

Background Information

[Including the early years]



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Eschatology Foundation

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William Walter's pamphlet entitled "Eschatology – What Is It?" was issued in the 1920's, as a response to the many letters of inquiry he was receiving at that time. In that pamphlet he gives basic information about this Science and the Teaching Plan he developed for its study.

This article, originally prepared some fifty years later, endeavors to answer several questions most frequently asked by those who want to know more about Mr. Walter's teachings. Also given here is additional background information now requested by the steadily increasing number of people who ask about this study, but who have had little or no contact with any longtime student of Eschatology.

This background includes William Walter's own compelling reason for starting his persistent search for sound, practical and fully provable answers to his own questions about Life, and himself. He began this about 1898, and gave seven long years to careful study and research before he gained his first real insight into the actual scientific principles of Life itself, in 1905. Some indication of the depth and breadth of his many years of dedicated study is included, and also of how he gradually attained and proved his understanding of Life as a pure and exact Science. Why he finally decided to offer this, in 1916, through a teaching system, is explained.

William Walter never publicized the Science of Eschatology, nor are his writings advertised. He did not want anyone to be either persuaded or urged to study Eschatology. He knew that only those who were motivated by their own desire would give this study the sustained interest it requires. It takes the kind of effort he indicates in "Eschatology – What Is It?"

Therefore the purpose of either that pamphlet or of this article is not to try to convince the reader of anything that is stated. The only purpose is to provide sufficient information to allow anyone who asks about Eschatology to see if he desires to look more deeply into what it offers.

One question that has been frequently asked is why Mr. Walter makes reference to Jesus in relation to the Science of Eschatology, when he states that its teachings are fully nonsectarian in nature, and free of any mystical or religious sense.

William Walter's writings present the Science of Eschatology in a step-by-step progressive way. In these he refers not only to the works and teachings of Jesus and of his earliest students, but also to those of the Hebrew patriarchs, such as Abraham, Moses, Elijah, Solomon and others, who were the forefathers of Jesus. In addition, Mr. Walter thoroughly discusses and analyzes the various physical or material concepts and explanations of the visible universe, and of the nature of mankind, as well as of the way Life is generally experienced. These concepts and explanations are far more universally accepted and utilized in daily living than are any of the doctrines of the various religions or spiritual faiths in the world.

The Science of Eschatology is presented through sound deductive reasoning and detailed explanations of how and why Mr. Walter's many years of dedicated open-minded research proved to himself – and to others – that Life, itself, is the fundamental Science that underlies all reality, as is stated in "Eschatology – What Is It?". In the successive courses in Mr. Walter's Teaching

Plan, he fully explains how he tested and proved what he teaches. Each student is specifically taught how he can do this for himself, and apply what he learns to resolve all types of difficulties or problems. No one is asked to simply believe what is presented, but to activate his own reasoning ability, as he studies Mr. Walter's reasoned analysis of the fundamental principles of Life, and the real basic nature of all mankind.

As for William Walter's references to the Biblical teachings, his reasoned analysis of these brings out an entirely different concept than what has ever been presented by any religious sectarian doctrine.

Mr. Walter's years of research proved to him that the scientific message underlying the works and teachings of Jesus is completely consistent with what his forefathers, the Hebrew patriarchs, had also endeavored to convey to the people, as best could be done by each one in his own era. The explanation Mr. Walter gives in his pamphlet, following his reference to Jesus, as to why the scientific part of his teachings was misunderstood, applies equally to the earlier efforts of the Hebrew prophets.

The conditions in those earlier ages were at least partially like those in the time of Jesus. In his era the Hebrew people were once again under the oppressive government of authoritarian foreign rulers. Though not all of his predecessors had this to face, many of them did. However, even the earliest of the Hebrew patriarchs had to deal with the already deep-seated mystical beliefs of the people who, for eons of time, had attributed anything they could not explain, to various mysterious supernatural forces, or powers – to be worshipped and feared.

William Walter's own deep study, particularly of the works of all the great teachers recorded in the Bible, proved to him that they had all gained an understanding of the changeless basic truths of Life. They had then utilized their scientific understanding for the good purpose of endeavoring to give their people at least some insight into the fundamental nature and ever-present goodness of Life itself, universally inherent in all individual Life, and at the same time, to do what they could to help the people to a better quality of daily living.

This is why Mr. Walter states in his pamphlet "Eschatology – What Is It?" that this teaches "the same Science that Jesus taught ... the Science of thought, mentality and Mind." The word "Mind" is only capitalized to indicate the mentality of any individual who has unfolded and attained actual understanding, through the right use of his reasoning ability, and who maintains and lives his understanding by right thinking and doing, in everyday living.

Eschatology teaches that neither Jesus nor his forefathers accomplished the mighty works they did because some supernatural or higher power worked through them to make these possible. Mr. Walter clearly teaches how and why the works of these understanders were done in a wholly natural way. He also explains that what have been called their "mighty works" were accomplished in direct proportion to the degree of actual understanding each one had gained, and fully proved by his own prior activity.

Mr. Walter also clearly points out that Jesus never himself claimed that he was a supernatural being – and verifies this by many statements made by Jesus, despite the way some of these have been mistakenly interpreted. He shows how Jesus demonstrated his own understanding in very practical step-by-step ways, through his healings of the "sick" or "troubled", to indicate to anyone who reasoned about his teachings that problems of that kind could be resolved by the use of thought based on the changeless good truth of Life itself.

