

## Acknowledgements

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# PREFACE

When *Miscellaneous Writings* appeared in February 1897, no student of Mrs. Eddy's was unfamiliar with the powerful and dramatic events that had shaped the articles included in her new work. As Annie Knott remarked when the book first came out:

*...In reading the preface a picture rises before me of the interior of St. Paul's Cathedral, where old and blood-stained flags are draped around the walls, amidst the statues of England's great heroes. They tell of many a hard-won victory, and these older articles have as banners gone before us, and led us on into the battle, and through it to the peace promised in the wonderful preface.*

*And for the newer articles, it is impossible for us yet to appreciate them adequately, but I remember thinking once that I would give all I possessed could my students but read the address to the alumni of our college in 1895. And how great is our joy now that it is a monitor in each student's household.* TCSJ, vol. 15, 6/1897, p.157.

During the *Miscellaneous Writing* years, 1883-1896, when ignorant or openly ambitious loyalists challenged Mrs. Eddy's authority and tried to dominate her movement, what did she do? How did she handle loyalist opposition? What lessons did she share through her writings? When vicious opposers sought the destruction of her movement and her person, what did she do? What did she advise her students to do? Again, what lessons did Mrs. Eddy share through her writings? Every lesson is there in *Miscellaneous Writings* as Edward Bates' profound insight indicates:

*Two years ago [1895 ed.] you gave us our Impersonal Pastor...and now you give us the Impersonal Teacher.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 104.

It was Tenacre's desire in 1996, a year before the 1997 centennial of *Miscellaneous Writings*, to put together a chronology of the events in Mrs. Eddy's life that would give the current reader the same vivid historic context her early students had. We hope that we have succeeded to some extent.

Griff Henninger  
Tenacre Foundation  
April, 2002

# Mrs. Eddy's Life 1883

## January 1883

Mrs. Eddy is living in the same house, 569 Columbus Avenue, where her husband, Gilbert Eddy, passed on six months before. At sixty-one, she has come through the ordeal with a greater sense of purpose than ever before, but she is still frail emotionally.

Mrs. Eddy wrote to James Ackland last July, just before returning to Boston:

*I would like more than ever to be myself again if only for one short year that I might establish our cause on a firmer foothold than ever yet it has been. But I question my ability to walk over all, only as God gives me aid that I never have had before... The world was for others. It was not for me. I was made a lone isle in life's desolate sea.*

*...We shall return soon to the stately halls on my Boston home but the walls whisper a secret they tell me home is not there since Gilbert has gone. Adieu.* Nenneman, Richard A., *Persistent Pilgrim, The Life of Mary Baker Eddy, Nebbadoon Press, New Hampshire, 1997, p. 162,*

And she had written Colonel Smith after her return to Boston:

*Like an innocent child I am looking again on society, and feeling almost afraid since my dear one left me to take the forward steps to do good that I could take so firmly with my husband by my side.* Peel Robert, Mary Baker Eddy, *The Years of Trial, Holt, Rinehart and Winston, New York, 1971, p.121.*

## January 3, 1883

Mrs. Eddy writes the Colonel and Mrs. Smith of her challenges:

*[My duties ed.] make me too perplexed too mindworn often to think—so I would give up writing and at a late hour would crawl into bed to toss all night and half asleep give directions on business cares that concern the good cause.* Peel Robert, Mary Baker Eddy, *The Years of Trial, Holt, Rinehart and Winston, New York, 1971, p.124.*

## January 1883

Some of the late night cares described in her letter to Colonel Smith might refer to her planning for a periodical of her own that would give her a voice in an increasingly hostile journalistic world.

## January 1883

Mrs. Eddy visits the zoo with Hanover P. Smith, and goes to the lion's cages just before feeding time. Standing in front of the cages, she prays quietly until the animals stop pacing and roaring for food. Why she is proving her ability to demonstrate successfully that no animal passion, craving, or desire exist to control God's creation will become abundantly clear before the end of this month.

## January 1883

Julius Dresser, Dr. Quimby's unofficial spokesman, who had been so helpful in talking to Mrs. Eddy about the Doctor's healing ability when she arrived for treatment in the early 1860's, has realized that the Mrs. Patterson he knew seventeen years before in Portland, Maine, as an invalid, is the same woman in Boston going by the name of Mrs. Eddy—the controversial president of the Massachusetts Metaphysical College and author of *Science of Man* and *Science and Health*. Sharing the widely held conviction that women were incapable of accomplishing anything of importance, he is certain that Mary Baker Eddy has purloined Dr. Quimby's ideas and published them as her own.

A. J. Arens, a former student Mrs. Eddy accuses of having mentally murdered her husband and of plagiarizing her books, is currently teaching a form of mind-cure in the name of Christian Science and hates Mrs. Eddy with a vengeance. Dresser contacts him in order to expose the President of the Massachusetts Metaphysical College as a fraud. Arens and Dresser possibly contact Richard Kennedy, another of Mrs. Eddy's former students. Kennedy had shown such promise in 1870, but, like Arens, has now turned on Mrs. Eddy and has missed no opportunity to subtly attack her with tremendous violence.

By 1883, these men have convinced George Quimby, the late Dr. Quimby's son, and Emma Ware, daughter of United States Supreme Court Judge Asher Ware and a patient of Dr. Quimby during the time that Mrs. Eddy was there, that Christian Science is Quimby's discovery, not Mrs. Eddy's at all. Dresser is hoping that George will allow him to publish the late doctor's manuscript in book form. He feels that the publication of Dr. Quimby's manuscript will expose Mrs. Eddy as a plagiarist and a fraud. In the meantime, Dresser and Arens are preparing to launch a vicious newspaper campaign against Mrs. Eddy to discredit her totally.

Mrs. Eddy has only recently stopped publishing the year 1864 (the year of Ann Jarvis' healing *see Eddy, Mary Baker, Science and Health with Key to the Scriptures, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1934, pp. 184-185.*) as the year of her discovery of Christian Science. It appears to have dawned gradually on Mrs. Eddy that her dramatic healing of fatal injuries from a fall on the ice in 1866, which occurred after Quimby's passing, was the true date of her discovery. The fact that she has come to this conclusion, without any conscious awareness of the plot building against her, shows the honesty of her character.

## January 14, 1883

Because of the expense of purchasing her college building, which houses herself and five students, at 569 Columbus Avenue, Mrs. Eddy is not able to continue renting Hawthorne Hall for her Sunday services. For the next months, she will deliver her weekly Sunday sermons in the college.

During this time, Mrs. Eddy is continuing to deliver addresses the first Wednesday of every month to the Christian Scientist Association, and she is continuing to give weekly “Parlour Lectures” on Thursday afternoons, at three o’clock, at the college. These Thursday afternoon lectures are not advertised in the press, but invitation cards promise the lecture will reveal:

*How to improve the moral and physical condition of man to eradicate in children hereditary taints, to enlarge the intellect a hundred per cent, to restore and strengthen memory, to cure consumption, rheumatism, deafness, blindness and every ill the race is heir to. McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 81.*

## January 25, 1883

Living with five students in the cramped quarters of the college is causing bickering and backbiting. Calvin Frye, Mrs. Eddy’s faithful secretary and someone who has helped to fill the void left by Dr. Eddy’s recent passing, distrusts Arthur Buswell, a gifted student of great promise in whose Vermont home Mrs. Eddy stayed after Gilbert Eddy’s recent passing. Things will escalate in the Spring when a sixth resident, Julia Bartlett, joins the household, and Frye and Buswell are forced to share a room. At some point during this time, Calvin will awaken Arthur and escort him downstairs where the entire household, including Mrs. Eddy, are gathered. Calvin will then accuse Arthur of malpracticing him. A few students will say something, Mrs. Eddy will remain silent, and everyone will return to bed. The students sign a statement, dated January 25, which reads:

*We the undersigned hereby promise to keep a close guard on our thought and action and never by word or deed knowingly influence a resident of this College, or any one, to a wrong result. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 347.*

## January 31, 1883

Mrs. Eddy tells the Christian Scientist Association:

*I want to tell you the blessed fact of discovery in this hour; it is to make nothing [of error]....When we start from the basis of Being, error must fade as we grow. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p.122.*

## February 7, 1883

Calvin Frye records a vision Mrs. Eddy had in the early morning hours:

*Emma Ware. Saw woman in a crowd whispering and when she came near me seemed to be friendly but was two-faced. Seemed to be influencing people against me. Afterwards saw a gorilla (Arens) who came to me as I was lying down and when I tried to get up he would push me down again and my limbs seemed bound that I could not stir; when I tried to speak he would put his huge paw over my mouth and stop me.* Visions of Mary Baker Eddy, Private Printing, Rumford, Rhode Island, 1935, p. 30, refer to Peel, vol. 2, p. 133.

Without any knowledge of the plot against her, Mrs. Eddy has this vision which includes two of the plot's participants, Emma Ware and A. J. Arens. Mrs. Eddy's ability to read thought without cognitive knowledge of events is evidenced here; and this ability will never leave her, but grow in power. It will be the key to her ability to guide the Movement safely through many challenges. Robert Peel explains that these:

*...visions usually occurred at times of particular stress or crisis, and Mrs. Eddy often felt that through them she got either an answer or new insight into the problems besetting her.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, ft. 47, p. 346.

## February 8, 1883

The *Boston Post* publishes an open letter, signed A.O. but written by Julius Dresser, claiming the late Dr. Quimby as the founder of Christian Science. He writes:

*The writings are all preserved, and will soon be published....Some parties healing through a mental method, which they claim to have discovered, did, in reality, obtain their first thoughts of this truth from Dr. Quimby, and have added their own opinions to the grain of vision thus obtained, presenting to the people a small amount of wheat mixed with a great quantity of chaff.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p.130.

Because none of Mrs. Eddy's present students goes back more than a decade, and because all of her earlier students have left her by now, this letter takes her current students by storm. None of them have ever heard of Quimby or know that Mrs. Eddy was his patient seventeen years before.



## February 12, 1883

Calvin Frye records another of Mrs. Eddy's visions:

*Saw Kennedy in prosperity surrounded by his friends and myself a mere skeleton wasted with consumption and said he, "You have done this; and he and his friends laughed at me."* Visions of Mary Baker Eddy, *Private Printing, Rumford, Rhode Island, 1935, p. 32.*

## February 14, 1883

Mrs. Eddy informs the Christian Scientist Association:

*There is tidal wave coming. It is an attempt to wrest from me the fact of the origin of Christian Science and place it upon a mesmeric basis....But this tidal wave need not harm us, although it is an awful responsibility to me. I give it a great deal of time in the long hours of the night to study my duty, and how to carry it out.* Peel, Robert, Mary Baker Eddy, *The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 133.*

## February 19, 1883

Mrs. Eddy's rebuttal to Dresser's open letter is published in the *Boston Post*. In it she states frankly that Dr. Quimby always avoided answering her question as to whether his system of healing was something more than manipulation. She also stated that Dr. Quimby took random notes after treating the sick:

*This copy he gave to certain individuals to bring out, or, as he said, "put into shape." His scribblings were fragmentary but sometimes very interesting. He requested us to transform them frequently and to give them different meanings, which we did.* Peel, Robert, Mary Baker Eddy, *The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 130.*

## February 24, 1883

J. Dresser's reply to Mrs. Eddy's rebuttal is published in the *Boston Post*. He describes himself as:

*a quiet, humble citizen of Boston, who seeks no controversy with anybody....* Peel, Robert, Mary Baker Eddy, *The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 131.*

Dresser, who has openly signed his name to this letter, continues to say that this Mrs. Patterson-Eddy:

*...knows positively that the assertions of "E.G." in last Monday's Post are a tissue of falsehoods....Such persons as herself...of an enquiring mind were...in a sense students of the doctor, and they made the most of their opportunities.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 131.

By addressing her as Mrs. Patterson-Eddy, Mrs. Eddy's reputation as a lady is irreparably damaged. Dresser is setting the gossip mongers to work, and, within a short time, rumors of three marriages and a divorce, and even of an abandoned child, will begin to circulate in Boston's drawing rooms. To the refined world of that day and for many decades to come, one who had been married three times, to say nothing of having been divorced, could not possibly be considered a lady. Being a lady in that era did not have to do with the possession of wealth, social position, or pedigree; it had to do with the possession of purity, gentility, and refinement.

So by not considering Mrs. Eddy a "lady," Boston's polite society is left with only one explanation of how she is able to afford the fine clothes that she is wearing and is able to live in the wealthy residential area in which she lives. Having young, unmarried males living with her in the college does not help to lessen this slander.

Mrs. Eddy does not have the luxury of making the avoidance of the appearance of evil the primary objective of her life; it has always to come second to the logic of events. Yet, for someone as pure, refined, and genteel as Mrs. Eddy not to be considered a lady is a humiliation which she sorely feels. She has underlined these passages from a book she is currently reading:

*There is, to a high-souled man, no wrong more hurtful or more difficult to pardon than to have mean motives falsely ascribed to him, to be placed by misinterpretation on a lower plane than that where he belongs. Every such experience stabs the moral source of life, and draws blood from the soul itself.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 132.

## **March 9, 1883**

Mrs. Eddy's final rebuttal is published in the *Boston Post*, and, signing her name in full, she states flatly that she was:

*...never...a student of Dr. Quimby's and Mr. Dresser knows that....We were one of his patients. He manipulated his patients...and if one manipulates the sick no matter what his theory is, it precludes the possibility of his practice being mental science.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 131.

## **April 6, 1883**

Having studied the 16<sup>th</sup> chapter of Jeremiah and implications of the recent newspaper attack, Mrs. Eddy decides to take action against Arens and sues him for infringement of her copyrights. She enters a Bill of Complaint in the Circuit Court of the United States, asking for an injunction restraining Arens from printing and circulating his original pamphlet, entitled *The Understanding of Christianity, or God*, in which he has lifted entire sections of *The Science of Man* and *Science and Health* without any credit at all.

## **April 14, 1883**

Mrs. Eddy now has a public voice. The first issue of the *Journal* appears in print. It is named *The Journal of Christian Science* and is subtitled as *An Independent Family Paper, to Promote Health and Morals*. Under this heading is the following quotation from the Bible, II Cor. 10:4, “For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds.” The paper costs seventeen cents [\$3.00 in 2001 ed.] for a single copy, or one dollar [\$17.62 in 2001 ed.] for a year’s subscription. It will be published every other month. Mrs. Eddy is sole editor and almost the sole contributor for the columns of her family paper.

## **June 1883**

Arens publishes a new pamphlet, *Christianity or the Understanding of God*, and in his preface he says that he had given credit for the ideas that appeared in his former pamphlet, *The Understanding of Christianity, or God*:

*...to the wrong party. Having been informed, since that time, by those who furnished proofs, that Dr. P. P. Quimby, of Portland, Me., was the author and originator of those thoughts....* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p.134.

Arens files a Complaint against Mrs. Eddy’s two books, *The Science of Man* and *Science and Health*, stating that they were plagiarisms from Quimby’s manuscript. Arens also declares that he had not distributed his pamphlet, *The Understanding of Christianity, or God*, in over a year.

## **July 3, 1883**

The Court hearing opens. The case is carried over to October, because Dresser cannot produce the Quimby manuscripts to back up Arens’ claim. George Quimby will not cooperate with Dresser at this point; he has sent the manuscripts to England to avoid having them used in the court case.

## August 1883

Mrs. Eddy writes Colonel Smith:

*I flee to you, but my poor tired womanhood shuns the pity of it all. If only the warfare was open, and I had one strong nature like dear Gilbert's or your own to share my cares and burdens I could endure it better. As it is, I have all this superstructure of Christian Science resting on my shoulders and no moments yet of rest. I hope it all will not again go crashing down over my head and ears if I let go for a brief space, for if it does I shall not rebuild again at the awful cost of the past two years.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 135.

## August 1883

The Thursday afternoon "Parlour Lectures" have given way to "Public Lectures," which are given in the evening. There is a greater simplicity in advertising the lectures:

*The lecture is followed by discussion, and practical explanation of Christian Science.* McDonald, Jean Angela, Mary Baker Eddy At The Podium, *The Rhetoric of The Founder of The Christian Science Movement*, Graduate Thesis, University of Minnesota, 1969, p.81.

## September 20, 1883

Calvin Frye records the kind of mental attack Mrs. Eddy was under:

*You can see the image of Dr. Eddy's[;] it follows you day and night and you are dying of the same disease.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 57, p. 347.

Knowing that Arens is working mentally against Mrs. Eddy, and knowing Mrs. Eddy's outspoken opinion of Arens as a malicious mesmerist who caused her husband's death, it is especially interesting to ponder a question Arens asks and answers in one of his pamphlets, *Theology, or the Understanding of God*, published in 1883:

*In what way is mind the cause of death which is said to be produced by poison? ...Now thought is action; and this thought, produced and accepted by mind, acts upon the mind and life of the [victim] and produces confusion therein. This confusion produces unconscious fear; this unconscious fear... A chemical action takes place in the system, and the result of this action is death.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 92, p. 340.

## September 21, 1883

The sixth edition of *Science and Health* is published. Mrs. Eddy has included for the first time *Key to the Scriptures*, which has a glossary of metaphysical definitions of Bible characters and terms. There is an interesting connection between the inclusion of the Glossary and Mrs. Eddy's explanation of elements of her visions. Back in March she had told her Christian Scientist Association:

*Water corresponds to unconscious mind. All thought unconscious is in solution: when it comes to the surface it is dry land. The Red Sea spoken of in Scripture is figurative of fear in unconscious mind.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 47, p. 346.

In this edition of *Science and Health*, Mrs. Eddy has removed all personal references to Kennedy, Spofford, and Arens, along with Gilbert Eddy's denunciation of Arens as a plagiarist. Mrs. Eddy has removed Kennedy and Spofford's name altogether. She has referred to Arens by his initials, simply stating that E.J.A. has lifted thirteen pages without credit from her book. Another change, in keeping with statements made to her students earlier in the year, is that the chapter on demonology is reduced from 46 pages to 13.

## October 4, 1883

An injunction is issued against Arens, and 3,800 copies of his pamphlet, *The Understanding of Christianity, or God*, are ordered by the Circuit Court of the United States to be destroyed.

## October 10, 1883

Calvin Frye records a vision Mrs. Eddy has in the early hours of the morning:

*In a house in which there was a large number of my books stored and was a great smoke and cry of fire but I had no fear.* Visions of Mary Baker Eddy, *Private Printing*, Rumford, Rhode Island, 1935., p. 34.

Mrs. Eddy is gradually rising above the "nightmare disorientation" she has been experiencing. She has just written in September:

*If we had no fear though all the world was against us it could not hinder our work.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 57, p. 347.

## October 11, 1883

This morning Calvin Frye records another of Mrs. Eddy's visions:

*Thought K [Kennedy ed.] and A [Arens ed.] were telling me how sick I was and was growing old; told me to look in the glass and see how old and sick I looked, and that I couldn't go out for the exposure would give me a cold, and Frye was with me and he said, "How fortunate that you can hear them talk, for you aren't afraid of them now." Visions of Mary Baker Eddy, Private Printing, Rumford, Rhode Island, 1935., p. 36.*

## October 1883

Mrs. Eddy's students have not kept their January vow and have continued to fight with each other, accusing each other of malpractice, etc. Mrs. Eddy cannot make them impersonalize the suggestions that cause them to turn on each other. She writes to a friend:

*I cant [sic ed.] make one more than another see how it is, they all will take their own way. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 142.*

Having a difficult time managing her own students is nothing compared with the Chicago students who are all more or less under the influence of George B. Charles. He just finished studying with Arens and has returned to Chicago, spreading terrible falsehoods about Mrs. Eddy and sharing Arens' mind-cure techniques in the name of Christian Science.

Mrs. Noyes, a sincere Chicago student who has never studied with Mrs. Eddy but has heard her lecture in Boston earlier in the year and is impressed with her refinement and spiritual strength, refuses to believe the hearsay and slander about Mrs. Eddy. However, Mrs. Noyes has unconsciously absorbed her own brand of mind-cure techniques. When young Ellen Brown, Mrs. Eddy's student and a resident in her college, goes to Chicago in October at the request of Mrs. Eddy, Ellen is shocked by Mrs. Noyes' unorthodox methods of healing.

As a result, the teachers and practitioners in Chicago and Milwaukee want to be instructed in the right way, and they ask Mrs. Eddy to send them someone who will teach them the correct practice. Mrs. Eddy decides to send the enigmatic, but gifted, Clara Choate.

## October 1883

Mrs. Eddy has been forced to ask Clara to stop teaching three months after she has begun, as her sensuality has badly damaged some of her students, but, in spite of Clara's

shortcomings, Mrs. Eddy orders Clara to go to Chicago. Clara vacillates and says she will go and then says that she will not go. Mrs. Eddy writes her:

*Now do not sell your tickets, [but] wait until I say again go.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 142.

## **November 1883**

There are several challenging situations with students at this time. Arthur Buswell suggests to Mrs. Eddy that she call a private meeting of her best students to pray for the rebellious students, including Clara. Mrs. Eddy agrees, and the theme she asks the committee to take up is:

*There is no animal magnetism, no hatred, malice, no will power, no power in evil, etc. [and a week later ed.] God is all and God is Love, [and ed.] God is all; there is none beside Him.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 144.

Only two meetings are ever held. The outcome is something of a disaster, as a few of the students do not stick with the theme and end up malpracticing Clara and the others. Mrs. Eddy never repeats the experiment.

## **November 11, 1883**

Mrs. Eddy gives a sermon, title unspecified, in Hawthorne Hall, Boston.

Mrs. Eddy can afford to rent Hawthorne Hall again on a regular basis, which will allow for larger audiences and make life at the college a little quieter. From now on, Mrs. Eddy will not give every Sunday sermon, as her time is so filled with writing articles and editing the *Journal*.

## **November 25, 1883**

Mrs. Eddy delivers a sermon, “Bible Instruction in Healing,” in Hawthorne Hall, Boston.

With the increasing sales from the *Journal* and increasing numbers of college students, Mrs. Eddy no longer needs to charge admission for her sermons, and the notice in the local newspaper reads, “Seats free to all.”

## **December 11, 1883**

Mrs. Eddy writes Clara:

*You are laboring under the same delusion now that you were years ago and caused by the same malpractice....I have learned unmistakably that no one here in this house has taken you up mentally or has any care one way or another about your going West....I see what your fits and starts will end in. Christianity is fixed. Before you ever heard of Christian Science I had been commissioned by God to lead his children out of the darkness of today. You never can do this until your life is changed as you well know.*

Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 143.

## **December 12, 1883**

All through the night Clara battles with the decision to go or not to go to Chicago; and in the early hours of the morning, she finally decides not to go.

## **December 13, 1883**

Clara writes Mrs. Eddy that she will not be forced out of Boston by the other students' jealousy.

*My practice may seem of little account to you but to me it is as great as your Church or college.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 143.

## **December 13, 1883**

Mrs. Eddy writes her back the same day:

*The battle of demons, they think, has been fought and you are conquered, because you rose up from their night's campaign resolved to do just what they told you. Now listen to me, the best friend you have on Earth, take back the resolve they made you form and go to Chicago and Milwaukee. Say as Luther said "If there were as many devils between here and Worms as tiles on my house I would go."*

Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 143.



## Mrs. Eddy's Writings 1883

### April 1883

*Who is the Founder of mental healing?* MW, p. 34. TCSJ, vol. 1, 4/14/1883, p. 2.

### April 1883

*Will the book Science and Health, that you offer for sale at three dollars, teach its readers to heal the sick,—or is one obliged to become a student under your personal instruction? And if one is obliged to study under you, of what benefit is your book?* MW, p. 35. TCSJ, vol. 1, 4/14/1883, p. 2; vol. 3, 8/1885, p. 96.

### April 1883

*Prospectus* MW, p. 1. TCSJ, vol. 1, 4/14/1883, p. 1; vol. 3, 8/1885, p. 85.

### April 1883

*A Timely Issue* MW, p. 4. TCSJ, vol. 1, 4/14/1883, p. 3.

### April 1883

*Must I have faith in Christian Science in order to be healed by it?* MW, p. 33. TCSJ, vol. 1, 4/14/1883, p. 2; vol. 3, 7/1885, p. 77.

### April 1883

*What are the advantages of your system of healing, over the ordinary methods of healing disease?* MW, p. 33. TCSJ, vol. 1, 4/14/1883, p. 2; vol. 3, 8/1885, p. 95; vol. 4, 8/1886, p. 115.

### April 1883

*Is spiritualism or mesmerism included in Christian Science?* MW, p. 34. TCSJ, vol. 1, 4/14/1883, p. 2.

### April 1883

*Advantage of Mind-healing* MW, p. 255. TCSJ, vol. 1, 4/14/1883, p. 2; vol. 3, 8/1885, p. 95; vol. 4, 8/1886, p. 115.

### April 1883

*Taking Offense* MW, p. 223. TCSJ, vol. 1, 4/14/1883, p. 4; vol. 4, 6/1886, p. 77.

### April 1883

*Perfidy and Slander* MW, p. 226. TCSJ, vol. 1, 4/14/1883, p. 6; vol. 3, 4/1885, pp. 10-11; vol. 4, 6/1886, p. 78.

### April 1883

*The Oak on the Mountain's Summit (poem)* MW, p. 392. TCSJ, vol. 1, 4/14/1883, p. 3; vol. 7, 8/1889, p. 210.

### June 1883

*Can all classes of disease be healed by your method?* MW, p. 41. TCSJ, vol. 1, 6/2/1883, p. 5; vol. 3, 8/1885, pp. 95-96.

### June 1883

*After the change called death takes place, do we meet those gone before?—or does life continue in thought only as a dream?* MW, p. 42. TCSJ vol. 1, 6/2/1883, p. 5; vol. 4, 6/1886, p. 60.

### June 1883

*Can I be treated without being present during treatment?* MW, p. 42. TCSJ, vol. 1, 6/2/1883, pp. 5-6.

**June 1883**

*Do all who at present claim to be teaching Christian Science, teach it correctly?* MW, p. 43. TCSJ, vol. 1, 6/2/1883, p. 6; vol. 3, 9/1885, p. 113.

**June 1883**

*Hints to the Clergy* MW, p. 225. TCSJ, vol. 1, 6/2/1883, p. 4.

**June 1883**

*Voices of Spring* MW, p. 329. TCSJ, vol. 1, 6/2/1883, pp. 4 -5; vol. 5, 5/1887, pp. 55-56; vol. 11, 6/1893, pp. 97-100.

**June 1883**

*Christ My Refuge (poem)* MW, p. 396. *Lynn Reporter*; 2/15/1868; *Amesbury News*, 8/2/1868; TCSJ, vol. 1, 6/2/1883, p. 5; vol. 5, 4/1887, p. 52; vol. 5, 11/1887, p. 423.

**August 1883**

*What is immortal Mind?* MW, p. 35. TCSJ, vol. 1, 8/4/1883, p. 3.

**August 1883**

*Do animals and beasts have a mind?* MW, p. 36. TCSJ, vol. 1, 8/4/1883, p. 3.

**August 1883**

*Contagion* MW, p. 228. TCSJ, vol. 1, 8/4/1883, p. 4; vol. 3, 2/1886, p. 202.

**August 1883**

*Woman's Rights (poem)* MW, p. 388. TCSJ, vol. 1, 8/4/1883, p. 1; vol. 12, 8/1894, p. 193.

**October 1883**

*The New Birth* MW, p. 15. TCSJ, vol. 1, 10/6/1883, p. 6; vol. 4, 4/1886, p. 1.

**October 1883**

*How happened you to establish a college to instruct in metaphysics, when other institutions find little interest in such a dry and abstract subject?* MW, p. 38. TCSJ, vol. 1, 10/6/1883, p. 2.

**October 1883**

*Improve Your Time* MW, p. 230. TCSJ, vol. 1, 10/6/1883, p. 4.

**October 1883**

*Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts xvi. 31.* MW, p. 196. TCSJ, vol. 1, 10/6/1883, p. 6; vol. 3, 7/1885, p. 76.

**October 1883**

*Is it necessary to study your Science in order to be healed by it and keep well?* MW, p. 38. TCSJ, vol. 1, 10/6/1883, pp. 2-3.

**October 1883**

*“Take Heed!”* MW, p. 368. TCSJ, vol. 1, 10/6/1883, p. 4.

### **December 1883**

*If I have the toothache, and nothing stops it until I have the tooth extracted, and then the pain ceases, has the mind, or extracting, or both, caused the pain to cease?*MW, p. 44.TCSJ, vol. 1, 12/1/1883, p. 2; vol. 4, 6/1886, p. 64.

### **December 1883**

*Can an atheist or a profane man be cured by metaphysics, or Christian Science?*MW, p. 45.TCSJ, vol. 1, 12/1/1883, p. 2; vol. 3, 9/1885, p. 113.

### **December 1883**

*Christian Theism*MW, p. 13.TCSJ, vol. 1, 12/1/1883, p. 1; vol. 3, 9/1885, p. 103.

### **December 1883**

*If God made all that was made, and it was good, where did evil originate?*MW, p. 45.TCSJ vol. 1, 12/1/1883, p. 2; vol. 3, 6/1885, p. 50.

### **December 1883**

*Do you teach that you are equal with God?*MW, p. 46.TCSJ, vol. 1, 12/1/1883, p. 2; vol. 3, 10/1885, p. 133.

### **December 1883**

*How can I believe that there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?*MW, p. 47.TCSJ, vol. 1, 12/1/1883, p. 2.

### **December 1883**

*And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake.—Luke xi.14.*MW, p. 190.TCSJ, vol. 1, 12/1/1883, p. 5; vol. 3, 5/1885, p. 36; vol. 4, 10/1886, p. 166.

### **December 1883**

*Thanksgiving Dinner*MW, p. 230.Lynn Bay State, 12/1/1864; TCSJ, vol. 1, 12/1/1883, p. 4.

### **December 1883**

*Meeting of my Departed Mother and Husband (poem)*MW, p. 385.TCSJ, vol. 1, 12/1/1883, p. 1.

### **December 1883**

*Can Christian Science cure acute cases where there is necessity for immediate relief, as in membranous croup?*MW, p. 44.TCSJ, vol. 1, 12/1/1883, p. 2; vol. 4, 6/1886, p. 64.

# **Mrs. Eddy's Life 1884**

## **January 1, 1884**

As the year begins, Mrs. Eddy is:

*...lying awake most of the night for one week and praying day and night.*  
Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 145.

One of the things keeping her awake is how to handle Clara Choate's refusal to go to Chicago.

## **January 5, 1884**

Mrs. Eddy finally sends a letter to Clara:

*This is my candid conclusion—that because the people are believing you the cause of pretty much all their disasters, you had better withdraw from the Church and Association, and not attend our meetings of the students. I have fought in your defense seven years on this very question, and at the end of all this fidelity I hear of your accusing me publicly of working against you because I am envious of your popularity.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 145.

Clara sends her resignation to Mrs. Eddy after receiving the letter.

## **February 5, 1884**

At this February meeting of the Christian Scientist Association, Clara's January 5 resignation is refused, and Emma Hopkins makes a motion, seconded by Arthur Buswell, that Clara be expelled for her failure to maintain a Christian character. Mrs. Eddy abstains from voting and asks that the Association's action against Clara not be made public, unless it becomes absolutely necessary.

*This was one of the occasions when Mrs. Eddy wept freely at a meeting of the Christian Scientist Association. Among her students she was far from maintaining an attitude of rigid stoicism.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, f. 88, p. 349.

## **February 1884**

Mrs. Eddy teaches a class which includes Silas Sawyer, the highly successful Milwaukee dentist/practitioner and his invalid wife. It was thought impossible that Mrs. Sawyer

would be able to sit up for the classes; but she was not only able to sit up for the classes, she was completely healed by the end of the course.

Returning to Milwaukee via Chicago, the Sawyers met with the Shermans and Mrs. Silbee, and they told them they were all wrong in their approach to healing and their attitude about Mrs. Eddy:

*They [the Sherman group ed.] expressed doubts of you, and had shown no sign of yielding. Afterward Mr. B. Sherman said to Mrs. Silbee, "Well we have had our foundation knocked out from under us, but of course, we want to know and practice the best, and only that."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 146.

Another member of the class is the brilliant wife of an Andover Professor, Mrs. Emma Hopkins, who by the Fall of this year will become editor of Mrs. Eddy's new bi-monthly magazine, *Journal of Christian Science*.

## **February 1884**

Mrs. Eddy teaches another class, and the rest of the Chicago field appears, including Bradford Sherman, his wife Mattie, their son Roger, Mattie's sister Miss Platt, and Bradford's pupil, Mrs. Silbee. The class also included Mrs. Caroline D. Noyes, from Chicago, who had been "awakened" as to her unorthodox methods of healing the previous Fall when young Ellen Brown had come out from Boston to assist her.

Without being able to send Choate or go herself to Chicago, Mrs. Eddy was able to stabilize to some extent the spread of Christian Science in the Midwest by having Chicago come to her. While the Chicago group was in Boston, Arens and his students broke in on them and disrupted Mrs. Melissa J. Smith's "Parlour lecture," which she was holding at her home in a Boston suburb. However, as Mrs. Smith stated when she reported the incident at the Christian Scientist Association on March 5 that:

*...[she ed.] held her position and was continuing the meetings with renewed interest.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 146.

The malice and aggression characterizing Arens' actions toward Mrs. Eddy and her followers is exposed to the Chicago group. This group will become steadfast supporters in the Chicago field and students upon whose loyalty Mrs. Eddy will rely.

## **March 3, 1884**

Mrs. Eddy moves into 571 Columbus Avenue, the more spacious town house next door, which she purchases for \$12,000.00 [\$218,932 in 2001 ed.]. This move into the slightly larger building gives everyone more living space and frees Mrs. Eddy from the inevitable

association 569 Columbus Avenue had with the tragic passing of her husband a year and a-half ago.

William Lyman Johnson, the son of an early worker, reveals in his historic novel, *From Hawthorne Hall*, the prevailing social climate surrounding Mrs. Eddy in Boston in 1884-1885. In this book, the prominent New York financier, Mr. Hamilton, shares with his invalid daughter, Mary, a conversation about the Reverend Mary B. G. Eddy that he has just had at the Banker Club in Boston, with the irate Reverend Towne, a prominent clergyman:

[Mr. Hamilton ed.]:...*From what I could gather from Reverend Mr. Towne's thorough examination of the subject, as he called his knowledge, it seems that a woman who has lately come to Boston from the little shoe town of Lynn, declares she has rediscovered how Jesus cured the lepers and raised the dead....*

[Mary ed.]: *Is she a spiritualist?...*

[Mr. Hamilton ed.]:...*I asked the very question of Mr. Towne, and he said that at meetings of ministers they had formed committees to look into this and they have not been able to find in her writings...anything that could definitely be called spiritualism....The matter that troubled him most was the fact that two of his wealthiest parishioners had left his church [for Christian Science ed.].*

*He said that this woman...took a fine residence on Columbus Avenue....among Boston's 'blue-bloods,' living in houses like some on our Fifth Avenue....As soon as she took possession she had a large silver plate put on the front door with the words, Massachusetts Metaphysical College....In this aristocratic section of the city, this woman began teaching and some of her students boarded with her....You would have laughed outright if you could have heard our ministerial friend accent the word "boarded" for this was some great insult to the neighborhood.*

Johnson, William Lyman, *From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, pp. 14-17.*

## **April 1884**

It has been one year since Mrs. Eddy, as sole editor, began the publication of her *Journal of Christian Science*. Within another year, the *Journal's* format and look will be similar to the quarterlies that women at Vassar and Smith College are publishing.

Like the essays in these quarterlies, the articles in the *Journal* are offering a stimulus to think in new ways about things that most concern the health and well being of women and their families. But the most important function of the *Journal* is its accurate statements of Christian Science that come from the pen of its Discoverer.

The deep value of the *Journal* lies in its ability to lead an unsuspecting public safely through a bewildering maze of published plagiarisms, an increasingly confusing tangle of medical mind-cure calling itself "enlightened spiritual healing," and a set of startling clerical denunciations.

The *Journal* will guide many unwary individuals from making a shipwreck of their faith. Several innocent seekers have already been alerted by reading Mrs. Eddy's article, "Infringement of *Science and Health*, Etc.—Decision of the United States Circuit Court," in the October, 1883 *Journal*.

## **April 18, 1884**

Emma Hopkins writes Mrs. Eddy on this day:

*I want to see you only just when I am cheerful for I know you are one 'of sorrows and acquainted with grief' like your Master and we must not add one care or anxious thought as your students.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 170.

## **May 7, 1884**

Mrs. Eddy has been so busy editing her *Journal* that she preaches only about once a month. If one of her students cannot take her place on any given Sunday, she will ask Cyrus A. Bartol, an old time Transcendentalist, or Andrew P. Peabody, Preacher to Harvard University, to deliver the sermon at Hawthorne Hall.

The Christian Scientist Association passes a resolution on this day giving its:

*..."heart felt thanks" [to Cyrus Bartol ed.] for his sermon, recognizing "his moral courage, his being the first pulpit to fully and to fearlessly utter itself" on behalf of the new faith.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 7, p. 350.

## **May 10, 1884**

The young Baptist minister, Reverend O. P. Gifford, is quoted in the *Boston Morning Journal* as defending Christian Science and taking to task his fellow pastors who:

*...would rather see their friends die than subject them to this system.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 155.

## **May 25, 1884**

### **Chicago**

Mrs. Eddy's Chicago students have gathered twenty-five students who want class instruction, and Mrs. Eddy decides to go to Chicago to lecture and teach.

Mrs. Eddy delivers a lecture, "Whom do men say that I am?" Mark 8:27, at Hershey Hall, Chicago, 3:00 p.m., admission free:

*The Chicago papers carried notices of the discourse, and extended "A cordial invitation to all. Admission free." The hall, which held four hundred people, was full, and as a result...she sold twenty subscriptions to her Journal and about thirty copies of Science and Health....If successful religious speaking is measured by the proportion converted to the speaker's views, this discourse could be considered particularly satisfactory. It gave great impetus to her cause in the Midwest, and prepared the way for her successful address there four years later.*

*McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, pp. 83-84.*

## **May—June 1884**

### **Chicago**

When Mrs. Eddy arrives in Chicago, she is informed that as soon as she finishes teaching her class, she will need to go on to Milwaukee to teach another one. Mrs. Eddy refuses to go to Milwaukee, and starts to teach the Chicago group. The prospective students hurry from Milwaukee to Chicago. Unfortunately, they miss the first seven lessons. Mrs. Eddy's students learn not to make plans without first consulting her.

Among the latecomers is A. J. Swarts, a former Methodist minister, and his wife. Swarts is a spiritualist and is currently using his wife as a medium, but he is strongly attracted to Christian Science and asks intelligent questions during class. *(see McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 84.)* Within a short time, however, Swarts will become a "wild card." After Mrs. Eddy returns to Boston, he will write her of his success as a teacher, adding proudly that in one class he had three M.D.'s and several mediums, all:

*in lovely harmony and beauty of spirit.* *Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 160.*

Later Swarts will advertise his mix of Christian Science and hypnotism in the press. Stating in his advertisement that he is a student of Reverend Mrs. Baker G. Eddy, he will add:



*...yet I cannot ignore Mediumship, Clairvoyance, or Magnetism, in their proper offices.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 160.

Students like Swarts cause Mrs. Eddy to continue to ponder how to safeguard teaching.

## **June 19, 1884**

Mrs. Noyes writes to Mrs. Eddy, on her return to Boston, of the difficulties the Chicago students are already having with Swarts' brand of Christian Science, and she longingly pines:

*...this west is a queer place[;] give me staid old Boston.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 26, p. 351.

## **June 27, 1884**

Mrs. Eddy answers Mrs. Noyes' letter, and, sympathizing with her, she writes:

*I agree with you the clean staid old Boston is the place for home.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 26, p. 351.

In fact, while Mrs. Eddy was in Chicago, some of Boston's leading clergymen inquired into her rental of Hawthorne Hall, investigated the purchase of her college, and had even entered her college in a desire to see what was going on within its walls. They could find no irregularities in the rental of the Hall or in the purchase of the property or the living arrangements, but they did find students who were taking issue with what Mrs. Eddy had taught them. Clearly, if Mrs. Eddy had not owned 571 Columbus Avenue, the Boston clergy would have pressured her landlord to evict her on some trumped up charge, and she would have been forced out of "clean staid old Boston."

## **July 29, 1884**

Emma Hopkins writes Mrs. Eddy:

*You seem so often like a tired sobbing body to me. Then again you are like the archangel Gabriel as you peal forth doom to error. But no mood moves me to other than a sheltering tenderness for one whose life has been so stormy.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 170.

## August 2, 1884

Mrs. Eddy announces that, as of September, the *Journal* will have a new editor, Mrs. Emma Hopkins, and that it will be issued every month instead of every other month.

## August 8, 1884

Mrs. Eddy is at a mental crossroad. To this date, she has never taught a teacher. She has never replaced the direct reading and understanding of *Science and Health* with a system of human teachers, nor has she wanted to. But the challenges with false teachers in Boston and Chicago are forcing her to take immediate steps to protect innocent inquirers into her religion from being torn by the grosser forms of tyranny and mad ambition.

Five days after releasing herself from the *Journal*, Mrs. Eddy teaches her first Normal Class, including Frye, Buswell, Julia Bartlett, and seven other students. Mrs. Eddy is still concerned with the system of human teaching, and was never completely comfortable with her decision to teach teachers. This becomes increasingly clear when thirteen years later she publishes *Miscellaneous Writings*:

To Carol Norton she wrote:

*Divine Science shall be taught more divinely, by the reading of Mis. Writ. The human teaching tends to liquidate the genuineness of Truth. It always has, and always will. I taught [others] to teach with great reluctance knowing this....The lack of spirituality and the abundance of vainglory and tyranny in many of my students have hurt...our Cause.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 104.

Peel tells us:

*On the day after its publication, [Feb.1897 ed.] Edward Bates wrote her, "Two years ago [1895 ed.] you gave us the Impersonal Pastor...and now you give us the Impersonal Teacher." In the March Journal [1897 ed.] a signed notice by Mrs. Eddy suspended all teaching of Christian Science for one year in order to let Miscellaneous Writings prepare readers to understand the Christian Science textbook better. This was the culmination of her concern over the quality and accuracy of the teaching being carried on throughout the field, a concern which equaled her solicitude for the healing work.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 104.

As is characteristic of her mood of caution during this time, she does not advertise Normal Class in the *Journal* until June of 1885. It is not until the November 1884 issue that any mention of the Normal Class is made at all, and then it is mentioned as part of an editorial by Professor Mary B. G. Eddy, entitled "To Whom It May Concern":

*All claims from schools or individuals to teach Christian Science, metaphysical healing, under the auspices of, or as auxiliaries to the Massachusetts Metaphysical College of Boston, are bogus! The President of this Institute, Mary B. G. Eddy, has qualified a small number of her students to teach the rudiments of the above; having found none able to go farther in teaching her pathological system, and many who know little or nothing of the principle or practice teaching it correctly.* TCSJ, vol. 2, 11/1/1884, p. 4.

The only teacher's card to appear in the *Journal* will be a Mrs. H. P. Read, C.S., of Roxbury. Her card will first appear in the November 1884 *Journal* and will continue to be the only teacher's card advertised in the *Journal* until April 1886. Her card reads:

*Having availed myself of the advantages of a Normal course at the Massachusetts Metaphysical College, Boston, under the supervision of Mrs. Mary B. G. Eddy, I am prepared to teach Christian Science, or Mental Healing, as directed by her....* TCSJ, vol. 2, 11/1884, p. 7.

Now Mrs. Eddy has to safeguard her own teaching from all the claims loyal teachers are already beginning to make as Presidents of their own institutes:

*...I am informed that teachers of Metaphysical methods give people to suppose that if they become their pupils first, I will teach them at a discount.*

*This is utterly incorrect. I have entered into no such arrangement, and have no connection with any school but my own, where I teach the entire branches of Christian Science, vis:*

*Mental Practice,  
Theology,  
Obstetrics,  
Normal Course.*

*MARY BAKER G. EDDY  
President*

TCSJ, vol. 3, 6/1885, p. 67.

## **September, 1884**

Arens is spreading rumors that Mrs. Eddy is ill, unable to speak, or dead. Her denial, quoted below, is the first of many she will publish over the next twenty-five years to counter the same kind of rumors. Whatever her enemies gained in relentlessness, they lost in originality.

Mrs. Eddy invites anyone who so desires to:

*...call at the Mass. Metaphysical College, and judge for yourself whether I can talk, and laugh too. I was never in better health.* TCSI, vol. 2, 9/6/1884, p. 7.

## **Fall 1884**

Reverend Luther T. Townsend, a Boston University professor, launches an outrageous attack against Mrs. Eddy and her religion. In his address, “Prayer and Healing,” given to the Boston Methodist Preachers’ Meeting, he says:

*...This woman claims to be the originator of a new system of philosophy and healing. Were there consistency enough in her teachings to constitute a philosophy it would be called a crude attempt to resuscitate the defunct idealism of the nihilistic type which appeared in the middle ages. Her views upon metaphysical matters—we speak very mildly—are a self-contradicting hotchpotch.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 114.

Mrs. Eddy is completely unaware of Professor Townsend’s attack. She is busy with a flurry of interest from the medical profession. A graduate medical student from Boston University, Frank Gifford Walker, spends an entire afternoon with Mrs. Eddy in research on the metaphysical side of medicine for his graduate thesis. Doctors, such as S. J. Avery of Chicago and Luther Marston of Boston, are taking class with her. (see Peel, Robert, *Mary Baker Eddy, The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 10, p. 351.)

## **October 26, 1884**

Mrs. Eddy delivers a sermon, “Ye Do Greatly Err, Not Knowing the Scripture, Nor the Power of God.” Matt. 22:29, in Hawthorne Hall, Boston.

The audience is so densely packed that people have to be turned away.

## **November 5, 1884**

Mrs. Eddy delivers a lecture, “The Subtlety of Sin and the Christian Scientist’s Method of Meeting and Destroying It Through the Action of Wisdom and Love,” to the Christian Scientist Association, at 569 Columbus Avenue, Boston.

As Jean McDonald explains:

*The C.S.A. was an association of those who had received class instruction in Christian Science from Mrs. Eddy. Consequently Mrs. Eddy is not so much here in the role of lecturer, persuading and informing, as she is in the role of teacher, instructing and inspiring, pleading and encouraging.*

*As a good teacher, she has to demand the utmost from her pupils. Hence, it may be noted that hereafter topic, content, style and approach in these C.S.A. Meeting lectures will be different from her speeches to mixed audiences....* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, *Graduate Thesis, University of Minnesota, 1969, p. 86.*

On this same day, Mrs. Eddy is visited by a man she healed of insanity in the 1870's, and by a woman whom she heals of blindness:

*....a lady called on her and said, "I am blind; I have come only to say this, for I am told you take no patients because you have so much else to do." In her reply, Mrs. Eddy spoke of goodness and health as more natural than badness and disease. She also spoke of one's duty to praise God and of one's need to leave evidences material for evidences spiritual. The lady said, "I can see a little better" and went her way. Within a week she sent a message to Mrs. Eddy saying that her sight was perfectly restored.* Smith, Clifford P., *Historic Sketches From the Life Of Mary Baker Eddy and the History of Christian Science, Boston, The Christian Science Publishing Society, 1941, pp. 71-72.*

## **November 16, 1884**

Mrs. Eddy delivers a sermon, *Science and Sense*, at Hawthorne Hall, Boston. Again, people have to be turned away because of overcrowding.

## **December 3, 1884**

This month Rev. Townsend publishes in the *Zion's Herald* a challenge to Mrs. Eddy and her students which she will remain unaware of:

*If Mrs. Eddy or her entire college of doctors will put in place a real case of hip or ankle dislocation without touching it, I will give you [Mrs. Eddy] one thousand dollars. Or, if you, or your entire college, will give sight to one of the inmates of South Boston Asylum for the Blind, that sightless person having been born blind, I will give you two thousand dollars.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 114.*

## **December 7, 1884**

Mrs. Eddy delivers a sermon, "If We Suffer, We Shall Also Reign With Him; If We Deny Him, He Also Will Deny Us," at Hawthorne Hall, Boston:.

Because of having to turn late comers away, the newspapers included this notice:

*“Come early to secure a seat.”* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, *Graduate Thesis, University of Minnesota, 1969, p. 85.*

## December 1884

Though Mrs. Eddy is sometimes described as wearing black imported gowns when she teaches, the majority of her dresses are soft pinks, velvety crimsons and luscious purples. Her palette is far more French than the colors prescribed for the Eastern Seaboard in the 1880's, which was still immersed in half-mourning for the Civil War or what came to be known as its “Brown Era.”

One of the students in this class is the full-figured, romantically inclined, Mrs. Josephine Curtis Woodbury. She is the mother of two young children, Curtis and Gwendolyn, and wife of Edward Franklin Woodbury, who is the son of an impoverished but socially prominent family with ties to some of Boston's literati. Frank, as his friends call him, currently has an engineering business in Boston that is slowly failing.

When their son, Curtis, fell ill in 1879, the Woodburys called on a student of Mrs. Eddy's, Clara Choate, and Christian Science treatment healed the child. Then when Josephine became seriously ill and was told by her physician that she was dying, Mrs. Choate was again called and Christian Science healed her. In 1880, shortly after these healings, Clara introduced the Woodburys to Mrs. Eddy. In 1881, when Mrs. Eddy opened her Massachusetts Metaphysical College, she made Frank a trustee. In 1882, during Dr. Eddy's last illness, Mrs. Eddy called in the Woodburys, along with other students, to help support her ailing husband. Even though Dr. Eddy passed on, Mrs. Eddy was genuinely grateful for the Woodburys' help. The young couple must have been very devoted to Mrs. Eddy, and it was during the early 1880's that they promised:

*...to introduce...[Mrs. Eddy ed.] into the best circle of minds we have in Boston.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 175.

They kept their promise by introducing Mrs. Eddy to Edward Everett Hale. Hale was the son of Nathan Hale, proprietor and editor of Boston's *Daily Advertiser*, and a nephew of Edward Everett, orator, statesman, and diplomat, and a grandnephew of the Revolutionary hero, Nathan Hale. Edward was also pastor of the South Congregational (Unitarian) Church in Boston at the time Mrs. Eddy was introduced to him, and an author of scholarly biographies, histories, sermons, books of travel, reminiscences, and fiction. In 1863, Edward Everett Hale had achieved national fame by writing *The Man Without A Country*. It is also possible that the Woodburys introduced Mrs. Eddy to James Freeman Clarke, a Unitarian clergyman who had such an active role as an Abolitionist prior to the Civil War, and he was equally active in the Women's Suffrage Movement. He was pastor of the Church of the Disciples in Boston, a professor in the Harvard Divinity

School, author and member of the famous Transcendental Club, along with Bronson Alcott, Emerson, Judge Holmes, and William James.

## **December 1884**

This is Mrs. Eddy's first Christmas "Thank You" note:

*Daily obligations, a large correspondence, school in session, all pressing their demands on my time, may apologize for one public expression to you all of my heartfelt thanks for your rare Christmas presents. From such a constellation of beautiful things, I can name only the central figures.*

*A magnificent French clock, whose silver-toned bell voices the hours sweetly as vintage songs; a beautiful tea-set, vase of bisque, unique in design, and exquisite Madonna, a thermometer, in pretty design of leaves and buds, elegant pocket-handkerchiefs, standard works in handsomely bound volumes, etc., etc.*

*If things and thoughts correspond, as we Christian Scientists understand, I can never on paper idealize my gratitude to you on tithe as beautifully as you have given expression to yours. Were the substance of my thoughts sent forth to you in packages, they would be found after the style of the Orient,—“gifts, gold, frankincense and myrrh.” I should greatly have enjoyed celebrating with you earth's natal of the Christ idea, and expressing my gratitude in propria persona for your priceless tokens of regard.*

*Mary Baker G. Eddy*

TCSJ, vol.2, 1/1885, p. 4.

# **Mrs. Eddy's Writings 1884**

## **February 1884**

### **Injustice**

*MW*, p. 235.

*TCSJ*, vol. 1, 2/2/1884, p. 4.

## **February 1884**

*And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.—1 Cor. xv. 45.*

*MW*, p. 185.

*TCSJ*, vol. 1, 2/2/1884, p. 5; vol. 3, 8/1885, pp. 94-95.

## **February 1884**

*Was ever a person made insane by studying metaphysics?*

*MW*, p. 48.

*TCSJ*, vol. 1, 2/2/1884, p. 3.

## **February 1884**

### **Christian Science**

*MW*, p. 232.

*TCSJ*, vol. 1, 2/2/1884, p. 2.

## **April 1884**

*Are both prayer and drugs necessary to heal?*

*MW*, p. 51.

*TCSJ*, vol. 2, 4/5/1884, pp. 2-3.

## **April 1884**

*He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.—John xiv. 12.*

*MW*, p. 192.

*TCSJ*, vol. 2, 4/5/1884, pp. 4-5; vol. 3, 6/1885, pp. 60-61.



## **April 1884**

### **An Allegory**

*MW*, p. 323.

*TCSJ*, vol. 2, 4/5/1884, pp. 1-2; vol. 4, 9/1886, pp. 131-133; vol. 11, 10/1893, pp. 289-293.

## **April 1884**

### **Wish and Item (poem)**

*MW*, p. 391.

*TCSJ*, vol. 2, 4/5/1884, p. 1.

## **June 1884**

### ***Has Mrs. Eddy lost her power to heal?***

*MW*, p. 54.

*TCSJ*, vol. 2, 6/7/1884, pp. 4-5.

## **June 1884**

### ***Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake.—2 Cor. xii 10.***

*MW*, p. 199.

*TCSJ*, vol. 2, 6/7/1884, p. 4.

## **June 1884**

### **Hope (poem)**

*MW*, p. 394.

*TCSJ*, vol. 2, 6/7/1884, p. 1.

## **August 1884**

### ***Do you sometimes find it advisable to use medicine to assist in producing a cure, when it is difficult to start the patient's recovery?***

*MW*, p. 53.

*TCSJ*, vol. 2, 8/2/1884, p. 3.

## **August 1884**

### **Reformers (poem)**

*MW*, p. 237.

*TCSJ*, vol. 2, 8/2/1884, p. 2.

## **August 1884**

*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i. 12, 13.*

*MW*, p. 180.

*TCSJ*, vol. 2, 8/2/1884, pp. 2-3.

## **August 1884**

### **Isle of Wight (poem)**

*MW*, p. 392.

*TCSJ*, vol. 2, 8/2/1884, p. 1.

## **September 1884**

### **Mrs. Eddy Sick**

*MW*, p. 238.

*TCSJ*, vol. 2, 9/6/1884, p. 7.

## **November 1884**

*Ye do err, not knowing the Scriptures, nor the power of God.—*

**Matt. xxii. 29.**

*MW*, p. 168.

*TCSJ*, vol. 2, 11/1/1884, pp. 1-2; vol. 2, 12/6/1884, p. 6.

## **December 1884**

### **“I’ve Got Cold”**

*MW*, p. 239.

*TCSJ*, vol. 2, 12/6/1884, p. 1.

# Mrs. Eddy's Life 1885

## January 1885

Mrs. Eddy is still unaware of the attack Professor Townsend is waging against her. Townsend's assault is only the beginning of the clerical aggression that will batter Mrs. Eddy in 1885. Before this year begins with its constant stream of abuse, there are pictures of dedication and devotion that no amount of persecution will alter. Let's first look at life in the college at 571 Columbus Avenue:

*In addition to the austere furnished rooms where classes were taught and meetings held, there were living quarters for Mrs. Eddy and several of the students who assisted her. These students also carried on their private healing practice, and the back parlor was set aside as an office where each of them could see his patients at certain assigned hours. Meals were punctual and simple, expenses minimal and shared. It was a life of much work and little play, but in the evenings the household would sometimes gather to read aloud and discuss books of general interest or to have "recitations and music." On musical evenings Mrs. Eddy herself would occasionally sing for them in a clear, light soprano, with her secretary Calvin Frye at the piano.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 136.

Mrs. Eddy is beginning to attract students who will remain loyal and who will eventually comprise the backbone of her movement. Ira and Flavia Knapp, Mr. and Mrs. William B. Johnson, and Captain and Mrs. Eastaman belong to this group. By the beginning of this year, these students are giving their all to the cause. Some of them have asked their children to support them; others have sold almost all their possessions in order to buy the time they need to pour over *Science and Health* and build strong and active practices. Each of these dedicated husbands and wives will eventually become highly successful practitioners; and a decade later, the men will all serve Mrs. Eddy as trusted members on her Board of Directors or as Trustees of her church.

Next, let's look at the students gathered together in a little restaurant, before the Friday Evening Testimonial Meeting at the College:

*Here, over a simple meal, the work that was laid out for the coming week and the experiences of each since they had last met would be talked over....This hour of the evening meal was filled with a wonderful sweetness. There was a free and generous exchange of thought, a simple association which bore the fruits of faithfulness and unity, while there was always a pervading perfume, since some one had seen Mrs. Eddy yesterday or today, and the few words which she had spoken opened new vistas of the truth that they must seek for and find.*

*There was no idolatry among these early Scientists. They were not sentimentalists for they had been tried in the fires of struggle and the battles for right. They were middle-aged people who had learned much of the world before coming into Science, and the quiet and reverent way in which they referred to the Teacher, their gentleness, and their ever-present love, spoke the impress which the spirit of Mrs. Eddy had made.*  
*Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 163.*

## **January 7, 1885**

Mrs. Eddy delivers a lecture, “Jesus As Our Exemplar In Healing,” to the Christian Scientist Association, at 571 Columbus Avenue, Boston.

She is pushing her students to higher achievements in healing, and is herself standing by the Biblical command, “Faith without works is dead.” Presumably, on her way to Hawthorne Hall or returning from it, she passes a helpless, deformed cripple curled up in a wheelchair. Mrs. Eddy is so moved by his pathetic condition that she stops and speaks to him of God and man’s true being.

Each day after that, the cripple will wait for Mrs. Eddy’s return. One day she reappears and again repeats the same truths to him. Soon after, the man’s rigid, withered limbs relax, straighten out, and become full and strong, and the man is completely healed. He lives an active and normal life. Mrs. Eddy will not hear of this healing until 1908. *(see A Century of Christian Science Healing, Boston, The Christian Science Publishing Society, 1966, p. 9-10).*

## **January 9, 1885**

The *Zion’s Herald* runs Professor Townsend’s article again, “Prayer and Healing,” with its public challenge to Mrs. Eddy to heal a dislocation or blindness. Professor Townsend had:

*...kept up his bombardment, in newspapers, in church papers, and from the pulpit....* *Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 114.*

Mrs. Eddy finally reads Townsend’s public challenge to heal a case of blindness from birth. She will wait a month before she publishes her reply. It is during this period that an engineer, whose eye has been put out by a hot cinder, comes to Mrs. Eddy to be healed.

*She gave him a treatment and an eye was manifest, but it was smaller than the other and deficient. She is reported to have looked at it and said, "Is it possible that my understanding of God is as little as that?" Again she treated him and the eye was perfect.* *Oates, Richard, Mary Baker Eddy’s Six Days of Revelation, Christian Science Research Library, 1981, p. 183.*

## January 18, 1885

Mrs. Eddy delivers a sermon, “The Kingdom of Heaven is Like Unto Leaven, Which a Woman Took and Hid in Three Measures of Meal, Till the Whole was Leavened,” Matt. 13:33, at Hawthorne Hall, Boston.

There is a remarkable healing at this lecture. Before discussing it, let us pause for the last time and complete our picture of the young Movement by seeing Hawthorne Hall in 1885, where a virtual avalanche of healing is taking place on the Sundays when Mrs. Eddy preaches:

*...named after Nathaniel Hawthorne.... [the hall ed.] had long been the scene of Boston's highest flights in the realm of science, philosophy and religion. Many great people had spoken and lectured there, and cultured Boston found its way to Hawthorne Hall as readily as it did to Park Street Church or King's Chapel. It was an intimate kind of place with a good platform, a gallery at one end and seats sufficiently generous to make for comfort.* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 74.

*Located on 2 Park Street, Hawthorne Hall faced the Common, while in back, across the street, was the Old Granary Burying Ground....The main floor of the building...was occupied by...art dealers, and the hall, designed for lectures and recitals, ran the length of the second floor.*

*There were four large windows overlooking the Common and, across the rear, six windows, one on either side of the platform and four behind it, each covered with wooden blinds. A middle aisle ran between eighteen rows of seven seats each; there was a cross-aisle, part way down from the platform....The seating capacity was 236. The rental for services was eight dollars [\$151 in 2001 ed.].*

*Sunday services were held at three o'clock. Few carriages drew up to the entrance and when there was such a vehicle it usually contained someone crippled or ill. Except for these, the congregation walked, or came in horse cars [public transportation ed.]. Women far outnumbered the men, and few were fashionably dressed....Not having music and a hymnal of their own, Christian Scientists used the Social Hymn and Tune Book published by the American Unitarian Society in 1880.* Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 107, p. 108, p. 110.

