- <sup>39</sup> See S&H 37:22–27; S&H 454:17–18; S&H 467:9–13; S&H 469:30–5.
- <sup>40</sup> See S&H 202:3–5; Pul. 4:9–11.
- <sup>41</sup> See Pul. 21:18–20; My. 164:22–27).
- <sup>42</sup> See Mis. 138:9–14.
- <sup>43</sup> See Ret. 85:22–28.
- <sup>44</sup> See S&H 359:11–14; S&H 458:23–25; Mis. 317 147:14–18.
- <sup>45</sup> See S&H 391:4–6.
- <sup>46</sup> See S&H 441:25–27.
- <sup>47</sup> See S&H 440:20–21; S&H 537:14–15.
- <sup>48</sup> See S&H 11:12–18; S&H 339:1–2.
- <sup>49</sup> See S&H 6:3–5.

# Kappeler Mailbox

THE KI MAILBOX IS A NEW FEATURE DESIGNED TO ADDRESS SOME OF THE QUESTIONS THAT KI HAS RECEIVED THAT MIGHT BE OF GREATER INTEREST TO THE FIELD.

Q: "How can I financially support Max Kappeler's work now and into the future?"

KI: Those who provide support to the KI USA do so out of a deep desire to see Max Kappeler's contribution to the Science of Christian Science recognized worldwide. Students have been very generous, as Max wrote in his farewell letter, "I never had any lack, and could always do what was necessary for the development of the idea." Kappeler's students and friends, in large and small ways, provided the financial and practical support that allowed Max to focus on his research, writing, and teaching.

The Kappeler Institute is committed to continuing Kappeler's legacy well into the future. Your financial support is key to fulfilling this commitment. Gifts to the KI USA go directly to publishing, archiving, and disseminating Kappeler's works. The *Kappeler Institute for the Science of Being* is a charitable 501(c)3 non-profit corporation, and donations are tax-deductible.

## Types of Gifts

**Bequests:** A bequest is a thoughtful provision in your *will* to leave a portion of your estate to Kappeler Institute, USA. This can be arranged with your estate attorney.

**Cash Gifts:** Annual donations at the end of each year are an easy way to support KI. Some find that small monthly gifts (by check or credit card), allow them to make larger contributions while on a budget (a \$10 monthly donation is \$120/year, \$25/mo adds up to \$300). Still others donate periodically, for instance, when a book is published, or when paying for books or recordings. All of these donations are vital to meeting our mission, and are gratefully accepted.

**Project Oriented Gifts:** Donating toward "projects," such as the printing costs of a book, or purchasing equipment, is a great way to see the practical outcome of your gift. More information about specific projects you might want to support will be provided in future newsletters and mailings.

**Other Gifts:** If you are interested in gifting securities, real estate, or any other property, please contact the Kappeler Institute, USA.

## The Max Kappeler Legacy Fund

The KI USA is investigating the option of setting up an endowment to fund its activities well into the future. If this option proves viable, more information will be provided in future newsletters and mailings. If you would be interested in being part of this endowment, please contact KI, USA.

# The Kappeler Institute USA

## It's Past, Present, and Future

### The Past

KI USA as a Teaching Institute (1973–1997)

IN THE EARLY 1970s, Max Kappeler founded his Institutes in Germany, Switzerland, and the United States. His purpose for creating these Institutes was, at that time, to help him with the necessary administrative tasks needed to organize his summer schools, publish his books, and distribute his recordings. These Institutes provided a structure through which his research and teachings on the Science of Christian Science could be disseminated.

For more than two decades, Max Kappeler gave annual summer schools in the USA, both on the East and West Coasts. The Kappeler Institute USA functioned as the financial and operational framework to support these activities. As the student base grew, so did the number of teachers that gave classes under the auspices of Kappeler Institute. By the late 1980s, Max's body of work had grown to over 50 books and booklets, over 1500 hours of recorded classes, and the Kappeler Institute, USA had 5 student-teachers. Finally, in 1994, at the age of 84, Max Kappeler taught his last summer school in the USA. He continued with his writing and teaching work in Switzerland, but no longer gave classes in the USA.