By Mr. Walter's method of reasoned analysis, the student of Eschatology soon understands the reason for keeping one's search for understanding completely practical, and for proving each step taken in one's own progress to gaining the actual depth of understanding used by Jesus to accomplish his "greater works".

The student is shown why each of these great teachers chose the particular kind of symbolic terminology he used to illustrate not only the basic and essential nature of the primal cause of all life and its phenomena, but also the principles and processes through which this operates. Mr. Walter explains how each of these teachers learned from his predecessors who had gained understanding, but each one saw that the earlier teaching had largely been misunderstood. Therefore each later teacher chose somewhat different symbolic terms in his own effort to convey some enlightenment to those who would listen to him.

Through Mr. Walter's constant use of reason, he brings out the consistency of meaning underlying the various pictorial writings, or allegories of the Hebrew patriarchs, and also the more simple stories, or parables, used by Jesus. He shows how all of these illustrate the good that comes from thoughts that are right because they are at least somewhat in line with the true nature of the Science of Life – and the wrongs and troubles that result from thoughts that are wrong, because of a mistaken or misunderstanding sense of that same truth. No doubt each of these teachers hoped that as others reasoned deeply about their statements and illustrations, the real meaning back of them would be found.

In this way, Eschatology brings out that all of these great men taught certain standards of conduct that would result in a good life, though many of these too were given symbolically. They all talked much about the fundamental laws of Life, inherent in every individual's basic true nature, and of how these operate not only for the good of each individual, and the common good of all mankind, but also demonstrate to each one where his concepts or thoughts are not yet wholly right. The automatic and just way these laws operate gives every one many opportunities to desire to seek more deeply for the actual truth of Life, with its genuine goodness.

Eschatology teaches what these understanders meant when they talked about "sacrificing". This instruction, given in symbolic terms, was misunderstood primarily because of age-old sacrificial practices. Mr. Walter explains the teachings about "sacrifice" actually were to indicate the need to change or give up mistaken former concepts, even those previously held "dear", and then to follow on through and also correct the habits of thoughts and disturbed feelings that stem from such concepts or beliefs.

In this process of bringing out the wholly practical and truly scientific meaning underlying all of these Biblical teachings, Mr. Walter points out the many contradictions apparent if one takes only the surface or literal meaning of the terminology used there. He also points out the various ways different sectarian teachings have continued to obscure the real scientific message throughout the Bible, despite dedication to helping others live a better life.

Of course, as Mr. Walter explains exactly how he tested, repeatedly, and fully proved the accuracy of each step of understanding he gained, he discusses and also analyzes the generally accepted physical or material concepts on which the vast majority of people base their daily lives. In this, he brings out very clearly the many inconsistencies and contradictions in these explanations of Life and of individual experiences, that indeed most people have at least noted, but these have usually been accepted as part of the "way life is". Most likely the reader himself has questioned this.

Eschatology teaches why there have been so many fluctuations in everyone's experience generally, with wide differences in degrees of this, individually. Health and sickness; varying degrees of wealth and poverty; peaks of happiness and periods of disappointment or degrees of unhappiness, are so familiar to everyone that they are considered a part of Life. Yet instinctively, everyone desires health, wealth and happiness – indeed longs to enjoy these in a more consistent way.

Mr. Walter explains the role that fear, with its related uneasinesses, has played throughout the history of mankind. His well-reasoned analysis of these wide fluctuations and the inconsistent and contradictory explanations offered from the physical or material viewpoint, shows why these have far too often only resulted in more uneasinesses from fear of what is "known", than the stresses that stemmed from the age-old fear of the "unknown". By this process of teaching, he shows the student why these recurring difficulties are not because of the "way Life is", but arise from a continuing misconception of its true nature and quality. He points out, however, that despite their fears, many individuals have used their common sense and a reasonable attitude – sustained themselves throughout various adversities – and found it possible to improve the quality of their daily living.

Then he teaches how the right use of reason, based on the true nature of Life, will reduce fear and make it possible to think in truly constructive ways that will actually solve these problems of life, in a lasting way. He explains, however, that only each individual can actually do this, for himself, by his own change in attitude and by correcting the way he has previously thought and felt about his daily activities. He can be helped in this by others who have done this, and proved its value to themselves, but only if his own reason responds to the explanations given.

This principle is apparent even in the more usual ways that help is generally offered to anyone in a distressed situation. Many now have seen that unless that individual is willing to do his own part, and make his own effort, any help given him does not serve to really resolve his problems.

In facing the many fluctuations and instabilities of experience, throughout the centuries and also now, many people have counted on the help given them by their religious faith. William Walter points out how little change there has been in the most basic spiritual concept – that there is some higher power that ultimately governs the destiny of mankind, no matter what "name" is given this, by different religious sects. Mr. Walter recognizes the inspiration and inner comfort many have always gained from their faith. However, his teachings explain why this has only infrequently served to actually resolve any difficulty, and has not prevented the recurrence of many problems.

So most of these people, and also those who have discarded former religious beliefs, count on the continuing research that is done from the physical or material viewpoint of Life, and of the nature of man. William Walter's works point out how often these concepts have changed, through the centuries, with corresponding changes in the explanations of the causes of various problems, and the recommended ways offered to resolve them.