Besides being the “Mars Hill” of Boston’s intellectual elite, Hawthorne Hall was extremely modern, boasting an elevator. As a matter of fact, the hall was nicknamed:

*...the Church of the Holy Elevator, inasmuch as a lift is used to convey those heavenward who do not care to walk up two or three flights of stairs.” TCSJ, vol. 3, 1/1886, p. 185.*

This “Holy Elevator,” however, was soon rechristened the “Miracle Elevator” by the Boston press because:

*Often, after services, the crippled and the sick who had used the elevator to reach the second floor walked out and down the stairs; and it happened so often that Boston newspapers referred to it as the “miracle elevator.”*  
*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 110.*

Now we can return to the healing that has occurred during the service on January 18:

*A man who walked with crutches went to hear Mrs. Eddy preach in Hawthorne Hall. Two people, one on each side, helped him up the steps at the entrance. After the service, he left the hall carrying his crutches under one of his arms. Miss Bartlett saw this man enter and leave.* *Smith, Clifford P., Historic Sketches From the Life Of Mary Baker Eddy and the History of Christian Science, Boston, The Christian Science Publishing Society, 1941, p. 226.*

In spite of the healings, Mrs. Eddy’s use of Hawthorne Hall has called down more abuse from Boston’s elite:

*On top of all of this there was another matter that troubled the elite of Boston, for this lady [Mrs. Eddy ed.] seems to have a way of upsetting that self-contained and cultured city....For the meetings of her church she selected and obtained a hall named for Nathaniel Hawthorne, which has been used almost exclusively for the finest lectures given to the intellectual upper class of that city. It seems she could have procured other places at a lower rental and more in accord with the ‘common people’ who attended the services....* *Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, pp. 17-18.*

It is interesting that many of Mrs. Eddy’s students are urging her to buy a church edifice. There is a synagogue for sale on Park Street, but Mrs. Eddy refuses to consider the idea. It will take a decade before she decides to build a church. In fact, some of her Midwestern students will build a church before she does.

## **February 4, 1885**

Mrs. Eddy delivers a lecture, “No Impossibilities in Metaphysical Practice,” to the Christian Scientist Association, at 571 Columbus Avenue, Boston:

Forty-six of her students were present and had come from as far away as California. Mrs. Eddy is again firing them to higher achievements:

*...the most lethargic Christian Scientist (if there could be a lethargic Christian Scientist) could not fail to catch the fire of enthusiasm for his work from the convincing arguments set forth, and the demonstrations cited, in proof of the scientific certainty of the unlimited power of Mind in medicine.* TJCS, vol. 2, 2/7/1885, p 3.

Jean Angela McDonald adds an important insight into the kind of “fire” Mrs. Eddy lectures inspire:

*Here it is interesting to note that the fire of enthusiasm was allegedly kindled by logical and ethical proof, and not, as the speech textbooks recommended, by emotional appeals. The “fire” of emotion came from the logical “arguments.”* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 89.

It is also at this meeting that Mrs. Eddy proposes the rental of the Odd Fellows Hall for the coming Sunday Communion Service. Hawthorne Hall is already unable to hold the overflow crowds on regular Sundays when Mrs. Eddy preaches. Communion Sunday is a day for new admissions into the church, and a day when visitors come from far and wide. Since Mrs. Eddy is giving the sermon, she proposes renting the Odd Fellows Hall, which has a seating capacity for eight hundred. The Association accepts her proposal.

## **February 7, 1885**

The day before her Communion Sunday sermon, Mrs. Eddy’s response to Professor Townsend’s public challenge appears in the *Journal*. Using Townsend’s own title, “Prayer and Healing,” for her article, and putting the title of Professor before her name, she bravely exposes the corrupt motives to which she feels Professor Townsend has fallen victim. Mrs. Eddy considers:

*...his challenge “a heathen combat for a religious stake of three thousand dollars,” and invited his attention to the refusal of Jesus of the tempter’s “bids” and added that she, as His follower, could not consent to prayer-gauge tests....* Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 114.

Mrs. Eddy’s right, as a woman disciple of Jesus, to be a partaker at God’s altar by spiritually translating the holy gospel into a practical guide for healing, and her right to use that gospel as the sole authority for her religious leadership, is what is enraging the “priests and kings” of scholastic theology. Her actions are breaking the insipid, proscriptive rules for altar service that a male hierarchy has built up for centuries based on Western gender ideology rather than an understanding of Christ Jesus’ mission.

This is what will continue to enrage Boston's clergy. The same reasoning is seen even more vividly in William Lyman Johnson's explanation of how it is that a woman can bear the exalted title of Reverend before her name.

To do this we need to turn back to the book, *From Hawthorne Hall*, and the conversation about Mrs. Eddy that New York financier, Mr. Hamilton, has just had with the outraged Boston minister, Reverend Towne. Repeating this conversation to his daughter, Hamilton declares:

*Our ministerial friend [Reverend Towne, whose character in the book is obviously based on Reverend Townsend ed.] became much heated, when he related the fact that she [Mrs. Eddy ed.] had not had a theological training; that there were statements in her book which were accepted by women, but not by men, for women as a general rule were not trained thinkers...*

*She [Mrs. Eddy ed.] not only has done these unexpected and unusual things but has also placed before her name the sacred title of Reverend. When she was asked relative to it she said she was ordained in the manner she supposed the first teachers of the primitive church were, by the members of her church. Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, p. 14, p. 18.*

Mrs. Eddy is not alone in her struggle for equal rights at the Christian altar. Only a few years before, Anna Howard Shaw, a woman with the proper theological training, applied to be ordained upon her graduation from Boston University's Divinity School and used the sacred title of Reverend before her name; her application was denied and her license to preach repealed. (see Greenspan, Karen, *The Timetables of Women's History*, New York, Simon & Shuster, 1994, p. 265.)

## **February 1885**

Mrs. Eddy teaches her second Normal Class, which includes Ellen Brown, Carolyn Noyes, and Bradford and Roger Sherman.

## **February 8, 1885**

Mrs. Eddy delivers a Communion sermon, "A Healing and an Unhealing Religion," from the text, "Are Not They Which Eat of the Sacrifices Partakers of the Altar?" I Cor. 10:18," at the Odd Fellows Hall, Tremont Street, Boston.

Eight hundred people come to hear the sermon, and fourteen new members join the church. Many clergymen are moved by the:



*high spiritual interpretation of the text...* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, *Graduate Thesis, University of Minnesota*, 1969, p. 90.

## **February 1885**

Mrs. Eddy's "Historical Sketch of Metaphysical Healing" addresses Dresser's charges against her of having plagiarized the Doctor's work.

## **February 22, 1885**

Mrs. Eddy delivers a lecture of unspecified title at Hawthorne Hall, Boston.

## **February 26, 1885**

At his weekly Monday Lecture Series, Reverend Joseph Cook reads to twenty-five hundred members of the Boston clergy gathered at Tremont Temple an exceptionally virulent letter written by Reverend A. J. Gordon, in which he accuses Mrs. Eddy of being a spiritualist, a theosophist, and teaching;

*...all manner of heathen abominations.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 155.

## **February 1885**

Mrs. Eddy immediately hears about Reverend Cook's attack, and her students urge her to demand "equal time" from Tremont Temple's Lecture Committee. Mrs. Eddy follows her students' advice and requests permission to speak on her own behalf at Tremont Temple. The Lecture Committee refuses her request. Then, suddenly, they overturn their decision and grant her request, informing her that on March 16 she will have exactly ten minutes to refute the accusations leveled against her. In a gesture of true Christian courage, Mrs. Eddy accepts this deliberately insulting offer.

## **March 15, 1885**

Mrs. Eddy gives the sermon, "Thou Art Peter, and Upon This Rock I Will Build My Church; and the Gates of Hell Shall Not Prevail Against It," Matt. 16:18, in Hawthorne Hall, Boston.

The day before she is to appear in front of an openly hostile public at Tremont Temple, Mrs. Eddy heals another crippled man during her sermon. (see McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, *Graduate Thesis, University of Minnesota*, 1969, pp. 87-88.)

## March 16, 1885

Mrs. Eddy delivers a ten-minute rebuttal, “Questions and Answers,” in Tremont Temple, Boston, and she faces an audience, the majority of whom think of her as “the child of Satan,” dangerous, insane, prayerless, godless, crude, and immoral—to name just a few of the more polite assumptions:

*It was a cold—and critical—audience that watched as Mrs. Eddy walked down the aisle, up the stairs, and onto the platform in Tremont Temple on Monday morning, March 16—and continued to watch as “in a manner that showed exceeding disrelish,” the Reverend Joseph Cook acknowledged her presence and introduced her by simply saying, “It becomes my interesting duty to introduce to this audience, Mrs. Eddy.” Her small figure standing against the background of the towering organ pipes, Mrs. Eddy looked out upon the clergy and the laity crowding the auditorium and balconies. Without notes, she made her reply....* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, pp. 116-117.*

How Mrs. Eddy chooses to defend herself and her religion to an unresponsive and negative public is very significant:

*[This ed.] is the first time that Mrs. Eddy has faced a totally hostile audience....*

*In debate practice the negative has a choice of strategy against his affirmative accuser. He can ignore the accusations, concede them but say they are not as they seem, or he can refute them with the argument that the accusations are not so. Persuasion, on the other hand, recommends a mixture of both. Research has found some refutation to be useful in persuasion, but well mixed with concessions to the common ground of opinions between speaker and audience, that will reduce hostility. Mrs. Eddy’s strategy, by contrast, was total refutation. Adapting her words not at all to the emotional state of the audience, she followed her own advice to the Christian Science Board of Lectureship, to be given in 1898: “Take the questions uppermost in the public mind and answer them systematically.”* McDonald, Jean Angela, Mary Baker Eddy At The Podium, *The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 91, pp. 92-93.*

A freezing silence falls on the Hall after Mrs. Eddy is finished speaking. A few of her students try to brave the moment with their applause, but their efforts seem to increase the sense of cold isolation, as Mrs. Eddy walks down the isle and out the side door to a waiting carriage.

Those ten minutes in Tremont Temple have been a terrible ordeal for Mrs. Eddy. Returning home in the carriage with her is Julia Bartlett, who tells us:

*...I saw she must be left to herself and her help came from a higher than a human source, and when we reached home she went to her room where she remained alone. I thought if I could only have shared some of the burdens how gladly I would have done it, and if the world only understood, these trials would not have been put upon her. No one but herself could know the burdens of that hour.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 157.

## March 1885

Professor Townsend's article, "Prayer and Healing," appears again in the *Zion's Herald*. From March until September, one of Boston's leading bishops will join the fray and write a series of articles against Mrs. Eddy and her religion in the periodical, *Mind in Nature*. In Bishop Fallows' article, "Facts vs. Theory," he states that since Mrs. Eddy charges for healings, she is going into business:

*...hitting upon a novel plan to cause a concentration of one mind upon another, for the well-being of the body...[and that this is the ed.] all of metaphysics.* Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, p. 163.

Mrs. Eddy will answer Bishop Fallows in the June edition of *Mind In Nature* magazine, stating:

*His explanation of one mind transferring its thoughts to another mind, thereby affecting the body, the human giving aid to the divine in its method of healing, is no more correct than to say a man assists the fall of an apple under the law of gravitation...*

*On March 15, during my sermon, a sick man was healed. This man had been assisted into church by two men, a crutch and a cane, but he walked out of it erect and strong, with cane and crutch under his arm. I was not acquainted with the gentleman, was not even aware of his presence, he having been helped to his seat before I entered.*

*...Was that the effect of concentrating my mind upon the sick?* Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, pp. 163-164, p. 165, p. 166.

## March 1885

Mrs. Eddy's "Defense of Christian Science" appears in the *Journal*, and later in the year, it will be published as a pamphlet.

## April 1, 1885

Mrs. Eddy delivers a lecture of unspecified title to the Christian Scientist Association at 571 Columbus Avenue, Boston.

The *Journal* reports that this address:

*...gave powerful impetus to the courage and faith of every member present, and none, after the inspired injunction to have no compromise with error, could go away and yield to any temptation in that direction.*  
TCSJ, vol. 3, 5/1885, p. 38.

## April 1885

On the second anniversary of its publication, Mrs. Eddy changes the name *Journal of Christian Science* to *The Christian Science Journal*. The *Journal* will also be bound and dated from April to March of the following year, to commemorate the month in which it first appeared. This practice will continue until 1942, when the *Journal* will be bound from January to December of the same year. From 1883, to her passing in 1910, Mrs. Eddy will often use the April *Journal* for items of special interest.

This April edition of the *Journal* includes Mrs. Eddy's open letter to Professor Townsend that was refused publication in the *Zion's Herald*. The article, "A Strong Reply," containing Mrs. Eddy's ten-minute rebuttal of "Questions and Answers" delivered at Tremont Temple, is also included in this issue.

## April 5, 1885

Easter Sunday

Mrs. Eddy delivers a sermon, "Who Shall Roll Us Away the Stone From the Door of the Sepulchre?" Mark 16:3, at Hawthorne Hall, Boston. Whatever else Mrs. Eddy is facing, in terms of hostile factions, people are flocking to Hawthorne Hall to hear and be healed by her sermons. The *Boston Traveler* reports that the Hall was:

*...crowded one hour before [the ed.] service commenced, and half an hour before the arrival of the pastor, Rev. Mary B. G. Eddy, the tide of men and women was turned from the doors with the information, 'No more standing room.'*

*On each side of the pulpit were beautiful plants and flowers, while a table in front of the speaker was laden with an immense cross composed of roses, calla lilies, etc., towering very nearly to the top of the pulpit. It was with difficulty that the speaker, with the assistance of the genial but muscular usher, Mr. Palmer, could force her way through the crowd,*

*blocking the hallway and aisles, but it was accomplished after a good-natured struggle.* TCSJ, vol. 3, 5/1885, p. 37.

## **April 27, 1885**

Reverend Gordon appears in person at the Baptist Minister's Meeting and attacks Mrs. Eddy as a dangerous woman, whose influence in the Christian community is undermining its very foundations. Reverend O. P. Gifford, whose article in favor of Christian Science that had appeared in the Boston press the year before, speaks in defense of Mrs. Eddy and her discovery, as does Professor Sherman of the New England Conservatory.

## **May 6, 1885**

Mrs. Eddy delivers a lecture, "Honesty," to the Christian Scientist Association at 571 Columbus Avenue, Boston. This lecture carries the vital point that:

*Christian Science is not merely a profession to heal the sick. There are other foes to be met besides the beliefs of disease—the more subtle ones of hate, envy and selfishness. Our convictions must be clear on this point; then the God-impelled need have no fear but that all evil shall be mastered.* TCSJ, vol. 3, 6/1885, p. 62.

## **May 1885**

Professor Townsend is continuing to publish his attack, which is now entitled, "Boston Craze and Mrs. Eddy." He begrudgingly includes at the end:

*But notwithstanding these criticisms upon this misnamed Christian Science, fairness requires us to add that this woman, Mrs. Eddy, by her methods, is successful in healing disease. Our professional faith workers are therefore in danger of losing their laurels at the hands of one whom they must regard as an infidel.* Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, pp. 80-81.

## **May 1885**

Reverend Stacey Fowler joins the clerical assault against Mrs. Eddy in his address to the Congregational Ministers of Boston. Having disagreed with all her other critics, Reverend Fowler adds his own appraisal:

*The real ictus is her personalism. Her pupils are but feeble imitators of their teacher. Hence the spell is losing its charm. The movement is losing its momentum. In its present form it is an epidemic, and as an epidemic it will pass away....* Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 115.

## May 17, 1885

After a Sunday sermon, in Hawthorne Hall, given by the Reverend Mrs. Wilkes of Nebraska, Mrs. Eddy:

*...answered briefly some written questions laid upon the stand, one of which was, "Does Prof. Stacy Fowler understand your doctrine?" She reviewed in consecutive order the fourteen misleading statements in the Professor's late essay on Christian Science (so widely noticed by pulpit and press), and by explanations in science proved him utterly ignorant of what he professed to be well informed upon.* TCSJ, vol. 3, 6/1885, p. 62.

## May 26, 1885

News of the threatening "Boston Craze," as Reverend Townsend had dubbed Mrs. Eddy's religion, has spread to England. The *London Times* reports:

*...clergymen of all denominations are seriously considering how to deal with what they regard as the most dangerous innovation that has threatened the Christian Church in this region for many years. Scores of the most valued church members are joining the Christian Scientist branch of the metaphysical organization, and it has thus far been impossible to check the defection.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 158.

## June 2, 1885

The Reverend Mr. Rice adds his explosive accusations in the clerical war being waged against Mrs. Eddy. It appears that Rice has been publicly accusing Mrs. Eddy of issuing fraudulent diplomas at her Massachusetts Metaphysical College, and his accusations are being reported in the press. Mrs. Eddy reprints her article, "HAS NOT GRANTED DIPLOMAS," from the *Boston Daily Globe*, on the editorial page of the *June Journal*. In this article Mrs. Eddy states that she has:

*...not granted a diploma: am waiting for students to prove their fitness for such legal indorsement [sic ed.] before applying for special charter.* TCSJ, vol. 3, 6/1885, p. 64.

This attack needs to be looked at more carefully than all the other assaults of 1885 because the real issue, medical licensing, is hidden.

In 1881 a charter was granted to the Massachusetts Metaphysical College for a medical purpose, as Mrs. Eddy explains in the opening pages of *Science and Health*. However, when the charter for granting such schools for "educational, charitable, benevolent, religious, literary, scientific or medical purposes" was revoked by the State in 1882, Mrs.

Eddy's college was "grandfathered," and she changed the purpose of her college to a metaphysical one. In 1881, when the college was first chartered, Reverend Rice, a member of the State Legislature, became quite alarmed. He realized that if Mrs. Eddy granted diplomas under her original charter, by law they would be medical licenses. Not only had Mrs. Eddy been able to grant women full religious rights equal with men in her church, but, now, she had been able to grant women equal rights to practice medicine—women who still were considered by law male property. Reverend Rice could not rest until he contacted Mrs. Eddy in person. She relates:

*...when Rev. Mr. Rice was a member of the Legislature, I was authentically informed he reported to that body that my attorney had told him I had concluded not to issue diplomas. When Mr. Rice called on me to converse on this subject in 1881, I had two witnesses present. In conversation about my school he asked me if I intended to give diplomas to graduating classes. I replied in substance that I should claim all rights and privileges conferred by the charter, whether I did or did not use them.* Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, p. 130.

Reverend Rice has not had a moment's peace since 1881. He mistakenly believes that Mrs. Eddy is granting diplomas because she is issuing certificates to graduate students. Mrs. Eddy will not grant diplomas until the summer of 1886. More importantly, Reverend Rice does not realize that Mrs. Eddy has changed the purpose of her college from a medical to a metaphysical one. He can not make the leap from theoretical to practical Christianity, and he is busy informing the public that the college's:

*...teachings in question were not for educational purposes as we recognize the term, neither charitable, benevolent, religious, literary or scientific as the laws recognize such terms, but for a medical purpose.* Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, p. 129.

It will be vital for her students to realize that Mrs. Eddy's college teaches a practical theology that when understood will heal, and that Christian Science practice is the practice of religion and is protected by the Bill of Rights. If her students believe, as Reverend Rice does, that Mrs. Eddy's college teaches a new approach to medicine, then Christian Scientists must come under the same regulations and laws that state legislatures demand for other forms of medical practice. However Christian Science is a religion, not some new system mental medicine.

In 1885, the distinction between religion and medicine is clear, and we are told that:

*not a single Scientist wants a title classing him with the practitioners whose method he opposes* (Johnson, William Lyman, From Hawthorne Hall, An Historical Story 1885, Boston, The Homewood Press, 1922, p. 128.)

However, it is not until 1887, when the first Christian Scientist is arrested for practicing medicine without a license and is acquitted on the basis of religious freedom, that the

definition of Christian Science practice as the worship of God, and not an alternative form of healing, is fully appreciated.

## **June 14, 1885**

Mrs. Eddy delivers a sermon, “The Theology of Christian Science,” at Hawthorne Hall, Boston.

*The large congregation filling even the aisles and hallways of their place of worship, listened with deep interest to her clear, close argument showing that the healing power of Christian Science is inseparable from, and identical with its Theology.* TCSJ, vol. 3, 7/1885, p. 78.

## **June 1885**

Mrs. Eddy teaches another Normal Class, but will not allow teachers’ cards to appear in the *Journal*, nor is she granting degrees.

## **June 1885**

As *Science and Health* spreads to wider and wider audiences in America and Europe, the demands upon its grammatical accuracy and clarity grew. Earlier in the year, Mrs. Eddy was beginning to receive suggested corrections in punctuation, capitalization, and sentence construction. Her good friend and publisher, John Wilson of the University Press, recommends the ex-Unitarian minister, the Reverend Mr. Wiggin, who is described as a:

*...cultivated man, a bon viveur, amateur playwright and ardent playgoer, scholarly dilettante and theologian manque, [who ed.] was thoroughly at home in a Boston that preened itself on being the Athens of America....he represented the world of “culture”—even if it was the rather selective culture of Brahmin Boston—with which Christian Science must increasingly come to grips.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 186.

Mrs. Eddy will seek Reverend Wiggin’s help on the sixteenth edition of *Science and Health* that she is preparing for publication next February. Mrs. Eddy has already cut down her chapter on demonology, removed the personal references to Kennedy and Spofford, and deleted her late husband’s denunciation of Arens in the sixth edition of *Science and Health* published in September 1883. However, she is thinking of adding to the sixteenth edition, which will be published in February 1886, a new denunciation of Arens based on John 8:44, “Because you are unable to listen to what I am saying; you belong to your father the devil...etc.” Wiggin will take credit for Mrs. Eddy’s final decision not to include the denunciation in her new edition of *Science and Health*. It is not unlike Wiggin to take full credit for the entire revision of the sixteenth edition; but



Mrs. Eddy never really seems to be offended by the Reverend's inflated ego, and is grateful for his professional help. (see Peel, Robert, Mrs. Eddy Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 20, p. 356.)

## July 1, 1885

Mrs. Eddy delivers a lecture, "The Theology of Christian Science," to the Christian Scientist Association, at 571 Columbus Avenue, Boston:.

*The President's lecture before the Association laid special stress upon the question at issue between the clergy and faculty and Christian Science: viz., The Theology of Christian Science. TCSJ, vol. 3, 8/1885, p. 96.*

## July 16, 1885

The Christian Scientist Association celebrates its ninth anniversary on Mrs. Eddy's sixty-fourth birthday by holding a picnic at Point of Pines. At this outdoor celebration, there are gathered together about one hundred students, not including guests. Dr. Crabtree, author of *Journeyings of Jesus*, and the Reverend Mr. Winckley, among others, address the group, and Augusta Stetson recites some poems and prose. Mrs. Eddy shares:

*...the spiritual interpretation of the sea, with its ever-changing expression of beauty and grandeur; and as the lesson fell from her lips, each student realized more fully than ever before her power of translating the Scriptures in to their original language, viz., that of mind. TCSJ, vol. 3, 8/1885, p. 96.*

Dr. E. M. Harris, who has just presented the first paper ever heard on Christian Science, at the Annual Meeting of the Massachusetts Dental Academy, reads the resolutions the Christian Scientist Association has made at this meeting. Among which is:

*Resolved, That the 4th of July, the day upon which this Association was founded, be perpetuated as a fit anniversary season, for giving thanks and rejoicings with the American Nation; but in a still higher sense of Religious Liberty than that for which, on these very shores of New England, our Pilgrim Fathers struggled. TCSJ, vol. 3, 8/1885, p. 96.*

## August 5, 1885

Mrs. Eddy delivers a lecture, "The Energizing Power of Truth," to the Christian Scientist Association, at 571 Columbus Avenue, Boston.

The constant support of these monthly lectures is needed to offset the continuing clerical assault. At the time this lecture is given, the *Homiletic Review* has published Reverend Stacy Fowler's paper, which repeats his statement that:

*...he had found no evidence that they healed “in the strict sense of the term,” and was convinced that “the science is waning” and would soon disappear.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 158.

## **August 18, 1885**

The most predictable, but perhaps the cruelest denunciation of all in a year filled with severe denunciations, comes when her older sister, Abigail Tilton, sends Mrs. Eddy a scathing letter that begins with, “My Dear Rev. &c, &c, &c.” Reflecting the parting shot of their father, who bequeathed Mrs. Eddy only one dollar, when Abigail dies a few months later, she will leave Mrs. Eddy nothing.

## **September 14, 1885**

This is perhaps one of the most explosive Primary Classes Mrs. Eddy will ever teach. We have a first-hand account from a member of the class, Lulu Blackman. The students range from the genuine and loyal Laura Lathrop to the ambitious and unscrupulous “free love” advocate, Mrs. Mary H. Plunkett.

Not unlike many of the liberated women who flock to reform movements, Mrs. Plunkett is a “free love” advocate who openly admits that her two children were sired by men other than her husband. Not only is the unfortunate Mr. Plunkett openly betrayed by his wife, but, to make matters worse, he is a cousin of the shadowy Richard Kennedy, who is still stalking Mrs. Eddy’s visions as a symbol of conspiratorial evil.

Mrs. Eddy is only aware of the fact that Mrs. Plunkett has studied with the Chicago mesmerist, Swarts. In her article, “The Star in My Crown of Rejoicing,” Lulu speaks of some of the sharp points in the mental climate of the class:

*In this class there were those who knew her and loved her—who had been previously taught by her and were trusted helpers upon whom she called. There were those who doubted and questioned, and still others who, even then in the classroom, seemed swayed by antagonism and said within themselves: “This is the heir; come, let us kill him, and the inheritance shall be ours.” (Mark 12:7).* Blackman, Lulu, *We Knew Mary Baker Eddy*, Second Series, (The Star in My Crown of Rejoicing-The Class of 1885), Boston, The Christian Science Publishing Society, 1950, p. 5.

Lulu is describing Mrs. Plunkett and her constant jibes, which imply that Swarts’ approach to Christian Science is superior to Mrs. Eddy’s. When Mrs. Plunkett is not challenging Mrs. Eddy, she is flattering some of the students into believing that they would make a better leader of the Movement than Mrs. Eddy possibly could. She works her charms on Laura Lathrop, but Laura’s native Christian character throws off her advances. Undaunted, Plunkett turns her attention to the promising Mrs. Hopkins, who is editor of the *Journal*.

## October 1885

Mrs. Plunkett returns to the Midwest and tells her friends that if Mrs. Eddy does not:

*...let her take the Normal class and make her head of the movement in all the territory west of Buffalo, "I will sweep her off the face of the earth."*  
*Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, f. 77, p. 354.*

## October 25, 1885

At Chickering Hall, Boston, Mrs. Eddy delivers a sermon, "Children Have Ye Any Meat? They Answered Him, No," John 21:5.

The church has outgrown Hawthorne Hall and moves to the equally smart Chickering Hall, with its seating capacity for 500 people.

## November 4, 1885

Even though Mrs. Plunkett has left for the Midwest, Mrs. Hopkins has fallen under her influence. Mrs. Eddy is unable to reverse the damage Mrs. Plunkett has caused; and, by the end of October, she reluctantly asks Sarah Crosse to relieve Mrs. Hopkins of her editorship of the *Journal*, and Calvin Frye asks Mrs. Hopkins to vacate her room in the college.

The Christian Scientist Association accepts Emma Hopkins' resignation, and she leaves Boston to eventually join ranks with Swarts in Chicago, and later with Mrs. Plunkett. We will hear more from Mrs. Hopkins and Mrs. Plunkett in 1886.

Losing such an able support as Mrs. Hopkins, and having to find someone with the same intellectual gifts, but with a sturdier Christian character, to carry her *Journal* forward is an enormous responsibility for Mrs. Eddy to take on in the middle of a full-fledged clerical battle that needs all of her attention.

## December 2, 1885

Mrs. Eddy gives an address, "A Mental Bill of Rights," to the Christian Scientist Association, 571 Columbus Avenue, Boston.

The *Journal* gives us a sense of this lecture:

*It was an appeal, plaintive and imperative, to the C.S.A., in behalf of the sacred Rights of mind and the law of Science, relative to their observance.*  
*TCSJ, vol. 3, 12/1885, p. 172.*

## December 1885

Apparently the young and attractive Mrs. Woodbury has revealed another side to her pleasant demeanor, and is attacking her fellow students with a menacing enmity. Mrs. Eddy is forced to write her:

*Will you not take my advice once and abide by your word with me. I asked you for the sake of Christianity that this picking quarrels cease. Now you have promised me you would write no more, and the next thing is this late attack upon those unattacking.*

*I do not approve of it and it is against my will...Stop, stop, stop! And let love and peace do the work of Christian Science for nothing else can do it.*  
*Peel, Robert, Mrs. Eddy Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 176.*

Mrs. Eddy has lived these words this past year; this was not just friendly advice, it was a Christian demand. However, Mrs. Woodbury appears to be deeply offended and secretly confides to her brother, General Wendell P. Battles:

*I will have Mrs. Eddy's place or pull the whole thing down upon their heads.* *Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, ft. 68, p. 354.*

## December 1885

After a year of relentless persecution and attack from the pulpit and press, Mrs. Eddy has made it a point of thanking her students for their Christmas gifts of gratitude and remembrance. She writes:

*One of the most difficult things to express, when genuine, is gratitude. It is easy enough to feel it, but not so easy to do justice to that feeling with words.*

*To my highly esteemed students, far and near, who have presented me with such lovely Christmas presents, I would say: Be as scientific in this instance as in others, and you will divine just what I want to say, of the repeated and substantial evidences of your remembrance and affection.*

*After the costly gifts of last Christmas, I enjoined it upon my students to give me nothing this year, save a cup of cold water in His name. Instead of the water, comes a watch—a beautiful, gold, hunting cased, Elgin watch—and chain; together with other rare and time-ly devices, and beautiful bouquets.*

*Above all else, I thank my students, at work in behalf of Christian Science,  
for the priceless gifts they are bestowing on mankind.*

*Mary B. G. Baker*

*TCSJ, vol. 3, 1/1886, p. 190.*

Mrs. Eddy includes an additional thank you, at the last minute, for presents that apparently arrived after Christmas:

*Although my Christmas Thanks had gone into type, I return to make  
another heart-felt bow, for the following additional gifts;—*

*From Bradford Sherman, C.S., and his wife, Mrs. Mattie Sherman, C.S., of  
Chicago,—Wild Flowers of Colorado, a large, elegantly bound and  
embellished book, containing twenty-two paintings of the gorgeous  
flowers of the Occident.*

*From Mrs. Hannah A. Larminie, C.S.,—a book with a sweet, illustrated  
poem, and a very elegant pocket handkerchief.*

*From Mrs. Mattie Williams, C.S.,—a large, fine photograph of her  
beautiful home in Columbus, Wisconsin; On the piazza are herself and her  
husband; on the grounds in front, her children, with their bicycles.*

*Mary B. G. Eddy*

*TCSJ, vol. 3, 1/1886, p. 190.*

# **Mrs. Eddy's Writings 1885**

## **January 1885**

### **Christmas**

*MW*, p. 320.

*TCSJ*, vol. 2, 1/3/1885, p. 5.

## **February 1885**

### **Extract from a Sermon delivered in Boston, January 18, 1885**

*MW*, p. 171.

*TCSJ*, vol. 2, 2/7/1885, pp. 1-2.

## **February 1885**

### **“Prayer and Healing”**

*MW*, p. 242.

*TCSJ*, vol. 2, 2/7/1885, p. 5.

## **March 1885**

### **Communion Hymn (poem)**

*MW*, p. 398.

*TCSJ*, vol. 2, 3/7/1885, p. 1; vol. 6, 2/1889, p. 562.

## **April 1885**

### **Christian Science in Tremont Temple**

*MW*, p. 95.

*TCSJ*, vol. 3, 4/1885, p. 5.

## **April 1885**

### **To——, on Prayer**

*MW*, p. 132.

*TCSJ*, vol. 3, 4/1885, p. 7.

## **April 1885**

### **Veritas Odium Parit**

*MW*, p. 245.

*TCSJ*, vol. 3, 4/1885, pp. 1-2.

## **April 1885**

### **Falsehood**

*MW*, p. 248.

*TCSJ*, vol. 3, 4/1885, pp. 10-11.

## **May 1885**

### *Is Christian Science based on the facts of both Spirit and matter?*

*MW*, p. 55.

*TCSJ*, vol. 3, 5/1885, p. 39.

## **May 1885**

### **Love**

*MW*, p. 249.

*TCSJ*, vol. 3, 5/1885, pp. 25-26.

## **June 1885**

### *Why did God command, “Be fruitful, and multiply, and replenish the earth,” if all minds (men) have existed from the beginning, and have had successive stages of existence to the present time?*

*MW*, p. 56.

*TCSJ*, vol. 3, 6/1885, pp. 49-50.

## **July 1885**

### *Is it wrong to pray for the recovery of the sick?*

*MW*, p. 59.

*TCSJ*, vol. 3, 7/1885, p. 77.

## **August 1885**

*Does it not limit the power of Mind to deny the possibility of communion with departed friends—dead only in belief?*

MW, p. 60.

TCSJ, vol. 3, 8/1885, p. 95.

## **October 1885**

*If mortal mind and body are myths, what is the connection between them and real identity, and why are there as many identities as mortal bodies?*

MW, p. 60.

TCSJ, vol. 3, 10/1885, p. 133.

## **October 1885**

**“Where art Thou?”**

MW, p. 332.

TCSJ, vol. 3, 10/1885, pp. 121-123.

## **November 1885**

**Divine Science**

MW, p. 336.

TCSJ, vol. 3, 11/1885, pp. 139-140.

## **November 1885**

*“Dear Mrs. Eddy:—In the October Journal I read the following: ‘But the real man, who was created in the image of God, does not commit sin.’ What then does sin? What commits theft? Or who does murder? For instance, the man is held responsible for the crime; for I went once to a place where a man was said to be ‘hanged for murder’—and certainly I saw him, or his effigy, dangling at the end of a rope. This ‘man’ was held responsible for the sin.”*

MW, p. 61.

TCSJ, vol. 3, 11/1885, p. 149.

## **December 1885**

*Why do Christian Scientists hold that their theology is essential to heal the sick, when the mind-cure claims to heal without it?*

MW, p. 62.

TCSJ, vol. 3, 12/1885, pp. 167-168.



## **December 1885**

### **Fidelity**

*MW*, p. 339.

*TCSJ*, vol. 3, 12/1885, pp. 157-159.

## Mrs. Eddy's Life 1886

### January 1886

Mrs. Eddy is living in her college at 571 Columbus Avenue. She had moved to the slightly larger residence a year and a-half ago, and this has made living conditions a little less crowded. There are still challenges with the five resident students who live with her. There is a remarkable turnover because of constant defection of former students, but Calvin Frye remains steadfast.

Mrs. Eddy's correspondence is growing to almost overwhelming proportions, as the number of students she teaches and stays in contact with continues to grow at a rapid pace. Her book, *Science and Health with Key to the Scriptures*, has spread throughout the educated classes of America and the titled classes of Europe, causing growing demands on the book's grammatical construction.

Mrs. Eddy has been working on the sixteenth edition of *Science and Health* with Reverend Wiggin. She had hired him last June to index the textbook, on the advice of her friend, John Wilson of the University Press. Since then, Mrs. Eddy has asked Reverend Wiggin to improve the grammatical construction of her book, but not to correct her diction. That Mrs. Eddy was grateful for Reverend Wiggin's assistance is clear in her letters to him:

*I can see no end to its improvement, but I am so weary of the task I have not looked over all the pages or punctuated them. I leave this for you.*

*If anything is a muddle and you so see it indicate it on a slip of paper page and par. or make it correct yourself, but never change my meaning, only bring it out.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 187.

Later in the year, Mrs. Eddy will write to Wiggin:

*I thank you for the wise, kind suggestions in your note, and especially I thank you for the learned and convenient treasures laid up for my use by your thoughtful care. I will try to improve by them.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 187.

### January 1886

Mrs. Eddy appoints Reverend Wiggin editor of *The Christian Science Journal*. This is a bold step as he has no real understanding of her religion, which he himself admits. In spite of this, Wiggin brings a broadly liberal approach and a literary flair to the *Journal* that it has missed since Mrs. Hopkins defected last year. The Reverend's lack of spiritual

understanding, however, causes him to make metaphysical blunders that Mrs. Eddy will have to correct. More often than not, Wiggin will startle subscribers with his comparisons of Christian Science to Eastern philosophies, or by smartly reporting on his acquaintance with the founder of Theosophy, Madame Blavatsky, of whom he writes:

*Some years ago I knew Madame quite well, and found her an exceedingly clever woman, who smoked cigarettes in true Oriental style, and told wonderful stories of her peregrinating experiences....*

*Madame was always a delightful woman to meet, though she impressed me not only with a sense of her strength, but of doubt whether she herself believed the occult theories of which she spoke... TCSI, vol. 3, 3/1886, p. 237.*

It is fairly clear that having Reverend Wiggin as editor of the *Journal* is a risk Mrs. Eddy is willing to take. Because the majority of her followers have modest educational backgrounds, which will become more and more an issue as she seeks to prepare teachers of Christian Science, she has need of Reverend Wiggin's high standard of literary merit; and she is grateful for his credibility with Boston's literati.

## **January 24, 1886**

Mrs. Eddy delivers a sermon, "The city lieth foursquare," Rev. 21:16, at Chickering Hall, Boston.

Since Mrs. Eddy was unable to give many sermons in 1885, due to the demands on her time, Wiggin has suggested that to avoid the problem this year, he could choose themes and write out an outline. She could then choose a Bible passage and fill in the Christian Science text. Mrs. Eddy is willing to try the idea, and this sermon is the first time that she has collaborated with Wiggin. Wiggin has chosen the topic of the "Holy City," and Mrs. Eddy has chosen the text from Revelation, "The city lieth foursquare."

Interestingly enough, after Mrs. Eddy has arrived at Chickering Hall, she finds that she has left her manuscript at home. However:

*...she bravely overcame this embarrassment, and spoke to such acceptance that many will be glad to know that the pith of the sermon is embodied in a chapter of the forthcoming edition of her book, *Science and Health*. TCSI, vol. 3, 1886, p. 210.*

In writing about this collaboration with Wiggin, which she will never repeat, she says:

*I never preached a sermon of his [Wiggin ed.]....At one time he gave me a subject and asked for the explanation. I chose a text in reference thereto, wrote his inquiries on a slip of paper....When opening to the chapter selected for Sunday service, I missed my notes and found I had failed to*

*take them with me. However, I preached from my text; at the close of the service Mr. Wiggin extended to me his congratulations, said my explanation of the points alluded to was perfectly satisfactory. I then told him what had happened.* Eddy, Mary Baker G., *Footprints Fadeless, Concord, New Hampshire, Private Printing, 1902, p. 97.*

## February 1886

The sixteenth edition of *Science and Health* is published. This edition has so many features of interest to us today that we need to look at it closely. Wiggin's literary skill is apparent in the sentence construction, which is more fluid. His influence is also apparent, as the book has a more modern feeling with epigraphs that include some of Boston's literati, such as Julia Ward Howe, William Ellery Channing, and James Freeman Clarke. Wiggin has succeeded in bringing the book into more mainstream Boston literary taste. His epigraphs, in time, would have dated the book, but in later editions Mrs. Eddy replaced them with ones from the Bible.

It is interesting to read the way the chapter, "Footsteps of Truth," begins in this edition with Channing's:

*We may all approach Jesus Christ. For all of us he died, to leave us an example, that we should follow his steps.—Channing.* Eddy, Mary Baker G., *Science and Health with Key to the Scriptures, Sixteenth Edition, Revised, Boston, Published by the Author, 1886.*

And then to see how this compares with the epigraph from *Psalms* that eventually replaced it:

*Remember, Lord, the reproach of Thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith Thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of Thine anointed.—Psalms.* Eddy, Mary B. G., *Science and Health with Key to the Scriptures, Boston, Published by the Author, Twenty-Eighth Edition, Revised, 1887.*

The earlier epigraph is an imperative and impersonal invitation to follow the Master's mental footsteps, the indelible mental impressions he left, while the latter is a much deeper statement of the cost of the Master's mental ascent. It might also be seen as an impersonal statement of what it cost Mrs. Eddy to follow in her Master's path.

In this new edition, *Key to the Scriptures*, is enlarged to include three chapters, "Genesis," "The Apocalypse," and "Prayer and Atonement," besides the "Glossary." "Prayer and Atonement" is moved from *Science and Health* into *Key to the Scriptures*. "Genesis" is a new chapter that has been created by gathering all of her remarks on the creation story that appeared in various chapters in *Science and Health*. "The Apocalypse" is an entirely new chapter written for *Key to the Scriptures*. It is in this new

chapter that Mrs. Eddy draws parallels between herself and the symbols that St. John uses in Revelation:

*My attention is specially called to the twelfth chapter of the Apocalypse,—or Revelation of Saint John,—on account of its suggestiveness in connection with this nineteenth century. In the opening of the Sixth Seal there is one distinctive feature which has special reference to the present age, and the establishment of Christian Science in this period.*

*Revelation xii. 1. And there appeared a great wonder in heaven,—a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.* Eddy, Mary Baker G., *Science and Health with Key to the Scriptures, Sixteenth Edition, Revised, Published by the Author, Boston, 1886, p. 511.*

In a letter that Wiggin writes to a critic, who has apparently been offended by the parallel Mrs. Eddy is drawing between her discovery and the *Bible* passage quoted, he says:

*...“it is not her personality that she supposes to be persecuted, but the Truth that speaks through her.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1977, p. 188.

In 1896, a decade later, Mrs. Eddy will continue to explain:

*The Apocalypse like all holy vision, when left to mortals’ interpretation or application to identify its meaning, is susceptible of abuse owing to one’s ignorance of another’s mood and mode of thinking. I am not capable of applying St. John’s far-reaching thoughts only as type and shadow. I would as soon undertake to catch a sunbeam in my hand as to run riot on the conclusion he has reached, and do not understand, save as allegory, which symbol or type stands for a quality and not a person....What St. John saw in prophetic vision and depicted as “a woman clothed with the sun and the moon under her feet” prefigured no specialty or individuality. His vision foretold a type, and this type applied to man as well as to woman. Another application or identification of his vision of the woman spoken of in the 12th chapter of Revelation is chimerical; it has no more validity than to fancy a statue of Liberty represented by a woman resembling some individual form or face, then name it that individual. The character or type seen in his vision illustrated purity....The purer mind would sooner apprehend of and assimilate the qualities typified by the Revelator’s figure....I have but a glimpse of the full meaning of his sublime vision....* Eddy, Mary Baker G., *Repaid Pages*, Concord, New Hampshire, Private Printing, 1896, p.59.

This edition also includes a chapter, “Wayside Hints,” that is taken from her sermon in January, “*The city lieth foursquare.*” Mrs. Eddy needed something to fill in the ten-page void that has been created by her decision to delete the denunciation of Arens. As the

book was not only in type, but was cast when she made her decision, it not only cost her a sizeable amount of money, but it also created problems in terms of the time it would take to replace the pages and the question of what to replace them with. It was at this point that Wiggin suggested using the sermon as the basis for a new chapter, and she agreed. Mrs. Eddy will eventually completely rewrite “Wayside Hints” as a spiritual interpretation of the “Holy City” and include it in her chapter, “The Apocalypse.”

Here are some selected paragraphs from the chapter, “Wayside Hints,” in the sixteenth edition of *Science and Health*:

*The word city conveys the idea of an assemblage of people for high purposes, and is akin to another word, civilization, both coming from the Latin words civis (citizen) and civitas (city or state).*

*A great city has a twofold life. The worst is to be found in it—the worst criminals, the worst poverty. A city also contains the best things. Towards it gravitate the first fruits and the greatest geniuses. In it are the most eloquent preachers and the most benevolent institutions, the miracles of architectural grandeur,—like Saint Peter’s Church in Rome, or the Mosque of Saint Sophie in Constantinople,—and wonderful provisions for public convenience, like extensive aqueducts and well-ordered streets. So largely is this true that one can easily believe that our word polis is derived from polis, the Greek word for city.*

*Now the Scriptures compare the heavenly kingdom or association to a city, in which Christ bears rule....It is equal-sided, as long as it is broad....Squareness is a synonym for wholeness. What is meant, in modern language, by the phrase, “He is a good square man,” but that the person referred to is upright and downright, true, honest, sincere? Eddy, Mary Baker G., Science and Health with Key to the Scriptures, Sixteenth Edition, Revised, Published by the Author, Boston, 1886, pp. 225-226.,*

## **February 1886**

Mrs. Eddy has asked that a National Christian Scientist Association be formed. Membership is not only open to her students, which form the membership of the Christian Scientist Association, but it is intended to include members of all her teachers’ associations to whom the Christian Scientist Association had granted charters. There is a growing need for unity of teaching and a closer link with the students of her students. They are informed that membership in the National Association frees them from their teacher’s association, and that they are now under Mrs. Eddy’s jurisdiction.

Mrs. Eddy has formed the National Christian Scientist Association in an attempt to safeguard her Movement from the dissidents. Her decision to teach teachers in August of 1884 came out of the same circumstances in Chicago.

## March 21, 1886

Mrs. Eddy delivers a Communion sermon, “This is my body, which is given for you. This do in remembrance of me.” Luke 22:19, in Chickering Hall, Boston.

Mrs. Eddy is recorded as saying:

*As John, who knew Jesus best, does not mention the bread and wine, there is a possibility that the Master considered these elements unnecessary to the Sacrament....*

*After the sermon, thirty-three men and women stood up and were received into church-membership, Mrs. Eddy making a short address, and reading to them the brief articles of faith.*

*Then followed the Communion Service. After a short statement of the spiritual intent of the Eucharist, the congregation sat in silence, while the pastor knelt in prayer. TCSJ, vol. 4, 4/1886, p. 14.*

## April 1886

Mrs. Eddy teaches a Primary Class of twenty-eight students, among whom are several clergymen, including Reverend Day, who will become pastor of the Chicago church, Reverend Joseph Adams of Oakland, California, and Reverend William I. Gill of Lawrence, Massachusetts. In her Communion sermon last month, Mrs. Eddy had spoken of the:

*...unbroken bones of Passover Lamb [as ed.] emblematic of the unbroken unity of Christ, a unity which ought also prevail in his Church. To truly remember Jesus, is to do as he bids. John indicates the true Spirit, in his account of the washing of the disciples feet.... TCSJ, vol. 4, 4/1886, p. 14.*

It is this spirit of unity that has sustained Mrs. Eddy through the clerical attack of last year and is motivating her to teach interested clergymen for free, including paying their travel expenses—as in Reverend Adams’ case. Mrs. Eddy still has unbounded faith in an unbroken unity with the Protestant clergy. With all the confusion that dissident students are creating, Mrs. Eddy is drawn to the Christian character of the clergy. She will longingly write of the “old divines” of her father’s church as deeply inspiring individuals.

In 1886, she has still a hope that she will find a Bible-bred Christian who will comprehend and support her discovery. She has earmarked two outstanding men from England, who have very different styles of preaching, Reverend Gill and Reverend Adams. Mrs. Eddy will use these men alternately for the next six months to see if one of them could become her Assistant Pastor and possibly edit her *Journal*. Mrs. Eddy will confine her sermons this year to remarks before or after sermons that Reverend Adams or Reverend Gill give in Chickering Hall. She will also begin to be absent from the monthly

Christian Scientist Association meetings, and, at least once, she has Reverend Gill preside as President.

A very symbolic incident involving a certain Reverend Mr. Hammond of Franklin Falls, New Hampshire, occurs in connection with this Primary Class. At the end of the first day of class, Reverend Hammond is arrested on the steps of the College. It seems that he has somehow wronged the wealthy widow he recently married, and then escaped to Canada after being released from jail. When the story is carried by the *Boston Globe* and the *New York Sun*, the *Journal* explains that Mrs. Eddy had never corresponded with Reverend Hammond, but had supposed his clerical position to be a guarantee of his character. Mrs. Eddy will learn in the next year and a-half that there are no guarantees of character with the clergy.

## **April 1886**

Mrs. Eddy delivers a brief address, title unspecified, at the Christian Scientist Association, 571 Columbus Avenue, Boston.

After Reverend Gill, Reverend Adams, and Reverend Day spoke:

*President Eddy closed the addresses with an earnest and spiritual appeal, which sank deeply into the hearts of her students, to aid them in duty and sacrifice.* TCSI, vol. 4, 5/1886, p. 42.

## **April 14, 1886**

Mrs. Eddy delivers a brief address, title unspecified, to the National Christian Scientist Association, at 2:30 p.m., 571 Columbus Avenue, Boston.

At this first meeting, Mrs. Eddy is elected President of the Association, and, after she is escorted to the President's chair, she gives a brief address:

*...expressive of love toward her own students, and toward their students. She spoke of the duty of the members to the cause and one another.*

*The members of the Association expressed their gratitude to her for accepting the office, when her time was already fully occupied, knowing that those students who cannot join the College Association will rejoice that she is President of the National Association.*

*The Executive Committee presented the names of those who had applied for a charter from the National Association, giving good evidence of fitting moral character....It was voted that the Committee on Constitution and Bylaws be re-elected....It was voted that a Finance Committee of three*



*be appointed, whose duty it should be to audit the books of the Treasurer, and examine the records of the Secretary....* TCSJ, vol. 4, 5/1886, p. 43.

## **April 16, 1886**

Reverend Gill writes Mrs. Eddy:

*You are contributing to the elevation of the average intellectual level, and to put a new glory in Christianity by restoring its primitive power.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 192.

## **April 18, 1886**

Mrs. Eddy delivers some opening remarks before Reverend Adams' sermon, from the text, "I go a fishing." John 21:3, in Chickering Hall, Boston.

After Reverend Adams' sermon, Mrs. Eddy meets with Reverend Gill and Reverend Wiggin to discuss the possibility of Reverend Gill becoming the Assistant Pastor of the Church of Christ, Scientist.

She has chosen Reverend Gill over Reverend Adams, as Adams' revivalist style of preaching has proved a little too noisy and jarring for the Boston congregation.

## **April 21, 1886**

Reverend Gill meets with Reverend Wiggin, and Gill reveals his concern over the fact that Mrs. Eddy teaches that God does not know evil. Reverend Wiggin explains that this theological point had upset him also, but that he believes that Mrs. Eddy simply means that God does know evil, but God does not admit the claims of evil. Wiggin is badly mistaken on this point and misleads Reverend Gill into a false peace. Wiggin writes Mrs. Eddy triumphantly:

*As God is omniscient...He of course knows that His children do not always obey his commands, & in that sense he sees their disobedience; as the Bible says in many places, such as "the thing was evil in the eyes of the Lord," & "the eyes of the Lord are on the evil kingdom...." I think you & Mr. Gill wd practically agree.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, pp. 192-193.

## **April 25, 1886**

### **Easter Sunday**

Mrs. Eddy delivers a brief address, title unspecified, prior to Reverend Adams' sermon in Chickering Hall, Boston.

Mrs. Eddy's address is described as:

*...similar to the discussion of the spiritual sense of "sacrament," on pages 32-34 of Science and Health. McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969,p. 103.*

*A lovely lily-cross adorned the wall behind the desk, and this was sent afterwards to Mrs. Eddy, who was indeed quite overpowered with the flowers which filled her carriage. TCSJ, vol. 4, 5/1886, pp. 42-43.*

George H. Bradshaw will write her about Reverend Adams a few days after this sermon:

*...He lacks painfully in dignity—and reverence—and overflows on the side of gush, empty declamation and egotism....When he finished shouting...your calm voice came to lift us into an atmosphere of peace.... Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 199-200.*

Even though this is close to Reverend Adams' last appearance at the pulpit, by the end of the year Mrs. Eddy has plans to use Reverend Adams in an important way in Chicago.

## **May 1886**

The May *Journal* carries biographical sketches of both Reverend Gill and Reverend Adams:

*[Reverend Gill ed.]...has been for nearly twenty years a preacher in the Methodist Episcopal Church, and has for the last two years been stationed with one of the churches in Lawrence, Mass....He is also the author of a series of philosophical works, of which three have been already published: Evolution and Progress, Analytical Processes, Christian Conception and Experience; and a fourth, Philosophical Realism, is now on its way through the press....By birth, Mr. Gill is a Yorkshire man, though his speech has more of the Scotch accent. TCSJ, vol. 4, 5/1886, p.48.*

And of Reverend Adams, the *Journal* informs us that:

*This gentleman has quite an interesting history. He was born in England about fifty years ago, in the very region from which the Washington*

*Family emigrated to Virginia,—Northampton Country....Rev. Charles G. Finney, of Oberlin [Ohio ed.], the famous revivalist, was holding a series of meetings abroad. Young Adams attended and was converted, uniting with the Congregational or Independent Church. There was some talk of his coming immediately to America....*

*Two years later he did come over....The young man was therefore received into the Finney household and college, where he worked and studied till his health began to break down.*

*By this time he was about twenty years old. Returning to England...[his ed.] attention being called to the Wesleys, he finally united with the Wesleyan Methodist body....*

*About the year 1870 he found himself dissatisfied with his Wesleyan position.*

*....In 1873 Mr. Adams came once more to the United States...finally established himself in Oakland, [California ed.], where he was assistant pastor of an Independent Congregationalist Church....Mrs. Adams [a woman physician ed.] became interested in Christian Science before he did; but his denial of endless hell...led his senior pastor and the parish to break the bonds between them....the clerical associations to which he belonged...then voted for his dismissal. This statement was published, and fell into the hands of Mrs. Eddy, with the result of his coming to Boston to study with her, and occupy the pulpit of her church for a series of Sundays. TCSI, vol. 4, 5/1886, p. 49.*

## **June 17, 1886**

Mrs. Eddy delivers a short address, title unspecified, at the Strawberry Festival held at the home of Mr. and Mrs. Horace K. Batchelder, Roxbury, Boston.

This is the first of the Association's church building fund-raisers and the *Journal* reports that:

*After due justice had been done to the ices, berries, and cake, Rev. Mary B. G. Eddy made an address from the portico, to the effect that some day Christian Science will enable us to enjoy such a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude, without procuring the loaves and fishes through the usual channels of natural production and supply. She also narrated some incidents about the unusual and seemingly supernatural (but really natural) growth of apple-blossoms in icy winter....Coffee was then served*

*within doors, and the visitors clustered themselves into conversational knots.*

*Rev. W. I. Gill was present, but obliged to leave at an early hour to catch the Lawrence train,—too early to hear the announcement that there will be another festival soon, perhaps when the huckleberries are full upon us.*  
TCSJ, vol. 4, 7/1886, p. 94.

Mrs. Eddy's remarks in no way indicate that the primary purpose of the Strawberry Festival is to gather funds for building a church edifice. She had refused to entertain the idea of buying a synagogue on Park Street last year, but has agreed to the Association's desire to buy a plot of land in Back Bay. Mrs. Eddy offers to buy the land and give it to her Association, but her students refuse and insist that the Association can raise the money through a series of fund-raisers, such as the Strawberry Festival.

Accordingly, the Association has been able to put \$2,000 [\$37,851 in 2001 ed.] as a down payment toward the purchase of a lot in the Back Bay district of Boston. The lot cost \$6,800 [\$128,694 in 2001 ed.] and the owners were willing to extend a three-year mortgage to be paid by July 1, 1889, for the balance of the \$4,800 [\$90,843 in 2001 ed.].

## **June 1886**

Mrs. Eddy delivers a lecture, title unspecified, to the Christian Scientist Association, 571 Columbus Avenue, Boston.

At this meeting, Mrs. Eddy rejoices with the Association that the severe clerical denunciations of 1885 have lessened, and that:

*Every tidal wave which seems to sweep this Association purges it. It brings from the depths of mortal sense some hidden growths, washes them upon the shore, and leaves them bleaching and perishing upon the sands of time; while the great sea of thought, whose constant motion is a type of its constant power, is left clearer than before.* TCSJ, vol. 4, 7/1886, p. 97.

## **July 1, 1886**

Reverend Gill writes Mrs. Eddy as he begins his Assistant Pastorate of her church:

*I do not think there is one other man in all the world so thoroughly prepared [as I am] to take up this work....Here is your great and precious work, and it consists in the very subtle and original exposition which you give of Mind in relation to the illusions of mortal thought and all the phenomena of sense as temporal or absolutely subject to the spiritual and eternal.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 193.

In May, Reverend Gill preached his farewell sermon as Pastor of the Methodist Church in Lawrence, and by August he will be preaching sermons as Pastor in the Free Church in Golden Cross Hall in Lawrence.

## **July 4, 1886**

Mrs. Eddy gives “Extempore Remarks” following Reverend Gill’s first sermon as Assistant Pastor, in Chickering Hall, Boston.

Reverend Gill’s sermon, “Thine own iniquity shall correct thee,” Jeremiah 2:19, is overshadowed by the words that Mrs. Eddy spoke and that still burn in the ears of her followers:

*Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purposes are deadly, and they have sworn enmity against the lives of our standard-bearers.*

*What will you do about it? Will you be equally earnest for the Truth? Will you doff your lavender-kid zeal, and become real and consecrated warriors?* TCSJ, vol. 4, 8/1886, p. 116.

## **July 7, 1886**

This is the first time Mrs. Eddy is recorded as not being present at the monthly meeting of the Christian Scientist Association, and the members express regret for the absence of their President.

## **July 26, 1886**

At this meeting of the National Christian Scientist Association, Reverend Gill is elected as an honorary member of the Association, and eleven charters are granted, six of which are given to students in the Chicago and Milwaukee areas.

## **August 4, 1886**

It is reported in the August *Journal* that Reverend Gill has organized the Free Church of Lawrence, of which he is Pastor, and he states that it is in hearty sympathy with Christian Science and in full fellowship with the Christian Scientist church in Boston. When Mrs. Eddy made Reverend Gill Assistant Pastor of her church, she had suggested that he keep his church in Lawrence and gradually bring them into Christian Science. As a result, every Sunday morning Reverend Gill gives the sermon in Chickering Hall and then catches the train to Lawrence in time to give an afternoon sermon to his Free Church.

It is also reported in the August *Journal* that Reverend Day is doing something similar in Chicago, with the exception that he has gathered a large number of Christian Scientists together at a meeting in Sherman House in order to incorporate them into the Church of the Disciples, with Reverend Day as its Pastor, which will be in full fellowship with Mrs. Eddy's church in Boston.

The same *Journal* also carries the notice that Reverend Gill has become its new editor. Mrs. Eddy had been looking for someone to replace Wiggin, and Gill appears to be the perfect solution. Wiggin will remain Mrs. Eddy's literary aide and will at times be asked by her to write selections for the *Journal*.

## **September 1886**

Mrs. Eddy teaches a Primary Class and invites Reverend Adams' wife, Mrs. J. A. D. Adams, M.D., to be a member of the class. It was Dr. Adams, after all, who was first interested in Christian Science and who introduced her husband to it. She will return to California after class and, in four months, will open her Oakland Christian Science Institute as "Mrs. J. A. D. Adams, M.D., C.S.B., Principal." Dr. Adams' *Journal*-listing joins those of several dentists listed as "Dentist/Practitioner, D.D.S., C.S.B." and of one other woman physician/practitioner, Mrs. Lawrence Brown, listed as "A.M., M.D., C.S.B., Obstetrician and Surgeon, of Boston."

## **October 1886**

Mrs. Eddy publishes an article in this month's *Journal*, entitled "The Educational System of Christian Science, Mind-Healing." She explains that she has been teaching her "Science of Mind-Healing" for the last twenty years, and that there is such a wide demand for her science that she is establishing her healing system on a broad, liberal Christian basis. To do this, she asks that her students secure good school buildings in the best part of America's chief cities, and that the officers of these Institutes should be comprised of a President, a Secretary, and a Treasurer. She adds that the courses offered should be graded and that the faculty should consist of a President, who teaches the advanced courses, and two Professors, who teach the introductory courses.

Mrs. Eddy states that this systematic approach will call a halt to the elements of ignorance, mad ambition, envy, strife, hate, and to their "Babels of confusion worse confounded." To further protect the public, Mrs. Eddy explains that all her worthy students have received the Primary degree of C.S.B. and the Normal degree of C.S.D. She states that these degrees are renewed annually, and that the final degree offered is the Doctor of Divine Science, D.S.D. Mrs. Eddy will eventually change the Primary degree to C.S., the Normal degree to C.S.B. and the Doctorate degree to C.S.D. Mrs. Eddy warns that prospective students should ask to see their teachers' credentials and examine the certificate renewal dates.