Although unforeseen at the time, this change laid the groundwork for a major paradigm shift in how the Kappeler Institute USA functioned. Since Kappeler's students looked forward to getting together each year, the "Kappeler Institute" summer schools continued on for a few years. But over time, a natural evolution in the role of KI USA came into focus. It became apparent that the Institute either had to continue supporting other teachers in their work on Science, or focus on preserving and promoting Kappeler's existing body of work. Max chose the latter. In 1997, Max wrote a "Message from Max Kappeler concerning Kappeler Institutes, Worldwide," which was published in KI USA's *Newsletter #4*, Autumn 1997. In this letter to his students, he states:

"As a human teacher I cannot and should not try to determine the *future*. In the future, the possibility exists of someone trying to teach under the name of the Kappeler Institute. As I do not want this to occur, *I am therefore stating that no further teaching will be done under the name of the Kappeler Institute or Max Kappeler.*

*Continued on page 16*

“It is not that I define the teaching of others as incorrect in making this decision. Rather the reason that I am doing this is that I am convinced that each person has the same right as I do, which is to be free individually to present the idea of the Science of Christian Science in their own way according to their own understanding of the subject. I feel that above all else it is necessary today to prevent the future danger that surrounds any attempt to ‘institutionalize’ teaching. Human beings, even though they try to do their best, still remain different people with different concepts about the subject. In the future I do not want these different subjects to be identified with the Kappeler Institute and with my name.

“Therefore, I have come to the conclusion that the institutes/foundations carrying my name should from now on represent only *my work*, that means my writings, my recordings, etc. Everyone who would like to spread the idea of Christian Science, be it by the spoken or written work, must do it under their own name, with the usual scientific fairness. Each one must learn to stand on their own feet, alone with the divine Principle. Again I stress, that institutes/foundations carrying my name are the instruments for my work, my individual demonstrations; they are not the means to help realize the individual tasks of others.”

The gradual shift from a teaching Institute to a nonprofit publishing corporation began in 1995. Once Max stopped teaching in the USA, it became apparent that he needed a way to continue to communicate with students, publish new works, and preserve the work he had already done. Toward these ends, the KI USA published *Newsletter #1* (Winter 1996) and began remastering Kappeler’s deteriorating audiotapes; in

1997, a new and comprehensive *KI Writings/Recordings Catalogue* was published. By the time Max wrote his *Newsletter #4* article in late 1997 (above), the primary activities of KI USA had already shifted from a teaching institute to an institute charged with archiving, publishing, and promoting Kappeler’s English language work.

## The Present

KI USA as a Publishing Nonprofit Corporation  
(1998—Present)

SINCE 1997, the KI USA’s mission has been to archive, publish, and promote Max’s works. In order to fulfill this mission, KI USA has been building an infrastructure to serve existing students and bring new students to Science. Some key projects undertaken by KI USA in the last six years have been to publish a home study program (*The Subject and Method for Studying the Science of Christian Science*), implement a recordings lending program, put up a “starter” website, open a Kappeler bookstore, recover and digitally remaster Kappeler’s brittle and deteriorated videotapes, redesign the KI newsletters, and publish nine books (three new, six updated and reformatted reprints).

Max’s relationship with the KI USA was very close, as he intended his Institutes to be his heirs upon his passing. He spoke with KI USA regularly, directed its priorities and tasks, and wrote/edited all of his new and reprinted books. In fact, KI USA received his self-translated, typewritten, and hand edited manuscript for “*Quo Vadis?*” *Where are you going, Christian Scientist* just a few weeks before his passing. His last conversation with KI USA was about publishing this book.

Max “fathered/mothered” the KI USA, and provided for its continuation by giving KI USA his English language copyrights, and revenue to furnish some support into the future.

## The Future

The Future of KI USA

THE KI USA’S MAJOR PROJECTS and activities for the future have been clearly identified, much of it by Max himself. The basic infrastructure of the Institute is being put into place in order to fully meet student present needs and fulfill its future mission. In the next few years (2005-07), the priorities of KI USA will be to:

1. Publish Kappeler’s previously unpublished transcripts from his many summer school classes in book form, focusing on subjects for which there currently are no books.
2. Continue building the infrastructure necessary to serve the needs of students, so that Kappeler’s work is more available, affordable, and comprehensible to new students worldwide.
3. Completely stock the KI USA archives, in such a way that there is at least one copy of *all* the references Max Kappeler used in his research.

Based on the above priorities, KI USA will be working on the following projects in 2005:

- Publishing a new Kappeler book, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. II: Interpretation of the Structure*.
- Editing transcripts of the following summer school classes into new books: D-4, *Word, Christ, Christianity and Science in divine Science, absolute Christian Science and Christian Science* (1971–72); and E-1, *The Structure of Being and its Laws* (1973).
- Launching a newly designed website—where you will be able to purchase all of Kappeler’s books and recordings, and download free literature and newsletters.
- Transferring Kappeler’s audiotapes to CD.
- Redesigning, enlarging, editing, and republishing *A Study Aid for the Science of Christian Science* so that it can truly be used as a “study aid,” regardless if students have the associated books and recordings.
- Redesigning and updating the *Compendium for the Study of Christian Science* series to make it more useful to new students.
- Publishing an updated and reformatted version of *Christian Science in the World of Today and Tomorrow*, and mailing this complimentary booklet to the entire English-speaking field.
- Redesigning and updating the illustrative materials for all the recordings (audio/video).
- Thoroughly inventorying the KI USA archives, identifying materials needed, and seeking missing materials.