Many people have been well aware of how the general longing for good in Life has resulted in frequent changes in the concept of what "good" is; yet each change is also subject to wide variations of opinion and interpretation in individual thought, or group attitudes. Even each individual frequently changes his views of what is "good" as he "tries" new ways to enjoy what he thinks might be good. Some of these ideas work for betterment, but many only bring still more trouble and difficulty in one way or another.

Then too, the concepts of love, and how it can – or "should" – be expressed change frequently, and this contributes to an increasing sense of instability in daily life. Some have also seen that much suffering, heartache, disappointment and frustration has resulted from what one individual has attempted to impose on another "in the name of love", even though this may be done with the best of intentions.

But most of all, even the concept of what is "truth" changes, from age to age, generation to generation, and in recent times even within a very short period of years. These frequent changes are the ones that are most disconcerting, confusing, and often serve to stimulate fear.

Since the latter part of the 19th century, and particularly in the 20th, since World War II, new explanations of all of these various problems and new recommended ways to resolve them have been offered with steadily increasing rapidity. The scientific research into the natural phenomena of the universe has resulted in new ideas that have contributed to reducing much of the hard labor of previous ages, and has also served to reduce the time needed to accomplish certain types of work, and in a practical sense has reduced distances too. This kind of research has greatly facilitated communication, and produced many comforts and conveniences as well. However, even in the more advanced countries, not everyone has benefited from this, and there have also been some distressing "side-effects".

Generally, though, the research into the nature of mankind, and the problems of health, prosperity and happiness has been far less successful. This is evident by the inconsistency in results, in individual experience, as the new recommendations as to how to solve various difficulties are tried. Because of this, from the sense that life seems to be increasingly complicated, an ever-increasing number of people feel more stress and strain in almost every facet of their lives.

Then too, some ideas have been tried which were meant to bring more equality into daily living but many of these have only resulted in much disappointment, or even deep discouragement. Some people have expressed their frustration or resentment in variously unwholesome, even criminal ways, which has tended to increase a sense of tension, anxiety, or fear in the far greater number who keep trying to adjust to changing conditions in a constructive way. Most likely the reader has observed this, which may have increased his desire to search for better solutions.

Throughout all ages, many individuals have sought for deeper meaning and more lasting purpose in their lives. Some of these have found it, quietly, in their own way. Many were seeking, in Mr. Walter's time of searching for his answers, and some of these found what they sought in his teachings.

But in these later years of the 20th century a greater number of people than ever before are asking: "Who am I?"; "What am I?"; "How can I bring more good into my life, that is not only good for me, but also contributory to the common good of all?".

The Science of Eschatology presents the answers that Mr. Walter found and proved to the point of understanding the Science of Life itself. Those to whom his commonsense, practical explanations of this have appealed, and who have also reasoned carefully about what he teaches, have found the answers they gain by this study most satisfying and beneficial.

By William Walter's method of step-by-step teaching, through careful analysis and sound reasoning, he clearly explains what he found to be a basic misconception that has obscured the actual Science of Life itself, despite the dedicated efforts of countless men and women in the search for the fundamental truths of Life. He also explains how this misconception originated, and why it has persisted throughout the ages.

He analyzes why, despite this, there has been steady progress in gradually improving the quality of life, generally, but certainly not always individually. He teaches exactly why some concepts have proved far more beneficial than others, why some have been only a little so, and why some have been found to only deepen the problems they were meant to resolve, or have set up new forms of that same difficulty.

In his teachings, Mr. Walter gives full credit to the great efforts of so many deeply sincere people who have worked in all ages, in wide-ranging fields of study. Despite calling attention to the mixed results of much of this work, William Walter never belittles or downgrades anyone's sincere effort or endeavor to improve the conditions of living.

In accordance with his statement in "Eschatology – What Is It?", that truth cannot be obscured forever, he teaches his students why he was certain that the continuing research done by so many people will eventually find that Life is indeed a Science in itself, with changeless principles that work for good.

Eschatology, in presenting this Science, clearly shows the student that anyone's desire for lasting solutions arises from the changeless truth, with its goodness, that is indeed inherent in the real basic nature of all mankind. He sees that because this is actually always in operation, there is a constant urge at work in each individual to seek more knowledge, real enlightenment, and for a fully provable understanding. With many, this urge is expressed in ways that seem completely unrelated to what it actually is, and this too is explained in this scientific study.

This teaching also explains why it is that though many individuals are consciously aware of this urge in themselves, they usually interpret this largely according to their own former concepts of life, and in the light of their own prior thoughts and feelings about themselves, or others, and about their own previous experiences. Mr. Walter explains that this is why the real nature of Life has been partially sensed, but not clearly known throughout centuries of dedicated search for fundamental truths.

The student then really sees why William Walter chose to teach Eschatology in the quiet way that it has been done, and why he states in his own basic pamphlet the kind of attitude and effort that is required in this study. However, the student then also learns to respect and appreciate the sincere, honest efforts of others to seek to improve conditions, not only for themselves, but for the common good of mankind. He also appreciates far more than ever the courage with which so many face various very difficult situations, and also he understands why some do less well, in this, than others. He learns to be generous in his own thought about this, and maintains his own good feeling no matter what kind of situation he himself has to deal with.