Swarts held a Mental Healer's Convention last year that had included Mrs. Hopkins and Mrs. Plunkett, Albert Dorman, and a host of others, including Dr. Luther M. Marston. Dr. Marston, who had gone through class with Mrs. Eddy last year, was one of Boston's "enlightened physicians" that had been attracted to "spiritual healing." However, he has become disaffected, and, as it turns out, is more interested in mind-cure than spiritual healing. By the end of the year, Dr. Marston will start his Boston College of Metaphysical Science in Chicago and start publishing his journal, *Mental Healing Monthly*. He will also publish his book, *Essentials of Mental Healing*, stating that the power to heal is:

*...eclectic, is catholic in the broadest meaning of the term. It is the spiritual part of modern Christianity, of Paganism, Brahmanism, Buddhism, Mohammedanism, and all other isms.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 225.

Cyrus Bartol, the Boston clergyman that Mrs. Eddy had often asked to preach for her on Sundays in Hawthorne Hall two years before, now denounced her and came to Chicago to support Dr. Marston's college and publication. He is also invited to preach at Dr. Marston's Church of Divine Unity in Boston.

Mrs. Hopkins, who defected last October and had edited Mrs. Eddy's *Journal*, is now in Chicago editing Swarts' *Mental Science Magazine*. Sometime during this year, Swarts will send Mrs. Plunkett, another defector, to Mrs. Eddy to propose the merger of *The Christian Science Journal* with his magazine, provided Mrs. Eddy drop the word Christian. While there, Mrs. Plunkett also suggests to Mrs. Eddy that she should divide the Christian Science Field between them—Mrs. Eddy taking everything east of the Mississippi and Mrs. Plunkett all the rest. Mrs. Eddy's response was pointed, and Mrs. Plunkett left in a rage.

On top of all this, young Alfred Dorman, a student of Mrs. Eddy and member of the Christian Scientist Association, is publishing his magazine, *Messenger of Truth*, in Chicago. Dorman is soliciting subscriptions from students of the Massachusetts Metaphysical College, and encouraging them to advertise their practitioner cards in his publication, as long as they use only C.S. after their names, to accommodate those practitioners listing in his magazine that have taken no degrees at Mrs. Eddy's college.

## **October 1886**

Mrs. Eddy includes Reverend Adams in the Normal Class she is teaching this month. She is preparing Adams so she can send him to Chicago to assist Ellen Brown with her Chicago Christian Science Institute. Dissidents are literally besieging the loyal students in Chicago, and Mrs. Eddy feels that Reverend Adams will be a strong support for the Field. His wife, Dr. Adams, will remain in Oakland, California, and carry on the work there.

## November 5, 1886

Reverend Gill is beginning to collide with Mrs. Eddy's followers over what he perceives as their lack of education and ability to think, and he writes to her in despair:

*Oh! Mrs. Eddy, Oh! Mrs. Eddy! how insufferable is the shallow conceit which prevails extensively among your followers...and through delusion they will do their utmost to drive me off from you....Dear Teacher and friend, if your system is not better expounded, if brains are not allowed among your followers, your personal life will be the limit of your influence....Oh! dear Mrs. Eddy, I thought I had found my great work as your disciple! Was it all a dream or is there a sphere for intelligence among your disciples?* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 194.

This question of intelligence and education is very important to her, and she is currently writing her students that the teachers need to first be educated by the schools, then by her. However, it is the unseen purity of her students' motivation which will be a more important aspect of building up her cause than their intellectual proficiency. It is just this point that Gill is missing.

It has just come to Mrs. Eddy's attention that Reverend Gill has advertised his new book, *Philosophical Realism*, in last month's *Journal* as a work that "lays a metaphysical foundation for Christian Science, with which it agrees in thought, though not always in terminology." This kind of obvious self-interest and ambition is what Mrs. Eddy had seen as the real deterrent to building a home for her Movement. She had trusted that this kind of selfishness was absent in members of the Protestant ministry.

Reverend Gill had written *Philosophical Realism* before going through class with Mrs. Eddy, so there is no conceivable way that his book could be considered a foundation for anything except Reverend Gill's own point of view. Mrs. Eddy is forced to include this notice in next month's *Journal*:

*A mistake occurred in the advertisement of the above book. Brother Gill informed me that if he advertised the book in the Christian Science Journal, he should append to the advertisement the following extract from the book: "The work is not written from the standpoint of Christian Science."*

Mary Baker Eddy      TCSI, vol. 4, 12/1886, p. 211.

## November 1886

Mrs. Eddy delivers a brief address, "Home," after Reverend Gill's sermon in Chickering Hall, Boston.



Gill has just spoken about his hope that the church would soon have a building of its own, and the *Journal* has been soliciting funds all year long. Mrs. Eddy's short but powerful address speaks of the true home of Christian Scientists, and the only way it can be built.

*The home of the Christian Scientist is in the understanding of God. His affection and interests are there, and his abiding place is there.*

*The entrance to that home...[is ed.] through the footsteps of Truth, by following Jesus' words and works.*

*Human reason [can ed.] not teach men this true following. Spiritual perception and inspiration must do this. Christian Scientists...must build three tabernacles, and the building of these must be in the divine order.*

*First, there [is ed.] the tabernacle reared to the living God....This tabernacle is the gospel of Jesus and no structure could be reared whose foundation was not laid thereon. To him who builds the first, the second is not hard.*

*The second tabernacle is made for Moses, by fulfilling the law, according to the Hebrew Decalogue. Nor [is ed.] it sufficient that a man did not break this law visibly.*

*In that silent sanctuary, hidden from mortal's sight, there must be moral courage, honesty, purity, and rigid, unswerving adherence to right.*

*A union of Love and Justice, the gospel and the law, is the certain home of the disciple....Love...wings our efforts, inspires our struggles, heals our hearts, bruised in the warfare with error, and enables us to lay ourselves willing offerings on the altar.*

*The third tabernacle was Elias. Whosoever hath inhabited the second may enter this, where prophetic vision is the reward of faithfulness, unselfishness, love. There thought triumphs over the din of error, and reads in "signs of the times," with assured hope, the final "restoration of all things." TCSJ, vol. 4, 12/1886, pp. 211-212.*

## **November 25, 1886**

Mrs. Eddy invites Reverend Gill, his family, and some students for Thanksgiving dinner. Janette B. Weller, a student who is present at the dinner, reports that Reverend Gill:

*...was constantly plying her with questions from a theological standpoint, but he never seemed to grasp her metaphysical statements. Suddenly she*

*turned to him, as they were sitting on the sofa, and said: "Brother Gill, you will never understand these things until you heal the sick." Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 195.*

Reverend Gill has been discussing with Mrs. Eddy how it is that God does not know about evil. Reverend Wiggin has attempted to bridge the gap, but he has never understood Mrs. Eddy's point either, and has left Gill with a false peace. Now the issue resurfaces at the dinner, and Reverend Gill exposes his concern.

## **November 26, 1886**

### **Early Morning Hours**

Reverend Gill is chemicalizing over the conversation that he had with Mrs. Eddy at the Thanksgiving dinner. He cannot sleep; he is up all night writing a letter to Mrs. Eddy about his confusion over this issue of God's inability to know evil. He writes:

*...I fear I can never be as positive as you on the subject, and I don't see that any healing proves anything on the question.*

*...It is clear that God cannot know (by experience, impression, acquisition) evil, but He must be able to understand it as the logically contrasted opposite of himself, as a falsity, a claim to be what it is not. I have all along thought that this must be what you mean. If it is not, I am in deep distress. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 195-196.*

Mrs. Eddy answers his letter the same day, and writes:

*You see for a moment, in my atmosphere, the glimpse of this God-summit, then go away and the fowls of the air pick up this good seed....It is only a spiritual not an intellectual darkness that causes the human reason to reject this highest revelation of God.*

*Your wife seeks to still the storm in your breast just when I should bid it rage, then it would vent itself and the sunshine of the above Truth would appear. I stand forever here. God put my feet on this Rock....It was what I saw, felt and knew, that first saved my life; but the conviction of its truth that raised me up from a helpless injury was not the understanding of it. That I gained afterwards. Now the person convinced or convicted of this great Truth is the best healer for their faith in its Truth saves themselves and others until they can understand it. This is the case with my best practitioners.... Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 196-197.*

## November 27, 1886

After receiving Mrs. Eddy's letter, Gill is more confused than ever, and he writes her:

*I can discern a profound argument for your doctrine, but if that doctrine is carried to the extent to which I suppose you do carry it, I am spiritually paralyzed, because it seems to oppose all practical action and effort for spiritual good. This convinces me that I have not thoroughly understood you yet, because it does not hamper your practical action in any good direction.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 197.

## December 1886

As the year ends, Mrs. Eddy is beginning to wonder about these former ministers, to whom she is entrusting the sacred offices of her church. Though their Christian characters seem qualified for the opportunities Mrs. Eddy is offering them, their scientific understanding of God seems to be hindered by old theology, and she begins to wonder if they will maintain their Christian fellowship with her when disagreements occur. In spite of her growing concerns, Christmas 1886 yields so many sincere expressions of appreciation from tried and true friends that Mrs. Eddy tells us:

*Having had so many beautiful gifts of the season, I group them all in one constellation of gratitude, and point to a few of them sparkling in the heavens of my heart.*

*Beautiful beyond description, and hallowed by the truest friendship, is a jewelry casket, just arrived from my students in Chicago. Beneath its matchless cover is engraved "Christmas," my name, and this year. Nestled on tinted cushions is a card, having on it "Seasons Greetings, "Bradford Sherman and Mattie E. Sherman. The design is in silver and gold, chased, grooved, and mounted with silver leaves, fruit and birds, gracefully disposed in modest artistic effect.*

*Received from my students Mrs. Geo. Lancaster of Lexington, Ky., and Mrs. J. Hamilton Bell of Chicago, an embroidered table-cover of crimson satin and blue velvet. In beauty of style, tints and arrangement, the above is purely perfect.*

*From my student, Mrs. Larminie of Hyde Park, Chicago, an exquisite vase, the design is foreign, chaste, elegant.*

*From Mr. Eugene H. Greene, Mrs. Grace A Greene, and Miss Ella Long, of Providence, R.I., the complete "Life and Epistles of St. Paul," by Revs. W. J. Conybeare, M.A., and J. S. Howson, M.A.*

*From Mrs. Sarah H. Crosse of Boston, Christmas and New Year's offerings.*

*From Mrs. Geo. H. Bradford of Boston, an India shawl; one of the most delicate fabrics from oriental looms.*

*From Miss Julia S. Bartlett of Boston, a very beautiful silver berry basket and ladle.*

*From Miss Ellen E. Cross of Syracuse, N. Y., and her students, the beneficent sum of \$165.00 [\$3,122 in 2001 ed.] for the Church of Christ (Scientist) Building Fund.*

*Received from students, whose names are delicately requested to be withholden, the sum of \$125.00 [\$2,365 in 2001 ed.].*

*The value of the above gifts consists largely in the thoughts which these beautiful things express. The tender heartthrobs if vital cooperation that they bring give me strength and faith in the future; they assure me that the few faithful adherents to Christian Science will be found equal to sustain our cause, and the love wherewith they have loved me was kindled from the divine Source, that replenishes it, and will extend its healing power over all the earth.*

*Just arrived, from Mr. Geo. B. Wickersham, of Denver, Colorado, a toilet-set, in crimson velvet, embroidery leaves and rose buds in bas-relief.*

*As the most beautiful of its kind in decorative art, I give it a place in my heart.*

*Mary Baker G. Eddy*

TCSJ, vol.4, 1/1887, pp. 246-247.

# **Mrs. Eddy's Writings 1886**

## **January 1886**

**Well Doinge is the Fruite of Doinge Well**

*MW*, p. 253.

*TCSJ*, vol. 3, 1/1886, p. 179.

## **January 1886**

**The Cry of Christmas-tide**

*MW*, p. 369.

*TCSJ*, vol. 3, 1/1886, p. 175.

## **February 1886**

*What can prospective students of the College take for preliminary studies? Do you regard the study of literature and languages as objectionable?*

*MW*, p. 64.

*TCSJ*, vol. 3, 2/1886, p. 204.

## **February 1886**

*Is it possible to know why we are put into this condition of mortality?*

*MW*, p. 64.

*TCSJ*, vol. 3, 2/1886, p. 204

## **February 1886**

**Contagion**

*MW*, p. 228.

*TCSJ*, vol. 3, 2/1886, p. 202; vol. 1, 8/4/1883, p. 4.

## **March 1886**

*Have you changed your instructions as to the right way of treating disease?*

*MW*, p. 65.

*TCSJ*, vol. 3, 3/1886, pp. 229-230.

## **March 1886**

*Do you believe in translation?*

*MW*, p. 67.

*TCSJ*, vol. 3, 3/1886, pp. 229-230.

## **April 1886**

*The Rev.—said in a sermon: A true Christian would protest against metaphysical healing being called Christian Science. He also maintained that pain and disease are not illusions but realities; and that it is not Christian to believe they are illusions. Is this so?*

*MW*, p. 68.

*TCSJ*, vol. 4, 4/1886, pp. 10-11.

## **April 1886**

*What did Jesus mean when he said to the dying thief, “To-day shalt thou be with me in paradise”?*

*MW*, p. 70.

*TCSJ*, vol. 4, 4/1886, pp. 10-11.

## **April 1886**

*Is it right for me to treat others, when I am not entirely well myself?*

*MW*, p. 71.

*TCSJ*, vol. 4, 4/1886, pp. 10-11.

## **April 1886**

**The New Birth**

*MW*, p. 15.

*TCSJ*, vol. 4, 4/1886, p. 1; vol. 1, 10/6/1883, p. 6.

## **June 1886**

**Taking Offense**

*MW*, p. 223.

*TCSJ*, vol. 4, 6/1886, p. 77; vol. 1, 4/14/1883, p. 4.

## June 1886

### Perfidy and Slander

MW, p. 226.

TCSJ, vol. 4, 6/1886, p. 78; vol. 1, 4/14/1883, p. 6; vol. 3, 4/1885, pp. 10-11.

## June 1886

*After the change called death takes place, do we meet those gone before?—or does life continue in thought only as in a dream?*

MW, p. 42.

TCSJ, vol. 4, 6/1886, p. 60; vol. 1, 6/2/1883, p. 5.

## June 1886

### Scientific Theism

MW, p. 216.

TCSJ, vol. 4, 6/1886, pp. 53-54.

## June 1886

### June (poem)

MW, p. 390.

TCSJ, vol. 4, 6/1886, p. 54.

## June 1886

*Can Christian Science cure acute cases where there is necessity for immediate relief, as in membranous croup?*

MW, p. 44.

TCSJ, vol. 4, 6/1886, p. 64; vol. 1, 12/1/1883, p. 2.

## June 1886

*“And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” (Matt. xix. 28.) What is meant by regeneration?*

MW, p. 73.

TCSJ, vol. 4, 6/1886, p. 64.

## **June 1886**

*If God does not recognize matter, how did Jesus, who was “the way, the truth, and the life, cognize it”?*

MW, p. 74.

TCSJ, vol. 4, 6/1886, p. 64.

## **June 1886**

*If I have the toothache, and nothing stops it until I have the tooth extracted, and then the pain ceases, has the mind, or extracting, or both, caused the pain to cease?*

MW, p. 44.

TCSJ, vol. 4, 6/1886, p. 64; vol. 1, 12/1/1883, p. 2.

## **June 1886**

**Little Gods**

MW, p. 255.

TCSJ, vol. 4, 6/1886, p. 76.

## **July 1886**

*Why do you insist that there is but one Soul, and that Soul is not in the body?*

MW, p. 75.

TCSJ, vol. 4, 7/1886, pp. 90-91.

## **July 1886**

*Did the salvation of the eunuch depend merely on his believing that Jesus Christ was the Son of God?*

MW, p. 77.

TCSJ, vol. 4, 7/1886, pp. 90-91.

## **July 1886**

**Origin of Evil**

MW, p. 346.

TCSJ, vol. 4, 7/1886, p. 104.



## **July 1886**

### **True Philosophy and Communion**

*MW*, p. 344.

*TCSJ*, vol. 4, 7/1886, pp. 79-80.

## **August 1886**

### **Advantage of Mind-healing**

*MW*, p. 255.

*TCSJ*, vol. 4, 8/1886, p. 115; vol. 1, 4/14/1883, p. 2; vol. 3, 8/1885, p. 95.

## **August 1886**

### ***What are the advantages of your system of healing, over the ordinary methods of healing disease?***

*MW*, p. 33.

*TCSJ*, vol. 4 8/1886, p. 115; vol. 1, 4/14/1883, p. 2; vol. 3, 8/1885, p. 95.

## **August 1886**

### **Sunday Services on July Fourth.—Extempore Remarks**

*MW*, p. 176.

*TCSJ*, vol. 4, 8/1886, p. 116.

## **September 1886**

### **An Allegory**

*MW*, p. 323.

*TCSJ*, vol. 4, 9/1886, pp. 131-133; vol. 2, 4/5/1884, pp. 1-2.

## **October 1886**

### ***And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake.—Luke xi. 14.***

*MW*, p. 190.

*TCSJ*, vol. 4, 10/1886, p. 166; vol. 1, 12/1/1883, p. 5; vol. 3, 5/1885, p. 36.

## **November 1886**

*Can Christian Science Mind-healing be taught to those who are absent?*

*MW*, p. 78.

*TCSJ*, vol. 4, 11/1886, p. 192.

## **November 1886**

*Has man fallen from a state of perfection?*

*MW*, p. 78.

*TCSJ*, vol. 4, 11/1886, p. 192.

## **November 1886**

**A Card**

*MW*, p. 256.

*TCSJ*, vol. 4, 11/1886, p. 191.

## **December 1886**

**Science and Philosophy**

*MW*, p. 359.

*TCSJ*, vol. 4, 12/1886, pp. 209-211; vol. 4, 3/1887, pp. 287-289.

## **Mrs. Eddy's Life 1887**

### **January 1887**

Mrs. Eddy is busy finishing two new books, *Christian Science: No and Yes* and *Rudiments and Rules of Divine Science*, which will appear in print this year. She is also writing her most philosophical book, *Unity of Good*, which will not appear in print until 1888. With all this writing and the demands of her ever-growing correspondence, Mrs. Eddy has had no time to give sermons; and she is even finding it difficult to attend her monthly Association meetings. When she does attend, she seldom gives an address, but simply comments on her students' addresses. The constant demands on her time have made Mrs. Eddy very grateful for her Assistant Pastor and editor of her *Journal*, Reverend Gill.

However, Mrs. Eddy finds out that Reverend Gill, who had been advertising his book, *Philosophical Reasoning*, in the *Journal* last Fall as a metaphysical foundation for *Science and Health*, has been teaching from his book instead of from *Science and Health*.

Mrs. Eddy also finds out that Reverend Gill is cutting his sermons short in Chickering Hall, in order to spend more time with his congregation in Lawrence. Mrs. Eddy's students, whom Reverend Gill considers dullards, want to see him go; but Mrs. Eddy is still reluctant to lose him, hoping that he will have the ability to rise to a more spiritual sense of religion and philosophy.

### **January 13, 1887**

Mrs. Eddy's students lose their patience with Reverend Gill. They convene a Special Meeting and vote to have him relieved as Assistant Pastor of the Church. Reverend Gill responds by making his outraged feelings known to the public the following Sunday at Chickering Hall in Boston and in his Free Church in Lawrence.

### **January 18, 1887**

Reverend Gill resigns as Assistant Pastor.

### **January 30, 1887**

Mrs. Eddy delivers an address, following the Communion sermon given by Reverend J. S. Novell, in Chickering Hall, Boston.

There are seventeen new members received into the church, and, at the close of the service, a mass of individuals crowd around the altar in order to speak with Mrs. Eddy.

## February 2, 1887

The monthly meeting of the Christian Scientist Association is held at 5 Park Street, not at 571 Columbus Avenue; and for the second time this year, Mrs. Eddy is not present. The Association votes to expel Reverend Gill because of his outspoken public attacks on Mrs. Eddy and her religion. The Association writes Reverend Gill of its action.

## February 5, 1887

Upon receiving the Association's letter, Reverend Gill's wife writes Mrs. Eddy in a rage:

...“you poor foolish old woman. [She adds that she and her husband felt degraded by their connection with ed.] *Mrs. Glover Patterson Eddy....I know what you would do if you could!...Poor woman, I pity [sic ed.] you, tottering so near your grave, and yet so full of malice.*” *Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 197-198.*

Reverend Gill explodes. In a malicious desire to revenge himself, Reverend Gill contacts Edward J. Arens and gathers all the hateful gossip and Quimby-plagiarist accusations against Mrs. Eddy that he can. He then writes an article that is published in the *Religio-Philosophical Journal*, a Chicago mind-cure publication. The article is so violent, its malice and spite so transparent, that its publication actually creates a short reign of compassion for Mrs. Eddy among her enemies.

Mrs. Eddy writes Ellen Brown in Chicago:

*It is the midnight of sin in Boston [:] the last Judas I hope has appeared.*  
*Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 198.*

## February 1887

The February *Journal* carries a notice that Mrs. Eddy has admitted no clergymen to her last class. Even so, Mrs. Eddy will eventually lift the ban on teaching the Protestant ministry in November 1888, for she continues to hope that the leaven she is planting in religious thought will bring the Science of the Christ to the Protestant churches.

## February 8, 1887

Julius Dresser delivers a lecture on “The History of Mental Science,” at the Church of Divine Unity in Boston. George Quimby, who had withheld his father's manuscripts at the Arens' trial four years ago, has now allowed Julius to quote from sections of the manuscript in his lecture, thereby proving that it was Quimby who first wrote of disease as a “belief,” and promoting him as the true discoverer of Christian Science.

In striking contrast to Julius Dresser's constant attempt to wrest the discovery of Christian Science from Mrs. Eddy, based on the alleged plagiarism of Quimby's ideas, is the sworn testimony of Mrs. Emma A. Thompson of Minneapolis, who had just gone through class with Mrs. Eddy last September. Mrs. Thompson, then Miss Morgan, was a patient of Dr. Quimby in 1862, during the time that Mrs. Eddy (then Mrs. Patterson) was being treated by the Doctor. Miss Morgan and Mrs. Patterson became friends, only to part and lose track of each other until twenty years later, when Mrs. Thompson went through the September 1886 Primary Class.

Mrs. Thompson was astounded to learn that the President of the Massachusetts Metaphysical College, and teacher of her course, was the Mrs. Patterson whom she had known twenty-four years before in Portland, Maine, as a patient of Dr. Quimby. Mrs. Thompson volunteered that she could not find any similarity between what Mrs. Eddy had taught and Dr. Quimby's ideas. She said that her father had offered Dr. Quimby one thousand dollars [\$18,941.88 in 2001 ed.] if he could explain his method of treatment, and that the good Doctor had honestly replied:

*I cannot; I do not understand it myself.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 86, p. 362.

Mrs. Eddy could wholeheartedly write for the June *Journal* :

*If ever Mr. Quimby's ominous manuscripts are brought to light, it will be when my copyrights have expired, and the dear-bought treasures of Truth are appropriated by both the evil and the good. Then arm-in-arm, Mr. Dresser and his skeleton (like Dorcasina and her hero in Female Quixotism) may enter the drawing-rooms of Mind-healing Science. Stumbling up my stairs, they may fall unexpectedly into good company.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 210.

This statement of Mrs. Eddy's is actually prophetic, for by the time the complete writings of Quimby were finally published in 1988, the copyright on *Science and Health* had expired. The threat to expose Mrs. Eddy as a plagiarist by publishing the Quimby manuscripts was first made by Julius Dresser in 1883. Though he was never able to do this in his lifetime, his son, Horatio, finally published a segment of the manuscripts in 1921. When the complete writings of Quimby were finally published in their entirety in 1988 by Ervin Seale, Gillian Gill explained that it was:

*...now possible to see exactly how prejudiced and polemical Horatio Dresser's editorial labors were since, in 1988, for the first time, The Complete Writings, of P.P. Quimby were published in a three volume set, edited by Ervin Seale. It will be noted that in the title to his edition the judicious Seale has lowered the polemical ante by rejecting the word manuscripts in favor of writings...*

*...By putting all of Quimby's work before us, Ervin Seale has enabled us at last to assess for ourselves, without a many-layered screen of polemic and interpretation, the quality of Quimby's mind, and his capacity for theoretical thinking. The Quimby writings are so illogical, scattershot, poorly expressed, and, in a word, boring that few readers with no previous interest in Christian Science and New Thought are likely to get past the first pages. I seriously doubt that anyone, confronted with these texts alone, could dub Phineas Parkhurst Quimby a great and original thinker. He was without any doubt an abominable writer, or dictater, despite all the corrections and editing done by his numerous amanuenses...*

*In comparison with the writings of P. P. Quimby, as revealed in the complete, definitive Seale edition, the 1875 edition of Science and Health is a model of English prose and informed reasoning—an odd, idiosyncratic, difficult text which cannot be read in a hurry, but one which carries an intelligent and willing reader along—the kind of a book, in other words, that could start a new religion.* Gill, Gillian, Mary Baker Eddy, *Perseus Books, Reading, Massachusetts, 1998, p. 141; p.232; p. 233.*

## **February 20, 1887**

Mrs. Eddy delivers a sermon, “The Personal and Impersonal Savior,” from the text, “For unto us a child is born,” Isa. 9:6, in Chickering Hall, Boston.

This is the first time in quite a while that Mrs. Eddy delivers a complete sermon. She usually has been appearing with a student and making either introductory remarks, or giving short addresses at the end of her student's sermon. The papers have announced that Mrs. Eddy will be giving the sermon this Sunday, and Chickering Hall is crowded with listeners.

## **February 25, 1887**

Earlier in this month, Reverend Adams, sent by Mrs. Eddy to Chicago last Fall, and who is now running the Chicago Christian Science Institute with Ellen Brown, has sent Mrs. Eddy an article on Christian Science that he has just published in the Chicago *Inter-Ocean*. Reverend Adams is intending to print his article on Christian Science as a pamphlet. Mrs. Eddy read it and found it to be one more example of the unconscious plagiarism running rampant among her followers. Reverend Adams had simply rewritten whole sections of *Science and Health* and was trying to pass this off as his own.

While Ellen Brown was in Boston, Mrs. Eddy had written Reverend Adams the strongest rebuke possible, threatening him with legal action if he printed his pamphlet. The severity of her reproach seemed out of proportion to his crime to some of her students; but it pointed to the real threat that Mrs. Eddy was facing with those very students; a threat only symbolized by Reverend Adams:

*What troubled Mrs. Eddy most in the writings of her students was their constant unconscious plagiarism from her works. For years she had insisted that they must quote her less prolifically, must stop writing passages or whole articles that were nothing but paraphrases of her own writings, must develop their own ideas in language not borrowed slavishly from hers.*

*...It is evident from the many references in her letters to this tendency that she saw it not merely as a matter of literary parasitism but as an adulteration of Christian Science.*

*...Her strictures on plagiarism therefore regarded it as an abuse of the metaphysical integrity of her work more than of her literary property rights.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, pp. 105-106.

The textbook is based on spiritual revelation, a spiritual revelation that unfolds itself only to unselfishness, compassion, and love, as Mrs. Eddy explains in a letter:

*Wait for growth. The Textbooks contain it all—but so arranged as to require growth before it is spoken by those who have not grown to it. The letter killeth....it is true that my students are killing to a fearful extent the spirit and effects of my writing by using them so glibly in theirs.*

*The effect of my writings is often diluted and sometimes lost by attempting to explain them.....*

*Science and Health must be read as a whole, and from every standpoint of its scope and tenor, in order to convey to the reader its full meaning and benefit.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 105, p. 106.

If *Science and Health* were only a religious doctrine or theory, plagiarizing it would rob the reader of clarity, and he would remain intellectually confused. If, however, *Science and Health* is based on a spiritual revelation, plagiarizing it would rob the reader of holy inspiration, and his thought would remain spiritually unenlightened.

It is this threat of spiritual darkness that will drive Mrs. Eddy to finally publish *Miscellaneous Writings* as her “Impersonal Teacher.” The book will contain her footsteps—the deep mental impressions of true Christianity—that understood and followed prepare the heart to receive the divine revelation in *Science and Health*.

## February 28, 1887

Reverend Adams writes Mrs. Eddy, with no trace of malice, but with the arrogance of ignorance, that her letter had:

*...caused for the time being a sorrow that no language [can] describe, but it has done to me incalculable good.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 202.

The incalculable good he is referring to is that he now feels free from all "personal attachment" to Mrs. Eddy and her church organization, and can now take "impersonal Science" and teach it as his own. In another letter, he explains how he now deploras:

*...anyone's saying, I am of Mrs. Eddy, I of Hopkins, I of Swarts, I of Arens, and so forth....* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 202.

At the same time, he is writing Mrs. Eddy asking her to renew his certificate. She replies:

*You have tried teaching Christian Science. Did you ever find a student who after taking 12 lessons was better able than you were to pioneer this cause? Then can you, only one year old in this knowledge know better than I who have worked it and earned my knowledge of it 21 years how to carry on? After over ten years of experience and success far beyond yours, I learned that nothing but organization would save this cause for mankind and protect it from the devouring disorganizers.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, pp. 202-203.

## March 1887

The March *Journal* carries an article which explains the motivation of Reverend Gill's newspaper attack, and it includes the quote, "No enemy so bitter as a former friend." The *Journal* also carries this notice from Mrs. Eddy about teaching:

*Hereafter, no student of mine can enter the Normal Class under one year after his Primary instructions. Students prepared outside of the College must wait two years after their Primary lessons before being admitted to the Normal Course.*

*Certificates will not be given Students from the Normal Course whom I have not prepared in the Primary, under six months after its close, and evidence is received of their practical fitness therefor.*

Mary Baker Eddy,  
Massachusetts Metaphysical College

*TCSJ*, vol. 4, 3/1887, p. 291.



## March 8, 1887

The Chicago church holds a Board Meeting and resolves:

1. *That we have heard, with feelings of the deepest sorrow, of the defection of the Rev. W. I. Gill, late Associate-pastor of the Church of Christ (Scientist) at Boston. Ignorant of the causes which may have led to his separation from the Church, and disclaiming any right to sit in judgment on our brother, we cannot forbear to affirm that his subsequent action seems to [us] as unwarrantable, disloyal, ungrateful, and unjust.*
2. *That in this, as in all other trials, the Church in Boston, and its beloved Pastor, retain our confidence and have our sincerest sympathy.*
3. *That a copy of these resolutions, signed by the Pastor and Clerk, be transmitted to the Rev. Mary B. G. Eddy.*

*George B. Day,  
Pastor Church of Christ, Chicago, Ill.*

*TCSJ, vol. 5, 4/1887, p. 31.*

It is interesting that Christian Scientists in Chicago have voted to name their church “Church of Christ,” instead of the proposed “Church of the Disciples.” Reverend Day was in the same class as Reverend Gill and Reverend Adams; and even though her students are thrilled with Reverend Day’s success as Pastor of the Chicago church and his loyalty to Christian Science, Mrs. Eddy has some reservations.

## March 13, 1887

Mrs. Eddy delivers a sermon, “Resurrection From Sin, Sickness, and Death,” in Chickering Hall, Boston:

*The hall was, again, “completely filled.” Mrs. Eddy was what she called “a personal friend” of Henry Ward Beecher, and learning of his death she included a tribute to him in her sermon, concluding, “The great cause of humanity has lost a friend in Henry Ward Beecher.”* McDonald, Jean Angela, *Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 107.*

## March 1887

The first incident in which a Christian Scientist, Mrs. Post of McGregor, Iowa, is arrested for “practicing medicine without a license” occurs in Dubuque. When trouble began to brew in late 1886, this month’s *Journal* carried an open letter from Henry P. Bailey,

acting Chairman of the National Christian Scientist Association, to another practitioner that needed reassurance:

*If you will turn to Mark, last chapter, fifteenth verse...you will find your authority for what you are doing. When you go forth in Christian Science, trying to reform the sinner and heal the sick, you are practicing your religion, and you require no license from state or city. You do not call yourself a Doctor and Physician. You are a Christian Scientist, and there is no law, either state or national, that can stop you, or interfere with you in this work. In regard to taking fee,—you are entitled to all any one is disposed to give you. Christian Science is your religion, and you are permitted to practice your religion, I know, in any state in this country. Go right ahead, and tell your wife not to have any fears, for this whole question has been mooted many times by threats of the M. Ds [sic ed.]; but they have always found we were safe in our position, for we are simply living and practicing religion. TCSJ, vol.4, 12/1886, p. 221.*

Though Mrs. Post was arrested twice and convicted, her case was appealed, and the judge threw the case out of court. All charges were dropped against Mrs. Post, and the case was won on the grounds stated in Mr. Bailey's letter. Boston's *Sunday Herald* writes:

*It has been decided that Christian Scientists can practice in Iowa. If the right had been denied, Massachusetts would have welcomed them with open arms. TCSJ, vol. 5, 4/1887, p. 32.*

## **March 1887**

Mrs. Eddy writes a form letter to each of the one hundred and fifty members of the National Christian Scientist Association pleading with them to attend the meeting planned for April 13:

*I have gotten up this N.C.S.A. for you and the life of the cause. I have something important to say to you, a message from God.*

*Will you not meet this one request of your teacher and let nothing hinder it? If you do not I shall never make another to you and give up the struggle. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 224.*

## **March 1887**

Mrs. Eddy publishes her poem, "Feed My Sheep," which begins:

*Shepherd, show us how to go  
O'er the hillside steep,*

*How to gather, how to sow,  
How to feed Thy sheep;  
We will listen for Thy voice,  
Lest our footsteps stray,  
We will follow and rejoice  
All the rugged way.*

TCSJ, vol. 4, 3/1887, p.303.

It is interesting to ponder that Mrs. Eddy will eventually replace “us” and “we” with “me” and “I.”

## **April 6, 1887**

The monthly Christian Scientist Association meets in the Odd Fellows Hall, and Mrs. Eddy is again absent. There is a great deal of interest in who is going to be chosen from the group to attend the upcoming National Christian Scientist Association meeting, to be held in Boston the following week.

## **April 13, 1887**

Mrs. Eddy delivers an address, title unspecified, to the National Christian Scientist Association, in Meionaon Hall, Tremont Temple, Boston.

The first Annual Meeting of the National Christian Scientist Association is held on April 13, in Tremont Temple, where two years before and virtually alone, Mrs. Eddy had faced the hostility of Boston’s clerical and cultural elite. Today, the same Tremont Temple is packed with her Christian Science students from twenty states, and the mental climate in Boston has changed to such a degree that when a Boston minister attacks Mrs. Eddy from his pulpit this year, sixty members of his congregation leave.

The first event of the Association is the Business Meeting, which begins sharply at 2:00 p.m. Mr. Bailey, who had been so helpful in the recent law suit in Iowa, presides as Chairman.

At 3:30 p.m. sharp, Mrs. Eddy appears and gives her address. She later wrote a student that her address to the National Christian Science Association was:

*...an appeal to my students to look over their minds and examine their desires and see what they are. I find the desires not as consecrated as their words and works, that they need purging and purifying. That selfishness weighs too much in the scale of action, and this self-love must be rooted out or our Cause will drift into the wrong direction.*

*To accomplish this I counseled them to pray mentally for a great uplifting and spiritualization of their desire. This must be done by daily prayer and*

*watchfulness. It must be done by careful self-examination and separating the right from the wrong motives and being governed in our actions only by the purely unselfish motive.* Peel, Robert, *Mary Baker Eddy, The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, pp. 224-225.

During her address, Mrs. Eddy uses the Bunker Hill Monument as a symbol of the human ideal of political freedom. (see McDonald, Jean Angela, *Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement*, Graduate Thesis, *University of Minnesota*, 1969, pp. 107-108.) There is a special significance in Mrs. Eddy's reference to the Bunker Hill Monument, and we need to take a moment to familiarize ourselves with its unique background.

In 1822, General W. A. S. Dearborn, son of Major General Dearborn, who fought at the Battle of Bunker Hill, and William Tudor, Esq., founder of the *North Atlantic Review*, incorporated an association to build the Bunker Hill Monument. At the laying of the cornerstone, on June 17, 1825, General Lafayette spread the mortar for the cornerstone as two hundred veterans of the Revolution looked on. Daniel Webster delivered the dedicatory address, which was so moving that it has since been considered an immortal part of American literature.

Unfortunately, the Association ran out of money in 1828, and work on the monument came to a halt, with the remaining granite blocks scattered all over the hillside. None of the men in the Association could rouse interest in completing the project, as it was already \$23,000 [\$345,662 in 2001 ed.] in debt. In 1834, another forty feet of the monument was completed, but again all work came to a halt; and the unfinished monument was abandoned for good. Seven years later, the Association decided that the monument should be torn down. However, the editor of *Godey's Ladies Book*, Mrs. Sarah Josepha Hale, stepped in and solved the problem.

Mrs. Hale announced that she had organized a Woman's Fair, to be held in Quincy Hall in Boston; and she asked women all over the country to donate whatever their talent could offer, from baked goods to needlecraft. The Fair opened on September 8, 1840, and lasted seven days. The ladies netted over \$30,000 [\$479,171 in 2001 ed.].

Using the money the women had earned, the Association completed the monument in 1843. Daniel Webster once again gave the dedication address, telling the audience:

*"This column stands on Union,"* Finley, Ruth, *The Lady of Godey's*, Sarah Josepha Hale, Philadelphia & London, J. B. Lippincott Company, 1938, p. 72.

*In writing about Webster's address, Mrs. Finley states:*

*....He was not thinking of women. In truth, he gave them but scant credit and no glory for the happy outcome....*

*Eloquently Mr. Webster pictured the engagement of 1775 as "the first great battle of the Revolution, and not only the first blow, but the blow which determined the contest."*

*"When the sun of that day went down," he said, "the event of independence was certain."*

*Even as he spoke another event of independence had come to focus at Bunker Hill. For the memorial he dedicated stands to-day as much a symbol of the first concerted effort of American women to break the hereditary bonds of convention as of the first concerted effort of American men to cast off the political heritage of England.*

*This second battle of Bunker Hill demonstrated to woman herself -- and to man -- the possibilities of her own latent power. Never again were women's offers of public aid scorned. On the contrary, "ladies auxiliaries" became the order of the day.... Women's own great and various national organizations were in the making....* Finley, Ruth, *The Lady of Godey's*, Sarah Josepha Hale, Philadelphia & London, J. B. Lippincott Company, 1938, pp. 72-73.

Just before Mrs. Eddy gave her address, because of so much unfinished business, the Association voted to extend their Annual Meeting to the next day, Thursday the 14<sup>th</sup>, at the Massachusetts Metaphysical College.

## **April, 24, 1887**

Mrs. Eddy delivers a sermon, "This man began to build, and was not able to finish," Luke 14:30, in Chickering Hall, Boston.

At this time last year, her Assistant Pastor, Reverend Gill, preached a sermon from this very pulpit about the need to build a church home. And yet, privately, as we know from his letters to Mrs. Eddy, he had been unable to understand the idea of God's inability to know evil. Following Reverend Gill's sermon, Mrs. Eddy had given a short talk on the true home of Christian Scientists, being their spiritual understanding of God, which would have to be solidly built in the minds of her followers before a church edifice could be built. Now, a year later, Reverend Gill has defected, the church is still racing forward with fund-raising schemes in order to build an edifice, and Mrs. Eddy quietly delivers her sermon, "This man began to build, and was not able to finish." She speaks about wise and unwise builders:

*The wise housebuilder considers carefully his location and materials; and still greater care is needed in moral structures.*

*Adam's character-building was unfinished, because he was dishonest and cowardly....*

*Solomon was another unwise builder. However gorgeous his Temple at Jerusalem, his spiritual temple was wrongly based; for in Ecclesiastes he declares that evil is equal to good.*

*In some ways, Job is the typical wise builder. When his advisers told him that he was punished for his sins, he denied the existence of sin in himself, and saw the nothingness of error...Job followed the Divine leading, and thrust aside all thought of the possibility of evil in the holy circle of Being.*  
*TCSJ, vol. 5, 5/1887, p. 100.*

## **April 1887**

Reverend Adams, in his own contradictory way, is supporting Mrs. Eddy. When some of her students want her to condemn Reverend Adams as an ambitious sham, who should be publicly denounced, Mrs. Eddy replies tenderly:

*He teaches and acknowledges my writings...beyond some who call themselves loyal; for this I cannot [and] will not come out against him.*  
*Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 204.*

## **April 28, 1887**

Emma Whitlock, of the Province of New Brunswick in Canada, is the second Christian Scientist to be arrested for practicing medicine without a license, but she is acquitted. The Prosecuting Attorney cannot convince the Court that Miss Whitlock has practiced any form of “physic” on her patient. The Judge cites the dictionary definition of “physic” as any substance that heals or mitigates disease, or is used for that purpose. The Judge concludes that there is no evidence that the defendant has used any form of medicine, or a medical remedy of any kind.

Two years ago many allopathic physicians were drawn to Christian Science, finding it an interesting healing alternative. Those same physicians are now beginning to resent the growing recognition of Christian Science healing because it is cutting into their revenues. By the end of the century, they will declare open warfare on the religion.

## **May 1887**

Mrs. Eddy has appeared so seldom at the pulpit that this month’s *Journal* runs an article reassuring her followers that she is still Pastor of the Church of Christ (Scientist), and that services are still held every Sunday, at 3:00 p.m., in Chickering Hall. Reflecting Mrs. Eddy’s growing need to keep her teachings pure, the article also states that Mrs. Eddy is only responsible for the articles in *The Christian Science Journal* which bear her name, and that she contributes to no other paper or magazine on the subject of mind-healing.

The *Journal* is also full of continued warnings about Mrs. Hopkins and her partner, Mrs. Plunkett, and their Colleges of Christian Science, so-called, in Chicago and throughout the Midwest. There are also warnings in the *Journal* about other women, with large practices, who have forged diplomas and are pretending to be graduates of the Massachusetts Metaphysical College, or who hide the fact that they have no credentials, or who have not had their credentials renewed, and, are therefore, not in good standing with the College. All of these women are teaching their version of Christian Science to many unsuspecting individuals.

## **June 1887**

Julius Dresser is continuing to lecture and publish pamphlets and a book, *The True History of Mental Science*, in which he quotes from the Quimby manuscripts to prove that the Doctor is the true discoverer of Christian Science. Mrs. Eddy offers to pay for the printing and publishing of the Quimby manuscripts, provided:

*...that I am allowed first to examine said Manuscripts, and that I find they were Mr. P. P. Quimby's own compositions, and not mine, that were left with him many years ago,—or that they have not, since his death, in 1865, been stolen from my published works....Some of Mr. Quimby's purported writings, quoted by J. A. Dresser, were my own work, as nearly as I can recollect them.*

*There is a great demand for my book, Science and Health. Hence Mr. Dresser's excuse for the delay in publishing Quimby's Manuscripts—namely, that this age is not sufficiently enlightened to be benefited by them(?)—is lost; for if I have copied from Quimby, and my book is accepted, this acceptance creates a demand for his writings.*

MARY BAKER G. EDDY

*TCSJ*, vol. 5, 6/1887, p. 162.

## **June 5, 1887**

Mrs. Eddy delivers a sermon, “Spirit and Law,” from the text, “But if ye be led of the Spirit, ye are not under the law,” Gal. 5:18, in Chickering Hall, Boston.

This sermon will remain to Mrs. Eddy a vital part of her instructions to students, and will appear in *Miscellaneous Writings* in the chapter, “Precept Upon Precept.”

## **June 19, 1887**

Mrs. Eddy delivers this Communion sermon, “Children, have ye any meat? They answer him, No,” John 21:5, in Chickering Hall, Boston.

Biographer Norman Beasley feels that Mrs. Eddy is no longer lukewarm in her response to the way her Association is going about their building project, and that she is using this sermon to dissuade them from following through with their latest fund-raising scheme—a three-day Christmas fair to be held in Horticulture Hall in December. Mrs. Eddy’s sermon states in part:

*...Notwithstanding the privileges the disciples had enjoyed with their Master; who had qualified them to be fishers of men, they, who had been called from their nets, as soon as they had lost sight of him, relapsed, turned back to their nets, and were ensnared in them again*

*Then he directed them to cast their net on the right side of the ship. This...is the important thing to understand, which is the right side? Is it the material or is it the spiritual side of life and its pursuits? They found after they had learned by bitter experience their mistake, and yielded obedience to Christ’s command—that success followed; for now heeding his direction, they cast their net on the other side, and gathered an abundance of fish.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, pp. 240-241.

Beasley concludes that this sermon, while having been heard, is not heeded.

## **July 1887**

*Century Magazine* carries an essay by Reverend Dr. J. M. Buckley, entitled “Christian Science and Mind Cure.” The *July Journal* commends the Reverend Dr. Buckley in his ability to draw distinctions between the men who have written works on mind-cure and Christian Science, especially since five of the nine authors mentioned had studied with Mrs. Eddy.

## **July 1887**

Dissident students from all over the country hold a Mental Science Convention in Boston, and because of their free use of the term Christian Science, the *July Journal* carries an article reminding readers that only works signed by Mrs. Eddy have been written by her. It is also pointed out that Mrs. Eddy is the Pastor of her church, and never preaches at other “Scientist” churches, so-called.

## **July 25, 1887**

It is deeply significant that Mrs. Eddy is continuing to do her own spiritual building, as her increasing prosperity and freedom from limitation show. As to the spiritual building that she has been urging her Boston students to do, there is no recorded response. They continue to rush forward with their fund-raising activities, which they see as guaranteeing their freedom from limitation and their increasing prosperity.



It must have been reassuring to Mrs. Eddy that someone was listening to her when Carolyn Noyes writes to her from Chicago that she has uncovered the presence of selfish ambition in her own work in Christian Science. Mrs. Eddy responds:

*...if one has any selfish thoughts of advantage to be gained by following Truth...our work is corrupted thereby, and is more or less will power, or mind cure, for it certainly partakes of the material.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 206.

## **August 1, 1887**

Mrs. Eddy continues to search for ways to safeguard her teaching. However, whereas up to now, she has not allowed everyone who graduates from her Normal Class to teach, now she removes all limitations on teaching Christian Science, as she states:

*...all should have the privilege of practicing and teaching what they know of Christian Science, which is in harmony with the standard of the textbook, Science and Health. But let everyone be strictly conscientious in imparting his knowledge, and contribute his mite, not as the sum total of this inexhaustible subject, nor represent himself as capable of explaining it equally to the highest grade of teaching and to the Normal-class graduates. I shall give my next certificate of degrees without restrictions on teaching.* TCSJ, vol. 5, 9/1887, p. 324.

## **August 1887**

Mrs. Eddy publishes her *No and Yes*, and describes it as follows:

*In short sections, it treats such subjects as Intercessory Prayer, Sacrificial Atonement, Sin, Soul, Personal Devil and Personal God, Disease; and it discusses the question whether Christian Science is Blasphemous, Pantheistic, Earthly, Spiritualistic, or Theosophic.* TCSJ, vol. 5, 8/1887, p. 266.

## **September 1887**

Mr. F. L. Bunnel, of Kearney, Nebraska, a graduate of Mrs. Fenn's Nebraska Christian Science Institute, is summoned to appear in court on complaint of practicing medicine and obstetrics without a license. Mr. Bunnel had prayed for a patient during the birth of her child, and testified that he had sat in the room with bowed head, in the attitude of prayer. Several doctors testified that, though a Christian Scientist might give no word of direction, might give no prescriptions—either written or oral—nor even put a hand upon the patient, yet sitting in the room with bowed head would be prescribing for a case of obstetrics. Mr. Bunnel won the case, but the whole question of obstetrics will explode in six months.

## **September 1887**

The Christian Scientist Association meets, and again Mrs. Eddy is absent. The theme for the meeting is "What will best advance our Cause?" This theme will become the bugle call for building a church edifice.

## **October 3, 1887**

Mrs. Eddy teaches a Normal Class with thirty students from thirteen states. Mrs. Eddy has taught seven classes this year, including one hundred and sixty-seven students. Her correspondence is gigantic, and she is besieged with crucial questions about the advancement of the Cause. There are endless organizational details in connection with the day-to-day running of her college, not to mention the management of her *Journal*, her Associations, and her church. Then there are the books Mrs. Eddy is currently writing, *Unity of Good*, which she will publish next year, and *Rudimental Divine Science*, which she is finishing and will publish this month. There is also the growing confusion with the dissidents and their use of the term "Christian Science." Also, the growing court cases represent the opening guns of a war that allopathic physicians will wage with increased violence over the next twenty years.

## **October 1887**

The church's latest fund-raising scheme is the selling of Christian Science Christmas cards that can be purchased at 10 cents [\$1.89 in 2001 <sup>ed.</sup>] each and resold for more. If individuals don't care for the cards, as some have already indicated, they can simply send a contribution to the Building Fund. Since last summer, the church has enlisted most of its children in making items for the Fair; many people are preparing items to support this fund-raiser which is planned for December.

## **October 19, 1887**

The Mental Science Convention is held in Parker Memorial Hall in Boston. The following are present: Dr. Marston, Pastor of his Divine Unity (Scientist) Church, author of *Essentials of Mental Healing*, and President of his Chicago-based Boston College of Metaphysical Science; Reverend Gill, editor of Dr. Marston's magazine, *Mental Healing Monthly*; A. J. Swarts, President of his institutes of mental healing in Chicago and the Midwest and publisher of his magazine, *Mind-Cure Journal*, recently renamed *Mental Science Magazine*; Julius Dresser, who has just delivered his lecture, "The History of Mental Science," proclaiming Dr. Quimby as the true discoverer of Christian Science; Mrs. Hopkins, President of the Mrs. Hopkins Colleges of Christian Science, and her partner, Mrs. Plunkett, (they will publish their magazine, *Truth, A Magazine of Christian Science*, in November); and Clara Choate, President of the Choate Metaphysical College and author of *Modern Science of Body, The Christ Cure, Lectures and Miscellanies*. It is possible that even Dr. Jean Hazzard, head of the New York School of Primitive and Practical Christian Science, is there.

Albert Dorman, who is publishing his magazine, *Messenger of Truth*, which he describes as “Devoted to Metaphysical, Mental, or Divine Healing in Strict Accordance with Christian Science,” is not recorded as having attended. Nor is Dr. Joseph Adams present. Adams, who has just published his magazine, *The Chicago Christian Scientist*, shares his growing concern with the way the dissident students are using the name Christian Science, as if it was their own:

*...Any impartial person who has no axe to grind must admit that the name is her exclusive right. Will some one please explain, why those very same persons [who say that she and her system are in error] cling with such tenacity to her name and palm themselves off as Christian Scientists while they disclaim against it...? Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 203.*

## October 1887

To add to all the challenges this year, Mrs. Eddy’s son, George, writes and informs her that he has decided to pay her a visit with his wife and four children. When her students find out about the intended visit, great concern is voiced. Where is her family going to stay? How can Mrs. Eddy find time for them when she hardly has the time to attend to her church? Who is expected to entertain them? Mrs. Eddy writes to George, hoping to dissuade him from coming:

*I want quiet and a Christian life alone with God, when I can find intervals for a little rest...*

*You are not what I had hoped to find you, and I am wholly changed....When I retire from business and into private life then I can receive you if you are reformed, but not otherwise. I say this to you and not to any one else. I would not injure you any more than myself. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 217.*

Her son is not put off by Mrs. Eddy’s candid remarks, and he will arrive next month with all of his family. Last year, the Great Plains, which includes the area George and his family live, was struck with a drought, followed by blizzards where sixty percent of the grange livestock were destroyed. The ensuing financial disaster caused all foreign investors to liquidate their American holdings.

Now, as the winter approaches, terrible blizzards are again sweeping the northern Great Plains, and entire families are found frozen to death in their tar-paper cabins and dugouts. Possibly these factors are part of the reason George is determined to come East, and he is not the only Dakotan to flee the terrible conditions. Teddy Roosevelt, who sustained heavy losses as a North Dakota farmer, returned to New York in January, and has decided to choose a new career in politics.

Looking ahead to the next year, it is ironic that George and family flee East only to be caught in the “Great White Hurricane” of 1888. While thousands of people were outside enjoying a delightful afternoon on one of the mildest days ever recorded in March, the temperature suddenly dropped to ten degrees above zero. Then a snow storm broke loose, accompanied by fifty-mile-an-hour winds, which lasted for three days. Washington was buried in fifteen to twenty-foot snow drifts, and no communications came out of the Capitol for a day. The same thing happened to Baltimore, New York, and Boston. Two hundred ships were lost or grounded on Chesapeake Bay, taking the lives of one hundred seamen. In New York City alone, over four hundred pedestrians and untold numbers of horses were found frozen to death on the sidewalks and streets. Not surprisingly, George and his family returned to the Dakotas in April, 1888.

## **November 1887**

The Glover family arrives in Boston, and Mrs. Eddy finds a home for them across the Boston Harbor in Chelsea. Mrs. Eddy immediately falls in love with her grandchildren, takes them with her to church, and has them sit on the platform with her.

## **December 19-21, 1887**

The long-awaited Fair is here. It is held in Horticulture Hall, on the corner of Bromfield and Tremont Streets; and, of all the Christmas fairs held in Boston this season, it is considered to be the best attended and the most successful. The Hall is adorned with fans, Japanese umbrellas, and draped with colorful embroideries. One cannot help but think of Chase’s paintings of modern interiors in the 1880’s. There is a restaurant run by Mrs. Batchelder, who organized last year’s Strawberry Festival. The sale items include paintings on brass, porcelain, china, canvas, velvet, satin, and silk. There are lovely hand-painted cushions, mantel scarves and bags, dressing cases, and tablecloths. It is explained that the Fair had originated with the little girls in Mrs. Eastaman’s Sunday School class, and that their zeal had inspired the elders. Everyone was now saying with such delight, “Out of the mouth of babes, Thou hast perfected praise.”

Mrs. Eddy attends the Fair on Tuesday evening with her son and his family. As she enters the Hall, the orchestra strikes up Mendelssohn’s “Wedding March,” which, some explained later, was intended to symbolize Mrs. Eddy’s indissoluble union with God. If that tribute did not attract enough attention, Mrs. Eddy’s son did—with his “wild-west” boots and ten-gallon hat. While we do know that Mrs. Eddy has concerns in relation to her son, there is no record of her reaction to the “Wedding March.” However, there is no mention of such a thing ever occurring again.

## **December 1887**

Mrs. Plunkett moves to New York City and forms the International Christian Scientist Association. She leaves Mrs. Hopkins to govern their joint enterprises in the Midwest, which include the Mrs. Hopkins School of Christian Science.

## December 1887

Mrs. Eddy purchases a beautiful, new townhouse on Commonwealth Avenue. The College will remain at 571 Columbus Avenue, and so will its resident students. Commonwealth Avenue has been delightfully developed with tree-lined, double-lane streets, and looks much like the loveliest residential sections of Paris, London, Berlin, and St. Petersburg as they appeared prior to World War I.

Mrs. Eddy's son, George, and his family are still in Boston as the year draws to a close, and they are definitely planning to stay. George wants his wife, who is illiterate, to go through Primary Class with his mother. Mrs. Eddy agrees, on the condition that George's wife will read a paragraph from *Science and Health* out loud to her. When his wife is unwilling to do this, it is decided that perhaps the idea of Class Instruction is a little premature. George's lack of education and refinement cause a distance between him and his mother; but Mrs. Eddy continues to enjoy the presence of her grandchildren, and she is looking after their education and general deportment as much as she can without causing too much turmoil.

## **Mrs. Eddy's Writings 1887**

### **March 1887**

**“Feed My Sheep”** (poem)

*MW*, p. 397.

*TCSJ*, vol. 4, 3/1887, p. 303.

### **April 1887**

**Christ My Refuge** (poem)

*MW*, p. 396.

*TCSJ*, vol. 5, 4/1887, p. 52; *Lynn Reporter*, 2/15/1868; *Amesbury News*, 8/2/1868;

*TCSJ*, vol. 6/2/1883, p. 5.

### **April 1887**

**Truth-healing**

*MW*, p. 259.

*TCSJ*, vol. 5, 4/1887, pp. 1-3.

### **May 1887**

**Voices of Spring**

*MW*, p. 329.

*TCSJ*, vol. 5, 5/1887, pp. 55-56; vol. 1, 6/2/1883, pp. 4-5.

### **June 1887**

**Heart to Heart**

*MW*, p. 262

*TCSJ*, vol. 5, 6/1887, p. 155.

### **July 1887**

***What course should Christian Scientists take in regard to aiding persons brought before the courts for violation of medical statutes?***

*MW*, p. 79.

*TCSJ*, vol. 5, 7/1887, p. 179.

## July 1887

### Spirit and Law

MW, p. 256.

TCSJ, vol. 5, 7/1887, pp. 163-165.

## September 1887

*Do we not see in the commonly accepted teachings of the day, the Christ-idea mingled with the teachings of John the Baptist? or, rather, Are not the last eighteen centuries but the footsteps of Truth being baptized of John, and coming up straightway out of the ceremonial (or ritualistic) waters to receive the benediction of an honored Father, and afterwards to go up into the wilderness, in order to overcome mortal sense, before it shall go forth into all the cities and towns of Judea, or see many of the people from beyond Jordan? Now, if all this be a fair or correct view of this question, why does not John hear this voice, or see the dove,—or has not Truth yet reached the shore?*

MW, p. 81.

TCSJ, vol. 5, 9/1887, p. 291.

## October 1887

*Is there infinite progression with man after the destruction of mortal mind?*

MW, p. 82.

TCSJ, vol. 5, 10/1887, p. 339.

## October 1887

*In your book Science and Health, [Quoted from the sixteenth edition.] page 181, you say: “Every sin is the author of itself, and every invalid the cause of his own sufferings.” On page 182 you say: “Sickness is a growth of illusion, springing from a seed of thought,—either your own thought or another’s.” Will you please explain this seeming contradiction?*

MW, p. 83.

TCSJ, vol. 5, 10/1887, p. 339.

## November 1887

### Christ My Refuge (poem)

MW, p. 396.

TCSJ, vol. 5, 11/1887, p. 423; Lynn Reporter, 2/15/1868; Amesbury News, 8/2/1868; TCSJ, vol. 6/2/1883, p. 5; vol. 5, 4/1887, p. 52.

## **November 1887**

**Vainglory**

*MW*, p. 267.

*TCSJ*, vol. 5, 11/1887, pp. 379-381.



# Mrs. Eddy's Life 1888

## January 1888

Mrs. Eddy is comfortably installed in her new home, 385 Commonwealth Avenue, with a housekeeper, a small staff, and her faithful secretary, Calvin Frye. Her new home is valued as:

*...recorded in the real-estate transactions, published in the dailies, at forty-thousand dollars [\$757,027 in 2001 ed.]. It is a large house in the midst of a new block, and contains twenty rooms....The spot is very beautiful, and the house has been finished and furnished under the advice of a professional decorator.*

*...Within a few yards of Mrs. Eddy's mansion is the massive residence of His Excellency, Oliver Ames, the present governor of Massachusetts.*

*To name the dwellers on this avenue would be to name scores of Boston's wealthy and influential men.* TCSI, vol. 5, 1/1888, p. 532.

Mrs. Eddy has at last been able to withdraw somewhat from the constant interruptions, crowding, and demands of living in the college. Her son and his family are still in Boston, and, though she has a deep affection for her grandchildren, she is unable to rely on George for the strength and support she needs.

Several years ago, when Mrs. Eddy was living very carefully and saving every penny for her Cause—for the publication of her new works and for the constant revision work on *Science and Health*—she had sent George a considerable amount of money which she could ill afford to spare. He immediately lost all of it in a wildcat mining venture. Hearing more and more about his mother's success, George had come to Boston hoping to live comfortably as the son of a famous mother. Mrs. Eddy has come to feel more of a family tie with those who understand her discovery and mission, and so is forced to ask the Biblical question in regard to her son's demands, "Who is my mother, and who are my brethren?" Mrs. Eddy will always remain generous with her son, but she will not let him take advantage of her.

The new year is filled with the hope of fruition for Mrs. Eddy's students. At their Christmas Fair in December, they have made the \$5,000 [\$94,628 in 2001 ed.] they need to pay off the land they purchased in June of 1886. Filled with the expectation of building a church edifice, they write:

*The benefit of 1888 depends upon ourselves—the thoughts which lead to deeds.* TCSI, vol. 5, 1/1888, p. 535.

## January 4, 1888

Mrs. Eddy delivers an address, title unspecified, to the Christian Scientist Association.

Instead of giving a talk, Mrs. Eddy questions her students. After hearing their answers, she then lifts their thought to new heights through her answers. The Association members express gratitude that their teacher is attending the first meeting of the year. She has been absent for many of the meetings in 1887.

## January 15, 1888

Mrs. Eddy delivers a Communion sermon, from the text, "Children have ye any meat?" John xxi. 5, after a short sermon by Mr. Mason, Chickering Hall, Boston.

Mrs. Eddy has used this same text for three sermons in the last three years. She used it as the opening sermon for the first service held in Chickering Hall in October 1885; she has used it as the basis of warning against fund-raising last year, in June 1887; and now three months later, in January 1888, she is using it again. Each sermon is different, but this time when she asks, "Children have ye any meat? They answer him, No," the answer becomes literally true of the Association.