*Continued on page 18*

The Responsibilities of the KI USA

AS STATED BEFORE, the mission of the KI USA is specifically to promote, protect, and publish Max's work, and to assist those who wish to study Kappeler's work on Science. You can count on the KI USA to focus its activities specifically on this mission, and do what is principled in general, both in business and spiritually.

What about Kappeler Institute's spiritual mission? Although the mission is spiritual, it is also eminently practical. It is impelled by the self-generating laws of Life (inner acceleration), Truth (inner logic), and Love (inner goal-directedness). These are the divine laws of Life, Truth, and Love as discovered by Mary Baker Eddy in 1866 (*S&H 107:1*).

Taking Responsibility for the Idea

THE KI USA HAS ITS ROLE to fulfill in furthering the spiritual idea of the Science of Christian Science. So what is the responsibility of the student of Science? Max Kappeler, in his booklet *Taking Responsibility for the Idea*, (pp. 2–3) wrote:

"...[Mary Baker Eddy] answered the question about her successor by saying it would not be a particular person or organization, but that generic man would lead the centuries forward and reveal her successor.<sup>1</sup> Only a growing individual understanding of generic, i.e. true man can ensure the continuity and further development of the Christian Science idea. Christian Scientists cannot avoid their responsibility to grow in understanding. They must not succumb to the belief that someone else is better suited to the task. All who comprehend the idea are called upon to work for the continuance of the idea *in our own lifetime*."

How is this accomplished? As individuals, our task is to love the idea, mother the idea, support the idea, and *study!* To do this, it is important to turn away from a personal sense of both Christian Science and its discoverer and founder. Complaints about the Mother Church, arguments with Boston, personal disagreements, the desire to "get together humanly with others"—all of these hamper our progress in Science. What Mrs. Eddy discovered was the Science of all sciences; therefore, we must *focus on* our individual prayerful study and understanding of *Science*. We know that the impersonal laws of Life, Truth, and Love are unfolding Science according to its own plan, in its own time.

## New KI E-mail Addresses

The following e-mail address will reach all KI Staff:

[mail@kappelerinstitute.org](mailto:mail@kappelerinstitute.org)

If you have private messages for our staff, they may be reached as follows:

[joel@kappelerinstitute.org](mailto:joel@kappelerinstitute.org)

[barbara@kappelerinstitute.org](mailto:barbara@kappelerinstitute.org)

[jodi@kappelerinstitute.org](mailto:jodi@kappelerinstitute.org)

[jodys@kappelerinstitute.org](mailto:jodys@kappelerinstitute.org)

The [KPLRINS@mindspring.com](mailto:KPLRINS@mindspring.com) e-mail will be phased out soon. Please change your e-mail address book to:

[mail@kappelerinstitute.org](mailto:mail@kappelerinstitute.org)

The future of the idea is spiritually secure. Each of us must continue to focus on our appropriate roles. The KI USA will continue doing its part to protect, maintain, and promote Kappeler’s work for future generations. Each individual must continue to do as Jesus declared: “Work out your own salvation...” (*Phil. 2:12*) ...”Occupy until I come” (*St. Luke 19:13*); “For it is God which worketh in you both to will and to do of his good pleasure” (*Phil. 2:13*); “Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (*St. Matthew 26:41*). As Mrs. Eddy stated, “The song of Christian Science is, ‘Work—work—work—watch and pray”’ (*’00 2:7*); “The Master’s [Jesus’] injunction is, that we pray in secret and let our lives attest our sincerity” (*S&H 15:23*); “Prayer cannot change the Science of being, but it tends to bring us into harmony with it ... the unspoken desire does bring us nearer the source of all existence and blessedness ... His work is done, and we have only to avail ourselves of God’s rule in order to receive His blessing, which enables us to work out our own salvation” (*S&H 2:15-3:11*). And as Kappeler has said, “the law of the self-evolution of God is the basis for our individual evolution in understanding and demonstration of the true man, the image and likeness of God ... our understanding evolves spiritually and scientifically through the order of the seven synonymous terms for God and the structure of the Text-book in order to achieve an understanding of the Science behind Christian Science.”<sup>2</sup>

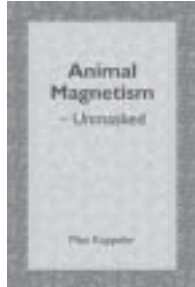
## Endnotes

- <sup>1</sup> Editor’s Note: The “successor” that Mary Baker Eddy speaks of here are the laws of Life, Truth, and Love. Reference: see Mary Baker Eddy, *The First Church of Christ Scientist, and Miscellany*, p. 347:5.
- <sup>2</sup> Max Kappeler, *The Law of the Self-evolution of Scientific Spiritual Understanding* (Seattle: Kappeler Institute Publishing USA, 2000), “Foreward.”

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