Once one reasons sufficiently to see that Life itself is a Science, and one that can become known through study, and then practiced in daily living, that individual sees he does have a sound foundation from which he can correct his own fluctuations of thought, and the corresponding prior instability of his own feelings, and his own life experiences. This is why Mr. Walter compared the Science of Eschatology to the science of mathematics, in his basic pamphlet.

The science of mathematics is the purest science known to mankind, and an understanding of it, and of its right use, has served to support the work of the scientific research that has been most beneficial in opening up knowledge of the universe; and then in learning how to utilize what has been found to produce consistently good results, even though some others may not understand these sufficiently to prevent some distortion or misuse of these sound ideas, and benefits.

However, simple mathematics is used in a great many ways by every individual in his own daily life, and these have served him well, also. This is because the science of math is not subject to opinions, nor to varying beliefs. It is used universally, even though its concepts and principles are expressed in many different languages.

As William Walter stated in his pamphlet, math must first be learned in a fundamental way; one learns the Science of Life that way too. But even one who gains only an understanding of addition, if he correctly applies the basic value (or fact) represented by the nine fundamental numerals, can bring forth right answers – infallibly.

He could solve most problems much more quickly if he also knew, and correctly applied, the processes of subtraction, multiplication, and division. As he does learn these, and uses them rightly, again he can always get right answers – infallibly.

Of course, if he follows through and learns the higher branches of math, he can solve far more complicated problems, and with much greater ease – provided he also uses these higher processes correctly. In math, the highest processes are used to find what is not yet known, from what has previously been proved.

Everyone knows that in math, if one makes a mistake, though he does bring forth an answer, it is not the true or right one. When he finds this out, he can simply re-do the problem more carefully, and then he does get the right answer, and again – infallibly. Furthermore, the former wrong answer is no longer held in thought, or memory, but is simply forgotten.

When one stops to think about it, one can also see that actually the right answer has been available all the time, even before the problem is worked; all that has been required to make this right answer clear and apparent to the one desiring it, was his correct knowledge of fundamentals, and the right use of the facts of math, in his own individual thought.

Then once that individual does have the right mathematical answer, he can demonstrate this to others. He realizes also that the wrong answers that others might claim to be true, cannot affect the right answers he has gained through his own correct application of mathematical principles that he knows from careful study and practice.

Eschatology is taught in this same orderly and practical way. If the student remembers this comparison to math, he will not think that because he does not always get his right answers immediately, that something is wrong with the principles he is taught. Wrong answers in math have not meant to him that the principles or processes of the mathematical science are wrong; this common sense applies to the work in the study of Eschatology also.

As to Mr. Walter's reference to the "higher branches" of math, the reader will be glad to know that the comparably more advanced courses in Eschatology do not require any "specialized language", as is necessary in higher mathematics. The advanced courses in Eschatology teach a deeper sense – and still greater natural ease in application – of the same fundamental principles

learned in the beginner's course. Words that are commonly known are used throughout all the courses of study in Eschatology.

There is one very great difference, however, between the study of math, and the study of Life. One does not have preconceived concepts about mathematical principles, nor how they work, before he starts that study. However, all individuals already have many set concepts and opinions about Life, and about themselves and others, before they even begin to study Eschatology.

This is why William Walter found it necessary to point out the various fallacies and contradictions in the concepts of Life that are generally held by students just beginning this scientific study. By this method of teaching, each student can himself see the value of being willing to change his prior concepts on which his daily thinking and resultant feelings and actions have been based.

Some inquirers about Eschatology ask if the concept of Life as a pure and exact Science would not indicate that its nature was cold and unfeeling. This question comes from a generally held sense that any purely scientific endeavor must be done in what has been thought to be a "cold and unfeeling way".

However, that sense really indicates an awareness on the part of the questioner that scientific research should be kept free of any personal opinions, or influence of prior concepts that have not been fully proved to work in an invariable way for anyone who correctly utilizes them. This standard is to assure that the work is conducted with a truly open mind. The ideas found by this kind of research must be tested again and again, and if the results of such tests are not consistently the same, those ideas are discarded. The search is continued until the right idea is found that can be proved, through repeated tests, to regularly produce the same results that are beneficial in a universal way, whenever rightly applied. To persist in this kind of effort takes great interest in answers that are truly practical and which also open the way to more knowledge of the same caliber.

It has been stated earlier in this article that the desire for lasting solutions to problems stems from the changeless truth, with its goodness, that is inherent in everyone. However, it is the innate love of good that contributes persistence to that search. Whether anyone is engaged in any particular field of scientific research or not, or even if one is not yet aware of any definite desire to seek more knowledge, is it not true that everyone yearns to experience more good in his life?

Eschatology teaches why and how love is a very vital and essential component in the all-pervading basic element of Life, just as is truth, with its ever-present goodness. As the love of truth, and of good can only be known and understood, in any degree, by conscious beings, through individual thoughts and feelings, this indicates the nature of the fundamental or primal element of Life.

In a systematic and orderly manner, Eschatology teaches what William Walter found and proved to himself to be the Science of Life itself. It teaches its essential nature; its quality of goodness; its inherent and changeless truth; and the laws, principles and processes by which all that it operates and is expressed. This teaching fully explains how and why these are ever in operation throughout the universe, and in individual mind and thought, as well. In other words, Eschatology teaches THE LAWS OF MENTAL CAUSATION.