It is during this time that Mrs. Eddy has finally been informed that the Treasurer of the Association has disappeared with the \$5,000 [\$94,628 in 2001 ed.] that was raised at the Christmas Fair. The Association has \$500 [\$9,462 in 2001 ed.] left in its till. Her followers want to pursue the Treasurer and have him arrested, but Mrs. Eddy:

*...gave it as her opinion that "he was an honest man," and observed that his own awareness that he was a thief was sufficient punishment.*

*Her wish was acceded to, and she then implored the committee and the congregation of her church to stand fast in the knowledge that if it was right that the church should rest on a spiritual foundation, a way would be found by which title to the property would not be lost.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 242.*

There is an interesting aside in connection with this Sunday service:

*During the collection [Mrs. Eddy ed.] spoke of the coughing which, for the first time, she had heard in a Christian Science meeting. She urged her hearers to set aside the claims of matter...and devote at least one day in the week to freedom from material delusions...ending her spirited remarks with this very pithy sentence: "The best sermon is Truth demonstrated."* TCSJ, vol. 5, 2/1888, p. 585.

## February 1888

For several years now, Mrs. Eddy has taken to publishing her acknowledgments for Christmas gifts, and last month's *Journal* had failed to publish the entire list. So, under the notice "Tardy Justice," this month's *Journal* apologizes for the mistake and includes a list of the omitted items. Mrs. Eddy acknowledges some lovely lace sent by Mrs. Fenn, whose student had been taken to court over an obstetrics case; however, the student was acquitted. Also mentioned is a beautiful handmade lace handkerchief and collar. Another Christmas remembrance is a photo of a nine-month-old baby, happily posed in ornamental Victorian basket. The photo is accompanied by this letter:

*Dear Founder of Christian Science: No doubt you will be surprised to receive a letter from me; but first I must tell you who I am. My name is Behan Hossick, for I was named for dear Mrs. Behan, Principal of the Missouri Christian Science Institute, at Kansas City. I was nine months old on Dec. 21. Mamma was attended by Mrs. Behan, during her confinement, and got along nicely,—thanks to Christian Science....*

*May you have a bright, joyful Christmas; and may a halo of Love and Peace glow for you on each day of the Happy New Year.*

*Very lovingly your little friend,  
Baby Behan Hossick*

TCSJ, vol. 5, 2/1888, p. 584.

As tender as her feelings were toward children, Mrs. Eddy writes to a young couple about their new-born:

*You must not love it too much, remember it is a thing of mortal as well as immortal Mind, and transfer your love from the little sweet personality to the idea you would embody in this lovely child. Then you can build for time and eternity a child that is God's pure and undying thought.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 237.

## February 26, 1888

Mrs. Eddy delivers an address, "Names and Baptism," at a baptism ceremony, Chickering Hall, Boston.

Twenty-nine children, including Mrs. Eddy's own grandchildren, are escorted to the platform, and they arrange themselves into a semicircle. Mrs. Eddy stands in front of each child; the child hands her a card bearing his or her name; Mrs. Eddy says the name of the child; she raises her hand over the child, and pronounces the blessing:

*May the baptism of Christ with the Holy Spirit cleanse you from sin, sickness, and death.* TCSI, vol. 5, 3/1888, p. 629.

It is noted that no water is used for this service; however, this is the first and last baptism ceremony that Mrs. Eddy ever gave in her church. Mrs. Eddy writes Reverend Wiggin two days later:

*Mortals do not develop into immortals. A man no more starts a mortal, conceived and born through false process and material—and comes out a babe or man born of Spirit—than the eternal idea of Truth starts [as] a lie or develops into truth, and is truth born of a lie!* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 236.

## **March 1888**

This is the month that Mrs. Eddy publishes *Unity of Good*. The book has come out of Mrs. Eddy's encounter with a false sense of philosophy represented by Reverend Gill's *Philosophical Realism*. He tried at one time to promote his book as a work that laid a metaphysical foundation for Christian Science.

## **March 1888**

The Christian Scientist Association votes to expel Reverend Adams, who has attacked her leadership by claiming that Truth has no real Discoverer and Founder and that Christian Science belongs to anyone who understands it.

## **March 9, 1888**

Mrs. Eddy teaches the largest class and widest range of students that she has ever taught. Among the forty-five students in this class is the first recorded European student, a Mrs. Colles of Killeny Castle, Ireland. During the 1880's, such stalwart pupils as Edward Kimball will appear, along with Alfred Farlow, Stephen A. Chase, Edward P. Bates, Annie Knott, Laura and Victoria Sargent, Clara Shannon, Sue Ellen Bradshaw, Mary Lou Aldrich, Mrs. Mary Adams, Mrs. Elizabeth Webster, Mrs. Ruth Ewing, Mrs. Hannah Larminie, Minnie and Nettie Hall, Joseph Armstrong, and another woman from Ireland, Annie Dodge.

## **March 24, 1888**

*The Boston Traveller* carries an article by a lawyer claiming that Mrs. Eddy's statement about her college being the only chartered college of metaphysics in existence could not possibly be true. Without exactly calling her a liar, he says that only great ignorance could make such a statement.

The Publishing Committee of the Christian Scientist Association sends this statement, which is published in *The Boston Traveller*:

*To benefit community, and more strongly mark the difference between true and false teachers of mental healing, the following history and statistics are officially submitted:*

*Rev. Mary Baker G. Eddy obtained a college charter in January, 1881, with all the rights and privileges pertaining thereunto (including the right to grant degrees)....*

*This act was repealed from and after January 31, 1882. Mrs. Eddy's grant for a college, for metaphysical purposes only, is the first on record in history, and no charters were granted for similar colleges, except hers....*

*All the mind-healing colleges (except Rev. Mrs. Eddy's) have simply an incorporated grant, which may be called a charter...but these so-called charters bestow no rights to confer degrees....There is but one legally chartered college of metaphysics, with powers to confer diplomas and degrees, and that is the Massachusetts Metaphysical College, of which Rev. Mrs. Eddy is founder and president.* TCSJ, vol. 6, 5/1888, p. 94.

Mrs. Eddy also announces in the March *Journal* that she will no longer take students into her Normal Class whom she has not taught in her Primary Class.

## **April 1, 1888**

### **Easter Sunday**

The service is held in Chickering Hall, and the platform is beautifully decorated with lilies. Over the pulpit, evergreens form an arch that reads, "JESUS: THE WAY, TRUTH, AND LIFE." This year the floral decorations do not include a cross. Mrs. Eddy is presented with a basket of immortelles by all of Mrs. Eastman's Sunday School girls. These are the same girls who have worked so hard on the Christmas Fair, and this concert may have been a way of lifting their spirits after the debacle the Fair had caused. There is a feeling of sweet contrition and humility in this Easter service.

After the girls have presented their tribute to Mrs. Eddy, her grandchildren present her with a floral remembrance. Mrs. Eddy then asks and answers questions as to the meaning of the story of the resurrection of Jesus, as recorded in Matthew. Mrs. Eddy's short discourse is followed by a Children's Concert, which Mrs. Eastman directs. The Sunday School girls sing solos and recite verses from *Science and Health*. Mrs. Eddy's grandchildren participate in the program. Her granddaughter, Evelyn, sings a solo, "Little Birds," her grandsons, Howard and Edward, sing a duet, "Lovelight," and her other granddaughter, Mary, sings a solo, "I know not the way."

## April 4, 1888

Mrs. Eddy is present at the monthly meeting of the Christian Scientist Association, and hears with interest a student giving a discourse on “Jesus as Our Example and Teacher.” She has decided not to attend the National Christian Scientist Association meeting, to be held next month in Chicago, but expresses her gratitude for all those who will attend. She reminds her students not to lean on her:

*...personality for all they achieve, nor to abuse it; but to remember always that Love fulfils God’s law, and destroys sin as well as sickness, and that there is no other door by which to enter into Christian Science.* TCSJ, vol. 6, 5/1888, p. 98.

## April 1888

By Spring, the year promises to be at least as jarring as 1885, but this time the assault will come within the ranks. The Christian Science Association is impoverished, as their Treasurer has run off with all the funds. The Association will not be able to pay off the mortgage on the land they purchased when it comes due next year. A growing number of students are being arrested for practicing medicine without a license. There is a growing distrust of Mrs. Eddy’s leadership because of the grandness of her new home. The distrust is more than likely based on jealousy. Hostility has grown because as Mrs. Eddy is becoming economically independent her church is sinking into debt. The real issue is spiritual maturity not money.

## April 29, 1888

The *Boston Herald* runs a story about Mrs. Corner, the first Christian Scientist to be arrested for manslaughter. She had been the practitioner for the birth of her daughter’s fifth child, and both her daughter and the baby passed on. At the last minute, Mrs. Corner had called in a homeopathic physician, who stated that the mother and child could not have been saved medically. In an interview with Mrs. Corner’s son-in-law, Mr. James, who is not a Christian Scientist, he absolves his mother-in-law of all blame. He is reported as saying that the death of his wife and child had in no way been his mother-in-law’s fault. The *Herald* stated that:

*“it would be plainly seen that Christian Science had nothing to do with the sad death of his wife.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 239.

Unlike the *Boston Herald*’s response, Mrs. Eddy distanced herself from Mrs. Corner from the beginning. While she knew that Mrs. Corner would not be convicted or tried for the death of her daughter and grandchild, she did not find Mrs. Corner blameless. Mrs. Eddy’s stance antagonized many members of her Association, who felt that Mrs. Corner was completely innocent of any wrong doing and needed their support.

To more clearly understand the real issue behind Mrs. Eddy's point of view, we need to review several facts. Mrs. Eddy had taught an Obstetrics Course at the Massachusetts Metaphysical College, and her graduates had handled "child-bed" deliveries with such success that pregnancies were beginning to be viewed as normal and natural—not as something dangerous or life threatening. This was especially important to American women because of the horrendous mortality rate for new-born babies and mothers in the United States. This obstetrical nightmare was what motivated Elizabeth Blackwell to become the first woman doctor in this country:

*By 1840 the Blackwell family had again migrated, this time to Cincinnati...Here in the thick of boom conditions, where the tragedies of life were little cloaked, sturdy Elizabeth Blackwell's eyes were opened to many things, among them the appallingly high death-rate of women in child-bed.* Finley, Ruth, *The Lady of Godey's*, Sarah Josepha Hale, Philadelphia & London, J. B. Lippincott Company, 1938, p. 100.

It is almost incomprehensible that these heartbreaking obstetrical statistics were still at a crisis level in 1912, when the first Children's Bureau was founded in America:

*When the Children's Bureau, founded in 1912, began to examine American society, it discovered that a quarter of a million babies were dying each year. The United States had the highest maternal death rate of any "civilized" country in the world...* Leuchtenburg, William E., *The Perils of Prosperity, 1914-1932*, University of Chicago Press, Chicago, 1958, p. 5.

The desperate conditions for pregnant mothers and new-born infants in this country underscore the value and importance of Mrs. Eddy's Obstetrics Course, and begins to explain what was at stake when Mrs. Corner was arrested. Mrs. Eddy, through her Obstetrics Course and her student's success, had started to relieve the public mind of its fears about childbirth. Mrs. Eddy was proving that childbirth was normal and safe. Now, Mrs. Corner was going to undo years of work in a few weeks time. In an attempt to reverse the effects of the Corner case on Christian Science obstetrical practice, Mrs. Eddy has decided to write a letter to the press, which points out that Mrs. Corner had never taken the Obstetrics Course at the College, and Mrs. Eddy includes a veiled reference to "quackery." Mrs. Eddy asks her Publication Committee to sign the letter.

Mrs. Crosse, a member of the Publication Committee and a relative of Mrs. Corner, at first refuses. Caught between losing her position and betraying her kin, Mrs. Crosse finally signs the press letter, but is secretly furious at Mrs. Eddy, as are many in the Association. Not understanding that Mrs. Eddy's actions are not personal, the Corner family refuses Mrs. Eddy's offer to pay for a medical expert to give evidence in behalf of Mrs. Corner at the trial.

In spite of Mrs. Eddy's published letter, public reaction to the Corner case will send frightened women back into the male-dominated world of inept medical procedures that for the next twenty years will continue to produce the highest maternal death rate in the

world. An even more lasting effect will afflict American women, as Gillian Gill points out:

*The famous case of Christian Scientist practitioner Abby Corner in 1888, in which Mrs. Corner's own daughter and her newborn child both died under her care, was not just a personal tragedy for the Corner family and their friends and an oft heralded illustration of the dangers of Christian Science healing; it was also a setback for all who preferred to see childbirth as a natural event rather than a medical emergency. In the aftermath of this tragedy the associations of largely female healers, like Christian Scientists, were forced to yield the care of women in labor and childbirth to licensed medical practitioners, almost all of them male. The concept of "natural childbirth" would have to wait until the 1950's to burgeon, and then that movement came to strength largely in Europe. Gill, Gillian, Mary Baker Eddy, Perseus Books, Reading, Massachusetts, 1998, p. 286.*

## **April 1888**

The *Journal* announces that the Annual Meeting of the National Christian Scientist Association will be held in Chicago in June of this year, and it urges that all students of Christian Science attend.

## **April 1888**

Anger is aroused in response to Mrs. Eddy's distancing herself from the Corner case. Added to that is a storm of protest from her teachers over her announcement, in last month's *Journal*, that the only students eligible to take Normal Class instruction are the ones she has prepared in her Primary Class. Mrs. Eddy relents. In this *Journal* she states that she will accept students that she has not prepared for Normal Class, but only under the following conditions:

- 1. These teachers shall supply themselves and their pupils with no literature on Christian Science Mind-healing, except such as is used in my College, and shall require their students to abide by this condition.*
- 2. These pupils must study the proper textbooks two years before they can take my Normal Course.*
- 3. These teachers shall give their names for reference to no applicants for admission to Normal Classes, unless those applicants have good health, sound morals, and a school education sufficient to enable them to fill creditably important places as Christian Science Mind-healers.*



4. *These teachers shall give up the guidance of their pupils after those pupils have taken the Normal Course in the Massachusetts Metaphysical College.* TCSJ, vol. 6, 4/1888, p. 54.

## May 1888

Dr. E. J. Foster delivers the first paper on Christian Science ever given to the Vermont State Homeopathic Medical Society, and refers to Mrs. Eddy as having been, at one time, a "homeopathic practitioner." (see *Science and Health*, 152:28; 153:12; 155:25; 156:29; 157:3, 10; 158:28; 370:10; 398:16; *Miscellaneous Writings*, 35:2; 270:28; 378:14; *Retrospection and Introspection*, 33:2; and *Pulpit and Press*, 35:23; 47:12; 64:17.)

He goes on to explain:

*From Homeopathy has sprung another evolution which, in its power to reform, to heal, and to renew, is far greater; while its scope is far wider. It steps entirely out of and beyond the material and sensual into the wholly mental and spiritual. Its stately stride will be felt not only in the medical field, but in the theological world also. It is a harbinger of universal peace and harmony....*

*I took a course of instruction at Massachusetts Metaphysical College, presided over by Rev. Mrs. Eddy. Since coming from the Metaphysical College I have administered only mental medicine and with much better results than I ever obtained from material medicine in like cases.* Parsons, Cynthia, *The Early History of Christian Science in Vermont*, Chester, Vermont, Schoolhouse Press, 1996, p. 10.

Dr. Foster and Mrs. Eddy have a somewhat similar background in homeopathy, and they, therefore, share a special bond which grows. The fact that Dr. Foster's paper on Christian Science practice was well received by the homeopathic physicians—in spite of all the adverse publicity that the Corner trial had brought on Mrs. Eddy and the Movement—impresses Mrs. Eddy and draws her toward Dr. Foster for support and comfort during this year of constant challenges.

## June 1888

By June, the climate surrounding Mrs. Eddy is increasingly antagonistic, and the *Journal* is receiving many angry letters from her followers accusing her of slandering her New York and Chicago students, of abandoning the Cause, of seeking personal adoration, and of creating a monopoly on teaching Christian Science. Much of the discontent voiced had its origin in the description of Mrs. Eddy's new home that Reverend Wiggin wrote for the January *Journal*. A flurry of scorn for Mrs. Eddy appears in "Letters to the Editor" in the *Journal*. Readers object to the letters expressing gratitude to Mrs. Eddy for her discovery. They are concerned that these are obtrusions of her personality that she is forcing on the *Journal*.

In reply to these concerns, the *Journal* pointed out that those followers whose lives have been transformed by Mrs. Eddy's discovery should be allowed a place in the *Journal* to express their overflowing gratitude for her discovery. The Editor also explained that the article about Mrs. Eddy's new home was written at her request by a literary friend, who was not a Christian Scientist. The *Journal* stated that he wrote the description of her new home from his perspective, simply stating the facts. The *Journal* also addressed the concern that Mrs. Eddy was distancing herself from her church. This assumption had been based on the title of the article, "Change of Material Base." The *Journal* pointed out that the word "Material" had been specifically used to avoid just such confusion.

To further avoid any confusion, Mrs. Eddy had Calvin Frye write a short article explaining why Mrs. Eddy purchased her new home. He explained that two years ago Mrs. Eddy offered to buy a plot of land for the Association to build a church on, but that the members had declined, preferring to purchase the land themselves (that same plot of land whose mortgage they will not be able to pay when it becomes due next July). He pointed out that it is Mrs. Eddy's intention to put all of her money, with the exception of her living expenses and charity work, into a fund to be used for purchasing a site on which to build a church and school. Calvin Frye also explained that Mrs. Eddy purchased her new home for the purpose of making it into a parsonage.

Every aspect of Mrs. Eddy's leadership is coming under attack—even her fashionable taste in clothes is criticized.

A student writes:

*Christian Science...is not clothed in silk and velvet, but in the soberest kind of dress—for only in the soberest kind of dress can it show its aloofness to all that is worldly and of the devil.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 176.*

And from another student:

*"I wish something might be said in the Journal to check the tendency to dress, and devotion to the laws of mortal mind as manifested in fashions. The exhibition in this line staggers many of 'the people standing by,' who ask, 'Can this be the Coming of Christ in the Spirit?'"* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 177.*

It is important to understand that Mrs. Eddy's dress did differ from the Protestant dress ethic, which had a far stronger hold on women's fashion sense than has been admitted. In the seventeenth century, when the Protestants began to become wealthy, they pondered what sartorial standard they should adopt for their appearance. They felt that their spiritual superiority could only be properly symbolized by wearing outmoded fashions and subdued colors. While Mrs. Eddy embraced the Protestant work ethic, she turned from its dress ethic. Her standard for proper appearance was Lord Chesterfield, whose advice on being well dressed, to this day, is considered a balanced and sensible approach

to fashion. Mrs. Eddy was not only leading Christian Science women out of moral conservatism, but she was freeing them from centuries of misogynistic church doctrine. The writings of the early Christian Fathers are filled with invectives against the women and their dress:

*Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the demon. Physical beauty was indeed perpetually the theme of ecclesiastical denunciations, though one singular exception seems to have been made; for it has been observed that in the middle ages the personal beauty of bishops was continually noticed upon their tombs...Women were even forbidden by a provincial Council, in the sixth century, on account of their impurity, to receive the Eucharist into their naked hands. Their essentially subordinate position was continually maintained.* Russell, Bertrand, Marriage and Morals, Liveright, New York, 1970, p. 60 - 61.

## **June 2, 1888**

A stormy session of the Christian Scientist Association meets. Driven by personal loyalty for Mrs. Corner, Mrs. Crosse presents a motion to give two hundred dollars [\$3,785.14 in 2001 ed.] of the Association's funds to pay for Mrs. Corner's legal defense. Mrs. Eddy is not present; but she has made it clear that while she has no objection to individual Christian Scientists giving donations in their own name, she does not want her Association's funds to be used for such purposes. Mrs. Crosse's motion is defeated. However, after a very heated debate, the Association overturns its decision and votes to pay the fees. Mrs. Crosse had prevailed and successfully brought Mrs. Eddy's leadership into question.

When the Secretary of the Association resigns in protest during the meeting, Mrs. Crosse is sure that she will be able to vote one of her group into the vacant office. However, Mrs. Crosse's candidate is defeated, and, instead, the young and loyal William B. Johnson is elected as Secretary.

There were several other issues which create a growing opposition to Mrs. Eddy's authority. J. M. C. Murphy and W. H. Bertram, who have joined with Mrs. Crosse's opposition to Mrs. Eddy, have their own agenda. They want all Christian Science practitioners to be thoroughly schooled in medicine, and they want every practitioner to be a graduate of a medical college and hold a medical degree.

Another issue is the building of a church edifice. Though Mrs. Eddy did not approve of the methods that the Association had used to purchase property to build a church, and though she feels that her students are not spiritually mature enough to undertake such a

project, she does support the idea of having her own church building some time in the future.

## **June 6, 1888**

Another meeting of the Christian Scientist Association is called. Mrs. Crosse and her group openly oppose Mrs. Eddy's leadership of the Movement. They are defeated, but not conquered. Having heard about the day's meeting, Mrs. Eddy gathers several loyal students in her home, at 385 Commonwealth Avenue, in the evening and talks with them about Mrs. Crosse. Mrs. Eddy at last learns of Mrs. Crosse's reaction to the Corner case.

## **June 8, 1888**

Mrs. Eddy, who at this date is still not planning to go to the National Christian Scientist Association Meeting, sends William B. Johnson to Chicago with a letter of introduction to Reverend Day, the Shermans, and Mrs. Noyes. The letter states that she has sent Mr. Johnson to Chicago to inform them of a possible rebellion in Boston.

## **June 9, 1888**

While Mr. Johnson is away, Mrs. Crosse sends one of the defectors to Mr. Johnson's home, requesting the records of the Christian Scientist Association from Mrs. Johnson. Mrs. Johnson does not suspect what is going on and hands them over. They are immediately transferred into the hands of Mrs. Crosse's attorney.

## **June 10-11(?), 1888**

Mrs. Eddy knows that a plot is brooding in Boston. After a week of prayer, as to how to proceed, Mrs. Eddy dashes off a last minute notice in the *June Journal* announcing that she has decided to go to the National Christian Science Association meeting in Chicago. Mrs. Eddy urges all her loyal students to:

*Let no consideration bend or outweigh your purpose to be in Chicago on June 13. Firm in your allegiance to the reign of universal harmony, go to its rescue. In God's hour the powers of earth and hell are proven powerless.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 242.

## **June 12, 1888**

While Mrs. Eddy is en route to Chicago, the Christian Scientist Association holds another meeting, and Mrs. Crosse rallies tremendous support. It becomes clear that:

*It was the intention of the plotting teachers to expel Mrs. Eddy from the Association, and from the Church, although how they were to accomplish this is not clear.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 183.

When the plot to seize control of the Alumni Association and Church fails at this meeting, Mrs. Crosse and thirty-four teachers withdraw their support and walk out. Many of them are among those who had been very active in fund-raising for the church building. As they walk out of 571 Columbus Avenue, Mrs. Crosse has succeeded in taking one-third of the Association with her. With the records of the Association already in the hands of the rebellion's attorney, the remaining members may well be wishing that they had obeyed their Leader's request and gone to Chicago with her.

## **June 12, 1888**

Chicago

Mrs. Eddy has arrived at the elegant Palmer House with Calvin Frye, Captain and Mrs. Eastaman, and Dr. E. J. Foster. Although it is not mentioned, Mrs. Eddy must have met with William Johnson to find out how Reverend Day and the other Chicago students took the news of the Boston rebellion. While there is no record of Reverend Day's actions at this time, it becomes abundantly clear where he stands two days later, on June 14.

## **June 13, 1888**

Chicago

The National Christian Scientist Association holds its Business Meeting in the First Methodist Church, with Mrs. Eddy attending. She spends the day working with the Association to better organize the group, in light of the defectors in her Christian Scientist Association in Boston.

## **June 14, 1888**

Chicago

Today the Association is meeting in Central Music Hall; there are a hundred of Mrs. Eddy's students sitting on the platform and close to four thousand people in the audience as the meeting is about to begin. The press table just below the platform is filled with reporters. The plan is to devote the morning of this day for addresses on Christian Science by students. Mrs. Eddy plans to sit on the stage with her students and listen to

their addresses; but she has not prepared an address, as she wants to make extemporaneous remarks in response to what the students present.

It is almost 10:00 a.m. Laura Sargent, who is acting as Mrs. Eddy's lady's maid, shares the drama that is unfolding in the anteroom, where she and Reverend Day are waiting for Mrs. Eddy to arrive:

*I had just entered the ante-room which led to the stage when Mrs. Eddy and her attendants arrived. [Rev. Day ed.]...stepped forward and handed her a program. Mrs. Eddy looked at it and then said to him, "Why! what does this mean? I was told that the students were to address this meeting. I have not even a subject, and it is time for the meeting to open."*

*With a look of diabolical satisfaction on his face, [Rev. Day ed.] replied, "Oh, that does not make any difference. You can do it," or words to that effect.*

*Mrs. Eddy made no reply but removed her bonnet and arranged her hair in a mirror. I smoothed out her lace collar and ventured to whisper in her ear, "God is your strength."*

*She then turned and took [Rev. Day's ed.] arm and went on the platform.*

Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, pp. 179-180.

Five years later, when Mrs. Eddy was working with James F. Gilman on illustrating her poem, *Christ and Christmas*, she relates to him her memories of this event. He records it in his diary:

*Then she went on to describe in detail her experience in Chicago, when she addressed such a large audience there (4,000 or more) and how she knew nothing of the address until the moment she was expected to go on to the stage to begin the address. She then related that she consented to be there at that convention on the understanding that she was not to be expected to address them, but that she was to be one with them, with the privilege of saying a word at any time if it seemed best, just as any one of them would. After she had been there a little, she inquired for one of the programmes, but did not get hold of one from various reasons.*

*She came in on the morning of the address with others, finding the great Hall completely packed, and it was then that she learned for the first time that she was down on the programme to address them and they were waiting for her to go on to the stage then. She said her heart sank within her. "I turned around and said to Scientists with me: 'This is downright dishonesty, I never can carry this out. I haven't even thought of a*

*subject.’ Mrs. Sargent was with me and she looked at me courageously and said, ‘God will put words into your mouth to speak, I am sure...’”*

*“Well,” said Mrs. Eddy, “God’s leading seemed to be more toward the stage than away, so I went thinking there would be some provision.” Then she explained how it happened that she had been put on the program without her knowledge. “Well, when I got on to the platform, every one of that vast audience arose as one man, spontaneously, and unexpectedly to the audience even. It was said there then no one had ever known of such a thing before. When I got on to the stage, the thought of my subject came to my mind—‘Science and the Senses.’ It was almost just what I had dreamed a short time previously; I could not tell exactly when, nor just about the dream. Then the audience sang, ‘Nearer My God To Thee,’ and I felt full of the Spirit and was just ready; my fear had all left me, you see; and I talked to them for an hour, and then I said I should weary them, but they called out for me to ‘go on’ and I talked a half hour more. Painting a Poem, The Christian Science Publishing Society, Boston, 199, pp. 48-50.*

Reverend Day introduces Mrs. Eddy, and, after the congregation sings “Nearer My God To Thee,” Mrs. Eddy chooses the “Ninety-First Psalm” to read from the Bible. She then speaks extemporaneously from this text for an hour and a-half. This talk will become the basis of her article, “Science and the Senses.”

The reporters describe her as she appears on the arm of Reverend Day:

*When she came upon the stage a silence fell upon the audience which rose as if by pre-concerted plan, but in reality from some mysterious influence that no one could explain....She had the typical Boston face, pale, high spiritual....She wore a black and white silk dress, and there was in her general appearance that exquisite darkness and daintiness which is so characteristic of women in the Eastern states. Her voice is clear and exceedingly penetrating.... Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 181.*

Even the hostile biographers of Mrs. Eddy agree that

*...never in her whole career was she more successful....(Milmine, Springer, Dakin) concede that the speech must have been extraordinary, to have had the effect it did; they write that it thrilled every listener, that many were hearing her through a mist of tears, that all seemed inspired. McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 121.*

*The Chicago Times* reported that:

*When the speaker concluded the audience arose en masse and made a rush for the platform. There were no steps provided for getting on the rostrum, but that did not deter those who wanted to shake hands with the idolized expounder of their creed. They mounted the reporters' table and vaulted to the rostrum like acrobats. They crowded about the little woman and hugged and kissed her until she was exhausted and a man had to come to her rescue and lead her away.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 243.

Mrs. Eddy told James Gilman that:

*Then when I got through, there was a great rush toward the stage, and the detectives and policemen were about to open a way out, but there were a lot of people down in front holding up their hands and being held up by others, and calling upon me to help them, and I said to the police, or those in charge, 'Wait, there is work here yet to do,' and I received acknowledgements from many afterward, saying they had been entirely healed of their diseases, one a so-called hopeless case of diabetes and others too numerous to mention. Then the police cleared the way for my hack where an immense crowd were striving to see me (it was a morning session, hence it was daylight) and, at the hotel the crowd filled the corridors and even the elevator, until I could get to my room where I was free once again. "I tell you this," she said, "because in this you may see that if we trust in the Lord, He will uphold us."* Painting a Poem, *The Christian Science Publishing Society*, Boston, 1998, p. 50.

Years before, in Lynn, Mrs. Eddy had written:

*If when you are persecuted for truth you are so drawn into the atmosphere of your persecutors as to feel yourself their feelings of hate and malice, then you are in danger; but if when they curse, you can bless, then you have overcome your enemies....To live the above will take you further into science than all else can do.* McDonald, Jean Angela, Mary Baker Eddy At The Podium, *The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota*, 1969, p. 119.

The paragraph above indicates how she was able to rise above Reverend Day's diabolical trick. Mrs. Eddy has recently written to a student that she was:

*...sorry, sorry to learn of the discord among the students who are acquiring the Science of harmony....Why can they not learn when these tares spring up among the wheat that, as the Scripture says, "an enemy has done this." If only they knew the cause and did not conclude it sprang from legitimate sources they would master the error.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 230.



When it came to reporting what Mrs. Eddy had said, the reporters were unable to make any sense of their notes, and, as a result, no clear transcript of her talk was published. The only exception was the stenographer that Rev. Adams employed, and whose written account, published in his *Chicago Christian Scientist*, was very accurate. Mrs. Eddy's written account of her address will appear in the July *Christian Science Journal*.

The ultra-chic Palmer House, where Mrs. Eddy is staying (she was denied booking here when she came to Chicago in 1884 because of slander surrounding her name at that time) is a place worth pausing to consider. Having been built shortly after the Chicago fire in 1871, the building is known all over the world for its lavish scale and elaborate cuisine. Known also, all over the world, is the wife of the hotel's owner, the Queen of Chicago society, Mrs. Potter Palmer. Palmer House was:

*...revolutionary for its time with large rooms, a dining hall of magnificent proportions, and a barbershop famed equally for its service and the silver dollars imbedded in the floor....*

*Its rooms were unusually large and the hotel itself was adorned with tessellated marble and gold trimmings....This hotel...had lavish dining rooms where the cuisine was heavy and elaborate. Courses included broiled meats ranging from fowl to buffalo, antelope, bear, and mountain sheep...boned quail in plumage, partridge in nest prairie, blackbirds, and other "ornamental dishes."* Kogan, Herman, Chicago, A Pictorial History, New York, E. P. Dutton, 1985, pp. 134-135.

Now that we have a picture of the setting, we can more clearly see the impact of Mrs. Eddy's decision to go down to the parlors of the Hotel to receive some of the individuals asking to see her.

*Learning of her decision, the hotel hurriedly decorated the rooms with a profusion of flowers, giving a festive and brilliant appearance for an impromptu reception....Men and women of wealth and fashion crowded and elbowed persons from the humblest walks of life. The parlors, the corridors, the stairways were thronged. When Mrs. Eddy came from her private suite and entered the drawing room, the assemblage almost immediately lost its head in one concerted, intense desire to touch the hand of the woman who had so eloquently preached God's love....They pressed forward upon her regardless of each other. Silks and laces were torn, flowers crushed, and jewels lost....She turned to her secretary and companion for assistance and almost immediately withdrew by a side door.* Wilbur, Sibyl, The Life of Mary Baker Eddy, The Christian Science Publishing Society, 1938, pp. 310-311.

As grateful as Mrs. Eddy was for the loyalty and spiritual unity that she felt with her students during this visit, she shrank from this kind of adulation. To Mrs. Eddy, the adulation in Chicago and the hostility in Boston were simply two sides of the same coin.

## June 15, 1888

Mrs. Eddy gives a sermon the day she returns from Chicago entitled “Our Ideals” from the Bible text, “Fear not little flock, for it is your Father’s good pleasure to give you the kingdom,” Luke 12:32.

The *Journal* reports:

*It is useless to attempt any comment on this sermon, as it would be almost impossible to do justice to the speaker. It is enough to say Mrs. Eddy held the audience spellbound. No such words have ever flowed from her lips before.* TCSJ, vol. 6, 8/1888, p. 258.

## June 27, 1888

After returning to Boston several weeks ago, Mrs. Eddy decided to invite all defectors to meet with her at 571 Columbus Avenue, hoping that the College surroundings will bring back the sweet sense of unity that they all had felt when they stood shoulder-to-shoulder through so many challenges. She and her students waited, and waited, and waited, but not a single defector showed up. The Association’s faithful secretary, William Johnson, arrived home late. Too depressed to tell his wife what had happened, he asked his son to read to him from the Bible. The boy spontaneously turned to I John 2:19 and read:

*“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 244.

William, suddenly refreshed, told his wife and son how painful it was that none of the defectors had shown up. But now he felt certain that:

*“...our prayers will be answered...and that [Mrs. Eddy ed.] will obtain divine guidance before this terrible and heartbreaking day is finished.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 244.

## July 1888

Mrs. Plunkett, now in New York, merges her magazine with Dr. Marston’s, and renames it *The International Magazine of Christian Science*. Dr. Marston, who has brought eighteen hundred subscribers with him, soon realizes that he had not been made a partner in the new venture, but is instead a victim of Plunkett’s insatiable ambition.

Mrs. Eddy has warned her students from taking legal action against dissident students who are calling themselves Christian Scientists, and who are infringing the title of her College. She says:

*Let them "fill up the measure of their iniquity." Then, when the harvest is ripe, God will separate the chaff from the wheat, and consume error on its own altars, in its own flames.* TCSJ, vol. 6, 5/1888, p. 108.

Left to their own devices, the dissidents are beginning to consume each other. A month later, Mrs. Plunkett convinces Albert Dorman to merge his *Messenger of Truth* with her *International*, and his fifteen hundred followers swell Plunkett's subscribers to five thousand. Like Marston, Dorman soon disappears.

## **July 29, 1888**

Mrs. Eddy delivers a sermon, "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's," Matt. 22:21, in Chickering Hall, Boston.

Mrs. Eddy has filled this sermon with admonitions to those who have broken with the church and are involved in a hate campaign against it. She reminds her followers that to break the commandment that bids us to love our brother will lead to a lack of love toward God, and, therefore, to self-inflicted wounds.

This is the last sermon before the August vacation. Mrs. Eddy thanks the church members for their loyalty. She also expresses her hope that everyone will be refreshed by the vacation, and that they will bring back their sheaves with them.

## **August 1888**

Mrs. Eddy's followers have been concerned for her lately and want her to go on a vacation during the August recess. She agrees, and leaves Boston for Fabyan House in the White Mountains in New Hampshire. Taking Calvin Frye, Dr. E. J. Foster, and Anna Osgood, Mrs. Eddy arrives there in early August.

Before leaving, Mrs. Eddy has notified her *Journal* readers that the next obstetrics class will be given in October, and that Dr. E. J. Foster will be her assistant. He will teach the anatomy and surgery of obstetrics, and she will teach its metaphysics. This *Journal* will also contain a short statement about the Corner case, which has now become a rallying point for Mrs. Crosse and the defectors.

While in New Hampshire, Mrs. Eddy gives a talk at Fabyan House to a predominately Jewish audience. "Restricted" resorts, forbidding Jews, have just begun to appear, but Fabyan House remains a favorite resort for Jewish families. Mrs. Eddy's respect and love for this race is indicated by her wonderful tribute to Baron and Baroness De Hirsch in *Prose Works*, and by a comment to a student that she writes this year:

*"But dear you should not have told the poor Jewess that you could not heal her unless she believed in Christ [;] you should have healed her and*

*thus brought her nearer to Him and then she might have seen him as 'trees walking' like the blind of old."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, f. 3. p. 371.

In general, the trip did not prove to be much of a vacation for Mrs. Eddy. Even with Calvin Frye and Dr. Foster acting as full-time secretaries, they could not keep up with the enormous amount of correspondence that Mrs. Eddy was receiving daily. The constant demands of answering a totally bewildered public as to which book on Christian Science was genuine, which teacher of Christian Science was genuine, and what college of Christian Science was genuine added to a pressure that could not be escaped by a vacation.

Mrs. Eddy decides to stop in Lyman, New Hampshire, on the way home to Boston. She ends up spending a week with the Knapps, who by now have thriving practices. It was no surprise to her, after the experiences of this past year, that the citizens of Lyman, hearing that she was coming, hung and burned her in effigy in town square a few days before she arrived.

Ira Knapp's children all loved Mrs. Eddy, and Bliss remembers:

*I was a very shy lad, especially at the approach of strangers; but Mrs. Eddy's love was so apparent that it melted all my shyness from the first moment that I saw her. We had some baby chicks at the time, and I thought it would interest her to see one, and it did. When I placed that little chicken in her hands, she seemed very much pleased....*

*I shall always remember another incident during Mrs. Eddy's visit to our home. She had been awake all night in prayer over some problem, and had not gained her peace with the coming of dawn. Just before breakfast, my sister sat down at the organ and began to play and sing that old gospel hymn, "Joy cometh in the morning." My father, who was a member of the local church choir, joined in the singing, and they sang with such spirit that Mrs. Eddy came out of her room with a radiant face; the song had brought her refreshment and an answer to her prayers.* We Knew Mary Baker Eddy, (Knapp, Bliss, *Impressions of Our Leader*), Boston, The Christian Science Publishing Society, 1979 pp. 185-186.

## **September 1888**

The *Journal* announces that the Christian Scientist Association is happily occupying its new home in the Hotel Boylston in Boston. The *Journal* also announces Mrs. Eddy's final decision about teaching students for Normal Class. She has returned to her original statement that no student will be admitted to Normal Class, who has not passed through her Primary Class.

## October 1888

Mrs. Eddy teaches a large Obstetrics Class with Dr. Foster as her assistant. Several of Mrs. Eddy's students had gone to a medical college to study obstetrics after they had studied with her. Dr. Foster's presence might have offered more credibility with some of her students and the community at large.

A member of the class was Reverend Day from Chicago. Mrs. Eddy is shocked by his mental state, and writes him:

*My pain and disappointment at seeing your state of mind is better imagined than described. Old Theology and the Schools cling to you to such an extent...that I fear you will leave us eventually, and then you may be tempted to do as malicious mind prompts all to do, take with you many of my best students who are not watching....* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 267.

## October 1888

Mrs. Gestefeld, a student of Mrs. Eddy's since 1884, has written a book that she considers to be as helpful as *Science and Health*. It is entitled *Statement of Christian Science*, and she had published it in June. When Mrs. Eddy brought Mrs. Gestefeld lightly to task for claiming that the book contained an accurate statement of Divine Science, Mrs. Gestefeld shot off an article called "Jesuitism in Christian Science." It accuses Mrs. Eddy of monopolizing Truth:

*Mrs. Eddy claims that her only text-book was the Bible. Then Christian Science as a whole, from premise to conclusions is in the Bible; and that book is common property. What is to prevent any one from finding in it what she had found and giving it in their turn?* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 234.

## November 5, 1888

Mrs. Eddy has found a deep comfort in her close friendship with Benny, and has decided to adopt him. Perhaps the most significant reason for this adoption might have been her hope that she could put her holdings in his name—thereby protecting them, as American women had no rights to their earnings in this era. Also, Benny's father had remarried and suddenly he felt himself unwanted in his own home. Mrs. Eddy could not help remembering how her sense of home had been shattered in a similar way when her father remarried, and she subtly alludes to this in the following statement:

*When I legally adopted Ebenezer J. Foster Eddy, M.D., C.S.D., in Boston, Mass., he was a bachelor, his mother was dead, and his father married to a second wife....* Eddy, Mary Baker G., *Footprints Fadeless*, Concord, New Hampshire, Private Printing, 190, p. 96.

After getting permission from Benny's father, Leonard Robertson Foster, Mrs. Eddy adopts him, and he comes to live with Mrs. Eddy at 385 Commonwealth Avenue.

## **November 12, 1888**

Mrs. Eddy tells her Primary Class of:

*...a "vision" she had the night before the session. She had been standing on a precipice with a high ledge before her, unable to turn back or to move to the right or left. In her arms she held a baby which had been stripped naked. She knew that she must climb higher, but it seemed impossible to struggle upward with the child in her arms. So...she dropped the child at her feet and held it by one finger and took the step.*

*Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 250-251.*

## **December 4, 1888**

Mrs. Eddy instructs one of her Boston lawyers to purchase the mortgage on the Association's land in Back Bay without their knowledge. She quietly waits to see what they will do when it comes due in six months time.

## **December 23, 1888**

Mrs. Eddy delivers a Christmas sermon, "The Corporeal and Incorporeal Savior," from the text: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace," Isa. 9:6, in Chickering Hall, Boston.

Remembering Mrs. Eddy's encounter with Reverend Gill on the one hand, and the collapse of the fund-raisers, and the recent rebellion on the other hand, this sermon feels very immediate:

*...the Nazarene stepped suddenly before the people, and schools of philosophy—Gnostic, Epicurean, and Stoic. He must stem these rising angry elements, and walk serenely over their fretted, foaming billows....One taint of worldliness, human pride, or self-will, by demoralizing his motives would have dethroned his power. TCSJ, vol. 6, 2/1889, pp. 541-542.*

As this year closes, Mrs. Eddy is pondering what following her Master "in spirit and in truth" will demand of both herself and her Movement—the Movement she is just barely holding by its finger.

## **Mrs. Eddy's Writings 1888**

### **March 1888**

#### **Compounds**

*MW*, p. 270.

*TCSJ*, vol. 5, 3/1888, p. 633.

### **March 1888**

#### **Things to be Thought Of**

*MW*, p. 263.

*TCSJ*, vol. 5, 3/1888, pp. 595-598.

### **March 1888**

#### **Unchristian Rumor**

*MW*, p. 266.

*TCSJ*, vol. 5, 3/1888, p. 631.

### **April 1888**

*Does Christian Science set aside the law of transmission, prenatal desires, and good or bad influences on the unborn child?*

*MW*, p. 71.

*TCSJ*, vol. 6, 4/1888, pp. 21-22.

### **April 1888**

*Are material things real when they are harmonious, and do they disappear only to the natural sense? Does this Scripture, "Your heavenly Father knoweth that ye have need of all these things," imply that Spirit takes note of matter?*

*MW*, p. 72.

*TCSJ*, vol. 6, 4/1888, pp. 21-22.

### **June 1888**

#### **Malicious Reports**

*MW*, p. 274.

*TCSJ*, vol. 6, 6/1888, p. 160.

## **June 1888**

### **To the National Christian Scientist Association**

*MW*, p. 134:9-135:22.

*TCSJ*, vol. 6, 6/1888, p. 154.

## **July 1888**

### **Loyal Christian Scientists**

*MW*, p. 275.

*TCSJ*, vol. 6, 7/1888, pp. 212-214.

## **August 1888**

### **Science and the Senses**

*MW*, p. 98.

*TCSJ*, vol. 6, 8/1888, pp. 217-223.

## **August 1888**

### **Mental Practice**

*MW*, p. 219.

*TCSJ*, vol. 6, 8/1888, pp. 249-252.

## **September 1888**

### **Truth versus Error**

*MW*, p. 346.

*TCSJ*, vol. 6, 9/1888, pp. 318-321.

## **October 1888**

### ***Why did Jesus call himself “the Son of man”?***

*MW*, p. 83.

*TCSJ*, vol. 6, 10/1888, pp. 341-344.

## **October 1888**

### ***Please explain Paul's meaning in the text, “For to me to live is Christ, and to die is gain.”***

*MW*, p. 84.

*TCSJ*, vol. 6, 10/1888, pp. 341-344.



## **October 1888**

*Is a Christian Scientist ever sick, and has he who is sick been regenerated?*

MW, p. 85.

TCSJ, vol. 6, 10/1888, pp. 341-344.

## **October 1888**

*Is it correct to say of material objects, that they are nothing and exist only in imagination?*

MW, p. 86.

TCSJ, vol. 6, 10/1888, pp. 341-344.

## **October 1888**

*Please inform us, through your Journal, if you sent Mrs.—to—. She said that you sent her there to look after the students; and also, that no one there was working in Science—which is certainly a mistake.*

MW, p. 87.

TCSJ, vol. 6, 10/1888, pp. 341-344.

## **October 1888**

*Please give us, through your Journal, the name of the author of that genuine critique in the September number, “What Quibus Thinks.”*

MW, p. 88.

TCSJ, vol. 6, 10/1888, pp. 341-344.

## **November 1888**

*Is it right for a Christian Scientist to treat with a doctor?*

MW, p. 88.

TCSJ, vol. 6, 11/1888, pp. 399-400.

## **November 1888**

*If Scientists are called upon to care for a member of the family, or a friend in sickness, who is employing a regular physician, would it be right to treat this patient at all; and ought the patient to follow the doctor's directions?*

MW, p. 89.

TCSJ, vol. 6, 11/1888, pp. 399-400.

## **November 1888**

*Is it wrong for a wife to have a husband treated for sin, when she knows he is sinning, or for drinking and smoking?*

*MW*, p. 90.

*TCSJ*, vol. 6, 11/1888, pp. 399-400.

## **November 1888**

**Autumn** (poem)

*MW*, p. 395.

*TCSJ*, vol. 6, 11/1888, p. 400.

# Mrs. Eddy's Life 1889

## January 1889

The church attendance at Chickering Hall is still climbing back to where it was before the rebellion six months ago. During the Autumn and Winter, over a hundred teachers and students, and hundreds of regular attendants, had walked away from the church. The services in Chickering Hall:

*...were so poorly attended that the communicants huddled together in the center....[of the auditorium. ed.]* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 187.*

Back in the Fall of 1885, the Association had voted to move from Hawthorne Hall, with its capacity for a little over three hundred, to Chickering Hall, with its capacity for five hundred. Now, the boasting remarks made in the November 1885 *Journal* must be remembered rather wistfully:

*"Chickering Hall has been engaged for the season; and when this proves too small we will get a larger one."* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 129.*

Though the Christian Scientist Association could report increasing numbers of new members, as Mrs. Eddy teaches from forty to sixty students at a time, the rebellion still has a stronghold on the Association. The rebel students have all the Association's records and funds, which they will not return until they receive "honorable dismissals" from the Association. This will not happen for another six months.

To add to the confusion, a new periodical, *The Boston Christian Scientist*, appears on the doorstep of every graduate of the Massachusetts Metaphysical College and every subscriber to the *Journal*. The periodical does not mention where it originates, or that it is edited by Mrs. Crosse, the head of the rebellion. It anonymously states that it hopes to be:

*"...helpful, interesting and instructive to all Christian Scientists."* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 190.*

Like Mrs. Hopkins, who had defected as editor of the *Journal* four years ago, Mrs. Crosse took copies of the mailing lists of the *Journal* and the Association when she defected.

It might be helpful to review a number of the counterfeits claiming to be authors, presidents of institutes, editors of periodicals, or practitioners of Christian Science in

January 1889. Perhaps, the first really outspoken one is A. J. Swarts from the Midwest. In May of 1884, when Mrs. Eddy taught a class in Chicago, she invited Swarts, an ex-Methodist minister turned hypnotist, to attend. She had heard of his public claim to have been healing through Christian Science since 1864:

*“...long before Mrs. Eddy ever heard of it, and she borrowed from me.”*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 161.*

After Swarts finished class with Mrs. Eddy, he immediately advertised himself as a teacher of Christian Science. In October of that year, he started a periodical called *Mind-Cure and Science of Life*. By 1889, it has been renamed *Mental Science Magazine*, and it has a larger circulation than *The Christian Science Journal*. Over the last five years, Swarts has been highly successful in organizing institutes of Christian Science all over the Midwest and has taught hundreds of students. He charges seven to twenty-five dollars for seven lessons, and advertises that his prices are far lower than Mrs. Eddy's. Her three hundred dollars for twelve lessons Swarts considers extortion.

Two years ago, as part of an East Coast promotion, Swarts visited Syracuse, New York, and advertised in the local newspapers that if the public would select twelve patients, with verifiable incurable diseases, he would cure all of them in seven treatments. He was arrested for practicing medicine without a license, but he was released from jail when he successfully argued that:

*...his “system did not come under any medical law of the State of New York,” ....*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 162.*

Swart's aggressive advertising strategy has attracted the attention of the Boston physician, Dr. Marston, who realizes that he, too, could draw large numbers of students and increase the sales of his book on mental healing using a similar approach. The Doctor had gone through Class with Mrs. Eddy in 1885, during a flurry of interest from medical professionals. Since then, however, he had become more interested in mind-cure. He started his own church in Boston, Divine Unity (Scientist), wrote a book on mental healing, *The Essentials of Mental Healing*, and opened The Boston College of Metaphysical Science in Chicago.

Meanwhile, Mrs. Eddy's former students, Mrs. Plunkett and Mrs. Hopkins, have joined forces in Chicago. Mrs. Hopkins, once editor of the *Journal*, has now established her Hopkins College of Christian Science in St. Paul, Minnesota, Louisville, Kentucky, and Milwaukee, Wisconsin. She has also established the Hopkins Theological Seminary in Chicago:

*...where students were prepared for Christian Science Ministry, the First Course being devoted to "instruction in the principles and practice of Apostolic Healing," and the Second Course being "devoted to Theology and Practical Ministry."* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 160.*

While Mrs. Hopkins was editor of the *Journal*, Mrs. Eddy shared her future plans for Christian Science Reading Rooms. Upon her defection, Mrs. Hopkins had immediately opened:

*"Christian Science rest rooms" [aptly named ed.] in New York, Chicago, and other cities...* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 166.*

Using the stolen subscription lists for the *Christian Science Journal* and the copious notes they had secretly made during Primary Class with Mrs. Eddy, Mrs. Hopkins and Mrs. Plunkett set about building their pseudo-Christian Science Empire. The two women published a series of "International Bible Lessons, Spiritually Interpreted" and distributed them through their International Christian Science Association.

Below is a striking example of their scientific bible-babble:

*The book of Exodus contains forty chapters....*

*The first two chapters are like twenty-four elders, i.e., the twelve statements of being, masculine and feminine taken twice over, first the twelve masculine and then the twelve feminine.*

*These statements are as follows in order:*

- |              |                  |
|--------------|------------------|
| 1. Principle | 7. Love          |
| 2. Soul      | 8. Substance     |
| 3. Mind      | 9. Intelligence  |
| 4. Spirit    | 10. Omnipresence |
| 5. Life      | 11. Omniscience  |
| 6. Truth     | 12. Omnipotence  |

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 166.*

By the beginning of 1889, Mrs. Plunkett has moved to New York City and established herself as the "High Priestess" of Christian Science, President of the National School of Christian Science, and President of the International Christian Scientist Association. This Association advertises that it has been formed for all persons interested in Christian Science and other forms of mental healing. Mrs. Plunkett has been publishing *Truth, A Magazine of Christian Science* since November 1887. After two issues, she changed the name to *International Magazine of Christian Science*. By the beginning of this year, this magazine, too, has a circulation larger than that of *The Christian Science Journal*. By

1889, Mrs. Plunkett's magazine will have absorbed Dr. Marston's *Mental Science Magazine*, as well as Albert Dorman's *Messenger of Truth*.

It is clear that Mrs. Eddy is facing a wide "arena of conflicting forces" in January of 1889, as there are many individuals using the name of Christian Science and advertising their claims all over the country.

## **January 15-17, 1889**

The convention of the "Christian Alliance" is held in Berkley Temple, Boston, with Reverend A. B. Simpson presiding. The audience is made up of Methodist and Baptist pastors from Boston and New York, and the topics covered by the speakers include "Divine Healing vs. Drugs," and "Brotherhood in Jesus vs. Sectarian Walls of Separation."

The afternoon of the 17<sup>th</sup> is for questions and answers, and is presided over by Reverend Mr. Ryder. Mrs. Eddy decides to attend and is present in the audience without anyone realizing that she is there. Someone from the floor asks Reverend Ryder about Christian Science, and he denounces the religion in no uncertain terms; but many other clergymen rise and speak in its defense. Mrs. Eddy quietly leaves the meeting. In reporting the event, the *Journal* records:

*She withdrew from the meeting in sorrow, not in anger....*

*When Jesus sent forth his disciples, one of his instructions was, not to enter into the house of any Samaritan. He thus recognized the harmfulness of certain types of mortal thought and that his disciples were to avoid them. It was in this spirit that the author of Science and Health withdrew from offense that was, let us hope, unconsciously, offered to the Christ thought. TCSI, vol. 6, 2/1889, pp. 581-582.*

## **January 24, 1889**

At a hearing before Boston's State Judiciary Committee, the allopathic physicians present a signed petition urging:

*...that all practitioners be required to pass, before a medical board, a satisfactory examination in Anatomy, Physiology, Pathology, Chemistry, and Obstetrics, so as to exclude from practice clairvoyants, magnetizers, Christian Scientists, and "other quacks." TCSI, vol. 7, 4/1889, pp. 43-44.*

The petition will be defeated in Massachusetts. Similar petitions are being introduced this year in Rhode Island, Connecticut, and New York, and they will also fail. These proscriptive efforts to create class legislation are a harbinger of an allopathic medical monopoly that will finally succeed at the end of World War I. By then, allopathic

medicine (surgery and drugs) will have succeeded in eliminating the other legally accepted forms of medical practice current in the nineteenth century (hydropathy, homeopathy, eclectic, magnetic, and electric). Allopathic physicians will never be able to create such a monopoly in any other country in the world. For example, in England homeopathic medicine has never lost its standing. In fact, homeopathic physicians have always attended the Royal Family.

## **February 1, 1889**

Mrs. Eddy issues a by-law that her Associations are asked to adopt:

*...“all students must drop the titles of Reverend and Doctor, except those who have received these titles under the laws of the State.”* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 197.*

And she adds:

*“My beloved brethren will some time learn the wisdom of this By-Law.”* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 197.*

## **February 1889**

Mrs. Eddy decides to appoint Joshua P. Bailey, who was a member of her class in November 1888, as the new editor of the *Journal*. Prior to this, Mr. Bailey had been Thomas Edison’s personal representative in Europe. He organized companies and sold electric light consortiums until his health broke down.

During Joshua Bailey’s tenure as editor, he will refer to Mrs. Eddy as “our dear Mother in God” and make overly adulatory remarks about her in the *Journal*, causing critics to label the religion as being nothing more than a “personality cult.”

Characteristically, Mrs. Eddy will watch, correct, and stand by Mr. Bailey constantly, demanding that he rise above personality to the recognition of Principle. Mrs. Eddy will be somewhat torn, though, because she understands the depth of her mission and its importance to mankind. She is genuinely touched by those who recognize her God-ordained place. At the same time, Mrs. Eddy knows how easily that recognition can be twisted into deification.

## **February 15, 1889**

New York

Before looking at this event, it may be helpful to familiarize ourselves with the history of Christian Science in New York City. The first students, at Mrs. Eddy’s request, to go to New York City to teach and practice Christian Science were Mr. J. Allan and Mrs.

Lysbeth L. Campbell, who arrived in the city four years ago, in March of 1885. They opened the first school of Christian Science in the city, The New York Metaphysical Institute and taught the first class of Christian Science in the Fall of 1885. They also hosted in their home, at 672 Lexington Ave, on February 11, 1886, all thirty-two members of Mrs. Eddy's newly formed National Christian Scientists' Association.

In the Fall of 1885, Mrs. Eddy also sent Laura Lathrop to New York; and a year later, Mrs. Lathrop opened the New York Christian Science Institute, first at 137 and later at 144 West 34<sup>th</sup> Street. Mrs. Lathrop was the first New York Teacher to advertise her Institute in *The Christian Science Journal*, in September 1886.

In the Summer of 1886, Mrs. Lawrence Brown, A.M., M.D., C.S., from Boston and a student of Mrs. Eddy's, arrived in New York, as well as Mr. F. D. Snider and his wife, Carrie from Kansas City, to practice and teach Christian Science. Mrs. Brown established the New York Academy of Christian Science in January 1887, at 108 West 42<sup>nd</sup> Street, and the Sniders established the Metropolitan Christian Science Institute, at 27 West 26<sup>th</sup> Street, in 1888.

In November of 1886, Mrs. Eddy sent Augusta Stetson to New York City. Mrs. Stetson had been practicing and teaching in Boston, and also had occasionally acted as Mrs. Eddy's Assistant Pastor.

By this year, however, the Movement in New York City is coming unraveled. Last year's Boston rebellion has spread to the Metropolis and has recruited the Campbells. The Campbells have secretly harbored ill feelings towards Mrs. Eddy for sending Laura Lathrop to New York because her success has overshadowed their work. Laura Lathrop is having her own challenges working with Augusta Stetson. Even after hearing one of Augusta's lectures and seeing her potential for good, Laura is concerned, and not without cause, about Mrs. Stetson's voracious ambition. Mrs. Eddy had sent Silas Sawyer to smooth the troubled waters and help establish quarters for church services, which he managed to do. The Campbells asked Mrs. Stetson to be Pastor, and she held the first Christian Science service in New York City, at the Columbia Institute, 729 Sixth Avenue, on December 4, 1887. However, since then, Mrs. Stetson and Mrs. Lathrop have again become alienated. Both women have thriving practices. Mrs. Lathrop has just taught Susan B. Anthony, and Mrs. Stetson is teaching many prominent New Yorkers, including most of Mrs. Astor's coveted, socially elite "Four Hundred."

Knowing how important unity in the ranks is for the strength of the Movement, Mrs. Eddy has decided to come to New York to help Mrs. Lathrop and Mrs. Stetson work out their differences. After Mrs. Eddy has arrived, she decides, at the last minute, to give a public address in Steinway Hall, and her students have only twenty-four hours to make all the arrangements.

Mrs. Plunkett, having established her International Christian Scientist's Association and her National School of Christian Science, is being identified by the news media as the



“High Priestess” of the Christian Science Movement in New York City. Therefore, when it is announced that Mrs. Eddy has come to New York to speak in Steinway Hall, some newspapers consider her a rival, and feel that she is invading Mrs. Plunkett’s territory. However, when the evening of the 15th arrives, Mrs. Plunkett and her followers are among the one thousand people attending the lecture, and Mary Plunkett is not the only counterfeit Christian Scientist in the audience. It is filled to over-flowing with pseudo-scientists and their followers who are:

*...advocating practices all the way from free love to hypnosis, and headed by erstwhile students of Mrs. Eddy....at the moment New York was rife with them, each attempting to attract students away from the other and from Mrs. Eddy.* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p.129.

To make matters worse, the man who introduces Mrs. Eddy, Reverend Mr. J. C. Ager, a Swedenborg Minister and Pastor of the New Jerusalem Church of Brooklyn, did not:

*....help Mrs. Eddy by linking them with her. He was reported to have said that:*

*While he could not pretend to be a student of Christian Science, he had been struck by its wide diffusion, and by the fact that it took hold of and brought to the acknowledgment of Christ so many individuals that other forms of religious thought had failed to interest, that the stream that had its origin from Mrs. Eddy had, he believed, divided into many branches, some of which, he had been told, flowed through very muddy channels, but that in all its forms it commanded the serious attention of all thoughtful observers, as the most important modern religious movement.* McDonald, Jean Angela, Mary Baker Eddy At The Podium, The Rhetoric of The Founder of The Christian Science Movement, Graduate Thesis, University of Minnesota, 1969, p. 129.

Reverend Ager’s disclaimer of any responsibility for what Mrs. Eddy was about to share with her audience, and his muddled introduction associating her with every mental quack in New York, must have explained why she appeared so solemn and why she stood surveying them at first, without speaking. It was reported that one could hear a pin drop during those moments as she stood there in silence.

Reminiscent of Tremont Temple, Mrs. Eddy asked and answered several questions. When she concluded her remarks, she returned to her chair on the stage. The audience did not stir. Mrs. Eddy then arose from her chair and bowed, indicating that she was through speaking. The audience apparently applauded, but still did not stir. She then walked off the stage to her dressing room; but it was already so filled with individuals eager to speak with her that she returned to the stage. At this point, the reaction was similar to Chicago. Hundreds of mind-cure advocates and their followers rushed to the stage and swarmed about Mrs. Eddy, including Mrs. Plunkett, who theatrically embraced Mrs. Eddy, calling her “Dear Teacher.” (see Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 260.)

Mrs. Eddy remained on the stage for nearly an hour. Not unsurprisingly, this is the only public lecture given by Mrs. Eddy where there is no record of healing. With the exception of the address Mrs. Eddy will deliver at Fabyan House at the end of the summer, the Steinway Hall lecture will be the last public address Mrs. Eddy will ever give. By the end of this summer, the majority of Mrs. Eddy's four hundred public lectures for the Christian Science Movement will be behind her.

Over the next twenty years, she will appear in person only nine times. Mrs. Eddy will give one last address to her Christian Scientist Association this year; make a few impromptu remarks at this year's Easter Service; give an impromptu address in the Original Edifice of The Mother Church, in May 1895, and at the Communion Service in January 1896; give an address to her students from the front porch of Pleasant View on July 5, 1897; give an address to her church in Concord in 1898; give an address at Tremont Temple, Boston in 1899 at the Annual Meeting; and finish with two addresses from the balcony of Pleasant View, one in 1901 and the final one in 1903.

## **February 25-March 5, 1889**

Mrs. Eddy teaches a Primary Class of close to seventy students, the largest class that she has ever taught. There are over three hundred applications for Primary and Normal Class waiting for replies. When the highly successful class is completed on March 5, Mrs. Eddy speaks of her continued love for the Christian church, but of the impossibility of building on its foundation.

*...I want to promote the union of the church....The Christian church is sacred to me; just as the Jew held all that had the name of God written on it, so all that calls itself by the name of Christ, I love and hold sacred....*

*I look to Christ for guidance. Jesus did not carry his church, the Jewish, with him. He could not build on their foundation; neither can we....*

*There is no compromise here. We must go forward....I repeat that I love the old church organization that has kept alive the name of Christ, but I want to see it founded on God....* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, pp. 194-195.*

Mrs. Eddy also declared that in Christian Science churches:

*The ordination of the pastor is not an essential to the reception of members from other churches....The old membership ceases when the new begins. The pastor is not the church; it is the church that they come into, and that does not depend on the pastor. You are delegated by the church to perform this duty, and your action has as much validity as the action of a chairman or a moderator of any meeting who is appointed pro tem. The person, any person, so delegated can receive new members just as*

*effectively as an ordained pastor.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 197.*

And for the first time, using the name “Mother Church,” Mrs. Eddy shares her plans for church membership:

*I want to say, too, to my students everywhere, whether they have attended my classes or have received instructions through reading my books, that they can become members of the “mother church” here in Boston, and be received into its communion by writing, without their personal appearance. If you are united with us in thought and affection, you know in Science that you are not absent from us. I carry you all in my affections.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 194.*

As much as these ideas indicate Mrs. Eddy’s move forward with plans for her church, there is the feeling of an unspoken reform apparent in these changes. She had written to a student:

*...that she wished she could unteach all her students and start over again with the ten best.* Peel, Robert, *Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 251.*

On March 1, Mrs. Eddy wrote John Filbert:

*I do not want to teach, I am tired, tired, of teaching and being the slave of so many minds, but I had rather there would never be a teacher but the Bible and Science and Health than that such poor teaching should go on [in the field].* Peel, Robert, *Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 252.*

## **April 2, 1889**

There is a bill before the Judiciary Committee of the New York Legislature to make the practice of Christian Science mind-healing a misdemeanor. (see TCSJ, vol. 7, 5/1889, p. 68.)

## **April 3, 1889**

There is a special notice in the *International Magazine of Christian Science*, signed by both Mrs. Mary Plunkett and her husband, J. T. Plunkett, informing the public that they have dissolved their marriage by mutual consent, but without going through the proper legal channels. Since Mrs. Plunkett’s public embrace of Mrs. Eddy in Steinway Hall in February, the newspapers have considered her the head of the Christian Science Movement in New York City, and they consider the announcement as proof that the new religion is part of the “free love” movement. There is a loud outcry from the pulpit and press condemning Christian Science in a tone that has not been heard since Boston’s

clerical denunciation of the religion in 1885. To make matters worse, Mrs. Plunkett will contribute articles on marriage and divorce in the May, June, and July issues of the *International*, which will only add to the confusion and misrepresentation of Christian Science. This could be considered especially unfortunate when it is remembered that the *International Magazine of Christian Science* has a larger circulation than *The Christian Science Journal*.

## **April 1889**

Mrs. Eddy delivers an address, title unspecified, at the Christian Scientist Association.

The meeting had a large attendance, and Mrs. Eddy spoke of two extremes that error urges individuals to indulge, and that, therefore, must be watched for:

*...the first, to act too far in advance of our understanding, and to strike a blow too soon, and bring on a crisis that we are not fully prepared to meet and master.*

*We must not mistake self-sufficiency, pride in the letter of Christian Science, and our finite conception of the fitness of things for spiritual intuitions. The other extreme is apathy, inactivity, whereby many who are really good, and might do much for the cause, do little or nothing through a seemingly paralyzed condition of mind, from a false sense of fear. Such individuals must use what they already have, to obtain more....If...error arouses itself to stop our progress, and we are temporarily in doubt as to what is just the right thing to do, we can stand still and wait on God; and in this waiting, remember what He has done for us in the past, and trust Him to do for us now. We shall thus surely see His salvation, and by these experiences we shall lose the sense of fear; then we shall gain the spirit of meekness, and in the might of this meekness we go forward and possess (inherit) the earth. TCSJ, vol. 7, 5/1889, p. 80.*

## **April 1889**

### **Easter Sunday**

Mrs. Eddy delivers impromptu remarks on her conception of Easter following Reverend D.A. Easton's sermon, "If you then be risen with Christ," Col. 3:1, Chickering Hall, Boston.

Mrs. Eastman's Sunday School students give recitations, as they did last year, however, there are no solos or duets this year. Nor are there any baptisms, as Mrs. Eddy performed at last year's Easter Service. The floral decorations are profuse and tastefully arranged, and Benny, Mrs. Eddy's adopted son, heads the Sunday School, which meets an hour before the Service.

Mrs. Eddy accompanies Reverend Easton up to the platform, at 3 p.m., and introduces him as a graduate of Bowdin College and Andover Theological Seminary. She then remains on the platform and listens to his sermon. After he finishes, she approaches the pulpit and makes remarks, including the following:

*...I stand in the flesh like a partition wall between the old and the new, between the old, legal religion in which I was brought up, and the new, living, impersonal Christ-thought that has been given to the world through me.* TCSJ, vol. 7, 5/1889, p. 88.

Six years will pass before Mrs. Eddy will publicly address her church again. After Mrs. Eddy has finished her remarks, she informs the audience that the Friday Evening Testimony Meetings, held in the Boylston Hotel Christian Science Reading Room, opened last year, will now be held in Steinert Hall, and are now to be open to the public.

To the amazement of many, Mrs. Eddy announces that this week she is starting a Christian Science Mission and Dispensary to serve impoverished humanity. The Dispensary is located in the Boylston Hotel, at 3 Boylston Place. The *Journal* reports:

*...The Pastor [Mrs. Eddy ed.]...made announcement that a Christian Science Mission and Free Dispensary would be opened during the Easter week, for work among those unable to pay for healing, and prevented by their circumstances from hearing the Glad Tidings unless taken to them by messengers of the Truth.*

*The money for carrying out these movements is in part subscribed, and friends who have not been called on, and who desire to contribute, are requested to send to Mr. C. A. Frye, at 385 Commonwealth Avenue, or to leave their subscriptions at the reading room, Hotel Boylston.*

*The Mission and Dispensary are to be placed in contact with the self-respecting worldly poor, and in quarters that will not abash those they are meant for. To Science there are no worldly poor or rich, and a mission to the poor is based on a calculation as to where a given amount of time and work will bring out the largest return. This line of work opens a new era in the history of Science. It will help to raise the vocation of Scientists from being looked on by the world as primarily a means to a livelihood. It ought to be that; but that is last in thought and love. First of all it is a divine message...Mission work will draw the world's attention more distinctly to the humane character of Science, than any degree of generosity and self-sacrifice, in the routine of a private practice, could do.* TCSJ, vol. 7, 5/1889, p. 101.

Norman Beasley explains the role of the Mission and Dispensary:

*Students treated such cases as came and, using the address as their headquarters, went into the slums of the city to serve the sick. They encountered a great deal of resistance, but they gave help to so many sick people the Christian Science Dispensary Association was organized on May 31.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 19522, p. 202.*

Mrs. Eddy's Mission work among the poor has been so misunderstood that most Christian Scientists think that Dispensaries were the first Reading Rooms, though this is quite impossible because the Reading Rooms were started in 1888, as stated above. A great deal of confusion about the role of the Dispensaries can be traced directly to the misinformation in the 1930's and Clifford P. Smith. He writes:

*The Christian Science Dispensary Association divided its activities into three parts. In certain rooms, meetings open to the public were held every Wednesday and Sunday evening "for addresses, conversations, and inquiry about Christian Science healing;" also, Bible classes every Sunday afternoon "for instruction in the spiritual sense of the Scriptures." Other rooms were open daily from 9 a.m. to 9 p.m. "for the reception and treatment of patients by Christian Science Mind-healing." This activity further included "conversations on Christian Science every evening from 7:30 to 9:30;" also, Christian Science literature free or on sale. The other part of the Association's work was the sending of visitors from house to house "for the purpose of talking Christian Science to the inmates and inviting them to come to the Bible class and other meetings...and for the purpose of healing.* Smith, Clifford P., *Historic Sketches From the Life of Mary Baker Eddy and the History of Christian Science, Boston, The Christian Science Publishing Society, 1941, p. 182.*

These misleading remarks never come close to describing the courage, resolve and trust in God that it took Christian Scientists, probably mostly women, to walk into the Victorian slums of Boston and heal whoever they found—slums as terrifying as Whitehall in London, where "Jack the Ripper" was currently reeking havoc. Even the police of Boston would not go into these dark and dangerous haunts that openly trafficked in every vice, and where no depravity was hidden from view. Smith's polite banter about "visitors" and "free literature" fail to reveal Mrs. Eddy's demand that her followers live the life of love Christ Jesus' teaching stressed.

Christian Scientists are very familiar with the demands for the spiritualization of thought outlined in the Bible. Mathew 10:7-8 lists them, "And as ye go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead; freely ye have received, freely give."

These courageous Victorian Christian Scientists seem equally willing to fulfill their Master's demands for the Christianization of their daily lives, as listed in Matt. 25:35-40, from *The Word, the Bible from 26 Translations: ASV*—"For I was hungry and you gave me to eat," KJ—"I was thirsty, and you gave me drink," "Rieu—"I was homeless and

*you brought me in, ”: Gspd—“When I had no clothes, you gave me clothes,” Ber.—  
“When I was sick, you cared for me: When I was in prison, you visited me,” Vaughan, Th.D.,  
Curtis, General Editor, The Word, the Bible from 26 Translations, Gulfport, MS, Mathis Publishers, Inc., 1988. p. 1932. The  
Message—“I’m telling you the solemn truth: Whenever you did one of these things to  
someone overlooked or ignored, that was me—you did it to me.” Peterson, Eugene H., The Message,  
The New Testament Psalms and Proverbs, Colorado Springs, Colorado, Navpress, 1996, p. 67.*

Jesus set a new standard for human dignity and worth in Matt. 25—the concept of  
“inherent right”—the right of all mankind not only to be healed but to be nursed or cared  
for. Jesus established the concept of caring and nursing as a religious duty, an aspect of  
worship, a commandment. It is this commandment that Mrs. Eddy is seeking to obey in  
her Mission for the poor; and it appears that the followers of her time shared the powerful  
Christian dynamic as part of their life work.

Unfortunately, the Dispensaries eventually declined into glorified Literature Distribution  
Committees and Mrs. Eddy eventually dissolved them in 1894.

## **April 26, 1889**

The first Friday Night Testimonial Meeting, open to the public, is held at Steinert Hall  
tonight. The meeting consists of an address, the relating of experiences, and open  
discussions and inquiries from the audience about Christian Science.

## **May 1889**

Mrs. Eddy begins teaching a new Primary Class; however, after one lesson, she abruptly  
leaves Boston, and asks her adopted son, Dr. Foster Eddy, to finish teaching the Primary  
class and the Normal Class that was to follow. (*see Peel, Robert, Mary Baker Eddy, The Years of Trial, New  
York, Holt, Rinehart and Winston, 1971, ft. 17, p. 371.*)

She accepts Benny’s suggestion to summer in Vermont, and he chooses the village of  
Barre, and leases an attractive cottage for Mrs. Eddy on the village square. She takes her  
secretary, Calvin Frye, and her housekeeper, Martha Morgan, and departs for Vermont.  
Her departure is so sudden that she remembers that she has left her jewel case unguarded.  
She writes Benny:

*My own darling: Your letter is a treat. Send all the checks and orders to  
me through the American Express and I will sign and return them. Send  
them every week. Please take my diamonds and jewelry from the drawer  
on left-side of my dressing case in Chamber, lock them up in little tin box  
key on the outside of box... Nenneman, Richard A., Persistent Pilgrim, The Life of Mary Baker  
Eddy, New Hampshire, Nebbadoon Press, 1997, p. 206*

**May 28, 1889**

Barre, Vermont

Mrs. Eddy sends her letter of resignation as Pastor of her church:

*To The Church of Christ, Scientist, Boston*

*Beloved Brethren:—*

*For good and sufficient reasons I again send you my resignation which must be final of the Pastorate of the Church of Christ, Scientist, Boston, and recommend that you secure a Pastor to enter upon this labor in early autumn, one who will take full charge of this dear church, look after its interests, receive and attend to applications for membership, hold regular communion service, and in all respects discharge the duties of a Pastor. Also I beg that you will give such an one a sufficient salary to enable him to give his whole time to the duties which belong to this responsible office.*

*Yours in the bonds of Spirit,*

*Mary B. G. Eddy, Pastor*

Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 203.*

Clearly from her letter, “I again send you my resignation,” the Church was shocked, and at first would not accept Mrs. Eddy’s decision. However, when Mrs. Woodbury hears of the resignation, she immediately informs Mrs. Eddy that she will be glad to be the new pastor.

**June 12-13, 1889**

Cleveland

The National Christian Scientist Association holds its fourth annual convention in Cleveland, Ohio, and is shaken by Mrs. Eddy’s resignation as Pastor. The members are concerned because Mrs. Eddy has decided not to attend, and she has sent her adopted son, Dr. Eddy, to preside in her place. He reads an address from Mrs. Eddy to the Association, in which she resigns as President and hands over the ownership of *The Christian Science Journal* to the Association. A shock of uncertainty sweeps the audience, as only two weeks ago Mrs. Eddy resigned as Pastor of her church. However, the Association is still intact. It now has a membership of over five hundred people and is growing steadily. The Association elects Dr. E. Foster Eddy as its President; and, instead of accepting Mrs. Woodbury’s offer to become the new Pastor of The Mother Church, they elect Reverend L. P. Norcross.

F. E. Mason, who has been serving as Assistant Pastor for the last few years, transfers to a branch church in Brooklyn, New York. Mrs. Woodbury is in a rage at being refused the



pastorate of the church and departs from Boston, spreading criticism of Mrs. Eddy in Maine and as far away as Quebec.

## **June 13, 1889**

Mrs. Eddy writes to the National Convention in Cleveland, from her cottage in Vermont, of another decision that she has made. They receive her letter, and it is read on the last day, June 13:

*I earnestly, hereby recommend that you appoint a committee to look after church work and organization. Give it free discussion. The churches should be organized under the title of "Church of Christ, Scientist." They should have an independent form of government, subject only to the moral and spiritual perceptions, and the rules of the Bible and Christian Science as laid down in Matt. 18:15, 16, and 17....* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 203.*

By the end of the Convention, the National Association that had been formed in 1886, with the exclusive jurisdiction over the formation and continuance of all student associations, is now given jurisdiction over the formation of all branch churches, and also has the added responsibility of owning *The Christian Science Journal*. This means that they are now responsible for keeping its editor, Joshua Bailey, in line. He has already given the impression, through some of his published statements, that Mrs. Eddy is more important than Jesus, and the Association's first task will be to keep a close watch on Mr. Bailey's editorials.

## **June 1889**

The Christian Scientist Association, in accord with Mrs. Eddy's wish, gives all the rebellious students honorable dismissals, and, in turn, the rebellious students return the Association's funds and records. Because Mrs. Eddy has been teaching fifty to seventy students a class, the Association is regaining in number rapidly.

## **July 1, 1889**

The \$5,000 [\$94,628 in 2001 ed.] mortgage falls due today on the Back Bay property purchased by the Christian Scientist Association in June of 1886. The Association does not have the money needed to pay the mortgage. Six months ago, Mrs. Eddy had quietly purchased the mortgage, without the knowledge of her Association, and had patiently waited to see what they would do on July 1. The newly elected Treasurer of the Building Fund, Alfred Lang, does nothing. July 1 comes and goes in silence. After a week of continued silence, Mrs. Eddy realizes that the church is taking no action. She forecloses on them, and then advertises the property in the papers for the next three weeks. The ad appears in the Boston papers on July 11, 18, and 25, and states that the property will be available at a public auction on August 3 to anyone interested in purchasing it.

## July 1889

Mrs. Mary Plunkett announces, in this month's issue of the *International Magazine of Christian Science*, her "spiritual marriage" to the Treasurer of her magazine, Mr. A. Bentley Worthington. Her announcement is fourteen pages long, and includes many quotes from *Science and Health*—material that she has skillfully reinterpreted to make the reader assume that Mrs. Eddy advocates "free-love" as a higher form of marriage. Mrs. Plunkett ends her announcement by inverting the meaning of these words from *Science and Health*:

*Matrimony, that was once a fixed fact among us, must lose its present slippery footing, and find permanence in a more spiritual adherence.*

*The mental chemicalization, that has brought conjugal infidelity to the surface, will assuredly throw off this evil, and marriage will become purer when its scum is gone.* Eddy, Mary Baker G., *Science and Health with Key to the Scriptures*, Sixteenth Edition, Revised, Published by the Author, Boston, 1886, p.163.

The press has a field day with the "spiritual marriage" of the "High Priestess" of Christian Science in New York City and her new "Consort." Mrs. Plunkett gives interviews to both the *New York World* and the *New York Sun* that attempt to credit Mrs. Eddy's teaching with the concept of "spiritual marriage." In mock humility, Mrs. Plunkett states:

*"The Press, because of its slight knowledge of Christian Science, has persistently spoken of me as its 'High Priestess.' This is entirely unwarrantable and untrue. I am only an earnest and grateful student. Mary B. G. Eddy was my teacher, and the teacher either directly or indirectly of all who are teaching pure Christian Science. Her book, Science and Health, now in its fortieth edition, is the most important book in the world today, outside of the Holy Scriptures; in fact, its statements are Holy Scriptures revealed. While she may sometimes have seemed severe, with some of us, I am convinced that but for her determined and oft-repeated warnings, many, and I am not sure but all of us, because of our belief in materiality, would have fallen back into mind-cure, or will-cure healing, instead of rising to the purely spiritual. I am only one of the many thousands who silently thank God every day for the truth revealed through Mary Baker Eddy."* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, pp. 168-169.

The damage Mrs. Plunkett is rendering Mrs. Eddy in the press suddenly turns on Mrs. Plunkett. The real fireworks begin when it is discovered that Mrs. Plunkett's "spiritual husband" had been legally married several times without being legally divorced. He has been using the assumed name of "A. Bentley Worthington" to avoid being arrested for a twenty-year-old embezzlement charge, as well as assorted counts of bigamy. Before the end of this month, her *International Magazine of Christian Science*, her International

Christian Scientists Association, her National School of Christian Science, her Christian Science Rest Rooms, and her Bentley will all disappear. Mrs. Hopkins severs all relations with Mrs. Plunkett in the wake of the scandal, and Mrs. Plunkett:

*...with one of the few touches of dignity in her own career...told the newspapers, "Mary Bentley Worthington is the name I have taken, and I shall carry it as long as I live."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 261.

Within a short time, Mrs. Plunkett, her two children and Worthington (who had reappeared) left New York and moved to New Zealand. There Mrs. Plunkett started a healing movement called "Children of Truth." As her movement grew, she renamed it "Temple of Truth." However, Bentley's "free-love" practices caused such a scandal that local clergymen had Worthington extradited to the United States to face bigamy and embezzlement charges. Sadly enough, Mrs. Plunkett did not carry the name Mary Bentley Worthington to her grave. When her husband (who somehow managed to return to New Zealand a free man), expelled her from the "Temple of Truth," Mrs. Plunkett changed her name to Sister Magdala and started a rival group. She changed her name for the last time, in June 1901, when she married Mr. Atkinson, a local dentist. Shortly after her marriage, the new Mrs. Atkinson was found dead in the shallow end of an ornamental fountain, with her legs bound by an elastic girdle. The death was declared a suicide, but more than likely Mrs. Plunkett has been murdered. (see Gill, Gillian, Mary Baker Eddy, *Reading, Massachusetts*, Perseus Books, 1998, p. 343.)

Mrs. Hopkins will continue unabated in Chicago. As a matter of fact, she has just taught a young couple from Kansas City, Charles and Myrtle Fillmore. The Fillmores, who were former students of the more subdued Reverend Adams, had become interested in Mrs. Hopkins and her Hopkins Theological Seminary, which promised to prepare students for the Christian Science ministry. Mrs. Hopkins had publicly designated the hours between eight to nine o'clock every morning as an "Hour of Unison." This emphasis on the action of human minds, instead of divine Mind, is the difference between "New Thought" and Christian Science.

When the Fillmores return to Kansas City, they start their own movement, which they call "Silent Unity." They also start their own magazine, *Christian Science Thought*, which they will rename in a few years *Modern Thought*. By the early 1890's, Mrs. Hopkins, too, will finally drop the name Christian Science from all her enterprises and rename her movement, "New Thought."

"New Thought" and "Unity" are still going strong. However there is never any mention of their quasi-Christian Science origins. Mary Baker Eddy's name is never mentioned, nor the fact that Mrs. Hopkins was her student and editor of her *Journal*. Current "New Thought" lore explains its origin in American culture as like the birth of Venus—the shell opens and miraculously Mrs. Hopkins is born, and steps forth with the costly pearl of "New Thought" resting in the open palm of her dainty hand.

## July 1889

### Barre, Vermont

Mrs. Eddy's actions, since May, have caused a flurry of concern among her students. She writes a letter, published in the *July Journal*, sharing the fact that:

*...inquiries are coming from all "four quarters,"—For what purpose has Mrs. Eddy relinquished certain lines of labor in the field of Christian Science and called others to the work? Is she writing her history? or completing her works on the Scriptures? She is doing neither, but is taking a vacation, her first in twenty-five years. She is taking no direction of her own or others, but her desire is that God may permit her to continue to live apart from the world, free from the turmoil in which her days have been passed for more than a quarter century.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, pp. 253-254.

Her lovely retreat in Barre becomes unbearable, as band concerts start in the middle of the village square, consequently, Mrs. Eddy and her household relocate to Concord, New Hampshire. Dr. Ezekiel Morrell, son of her cousin, Dr. Alpheus Morrell (the first homeopathic physician in Concord), is friendly but can not house her because of the size of her staff. She finally rents a charming neoclassic townhouse at 62 North State Street, near the Capitol Building in Concord. The house, though one of the finest examples of Greek revival architecture in Concord, and very like her late sister Abigail's Greek revival estate in Tilton, lacks the tranquility of her village hide-a-way in Vermont. The house is not exactly in good repair; but, be that as it may, Mrs. Eddy takes out a one-year lease and does enjoy watching the parades that pass in front of her home on their way to the Capitol.

## July 1889

### Concord, New Hampshire

Mrs. Eddy institutes a new Order of Service, reprinted in the *August Journal*:

*I recommend that you lay aside all that is ceremonial, even in appearance, in our Church and adopt this simple service.*

*Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from Science and Health. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present. Close with reading hymn, singing, silent prayer, and the benediction.* TCSI, vol. 7, 8/1889, p. 210.

The National Christian Scientist Association announces in the August *Journal* that it has been given jurisdiction over the establishment of branch churches, and will adopt this Order of Services for them. It also announces that services in Boston will be held at 10:30 a.m., Sunday morning, in Chickering Hall—no longer at 3:30 in the afternoon. Mrs. Eddy had always held services in the afternoon on Sundays, out of deference to the many attendants who had maintained their membership in other churches, and who did not want to miss attending their regular morning services.

### **August 3, 1889**

Today, a public auction is held by Amos W. B. Gooding, a licensed auctioneer, putting the Back Bay property up for sale. Not one member of the church, not even Alfred Lang, the Treasurer of the Building Fund, comes to bid on it. George Perry, the son of Mrs. Eddy's Boston lawyer, Baxter E. Perry, acts as Mrs. Eddy's agent and is the only bidder. He buys the piece of land for \$4,800 [\$90,843 in 2001 ed.], with a check Mrs. Eddy has given him, and which he returns to her after the sale.

### **August 6, 1889**

The title to the lot in Back Bay is conveyed to George Perry. Mrs. Eddy's students are not fully aware of the fact that technically the property now belongs to this man.

### **Summer 1889**

#### **Boston**

Mrs. Eddy returns to her home at 385 Commonwealth Avenue in Boston to attend to business matters. She is seriously considering settling permanently in England. (*see p. 185-189 for a status of Christian Science in England.*) Mrs. Eddy has written Mr. and Mrs. Colles in Ireland:

*I am weary of...so much responsibility that I cannot do justice to my calling, hence my retirement for young folks to take their place in front and do some thinking for themselves and the cause without my aid.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, pp. 266-267.

In the Spring of 1890, the following year after sending Anne Dodge to London to establish Christian Science there, and after completing the dissolution of her church organization, Mrs. Eddy again wrote Mrs. Colles asking her to find a suitable home in England. Mrs. Eddy's letter to Mrs. Colles is worth reading, as it indicates just how serious she was about leaving the United States:

*I shall want when I go to England in my house five bedrooms. Now let me say it looks doubtful about my getting away this Spring. The circumstances have changed since I wrote you.....I have so many times been disappointed about going there that sometimes it seems to me that I*

*never shall.* Nenneman, Richard A., Persistent Pilgrim, The Life of Mary Baker Eddy, Nebbadoon Press, New Hampshire, 1997, p. 212.

Mrs. Eddy also considers taking a house near the Sargent sisters in Oconto, Wisconsin. However, when all is said and done, she returns to 62 North State Street, Concord, New Hampshire.

## **September 5, 1889**

Concord, New Hampshire

Mrs. Eddy writes the Christian Scientist Association for permission to withdraw from its membership, and they accept.

## **September, 1889**

Concord, New Hampshire

Another bomb drops as Mrs. Eddy announces her latest decision in the September *Journal*:

*Deeply regretting the disappointment this must occasion, and with grateful acknowledgments to the public, I now close my college.* TCSJ, vol. 7, 9/1889, p. 337.

## **September 14, 1889**

Concord, New Hampshire

The shock that Mrs. Eddy's announcement causes is so severe that she decides to reopen the college on this day, and appoints the Civil War veteran, General Erastus N. Bates, as President and Teacher. Whether or not Dr. Eddy is to continue teaching the anatomy and surgery of obstetrics is not clear.

## **September 23, 1889**

Concord, New Hampshire

Continuing to tear down the old landmarks, Mrs. Eddy writes her Christian Scientist Association:

*I have faithfully sought the direction of Divine wisdom in my advice herein given, namely, that you vote To-day to dissolve this organization....* Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 209.

Even though the Association votes to dissolve, it votes to continue to meet the first Wednesday of each month, collect dues, and maintain church services in Chickering Hall.

Among the reasons Mrs. Eddy gives for the dissolution of her Alumni Association, the first and second are the most important to understand.

*1st. Because the teacher who organized this first Christian Science Association has retired from her place in the College, and no longer prepares the students for entering this Association.*

*2<sup>nd</sup>. Because new students whom others have taught may not receive the reception that her students have received from this associated body. They may not consider them students of the same grade, and this may incite improper feelings between my students and the students of other teachers. I regret to say that there has been much discord in the past between students connected with this Christian Science Association, and it would seem more natural for them to harmonize than different grades of students; hence the precedent does not favor the hope for future harmony.*  
*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 209.*

## **October 5, 1889**

Boston

Julia Bartlett, Captain and Mrs. Eastaman, Ira Knapp, Mrs. Munroe, Reverend Norcross, and William Johnson meet, and they decide to write Mrs. Eddy and ask her for:

*...permission to build a church upon the lot of land at the corner of Falmouth and Caledonia Sts. [the Back Bay property that technically no longer belongs to Mrs. Eddy ed.]* *Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 244.*

## **October 9, 1889**

Concord, New Hampshire

Mrs. Eddy writes back to the seven students that she does not own the piece of land on which they propose to build their church, but has put the property:

*... "into honest hands for you to redeem," [and then she warns them not to ed.] "attempt building a church. If you do you will fail and again lose your money....You are not strong enough in God to stand."* *Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 244.*

## **October 22, 1889**

Concord, New Hampshire

Mrs. Eddy calls a Business Meeting of the Massachusetts College Corporation, and shares the fact that she cannot resist God's command to dissolve the corporation and

close the College. Mrs. Eddy explains that she will retain her charter, but that the College must be closed.

## **October 23(?), 1889**

Concord, New Hampshire

Mrs. Eddy writes General Bates, just as he is about to begin his first Primary Class, that as soon as he finishes teaching this class, he must close down the College for good. Accordingly, on October 29, 1889, the Massachusetts Metaphysical College closes its doors. The notice of the corporation's dissolution is signed by Calvin Frye, Clerk, and sent to all Mrs. Eddy's students. Clipped to it is this note from Mrs. Eddy:

*You are again called to accept, without a present understanding, a marked providence of God. Our Master said: "What I do thou knowest not now, but thou shalt know hereafter."*

*Trust Him in this unlooked-for event, and He will sooner or later show you the wisdom thereof. I have acted with deliberation. For the past two years this change has seemed to me the imperative demand of Christian Science in consonance with the example of our Master. Trusting that you also will discern the wisdom of this advanced step and coincide with this act of the Corporation.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 212.

## **Fall 1889**

The rumblings of disbelief in Mrs. Eddy's decision to close her college are apparent in the comments of Frank Mason, her former Assistant Pastor and current writer of the *International Bible Lessons* for the *Journal*. He says in his letter to Mrs. Eddy:

*To say that I was surprised when I heard of the closing of the College is a mild statement. I was simply astounded. I supposed the College like the gate to Heaven would always be ajar. The West and in fact the whole country is dazed at the apparent sudden termination of the original source of Christian Science teaching.* Peel, Robert, *Mary Baker Eddy, The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 252.

Serious doubts about Mrs. Eddy's business sense continue to plague some of her male students in official positions in Boston. One of the reasons that these men are so concerned about Mrs. Eddy's decision to close her college is the amount of income Mrs. Eddy is forfeiting. By 1889, she is teaching up to 70 students in a class. At \$300 [\$5,677 in 2001 ed.] per student she is realizing an income of \$21,000 [\$397,439 in 2001 ed.] for seven sessions (she had recently reduced the number of sessions from twelve to seven). Mrs. Eddy mentioned that she had over 300 student applications on her desk when she decided to close her college, which represented a loss of \$90,000 [\$1,703,311 in 2001 ed.].



These men are determined to talk with Mrs. Eddy and gently share the light of rational business sense with their “dear, but naive” Leader. Accordingly, they notify Mrs. Eddy that they want an interview with her to discuss an important matter, which they do not identify. Mrs. Eddy replies that even though she is very busy, she will agree to see the three men in Concord.

When they arrive at 62 North State Street, Mrs. Eddy has them wait in the front parlor. When she comes down stairs, she enters the room, sits down with the men, and pours forth all the inspiration and spiritual vision that God has revealed to her in terms of her recent decisions. Mrs. Bartlett, who was present in the house when this event was occurring, tells us:

*When she was through, she turned to one and asked what it was he wished to see her about. He hesitated, not knowing what to say, and replied, “Oh, nothing in particular.” She then turned to the next one and asked him what it was he wanted, and he said the same....and so said the third, and as they related this occurrence to me they said they would have been glad if the floor had opened and let them down out of sight. We Knew Mary Baker Eddy, Boston, The Christian Science Publishing Society, 1979, p. 47.*

## **November 23, 1889**

### **Concord, New Hampshire**

Mrs. Eddy delivers the final blow for 1889. To Julia Bartlett, she writes:

*This morning has finished my halting between two opinions.*

*This Mother Church must disorganize, and now is the time to do it and form no new organization but the spiritual one.*

*Follow Christ Jesus’ example and not that of his disciples. Theirs has come to naught in science ours should establish Science but not material organizations. Will tell you all that leads to this final decision when I see YOU. Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 213.*

## **November 24, 1889**

William B. Johnson, the Clerk of The Mother Church, sends a Notice to all the members that the Annual Meeting will be held December 2, in Read-Room, # 210, at the Hotel Boylston, located on 24 Boylston Street.

*At this meeting the question will be laid before the Church—to consider the advisability, and to take action thereon, of dissolving the organization of the Church on the basis of material and human law, and of remaining*

*together henceforth on a plane of spiritual law in accordance with the higher teachings we are constantly receiving.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 213.*

## **December 2, 1889**

Boston

At the Annual Meeting, the church members vote to dissolve the church organization, its by-laws, and regulations. All articles and clauses are voted null and void, except that part of Article One that pertains to the name of the church. The Board unanimously adopts five resolutions of dissolution, among which are the following statements:

*That the time has come when this Church should free itself from the thralldom of man-made laws, and rise into spiritual latitudes where the law of love is the only bond of union.*

*The members of this Church hereby declare that this action is taken in order to realize more perfectly the purpose of its institution as an organization viz. growth in spiritual life and the spread of the “glad tidings”—and that they will continue as a Voluntary Association of Christians....* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 214.*

## **December 6, 1889**

Mrs. Eddy writes Mrs. Crosse and Mr. Murphy, both former leaders of the rebellion, that the Back Bay property is going to be available for them to purchase if they watch the newspapers and act quickly. Mrs. Eddy feels concerned that many of the students, who had joined the rebellion six months ago, and who had been among the chief fund-raisers, should have a chance to reclaim their losses.

## **December 9, 1889**

Concord, New Hampshire

Mrs. Eddy has asked George Perry to place an ad, in the December 8 Sunday edition of the *Boston Herald*, advertising the sale of the Back Bay property to anyone who was a member of the Church of Christ, Scientist, Boston, in June of 1885. Anyone who qualified could purchase the land within the next six days for \$5000 [\$94,628 in 2001 ed.]. By some mistake, the ad does not appear until Monday, December 9, and Mrs. Crosse and Mr. Murphy can not respond fast enough to place their bid.

## **December 10, 1889**

Boston

Mrs. Eddy had given Ira Knapp her check for purchasing the land, and when no one appears, George Perry quitclaims the property to Ira Knapp. Ira presents George with the check, which is returned to Mrs. Eddy, and George gives the Knapps the title to the property. Technically, Ira and Flavia Knapp now own the property.

## **December 1889**

Concord, New Hampshire

Mrs. Eddy advises her lawyers in Concord to draw up a Deed of Trust. Under her direction, the deed requires the owners, Ira and Flavia Knapp, to transfer the title of the lot to three Trustees: Alfred Lang, Marcellus Munroe, and the young businessman from South Dakota, William G. Nixon. The deed stipulates that the Trustees will hold the title only if a church edifice is built on the property, and that building operations must commence when subscriptions have reached \$20,000 [\$378,513 in 2001 ed.]. The Treasurer is to post \$5,000 [\$94,628 in 2001 ed.] as a guarantee of the fulfillment of his duties; and, most importantly, any Trustee or Director, who attempts to bring any unsolicited manner of business connected with the building of this church to Mary B. G. Eddy, will be in danger of forfeiting his office.

Ira takes the Deed of Trust to Boston to have Mrs. Eddy's lawyer, Baxter E. Perry, to execute it. Surprisingly, Perry considers the deed defective and refuses to execute it. It is possible that Mr. Perry refused because it was so totally unlike the conventional deeds which are used to build cathedrals and churches. Nonetheless, Ira finds another attorney who completes the details, making the deed a legal instrument.

## **December 1889**

Mrs. Eddy has heard complaints from the former rebellion leaders that they were not given enough notice to bid on the property in Back Bay, for which they had worked so hard to raise the funds. Mrs. Eddy writes both Mrs. Crosse and Mr. Murphy that she promises

*...to sell the lot to either or both of them on condition that they would use the land for the purpose of building a church open to all Christian Scientists, and for no other purpose. This reduced them to astonished silence; the offer (or the responsibility) was apparently more than they had bargained for.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 35, pp. 372-373.

Mrs. Eddy's published "thank you" for Christmas gifts received this year is especially tender. Knowing the tremendous faith of her students, who have supported this year's sweeping changes, she writes:

*My heart has many rooms, one of these is sacred to the memory of my students. Into this upper chamber where all things are pure and of good report—into this sanctuary of Love I often retreat, sit silently, and think. In this chamber is memory's wardrobe, where I deposit certain recollections and collections once in each year. Here are my Christmas stores. They commemorate--not the Bethlehem babe--but the man of God, the risen Christ, and the adult Jesus. Here I deposit the gifts my dear students offer at the shrine of Christian Science, and to their lone leader. Here I talk once a year, and this is a bit of what I said... "O glorious Hope! O Mother Love! how you have thus grown to the sense of your children, because of their growth the past year—and how our Model, Christ, has grown to us all, and to this age!*

*I look at the gifts, gold, silver, and perfume, then name some of my loved ones' offerings as follows:...two silver cologne bottles, full of perfume, of rare design and beauty...an exquisite little box containing the daintiest point lace collar and cuffs...and many other beautiful things, too numerous to mention.....*

*...Never did gratitude and love meet more honestly and utter the word thanks, than mine at this season. My love that lies behind the word has no language, and gives no token, but must live steadily on, through time, as part and portion of my being.*

*May our lives flow on in the same, sweet rhythm of head and heart, until they meet and mingle in joys supernal. My special joy is in knowing that you are gaining yearly in the knowledge of Truth and Love. Your progress is marked. It satisfies my present hope. Every trial of your faith in God, will make you stronger and firmer in faith and Love.*

*Tenderly and truly yours,  
Mary B. G. Eddy*

*TCSJ, vol. 7, 2/1890, pp. 547-548.*

## **Mrs. Eddy's Writings 1889**

### **February 1889**

#### **A Christmas Sermon**

*MW*, p. 161.

*TCSJ*, vol. 6, 2/1889, pp. 541-545.

### **March 1889**

#### **"Thy Will Be Done"**

*MW*, p. 208.

*TCSJ*, vol. 6, 3/1889, pp. 593-597.

### **March 1889**

#### **"Put Up Thy Sword"**

*MW*, p. 214.

*TCSJ*, vol. 6, 3/1889, pp. 598-599.

### **April 1889**

#### **The March Primary Class**

*MW*, p. 279.

*TCSJ*, vol. 7, 4/1889, pp. 19-21.

### **May 1889**

#### **Easter Services**

*MW*, p. 177.

*TCSJ*, vol. 7, 5/1889, pp. 88-89.

### **May 1889**

#### **Obtrusive Mental Healing**

*MW*, p. 282.

*TCSJ*, vol. 7, 5/1889, pp. 51-53.

## **June 1889**

### **Wedlock**

*MW*, p. 285.

*TCSJ*, vol. 7, 6/1889, pp. 109-113.

## **July 1889**

### **Fallibility of Human Concepts**

*MW*, p. 351.

*TCSJ*, vol. 7, 7/1889, pp. 159-161.

## **August 1889**

### **Judge Not**

*MW*, p. 290.

*TCSJ*, vol. 7, 9/1889, pp. 277-278.

## **August 1889**

### **Close of the Massachusetts Metaphysical College**

*MW*, p. 273:23-274:14.

*TCSJ*, vol. 7, 9/1889, p. 337.

## **September 1889**

### **New Commandment**

*MW*, p. 292.

*TCSJ*, vol. 7, 10/1889, pp. 339-340.

## **September 1889**

### **A Cruce Salus**

*MW*, p. 293.

*TCSJ*, vol. 7, 10/1889, p. 368.

## **December 1889**

### **The Way**

*MW*, p. 355.

*TCSJ*, vol. 7, 12/1889, pp. 431-434.

## Mrs. Eddy's Life 1890

### January 1890

Concord, New Hampshire

Mrs. Eddy is comfortably situated in the home she is leasing at 62 North State Street, Concord. Her church organization is gone, her college organization is gone, and her own students' Association is gone. All that is left standing is the National Christian Scientist Association that is publishing *The Christian Science Journal*. After disbanding her own students' Association, she has suggested that they call themselves a Voluntary Association of Christians, and they have continued to meet the first Wednesday of every month. The effect of all these changes for Mrs. Eddy is an increased sense of peace and love. The constant demands of her church and college have kept Mrs. Eddy so occupied for the last several years that she has had less and less time to keep up with her ever growing correspondence. By dictating most of her replies to Calvin Frye and, at times, Dr. Foster Eddy, Mrs. Eddy has found the time to write some letters herself. Last year she was so pressed by church affairs that she had to dictate everything to Calvin. Now Mrs. Eddy has the time to write, and her students receive a bushel of letters filled with encouragement, advice, and love. Love, especially love, is the theme of her letters to her students. Peel tells us:

*Where there were rivalries...she would say in effect: Go to Mrs. So-and-so. Tell her you love her and want to help her. Don't wait for her to change before you see her as the child of God.* Peel, Robert, Mary Baker Eddy, *The Years of Trail*, New York, Holt, Rinehart and Winston, 1971 p. 268.

**January 2, 1890** The effect of all these changes on Mrs. Eddy's loyal students is an increased sense of faith and trust. She writes to her students, Eugene and Grace Greene:

*"The test of my dear students this year in following by faith the order of Science is so sweet so comforting to me that but for this it would have seemed insupportable to have borne the cross of the old year."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 70, p. 374.

**January 3, 1890** Mrs. Eddy receives a letter from Mrs. Josephine Woodbury. Mrs. Woodbury had fled to Maine, and then Quebec last June. She was hurt over not being elected as pastor of the church in Boston, and she had been making uncharitable remarks about Mrs. Eddy. By the time Mrs. Woodbury had arrived in Montreal, she had changed her act. She was no longer playing the sorrowing saint who had been pushed aside by mean-spirited old Mrs. Eddy and her cronies. Now, she was starring as the favorite disciple who had been secretly commissioned by her exalted Teacher, Mrs. Eddy, to police the Cause in Canada. In September of 1889, word had come to Mrs. Eddy that Mrs. Woodbury's sexual aggression was on over-drive, and that she was stalking an attractive young man. As he was a former student of Mrs. Eddy's, she had written him to beware of Mrs. Woodbury's advances. However, her warnings went unheeded, as the young man had already fallen under Mrs. Woodbury's spell. Mrs. Eddy also wrote Clara

Shannon and told her that she was hoping to send Joshua Bailey to help her counteract Mrs. Woodbury's influence on the Cause in Montreal. As it turned out, Mr. Bailey was unable to go. However, by the end of September, Mrs. Woodbury suddenly closed her Academy of Christian Science, and, by Christmas, she and her husband had withdrawn their memberships in the National Christian Scientist Association and in the Boston church. Even though Mrs. Woodbury has publicly explained her actions, in terms of a move away from matter to a more spiritual demonstration, the real reasons for her withdrawal may be hinted at in this January 3, 1890 letter to Mrs. Eddy:

*I have come now to defeat and forgive my enemies, undo my mistakes, and so far as my life has become corrected, to bless my dear students here....You have been surgeon as well as mother to me, and have proved your love by doing the thing that was hardest for both mother and child....May you...receive the comfort that should come to you from a loving, grateful child, who thus far has done but little to merit your great tenderness.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 76, p. 375.

What Josephine is not telling Mrs. Eddy is that she is pregnant. That young male student Mrs. Eddy had been so concerned about had finally been seduced by Mrs. Woodbury in September, and she has withdrawn herself from the Movement as an act of contrition that will not last too long. **January 1890** Though Mrs. Eddy allows herself to be drawn into Mrs. Woodbury's needs, she articulates the tone of the new direction her leadership is taking with these remarks in the *January Journal*:

*No letters containing inquiries as to the management of other people's affairs will be read or answered by me or my secretary from this date, and no interviews for the purpose above named will be granted. The individual privilege sacrificed for twenty years I now claim. Having relinquished hitherto my own personal peace, time, and opportunity to help others—to cast my mite for all who needed it into the scale of justice, wisdom, and love, proportionately to my understanding, and leave it for them to maintain the true poise,—experience has shown that thus the balance was often lost, and the blame always attached to me.... Some students are saying and doing things in my name, while thinking and acting contrary to my judgment and counsel. This conduct deceives the world, and stultifies the growth of students.* TCSI, vol. 7, 1/1890, p. 477.

Though Mrs. Eddy encourages students to continue with their institutes, she will no longer give counsel because, as she has written Julia Bartlett:

*"...my counsel is liable to be either carried out too late, or misunderstood, or carried out only in part, and because of all these things the wisdom and necessity of it is not seen nor the good it might do accomplished....I have borne this many years and think at this period of my retirement it should be seen that this is why I left the field."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 66, p. 374.

In her article, "An Allegory," which Mrs. Eddy first published in 1884, revised and published again in 1886, and will revise and publish again in 1893, she describes a journey up a mountainside. Among the many unhappy people, burdened with luggage, who are trying to climb up the mountain, there is one who has no baggage and is constantly going back to help the others. Then, all of the sudden:



*...the Stranger shouts, "Let them alone, they must learn from the things they suffer. Make thine own way, and if thou strayest, listen for the Shepherd's mountain horn, and it will call thee back to the path that goeth upward."* TCSJ, vol. 11, 10/1893, p.293.

**January 19, 1890** Mrs. Eddy writes Clara Shannon:

*I will tell you some time...why my past and present seclusion has been and is kept up for an indefinite time. I have learned more of Christian Science the past year than I shall ever be able to communicate.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 268.

In this letter to Clara, Mrs. Eddy mentions a visit from Josephine Woodbury, who has just returned to Boston from Montreal. Mrs. Eddy seems to divine Mrs. Woodbury's duplicity, without being aware of her pregnancy. (see Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 269.) However, Mrs. Eddy is characteristically charitable and tells Mrs. Woodbury, at the end of their interview, to:

*"go home and be happy. Commit thy ways unto the Lord, Trust Him and He will bring it to pass."* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 216.

Mrs. Woodbury returns to Boston and quickly builds a following of overzealous students who remain unconscious of her condition, though it is gradually growing more and more apparent.

**February 1890** Though Mrs. Eddy does seem to be drawn into Mrs. Woodbury's problems, when Ellen Linscott, formerly Ellen Brown of Chicago, writes her that Reverend Day's flights of rage against Mrs. Eddy and the *Journal* have brought on a crisis in the Chicago church, Mrs. Eddy refuses to be drawn in. She writes Ellen:

*Darling if I could make all the Church love Mr. Day and agree to disagree with his views (if they must, for conscience sake) and then continue to live in love for one another as they once did I would sacrifice much to accomplish this.* Peel, Robert, Mary Baker Eddy, *The Years of Trail*, New York, Holt, Rinehart and Winston, 1971, p. 267.

**April 1890** This month's *Journal* announces the upcoming convention of the National Christian Scientist Association, to be held in New York City in May. The Association has been left intact after all of last year's changes, and it is stronger than ever before. It has the ownership of the *Journal*, full jurisdiction over the formation and discipline of student associations and institutes, and the formation and discipline of branch churches. There is an undeniable tone of glee in the announcement, as it happily predicts its own bright future and instructs its members:

*As the tribes of old yearly went up to Jerusalem, we Scientists hope annually to meet and mingle....Let us have an overflow in point of numbers, as well as of Spiritual power...We need to come in single-eyed consciousness of Love. The day "of Paul" "Apollos" "of Cephas," is past! We need simply to remove the rubbish of petty envy, jealousy, ambition, rivalry, strife for leadership—all so unworthy of us—to enable us, individually and collectively, to realize the glory and power and majesty of Supreme Good.* TCSJ, vol. 8, 4/1890, p. 37.

**April 1890** For the past year, Mrs. Eddy has been employing the editor of her *Journal*, Joshua Bailey, to go over *Science and Health*, line by line, in an attempt to radically restructure the book. As Peel brings out:

*Since she had first started to write the book, Mrs. Eddy had never read it through consecutively. She had worked on it piecemeal, rewriting, rearranging, out of inspiration of the moment and the lessons of experience. Even the thoroughgoing revision for which she had enlisted Wiggin's help in 1885 had been more a matter of adding, deleting, and reconstructing sentences than of radically reorganizing subject matter. In any case, the book did not argue its way forward step by methodical step like a lawyer's brief or a dialectician's discourse. The structure of its logic was implicit in every part of it, but various aspects of the structure came to light in relation to different subjects or themes. These themes appeared and disappeared in the text in almost arbitrary fashion and sometimes in apparent disregard to the nominal chapter heading.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 278.

Joshua Bailey was deeply committed to the work and would later write:

*"As I weighed and compared and pondered and sought the subtle relations of the thought...it seemed to me that I was as one with a mass of threads of the most delicate and beautiful colors that were to be laid together by their shades."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 279.

**April 10, 1890** Mrs. Eddy writes the wife of her newly appointed publisher, William Nixon, that the fiftieth edition of *Science and Health* is almost ready to be published. **April 1890** Reverend Wiggin, who had been sent proofs of the revised text of *Science and Health*, is horrified by Joshua Bailey's changes, and writes Mrs. Eddy:

*I marvel at the deterioration your book has undergone in these reprinted pages. I should suppose a cyclone had struck the leaves, and knocked them into unwonted corners....Better let your volume stand as it is. Too much change looks like vacillation.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 281.

Mrs. Eddy had not been comfortable with many of Mr. Bailey's suggestions from the beginning, and had at one time thrown them all out. Now, she is convinced that her earlier doubts about Mr. Bailey are correct, and she writes Wiggin:

*My faith in your criticism continues, but you know faith sometimes needs Mr. Wiggin's notes, and his notes, occasionally, need my metaphysics....*

*I have had to throw aside the work that [Bailey] did, and start again. And now, with your assistance, the book must come out right.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 282.

From now until the end of the year, Mrs. Eddy is in constant communication with her new editor, Reverend Wiggin, her printer, Mr. Wilson, and her publisher, William Nixon. The next six months will be an ordeal that will almost drive her to despair, and will drive Wiggin, Wilson, and Nixon to the point of total exasperation. Proofs are lost, one mistake after another is made, and there is heavy resistance to Mrs. Eddy's demands.

Mrs. Eddy assigns some of her students to take up metaphysical work about the resistance and mistakes that are making the project so difficult. Students are assigned to work for some of the individuals involved in the project. To handle the “Red Dragon,” or animal magnetism, as a false claim, and reduce it to no one and nothing was difficult for many of the students to accomplish. They tended to work against malpractice as if it was something real, and the result was increased mistakes, delays, and hard feelings. It is significant that Mrs. Eddy will cut her chapter, “Animal Magnetism,” which was already shortened in other revisions, by half. **April 24, 1890** Mrs. Eddy decides not to attend the National Christian Scientist Association Convention in New York, and sends them this notice:

*Beloved Students and Christian Scientists: I have concluded that it is wise for the National Christian Scientist Association to convene without me. It gives you “patience and patience worketh experience,” and “love fulfills the law.” Do not expect me. I shall not be there.*

*Affectionately yours,*

*Mary B. G. Eddy* TCSI, vol. 8, 5/1890, p. 66.

**May 1890** This month’s *Journal* is filled with articles and editorials on the National Christian Science Association Convention, to be held at the end of the month. An article entitled, “Let the Voice of the National Association Be Heard,” includes questions about teachers and teaching that the Association will need to address. The “Editor’s Notebook” lists the topics that will be covered at the Convention. A long article, entitled “National Association,” outlines all the events of the three-day affair, including where its headquarters will be, where the Convention will hold its meeting, and what the program will include on its agenda.

This month’s *Journal* also carries an article of deep significance from Carolyn Noyes, the importance of which is almost lost amidst the hoopla of the Convention plans. Mrs. Noyes shares some ideas that her church in Chicago is pursuing in terms of its church services. She states that, based on the fact:

*...that Science and Health is both our Teacher and Healer, we resolved to take it into our pulpit and make it our Preacher also, by reading selections from it, together with appropriate passages from the Scriptures in place of a sermon. This plan we adopted as an experiment, believing it would result in unity of thought and exclusion of error. The result has exceeded our most sanguine expectations. In two months both church and Sunday school have doubled in number. This large body of regular attendants is united in the opinion that a complete and satisfactory public Sunday service, in this way, has been compassed. It has thus demonstrated that a Christian Science church can be carried on successfully and profitably without a regular speaker.* TCSI, vol. 8, 5/1890, p. 65.

Though Mrs. Eddy was interested in Mrs. Noyes’ experiment, and although it is a harbinger of things to come, she did not encourage the idea at this time for a number of

reasons. (see Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 226.* and Nenneman, Richard A., *Persistent Pilgrim, The Life of Mary Baker Eddy, New Hampshire, Nebbadoon Press, 1997, p. 220.*) **May 27, 1890** The fifth annual National Christian Scientist

Association Convention opens in New York City. The Convention begins with an address by its President, Dr. Foster Eddy. Augusta Stetson, representing the host church, also gives an opening address. Mrs. Eddy's address is scheduled for the last day, and it seems evident from Benny's remarks that he does not know what her address will contain. In speaking about maintaining a standard for the *Journal*, he says:

*Here I would suggest,—I do not know but Mother may have done the same thing in her communication to you, but it is my own opinion, and I give it as such and not as another's,—that a committee should be appointed to examine everything that goes into our Journal; to know whether scientific or unscientific.* TCSJ, vol. 8, 7/1890, p. 145.

**May 29, 1890** On the last day of the Convention, a greeting via cablegram from Ireland is read, which elicits a spontaneous prediction from the audience that by next year's meeting the Association will be an international organization instead of merely national. Then, Mrs. Eddy's address is read. Amidst a hush of attention, the audience listens to their Leader's words. There is no applause at the close of Mrs. Eddy's address, only an intense silence that is finally broken by someone in the audience asking that the address be read again. Mrs. Eddy had dropped her final bomb. She ordered the National Christian Scientist Association to disband. Here is her entire address:

*My Dear Students and Friends—Accept my thanks for your card of invitation, your badge, and order of exercise, all of which are complete. When I gave you a meagre reception in Boston at the close of the first convention of the National Christian Scientist Association, it was simply to give you the privilege, poor as it was, of speaking a few words aside to your teacher. I remember my regret when, having asked in general assembly if you had any questions to propose, I received no reply. Since then you have doubtless realized that such opportunity might have been improved; but that time has passed. I greatly rejoice over the growth of my students within the last few years. It was kind of you to part so gently with the protecting wings of the mother-bird, and to spread your own so bravely. Now, dear ones, if you take my advice again, you will do—what? Even this: disorganize the National Christian Scientist Association! and each one return to his place of labor, to work out individually and alone, for himself and for others, the sublime ends of human life. To accomplish this, you must give much time to self-examination and correction; you must control appetite, passion, pride, envy, evil-speaking, resentment, and each one of the innumerable errors that worketh or maketh a lie. Then you can give to the world your benefit, and heal and teach anew with increased confidence. My students can now organize their students into associations, form churches, and hold these organizations of their own, until, in turn, their students will sustain themselves and work for others. The time it takes yearly to prepare for this National Convention is worse than wasted, if it causes thought to wander in the wilderness, or ways of the world. The detail of conforming to society, in any way, costs you what it would to give time and attention to hygiene in your ministry and healing. For students to work together is not always to co-operate, but*

*sometimes to co-elbow! Each student should seek alone the guidance of our common Father—even the divine Principle which he claims to demonstrate--and especially should he prove his faith by works ethically, physically, and spiritually. Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross.*

*I once thought that in unity was human strength; but have grown to know that human strength is weakness,--that in unity with divine might alone is power and peace.*

*My counsel is applicable to the state of general growth in the members of the National Christian Scientist Association, but it is not so adapted to the members of students' organizations. And wherefore? Because their growth at first is more gradual; but whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the "still, small voice" for the music of our march, we all will take step and march on.*

*Your loving teacher,  
(signed) Mary B. G. Eddy*

*Concord, N.H., May 23, 1890N. B. I recommend to this honorable body to adjourn, if it does not disorganize, for three years from this date; or, if it does disorganize, to meet again in three years. Then bring your tithes into the storehouse, and God will pour you out a blessing such even as you have not yet received.*

*(signed) M. B. G. EddyTCSJ,*

*vol. 8, 7/1890, p. 139-140.*

The Convention recovered its composure, after the second reading of the address, and applauded. It then resolved to repeal its constitution and by-laws and resolve itself into a Voluntary Assembly, as the Christian Scientist Association had done last September. In its final session, it met for the first time as the "Universal Assembly," and, after electing an Executive Committee, it adjourned for three years. During this period, Mrs. Eddy writes a student:

*...You all are growing, and in three years I trust the pride that must be quenched, will be, and in its place will be found brotherly love preferring one another.*

*Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 277.*

**June 1890**In this month's *Journal*, there is no mention of the National Christian Scientist Association Convention, nor is Mrs. Eddy's message to them published. Instead, there are two notices that pertain to the former Christian Scientist Association and what appears to be the resumption of the College. In a slightly misleading notice, presumably written by Mrs. Munroe, about The Massachusetts Metaphysical College Association, she states:

*When The Massachusetts Metaphysical College Association was re-organized the teacher recommended its continuance as a voluntary assembly of Christians. The meetings have accordingly been held, as before, the first Wednesday of each month....*

*Letters of inquiry have been received from students showing that it has not been generally understood that the membership roll has been continued, and that yearly dues are received as before.*

*...The expenses are quite large of maintaining a hall and reading-room in the central part of the city. TCSJ, vol. 8, 6/1890, p. 137.*

This is followed by an even more confusing notice about the College by Dr. Foster Eddy:

### **RESUMPTION**

*The instruction of classes, independent of a college organization, will be resumed. A normal class may be arranged to follow immediately after the Annual National Christian Science Association. All applicants should furnish certificates of good standing from former teachers.*

*Those desiring to take either the Primary, Normal, or Obstetric course will immediately communicate with Dr. E. J. Foster Eddy, 385 Commonwealth Avenue, Boston, Mass., who will teach these classes. Tuition, \$200 [\$3,785 in 2001 ed.] for each class. TCSJ, vol. 8, 6/1890, p. 138.*

## **June 11, 1890**

Mrs. Eddy's concern for Mrs. Woodbury grows as news of Josephine's confinement begins to reach Concord. The explanation Mrs. Woodbury offers as to why she has not informed her friends of her condition until this morning, is mildly jarring:

*On the morning of June 11, 1890, there was born to me a baby boy; though, till his sharp birth-cry saluted my ears, I had not realized that prospective maternity was the interpretation of preceding months of poignant physical discomfort, not unreasonably attributed to other physiological causes and changes,—growing out of my age, and former reliance upon medical opinion,—pointing in the direction of some fungoid formation. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p.269.*

Mrs. Woodbury's first and fairly harmless attempt at explaining the birth of the youngster implies a conjugal relationship with her husband that even her most overzealous students would not have believed. For years Mrs. Woodbury had made it very clear that she had no physical relationship with her husband. A former Sunday School student in

Chickering Hall, W.L.G. Perry, could still remember, from the safety of a neighboring class, her:

*“.....screeched tirades against everything carnal.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 79, p. 375.

Perhaps the most revealing reminiscence, given what Mrs. Woodbury will come up with as she continues to try and explain her way out of the illegitimate birth of this child, is from Miss Jenny Lowell. She remembers visiting a meeting at the College with a friend in 1885. Both girls, not being Christian Scientists, were struck when:

*A rather gross looking German asked if there would ever be another immaculate conception. Mrs. Eddy rebuked him and said very positively, “No.” She said there could be but one “only begotten of the Father.”*

*Mrs. Josephine Curtis Woodbury was present at that gathering. She was very flippant. My friend was frightened at her flippancy....* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 84, p. 375.

## **July 4, 1890**

### **Ocean Point, Maine**

Mrs. Woodbury will try to pull off a modern day “immaculate conception” to explain the birth of this child; and, like Mrs. Plunkett, she will try and attach her explanation to Mrs. Eddy’s teaching.

Mrs. Woodbury’s husband and students have so fallen under her spell that they accept the explanation of the illegitimate birth of her child as an “immaculate conception.” Just in case there may be some unbelievers among her fold, Josephine adds a few dire threats of what would happen to anyone who might betray her. With bits from Josephine’s autobiography, *War in Heaven*, comes Peel’s description of today’s baptism:

*In an audacious ceremony at Ocean Point, Maine, on July 4, Mrs. Woodbury immersed the child three times “in a singularly beautiful salt pool” and christened him “The Prince of Peace,” while a crowd of her students who were “assembled on neighboring bluffs....joined in a spontaneously appropriate hymn.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 270.