Each student is taught how and why it takes reason, rightly utilized, to unfold understanding. Then through reason, he is shown what is right thinking and doing, and what is mistaken thinking and action; he is specifically taught how he can correct his mistaken thoughts and feelings and thus bring right results into experience, through persistent effort and interest.

The reader of this document is probably aware that certain concepts of mental causation are now being explored in some medical research, as well as in other types of scientific studies in various universities. Many ideas related to this have appeared in popular literature for some years now. Eschatology teaches the student how to differentiate the seed of truth that lies within much that is still speculative and unproved theory in these writings. In addition, William Walter's thoroughly proved teaching explains why there is no practicality in seeking what some call a "higher truth", for truth itself is not in degrees. He also clearly shows why the simple, fully practical fundamental truth must be learned before all that it signifies can be unfolded and utilized.

Through all ages, the deepest thinkers about Life have advised that one should "Know thyself", and should learn to "Love thy fellow-man." This is certainly what the great teachers of Biblical periods endeavored to convey, in many different ways. It is not what the Bible actually teaches that has brought much intolerance and prejudice into the thoughts and attitudes of many people. The claim that the Bible teaches that some are inherently inferior to others can only come from the misunderstanding that resulted from taking only the surface meaning of certain statements given there. These are really given to symbolize the misconception of the true nature of all mankind and the many problems that result from that same misconception.

The student who has followed through in his study of Eschatology, and has correctly applied his progressively unfolding understanding of its teachings, in his daily life, has found that indeed he has come to "know himself". He understands the true goodness of Life itself and the wonderfully good abilities that are within his real nature. As he also understands why these are equally inherent in the basic nature of every individual being, "love of his fellow-man" has taken on real meaning in his own mind, thought and feeling.

Even before the student fully understands this, however, as he continues his study and progresses in it, he is increasingly aware of the individual worth and innate ability of others, and learns to genuinely respect their equal rights. He learns how to live his love of good in sound and constructive ways, that will not impose anything on others, nor deprive them of any opportunity to bring more good into their own experience.

It can be seen that Eschatology teaches the equality of all mankind, and why this is not merely an ideal that many of good intent have longed to find – or tried to make – true. Actually it is an essential, fundamental truth of Life itself. Eschatology teaches that one cannot gain any great depth of understanding until this fact is understood, and one has freed his mentality and his own thoughts and feelings of any sense of "prejudice" and "intolerance".

Of course, for one to take even the first steps to gain this understanding requires considerable effort on the part of any student, and particularly the attitude outlined in Mr. Walter's "Eschatology – What Is It?".

The degree of benefit and of progressive understanding of Life, of self and all others, that each student does gain is in direct proportion to the sustained interest and genuine effort he gives to this scientific study, and his love of learning to rightly apply its teachings. Therefore it can be seen that love plays a vital role not only in the basic nature of Life itself, but also in the unfolding of what it really is, as well.

This is why Mr. Walter wanted those who decide to study Eschatology to be well motivated by their own desire. All of his writings are available to anyone who may be interested in them, except for the textbooks of the courses beyond the first one in his Teaching Plan. As in any scientific study, and particularly as is illustrated in mathematics, the intelligent way to proceed is to first get the basis for the study right, and then to follow on through with the more advanced courses that progressively enrich one's sense of Life.

William Walter wrote his textbooks with the idea in mind that they would be taught, as it would be impossible to include in them all that a teacher can explain about what is stated on each page. He also developed his teaching system, and used it himself in continuing to teach students whom he had been helping by his method of reasoned explanations. By the early 1920's, many of these had proved sufficient understanding to be granted his "Teacher's Permit", as a verification that these individuals had become qualified to teach Eschatology.

As health is basic to real happiness and success, his early texts seem to apply chiefly to how to maintain or, if necessary, how to regain vigorous health. However, a fully qualified teacher shows the student how the same principles developed in these beginning courses can be applied to improve other conditions, and to eventually resolve any of the types of problems mentioned by Mr. Walter in "Eschatology – What Is It?".

In some of his writings, he also refers to the works of Mary Baker Eddy, on whose teachings the Christian Science church was founded after she published her one textbook, in 1875. These references definitely are not given to introduce any sectarian religious concept into his own teachings. The real scientific message of Mrs. Eddy's work that William Walter brings out, and verifies by sound analysis, is a very different concept than the one held by members of that church.

Mr. Walter had not looked into Mary Baker Eddy's teaching during his first seven years of deeply motivated research and study, nor had he included the Bible in that either, for reasons later given in this article. When he did finally turn to considering her work, one statement from her teachings led him to his thorough analytical study of the Bible. So it was Mrs. Eddy's presentation of her own understanding of the scientific principles of Life, and of the underlying message in the Bible, that gave William Walter his first insight into the answers he had sought so long that would show him how to resolve his own extreme problem.

His compelling reason for his persistent search was that as he neared his 30th birthday, he learned he had a disease much dreaded at that time. His doctor, consulting with others, tried everything then known to have ever helped anyone recover from this type of illness. William Walter did everything he could to cooperate, and even thoroughly studied medical textbooks and related literature to be sure that he did everything he could do to assist in his healing.