Mrs. Eddy is shocked and sickened upon hearing of Mrs. Woodbury’s use of the virgin birth to conceal her indiscretion, but Mrs. Eddy will not abandon her. For the next few years, she will continue to work with Mrs. Woodbury, hoping to save the genuine good that she knows Josephine is capable of expressing. In the end, Mrs. Woodbury will quit Christian Science, and turn on Mrs. Eddy with a lawsuit—the vindictiveness and malice of which echoes the original intent Mrs. Woodbury voiced to her brother when she first became interested in Christian Science in 1879:

*“I will have Mrs. Eddy’s place or pull the whole thing down on their heads.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 68, p. 354.

## July 1890

Summer continues to smolder as Reverend Day breaks with the Chicago church, declaring far and wide that he is freeing himself from all connection with Christian Science. He considers the Movement to be nothing more than a personality cult devoted to Mrs. Eddy. Reverend Adams, who is still editing his quasi-Christian Science magazine, *The Chicago Christian Scientist*, has supported Reverend Day’s defection. When a Chicago student writes Mrs. Eddy that they want to go argue with Reverend Day and with Reverend Adams, Mrs. Eddy says to the student:

*“Brother Day or Brother Adams have a perfect right to their opinions and to express them the way we all have. I love them and feel interested in all that benefits them.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 268.

## July 1890

When this month’s *Journal* finally publishes Mrs. Eddy’s address requesting the National Christian Scientist Association to disorganize or adjourn for three years, it also publishes all the addresses given at the Convention. There had been endless references to animal magnetism, and the addresses by Dr. Eddy and Augusta Stetson made such adulatory remarks about Mrs. Eddy that she has to immediately write a disclaimer, which will appear in the August *Journal*:

*Mr. Editor:—The late articles referring to me in July issue of the Journal, contain presentiments that I object to having uttered or written now in regard to myself. God alone appoints the befitting path and place for each of His children; and mankind should wait on Him, and let the ages declare judgment. It is my impression that at least a half century will pass away before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world...* TCSJ, vol. 8, 8/1890, p. 193.

The remarks about adulation are also directed to the editor of the *Journal*. Joshua Bailey’s recent explanation of Mrs. Eddy’s departure is a perfect example of the kind of adulation that she abhorred:

*As our dear Mother in God withdraws herself from our midst, and goes up into the Mount for higher communings, to show us and the generations that are to come the way to our true consciousness in God, let us honor*



*Him and keep silence.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 266.

Besides all this, Mr. Bailey coolly informs the *Journal* readers:

*All quotations from the New Testament printed in the Journal will hereafter be made to accord with Rotherham's version. Those from the Old Testament will be made to agree with the marginal readings of the Revised Version, in which, as a rule, the spiritual sense is more fully brought out. Contributors who have Rotherham and the Revision are therefore requested to use them for quotations employed in their communications ...* TCSJ, vol. 8, 7/1890, p. 184.

Mrs. Eddy loved the King James Version of the Bible, from which she:

*...constantly wove phrases, terms, images, allusions, and even rhythms...*  
Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 106.

However, in the two hundred and one times Mrs. Eddy mentions the Bible in her published writings and *Manual*, she never once mentions the King James Version of the Bible.

## August 1890

After several months of struggling with her student's inability to handle animal magnetism, in relation to all the difficulties she is facing with the revision of *Science and Health*, Mrs. Eddy advises her students that:

*...the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error,—until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind,—love that cannot mistake Love's aid,—can determine this question on the Principle of Christian Science.* TCSJ, vol. 8, 8/1890, p.193.

## September 1890

By September, for reasons that include the challenge she is facing in the publication of the fiftieth edition of *Science and Health*, Mrs. Eddy is forced to publish seven fixed rules in the *Journal*.

1. *I shall not be consulted verbally, or through letters, as to whose advertisement shall or shall not appear in the Christian Science Journal.*

2. *I shall not be consulted verbally, or through letters, as to the matter that should be published in the Journal....*

3. *I shall not be consulted verbally, or through letters, on marriage, divorce, or family affairs of any kind.*

4. *I shall not be consulted verbally, or through letters, on the choice of pastors for churches.*

5. *I shall not be consulted verbally, or through letters, on disaffections, if there should be any between the students of Christian Science.*

6. *I shall not be consulted verbally, or through letters, on who shall be admitted as members, or dropped from the membership of the Christian Science Churches or Associations.*

7. *I am not to be consulted verbally, or through letters, on disease and the treatment of the sick; but I shall love all mankind--and work for their welfare.* TCSJ, vol. 8, 9/1890, p. 249.

Other reasons for the seven rules are indicated in a letter that Mrs. Eddy has written a student in New York City:

*Know this, that a Mother's love encourages self dependence and trust in God. It weans her child when it is old enough to be taken from her bosom. It would not be love that would keep her child a lifelong suckling! All these things, like Mary of old, I "ponder in my heart," and try to do by my students as I would have them do by me. Try to promote their happiness in ways that they do not see, for if they did they would not cry because I throw them, after long years, upon their own responsibility and leave them there with God to direct them.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 277.

## **October 1890**

Mrs. Eddy's notice in last month's *Journal* has come just in time to offset the backlash caused by Joshua Bailey's latest advice to Christian Scientists:

*"Out of the abundance of the heart the mouth speaketh." The words of the old theology, that express its fundamental conceptions, puts us in spite of ourselves in the current of that thought. "All is Mind." A beginner in Christian Science, for this reason progresses more rapidly, if the Bible is laid aside for a time. A student—in the tongue of the world called, a "patient"—who says to a Scientist "I take so much comfort in reading my Bible," if guided wisely will be answered, "Let your Bible alone for three*

*months or more. Don't open it even, nor think of it. But dig day and night at Science and Health...This will shock at first....* TCSJ, vol. 8, 10/1890, p. 318.

Joshua could not have been more accurate, if he had tried, when he said that this advice would “shock at first.” It sent a shock wave through the pulpits, newspapers, and religious press that had not been felt since Mrs. Plunkett announced her “spiritual marriage” to Bentley Worthington last year. The tendency to refer to *Science and Health* as the Christian Scientist’s Bible dates from this editorial.

As if there were not enough challenges and misguided impulses for the year, an announcement appears in this month’s *Journal* that dumbfounds Mrs. Eddy:

*Why not build this church the coming year? Why not make it strictly a Memorial Church, representing the voluntary offerings of Scientists from ocean to ocean, from Lake to Gulf? What people have greater cause for thanksgiving? And where so fitting a site for the erection of such a building, as in the heart of the very city where the Founder and Teacher of this Science has had the hardest battles to wage against error; where at its early inception she stood alone, sole advocate and defender of the Cause that is to bless infinitely the universal family?* TCSJ, vol.8, 10/1890, p. 293.

The idea of a Memorial Church sickens Mrs. Eddy and she demands that a corrective be issued in the November *Journal*. When her publisher, William Nixon, refuses to write a retraction, Mrs. Eddy writes one herself:

#### TO CHRISTIAN SCIENTISTS

*I object to such a departure from the Principle of Christian Science, as it would be, to be memorialized in a manner which should cause personal motives for building the First Church of Christ (Scientist) in Boston.*

*Contributions to this Boston Building Fund should be made on a higher plane of thought.*

*The lot of land that I gave this church, was, for the purpose of building thereon a house for the worship of God, and a home for Christian Scientists.*

*The true followers, who worship “in Spirit and in Truth,” will contribute to this Building Fund from a similar motive, and thus abide by the Principle of Christian Science which we acknowledge.*

Mary B. G. Eddy

TCSJ, vol. 8, 11/1890, p. 335.

## November 1890

Joshua Bailey has been using his “Editor’s Note Book” in the *Journal* as a forum for some fairly startling innovations. The note book must have drawn a great deal of interest and curiosity as readers perused it for his latest novelty. November’s Editor’s Note Book is no exception. Bailey advises every Christian Scientist to burn:

*...every scrap of “Christian Science Literature” so-called, except Science and Health, and the publications bearing the imprint of the Christian Science Publishing Society of Boston: return to the diligent study of Science and Health and the Bible; preach Christ as there unfolded: direct all inquirers to the same, as the only sources of Truth, and warn the public, at every opportunity, against the refuges of lies.* TCSI, vol. 8, 11/1890, p. 359.

If Joshua Bailey’s October advice caused a storm of protest in the religious world outside the Movement, November’s advice caused an equally violent reaction within the Movement. The Publication Committee of the Universal Assembly (formerly the National Christian Scientist Association) was besieged with scores of protests from Christian Science pastors, stating that their published sermons were not a “refuge of lies.”

## **November 22, 1890**

The Publication Committee meets and relieves Joshua Bailey of the editorship of the *Journal*, and appoints the less gifted but more reliable Miss Sarah J. Clarke as editor. They also prepare this statement for December’s *Journal*:

*At a meeting of the Publication Committee this day held, it was unanimously voted that the sentiments expressed in the October Journal, page 318, lines 20-21, and the November Journal, page 359, lines 34-36, were unauthorized, unwise, and not the thought of our Committee. Also, that at present it is not advisable to issue a Children’s Quarterly.* TCSI, vol., 8, 12/1890, p. 412.

Regardless of the denunciation by the Publication Committee, Joshua Bailey’s misguided statements in the October and November *Journal* create a group of Christian Scientists who will refuse to read anything that Mrs. Eddy has not written in their misguided attempt to stay pure.

Mr. Bailey’s misdirected attempt to protect the Cause from heretical doctrine will, instead, create a ban on free thinking and rights of conscience. Joshua Bailey’s editorial advice will foster distrust and fear of original thinking and creative expression and encourage the constant paraphrasing and unconscious plagiarism of Mrs. Eddy’s writings. Such advice as Mrs. Eddy gave Ellen Linscott six years ago will fall on deaf ears:

*“You are capable of writing from out your own thoughts....You can originate. I have filled you with glorious thoughts of your own [;] use*

*them.”* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 201.

## December 1890

Reverend Adams, too, is quick to denounce Bailey’s pronouncements. Mrs. Eddy’s sense of fairness, which kept her Chicago students from denouncing Reverend Adams for his support of Reverend Day’s defection, pays off when Reverend Adams accurately evaluates Bailey’s overzealous policies as being apposed to Mrs. Eddy’s liberality. In a statement that he will publish in next month’s issue of *The Chicago Christian Scientist*, he asks:

*Does our brother know that he has gone far beyond Mrs. Eddy, who in a letter to us, received during the present year says:*

*“I have examined your sermons (published), have read your magazine, and am ready to certify publicly or privately that what you write presents the truth of Christian Science with much clearness and Christian fervor.”*

*What has come over the spirit of our brother that he should have fallen like Lucifer, the son of the morning?* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 291.

Even before these words are published, Bailey has talked the Publication Committee into forming a “General Association for Dispersing Christian Science Literature.” Augusta Stetson runs with the idea and is busy making plans to distribute *Science and Health*, together with some Christian Science literature that she has decided is unpolluted. This means that the General Association for Dispersing Christian Science Literature will be dictating what literature the membership is to read or not read.

The ethics of the “Sermon on the Mount,” which are so transparent in Mrs. Eddy’s approach to church policies and her freedom from any form of bullying or force, appears to be of very little consequence to some Christian Scientists currently in positions of authority.

## December 18, 1890

Mrs. Eddy has found out about Augusta Stetson’s plans for the General Association for Dispersing Christian Science Literature and is horrified. She writes Nixon:

*I never dreamed of such a platform as Stetson’s being brought forward by a Christian Scientist! No man or woman has told me of this obnoxious feature but my Father has, and it shall be stopped by His servant who has given His Word to the WORLD—not to a privileged monopoly to tyrannize over other writers....I only marvel that you did not tell me of this proscriptive tyrannical clause on buying and selling other literature than*

*mine.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 291-292.

When Mrs. Eddy writes Augusta, her tone is characteristically much tenderer than her words to Nixon. She gently informs Mrs. Stetson:

*The writers and teachers—all those who claim to be teaching Christian Science—are uttering some Truth and Christ did not break this reed that will be shaken by the winds until it grows stronger in Truth—then let these breezes of God deal with this broken reed—and let not human hands, opinions and measures attempt to do His work.* Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p.292.

Though this message stops Augusta in her tracks, it does not penetrate her heart or elevate her motives in terms of Christian meekness. Mrs. Eddy has never been afraid to use the sword when she needed to correct, and she is not advocating Christian weakness. The meekness Mrs. Eddy is advocating is the meekness of the Beatitudes. Bible historian, Richard Harley, has pointed out that the Greek word for “meekness” in the New Testament is “*prautes*,” and that the word was used in the Greek and Roman world to indicate “the reigning in or roping in of power.” Richard gives an example of the way the word was used by quoting a description of a first century Roman General, who refused to use the power the State had granted him to kill all his captives. The General not only refused to kill his prisoners, he treated them humanely and was commended for his “*prautes*.” This concept of New Testament meekness, or the reigning in of that overpowering impulse that wants to break the weak reeds, seems to permeate the poem, “Love,” which Mrs. Eddy will write in 1896, the same year *Miscellaneous Writings* was published.

*If thou the bending reed wouldst break  
By thought or word unkind,  
Pray that his spirit you partake  
Who loved and healed mankind:  
Seek holy thoughts and heavenly strain,  
That make men one in love remain.*

Eddy, Mary Baker G., Miscellaneous Writings 1883-1896, The Christian Science Publishing Society, 1896, p. 387.

# **Mrs. Eddy's Writings 1890**

## **January 1890**

### **Close of the Massachusetts Metaphysical College**

*MW*, pp. 272:29-273:22.

*TCSJ*, vol. 7, 1/1890, pp. 477-478.

## **February 1890**

### **Extract from a Christmas Letter**

*MW*, p. 159.

*TCSJ*, vol. 7, 2/1890, pp. 547-548.

## **April 1890**

### **Love Your Enemies**

*MW*, p. 8.

*TCSJ*, vol. 8, 4/1890, p. 1.

## **July 1890**

### **To the National Christian Scientist Association**

*MW*, p. 137.

*TCSJ*, vol. 8, 7/1890, pp. 139-140.

## **September 1890**

### **Who Is My Enemy**

**(This article is included in Love Your Enemies.)**

*MW*, p. 8.

*TCSJ*, vol. 8, 9/1890, p. 231.

# Mrs. Eddy's Life 1891

## January 1891

Concord, New Hampshire

Mrs. Eddy sends off a “thank you” note for a ring her son, George, has sent her for Christmas. In her letter to him she writes:

*I shall keep it as long as I live on this earth in loving memory of my son. But it is too large for my fingers now. I am fifty pounds lighter than when you saw me last [1888 ed.], but I am in divine health.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 276.

More than weight loss has changed Mrs. Eddy's appearance in Concord. Shortly after moving there, she has stopped dying her hair, and no longer has her hair dressed with the frizz, or finger wave, so popular in the 1880's. She finds the new neoclassic hair styles, with their tightly drawn curls close to the head and loose sausage curls on the brow—a style so fashionable in the early 1890's—very becoming for her white hair and the more delicate proportions of her face.. Though Mrs. Eddy will continue to follow the changing hair styles and fashions of the late Victorian and Edwardian eras, her newly acquired diminutive proportions will remain for the rest of her life. At first, a decrease in her stamina had accompanied her weight loss, and she wrote a student:

*...that she did not know the cause of her losing so much weight but that the Concord climate seemed to sap her strength.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 5, p. 376.

Peel adds that it was not long before:

*...she had regained her normal energy, but she remained light as a feather to the end of her days.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, ft. 5, p. 376.

Last year had been difficult for Mrs. Eddy. She felt the pressure and attack of adulation, as well as the undercurrents of resistance to change. She also felt the maneuvering for power and position that was going on under the surface with some students, who appeared outwardly to support her decision to dissolve her church organization.

It is perhaps typical that the very students who were secretly looking for ways to regain their positions of authority and power were the ones who had published exaggerated and adulatory remarks about Mrs. Eddy. At one point last year, Foster Eddy wrote Ira Knapp that Mrs. Eddy did not:



...“want the students to talk [about] her too much in advance of where she has demonstrated as it may only impede her progress.” Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 276.

Even when Laura Lathrop, who had no ambitions to rule, wanted to come up from New York City to see her, Mrs. Eddy had written her:

“I hope you will understand me when I say you had better not see me. I am less personally than impersonally.” Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 276.

However, much of this strife is behind Mrs. Eddy. With the major work on the fiftieth edition of *Science and Health* completed, Mrs. Eddy now has time to sit on the veranda of 62 North State Street and write. She loves talking with the children who play around her as she works. Nestled up on her porch, her thoughts are more centered on the future of the Cause than on the immediate needs of her students and church.

Where Mrs. Eddy had not encouraged visits when she first arrived in Concord, she now has the time and enjoys receiving visitors. She also enjoys touring the shops in Concord and dining with her cousin, Dr. Morrell, and his family. Mrs. Eddy, an avid reader all of her life, now has time to read, and she tears through a bushel of books.

She reads the *Ante-Nicene Fathers* and is thrilled with the way that these early Christian writers support some of the points that she is teaching in Christian Science. She also reads Henry Drummond’s *Natural Law in the Spiritual World*. After Mrs. Eddy finishes it, she writes Wiggin that she is certain that Drummond has read *Science and Health*. Though she feels that this book by Drummond falls a little short of its subject, when Drummond writes *The Greatest Thing in the World*, Mrs. Eddy will read it with delight and recommend it to everyone.

She reads several books on Biblical archeology that interest her. She reads *Amiel’s Journal*, just translated by Mrs. Humphrey Ward. She reads Edwin Arnold’s new book, *Light of the World*, a companion to his *Light of Asia*, a versified life of Buddha. Without becoming an aficionado of the Orient, now gaining much attention in America, Mrs. Eddy is deeply moved by reading Arnold’s first book on Buddha, and sends him a copy of *Science and Health*.

Mrs. Eddy also takes great interest in Count Leo Tolstoy and reads his newly published *Work While Ye Have the Light* and *The Kreutzer Sonata*. She will eventually send Count Tolstoy *Science and Health*. However, the book that absorbs most of Mrs. Eddy’s time is the Bible, and she pours over it daily.

Mrs. Eddy also enjoys taking a daily drive in her carriage. She started taking carriage rides, when time permitted, in Boston. However, the countryside surrounding Concord is beautiful in a way that a cityscape could never be. Viewing the lofty New England sky

resting on the softly rolling New Hampshire hills, to this day fills one with the peace of seeing something giant transformed into something gentle.

Mrs. Eddy is a lover of horses. She has no stable of her own but, apparently, boards her horses and carriage in Concord. She personally purchases her own horses and knows what to look for in a good horse. Mrs. Eddy's horses are important to her, and she takes pride in the way they perform and are turned out for her drives. She names them, prays for them when they are ill or injured, talks to them tenderly, and they respond with affection and ability. They always express joy when they catch sight of her, and give her safe and comfortable drives. When Mrs. Eddy has her own home, she will have the veranda made low enough that she will be able to pet her horses' heads and give them little treats.

Mrs. Eddy is leasing her Greek Revival town house at 62 North State Street. Its poor state of repair and its close proximity to the Capitol make the house less comfortable and less the quiet retreat that Mrs. Eddy needs. She asks Ira Knapp and her adopted son, Dr. Foster Eddy, to look for a house in better repair and situated in a more secluded setting.

## **January 27, 1891**

Reverend Norcross, pastor of Mrs. Eddy's church in Boston, writes her about the congregation's response to the new edition of *Science and Health*:

*"You should have seen how all eyes glistened in Chickering Hall last Sunday morning when I picked the Book up & announced to them what I was about to read from."* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 289.

The fiftieth edition of *Science and Health* includes many changes. All of Wiggin's epigrams from Boston's literary world are gone and replaced with Bible verses. Themes are tighter and chapters are rearranged. The book has marginal headings for the first time, and Mrs. Eddy has written a great deal of new material for it. Peel tell us that this book:

*...is the first edition of Science and Health with which the present-day Christian Scientist can feel really at home.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 289.

The new book has encouraged her new publisher, William Nixon, to come up with several promotional ideas to increase sales. When these schemes do not accomplish any results, Mrs. Eddy will point out his false motivation:

*...and in these schemes [you] use the means that God has forbidden. If you believe that my writings are inspired, you certainly can read them and thus learn that you are instigating means and measures contrary to the*

*divine directions. This must stop, or you will force me to take the side of God...which is opposed to your worldly material means and maintain it against you.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 15.

## January 1891

This month's *Journal* publishes a retraction by its recently removed Editor, Joshua Bailey. Mr. Bailey states that the publishing of his personal views in the October and November *Journal* was very harmful to the Movement, as his suggestions were wrongly taken to be Church policies. A repentant Joshua Bailey writes:

*It is needful that all who are in places of responsibility be held to strict account for utterances that from incompleteness, or unwisdom in form, may be more harmful than attacks of enemies.*

*Among those who acknowledge themselves of the body of Christ, there is no room for consideration of, or issues of personality. We have to be subject, "all, to one another; the lowliness of mind girding on; because God against haughty ones (thoughts) arrays Himself, whereas to lowly ones He gives favor."* TCSJ, vol. 8, 1/1891, p. 458.

Mr. Bailey's contrition and willingness to step aside with grace does not indicate that he really understands why he has been removed from office, or that he is aware of his false motivation. Unknown to Mrs. Eddy, he is currently working with renewed interest on organizing the same proscriptive General Association for Dispensing Christian Science Literature that Augusta Stetson had been involved in creating, and that Mrs. Eddy had shut down last year.

Miss Clarke, the new editor of the *Journal*, asks its contributors to stop using so many quotations from *Science and Health* in *Journal* articles. She explains that the request has come from Mrs. Eddy, the book's author, who strongly objects to this practice. Articles for publication are to only refer to quotations from *Science and Health* with footnotes, and no article will be published that uses written quotations.

## February 1891

At the February meeting of the Christian Scientist Association, a demand to build a church building again surfaces. There seems to be an undercurrent of tension which betrays their words:

*There were most kindly expressions of remembrance of absent members; those who have gone forth to demonstrate and teach the power of Truth, to destroy the claims of error, and who still recognize both the obligation and privilege of membership with the Alma Mater,—in which their*

*students also share, so that all become partakers of the same consciousness of Truth. Never has there been such unity of thought and action among the students of Christian Science as in this hour, and “signs following” will surely and speedily be made manifest to human consciousness; for that consciousness is awakening to the importance of the Church Home in the centre of Christian Science activity.* TCSJ, vol. 8, 3/1891, p. 546.

Publisher and Trustee, William Nixon, is behind this new push to build a church. When he started a promotion to build a Memorial Church dedicated to Mrs. Eddy last year, she slammed the idea down. Such a thing was abhorrent to her. Mr. Nixon had been very reluctant to print her denunciation of his scheme. When he finally did print her denunciation, it was on an unnumbered page that could be easily removed from the *Journal* without leaving a trace. Now he is again pushing to build, and his motive appears to be a desire to return to a Congregational form of government for the church. Mrs. Eddy will never again return to a system that would give the membership power to create policies or make rules for her church. She has seen what an empowered membership is capable of doing when it falls under the influence of a strong personality. William Nixon, whether he is actually aware of it or not, wants the former system with its promise of personal control; and he believes that Mrs. Eddy will be forced to incorporate under the old pattern of government in order to build her church.

At the present time, Mrs. Eddy is actively praying her way forward and patiently listening to God for a way of reorganizing and building her church. Her desire is to escape the Congregational model and its splinter groups—the very thing that has torn her church to pieces. It is the Congregational model to which William Nixon wants to return, and on which Mrs. Eddy’s Christian Scientist Association was built. Even the current plea to remember the Alma Mater indicates a return to a time when the Association could vote anyone or anything in or out of power, including Mrs. Eddy. They seem to have forgotten that this was just exactly what Mrs. Crosse attempted to do two and a-half years ago.

Mrs. Eddy will not be pushed, and continues to hesitate. However, the continuing clashes with Nixon have this blessing for her—they make her turn more closely to God. Her prayer is for a way to reorganize and build her church that will not only escape Protestant factionalism, but will also escape the grasping business ethic of the period. During this period, she writes:

*The smartest business man is not scientifically a safe business man. He is not as smart as God, while he thinks himself smarter and is quite unconscious of this thought.*

*If you have more faith in establishing Christ’s Church by material organization than upon the spiritual Rock of Christ, then you build upon matter instead of Spirit and build upon sand. Personal combinations, human thought and effort, material ways and means whereby to establish*

*and maintain the Church of Christ are weak, vacillating, temporal, subject to divisions, actions, feuds, and all the etcetera of mortal and material phenomena.*

*The church created, founded and erected on the Rock against which the winds and waves prevail not, is the Church triumphant, the indwelling temple of God; it is the mind that has consecrated its affections, its aims, ambitions, hopes, joys and fruition in Spirit, whose methods and means, plans and successes are secure; they cannot be separated from success.*

*What is your model business man—the real Scientist who plants in Mind, God, who sows in Mind and reaps in Mind, or he who begins with political economy, human plans, legal speculations, and ends with them, dust to dust?* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, pp. 15-16.

## **March 1891**

The March *Journal* is filled with statements and articles about the new edition of *Science and Health*. There is an apology that April's *Quarterly* will not have citations from the new edition, but that the July *Quarterly* will have them.

## **April 5, 1891**

A strangely significant event occurs today. When a fire destroys an entire block of buildings in Lowell, Massachusetts, one of the buildings in this block contains a Christian Science Reading Room. Though the building is totally destroyed, there is one spot that the fire has missed. On the floor where the Reading Room is located, a small area around a table that holds the new edition of *Science and Health* is untouched by the fire. The rest of the room, the building, and the entire block are completely ravaged. After the fire is extinguished, and individuals are allowed to sift through the rubble to salvage whatever they can, Mr. Harrington finds the new edition of *Science and Health* lying on a table, with its covers burned off but the text untouched by the fire. He sends the book to Mrs. Eddy with a note of explanation.

Upon receiving Mr. Harrington's note and the book in June, Mrs. Eddy will write him:

*I address you as my student because you study the little Book that our Heavenly Father has written through me for you and for all mankind....*

*You may not learn through language my feelings when I took that sacred Book rescued by the Divine hand from the devouring flames, and through it saw the meaning of this rescue in the type before me.*

*I have received presents from my beloved students that I prize beyond all things that I ever before possessed. But dear friend, your gift to me of my last revised Science and Health saved from the fire that consumed all around it, but kindled not on its sacred pages, is a gift dearer to me than aught else this world contains.*

*Just before the Book arrived one of my noblest and best students gave me a large diamond cross, eleven diamonds sparkling on its significant form. They said to me when presenting it: "The cross is illumined." Prophetic words! This Book, my book of books, taken by the finger of God out of elements of matter that would have destroyed it, illumines my life, its struggles, its victories.*

*I cannot thank you, for pen or tongue cannot express my thanks. But my heart speaks to you. Oh! do you hear it saying, Heavenly Father reward his life, give him victory over sense and self and crown him with what the world cannot give and thieves cannot break through and steal...*

*I am very truly yours in Christ,  
Mary B. G. Eddy*

*Oates, Richard, Mary Baker Eddy's Six Days of Revelation, Christian Science Research Library, 1981, p. 368.*

## **April 1891**

With the new edition of *Science and Health* completed, Mrs. Eddy feels that the textbook should be in public libraries. In this month's *Journal* she inserts this note:

*The advantage of having Science and Health in the public libraries is very great. I would advise that the students see to it, that a copy of the new revised Science and Health be put into the public libraries in the towns and cities where they reside.* TCSJ, vol. 9, 4/1891, p. 16.

By the Fall, Annie Dodge is able to report from London that the revised *Science and Health* has been welcomed in England and has gone into immediate circulation at Saint Martin's Free Library, the British Museum, the Victoria Institute, and Lion College in London, at Bodleian College in Oxford, at the Public Library in Alford, at The Mitchell Library in Glasgow, Scotland, and at Edinburgh University in Edinburgh, Scotland.

On the Continent, the revised edition of *Science and Health* has also been welcomed, and has gone into immediate circulation at Neal's Library and Galignarie's Library in Paris, at the Dresden Library in the Grand Duchy of Saxony, at Thade's Reading Room in Berlin, at Viensseux via Tornabuoni in Florence, at the Royal Library and Piale's Library in Rome, and at the St. Petersburg Library in St. Petersburg, Russia.

Annie Dodge has also managed to get April's issue of *The Christian Science Journal* sent all over Great Britain and the Continent—to Russia, Germany, France, Switzerland, Sweden, and Italy. A gentleman from Florence writes her that he has placed the *Journal* into circulation and is grateful for it.

When all this information comes out in the August *Journal*, the editor asks the question:

*What is being done in North America?* TCSJ, vol. 9, 8/1891, p. 204.

An interesting phenomenon is revealed with the answer to this question. The religion is spreading much faster among the titled classes of Europe than it is in rural America. In a few years European aristocracy will be fascinated with Christian Science. In Imperial Germany:

*A German countess, who was a lady in waiting to the Empress, told me that the balls at the Emperor's palace had become largely Christian Science testimony meetings; that while the young people danced, the officials of the Court and the chaperons stood about and told of cases of healing among their friends and acquaintances, and talked of Mrs. Eddy's textbook and the marvelous work that was being done, such as Jesus had done on the shores of the Galilean Sea.* Seal, Frances Thurber, *Christian Science in Germany*, New York, Bond Printing and Publishing Service, 1960, pp. 56-57.

In 1908, Edward Kimball, lecturing in Great Britain, writes Mrs. Eddy of his utter amazement:

*...I had no idea it had taken on such large proportions and was so well known and so largely discussed.... The characteristic sturdiness and earnestness and stability of the better class of people in these islands serve a very large purpose when these people become Christian Scientists. As a rule they have a high and dignified appreciation of Science itself and of what constitutes legitimate and effective practice....*

*One of the great London religious papers has announced its intention to publish the lecture which I am to give in London to-morrow....*

*No religious paper in America, other than our own, has ever published...a Christian Science lecture....A Congregational minister said to me, "Mrs. Eddy has presented the only perfectly concatenated religious system in existence. If one accepts the premise, he must accept the conclusion....Christian Science is the only religion that gets God into the world as or through His spiritual idea, instead of as a man."*

*To-morrow, at St. James Chapel in London, we shall attend the christening of the grandson of the late Earl of Dunmore [nephew of the*

famous Sir Sidney Herbert, Secretary of War, during the Crimean War, and compatriot and promoter of Florence Nightingale. Lord Dunmore, his wife Gertrude, the daughter of Lord Leicester, and two of his six children, Lady Victoria Murray, a goddaughter of Queen Victoria, and Lady Mildred Follett, were Christian Scientists ed.]. *This ceremony in behalf of a future peer of England...is of such importance that the King is to be present.* TCSS, vol. 10, p. 791.

When Mrs. Eddy sends this letter from Edward Kimball to be published in the periodicals, she also requests that her comment accompany it:

*Forty years ago I said to a student, "I can introduce Christian Science in England more readily than I can in America."* CSS, vol. 10, p. 791

One of the things that helped Great Britain to appreciate Mrs. Eddy and her religion in 1908 is the fact that almost twenty years before, in 1891, their honored Queen Victoria made Mrs. Eddy a life member of her Philosophical Society, the Victoria Institute.

Earlier this year, Mrs. Eddy had been shocked by the rude remarks about Christian Science penned by Edgar L. Wakeman, whose column, "Wakeman's Wanderings," she so enjoyed reading in the *Concord Evening Monitor*. While on a recent trip to London, Mr. Wakeman interviewed an anonymous English peer that held a high position in government. The gentleman made some very mean remarks about American women in general, and Mrs. Eddy in particular, with their:

*...."gamut of isms and ists, from female suffrage, past a score of reforms, to Christian Science."* TCSJ, vol. 9, 4/1891, p. 8.

Mr. Wakeman also quotes the unknown gentleman's opinion that a hunger for notoriety is all that is motivating American women—that they are no different than English barmaids.

In her April *Journal* article, "Barmaids and Scientists," Mrs. Eddy informs Mr. Wakeman that:

*English sentiment is not wholly represented by one man; nor is the world ignorant what high and pure ethical tones resound from Albion's shores [Great Britain ed.], especially when these ideas are inscribed on the tablets of such an organization as the Victoria Institute, or Philosophical Society of Great Britain,—an institution which names itself after one who is unquestionably the best known public woman on earth, the queen who, for a half century, has with such dignity, clemency, and virtue worn the English crown and borne the British sceptre. Now I am a Christian Scientist,—the founder of the societies which bear this name, and widely known as the originator of the name itself; yet, by special invitation, I*



*have allowed myself to be elected an associate life member of the Victoria Institute, which numbers bishops, noblemen, and scholars among its constituents and managers.* TCSJ, vol. 9, 4/1891, pp. 8-9.

It is hard for us to understand what such an endorsement from Queen Victoria could accomplish in the Victorian era. No more powerful world ruler existed, nor a more universally respected one. If the Queen approved, everyone began to appreciate and approve. As far back as the 1850's, the power of the Queen's opinion was stronger in America than America's own clergy and press. We are told that:

*...When the British accoucheur, Sir James Simpson, advocated...[the ed.] use [of the new American invention, ether ed.] to assuage the pains of child-birth, certain of the American clergy became downright hysterical, the sixteenth verse of the third chapter of Genesis ["Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children;" ed.] serving as the text for hundreds of sermons preached up and down the land.*

*...They ranted and raved, even the exemplary Queen Victoria coming in for criticism because at the birth of her eighth child, Prince Leopold, in 1853, she availed herself of the soothing aid of ether.*

*But at last religious fanaticism had gone too far. There could be no questioning Victoria, model wife, model mother and Sovereign of Great Britain, who personified righteousness to the whole English-speaking world—no thought of her dishonoring her God....Only the most ignorant and stubborn of dogmatists could fail to recognize that their leaders had overstepped themselves and had stumbled from the sublime into the ridiculous.* Finley, Ruth, *The Lady of Godey's*, Sarah Josepha Hale, Philadelphia & London, J. B. Lippincott Company, 1938, pp. 108-109.

Since Queen Victoria was so discredited in the twentieth century, and her support of Mrs. Eddy so important to understand, it might be helpful to re-examine the context of Victoria's accession to the throne of England and its impact on American women and world politics. In speaking about the coronation of the eighteen-year-old Queen in the February, 1839, edition of *Godey's Ladies Book*, the editor of the magazine, Mrs. Hale, writes:

*Victoria we consider as the representative of the moral and intellectual influence of woman....In this view her accession to the throne is...a subject of deep interest to her sex in every quarter of the world....*

*"This right moral influence, which woman by her nature is formed to exercise...,is the power which a Queen may make so effective in promoting the highest and best interests of virtue, learning, social happiness and national improvement. There never was a time when this moral power*

*might be so gloriously employed as now. The empire of physical might has...nearly ceased. The 'reign of intellect and feeling'....should be ushered in by a woman....*

*"Victoria has come to the throne under many peculiar advantages...when the moral power of right principles, of truth in its simplicities is, in a measure, understood—when woman is taking her true place side by side with man as his companion and helper in the work of civilization and Christian progress....*

*"To the cause of female education as offering the best means of improving the moral conditions of society, we hope that Queen Victoria will devote her most sedulous attention....To us American women the most interesting act she has performed is the unobtrusive one recognizing female talent. She has, we understand, pensioned from her private purse three eminent literary ladies....We hope...that benefaction is an earnest of the encouragement which she is intending to accord the genius of her own sex. By this means she will acquire a renown as pure as virtue and imperishable as thought...."* Finley, Ruth, *The Lady of Godey's*, Sarah Josepha Hale, Philadelphia & London, J. B. Lippincott Company, 1938, pp. 124-125.

It is very likely that Mrs. Eddy sent Queen Victoria a copy of *Science and Health*. Though we have no documentation available to us, Queen Victoria might be referring to *Science and Health* in this letter to one of her granddaughters:

*Windsor Castle*

*May 14, 1885*

*I am very pleased that you liked the book I gave you & there are 2 or 3 others by this American wh. I think wld. interest you. While I am the 1st to abhor hypocrisy I think that you go too far in that view & that you don't quite think enough, darling Child, of the comfort & blessing there is, in feeling that there is an all powerful & loving Father who watches over US... Hough, Richard, Advice to My Grand-daughter, Letters from Queen Victoria to Princess Victoria of Hesse, New York, Simon and Shuster, 1975, p. 74.*

Queen Victoria had a child or grandchild on almost every throne in Europe, and wherever they went *Science and Health* seemed to follow. Even in far-away Russia, the Queen had a granddaughter on the throne, the Empress Alexandra. Rheta Childe Dorr, an American socialist, went to Russia during the 1917 revolution and interviewed the Empress Alexandra's close friend, Anna Vuruvoba, who had just been released from prison by the Provisional government. In answer to Dorr's question about the books the Empress Alexandra read, Anna replied, "*We read Mrs. Eddy's book, of course....*" Dorr, Rheta Childe, *Inside the Russian Revolution*, New York, Macmillan Co., 1917, p. 125. It will be remembered that it was during the Russo-Japanese war that Mrs. Eddy had asked all Christian Scientists to pray for peace; and it was shortly thereafter that the first Christian Science practitioner in Russia, Mrs. Lillie Wallich, was listed in St. Petersburg. It is also interesting to note that the

Russo-Japanese peace negotiations were held in Portsmouth, New Hampshire, close to Mrs. Eddy's home in Concord.

Another phenomenon of this period, on the Continent and in Great Britain, is the enormous number of American women who have married titled Europeans. In some families, these American marriages span several generations. A perfect example is the Duke of Marlborough's family, whose lesser line includes the Churchills. Winston Churchill's father married the famous American beauty, Jenny Jerome. Winston's cousin, the thirty-sixth Duke of Marlborough, married the equally lovely Consuelo Vanderbilt of New York City. By the end of the century, there were almost seven hundred American women married to European aristocrats. They even had their own magazine, *Titled American Women*. Their presence on the Continent and in Great Britain could also help to account for the rapid spread of Christian Science among the titled classes in Europe.

Though we have digressed from 1891 to a considerable degree, it is important to undo some of the still current misapprehensions about the Victorian age and about Queen Victoria herself. To understand the principle of Christian reform that governed the period, and was best expressed in London (America was a good twenty years behind England in terms of Christian reform), is to understand the Queen who forwarded these reforms and protected the rights of women in the English-speaking world. Once one understands this, one can begin to understand Mrs. Eddy's respect for this monarch and the tremendous protection it was to Mrs. Eddy to be honored by the Queen.

## **May 23, 1891**

Roslindale, Massachusetts

Mrs. Eddy has purchased, and today moves into, an estate that Ira Knapp found for her in Roslindale. Her new home is more spacious, has a modest but stately Victorian look, and is only an hour away from Boston. However, Mrs. Eddy has been very reluctant to move back to Massachusetts—to live so close to Boston. Being so accessible could prove to be a real liability for her. While pondering the wisdom of this move, she had written:

*If only I could be sure that my son and Mr. Frye would stand the fire upon them if I was there, I would go without another word....If only I knew that Boston or the suburbs was the place that God wants me to go I would go without further counting the cost....I always have this struggle if I am doing anything for myself. But for others I can generally see the best way at once.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 300.

## May 1891

This month's *Journal* carries an article that announces the formation of the General Association for the Dispensing of Christian Science Literature. The article calls on everyone in the Movement to take an active part in the Association and explains that:

*To meet the demand for systematized work in giving this Truth to the world, the **Association for the Dispensing of Christian Science Literature** has been organized. Briefly stated, its organization and work is as follows: The nature of its organization is impersonal, that is, as a whole it is composed of local Associations, which are being formed in the Churches, Associations and gatherings of Christian Scientists throughout the world. The work in general is under the supervision of a General Secretary, from twenty to forty Assistant Secretaries, and an indefinite number of Local Secretaries, who have direct charge of the distribution each month. By the work of the Secretaries the organization is simple, yet very strong.*

*...The duty of the local Secretary is to secure the names of members, to distribute Literature monthly, and to collect file slips, which members are expected to fill out each month, and to report to the Assistant Secretary of his or her district. The Asst. Secretaries are to report to the General Secretary every three months the progress and condition of the work. This report will appear in the Journal every third month. Each member is expected to send out six packages each month to as many different persons, making seventy-two persons reached during the year by each member of the Association....*

*...The Literature best adapted to the demand will be named by a Committee.*

*...If we experience apathy, or indifference when we are called upon for hearty support, we must recognize and destroy the claims of Animal Magnetism, else this condition will retard growth, and make us blind to our duty in dispensing the truths of Christian Science. Therefore, individually, we should become "a law unto ourselves," which can only be done through Love, Purity and radicalism in the right.*

*....fulfilling our Teacher's command "feed my sheep," let us unite in this one grand effort to make this Association the means of a thorough and systematic support of our text book, Science and Health, the Journal, and the literature issued by the Christian Science Publishing Society. Let it be made a worthy transmitter of this glorious Truth to humanity.*

**The General Secretary.** TCSJ, vol. 9, 5/1891, pp. 63-64.

The General Secretary, Mr. Carol Norton, though a Stetson student, is totally loyal to Mrs. Eddy. Both Bailey and Stetson have been involved in setting up the Association, but Stetson is the one who has been pushing the hardest.

## **June 1891**

Roslindale, Massachusetts

Possibly because of her move to Roslindale, Mrs. Eddy has not seen the article that announces the formation of the General Association for the Dispensing of Christian Science Literature in the May *Journal*. William Nixon, not surprisingly, approves of Bailey and Stetson's idea, and is the one responsible for having published it in the *Journal*. When Mrs. Eddy finally sees the article this month, she writes Nixon:

*Can it be that one who has written to me as you have on oppressive measures used in our Cause could have done this?*

*I will rip up all my business relations and take all into my hands before this most wicked, proscriptive, unchristlike measure shall be carried.*

*I never read the May Journal and never knew till now the curse in this platform of Stetson's.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 292.

In the closing paragraph of her autobiography, *Retrospection and Introspection*, which will be published this November, Mrs. Eddy writes:

*I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus' career, can Christian Scientists aid the establishment of Christ's Kingdom on the earth.* Eddy, Mary Baker G., *Retrospection and Introspection*, W. G. Nixon, Publisher, Boston, 1891, p. 118.

## **July 8, 1891**

Concord, New Hampshire

Mrs. Eddy has left her Roslindale home and returned to 62 North State Street in Concord, ostensibly because of the oppressive summer heat. Perhaps, it is not the heat as much as the discomfort of the Roslindale house that concerns her. She writes Laura Sargent that:

*I have no desire to live in the place of beauty that the Roslindale home is—a beauty unavailing in Christian Science.*

*There is no retirement, no solitude, no quiet in it.*

*It is a hillside decked with flowers and ornamental shrubs and luxurious fruit and garden, but the walks are so steep that I cannot follow them, the*

*arbor with call-bells from the house—tells of lager! The whole site is surrounded with streets....from every side you are saluted with noise. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 300.*

Mrs. Eddy will not return to the Roslindale house. She orders Ira Knapp to sell it and look for another home that she can call her own.

## **July 1891**

Mrs. Eddy ends any hope of her College Association being reinstated to its former glory and, without saying it directly, she tactfully helps them again to realize that they have been dissolved and not reorganized. In this month's lead *Journal* article, entitled "College Association," she states:

*You may, or you may not be looking to see me in my accustomed place with you. But this you must no longer expect.*

*When I retired from the field of labor, it was socially, publicly and finally, a departure from the routine of such material modes as society demands. Rumors are rumors, nothing more.*

*...I recommend that the June session [it has already been held ed.] of this honorable body, shall close your meetings for the summer. Also, that hereafter you hold three sessions annually, convening once in four months. Oftener is not requisite.... TCSJ, vol. 9, 7/1891, p. 135.*

This issue of the *Journal* also carries Mrs. Eddy's denunciation of the General Association for Dispensing Christian Science Literature. She states:

*Since my attention has been called to the article in the May Journal, I think it would have been wiser not to have organized the General Association for Dispensing Christian Science Literature.*

*1. Because I disbelieve in the utility of so widespread an organization. It tends to promote monopolies, class legislation and unchristian motives for Christian work.*

*2. I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, p. 293.*

Mrs. Eddy's statement is accompanied by Carol Norton's note, indicating that the Association has been dissolved:

*Having awakened to the fact that material means and methods cannot be incorporated in the practical demonstration and work of Divine Science and especially in the circulation of Christian Science literature, I hereby recall the request made in the May Journal, namely, “that Scientists organize in the systematic distribution of Christian Science literature,” and hereby declare the General Association for Dispensing Christian Science Literature dissolved from date.*

Carol Norton,  
General Secretary

New York, June 26, 1891

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 221.*

Mrs. Eddy writes Carol Norton:

*Our basis in Science is **IMPERSONALITY**....Here is where my dearest student Mrs. Stetson will make an awful mistake unless she heeds my oft repeated advice to drop my name out of her conversation, teaching, and lectures....I hope Mrs. S. and yourself will be as saintly in yielding to my judgment on this as on the question just settled [the Association for Dispensing Christian Science Literature]. You cannot build on personality or you build on sand....I beg you will review sacred history and see this....A St. Peter's or a St. Mary's religion is far from Christian Science carried out Scientifically. Peel, Robert, Mary Baker Eddy, The Years of Trial, New York, Holt, Rinehart and Winston, 1971, pp. 297-298.*

## August 1891

Each recent issue of the *Journal* has carried a warning, a rebuke, or a correction from Mrs. Eddy, and August is no exception. In her lead article in this month's *Journal*, entitled “Advice to Students,” Mrs. Eddy thwarts the direction the editor of the *Journal* had encouraged in January. This is what Miss Clarke suggested at the beginning of the year:

*...See that each man, woman, and child who can read, has a Quarterly; then, after the usual hymns, prayer and Scripture reading, let the congregation read the lesson text in unison. Following this, take each verse separately and in order; read its references in both Bible and Science and Health. By so doing, a feast will consciously be spread, and every “Stranger within thy gates” will be fed. To reap this blessing, we must put down our pride in old forms and ceremonies, and come into this more simple way of teaching the Word of God. TCSI, vol. 8, 1/1891, pp. 459-460.*

The problem with Miss Clarke's advice is that Mrs. Eddy never gave anyone but her church in Boston permission to cite, in the *Christian Science Quarterly*, passages from

*Science and Health* that bring out the spiritual meaning of the Bible texts, or to read them in public. Also, Mrs. Eddy has already published an Order of Service that still includes a pastor and a sermon. In this Order of Service, a paragraph from *Science and Health* and a chapter from the Bible can be read after the sermon. Miss Clarke has changed all that through her recommendation in January.

Mrs. Eddy points out that without her permission to use the *Quarterly*, and to quote from *Science and Health*, those pastors have unconsciously robbed her. She announces that she will give permission for her students to read from manuscripts if they destroy the manuscripts directly after their church service. However, at this point, Mrs. Eddy does not encourage the total substitution of reading from *Science and Health* and the Bible in place of a sermon, though Carolyn Noyes has been doing it for about a year in Chicago. In fact, Mrs. Eddy's vision for the future of her church services is very different:

*The time approaches when each Church of Christ (Scientist) will call to the pulpit Christian Science pastors, properly equipped for this solemn office. These pastors will preach especially to the edification of the people, and not so much for the instruction of students. My students are expected to know the teaching of Christian Science, sufficiently, to discriminate between error and Truth, thus sparing the preacher a task, and themselves the temptation to be misled.* TCSJ, vol. 9, 8/1891, p. 182.

## September 1891

Dr. Foster Eddy published a notice in the September *Journal*, finally clearing up a misconception about the closing of Mrs. Eddy's college. Last June, Dr. Eddy had inserted a notice entitled "Resumption," announcing that he was going to teach all the college courses. It was all very confusing, as Mrs. Eddy had already closed the College twice before. Reading the September notice, it becomes clear whose idea it was to put the "Resumption" notice in the June *Journal*. The current message reads:

*A STUDENT is in no sense a substitute in the field for our Alma Mater.*

*The student is not ready for this. The Author of Science and Health is teaching and healing widely through her books, and is teaching in no other way.*

*For me to serve her at present is the sure way of doing good. She has served us many years.*

*Let the students heal, teach, and preach, above all, let them HEAL, and go on as heretofore. My post of honor will not be deserted, therefore, do not wait, expecting me to teach.*

*E. J. Foster Eddy.*

TCSJ, vol. 9, 9/1891, p. 230.



## September 1891

On a carriage ride that takes her about a mile and a-half outside of Concord, Mrs. Eddy passes a farmhouse on Pleasant Street. It stands fairly close to the road, and the house is not much to speak about. However, it is on a lovely piece of land, with an expansive and beautiful view of distant Bow, her childhood home. When Mrs. Eddy returns from her ride, she makes inquiries about purchasing the property.

## October 1891

By October, there is so much confusion about church services that Mrs. Eddy asks and answers the question:

*“Shall we continue to read in the pulpit, on Sunday, extracts from Science and Health?”*

*If you comply with my terms relative to these Sunday services, published in the August issue of this year’s Journal, you should. I have consented to this as above, and see no other causes than those designated in August Journal for changing the form you had already adopted for your Sunday services. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.*

TCSJ vol. 9, 10/1891, p. 281

## November 1891

Mrs. Eddy publishes her autobiography, *Retrospection and Introspection*. It is interesting that by the time this book is in print virtually all the dissident periodicals, colleges, associations, and books are beginning to vanish, or they are dropping their use of the term “Christian Science.” They are doing this in response to Mrs. Eddy’s recent disorganization of her church, associations, and college, which they mistakenly take as proof of her failure and defeat. Many of the rebellious students, who left the church in 1888, have returned to the congregation in Boston, and their rival Journal, the *Boston Christian Scientist*, is no longer published.

Mrs. Hopkins has renamed her movement, “New Thought.” Mrs. Plunkett is struggling in New Zealand with her “Temple of Truth,” but all her New York enterprises are now gone. Reverend Adams, whom Mrs. Eddy took to task a few months ago for falsely stating facts about Christian Science, has renamed his periodical from *The Chicago Christian Scientist* to *The Chicago Truth Gleaner*. He announces that he has renamed his method of healing to “Gospel Healing,” and he drops all references to *Science and Health*.

## **December 1, 1891**

Mrs. Eddy purchases the farmhouse and land on Pleasant Street in Concord, and work begins on renovating the house. She also purchases an adjoining farm.

## **December 1891**

Mrs. Eddy has been watching the reaction of her students to the various changes in church services, and, she makes a sweeping change. In a notice that she inserts in the *December Journal*, she writes:

*The "Order of Church Service," as reprinted over my signature in the October issue of this Journal, was originally indicated by a student, and I consented to it. That there be uniformity among Christian Scientists in their Church services, I submit the following Order of Exercise:*

*Anthem.*

*Pastor announces that he will read from the Bible, and from Science and Health.*

*Reading.*

*Lord's Prayer and Spiritual Version repeated alternately.*

*Pastor commences the first line of the Prayer, and repeats it with the Church; then he responds to it with the version. Next, the Church repeats the second line of the Prayer and Pastor responds, and so on to the end.*

*Pastor reads Hymn.*

*Singing.*

*Sermon.*

*Collection.*

*Pastor reads Hymn.*

*Singing.*

*Benediction.*

MARY B. G. EDDY

TCSJ, vol. 9, 12/1891, p. 365

This is the first time that Mrs. Eddy introduces the Spiritual Interpretation of the Lord's Prayer, and now *Science and Health* and the Bible come before the sermon.

As the year ends, the dissidents are beginning to vanish, apparently of their own volition. Mrs. Eddy has been able to ward off the more ambitious of her students, for the time being, and has kept her church in tow. In the cold New England winter, Mrs. Eddy will anticipate the joys of summer in her new home. She has told a student:

*Concord in summer is one of the sweetest places of earth.* Peel, Robert, Mary Baker Eddy, *The Years of Trial*, New York, Holt, Rinehart and Winston, 1971, p. 301.

# **Mrs. Eddy's Writings 1891**

## **April 1891**

### **Comparison to English Barmaids**

*MW*, p. 294.

*TCSJ*, vol. 9, 4/1891, pp. 8-10.

## **July 1891**

### **To the College Association**

*MW*, p. 135.

*TCSJ*, vol. 9, 7/1891, pp. 135-136.

## **August 1891**

### **Advice to Students**

*MW*, p. 298.

*TCSJ*, vol. 9, 8/1891, pp. 179-183.

## **Mrs. Eddy's Life 1892**

### **January 1892**

Mrs. Eddy is still living in her leased townhouse on North State Street in Concord, but she is taking her daily carriage rides out to Pleasant Street and watching the reconstruction of her newly purchased home that she will name Pleasant View. The original farmhouse will be completely renovated, and all that will be left of its original outline will be the roof line. Mrs. Eddy will add two stories of verandas in the front of the house and three stories of verandas in the back, as well as a tower. She will enlarge the floor plan, but the rooms will not be oversized; for instance, the oak dining room table that seats twelve will, more or less, fill the dining room.

Her household will be comprised of her secretary, Calvin Frye, her housekeeper/cook, Martha Morgan, her personal maid, Laura Sargent, who will alternate duties with Clara Shannon, and her adopted son, Dr. Ebenezer Foster Eddy, when he is in town. Martha Morgan will be in charge of a number of daytime servants, including the Irish Catholic girls that do the laundry in the basement. Mrs. Eddy also employs Thomas Mann to look after the gardens and farming.

As the wife of a builder, Major Glover, and sister of a builder, Samuel Baker, Mrs. Eddy has a love of construction. Even when Pleasant View is finished, she will have the squared front entry, that has just been built, torn down and replaced with a three-story hexagon entry. She will also build a barn and stables, an ice house, a gardener's cottage, a pagoda for her garden, and a boathouse by the pond for a pleasure boat that her students have given her. Mrs. Eddy first paints her house a dark color with light trim, but she will change to a light color with dark trim.

The garden will constantly change as Mrs. Eddy transplants full grown trees, removes vines on the trellises, and replaces them with climbers that birds can nest in. She has a weakness for pink, so Paul's double-flowering thorn, mayflowers, trailing arbutus, and Japanese quince will all appear in her garden and be moved or recombined until they find their right setting. She loves roses and has a garden of them that becomes something of a delight for the whole neighborhood because of their fragrance and beauty. The children of Concord eventually nickname Mrs. Eddy the "flower lady."

The large dogs, which often follow Mrs. Eddy home on her walks, accidentally gobble up her goldfish as they drink from her maiden-figured fountain; so Mrs. Eddy will design a perforated copper screen, just below the surface of the water, in order that the dogs can drink all they want without endangering the little fish.

Reverend Tomlinson remembers Mrs. Eddy's deep love of home:

*...the word "home" had a special meaning for Mrs. Eddy.... "A home should be something more than four walls," Mrs. Eddy said.... "There should be about it noble trees, beautiful shrubbery, flowers, vines clambering over the house, and a rose garden."... "The strongest tie I have ever felt," said Mrs. Eddy... "next to my love of God, has been my love for home." Tomlinson, Rev. Irving C., Twelve Years With Mary Baker Eddy, The Christian Science Publishing Society, Boston, 1945, pp. 156-158.*

However, the joys of her country estate are still six months away. Currently, Mrs. Eddy is facing a power struggle over a piece of Back Bay property. The land has fallen into Mrs. Eddy's hands through default of payment by her church, and it has become the center of a conflict that involves Mrs. Eddy, her Trustees, and her Directors. To understand the nature of the conflict, we must return to the summer of 1886 when the Christian Scientist Association purchased the land by taking out a five-year mortgage. Ignoring Mrs. Eddy's offer to buy the land herself and give it to the Association, they planned to pay off the mortgage by fund raising.

Mrs. Eddy had opposed the idea from the beginning, but had allowed her students to pursue their own ends and learn their own lessons. This they did, as they lost all the money they had raised to pay off the mortgage, in the winter of 1887, when the treasurer ran off with the funds. Mrs. Eddy would not let her students prosecute him, as she felt that they had brought their misfortune on themselves by their own false motivation. During the fund raising, Mrs. Eddy had delivered three sermons from the same text, "Children, have ye any meat?, They answer him, No." She delivered the final sermon from this text the week after the treasurer absconded with the Association's funds.

On top of the Association's shattered building scheme, and humiliating poverty, came the first manslaughter suit against a Christian Science practitioner. When Mrs. Eddy's point of view on the case was diametrically opposed to the already irate members of the Association, the rebellion in June of 1888 occurred. The rebellious teachers then attempted to vote Mrs. Eddy out of her own church. Though they failed, a mass walkout occurred, leaving Mrs. Eddy with a mere seventy loyal, but stunned and disillusioned, members. They figuratively and literally huddled together in the vast space of Chickering Hall, that for two years had been overcrowded on Sundays.

During this time, Mrs. Eddy had quietly, and without her students' knowledge, purchased the mortgage on the property, and waited to see what the church would do when the mortgage came due on July 1, 1889. When that day arrived, they did nothing, and after waiting a month for some response, Mrs. Eddy foreclosed on them. The land now belonged to Mrs. Eddy. She then put the property up for auction at the price of the mortgage. She loaned Baxter E. Parry, the son of one of her Boston lawyers, the money to buy the land if no one appeared at the auction.

Accordingly, when no one from the church, or from the rebellion, turned up, Perry purchased the property in his name. The rebellious students complained that the auction was held too quickly for them to collect the money needed to buy the land. So, in deference to them, Mrs. Eddy put the property up for sale, once again, for the price of the mortgage and stipulated that any member of the rebellion could purchase the land. Again, unfortunately, the announcement of the sale was a day late in the newspapers, crippling the rebellion's efforts to gather the necessary funds. This time, Mrs. Eddy wrote a check to Ira and Flavia Knapp for the amount of the land; and, when no one showed up, the Knapps bought the land from Baxter E. Parry, who had acted as Mrs. Eddy's former agent. Like Parry, the Knapps now owned the land, and returned the money to Mrs. Eddy. Mrs. Eddy had chosen the Knapps because of their unquestioning loyalty to her and their conviction that her mission was sacred.

When the rebellious students again felt that they had not been given enough notice to purchase the land, Mrs. Eddy wrote to the two leaders of the rebellion and offered to sell them the land outright, for the price of the mortgage, if they would promise to build a Christian Science church that all Christian Scientists could attend. They never responded to this offer.

Mrs. Eddy then drew up a deed to the land, which was not the deed used for building cathedrals or churches, but one that had come to her through inspiration,. Because her deed was so unconventional, and so highly original, her Boston lawyers refused to draw it up; but loyal Ira Knapp searched until he found a lawyer who would make the deed a legal instrument. The deed named a five-man Board of Directors (David Anthony, Joseph S. Eastaman, Eugene H. Greene, William B. Johnson, and Ira Knapp) who were to maintain church services, appoint pastors, appoint new Board members, and increase the number of Board members to seven if necessary.

The deed also empowered a three-man Board of Trustees (Alfred Lang, Marcellus Munroe, and William G. Nixon) to hold the title to the land in order to collect funds for the building of a church on the lot. The deed also included the demand that construction of the building must commence when subscriptions had reached \$20,000 [\$378,513 in 2001 ed.]. It also demanded a \$5,000 [\$94,628 in 2001 ed.] bond from the Treasurer as a guarantee of fulfillment of the Trustees' duties.

Mrs. Eddy informed her Trustees and Directors that if they brought any business matters before her:

*...relating to this fund, or the building of said Church or any other business matter relating to any of the transactions connected therewith, he or she shall be liable to forfeit his or her place as Trustee or Director, and on complaint of the Rev. Mary B. G. Eddy to the Secretary of either the Trustees or Directors a meeting of the Board shall be called and the name...of the offending member shall, if she shall so request, be dropped from the Trustees or Directors.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 246.*

Mrs. Eddy's demands worked both ways. While it gave her the freedom she needed from being besieged by a mountain of issues that her Directors and Trustees would need to work through themselves, it gave the Directors and Trustees the freedom to act without consulting her on every issue that came up.

In the January 1890 *Journal*, subscriptions for building a church were solicited from the Field, with an announcement that as soon as \$20,000 [\$378,513 in 2001 ed.] had been obtained, building would commence. By the following August, the Christian Scientist Association, though dissolved in 1889, had continued to meet the first Wednesday of every month. They now resolved to build a Memorial Church to the Rev. Mary B. G. Eddy. The Memorial Church was really the idea of her Publishing Agent and Trustee, William Nixon, whose secular business approach to his spiritual responsibilities caused Mrs. Eddy to refer to him as a "Western Sharper." The term comes from the word "sharpie" which is the name for shallow-bottomed river boats that can maneuver rapidly over the surface of the water. In the Victorian era, a fast moving, unscrupulous business man was referred to as a "sharpie" or "sharper."

In an attempt to force Mrs. Eddy to re-incorporate, Nixon pushed the building of a Memorial Church dedicated to her. Instead of flattering Mrs. Eddy, the idea horrified her, and she wrote a terse letter to Nixon, upbraiding him for allowing such an idea to be published in the *Journal*. She wrote a renunciation of the scheme, which Nixon at first refused to publish. Then Mrs. Eddy informed the Christian Scientist Association, who had been Nixon's unwitting tool, that they were to cut down their meetings from twelve to four per year.

By the spring of 1891, the restless and enterprising Nixon had come up with a new building scheme, and had even convinced Captain Eastaman, one of the Directors, that a church should be built on the site that would include a publishing house. The May 1891 *Journal* ran an article soliciting funds for the building of a church/publishing house. By June of that year, Mrs. Eddy's adopted son, Dr. Foster Eddy, had been pulled into the scheme, and was announcing in the *Journal* that he was in complete agreement with the proposal:

*I am most heartily in accord with the article in the May Journal on page 55, "Christian Science Publishing House."*

*Here is a great work to be done for the cause, and for the whole world. We have not been awake to the demands of Truth upon us, neither have we realized in the least degree the importance and the great outcome of this united action for Good....The bugle calls to work!...I do not say, "go ahead!" but send my check for the amount, as proposed by the May Journal, to the Treasurer, and say "COME ON BRETHREN!!!"*

*E. J. Foster Eddy*

TCSJ, vol. 9, 6/1891, p. 122.



## February 3, 1892

At a meeting of the Christian Scientist Association, held in the Boylston Hotel, it is reported that the Building Fund is holding subscriptions of \$23,172.08 [\$438,547 in 2001 ed.], and the Trustees must commence building. Nixon wants to wait to build until the subscriptions reach \$60,000 [\$1,135,540 in 2001 ed.]. The Directors listen to the Trustees' concerns about insufficient funds, and they decide to wait to build until the subscriptions have reached \$30,000 [\$567,770 in 2001 ed.]. The Directors and Trustees feel certain that they will have this amount by April, and they hire an architect to design a building that will house both the church and a publishing house.

## February 1892

Even though the Trustees are collecting funds for the construction of a church/publishing house, they still feel that Mrs. Eddy's deed is faulty. They hold a meeting of their own and vote to employ a lawyer to examine the deed to see if it really is a legal instrument.

## March 1892

The lawyer finds just what the Trustees are looking for. He declares that the deed is unsound as written, and he feels, by examining the church records, that he could draw up a sound deed based on the legally recognized model. The Trustees, accordingly, request permission for their lawyer to examine the church records, but Ira Knapp and the Directors refuse this request.

## March 1892

*The Christian Science Journal* for this month carries the architect's drawing of the proposed Christian Science Church/ Publishing House to be built on the Back Bay property. Directly across the page is Mrs. Eddy's article, entitled "Questions Answered," in which she elevates the concept of church organization from human power to spiritual unity:

*...It is not essential to materially organize Christ's Church. It is not absolutely necessary to ordain Pastors, and to dedicate Churches; but if this is to be done, let it be in concession to the period, and not as a perpetual or indispensable ceremonial of the Church. If our Church is organized, it is to meet the demand, "suffer it to be so now." The real Christian compact is love for one another. This bond is wholly spiritual and inviolate.*

*It is imperative at all times and under every circumstance, to perpetuate no ceremonials except as types of these mental conditions: remembrance and love,—a real affection for Jesus' character and example. Be it*

*remembered that all types employed in the service of Christian Science should represent the most spiritual forms of thought and worship that can be made visible...* TCSJ, vol. 9, 3/1892, pp. 487-488.

Mrs. Eddy includes a poem at the end of her “Questions and Answers” which reveals the ethics underlying her cautious approach to the building and re-organization of her church. Her model is clearly taken from her Master, Christ Jesus:

*“What thing is love, which naught can countervail?  
Nought save itself, ev’n such a thing is Love.  
All worldly wealth in worth as far doth fail,  
As lowest earth doth yield to heaven above.  
Divine is Love, and scorneth worldly pelf,  
And can be bought with nothing but with self.”*

*TCSJ, vol. 9, 3/1892, p. 489.*

## **March 19, 1892**

One of the Trustees, Alfred Lang, sends Mrs. Eddy a letter, in which he tells her of their lawyer’s discovery of the flaws in her deed. He also informs her that the Directors have refused to allow their lawyer access to the church records, in order for their lawyer to draw up a sound deed. Lang, who has mistaken Mrs. Eddy’s distrust of Nixon’s point of view for a personal dislike of him, informs Mrs. Eddy:

*....We, the present Trustees, must act together and unanimously, or we can’t effect the object we are seeking.*

*Please allow me here to say that I should regard it as very unfortunate if we or yourself should break faith with brother Nixon. I regard him as one of the truest men within my acquaintance. I know he has the good of our Cause at heart. I shall rejoice if the course which you have outlined shall take legal form and be perfected.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 251.*

And he adds, in a somewhat threatening tone, that he wonders what subscribers would:

*...“say of us, after proclaiming as we have, that we have a lot of land given by yourself, if we should be obliged to say, we have no land to build upon?”*

*...It occurs to me that by force of circumstances, not from choice, touching this question, you are still the power on the throne, not behind it.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 251.*

## March 23, 1892

Upon receiving the Trustees' letter, Mrs. Eddy writes her Directors warning them:

*All that I have counseled has worked well for Church and Cause. Your only danger now lies in the past being repeated. Another faction formed to pick off my soldiers, to make the leader of it a traitor....Watch, the hour is ominous, when any student goes against my advice and still gives orders in my name.*

*...I wrote you, Miss Bartlett and others, not to organize a church! Then it was reported that I gave the order to organize, but I did not. Now your salvation as a people whose God is the Lord lies in being wise as a serpent.*

*Again I repeat, do not...change your present materially disorganized—but spiritually organized—Church, nor its present form of Church government....The lot I paid for, the taxes on it, the expense of Lawyer, etc., are all straight, legally and forever settled. No man can make it otherwise any more than evil can destroy Good.*

*Affectionately,  
M. B. G. Eddy*

Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, pp. 251-252.

## March 1892

After the Trustees have again demanded access to the church records, and have again been refused by the Directors, Nixon takes Mrs. Eddy's Deed of Trust and has the Massachusetts Title Company examine it. The Company reports that without the clause "to their heirs, and assigns," the land would revert to Knapp and his heirs upon the death of the last Trustee. Also, without Flavia Knapp relinquishing her dower rights, she would inherit the land upon Ira's death. The Company also reported that without a formal church organization, the Deed of Trust would be considered a "public charity" and would fall under the control of the Supreme Court of the State of Massachusetts.

## March 1892

Mrs. Eddy receives the Massachusetts Title Company's evaluation of her Deed of Trust, and sends word to the Trustees to consult with her Boston attorney, Baxter Perry. He agrees with the Title Company, and advises the Directors to incorporate the church and to convey the title of the land to the corporation. Baxter Perry writes the Directors:

*“Under the terms of the deed of trust, you are empowered to reorganize the Church. Do this, and then have Knapp obtain his wife’s release of her dower rights. With this done, Knapp can surrender all rights in the property by merely signing it over to the Church, instead of to the Trustees. Then, and not until then, will you have a legal document.”*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 253.*

Mrs. Eddy’s trust in Ira Knapp’s loyalty and strength of character is rewarded a hundred fold when, in the face of all this impressive legal authority, Knapp refuses to do what is demanded. Instead, he goes to Mrs. Eddy and asks for her guidance. Mrs. Eddy feels that her Deed of Trust is sound, and that it cannot be interpreted as “a public charity.” It is, therefore, not under the control of the Supreme Court of Massachusetts. The Directors inform Baxter Perry that he is to revise the deed to include the phrase, “to their heirs, and assigns,” which will release Ira and Flavia Knapp from inheriting the land. However, the Directors refuse to incorporate the church or further abridge the Deed of Trust.

## **April 1892**

The Trustees refuse to accept the Directors’ revision of the deed and, in an article to the Field, they ask “Who Owns God’s Temple?” In other words, is the church owned by the congregation or by Mrs. Eddy? After failing to force the Directors into the incorporation of the church, Nixon immediately begins to travel throughout the country. He canvases the Field to gain support for using the Building Fund to purchase another piece of land to build a church that would be incorporated using the legally recognized Congregational model. With an incorporated church, and the voting power restored to the congregation, Mrs. Eddy could be voted out of the church, once and for all.

## **May 3, 1892**

Learning of the purpose of Nixon’s trip, the Directors mail this letter to all Christian Science teachers and students:

*...The factionists in Boston are determined to make the Trustees buy another building lot with the money that has been contributed, and build thereon a church free from the restrictions in the Trust deed. So many of our church members were belligerents when it was disorganized, that this form of deed and circuitous way of conveying the land was deemed the remedy against future broils, and so far has proved to be a restriction on error.*

*...Their main plot at present is to get money from students sufficient to buy a lot and then build a church edifice of their own under no restrictions, that the reign of heterodoxy may have foundation in Boston, the true Scientists be again robbed and our Cause suffer throughout the land....Mr. Lang and Mr. Munroe [Trustees ed.] seem completely blinded. It is said*

*that Mr. N. [Mr. Nixon ed.] has always hated the Church government as it is stated in this deed, but he claims the legal points are what hinder his starting to build.*

*...He is now on a tour in the West. It is no longer safe to contribute or allow to be contributed, if you can prevent it, another dollar till the Trustees put the \$30,000 [\$567,770 in 2001 ed.] they now have on hand into a building on the lot that our Teacher has given for this purpose, a lot which is now considered worth about \$20,000 [\$309,552 in 2001 ed.] and if they delay to build and still take contributions then we must ask them to return our money, or stop taking money if they are not legally Trustees...*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, pp. 254-255.*

## **May 1892**

The Directors' letter exposes Nixon, and he immediately returns to Boston, where he gets the church membership in Boston to vote in favor of reorganizing and incorporating the church.

## **May 10, 1892**

The Directors inform Mrs. Eddy that the church has voted to reorganize and incorporate. She explains to the Directors that, by reorganizing, they will lose their form of church government and the title to the property. However, as is so characteristic of her, when dealing with headstrong human willfulness, she tells the Directors to:

*"Let the church reorganize...let her pass on to her experience, and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it."* *Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 255.*

The Directors are more than aware of the terrible price they have paid by not listening to Mrs. Eddy's God-inspired counsel in the past. This time they listen. They return to Boston and convince the congregation in Boston to vote down the Trustees' proposal.

## **June 1, 1892**

The membership accept Mrs. Eddy's Deed of Trust as sound and pass a resolution demanding that the Trustees start building operations immediately.

## **June 1892**

The Trustees attempt to save face by incriminating the Directors. They send a letter to the Field in which they state that:

*“....had they had free access to Mrs. Eddy during the past three months, and had no one to deal with other than herself, this imperfect title would have been in a way to cure, and the church edifice would ere this have been begun....”* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 256.

## **June 1892**

The Directors respond to the Trustees’ attempt to discredit them by sending the Field a letter about the way the Trustees have mishandled the contributions for the Building Fund:

*....“if the Deed was not strictly sound and Mr. Nixon knew it as he did from the first, he had no right to get your money for building on land to which he had not a clear title.”*

*“...When Mrs. Eddy was led to fear there was a flaw in the deed she begged the Trustees to put your money in the building and then have the title made sound. For if the Deed is broken before this is done the Trustees can claim the money which they have deposited in their own names and nobody but themselves can take it out of the banks. This was why she urged them to go to building or else stop calling for building funds, until they had a clear title. Mr. Knapp is ready to give a sound title to the land on the terms of his Deed, and as Mrs. Eddy wished to give it; but they will either have it on their own terms or, as they say, no title at all, and yet continue to receive your money.”* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 256.

## **June 1892**

The Trustees counter the Directors’ letter, and they ask the Field for permission to continue to oppose the Directors; however, they fail to get a sufficient number of votes.

## **June 18 (?), 1892**

Mrs. Eddy writes to Ira Knapp, as Peel tells us:

*...there were two ways of resolving the conflict: one was through ‘a material hard fought battle,’ the other was summed up in the Bible verse, ‘Be still, and know that I am God.’ The second way, she said, was her course and should be his.* Peel, Robert, *Mary Baker Eddy, The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 17.

## June 20, 1892

After six months of patient waiting, Mrs. Eddy moves into Pleasant View this day, and is able to enjoy the beauty and peace of its setting. It is sometime soon after Mrs. Eddy had moved into Pleasant View that a violent storm occurs. It is important to remember that fire produced from a bolt of lightning during a storm was more dreaded in that day than the destruction caused by high winds. Just such a lightening storm had caused the Towne Farm to burn to the ground:

*...Mrs. Towne, a sensible woman not given to neurotic fears, went out to the barn one afternoon and begged her husband to come back to the house; she had a strange feeling that something dreadful was going to happen. Her husband...sent her back to the house, continuing with his work. A few minutes later the sky grew dark, peals of thunder and streaks of lightning were very close. A bolt struck the barn which burst into flames instantly....Jude Towne rushed into the house. He and his wife had little time to save any of their possessions before the racing waves of fire reached the woodshed.*

*This violent end to a farm that seemed the personification of peace and security had the implacable quality of Greek tragedy.* Dawson, Adele Godchaux, James Franklin Gilman, Nineteenth Century Painter, Cannan, New Hampshire, Phoenix Publishing, 1975, p. 72.

When a lightening storm appeared at Mrs. Eddy's door, she was able to silence it. Clara Shannon remembers:

*...one day Miss Morgan came to see me and said that the clouds were gathering, and there was going to be a dreadful storm, and she called me to look through the windows of her room, which was at the end of the house, looking toward the stables. Above, I saw dark clouds which seemed to be coming towards us very rapidly, and as Mother had told me whenever I saw a cyclone or storm coming I must let her know, I went to her room immediately and told her. She rose and went to the verandah at the back of the house; by that time, the clouds had reached overhead. She then went into the front vestibule and looked on that side of the house. Then she returned to the verandah, and I heard her say, 'The children in Boston!'...I ran downstairs to the front door, opened it and went outside, looked up and saw the clouds hanging over the house—very heavy black clouds, and in the middle, right over the house was a rift; they were dividing—part were going one way and the other part in the opposite direction. This seemed to be such a strange phenomenon that I went in, closed the door, and went upstairs to Mother, on the verandah, and told her what I saw. I said, "The clouds are dividing just overhead!" She said, "Clouds—what do you mean? Are there any clouds?" I said, "No, Mother!" She was looking up, and I saw by the expression on her face*

*that she was not seeing clouds, but was realizing the Truth. I saw the black clouds turn to indigo, to light grey, to white, fleecy clouds, which dissolved, and there were no more, and she said to me, "There are no clouds to hide God's face, and there is nothing that can come between the light and us. It is divine Love's weather." That was early in the evening; the wind had been blowing terrifically....Next morning early, when the mail was delivered, the postman was amazed to see that nothing had been disturbed in the garden as, from a short distance down the road and in the town, there was a great deal of damage.* Keyston, David Lawson, *The Healer, The Healing Work of Mary Baker Eddy*, Cross and Crown Publications, 1995, pp. 121-122.

## July 1892

Mrs. Eddy writes an article that appears in this month's *Journal*, called "Hints for History." In the beginning of the article, she quotes from II Cor. 10: 4-5, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

After reminding her readers that she used part of this passage from II Corinthians as her motto for *The Christian Science Journal*, she explains the unusual way, through God's providence, that the Back Bay lot came into her hands. She advises her Trustees to ponder the divine logic of events and avoid the pitfalls of uninspired human reasoning:

*Do not, I implore you, stain the early history of Christian Science by the impulses of human will and pride; but let the divine will and the nobility of human meekness, rule this business transaction in obedience to the law of God, and the laws of our land.*

*As the ambassador of Jesus' teachings, I admonish you [the Trustees ed.], Delay not to build our Church in Boston; or else, return every dollar that you yourselves declare you have had no legal authority for obtaining--to the several contributors, and let them, not you, say what shall be done with their money.* TCSJ, vol. 10, 7/1892, p. 135.

Mrs. Eddy informs the editor of the *Journal*, Julia Field-King, that she had no peace until she wrote the article:

*"God seemed (as many times He has under severe need) to deprive me of all my peace until I wrote it and then my sweet peace returned."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 18.



## July 1892

Mrs. Eddy asked her lawyers in Boston, Massachusetts and Concord, New Hampshire to search the Massachusetts statute books to see if they could find a law that would establish the legal authority of her deed. Both groups failed to find such a law, and Mrs. Eddy then called on her trusted friend, the Honorable Reuben Walker of New Hampshire. When she asked him to join the search, Walker replied that he had no knowledge of such a law in the statute books. Ignoring his reply, Mrs. Eddy asked Reuben to tell her what human law was based upon:

*“...He reflected and then said, ‘Upon the divine law. But’ he said, ‘if the Massachusetts abstracter of law can find no such statute, how can I?’ To this [Mrs. Eddy ed.] replied, ‘God has somewhere provided such a law and I know you can find it.’*

*“Three days later my secretary visited him, and found him lost in a pile of law books he had been examining. His greeting was, ‘I have found the law.’ It was a statute which was enacted to suit the needs of the Methodist Church, and fully met our requirements.”* *Keyston, David Lawson, The Healer, The Healing Work of Mary Baker Eddy, Cross and Crown Publications, 1995, p.124.*

The provision that the Honorable Reuben Walker finds is in Section One, Chapter 39, of the Public Acts of Massachusetts, which stated that:

*The deacons, church wardens, or other similar officers of churches or other religious societies, and the Trustees of the Methodist Episcopal churches appointed according to the discipline and usages thereof, shall, if citizens of this commonwealth, be deemed bodies corporate for the purpose of taking and holding in succession all the grants and donations, whether of real or personal estate, made either to them and their successors, or to their respective churches, or the poor of the churches.*  
*Eddy, Mary Baker, Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1936, p. 130, ft. 1.*

The other thing that the search uncovers is the fact that the Trustees had violated Mrs. Eddy’s Deed of Trust by soliciting funds for a combined Church and Publishing House in the same building. This is Mrs. Eddy’s first knowledge of the violation, and she asks the Trustees to meet with her and her Concord lawyer, General Frank S. Streeter, her adopted son, Foster Eddy, and the Chairman of the Board of Directors, Ira Knapp at Pleasant View on July 16. Curiously enough July 16 was Mrs. Eddy’s seventy-first birthday. The Trustees may have thought that the meeting was somehow related to her birthday, and may have even wished her “many happy returns.” One thing is certain—they had no idea what was awaiting them—and July 16, 1892 will become a date that Nixon, Lang, and Munroe will long remember.

## July 16, 1892

William Nixon, Alfred Lang, Marcellus Munroe, Ira Knapp, Dr. Foster Eddy, and General Frank S. Streeter gather at Pleasant View in accordance with Mrs. Eddy's request. In the presence of these men, she asks her lawyer, General Streeter, if soliciting funds to build a publishing house gave any title to the church property. In other words, had the Trustees violated their right to hold the title by collecting subscriptions to build a Church/Publishing House when the deed specified the building of a church edifice alone?

Before her lawyer could answer her question, Nixon snaps, "It does not!" General Streeter shoots back with equal vigor, "It does!" Then, continuing emphatically, General Streeter turns to Alfred Lang and rightfully accuses him of failing to post a bond as a guarantee of his duties as Treasurer of the Building Fund, declaring that this, too, was in violation of the deed.

Mrs. Eddy tells the Trustees, now shaken by these disclosures, that she hereby withdraws her statement in the July *Journal* and will not support the building of the proposed Church/Publishing House. She also informs the Trustees that, having breached the terms of the Deed of Trust, they have illegally solicited funds and, therefore, they must return the funds to the contributors. Mrs. Eddy ends by informing the Trustees that their violation of the Deed of Trust has cancelled their right to hold the title to the land, and the deed has automatically returned to Ira Knapp.

Before leaving Pleasant View, the Trustees promise to return all the contributions they have received. Within a few days, Alfred Lang sends out a letter to every contributor, with a check for the amount of their contribution.

## July 1892

Mrs. Eddy writes to Ira Knapp, reassuring him that:

*God will keep you, and when you hear His voice and can distinguish between the highest false sense that means well and the "still small voice" of God you will follow. Till then, God will lend me to you to distinguish for you what is the false and what the true direction.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 18.

## July 1892

Continuing to alert her Directors, Mrs. Eddy writes William Johnson:

*You are placed by me in a very conspicuous responsible attitude on this field of Christian Science. God grant that in one instance of my students, and in many a one, the pinnacle does not cause them to cast themselves down!*

*You, so far, have been modest and meek, prayerful and watchful, and when you have blundered by means of [animal magnetism?] have generally heard from me as the mountain pioneer to call you back to the path.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 28, pp. 383-384.

## **July 1892**

With a deed that she has proven to be sound, Mrs. Eddy has cleared the way for her church to be named. She writes to the church in Oconto, Wisconsin, and sends a representative to the church in New York City, requesting that they remove the “The” from Church of Christ, Scientist. They are the only two churches in the Movement that have used “The” as part of their name, and Mrs. Eddy wants to reserve that right for the church in Boston alone.

## **August 17, 1892**

Mrs. Eddy now has her lawyers draw up a new Deed of Title to the Back Bay property, which is based on a uniquely spiritual model. It states, in part:

*KNOW ALL MEN BY THESE PREENTS,*

*That I Mary Baker G. Eddy of Concord in the County of Merrimack and State of New Hampshire in consideration of one dollar to me paid by Ira O. Knapp of Boston, Massachusetts, William B. Johnson of Boston, Massachusetts, Joseph S. Eastaman of Chelsea, Massachusetts, and Stephen A. Chase of Fall River, Massachusetts, the receipt whereof is hereby acknowledged, and, also in consideration of the trusts and uses hereinafter mentioned and established, do hereby give, bargain, sell, and convey to the said Ira O. Knapp, William B. Johnson, Joseph S. Eastaman, and Stephen A. Chase as trustees as hereinafter provided and to their legitimate successors in office forever, a certain parcel of land....This deed of conveyance is made upon the following express trusts and conditions which the said grantees by accepting this deed agree and covenant themselves and their successors in office to fully perform and fulfill.*

*1. Said grantees shall be known as the “Christian Science Board of Directors,” and shall constitute a perpetual body or corporation under and in accordance with section one, Chapter 39 of the Public Statutes of Massachusetts [the ordinance that the Honorable Reuben Walker had found]. When a vacancy occurs in said Board the remaining members shall within thirty days fill the same by election; but no one shall be eligible to that office who is not in the opinion of the remaining members*

*of the Board a firm and consistent believer in the doctrines of Christian Science....*

*2. Said Board shall within five years from the date hereof build or cause to be built upon said lot of land a suitable and convenient church edifice, the cost of which shall not be less than fifty thousand dollars.*

*3. When said church building is completed said Board shall elect a pastor, reader or speaker to fill the pulpit who shall be a genuine Christian Scientist; they shall maintain public worship in accordance with the doctrines of Christian Science in said church, and for this purpose they are fully empowered to make any and all necessary rules and regulations.*

*4. Said Board of Directors shall not suffer or allow any building to be erected upon said lot except a church building or edifice....*

*5. Said Board of Directors shall not allow or permit in said church building any preaching or other religious services which shall not be consonant and in strict harmony with ...Christian Science....*

*6. The congregation which shall worship in said church shall be styled "The First Church of Christ, Scientist."*

*7. Said Directors shall not sell or mortgage the land....*

*8. Said church building shall not be removed from said lot except for the purpose of rebuilding thereon a more expensive or a more convenient structure....*

*9. Said Directors shall maintain regular preaching...an omission...for one year in succession shall be deemed a breach of this condition.*

*10. Whenever said Directors shall determine that it is inexpedient to maintain preaching...they are authorized and required to reconvey forthwith said lot...to Mary Baker G. Eddy, her heirs and assigns forever by a proper deed of conveyance.*

*11. The omission or neglect on the part of said Directors to strictly comply with any of the conditions herein contained shall constitute a breach thereof, and the title hereby conveyed shall revert to the grantor Mary Baker G. Eddy, her heirs and assigns forever....* Eddy, Mary Baker, *Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1936, pp. 128-129, 130-133.*

## August 19, 1892

Mrs. Eddy pays the Knapps one dollar, and Ira and Flavia quitclaim the church property to her. For the first time, this land, that since the summer of 1886 her students have struggled to possess, has been reclaimed in God's own time, and God's own way, and uniquely placed in Mrs. Eddy's modest hands. (see Eddy, Mary Baker, Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1936, pp. 128-135.)

## August 22, 1892

After a great deal of praying and listening, Mrs. Eddy has chosen twelve students that she will entrust with the establishment of The First Church of Christ, Scientist, in Boston. She decides to exclude two of her former Directors from the twelve, David Anthony and Eugene Greene, but includes the other three Directors, Ira Knapp, Captain Joseph S. Eastaman, and William B. Johnson. She then invites Steven Chase (the newly appointed Director), Julia Bartlett, Ellen J. Clarke, Janet T. Colman, Mary F. Eastaman, Ebenezer Foster Eddy, Eldora O. Gragg, Flavia Knapp, and Mary W. Munroe to be members of the group of twelve. Even though Ebenezer Foster Eddy and Captain Eastaman had sided with the Trustees at one point, Mrs. Eddy still includes them. Mrs. Eddy writes William B. Johnson and asks him to invite the twelve to a meeting to be held at twelve o'clock in the afternoon, at Julia Bartlett's home in Boston, a week from today, on the 29<sup>th</sup> of August. In the same letter to William B. Johnson, she includes these instructions:

*Drop all further movements towards chartering a church in Boston! God is not pleased with this movement that has been forced on me to attempt.*

*Let there first be a Church of Christ in reality--and in the hearts of men before one is organized....*

*Now incorporate AT ONCE by whatever name you please.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 31.

William B. Johnson sent out the following invitation to the twelve students the same day:

*You are hereby notified that the first meeting of the subscribers to an agreement to associate themselves with the intention to constitute a Corporation to be known by the name of The First Church of Christ, Scientist, dated, August 17<sup>th</sup> 1892, for the purpose of organizing said Corporation, by adoption of the by-laws and election of officers and the transaction of such other business as may properly come before the*

*meeting, will be held on Monday, the 29<sup>th</sup> of August, 1892, at 12 o'clock M., at No. 133 Dartmouth Street, Boston, Mass.*

*William B. Johnson  
one of the subscribers to said agreement*

*Boston, Mass., August 22, 1892*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 264.*

Mrs. Eddy then sat down and wrote the Treasurer of the Building Fund and former Trustee, Alfred Lang:

*The First Church of Christ, as a title, is not allowed us by the Com. on Corporations in Boston.*

*I will not give my land to a name that sinners suggest....All that I have done or advised doing in the direction of organizing a church at this time has been at the beck and call of lawyers and infants in Christian Science. Now I shall deed my land today, and to certain persons that I know to be seeking and finding Christ's Church in their hearts, and let them use it for the benefit of Christian Science, for building thereon a Church edifice in which to preach Christ, Truth, and to demonstrate love for one another.*

*I shall give a sound title or deed, and this way of donating my land is just as legal as to give it to a church that must organize.*

*God meant much when he moved me to recommend the disorganization of the Church in Boston and His terrible meaning will be fulfilled. With love to you and the other Trustees.* *Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 31.*

As this day ends, Mrs. Eddy must have been filled with reflections about the same day thirteen years ago. For it was on August 22, 1879, that she had met with her newly incorporated church and, according to the minutes of the meeting, Mrs. Eddy had:

*"...proceeded to instruct those present as to their duties...giving some useful hints as to the mode of conducting the church."* *Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 68.*

## **August 29, 1892**

There is considerable excitement at the meeting of Mrs. Eddy's twelve students in Julia Bartlett's home, at 133 Dartmouth Street in Boston. They could not have failed to pick up the Biblical significance of their number. By the time this meeting is called, Mrs. Eddy has changed her mind about incorporating immediately. She shares with the twelve

that the purpose of their meeting together is to organize the church, adopt the by-laws, and elect a Board of Directors.

When Mrs. Eddy asks her twelve students to accomplish the above duties, she steps away forever from asking the membership of her church for their approval. By taking on all the responsibility for her decisions, Mrs. Eddy makes her students directly responsible to her, and she completely breaks away from the old Congregational model which had given the responsibility for decision-making to the membership.

By finding the obscure statute in Section One, Chapter 39, of the Public Acts of Massachusetts, Mrs. Eddy is able to build a church organization based on each member's individual loyalty to God, albeit, until they could learn to listen, God had lent them Mrs. Eddy, as she had put it in the letter to Ira Knapp. By not allowing the congregation the power to elect the Directors or choose the form of government for the church; and by placing the responsibility for her Board and form of church government on her ability to listen to God, Mrs. Eddy has created a spiritual model that is safe from politically ambitious students who had always been able to sway the opinion of a voting body in any direction their ambition dictated.

By making her Directors a self-perpetuating body, Mrs. Eddy has given them the same freedom from the encroachment of church politics that she has claimed for herself. However, she also demands of them the same spiritual model of leadership—the ability to listen for God's will and, once heard, to act fervently, accurately, and quickly. Mrs. Eddy has taught them by example for decades, and now she has formed a church government in which authority is not based on the exercise of human power, but on the ability to listen for and act on God's will.

Everyone included in this historic meeting is a student that she has taught herself, and all are individuals whom she trusts. They, in turn, trust her leadership and are willing to go forward with the tremendously new concept, a concept of church government that had evaded the listening and logic of the disciples, and, therefore, a concept that has no historic mentor, precedent, or model. The only guide for this spiritual concept of church government exists through implication, by the intuitive understanding of ethical and moral demands of Christ Jesus. Mrs. Eddy's genius lay in her ability to translate those intuitive spiritual demands into a practical church government that can not be abused by human reasoning, ways and means.

## **August 1892**

Mrs. Eddy calls another meeting with the twelve students, and asks them to choose an additional twenty students who, with themselves, would become the "First Members of The First Church of Christ, Scientist, in Boston, Massachusetts."

Mrs. Eddy warns her twelve students that they are not to select:

*“anyone having a tablet.”* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 270.*

By this, she meant that they were not to include any of the reinstated rebellious students because their probationary period was not over. The twelve students choose twenty students: Calvin A. Frye, Edward P. Bates, Eugene H. Greene, David Anthony, Hanover P. Smith, Josephine Curtis Otterson, Grace A. Greene, Caroline S. Bates, Emilie Hulin, Caroline W. Frame, Mrs. Elizabeth P. Skinner, Augusta E. Stetson, Henrietta E. Chanfrau, Emily M. Meader, Bernice H. Goodall, Annie V. C. Leavitt, Laura E. Sargent, Ann M. Otis, Mary F. Berry, and Martha E. S. Morgan. The group appears to be comprised of Mrs. Eddy’s household and students who live within five hundred miles of Boston.

## **September 1, 1892**

Mrs. Eddy has her lawyers execute the new deed, and she writes an announcement for the *September Journal*:

*My Beloved Students and Friends:*

*Thanks for your patience. I have given a sound title to the lot of land in Boston, on which to build a Church edifice for the benefit of Christian Science.*

*For particulars relative to the Building Fund you must communicate with Mr. Alfred Lang...and William B. Johnson....* TCSJ, vol. 10, 9/1892, p. 251.

## **September 2, 1892**

Mrs. Eddy writes Mrs. Nixon, who, torn by love for her husband, has still remained loyal to Mrs. Eddy.

*I have settled the legal question for the Church, rather, God has. I tried to incorporate anew, but the legal arm said no! “We could not be chartered by our former name.” I would not quarrel, but took the pacific step and God has done great things for us in giving us a church independent of religious or civil oppression.* Peel, Robert, *Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 33.*



## September 16, 1892

The newly appointed Board of Directors sends out a circular letter to the church membership informing them of the new deed and all the changes that have taken place. The letter reassures the membership that:

*...by the lawful terms of said deed, a corporate body designated the "Christian Science Board of Directors," [is designated ed.] to hold said land in trust for the purpose of erecting thereon a church edifice, as originally designed by the donor [Mrs. Eddy ed.] of said land.* Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 267.

With the overwhelming response of support from the Field in connection with Mrs. Eddy's September 1 announcement published in the *Journal*, together with this letter from the Directors, Mrs. Eddy asks the twelve students to meet on September 23.

## September 19, 1892

Mrs. Nixon opens her heart to Mrs. Eddy, and shares how confused she is because of her sympathy for her husband, on one hand, and her loyalty to Mrs. Eddy on the other. Mrs. Nixon writes:

*There have been so many strange things done which look to me unchristian and unnecessary that I am perplexed.*

*But this I can do and am doing. I can wait until Truth shows me where I stand. I feel sure of the Truth of Christian Science and that I am gaining the right understanding of Science and Health.*

*May God speedily clear away the many mists from before our eyes.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, ft. 74, p. 386.

## September 23, 1892

For two days, there has been a heavy downpour of rain that has been driven by strong winds, but this morning, the day breaks clear and warm. William B. Johnson records in his diary:

*"Friday, the 23rd of September is a day of great moment in the history of Christian Science, the date of the founding of the Mother Church."* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 33.

The minutes of the meeting include the Tenets of The Mother Church that Mrs. Eddy has revised and re-written for this historic meeting. She also includes six Rules for the government of her church. True to her inspired hope, Mrs. Eddy included no disciplinary

rules among the six. This hope, that true Christian Scientists would not need punitive rules, helps to put into perspective Mrs. Eddy's remarks to a student after a major revision of the *Manual* in 1903. She wrote the student:

*"Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed,—namely, laws of limitation for a Christian Scientist."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 92.

However, Mrs. Eddy highly valued the *Manual*. During the latter part of her life, the *Manual* became a priceless resource that Mrs. Eddy studied for guidance.

Ellen Clarke is the only one of the twelve students unable to attend today's meeting; however, she is still made a First Member and is included in the minutes as being present. Dr. Ebenezer Foster Eddy is made President of the Church, William B. Johnson is made Clerk, Mrs. Mary Eastaman is made Treasurer, and the twenty students chosen in August are voted into membership and made First Members. By the end of the meeting, the church has a total of thirty-three members.

## **October 1, 1892**

Mrs. Eddy writes to comfort Mrs. Nixon, who might have felt left out, as neither she nor her husband was among the "First Members." Mrs. Eddy warmly reassures her:

*Oh! do not doubt my confidence in you as Christian. Few of my students have ever impressed me with the faith I have in your hourly Christian life. This is all I need assure you. I have to probe many hearts, to heal them; but love, love only, drives me to do this. I have to talk and write what God bids me, often when I feel myself praying that this cup might pass from me, yet I yield lovingly, or try to, to the Divine will—and do and write and talk as I understand God would have me. This dear one, is my mission, even if it is a cross under which one may faint as did our blessed Master, yet say—"not my will but thine be done" Oh! do not take hearsay whereby to interpret my words or my motives....Kiss the sweet "wee one" for me. Give my love to your husband and dear Paul....* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 74, pp. 386.

## **October 1892**

Mrs. Eddy writes an article for this month's *Journal* that enjoins her followers to go forward with the building of a church edifice now that the way is clear. Mrs. Eddy writes that she feels:

*....confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage!....*

*This sad delay to build, this necessity for returning the money so tenderly and generously bestowed, this lack of faith in God's providence and omnipotence, this straining at a gnat in one legal direction and swallowing a camel in another, have not been blessed by Divine Love. But now that the end has come, let us love one another, and, in the words of St. Paul—"Thank God and take courage."*

*The glorious object you have attempted to achieve must not be abandoned until it be accomplished....* Beasley, Norman, *The Cross and The Crown, The History of Christian Science*, Boston, Little Brown and Company, 1952, p. 277.

## **October 5, 1892**

On this day, fifty-nine new members sign the membership roll. The invitations are mainly confined to Mrs. Eddy's students in the Eastern states. It will not be until December that Mrs. Eddy invites her Midwestern and Western students to become members. The Nixon's are among the new members. A few weeks ago, during silent prayer at a church service, the confusion Mrs. Nixon had felt between her husband's and Mrs. Eddy's differing points of view completely cleared up. Speaking of that moment, she relates:

*It was as though the leaves of a book were turned over before my vision and I read and understood the workings of error and saw the right course to be pursued. It was perfectly clear that it would have been safe to build with the first title...* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 74 p. 387.

During the meeting today, Mrs. Nixon spontaneously stands up and shares with the membership her newly found insight totally unaware of the impact on her husband:

*...I told what I had been shown and many claimed that their vision was cleared through my help. Mr. Nixon sat beside me and when I was finished talking and sat down I looked at him and was amazed at his white face and expression...and on the way home he declared that he should never attend another meeting. I did not do this deliberately. Some one told Mrs. Eddy of my action, and she said if I had asked her advice as to the wisdom of speaking thus publicly she would probably have advised against, but she added, "I am glad you did not ask me."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 74 p. 387.

Feeling betrayed and exposed by his wife's remarks, Nixon refuses to sign the membership roll and walks out of the meeting.

## **November 1, 1892**

William Nixon sends his resignation as Publisher of *The Christian Science Journal*, and ends his relationship with Mrs. Eddy and with Christian Science for many years. He is replaced by the Kansas banker, Joseph Armstrong, who studied with Mrs. Eddy in 1887.

## **November 5, 1892**

With many students reeling from the sudden reorganization and incorporation of her church in such a novel and unprecedented way, Mrs. Eddy is busy writing and reassuring her students that her motivation was spiritual. Writing to one student, she explains:

*“Every organization....every educational measure civil, and religious, I have founded in Christian Science on a purely original plan—for God, not man, has suggested it to me.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 34.

## **November 28, 1892**

In the late Fall of this historic and eventful year, James Franklin Gilman, a New England rural artist who has recently given up his career to devote all his time to Christian Science practice, arrives in Concord. He has taken a room at 7 Chapel Street, in the home of Mrs. Otis, one of the newly appointed First Members of The Mother Church. A few days after he arrives, Mrs. Otis suggests to James Gilman that he should ask Mr. Bowers, Mrs. Eddy’s photographer, for some work. James goes to see Mr. Bowers, and he commissions James to make some sketches of Mrs. Eddy’s home, Pleasant View. Bowers plans to frame photogravure copies of the drawings and present them to Mrs. Eddy as a gift. Once commissioned, James goes to Pleasant View and begins sketching the estate.

## **December 15, 1892**

In a letter to a friend written on the 16<sup>th</sup> of December, James tells what happened to him on the 15<sup>th</sup>, when he went out to sketch at Pleasant View. The weather had been splendid, and Gilman had been very successful at sketching Pleasant View. Until now, he has never seen Mrs. Eddy up close. However, just the other day, he saw a lady on the veranda in a promenade gown waiting, as a carriage was pulling up, and he heard a lady’s voice talking to the horses. He assumed that this was Mrs. Eddy, but he was too far away to make out the figure.

Today, as James returns to Pleasant View to complete some of his sketches, he finally has the opportunity to see Mrs. Eddy up close. The experience proves to be symbolic of what Mrs. Eddy has been silently enduring during this critical year of listening and obeying God’s commands, in the face of entrenched material legalistic will-power.

*I was sketching some details of the house from the rear, at the lower end of the grounds, some sixty rods away from it, when a dark figure came out upon the upper veranda (there are three of them the full length of the house and ell on the south and rear side of the house) and began to walk the length of the veranda and back. I was there sketching some fifteen minutes or more and the black figure walked vigorously back and forth the length of the piazza and return, constantly.*

*Getting through with my sketching, my only way to the road led by the house and as I came nearer the house, the figure of course grew more distinct to my view as I occasionally glanced up, while the impressiveness of the blackness, as blackness grew upon my sense also. Coming quite close to the building, a couple of rods from it, I thought I would give the figure one last glance, and as I did so I noticed the fashion of the garb, that it was very peculiar, particularly the bonnet or hat, which was large in size in proportion to the figure, which looked very short and small. The hat was so large and bent so around the head that no face was visible to me, although no veil was worn, and the depth of the black to my sense seemed beyond description and left an impression upon my mind of sackcloth and ashes as the Bible hints, or has it, that exceeded all my former conception of it. The verandah led from Mrs. Eddy's room, from which the figure first came, hence I suppose it to be the figure of Mrs. Eddy.*

*Perhaps my imagination magnifies, but it seemed to me the Founder of Christian Science was thus typifying in outward appearance the inner throes of anguish, perhaps habitually bourn, bourn that the immortal Life might appear to humanity as a demonstrated actuality, to the vanquishment of death in the proof to a world in the darkness of the innumerable woes of material sense that its woes, death included, was but a nightmare of illusion. Is it by such patient endurance of the woes of sin, not hers, that the world is shown its way to the kingdom of Harmony and Life eternal which is thus to become its salvation?.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 18-20.*

## **December 20, 1892**

On hearing about Gilman's recent experience of seeing Mrs. Eddy, Mrs. Otis suggests that he go to Pleasant View and ask to speak with her. Mrs. Otis says that, if Dr. Foster Eddy were in, he would be sure to get Gilman an interview with Mrs. Eddy. Dr. Foster Eddy is in when James calls, and things go just as Mrs. Otis has predicted. Gilman writes of his first interview with Mrs. Eddy:

*Pretty soon he [Dr. Foster Eddy ed.] came back with Mrs. Eddy, a small, bright, graceful appearing woman of sixty or sixty-five [she was seventy*

one ed.], *with white hair and with a small, slender, delicate hand with which she greeted me at the introduction.*

*After referring to the wonderfully fine weather we are having considering the season, she said laughingly that I must have been surprised or astonished at her strange appearance of dress, in black, on the verandah the last day I was up there. But it was so comfortable she liked to wear it out there.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, p. 21.*

Then the most touching thing happens. James' inner vision has seen what Mrs. Eddy has been enduring in silent agony this past year. He describes to her his vision of her black cape and bonnet as a:

*...type of the darkness of materiality which she was contending with. She at once turned her head away, walking to a window, and showed signs of being affected to tears. I at once said I ought not to have referred to that at this time. I looked at the Dr.; he was looking a little sober; but in a minute Mrs. Eddy returned to us and becoming seated, began to refer to the beauty of the scenery about there....* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, p. 21.*

The mysterious black cape and bonnet referred to was commonly worn by eighteenth century women of fashion. Oversized, collapsible, wired or boned bonnets were designed to fit over the enormous hairdos and hats of the late eighteenth century. Though long out of fashion, they were still worn by the Quaker women of Mrs. Eddy's day. Mrs. Eddy enjoyed the comfort and ease of movement that the cape and bonnet allowed her during her exercises on the veranda, though she never wore this garment in public.

Before James departed, Mrs. Eddy shared with him all the lovely views her home had to offer. She also put on the black bonnet and cape to show him how harmless they were, even if they had characterized the darkness of materiality. Mrs. Eddy had successfully fought this materiality, and had established a church government that God had ordained. As this year closes, God's silent benediction from Matt. 25:21, "Well done, thou good and faithful servant," must have been softly resting on Mrs. Eddy's gentle head.

## **Mrs. Eddy's Writings 1892**

### **March 1892**

**To First Church of Christ, Scientist, in Scranton**

*MW*, p. 150.

*TCSJ*, vol. 9, 3/1892, pp. 507-508.

### **May 1892**

**To First Church of Christ, Scientist, in Denver**

*MW*, p. 152.

*TCSJ*, vol. 10, 5/1892, pp. 77-78.

### **July 1892**

**To The First Church of Christ, Scientist, Boston**

*MW*, p. 139.

*TCSJ*, vol. 10, 7/1892, pp. 133-135.

### **August 1892**

**Pond and Purpose**

*MW*, p. 203.

*TCSJ*, vol. 10, 8/1892, pp. 177-180.

## Mrs. Eddy's Life 1893

### January 1, 1893

Mrs. Eddy has invited her photographer, Mr. Bowers, and the artist, James Gilman, for tea at half-past five. Mr. Bowers has just recently commissioned Gilman to draw several pictures of Pleasant View, and has given two nicely framed photogravures of Gilman's drawings to Mrs. Eddy as a present. Mrs. Eddy's reaction to his gift is important to Mr. Bowers for more reasons than one, as he hopes to be able to sell the photogravure copies of the drawings to the public. Mrs. Eddy loves the pictures of her new home and agrees to Mr. Bowers' reproduction of the drawings for sale.

What is it that is so appealing about James Franklin Gilman's work that captures both Mr. Bowers' and Mrs. Eddy's favor? For the first time, Gilman's contribution to the history of American art, independent of his relation to Christian Science, is explained in Adele Godchaux Dawson's monograph, *James Franklin Gilman, Nineteenth Century Painter*.

In the preface, Dr. Richard Janson, Director of the Robert Hull Fleming Museum in Vermont and Chairman of the Art Department of the University of Vermont, writes:

*Gilman is Mrs. Dawson's delightful discovery....He set no artistic precedent....The interest of his pictures is the way they record the world his clients treasured....everything is in its right place, and the actors play their role with familiarity and delight. You know and feel you were there.*

*Gilman's art was of gentle persuasion with few pretensions...Mrs. Dawson has opened a door on an aspect of American art unfamiliar to most of us, but rich in the details and pleasures of the life it revealed.* Dawson, Adele Godchaux, *James Franklin Gilman, Nineteenth Century Painter*, Cannan, New Hampshire, Phoenix Publishing, 1975, p. vii.

Dr. Janson seems to imply that the discomfort we feel in looking at Gilman's art comes less from him and more from our unfamiliarity with the ideals he is delineating. We can't see what Mrs. Eddy, and New Englanders like her, saw in Gilman's work. This is because those modest ideals of the rights of conscious and free thinking that founded this country seem as awkward and naive to us today as Gilman's talent does. Yet it is Gilman's very ability to delineate those ideals in a profoundly simple and straightforward way that appealed so strongly to those patient and contemplative hearts of New England.

Mrs. Dawson helps us to understand Gilman. By sharing some very interesting and objective observations about his artwork, she comes across an element of his talent that is wholly unique:



*We make no extravagant claims for Gilman's work nor do we think he was unique. In the peace that enveloped rural New England other artists read Ruskin in the dappled shade of elm trees, felt the optimism of a new country with virgin forests and clean streams. Their landscapes of the good life were patient, often skillful and charming.*

*Gilman had one quality which gives his work, whether in oil, crayon, watercolor, or etching a special fascination. He had so completely absorbed the schema of his chosen landscape, seasonal light, detail of fence, cornfield, squirrel, cloud shadow on conifer-topped ridge, that his paintings give visual rewards in the far distance. Looked at carefully they continue to hold surprises. Through a magnifying glass there is more to delight the eye and one feels that if the glass were more powerful the background would continue ad infinitum. These details are not put in as high realism. On the contrary, they have neither stress nor emphasis. They represent the vision of a man who has a map of his chosen land in his head, who puts in unseen contours from memory and love.* Dawson, Adele Godchaux, James Franklin Gilman, Nineteenth Century Painter, Cannan, New Hampshire, Phoenix Publishing, 1975, p. 13.

At the end of the tea, Mr. Bowers' carriage arrives to take him and James home. As the men are making their farewells, Mrs. Eddy places her hand in James', and says:

*....in a loving, confidential way, that the picture I had made of the house and place, "was a complete expression of her ideal of what such a picture might be—a typical representation of the picture she had in mind of home."* Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 30.

## **January 4, 1893**

Mrs. Eddy sends a copy of her autobiography, *Retrospection and Introspection*, to James Gilman, and on the fly-leaf she writes, "Respects of Author, Mary B.G. Eddy, 1892." Mrs. Otis tells James that Mrs. Eddy had told her that she felt very easy and free while in his company. James writes Mrs. Eddy a letter of thanks for the book.

## **January 9, 1893**

After receiving James Gilman's letter, Mrs. Eddy writes him in return:

*Your letter interests me. You seem standing in awe of Good, and doubting your own reflection of it, but seeing the false assume the reflex shadow, you mentally sketch it as your self, but it is not. Call on me Thurs. eve. at 7 o'clock, and I will talk with you again.*

*Very Respectfully,  
Mary B. G. Eddy*

Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 37.

## January 11, 1893

Gilman, accepting the interview with Mrs. Eddy, shows up at Pleasant View at seven o'clock in the evening.

*In the waiting room, or library it was, that there she came in and sat down with me alone, and told me so much; and delicate things concerning her own history, and experience in such a simple, unassuming way that I forgot almost that she was an important personage, and that I was enjoying a very rare privilege. She moved me greatly by saying that she wanted I should receive instruction under her in the selected Normal class she expected to teach, she could not tell just when, but when God's time came. [It would come in 1898. ed.] She says, "I always wait for that, now." She said, "I used to teach nearly everybody who applied. It was right I should then, but now God's way is that I may select such as are found prepared to receive the advanced instruction. In the olden times, you know, they invited guests to the wedding feast but if one came not having on the wedding garment he could not participate with the rest, and that is the way it must be in this instruction." *Painting a Poem, The Christian Science Publishing Society, Boston, 1998, pp. 37-38.**

Gilman goes away feeling unprepared to take Mrs. Eddy up on her offer of teaching him; however, in a sweet act of generosity he writes Mrs. Eddy and tells her that he is going to relinquish his royalties to her. Gilman's decision will increase Mrs. Eddy's revenue from the sale of his drawing of Pleasant View.

## January 23, 1893

Mrs. Eddy writes Gilman a reply to his "thank you" note for their Thursday evening together:

*My dear Friend.*

*Your last letter gave me a sweet sense of your character. I have done as you requested, written Mr. Bowers that you declined to accept the share in copyright.*

*I ask a favor of you, viz. keep me informed of your P.O. address in some way easy for yourself, a letter from you would be valued but this may be asking too much at each change of place.*

*I want you to paint a portrait of me, just such an one as I will describe, of other days, or one at this advanced age. I have not decided which. I shall have this done when I get time and you can do it. But I may never get the time, for "my times are in His hands." I want to employ it all in His*

*service and to bless the race.* Painting a Poem, *The Christian Science Publishing Society*, Boston, 1998, pp.41-42.

## January 25, 1893

Dr. Foster Eddy, without Mrs. Eddy's knowledge, is teaching a Normal Class. Among the twenty-three students he has invited, the Doctor has included James Gilman. Gilman declined the offer; however, Mrs. Otis talks him into accepting it. After one of the first class sessions, Foster Eddy invites James to visit him at 62 Boylston Street, and, lying to him, states:

*"....Mother said to me on Sunday that she would like me to take you through my class, so that you could be one of her Normal class when she held it."* Carpenter, Gilbert C. Jr., *Recollections of Mary Baker Eddy*, *Diary Records of James F. Gillman*, *Private Printing*, p. 9.

## February 10, 1893

Upon his return from Boston, James is invited to Pleasant View. Mrs. Eddy has already heard about Foster Eddy's Normal Class and is very concerned. It seems that, on February 1, Mrs. Sargent had gone to Boston with Mrs. Eddy's address to be read at the meeting of the Christian Scientist Association. It was while Mrs. Sargent was in Boston that she learned of Dr. Eddy's unauthorized class, and on her return to Concord had reported this to Mrs. Eddy. Dr. Eddy had taught twenty-three students who had already gone through class with other teachers; and he had not only granted them degrees illegally, but had promised them admission into Mrs. Eddy's Alumni Association which was supposed to have been dissolved in 1889. The amazing thing about this incident is that without the slightest knowledge of her adopted son's disobedience, Mrs. Eddy had written an address to be read at the Association meeting entitled, "Obedience." Mrs. Eddy will have the address published in the March *Journal*, and the address will become an underlying theme in almost all her letters for 1893-94.

Still stunned by the news of Foster Eddy's secret Normal Class, Mrs. Eddy starts off her interview with Gilman by saying in a very distant way, "So you have been through a class." After about fifteen minutes, she politely cuts their interview short and asks him to leave, sending him home with "Pond and Purpose" to study. After studying the article at home, James becomes aware of:

*....the glamour that had come over my thought, thinking of great pictures I was to make of a great subject with the material means that would be afforded to deliver me from the evil &c. of poverty, and limitations as of old.* Painting a Poem, *The Christian Science Publishing Society*, Boston, 1998, p. 45.

It is interesting that on this same day, Mrs. Eddy was pondering who was qualified to be the future pastor of her church. Mrs. Eddy is considering Ellen Brown Linscott's

husband, John Linscott. Ellen, however, has become a controversial figure in Chicago. As Mrs. Eddy has her hands full just trying to manage her adopted son, Foster Eddy, Ellen's presence in Boston could prove overwhelming. She writes Judge Hanna, who became editor of the *Journal* last August, with his wife, Camilla, serving as co-editor:

*Here you see the personal and impersonal Teacher again. The personal says have Mr. Linscott come to Boston free to act [as Pastor] untrammelled and have his wife stay in Chicago. The impersonal rebukes me for this and says, As ye would that others should do etc. Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 40.*

## **February 12, 1893**

Mrs. Eddy, hoping "Pond and Purpose" had cleaned James Gilman's thought of false influences, has invited him to visit her. Seating herself across the library table from him, she makes some opening remarks about the limitations on her time. James suggests that perhaps there is nothing worth talking about tonight.

*She immediately answered: "Yes, there is." She then asked with anxious solicitude in which there was a tender reproachfulness, "Mr. Gilman, do you feel an added sense of consecration since you have been through the class?... "Now," she said, "tell me, Mr. Gilman, just simply and truly as it honestly appears to you."*

*...I answered truly that I did not, but began to try to account for it on the ground that I felt consecrated before, hence there would naturally be less sense of its increase. In this it began to dawn upon me that she was not approving of the class being held by the Dr., and my thought was at once to screen the Dr., both to save him from censure and Mrs. Eddy from pain, and also it seemed mean to go back on the absent Dr. But Mrs. Eddy began to say, as soon as I began to talk to praise the Dr. (I wanted to praise what I really could and keep silent on what I did not like very well), that I wasn't talking frankly. "Now," she said, tenderly pleading, "just be Mr. Gilman, just as you were when I first saw you. Oh! this subtle glamour of animal magnetism! You seemed so free from it then!"*

*I then told her that the Dr. seemed to rise, every evening, in spiritual impressiveness until after the fourth; the following three evenings seemed to be lacking; the last one seeming to have nothing to it, to speak of, and that in this I had felt a disappointment.*

*"Now," she said, "Mr. Gilman is talking. Of course the spiritual impressiveness should have continued to the last, when it should have been the most so. Oh!" she said, "How dreadful this is!" and she began to walk the floor a little, asking me if I did not think that it would be better*

*if no teaching whatever were done; but just let people become instructed through Science and Health.*

*...I cannot attempt to describe what followed during over an hour.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 46-47.*

## **February 19, 1893**

Gilman returns to Pleasant View this evening, and Mrs. Eddy's mood has completely changed. He finds:

*...her in a completely resigned and serene state of mind. She began talking at once of spiritual things, about trusting completely in the Lord. If things go well, then we may trust in the Lord and be thankful. If they seem to go ill, then we may still trust in the Lord, and wait for the correcting power of His Right Arm, and be thankful that we may get beneath the shadow of His wings. If things seem to be at a standstill and we cannot tell what to do, we can wait then and rest, and in this be thankful, but always to enter into His courts with Thanksgiving. Says she to me, "'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.' You see," said she, "It is not enough that we commit our way unto Him, but to trust also. 'And he shall bring forth thy righteousness as the light; and thy judgment as the noonday.' (Psalms xxxvii 5, 6.) There you see," said she with such a joyous face and look of resignation, "just how it will be."* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, p. 48.*

James Gilman shares Mrs. Eddy's possible explanation of Dr. Foster Eddy's actions:

*Then she began to refer to the Dr.'s excuse, and said he had been governed by a precedent which she had unwittingly established near the time she had closed her College when in a last normal class she had received students of his students..."It was not a good excuse, but it was enough to let me know that as a choice of two evils, it was better that it remain than to try to correct it now. I hope the dear ones will all do well," said she kindly and cheerfully and hopefully.*

*This was about all she said concerning the Dr., but some word turned the conversation toward the good I had received in consequence of her solicitude for me. I told her, love like hers never could be repaid. She leaned forward and raised herself toward me in her chair and said, with much emphasis and feeling, "You have repaid me already tonight. You are yourself again. To do such work is what I live for."*

*I saw what she meant and told her that as I carried into practice the effort at consecration, I gained a clear view of the magnetism that had been*

*dominating me, and the vast and distinct difference between it and the sense of the Real One, the Christ, which I had been led to behold through her reflection of it the Sunday eve before; and that I hoped that the future would show her kindness and love was not in vain. I had, I felt, seen the Real Mrs. Eddy.*

*...She said: "When you were here that Saturday night, I could see you were just taken up and carried away by the animal magnetism, so that you were completely self-satisfied and pleased, all about—nothing." She paused after this a little and then added, "nothing" in a happy, smiling way that could give nobody offense.* Painting a Poem, The Christian Science Publishing Society, Boston, 1998, pp. 50-51.

## **February 24, 1893**

Mrs. Eddy is continuing to ponder the choice of a new pastor for her church. In a letter to Judge Hanna, she shares the qualities such a man needs to express:

*The personal Mrs. Eddy is pliant as wax, the impersonal impregnable to wind and wave. In the spiritual altitude of the latter I stand alone, none can see from my standpoint there....*

*The Boston pulpit needs just the right man, one who "is more than a prophet." Such an one would hear and obey the divine order. No matter if he could not stand face to face with the Father, he would obey without it.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 40-41.

## **February 25, 1893**

Judge Hanna writes back to Mrs. Eddy:

*He would be a poor general who did not issue his orders and place his men, to meet the tactics of the enemy. And he would be a worse than useless subaltern who did not promptly obey those orders though they changed an hundred times a day.*

*We either have a Godgiven Leader, or we have none. This is the issue. We must meet it.*

*When I enlisted in this Army I enlisted to obey orders. We are under divine orders, and you are their interpreter. I have but to discern your wish to know what my orders are.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 41-42.

## March 4, 1893

March is a month of constant re-evaluation for Mrs. Eddy. Among the loose ends from last year, there is the growing tension between the Nixons, as Mrs. Nixon tries to maintain her marriage and her loyalty to Mrs. Eddy. Understanding the situation, Mrs. Eddy writes Mrs. Nixon and tells her that her place is with her husband. Mrs. Eddy tells Mrs. Nixon that she makes it a practice never to do anything that would interfere with the union between a man and his wife; and, as a result, she tells Mrs. Nixon that she will not put her in the middle any longer by confiding in her:

*“So I leave you to this straight and narrow way trusting that you both will go to God and Him alone for help and find all your questions answered in his love.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 74, p. 387.

Mrs. Eddy advises Mrs. Nixon to let her husband read this letter, and then asks that Mrs. Nixon not contact her again.

## March 10, 1893

Mrs. Eddy, having continued to listen for guidance in the choice of a replacement for Reverend Norcross as pastor of her church, finally chooses the ex-Congregational minister, Reverend D. A. Easton, and writes him:

*In consequence of the hungry calls for spiritual help that come to me from Boston...I feel it is my duty to state to you the special need of my old church in that city. It is in short a revival. An outpouring of love, of the Spirit that beareth witness. I found it essential, when the pastor of this church, to lead them by my own state of love and spirituality. By fervor in speaking the Word, by tenderness in searching into their needs—and specially by feeling myself and uttering the spirit of Christian Science—together with the letter....* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 41.

It is on this same day, during her carriage ride, that Mrs. Eddy passes James Gilman, who is walking back from St. Paul’s School for Boys very disappointed. He has not been able to see the president of the school, who is the only one with the authority to grant James a commission to draw St. Paul’s. When Mrs. Eddy sees James, she asks that her carriage stop, and has James come to her carriage door. Mrs. Eddy then invites him to visit her tomorrow evening at 7:30. Remembering this encounter with Mrs. Eddy, that appeared to be at just the right moment, he writes:

*I think I can never forget the beautiful picture impressed upon my mind by this brief incident, the center of interest of which is in the pure light figure of Mrs. Eddy sitting in her carriage (of enclosed form to suit the season)*

*as I first saw her at the opening of the carriage door extending to me in her gentle way her hand and a smiling face that appeared to me then under the peculiar circumstances of the hour as an angel from heaven who had intervened just at the right moment needed to save me from the burden of seeking for work to do in order to live from people who would not have my work anyway if they knew I was favorably interested in Christian Science, and Mrs. Eddy. This is what the Rev. Mr. Hill had told me when he gave me the letter of commendation to the St. Paul's School authorities.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 60-61.*

## **March 11, 1893**

At what is to become an historic visit between them, Mrs. Eddy tells James of a poem she has recently written, "Christ and Christmas." She tells him that she wants some illustrations to accompany the poem, and asks James if he thinks that he can do them:

*In reply to her question I said I should be very glad to undertake to make such illustrations if she had confidence in my ability to do it satisfactorily. She said she felt confident I could do anything in accord with my ideal aspirations as an artist. Mrs. Eddy then read me the poem which appeared to me very beautiful and grand. I told her I felt sure after I had had time to think it over that designs would begin to come to my thought that would lead up to what would prove to be desirable. She replied that she wanted that I should go on and see what designs would come to me when left entirely to myself and God. She said she would not at present make a single suggestion. Mrs. Eddy appeared to desire to leave the field of my thought entirely to what might be brought out by my obedience to Truth's revealings when left wholly to heeding the spiritual intuitions thereby awakened. "You can make sketches," she said, "and bring them for my inspection; then perhaps I shall have thoughts that will help to the clearer apprehension of what will be best."*

*Mrs. Eddy then gave me a copy of the poem telling me earnestly to let no one know anything about this undertaking. "Keep it sacredly to yourself," she said, "and look to God for guidance and inspiration."* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 61-62.*

## **March 1893**

Mrs. Eddy is deeply concerned about what she is hearing of Capt. Eastaman's lack of strength as one of the four Board Members of the Church. Perhaps, remembering his siding with Nixon's secular approach last year, Mrs. Eddy feels that she needs to replace him. Eventually, she will replace Captain Eastaman with Joseph Armstrong, the Midwestern banker who replaced Nixon as her Publishing Agent. By the end of the



month, the good Captain will step down from the Board with dignity and grace, and Mrs. Eddy will write William Johnson, Clerk of the Church:

*My hope is fulfilled and Capt. Eastaman is a great-hearted honest man. I thank God for this.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 41.