It was then that he gained a sound knowledge of anatomy and of the bodily processes. After he had gained his actual understanding of mental causation, this knowledge was very useful to him, as it enabled him to then determine what kinds of mistaken thoughts and feelings resulted in different kinds of illnesses. From this he could then teach his students how to practically and scientifically change prior thought habits so they would stay healthy, or in any case of illness, they could correct their mistakes, and become well again.

However, at the time of this early medical study, neither the doctors' efforts, his own study, nor his prayers for help, brought any improvement in his condition. As this gradually worsened, it was not long before he was told his case was hopeless, and that he could only expect a few more years of life. As he strongly desired not only to continue to live but to have a good and productive life, even though he was given absolutely no hope, he decided to fight that verdict as long as he could.

He then broadened his study to include the writings of all the deep thinkers of the ages, including his own era. In this way he fully informed himself about the basic and also the most advanced concepts of scientific research; the old and new ideas in philosophical and metaphysical thought; and throughout this study, kept alert to new ideas offered by medical people, and the work in fields related to this.

He also carefully studied the teachings of all the established faiths in the world, other than those of Christianity. As he had been reared in that doctrine, had attended his parents' church throughout his childhood, and later had gone to services in other denominations of the Christian religion, he thought he already knew all that the Bible had to offer. In addition to his constant study, he was using all he knew of this in his daily hours of fervent prayer for health.

He learned how to reason and analyze thoroughly whatever he studied, and how to test in a very consistent way every idea he found that showed any promise of help to him. But he met with disappointment each time, and his condition continued to worsen. Yet he found the courage to persist in his search, even though he actually had little hope of finding the help he so desperately longed for.

During these long years of effort, he had not even considered reading Mrs. Eddy's text, as all he had heard about it from respected friends had been ridicule and scorn. His doctors had told him that any healings reported by the Christian Science church could only be faith healings, and William Walter had seen that he was no longer capable of mere faith in anything.

However, when in 1905 his doctors told him that he had only a few weeks to live, his wife suggested that he try Christian Science as a "last resort". She had recently heard that a relative of a friend had been healed of an illness of many years, which had been classified as incurable by the doctors. To please his wife, Mr. Walter let her call the "practitioner" (one considered a "healer" in the Christian Science church), who had reportedly accomplished that healing.

The kind woman who came to see him mentioned that Mrs. Eddy taught that Jesus was a man, the same as himself, and that Jesus had healed all manner of sickness because of what he knew of the scientific principles of Life. This was so foreign to anything William Walter had previously been taught about Jesus, that he felt he had to know what justification Mrs. Eddy had for making such a statement.

He asked his wife to borrow a Bible from a neighbor, and began to read it in a way he had never done before. Using the open-minded reasoning, analytical method he had learned earlier, he soon was deeply involved in considering the new ideas he found. He later told his students that he became so interested that he did not even think of his illness, or desperate state, for many hours at a time.

He obtained Mrs. Eddy's textbook, too, and studied her text and the Bible simultaneously and very thoroughly day after day, and sometimes long into the night. His finances had been so depleted by his long years of illness that he could not pay the practitioner even the modest fee she asked. As he did not think it fair to go into debt to her, within a few weeks he asked her to stop her "treatments", or method of prayer for him, and then undertook his own healing. At long last he had found real hope that he could become well again.

By using as best he could the kinds of thoughts recommended by Mrs. Eddy, and which his reasoned study of the Bible had shown him would be helpful, he was well and strong again within six months. He was surprised that as his healing progressed, his financial condition unexpectedly gradually improved also. This indicated to him that the manner of thought he had utilized would heal problems other than sickness, and he greatly desired to better understand this work.

He had been much gratified that even while his own health had been improving, friends and relatives who had noted his progress had asked him to help them with various problems they had. He succeeded in doing this by using a combination of reasoned explanations and the method of mental treatment he had found in Mrs. Eddy's text.

By this time, it had become entirely characteristic of William Walter to have to know *exactly what* had healed him, *how* this had actually worked, and *why* this healing had been possible at all. So he had a new and still compelling reason to continue his studies; he realized, however, that his new desire was to gain an actual understanding of Life itself, and of the true nature of individual being.

In 1906 he joined the Christian Science church, in the hope that closer association with its members would help him gain the deeper insight into Mrs. Eddy's teachings that he desired. He soon became one of the most successful healers, so much so that other practitioners referred cases to him that they themselves had given up trying to heal. As he was generally successful in these cases, also, he had to find out why this was so. He discovered that while he and the other practitioners all used the method of "silent mental treatment" given in Mrs. Eddy's textbook, the others rarely gave those they helped the kind of well-reasoned explanations he used to show how they could help themselves and more easily receive the help he gave them.

Many of those he himself helped were so grateful for the additional enlightenment he had given them, that they told friends, far and wide, of his method of healing. Soon he was receiving letters from people all over the United States, who asked him to share with them his insight into Mrs. Eddy's work, and also for help with many different types of problems, by his method of teaching and healing.

All of this was surprising to William Walter, for he had joined the church hoping that he himself could gain further enlightenment from those who had long been followers of Mrs. Eddy's teachings. Though he talked with leading members of the Christian Science churches in his home city of Aurora, Illinois, and nearby Chicago, any probing questions he asked were answered either by some statement from Mrs. Eddy's textbook which he already had carefully studied, or as often happened, he would be advised that he should not even be asking such questions.

He took a course with the leading lecturer on Christian Science, a close relative of Mrs. Eddy's, but still did not get his questions answered in any satisfying way. He later even traveled to Boston to seek guidance from the leaders in the oldest church in the movement: but here too he received the same kind of response he had received earlier, at home.

As there was little further enlightenment given in the regular church services, he just continued his own systematic study and search for more understanding. He finally found that Mrs. Eddy had progressively veiled her original presentation of her own deep understanding of the true scientific message the great teachers, recorded in the Bible, had wanted to convey. He found that she had faced much the same type of opposition as they had, in their time. For her era, in which many traditional ideas were changing, Mary Baker Eddy did use terminology in her early editions of her textbook that gave more insight into the truth of mental causation, and of the true natural goodness of the real nature of mankind.

When William Walter saw that most people in the Biblical ages had not grasped the scientific message of the Hebrew prophets, nor later of Jesus and his early students, because of the deep-seated beliefs of many ages past, he then realized that Mrs. Eddy's followers had taken her veiled teachings in the light of their own earlier belief that they should pray to a "higher power" to help them live and have a good life. He saw that this had obscured the actual scientific principles underlying all of Mary Baker Eddy's own work, and her method of veiling her teachings. He then re-analyzed all of his previous study, and stripped away the last traces of his own earlier religious sense of both the Biblical teachings and those of Mrs. Eddy, as well.

In this way he finally found it was individual thought, based on the true Science of Life, that healed. He also understood how this operated, and why these scientific changeless principles work as they do, and how they would resolve any problem if rightly applied. He realized he had gained a sound, fully provable understanding; he knew that as he learned to fully utilize this correctly he would be gaining the depth of actual understanding he so greatly desired.

In 1907 he wrote his first book, at the suggestion of one of those whom he had helped by his reasonable explanations of how to change one's thought and receive the benefit desired by doing so. She thought a book would be an effective way to share his deeper insight into Mrs. Eddy's works with other Christian Scientists. He appreciated this, and wrote his first book, and several others later, in the form of simple stories. The dialogue between the characters in these stories really illustrates the reasoning method that Mr. Walter used in sharing his own understanding in response to requests from others. It also shows the way his early students reasoned, in their own mentalities, to apply what he had explained.

He was surprised that these books had very wide circulation; they appealed not only to many in the Christian Science church, but also were widely read by a large number of people who were not interested in Christian Science doctrine at all. Letters of appreciation and requests for help or further enlightenment came to him from all over the world. His correspondence increased so greatly that he finally wrote his first wholly non-sectarian book, in 1910, to present a well-reasoned, common sense explanation of the scientific principles of Life, and the right use of thought.

What he did during the seven or so years that he was a member in the Christian Science church to further prove his own understanding, and to try to share some insight into the greater depth of meaning he had found in Mrs. Eddy's works, is somewhat further described in another free information article, which includes brief summaries of the main idea in each of his various writings.

All that William Walter did to fully prove everything he presents in the Science of Eschatology is given in his textbooks. His tests extended far beyond anything mentioned here; however, he always used understanding in a practical way, for sound purpose. Many tests were merely to prove the depth of his understanding, and to verify the principles he teaches. There is nothing of a "mystical" nature presented in Eschatology.

It was about 1911 or 1912 when he began to question if he should leave the church. He noted that his method of working with those who applied to him for help was apparently bringing some discord within the church membership. There were some who eagerly accepted and approved of his method, but others disapproved of it as they thought he was breaking certain "by-laws" of the church, because of all the teaching he did. Even these, however, respected his success in healing all types of problems.

So he began to think it would be only fair for him to leave the church, and to begin to develop his own system of teaching the great depth of understanding he had achieved by that time. When he thoroughly examined a number of statements he recalled he had previously read in Mary Baker Eddy's later writings, he realized that this action on his part would be both fair and honest. He then quietly withdrew, simply by no longer attending the church services, or participating in any of its organization work.

As he continued to respond to an increasing number of requests for both help and enlightenment, he devoted much thought to the best way to present his understanding in an orderly, systematic way. He knew his method of teaching must be kept on an individual basis, so that any student could actually learn not only what the basic nature of Life is, but how to rightly utilize its principles and processes correctly, and also exactly why this all works as it does.

Not all students of Eschatology desire to teach, but those who do are granted a "Teacher's Permit", once they have fully completed all the courses, and reviews of each one, in Mr. Walter's Teaching Plan – and have proved sufficient understanding to qualify as teachers. Classes in the various courses are held in the homes of these teachers. The number of students in each class is kept small enough to assure full participation in classwork by each student. In that way each one can have specific guidance in the application of what he is taught, so that he can improve or resolve any particular type of problem, should he need this help.

The teachers also do healing work when necessary, but teach the student how to do his part in this, too. As much time as is required is given to this kind of work. For this and other reasons, teachers sometimes will take one student alone, rather than in a class.

A warm rapport develops quickly between teacher and student, and between classmates; this is shared with other students when they do meet each other, in any way. Most teachers also engage in other types of work activity, or are busy as homemakers, and they use their open hours, day or evening, for regular once-a-week classes with their students. All classwork is kept consistent through the use of identical questions, asked by all teachers, in reviewing the assignment of the week.

Mr. Walter wrote his texts in a way that more can always be gained from reviewing them, because of what any student has already accomplished by his previous study and application. To imbue in his texts the depth of understanding that can be unfolded by these later reviews, he could not always write in strict grammatical form, and some of his sentences or paragraphs may not read as smoothly as a casual reader might think they should. However, a new student soon sees that Mr. Walter formulates many sentences to make sure each student pauses to think a bit, and reason about what has been stated, so that he studies rather than just reads.

The advanced student deeply appreciates William Walter's method of writing, and the skill that enabled him to write into his texts the greater depth of understanding the student can unfold, when he has fully proved to himself the value of what he has already learned. By the student's continued reviews, he does unfold more and more understanding, if he continues to improve his thought in a throughout manner.

The teachers themselves continue their own study with other teachers still further advanced than they are, as yet. So, in Eschatology there is great equality, as all are students, even though some are also teachers.

This scientific study is presented simply. Individuals from all backgrounds, regardless of number of years of formal education, can study this Science, and learn to utilize it exceedingly well. It does not matter, either, whether one is familiar with the Bible at all, or if he has been a longtime student of this most widely purchased book in the world. This teaching is very thorough, so anyone willing to study and to utilize what he is taught does gain understanding, and deeper meaning and lasting purpose in his life.

If the reader is interested in gaining a further insight into the teachings of Eschatology, some Preparatory Course booklets in the Common Sense Series would serve this purpose. These are #1 "The Bible", #2 "The Man Jesus", #5 "The Pilgrim" ... and particularly the following three: #6 "Human Belief", #7 "Consciousness", and #12 "Right Thinking". Mr. Walter does not include statements of Mrs. Eddy's in this series, but does give his reasoned analysis of many of the most universally accepted material concepts, and also of the scientific message of the Bible.

One reason he refers to Mary Baker Eddy's works in other of his texts is that he desired to give her full credit for having re-discovered the scientific principles known and utilized by Jesus and his predecessors. He also desired his own students to appreciate her pioneer work and courage in presenting her understanding of this, even though in a veiled way. It is helpful to students to see that even her veiled teaching, which has stimulated a religious sense of the scientific principles of mental causation, has still been wonderfully beneficial to many who have once despaired of finding any way to regain their natural health, as in William Walter's own case.

This awareness helps the beginning student in Eschatology see that since he himself is being taught, in a straight-forward way, the actual laws of mental causation and how they work, that he can begin to fulfill his good desires, by his own right thinking, even in the first course in the study of Eschatology. He begins to gain a real sense of the sufficiency within him that makes this possible. Furthermore, by the way Mr. Walter brings out the real meaning back of Mrs. Eddy's statements, as well as of those of the Biblical teachings, if the student reasons carefully about what is presented, he learns how to analyze all that he studies, to get the most out of it.

As he develops his reasoning or analytical ability, it serves him well whenever he reads or hears of the changing ideas that are continuously offered by dedicated people who are working from the physical or material viewpoint of the causes and remedies for problems. If the student uses his analytical ability, he reduces any tendency he may still have to react to some of these ideas with alarm or anxiety; he knows how he can think more helpfully about them.

William Walter's references and analysis of the Biblical teachings serve to also make it clear that Eschatology does not teach a "new concept" of Life, or of the nature of man. It teaches the consistent underlying scientific principles that made possible the wonderful works of the deep understanders of Biblical times. Even though their scientific message was misunderstood, their wisdom did convey the idea of the value of each individual's life, and has served to continue to give incentive to the long fight for individual rights. Despite many dark periods during succeeding centuries, that urge has never been stilled, and the more advanced countries have valued these Biblical teachings the most. Though even these have serious problems to still resolve, the general standard of living is far better than in many other parts of the world.

William Walter, who called himself "Will", never wanted to be a leader; he desired only to serve as a guide to those sincerely seeking what he had to offer ... a practical, provable, beneficial understanding that does resolve problems, when rightly utilized, and does bring more and more good into one's own life, which also does contribute good to others, in quiet, unassuming ways.

He never called attention to himself in any personal way. He thought of himself as just like everyone else, but one who had been fortunate enough to have fulfilled his own strong urge for an actual understanding of Life.

He told his students that he had suffered so much from trying to use the unproved theories of others, that he early determined he would never present anything to others that he had not fully tested and proved to himself, again and again, in every conceivable way. This indicates why he so greatly desired that all teaching of Eschatology be in full accord with his Teaching Plan, free of anyone's personal opinion, or any introduction of other theories or concepts, so that this Science would be accurately presented.

He deeply respected the rights of others, however, and sincerely felt each one should choose the way he thought most feasible to himself to seek understanding, or the better quality of Life he desires. This is why he asked his students not to urge even those closest to them to study Eschatology. He teaches it is far wiser to learn to live what is taught in this scientific but truly loving study, and then the right sense that the student has about his loved ones will let him be helpful to them, in their own choice of a way they can bring more good into their own lives.

By the 1920's, the Science of Eschatology was already being studied by many thousands throughout the United States, and in other parts of the world. Now, there are qualified teachers in almost every area in the United States, and in six other countries as well, with many very active students steadily progressing in their studies. Also, Mr. Walter's texts and the questions used by the teachers for each course have been translated into Spanish, because of a rapidly growing interest in Mexico.

If the reader is interested in having a face-to-face talk with a teacher in his area, at no cost, one will be recommended who can be contacted for this. All requests are welcome, and will be responded to as promptly as possible.