## March 18, 1893

After having written Mrs. Eddy that he had some good ideas for illustrations, she invites Gilman to Pleasant View to talk with her about some of his designs. When he arrives, James finds:

*...her in grief because of the way some things appeared to be going in Boston [Her Directors were so caught up in their plans to participate in the Chicago World's Fair that they have stalled the building of the church edifice. ed.]. At this interview she showed me an illustrated poem written by Phillips Brooks which was beautifully gotten up, the opening lines of which read:*

*O little town of Bethlehem  
How fair I see thee lie.*

*This beautiful poem and book gave me a very good idea of the excellent illustration work Mrs. Eddy had in mind when asking if I could undertake the illustration work for the Christ and Christmas poem for her...*

*I talked with Mrs. Eddy of designs that had begun to come to me, particularly for the first verse:*

*O'er the grim night of chaos shone  
One lone, brave star.*

*Mrs. Eddy approved of my design for this verse without any change. With regard to other verses she advanced some important ideas, one of which aimed to bring out the thought of spiritual Motherhood, another the raising of the dead.* Painting a Poem, *The Christian Science Publishing Society*, Boston, 1998, pp. 63-64.

*But one in particular she appeared to emphasize, which called for the representation of Love and Truth's spiritual idea in the most perfect form of feminine youthful beauty that I could conceive, bearing the message of Christian Science Truth and knocking at the door of a palatial mansion to represent the abode of material sense, expressed in such a way as to make*

*it manifest as a typical abode of the personal mortal sense of life and things...*

*The main features of this that so soon took form in my first attempted delineations required little or no modification afterwards. Some of the details, however, were fully decided upon only after some conference with Mrs. Eddy, particularly with reference to what should identify to the observer the meaning of the picture. One of these details related to the book in the hand of the messenger at the door with the word "Truth" upon it. A book was the first thought because Mrs. Eddy's Science thought was embodied in a great book. The attempt to make use of a book in this connection finally resulted in a humorous presentment of it to our thought, causing much laughter on the part of Mrs. Eddy and her artist because by something that was lightly said it appeared to suggest the call at the mansion of a "book agent," so that the book thought was given up, and a scroll was then thought of and substituted for it.* Carpenter, Gilbert C. Jr., *Recollections of Mary Baker Eddy, Diary Records of James F. Gillman, Private Printing*, p. 19.

*Mrs. Eddy hopefully expressed the desire and confidence that I would put myself wholly in the service of Truth in my efforts, and she expressed great faith in my capacity to do anything that related to this pictorial representation if I trusted in God to guide me. She earnestly quoted to me from the Scriptures: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."* *Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 63-64.*

## **March 30, 1893**

James Gilman receives a special delivery letter from Mrs. Eddy asking him to see her this evening. After he arrives, she tells James of a sense of hatred and envy that she knows is not coming from him, but that accompanies him every time he has recently come to visit her. Mrs. Eddy has traced it to Mrs. Otis, Gilman's landlady, and has finally uncovered her part in encouraging James to attend Foster Eddy's unauthorized class. Mrs. Eddy then attempts to help James become alert to when he is being handled by unseen error. Mrs. Eddy shares her sorrow in connection with some of her followers in Concord, as well as elsewhere, and this is hard for James to hear.

## **April 1893**

Mrs. Eddy includes two notices in this month's *Journal* that are highly significant of the undercurrents of mad ambition. There is still a strong drive to return to the Protestant power structure that Mrs. Eddy has abandoned. The National Christian Scientist Association, which was organized under the obsolete Congregational model, is ready to reconvene, as its three-year adjournment is up. When the officers of the Association attempt to hold their first meeting, Mrs. Eddy asks them not to. In a card, which she

inserts in this month's *Journal*, she shares her reasons for this request with the Association's members:

*...At your last meeting my proposition for a long adjournment was to give space for riper lessons, and heart and substance to your next convention. You have no impulse to dart upward on weary wing, to let ambition propel your purpose, or pride to make its throne a scaffold. I feel quite sure you will harmonize with the above decision of your officers.*

*The circumstances seem not ready for the occasion. Along the lines of our faithful ranks we still hear some sharp-shooting, as if all were not yet done with war. A short halt will give opportunity to finish all work on hand. May you next meet thoroughly equipped for continual service.* TCSJ, vol. 11, 4/1893, p. 9.

However, the National Christian Science Association will become involved in the Chicago World's Fair. Many of Mrs. Eddy's Chicago students have offered her a place to come and stay if she chooses to attend the upcoming Fair. She inserts a card in the *Journal* explaining why she declines:

*In reply to all invitations from Chicago to share the hospitality of their beautiful homes at any time during the great wonder of the world--the World's Fair—I say: Do not expect me. I have no desire to see or hear what is offered upon this approaching occasion.*

*I have a world of Wisdom and Love to contemplate that concerns me and you infinitely beyond all earthly expositions or exhibitions. In return for your kindness, I earnestly invite you to its contemplation with me, and preparation to behold it.* TCSJ, vol. 11, 4/1893, p. 20.

The Fair is not exactly a sure thing to begin with. It is intended to celebrate the four hundredth anniversary of Columbus' discovery of America in 1492; but 1892 had come and gone and still the Fair is not ready. After two years of building, landscaping, and organizing the labors of six thousand people, there still is no Fair. Charles A. Dana, of the *New York Sun*, snickered, "Don't pay any attention to the nonsensical claims of that windy city. Its people couldn't build a world's fair even if they won it." Ward McAllister, Mrs. Astor's co-creator of the "400" socially elite families of New York City (the number was determined by the size of Mrs. Astor's ballroom), sneeringly wondered why any exposition would honor an Italian—"In a social way Columbus was an ordinary man."

Though Mrs. Eddy does not agree with Dana's cynical superiority, or with McAllister's racist bigotry, she has no desire to attend the World's Fair, or the "Vanity Fair," as she refers to it in her private correspondence. Her refusal to attend does not extend to her church. The National Christian Science Association is convinced that the Fair will open soon. They are pushing as hard as they can for the Church's participation in the

exposition. The Association begins to press Mrs. Eddy for her permission to have Christian Science represented at the Columbian World's Fair.

Mrs. Eddy yields to her Association's pleas, and she appoints Edward Kimball to take charge of the arrangements. He is joined by Judge Hanna, and her adopted son, Foster Eddy. Kimball has not been a big player in the Movement until now. In some ways this is Kimball's first opportunity to exhibit his skills to Mrs. Eddy and the Field. It is something of a tragedy that these students do not read more carefully the first paragraph of Mrs. Eddy's card to the National Christian Scientist Association about building thrones with trap doors.

## **April 11, 1893**

Mrs. Eddy calls for James Gilman to come to her at eleven o'clock this morning. He records:

*...Mrs. Eddy received me in the library and appeared in a sad, long-suffering mood. She began to tell me that God had told her she must give up this thought of illustrating her poem altogether. She said: "You know that when we hear His voice directing us, we must obey it. So now, dear one, put away all thought of any further work on what we have been doing, and also what is already done, and dismiss it entirely from your mind and give your attention to other things. We cannot tell now why this is God's word to us, but later, if we are obedient, we shall know that God's ways are always best for us." I told her as cheerfully as I could that I would do as she requested to the best of my ability. She added: "It has always been with me something like this when engaged upon what appeared very good to me to do. God would speak and tell me to give up the form of good work as it appeared to me, and I should know through my obedience a better way for me to do." She gave me her hand and said good-bye to me as if it were the last time we should ever meet... Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 73.*

## **April 14, 1893**

Gilman had written Mrs. Eddy a sweet letter a day ago stating that the work on such a beautiful poem should not be given up; and that, perhaps, the New York artist employed by Mr. Carol Norton to illustrate his poem would be more equal to the work than he had been. Today, Laura Sargent arrives by carriage at Mrs. Otis' home to hand deliver a note from Mrs. Eddy to James. In it she states:

*My dear friend,*

*Do not feel too much God's dear methods of unfoldment as a rod, but make them a staff.*

*All is pleasant and hopeful on my side. I have had grace given to conceive just what you can express as an artist and have marked it down. God will help you to do His work.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 75-76.*

## **May 1, 1893**

The long-awaited event takes place in Chicago, as the Colombian World's Fair opens today. The Fair will stay open until October; and, toward the end of its run in September, it will include a Religious Congress and an International Parliament of Religions.

Edward Kimball has managed to remove every bleak prediction as to the chances of Christian Science finding any place in the Fair. The officials had told Kimball that there was not an inch of space left when he had applied for a booth. However, all this has been reversed, and the Christian Scientists have a well-designed space that is of such generous proportions and so well positioned that it can almost hold its own with the wildly exciting engineering novelty from Europe that can be seen from every entrance to the Fair—the Ferris Wheel. Fortunately, the Christian Science booth is far enough away from the Midway so that it does not have to compete with gyrations of the scantily clad “Little Egypt,” as she dances her “hootchy-kootchy” in the “Streets of Cairo,” every hour on the hour.

## **May 15, 1893**

James Gilman comes to see Mrs. Eddy this evening. He has had quite a go-around since he last saw her in April. James has been kicked out of his rooms at Mrs. Otis's on some trumped-up charge. She accused him of breaking and entering when he returned to retrieve his possessions. She then urged Dr. Foster Eddy to write James a letter rebuking him for his supposed wickedness.

In spite of this, James has been able to find rooms in a boarding house at 4 Turnpike Street, where he is able to continue his work; however, he has become depressed. He is fighting sleeplessness, indigestion, and a general loss of appetite as he struggles to perfect his drawings for *Christ and Christmas*. When he arrives this evening, Mrs. Eddy seems to sense his condition. She asks him what has happened, but assures him:

*... “I do not often ask into such personal matters; I will not hear them; but this time I felt God's direction...I shall write my son in Boston.” I told her, “I wouldn't...” “Well,” she said, “You are not going to allow it all and say nothing, are you, because it is bound to come?” I said, “I suppose not, but let us not allow it to agitate or disturb us. It cannot harm me.” She smiled and nodded: “That is so. I shall write to my son, though, for the truth shall be known and declared.” She said, “If I were you I would leave Concord when you get this poem illustrated.” I told her I did not care for myself, but I was sorry to have occasioned her so much trouble. She replied, “That is nothing. I am used to that.” Some time during this conversation she expressed regret at my having so many*

*troubles, and then added: "But then I have all my life been enduring such hardships, and all for good, as I have been led later to see."...The last thing upon coming away she asked when I would come up again. I told her I thought on Saturday, to which she replied: "Well, but don't hurry on the work; take your time."*

*Mrs. Eddy rarely appears to me mentally as one aged in years, but more often like a beautiful, spiritually-minded, young, or middle-aged lady, who is always actively kind and often given to graciously expressing this in ways very pleasant to the human sense, and also by love rebukes when she feels impelled because of the manifest need of the same in order to be true to herself and God. She has a keen sense of the humorous, but never appears to seek to see it or express it any way; but where it appears in evidence unsought as it often did in the progress on the work on these illustrations, she was quite as free and unrestrained as any joyous child in her appreciation of it. In the efforts at designing, and particularly of the one representing the raising of the dead, many comical situations would obtrude themselves unexpectedly, causing much innocent laughter. Mrs. Eddy would say, afterwards, "What would people think if they could see how much laughing attended our trying to pictorially express so solemn a thing as raising the dead?"* Carpenter, Gilbert C. Jr., *Recollections of Mary Baker Eddy*, Diary Records of James F. Gillman, Private Printing, p. 26- 27.

## May 1893

Though Mrs. Eddy had put the Nixons totally into God's hands last March, she has heard from Mrs. Nixon's father, Bishop Andrews, of the growing tension in the Nixon household. Mrs. Eddy immediately writes Mrs. Nixon a letter, stressing the importance that she fulfill all of her nuptial obligations. Mrs. Eddy's advice is in such sharp contrast with Mrs. Woodbury's concept of nuptial obligation and Christian Science purity. (see *Miscellaneous Writing Chronology*, pp. 169-170.) Mrs. Eddy writes Mrs. Nixon:

*Never notice the sentiments of those hot-headed students of Christian Science who talk foolishly on the subject of marriage.* Peel, Robert, *Mary Baker Eddy, The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 74, p. 387.

## May 1893

Edward Kimball has applied to the Congress of Religions for permission to hold a Christian Science Congress, and he has made application for a place for Christian Science at the World's Parliament of Religions. Both the Congress of Religions and the World Parliament are to be held in September, at the end of the World's Fair. Against all odds, Kimball has received permission for the Christian Scientists to hold their own Congress, as well as to make a presentation of their teachings at the World's Parliament. Christian Science is the only religion that has been granted both a Congress and a place in the Parliament. Mrs. Eddy has advised the students who will present papers at their Congress

to be charitable and not antagonistic toward other religions or toward the medical arts. She also urges them not to use Christian Science jargon, and to state themselves in a way that will be understandable to the non-Scientist. Feeling a continued sense of apprehension, she writes Judge Hanna,

*...“I see great aims and results both pro and con to this Congress business.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 49.

## June 19, 1893

The depression that James Gilman had felt, and his despair at being abused by Mrs. Otis and Dr. Foster Eddy, has vanished. He now enjoys living in his new boarding house on Turnpike Street. He has stopped attending church in Concord, as Mrs. Eddy suggested. She also suggested that he speak to no one about his work, not even the most trusted members of her household. As a result, he has recently made illustrations of which Mrs. Eddy wholly approves, finding them beautiful and perfect expressions of her poem.

James, though at peace, is currently struggling with the illustration for the lines:

*What can portray the heavenly worth  
of that high morn.*

On the evening of June 15, he met with Mrs. Eddy and showed her what he had spent a week trying to do. Mrs. Eddy had requested flying angels for this illustration; however, she did not want wings. This was something that Gilman had a hard time conceiving; and he had labored over his wingless angels for the past week, attempting to simulate their flight by the fluttering of their draperies. When Mrs. Eddy saw his drawing, she burst out laughing, and said his angels looked more like tadpoles than heavenly visitants. She immediately apologized; and, though James took it well at the time, he spent several days being furious. This morning, June 19, he has received a hand-delivered letter from Mrs. Eddy—rebuking him for his state of mind. She, apparently, has felt his silent vehemence, and admonishes him to correct his thought. James feels ashamed after reading the letter, and turns to God for a higher understanding of Love. Feeling a true spiritual uplift, he decides to leave his work. He goes for a leisurely walk in the Bow hills, and tells us:

*...The sky was mostly cloudy, but a break in the clouds in the west occurred as I walked, so that the sundown rays of light streamed through, causing a sharp cupola that was on a building just in line with me and the sunset rays of light, together with some beautiful trees, to appear silhouetted against the light western sky in a very picturesque, artistic way. Immediately the spirit of Truth said to me, “There, that is what is wanted in the picture with the angels to represent ‘the heavenly worth of that high morn’ ”* Painting a Poem, *The Christian Science Publishing Society*, Boston, 1998, p. 102.

*...And so it proved afterwards when I had incorporated it into the illustration, for when I showed it to Mrs. Eddy, she at once expressed great joy because of the spiritual beauty of the whole picture as expressing her sense of the verse in the poem it was intended to illustrate, and she asked for no change to be made in it. In the finished illustration, the spire of the little church is made higher than the cupola on the building to suit poetic requirements, but it was the product of the ideal God gave me in nature to supply my need for getting a suitable illustration for the poem. (The distant dome in this picture...I added for beauty's sake...thinking of the State House dome in Boston...) Carpenter, Gilbert C. Jr., Recollections of Mary Baker Eddy, Diary Records of James F. Gillman, Private Printing, p. 39.*

## July 1, 1893

James Gilman has been invited to lunch by Mrs. Eddy today. As he is waiting in the library on this very warm summer day, Mrs. Eddy enters the room and greets him:

*...Through the open window came the westerly summer wind, cooling and comforting in its fragrance. By the window was an easy chair toward which she advanced, asking me at the same time to "find a comfortable seat this warm day," then adding, "here, take this chair here by the open window." I replied, "I have been sitting there a little after I first came in; there is a fine breeze there, and so it is just the place for your to sit.".... "I know it, and that is why you must sit here." Her command was pleasantly imperative. It could not be successfully withstood, and I yielded.*

*Immediately she pointed out to me a beautiful flower growing out on the lawn—a single stalk with a single flower, noting it had done better than it promised in the early season. I had been looking out of the window before she came down, but I had not seen the flower and its beauty then. I replied in accord with what I now saw. I said: "It looks beautifully sweet and courageous in its loneliness I think." "Doesn't it?" she replied with much feeling. She added, "That is the way it is in spiritual living—in Christian Science, often. "Oh," she continued, "how often I have found myself standing entirely alone with God, standing for the right—for His Word—with everyone striving to pull me back, offering every inducement to go some other way..." Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 104-105.*

Later Mrs. Eddy shares her poem, "Mother's Evening Prayer," with James. She has been working on the poem since Spring. For days after, James is filled with inspiration, as the lines of "Mother's Evening Prayer" keep repeating themselves to him. After lunch, the most amazing thing happens while James is sketching Mrs. Eddy for the illustration, "Seeking and Finding." Feeling the need to change her position:



*...so little that I thought best not to ask her to rise and move lest she move too much,...I took the few steps to where she was sitting and said to her that if she didn't object I would like to move her just a little. She smiled but didn't object and I took hold of the chair in which she was and did my best to lift the chair a little including the occupant. I could lift a hundred pounds of grain easy, but I found I could not lift or move Mrs. Eddy.*  
Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 108.

## **July 31, 1893**

In preparation for her address for the World's Parliament of Religions at the Chicago World's Fair, Mrs. Eddy sends a theme to nine of her students, requesting them to collect the quotations from *Science and Health* that elucidate it. She instructs the students not to tell anyone of their project. She then sends the quotations to Judge Hanna, having him:

*...arrange them properly for the presentation of Christian Science at the World's Fair Congress. This is the only presentation of Christian Science that I sanction for their Parliament. My reasons for this are that "What is written, is written." The texts are contained in these works, and I for one would not venture to depart from the fundamental teachings of these books, with all the labor bestowed on them...."* Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 299.

## **September 2, 1893**

Mrs. Eddy's new Board of Directors is struggling to go forward with building the Church. They are caught in one of America's worst depressions, and the newly appointed Directors, Ira Knapp, Stephen Chase, William Johnson, and Joseph Armstrong, are also facing what appears to be an unsolvable dilemma that is keeping them from commencing the building of the church. A new building code requires that the plans for all new buildings be approved by the City Engineer, and that building permits will not be issued without a complete set of construction documents. These laws caused the cost of building the church to triple from \$60,000 [\$1,135,540 in 2001 ed.] to \$200,000 [\$3,194,476 in 2001 ed.].

The architect, who the Directors have hired to design the church building and draw up the construction documents, has suddenly demanded a large sum of money before handing his work over to them. The Directors decide to pay him in full, only to find that he has not given them a complete set of documents, as the detailed drawings for the roof are missing. Because of this, the City Engineer will not issue the Directors a building permit. Added to this, the Board has become so preoccupied with preparations for the Chicago World's Fair that it has lost its momentum and focus. Mrs. Eddy, growing impatient with their silence and inactivity, writes them:

....“Why in the name of common sense do you not lay the foundation of our Church as GOD BIDS YOU, AT ONCE?” Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 68.

## September 17, 1893

Mrs. Eddy has still heard nothing from her Board of Directors; and, since no work has commenced on building the church, she again writes them:

*Do not delay one other day to lay the foundation of our Church; the season will shut in upon you perhaps, and the frost hinder the work. God is with you, thrust in the spade Oct. 1st, 1893, and advertise in next No. of Journal that you have begun to build His temple.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 68.

Mrs. Eddy tells them to go forward as best they can, and not to worry about the money. Returning to Boston, they overcome their obstacles with the City Engineer, who finally issues them a building permit, even though they do not have the complete set of construction documents required by State law.

## September 20, 1893

Back at the Chicago World's Fair, the day has arrived for the Christian Science Congress to convene. As four thousand Christian Scientists crowd into Washington Hall, the *Chicago Inter-Ocean* reports:

*One of the best congresses yet held in connection with the Parliament of Religions, judged by number and interest, was that of the Christian Scientists which took place yesterday afternoon in Washington hall.*

*For two hours before the hall opened crowds besieged the doors eager to gain admission. At two o'clock, the time set for opening the proceedings, the house was filled to the roof, no seats being available for love or money. The delegates came from all parts of the country. Rev. Mary Baker G. Eddy, the founder of the organization, chose not to be present, but her devoted disciples were there, and the large audience sat through a programme that lasted to 7 o'clock in the evening without showing signs of weariness.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 49.

## September 22, 1893

Today, two days after the Congress has closed, the Parliament of Religions convenes. At the Parliament, Judge Hanna reads Mrs. Eddy's address. Tonight, Kimball writes to Mrs. Eddy praising Hanna:

*The Judge was splendid. Mrs. Barrows [wife of the Chairman of the General Committee on Religious Congresses ed.] said to me after adjournment that it was a noble paper—and that she was also very much interested in our Congress....*

*We have made a very decided impression. It is as you say “the dawn of a new day.”*

*In the warfare against false theology and demonology, we will now work from the standpoint of an acknowledged status.*

*Jos. Cook [the Reverend who had attacked Mrs. Eddy in 1885 at one of his famous Monday lecture series in Tremont Temple ed.] who had given the orthodox or Cook’s view of the Bible chemicalized terribly—and all the ministers who were on the platform were very uneasy. Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, pp. 51-52.*

## **September 24, 1893**

Mrs. Eddy and her whole household are being flooded with letters describing the wonderful impression that Christian Science has made at the Fair. Today, Mrs. Eddy receives a letter from Judge Hanna, in which he tells her:

*The Gospel was preached to all nations on the 22d. You did the preaching. God was with us.*

*Your prophecy that the theologians wd try to crowd us out at the last moment was literally fulfilled. They did try but failed....*

*The demonstration [i.e., working out] on the whole was a grand one, but, I suppose, we could hardly hope that there wd not be some mishaps.*

*We had to meet this alternative. [Your] address must go into the newspapers. Their reporters were there with instructions to report; we must either rely on their garbled work, or give them copies. The Dr. [Foster Eddy], Mr. K.[imbal] & myself concluded it was best to give them copies, which we did in full, with the explanatory addendum attached [the brief note explaining that the paper was by Mrs. Eddy although read by Hanna]. What was my chagrin when they appeared with it left out & it appeared to be my address....*

*The thing was another effort by M.A.M. to cut you off & set some one else up in your stead as the Leader. Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 52.*

## September 1893

Mrs. Eddy immediately writes Judge Hanna and tells him that he has disobeyed her instructions to him that the address was not to pass out of his hands...:

*....“until it was delivered by you to Mr. Kimball and he should promise you to let no one see it until it was printed in the World’s Fair book.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 53.

Next she shoots off a letter to Caroline Noyes in Chicago:

*Stop all mental effort, or any kind, to get my address in the Parliament book. Since the newspapers devoured it contrary to my solemn charge God has shown me by signs and wonders that it must not be published at this date. The dose is too great, the chemicalization will do incalculable harm. This is evidently why God has always kept me from concentrating portions of my works and publishing them as students have so often begged me to do.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 53.

Then she writes a letter to Kimball, which made it clear that she had been forced into this Fair:

*....“God has compelled me at last to do as He seemed to say plainly at first but I was turned aside.”....* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 53-54.

The letter to Kimball includes two notes that he is instructed to deliver. One note is for Mr. Charles C. Bonney, President of the World’s Congress, and the other is addressed to Reverend J. H. Barrows, Chairman of the General Committee for the Congress of Religions:

Her note to Barrows reads:

*I am most grateful to you for the Christian charity and liberal sentiments you manifest to all religions. I thank you especially for your honorable endeavors in behalf of Christian Science and shall cherish this memory in my heart of hearts. But I must decline to have my address which Judge Hanna read before the Parliament of Religions published in the World’s Fair book which is to contain these matters.*

*I was opposed to having my numerous students take part in this World’s Fair but yielded to their views on this subject. I cannot see that it is a fit opportunity to test the heart of Christianity but I may be mistaken.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 54.

Kimball, Hanna, and Foster Eddy are stunned and offended by Mrs. Eddy's sudden reversal.

## September 30, 1893

Judge Hanna writes Mrs. Eddy:

*I cannot think if you had waited until a calmer moment governed that you would have been thus impelled. Nor do I think that under cooler moments you would have written letters to these gentlemen which...would cast the whole responsibility upon the students who were active in this matter. This...places all of us who have been laboring from what we conscientiously believed to be your wishes and the best interests of the cause, in the position of subserving rather our own ambitious ends. In view of the history of this matter I feel the accusation to be unjust and cruel. It surely was not our loving Mother who said that....*

*If I was capable of understanding anything about your wishes they were this: First, if we were to be the only Christian Scientists recognized, and second, if we were permitted to make a presentation of Christian Science to the General Parliament, we should proceed; otherwise not. This surely was the tenor of your letters; and was the effect of all the correspondence between Mr. Kimball and myself from that stage on....With a faithfulness and skill which I have never known equaled, and through a chain of circumstances which seemed to me to be God-directed, he [Kimball] secured all that was required.*

*Now to have him placed in the attitude of a disobedient and over-ambitious student....is so repugnant to my sense of justice, that I feel that I should be cowardly and servile not to enter my protest against it....In view of all we had to meet and contend with, I am wholly unable to see that we were not fairly successful.*

*I believe the matter to have been God-appointed. I believe it to be the fulfillment of prophecy. I believe it to have been a part of your great mission. I believe that for the first time in the world's history the Gospel was preached to all nations in a day. If one could have evidence that he was moved and protected by divine power, I had, throughout this trying ordeal. If I may not so believe, I should be inclined to question whether there is a God who moves in human affairs, and to doubt the divinity of your mission.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 54-55.

After two decades of constant betrayals, no one needed to tell Mrs. Eddy about the implied threat behind Judge Hanna's remarks. Disgruntled editors and rebellions went

hand-in-hand. With Nixon still smoldering in the wings, there is no telling what could occur. Giving Hanna two equally fatal choices that are intended to wake him up, Mrs. Eddy writes him:

*... “Will you publish in your next issue [of the Journal] an exact copy of your last letter to me and my reply as I shall write it...?” She further indicated that if he was afraid to do this, he could resign his office as editor.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 55.

## **October 5, 1893**

Today, Mrs. Eddy receives a deep apology from Judge Hanna, with his promise to be more faithful. He has not yet seen the deeper issues, but sincerely feels a renewed sense of loyalty. The sincerity of his letter touches Mrs. Eddy’s heart, and she writes the Judge a letter filled with a tender sense of forgiveness.

However, things are not going as smoothly in her correspondence with Edward Kimball, who seems slower to realize how he had been mesmerized, and she writes him on this day:

*You know not what you do! Since the newspapers took the heart of my works into their jaws there has an evil come from it that threatens our Cause with a blow worse than ever before befell it....Already God’s judgments are apparent; while you are flushed with a feeling of success.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 56.

This same day Kimball writes Mrs. Eddy:

*I cannot tell you how sorry I am that everything I now say seems to be the evidence of evil....*

*Whatever satisfaction I may have felt concerning the Congress has turned to bitter gall and I greatly, deeply deplore the hour when I was urged to work in its behalf.*

*Not in one solitary particular have I ever failed to try to do what I thought you would approve of....*

*I have done the best I knew how to do and if for this I am condemned, I shall have to endure until the day of peace shall come when we shall awake in His likeness and be satisfied.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 56.

It is also on this same day that Mrs. Eddy has sent for James Gilman to sketch the extraordinary light of the afternoon sky that she has seen from her veranda during lunch. By the time Gilman arrives, the light has changed and Mrs. Eddy:

*...asked me upstairs and went with me out on the veranda, saying, "Oh! I wish you could have seen it. The distance looked as clear as if right at hand and the light streaming down from the clouds like the rays in the 'Christmas morn illustration' of her poem." Pretty soon she began talking of the Chicago presentation of Christian Science. ...Mrs. Eddy said that "it was an awful thing that the Christian Scientists allowed themselves to be betrayed into giving her address to the papers." She said, "It was a crime." I said, "Doubtless the reporters took it down verbatim as it was delivered." She said, "No, they gave it to the reporters." She now excused herself, saying she was sorry to have troubled me to come up for nought, the glory of the landscape scene having passed away.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 153, 156.*

## **October 12, 1893**

James Gilman returns to Pleasant View to sketch the light from the south veranda that had been so beautiful a week ago. As he arrives, Mrs. Eddy is walking, under her parasol in the bright sunlight, down the path to the boathouse. The boathouse has recently been equipped with a comfortable chaise for her to recline on, and she spends hours alone, undisturbed, praying her way through the challenges facing her church. As a courtesy, James wants to tell Mrs. Eddy that he is on the grounds, but hesitates disturbing her in the boathouse. Calvin Frye encourages James to let Mrs. Eddy know that he has arrived, so James walks down to the boathouse. He writes:

*As I approached the boat house, I heard singing which I knew must be Mrs. Eddy. There appeared no way but to stop and wait out of sight until she ceased singing. She sang the familiar hymn running,*

*"Flee as a bird to your mountain;  
Thou who art weary of sin;  
Go to the clear, flowing fountain;  
Where you may wash and be clean."*

*She sang it very expressively and the cadence of her voice and the words as in this song ran in my mind more or less all the time until today (present date October 15<sup>th</sup>). When she ceased I appeared in the doorway and she turned and gave me a welcome smile and extended her hand. "Wasn't it strange," she said, "That I should look up and find you waiting at the door at this time." After asking me how I got on, she asked me to sit and soon began talking of the Chicago matter and told me, "the old story of the parting of Christ's garments among them (his enemies) was being*

*repeated again today.” She then quoted some Scriptural prophesy of Revelation and said it was being fulfilled today. She said many things which I cannot write of much, partly because I did not understand fully the meaning of what she was saying. One thing she emphasized in what she said, and that was that the ethics of Christian Science raises people to a higher plane of action in which all is mental instead of material. In this plane of life, to steal is to take mental things that do not belong to us; and to kill is to hate our neighbor; and so on through the Decalogue. In this realm there is as yet no laws to restrain as there is in the physical world, except the restraint of self-defense through understanding of Truth and the nothingness of error and sin.* Carpenter, Gilbert C. Jr., *Recollections of Mary Baker Eddy*, Diary Records of James F. Gillman, *Private Printing*, pp. 72-73.

## October 17, 1893

The first of October has come and gone and still no foundation work has started on the Church, as Mrs. Eddy had demanded of the Board, nor has the October *Journal* carried any announcement from the Board that work on the Church had commenced. Seventeen days have passed and Mrs. Eddy has not received a word of explanation. Struggling with the aftermath of Chicago, Mrs. Eddy demands action from her Directors, and she writes them:

*Nothing but M.A.M. is preventing the foundation of our church being laid in this month as God has bidden it to be done! Mr. J[ohnson] & Mr. K[napp] in times past by delay at critical times would have lost my whole plan to save my church lot had not I driven them to obey. Do not wait for their movements. Now I protest against this delay to have the foundation built. Also I warn you against the mental argument for this to be done when the frost comes!* Peel, Robert, *Mary Baker Eddy, The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 68.

Mrs. Eddy writes to a student that the delays are a direct result of the Chicago World's Fair debacle:

*The World's Fair cost Christian Scientists the threats and efforts of Church and state that we now are facing. But the error will have its day, unless we learn there is no error.* Peel, Robert, *Mary Baker Eddy, The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 58.

## October 19, 1893

Mrs. Eddy's letter of two days ago finally awakes the Directors, and today they sign contracts for the excavation, pile driving, and stone foundation. Work on the property, at long last, begins.



## October 31, 1893

Not only is the church building going forward, but the mess in Chicago has been cleaned up; and Mrs. Eddy is able to write a student:

....“*Dear Mr. Kimball has got out of it [the World’s Parliament of Religions ed.] wisely and at great toil and vexation to himself,*”.... Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 57.

Mrs. Eddy has finally agreed on an abridged version of her address to be placed in the Parliament’s book. She writes to a student:

*I think if the address had been properly disposed of and not given to reporters...God would have shown me before the book went out just what to do. But now this published dose has unified parties against us in prayer that is something my students do not yet know how to meet in its effects.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 58.

## October 1893

No one in the Movement appears to understand the full impact of the World’s Fair disaster on Mrs. Eddy. Even Mrs. Eddy’s hired staff is not exempt from the effects of the Fair. She shares with a student that:

*The Catholic priests call at my door and demand to know if I have any Catholic help. All the help of that kind I have had they take away from me. It would seem since the World’s Fair that they are afraid of the power of Christian Scientists and would exterminate the Leader.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 58.

It may seem a trivial point to us today, but the impact, on a refined household, of the loss of valued laundry help was disastrous. Irish Catholic women were prized for their delicate touch and fine results with the cleaning of the soft damasks, delicate lace curtains, and cherished cambric linens that graced every well-run establishment of that day. However, it is not just the spite of local Catholic officials that is plaguing Mrs. Eddy, there is a league of religions that are now engaged in her extermination. She writes another student:

*The ministerial league growing out of the Religious Congress whereby to strengthen their failing prospects, includes among other things prayers for the heretics. This combined mental force is in belief the one that to the religious mind brings more anguish and hopelessness and hatred of me than any power before let loose.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 59.

## November 1893

Blind to the truth, this month's *Journal* is aglow with the supposed success Christian Science has had at the World's Fair. Its pages are filled with addresses given by students, descriptions of all the parts that Christian Science played in the Fair, together with descriptions of the Fair's architectural beauty. The *Journal* even advertises the sale of *The History of the Religious Congresses* by Reverend Barrows.

Mrs. Eddy uses the *Journal* for a very different purpose, and she sprinkles through its glowing pages of praise notices that have a very sobering effect. She announces that she is taking the ownership of the *Journal* back from the National Christian Scientist Association, and asks the Association to adjourn for another three years. In another notice, she states:

*Assembling themselves together, and listening to each other amicably, or contentiously, I have seen, is no aid to the student in acquiring solid Christian Science. Experience, and above all obedience, are the tests of growth and understanding in Science. TCSJ, vol. 11, 11/1893, p. 347.*

Significantly, right below this notice is the Directors' announcement that construction on the foundation of The Mother Church has begun. Building Fund contributions, which had all but stopped before this notice was published, start up again.

## November 28, 1893

Mrs. Eddy calls James Gilman to her today to commission him to paint her portrait. She shows him a portrait of herself in the *New American Biographical Encyclopedia*. She feels the depiction has failed to catch her true likeness. While James is reading the article on her in the book, Mrs. Eddy withdraws to the dining room with Mrs. Sargent, as something has just arrived in the mail. James can hear them exclaim how lovely the item is as it is being unwrapped. Mrs. Eddy cautiously opens the library door and inquires if James is through reading, and when he replies that he is, Mrs. Eddy comes into the library:

*...bringing a book, saying, "I have just received a copy of my illustrated poem." It was Christ and Christmas.*

*Taking a seat beside me, she was all animation to show it to me and enjoy with me this first appearance of the poem and all complete which we had labored on so much during the past summer. She seemed like a young lady as she sat near me in order to look over with me and point out the different styles of type and other features connected with its makeup at the printer's and binder's, which were new to me of course. She made me look at the covers, both front and back, and then inside the covers at the lining before proceeding to look inside the book. It was at this period of*

*showing me the get up of the book that the leaf before the “Finis” that ends the printed matter of the poem, was brought to my view, revealing to me in the center of the leaf, alone, these words:*

*Rev. M. B. G. Eddy  
and  
Mr. J. F. Gilman  
Artists*

*This was unexpected to me, and far more than compensated the disappointment I had felt when Mrs. Eddy requested me, at the time of the first efforts to get good reproductions of the originals, not to have my name or initials on any of the illustrations as is common with artists to sign their pictures.* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, pp. 161-162.*

After they finish reading the poem and looking at all the illustrations, tea is announced, and they adjourn to the dining room. Mrs. Eddy has noticed an error, and inquires of Calvin Frye why in the title, “Truth verses Error,” the word “versus” is not italicized as it is a Latin term. She feels that it was a pity that the book has gone out with this mistake. Calvin says that it should have been corrected in the proofs; however, Mrs. Eddy tells him that she did correct it in the proofs, and she wants him to go down first thing in the morning and correct the mistake.

Calvin insists that it is too late to correct the mistake, as all the books have been printed. She replies:

*... “Well, you can have it corrected for the next edition anyway.”* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, p. 163.*

In spite of this momentary disappointment, their tea is very pleasant.

## **December 2, 1893**

Though contributions to the Building Fund are starting to increase, the \$40,000 [\$757,027 in 2001 ed.] in the fund cannot cover the \$58,000 [\$1,097,689 in 2001 ed.] that it will cost to construct the walls. By the terms of the deed, the Directors cannot raise money by mortgaging the land, nor can they pledge funds greater than they have on hand without forfeiting the title to land. Without Mrs. Eddy knowing that they are facing this financial dilemma, she writes them a practical suggestion which solves their problem. Mrs. Eddy suggests that the Directors include, in every contract they sign, a provision stating that they may halt the work at any point. In this way, they can sign a contract for a project without pledging the entire amount, and can stop the project when they have run out of money. They can wait for more contributions in order to complete the project. Including this provision in every contract enables the Directors to go forward with the work without violating the deed.

## December 6, 1893

The contractor building the walls signs a contract with the Board of Directors, which states that once the wall height reaches the level of the auditorium floor, the Directors can order the work to halt at any time. If there is no interruption in the work, it is to be completed by August 1.

## December 12, 1893

Mrs. Eddy writes ten couples and twenty-three single students, whom she has carefully chosen, asking them for \$1,000 [\$18,925 in 2001 ed.] each for the Building Fund. She explains that this will be their Christmas gift to her, and that she will put their names and the amount they have contributed, along with her name, a *Science and Health*, and her card of thanks in a special box that will be put in the cornerstone of the Church. With very few exceptions, none of the individuals that she includes in her subscription list have \$1,000 to contribute. In spite of this, by the following Spring these faithful students contribute \$44,000 [\$832,729 in 2001 ed.], doubling the Building Fund and more than covering the cost of building the walls.

## December 19, 1893

James Gilman receives an invitation to lunch with Mrs. Eddy on this date. She wants to share the letters she has received praising *Christ and Christmas*, and especially the lovely things Anne Dodge, a highly cultured student of hers who had studied art in Europe, has written about the quality of the illustrations. She also shares the uncomplimentary remarks of New York art critics who have objected to the “Ascension” being portrayed in Concord, New Hampshire. Gillman responds:

*...I acknowledged to her that I myself had recently thought of that, having had more time to consider it. “But,” I said after a little, “I do not know as we need to go back to Jesus’ day in Palestine to represent this thought.” To this she quickly agreed, and having been called to lunch some minutes before, she arose, saying to me, “Lunch is ready.” She extended her hand and took mine and led me like a child into the dinning-room to the table. She resumed her talking about adverse criticism, new thoughts occurring to her which she expressed in much gleefulness, saying she should write directly to the Journal and have added her later thoughts to the article she already had prepared. It was late in the month, but she should ask Judge Hanna to delay the Journal, and she believed he would. The substance of her fresh thought that she wanted added was that Christian Science was a modern thought and was appropriately expressed in modern surroundings. “There is too much looking backward two thousand years. They will find,” she said, “that there is a Way here in Concord as well as in Palestine.”* Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 169.

Lunch is exceedingly jolly, and every conversation ends in laughter. When James answers Mrs. Eddy's inquiry as to how he was getting on, he answers that he is doing just fine, but:

*... "strangely enough when I have some good demonstration, I immediately begin to think, 'Well, I will look out now, and not be caught again in the place where I shall find so much need of relying on God to save me.' " I hardly knew how it was I came to say it, but it came out in such a hesitating way at first and finally all at once as if of itself, and so simply and frankly mortal mind, that all gave place to laughter, as if all had recognized this tendency of human nature to avoid if possible the need of exercising faith in God. Mrs. Eddy was in a gay mood today, and most everything turned to laughter. Finally Mrs. Eddy said, "What would people think, could they see and hear our freedom of expression here at the table?" Mrs. Sargent said, "I don't believe people generally who did not understand Science would know what to make of it." Mrs. Eddy referred to the dinner talks of the time of Dr. Johnson. She related that at one time when Sylvester was present and the requirement was that a couplet was to be thought of on the spot and expressed at once, something appropriate and witty, Sylvester made one something like this, she said, as nearly as I can remember:*

*"Today, I, John Sylvester,  
Met your wife and kissed her."*

*Dr. Johnson responded something like this:*

*"My name is Johnson,  
Today I hugged your wife."*

*Sylvester says, "Why, there is no poetry in that." "No," says Johnson, "but there is truth in it." Carpenter, Gilbert C. Jr., Recollections of Mary Baker Eddy, Diary Records of James F. Gillman, Private Printing, pp. 81-82.*

After this very merry luncheon, Mrs. Eddy asks Gilman to retire with her to the library, where they have worked through so many challenges together, and the tone becomes more serious as James tells Mrs. Eddy of a recent example of his obedience to her. She replies with a sigh:

*... "Oh, you don't know how I have worked to get you out of the disobedient condition. Why, I have raised the dead with less effort."...*

*I told her I was beginning to see the importance of obedience and I saw by her recent article on "Obedience" in The Christian Science Journal, that*

*she was working of late with all Scientists to get them to be obedient. "Yes," she said, "that is what I am doing."*

*In speaking of obedience, she referred to Mr. Nixon as embodying a general feeling of unwillingness to obey her implicitly, as a little child. She represented him in this as being in the attitude of mind to feel it beneath him to obey her because she was a woman. "He would declare himself ready to obey God in whatever He might require of him, but to obey a woman, bah!"* Painting a Poem, *The Christian Science Publishing Society, Boston, 1998, p. 171.*

# **Mrs. Eddy's Writings 1893**

## **March 1893**

**Address before the Christian Scientist Association of the Massachusetts Metaphysical College in 1893. Subject: "Obedience"**

*MW*, p. 116.

*TCSJ*, vol. 10, 3/1893, pp. 531-534.

## **April 1893**

**Card**

*MW*, p. 321.

*TCSJ*, vol. 11, 4/1893, p. 20.

## **May 1893**

**To a Student**

*MW*, p. 157.

*TCSJ*, vol. 11, 5/1893, pp. 85-86.

## **May 1893**

**Notice**

*MW*, p. 303.

*TCSJ*, vol. 11, 5/1893, pp. 63-64.

## **June 1893**

**A Christian Science Statute**

*MW*, p. 297.

*TCSJ*, vol. 11, 6/1893, p. 100.

## **July 1893**

**To Donors of Boat, from Toronto, Canada**

*MW*, p. 142.

*TCSJ*, vol. 11, 7/1893, pp. 178-179.

## **August 1893**

### **The Mother's Evening Prayer (poem)**

*MW*, p. 389.

*TCSJ*, vol. 11, 8/1893, p. 193.

## **August 1893**

### **Angels**

*MW*, p. 306.

*TCSJ*, vol. 11, 8/1893, p. 212.

## **November 1893**

### **To Students**

*MW*, p. 156.

*TCSJ*, vol. 11, 11/1893, p. 347.

## **December 1893**

### **A Word to the Wise**

*MW*, p. 319.

*TCSJ*, vol. 11, 12/1893, p. 387.



## Mrs. Eddy's Life 1894

### January 19, 1894

As the new year opens, Mrs. Eddy calls James Gilman to Pleasant View. After arriving, he is escorted into the Library and:

*She soon came down into the library greeting me pleasantly and soon began talking about the portrait I was making....She said she would have Mr. Frye make me out a check for a hundred dollars [\$1892.57 in 2001 ed.] to pay me for the time I had given to it. She seemed very pleasant about it and said it was in this just as it had been in everything she had undertaken. She said she might work and worry and change and fix, but it always had to be given up at last and then God's way could be carried out.*

*"And now," she said, "I must withdraw my illustrated poem from publication." She said, "It is with this just as with the closing of the college. There was a demand for the book that was fabulous. They never have been able to supply the books fast enough, and reports were coming in that it was healing the sick, and the reports from judges on all sides was that the pictures were like the oldest of the old masters and everything seemed to point to it doing a grand work of good; and now it must be given up." She said, "It will not do to not heed the voice of God when it repeatedly called louder and louder."... Painting a Poem, The Christian Science Publishing Society, Boston, 1998, pp. 176-177.*

*While talking about the illustrated poem and its success as a literary and artistic event, she said that a celebrated art critic of Boston had written of it for some periodical....I said, "It is remarkable that the simple childlike qualities of the illustrations embodied in the single, simple loving motive to set forth the beautiful Christ ideal, the very qualities that make the illustrations the most to resemble the 'oldest old masters' as they are saying they do, should have been evolved totally without conscious intuition on the part of either of us; and that was the very thing that made them the most valuable and artistic; self had in this been left out of them and, behold, their beauty on that account." To this Mrs. Eddy responded by leaning forward in her chair toward me with an animated, happy expression of agreement with what I was saying, and replying, "That is it; self left out. The spiritual thought, male and female, working together. Oh! isn't it grand." Carpenter, Gilbert C. Jr., Recollections of Mary Baker Eddy, Diary Records of James F. Gillman, Private Printing, pp. 84-85.*

*She said, "The illustrated poem is healing the sick and accomplishing great results apparently, but that it was through the blind faith and worship and not through understanding, which will not do. That is not the Christian Science idea. That is one reason why I must withdraw it."*

*Painting a Poem, The Christian Science Publishing Society, Boston, 1998, p. 178.*

When one understands the lost art of nineteenth century picture reading, one grasps the way *Christ and Christmas* was meant to be studied. An article that appeared in both the *Ohio Educational Monthly* and the *National Teacher* in 1887 explains this art of picture reading:

*To read a picture is to tell what is in it. Are there birds or children, ask your little pupil how many. Let him tell you what else he can see; what the man is doing; whether the scene is in the country or city, in winter or summer,—and so on. Soon the child will be able to make a little story out of the picture; and he will be helped to do so by such questions as these: Where do you suppose the girl is going? What is the dog's name?*

*If you have children, read pictures with them. It will do you good, as well as teach the little ones to think. You will enjoy the hour, and so will they; and the influence will endure."* TCSJ, vol. 5, 12/1887, p. 463.

There is no question that *Christ and Christmas* was misunderstood and misused from the beginning, and Mrs. Eddy was forced to withdraw it from publication because of these abuses. However, after several revisions, she will reissue it in 1897, and *Christ and Christmas* will stand as one of Mrs. Eddy's most unique accomplishments. Clearly, the importance of this very Victorian piece of Christian art is still underestimated, and it will take the unbiased perspective of advancing centuries to properly value it.

Toward the end of their interview together, Mrs. Eddy shares a sweet insight about Gilman's talent, saying that she:

*...was sure that I [James ed.] was to be a great factor in Christian Science experience or history some time.* Carpenter, Gilbert C. Jr., *Recollections of Mary Baker Eddy*, Diary Records of James F. Gillman, *Private Printing*, p. 84.

## **February 1894**

In her article "Deification of Personality," in this month's *Journal*, Mrs. Eddy announces to the Field her removal of her illustrated poem, *Christ and Christmas*:

*Friends, strangers, and Christian Scientists, I thank you, each and all, for your liberal patronage and scholarly, artistic, and scientific notices of my book. This little messenger has done its work, fulfilled its mission, retired with honor [mayhap taught me more than it has others], only to reappear*

*in due season. The knowledge that I have gleaned from its fruitage is, that intensely contemplating personality impedes spiritual growth....*

*My Christmas poem and its illustrations are not a textbook. Scientists sometimes take things too intensely. Let them soberly adhere to the Bible and Science and Health, which contain all and much more than they have yet learned. We should prohibit ourselves the childish pleasure of studying Truth through the senses, for this is neither the intent of my works nor possible in Science....*

*To impersonalize scientifically the material sense of experience—rather than cling to personality—is the lesson of to-day.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 63-64.

## **March 1894**

Mrs. Eddy's newly appointed Pastor, Reverend D. A. Easton, suddenly passes on, and she asks Judge Hanna, editor of her *Journal*, to take over the pastorate of the Church. He reluctantly agrees, pleading in vain:

*"Must I go to this Nineveh too?"* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 72.

Mrs. Eddy reassures him that it is only for a year—one year that will eventually stretch into seven.

Another challenge in March is that the building of the church has stopped again. Even though the weather is excellent and there is plenty of money in the Building Fund to cover the cost of building the walls of the church, not one stone had been laid. The Directors finally go to Concord and Woodsville, New Hampshire, where the contractors are located, to see what the holdup is. The contractors will not tell the Directors that they are in a deadlock over the amount of iron needed for the walls, and, as a result, have not purchased any iron. The Directors assume that the iron has been purchased, and leave New Hampshire reassured that the work will begin immediately.

## **April 1894**

Mrs. Eddy writes the Directors and wants to know when the cornerstone will be laid, but the Directors are unable to give her an answer, as no work whatever has occurred with the building of the walls.

## **April 14, 1894**

The Directors have ordered the contractors to come to Boston, and it is revealed that they have been lying to the Directors. The contractors finally admit to the deadlock over the

iron, and explain that, as a result, no iron has been purchased. When the Directors come down hard on the contractors, they settle their disagreement and agree to supply enough iron to begin building the walls.

## **April 24, 1894**

The Directors have succeeded in getting all the proper permits signed, and the first stone of the church wall is laid today. However, the promised iron has not been delivered, and this problem is heightened by Mrs. Eddy's insistence that the cornerstone be laid in two weeks, on May 1. As there is no way that the Directors can get their contractors to honor their obligations, they are brought to a standstill, and write to Mrs. Eddy of the situation. She agrees to postpone the laying of the cornerstone.

## **May 1894**

The promised iron has still not arrived; and, without the iron, the wall that is to hold the cornerstone cannot be built. Very little work can be accomplished without the iron, and only a few feet of half-finished brick walls, faced with New Hampshire grey granite, have been built.

The cornerstone has arrived, and is protected under a little wooden hut. The finishing work on the stone has been accomplished on site. The copper box that will contain all the books and papers chosen for it are in the hands of the Directors—but without the iron, no more work can be accomplished.

To break the standstill, Mrs. Eddy demands that May 21 be the day that the cornerstone is to be laid. The Directors know that they cannot delay the date again, as Mrs. Eddy has made it clear that the demand is not hers but God's. There still is no iron. The Directors finally agree to order the iron work from a Boston firm, who cannot promise delivery before the 20<sup>th</sup> of May..

## **May 19, 1894**

The Boston firm makes good their promise and delivers the iron supports needed to make the cornerstone wall. However, the other contractors have not supplied the iron needed to complete the rest of the walls. One of the Directors leaves today for the foundry in Pennsylvania to stay there and oversee the production of the iron. He will travel with the shipment back to Boston, to insure that it arrives without being derailed or sidetracked.

The remaining Directors go to the Publishing Rooms in the Bolyston Hotel and wrap in oiled silk the items to be placed in the cornerstone: a Moroccan leather-bound Bible, a matching Moroccan leather-bound *Science and Health* (eighty-fourth edition), *Retrospection and Introspection*, *Unity of Good*, *No and Yes*, *Rudimental Divine Science*, *People's Idea of God*, *Christian Healing*, *Historical Sketch of Christian Science Mind-Healing*, *Defence of Christian Science*, five numbers of the *Christian Science Series*,

Mrs. Eddy's Cornerstone Address, *The Christian Science Journal*, June 1894, *The Christian Science Quarterly Bible Lessons* for April, May, and June 1894, a card written in Mrs. Eddy's own hand containing a list of the students who contributed one thousand dollars each to the Building Fund, a card of thanks to those students written in Mrs. Eddy's own hand, and a card listing the names of Mrs. Eddy's Board of Directors written in her own hand. All of these items were wrapped and placed in the copper box.

The Directors then take the box to a factory where they watch as it is hermetically sealed. From the factory, they take a carriage to the church site, and wait until all the workers are gone. They then enter the little wooden hut, where the cornerstone is being kept, and place the copper box within the stone. They read a copy of Mrs. Eddy's enclosed address, and then call the superintendent to cement everything in place. James A. Neal and Thomas W. Hatten are asked to alternate overnights in the little wooden hut, keeping watch over the cornerstone. The Directors have volunteered to take turns staying in the wooden hut during the day.

## **May 21, 1894**

The Directors have acquired all the supplies needed to build the wall for the cornerstone; but the foreman and the men are idle because the superintendent has been called away, and has left no instructions for the work today. The foreman declares that the wall cannot be built, but the Directors take over and building begins. When the iron beams are put in place, they realize the plan was wrong, and they have to take the wall down and start again. Finally, the beams are correctly mounted, and the wall is in place. The workers put the cornerstone on rollers and push it in place by hand. Then, they withdraw from the building site. After they are gone, the Directors each place a hand on the cornerstone and silently pray together. They then repeat the "Lord's Prayer." While they are saying the prayer, the sun, which had been hidden behind clouds for the last three days, breaks through and shines directly on the Director's hands and the cornerstone. The scene could have come out of *Christ and Christmas*.

Meanwhile, back at Pleasant View, Camilla Hanna, Judge Hanna's wife and coeditor of the *Journal*, has arrived from Boston with a proof of Mrs. Eddy's Cornerstone Address for her final approval before its publication in the *Journal*. Mrs. Hanna finds Mrs. Eddy with dark rings under her eyes and in a very heavy state of mind. Possibly in an effort to brighten her up, Camilla tells Mrs. Eddy that the cornerstone has been laid today, to which Mrs. Eddy sighs wearily:

*"Yes....I laid it."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 70.

Mrs. Eddy was too exhausted to go over the proofs herself, and, resting on the sofa in the library, she asks Camilla to read the address to her. Peel tells us what happens next.

*As she listened intently to her own words, a marked change came over her. At one point she exclaimed, "That's wonderful!" At the end she sprang to her feet and said, "Come on upstairs. I've got something more wonderful than this!"* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 70.

Mrs. Eddy, alert and full of vigor, works on improving her address all night long, often having it sent to Mrs. Hanna's room, only to ask for it back as some new insight would come. As Mrs. Hanna departs at dawn the following morning to return to Boston with the finished address, Mrs. Eddy is still awake and alert, and sends Camilla off with messages to several students.

The "something more wonderful" is shared with the whole Field when her Cornerstone Address is published in the June *Journal*. Accompanying the address is a poem that she has written, "Laus Deo!" (Done by God!), commemorating the laying of the cornerstone. In her revised Cornerstone Address, Mrs. Eddy shares her cherished goals and also exposes the worldliness tempting some of her followers:

*To-day I pray that Divine Love, the life-giving Principle of Christianity, shall speedily wake the long night of materialism, and the universal dawn soon break upon the spire of this Temple.*

*Does a single bosom burn for fame and power? Then when that person possesses these let him ask himself, and answer to his name in this Corner Stone of our Temple, Am I greater for them? And if he thinks that he is, then is he less than man to whom God gave "dominion over all the earth"—and the meek who "inherit the earth"...*

*When the hearts of Christian Scientists are woven together as are some of their names in this web of history, earth will float majestically heaven's heraldry, and echo the song of angels—"Glory to God in the highest, and on earth peace, good will toward men."* TCSJ, vol. 12, 6/1894, p. 91.

## **June 1894**

The Director, who had gone to Pennsylvania to oversee the production of the iron for the building, has returned to Boston with enough iron to complete the first floor. He has traveled with the shipment in order to insure that it does not get sidetracked or lost. While the iron is at the Boston iron contractor, it is noticed that the foundation stones are larger than the ones in the construction documents. Consequently, the architect needs to make new drawings for shorter floor beams. His plans arrive at the Boston Iron Works, only to be overlooked, and the longer beams are rolled. The beams arrive at the end of June; and because they are too long, the foundation stones have to be chiseled back in order for the floor beams to fit.

Another problem needing the Directors' attention is the Building Fund. It still is not large enough to cover the cost of all the contractors that are required to finish the entire construction of the building. Additionally, now is the time to coordinate all the individual contractors and schedule the work. The Directors decide to become their own General Contractor. This allows them to hire each individual contractor and create their own construction schedule. They decide to start with the roof contractor. By hiring him right away, the Directors hope to insure a covered building, should there be an early winter.

## **June 1894**

The Directors have been working with the former General Contractor who had supplied the iron necessary for the building. They were supposed to work with the iron mines in Pennsylvania, as well as with the iron works in Boston, and coordinate the architects, builders, and construction workers. However, everything ended in delays, mistakes, and confusion. This is why the Directors decided to become the General Contractor. However, they are still dependent on the former General Contractor for the production and shipment of the iron columns for the auditorium. When the iron columns finally arrive, they are unfit and need to be returned.

## **July 1894**

The firm that had made the faulty iron columns has remade them, and delivers the new ones at this time. The City Inspector of Buildings condemns the new columns, and work on the building has to be halted for two weeks. The Directors find another firm and order new columns; however, they must wait for delivery. Consequently, almost all the work on the building stops, and most all of the workers leave.

## **August 1894**

The shipment of columns arrives and is found to be sound. Work is resumed on the building, and all the workers return to finish the construction of the auditorium. The building of the first floor advances rapidly.

The iron supplier in Pennsylvania, again, delays its shipments, and the same Director who went to Pennsylvania originally to oversee the production and shipment of the iron is sent back to do the same thing. In the meantime, the constant delays with the iron cause delays with the masons, who become very impatient. They are used to being paid weekly, and with the delays they often are not paid for several weeks at a time. When they threaten to quit, the Directors will pay the men from their own pockets. Once, when the masons were ready to walk off the job, the Directors are forced to ask a number of Christian Scientist visitors touring the building site for the money to pay the masons. Ever after, the Directors set aside enough money from the Building Fund to ensure all the workers' wages.

## August 20, 1894

The iron frame that is to be placed on the roof cannot be laid, as construction on the walls has lagged so far behind schedule. A railroad strike in Chicago has cut off the roofer's supply of iron, therefore, the frame cannot be molded.

## September 1894

The molded iron frame for the roof finally arrives. Instead of taking a few days to set up, it requires two weeks to erect the scaffolds and derricks, and the whole tedious process seems unnecessarily long to the Directors. Once the scaffolding and derricks are in place, the Directors urge the roof builder to hire as many extra men as necessary to complete the roof, as it is already Fall. The work is constantly interrupted and obstructed, and Joseph Armstrong becomes overwhelmed. He goes to Pleasant View to tell Mrs. Eddy that there is no possible way that the church can be completed by the end of the year. He shares how he had hoped:

*...for some way of escape from what seemed such an impossibility as to finish the Church within the appointed year; but after a visit to the Mother, and a brief conversation about the building, his doubts vanished forever. Like Elisha's servant when his eyes were opened, he saw that "They that be with us are more than they that be with them" (II. Kings vi. 14-17), and from this hour he knew as an absolute certainty that, whatever the seeming, the work would be done! Armstrong, Joseph, The Mother Church, Boston, Christian Science Publishing Society, 1904, pp.32-33.*

## October 18, 1894

Mrs. Eddy asks Joseph Armstrong to take special charge of the building work, and tells him to give all of his time to it. She wants him to oversee all the work. Armstrong's first act is to contact the stained-glass contractor who will design the windows of the church. The contractor is very excited about the stained-glass windows for the church. He has just returned from Europe and has been inspired by the great church windows he has seen. It should be explained that stained-glass, in this period, is not considered just a "church art." Louis Tiffany has raised stained-glass to the level of a modern fine art. No gracious setting is considered complete without the addition of stained-glass panels, windows, or lamps.

Once the stained-glass contractor has the design and color for the windows, he coordinates his work with the carpet, fabric, marble, mosaic, wood, and mural artisans. Blending ornate Victorian crown-moldings, wall stenciling, plush and fringed fabrics, mosaics, marble, carpets, wood carvings, and fresco designs is no easy task. There is also the question of time. Artisans can't be rushed. The mosaic contractor is not certain he will even take the job. He finally agrees to it, though he cannot promise to



have the work completed in two months. Even the mechanics and builders agree that it will take six months before the church can be completed.

## **November 6, 1894**

After a Fall with hardly any rain and almost perfect weather, this day brings the earliest snowfall in recent history; and the unprotected church, without a roof or windows, is full of snow. Everything is indicating that the church cannot be finished by the end of 1894, and now the weather has added another note of despair.

## **November 7, 1894**

Mrs. Eddy writes to one of her woman students:

*What is this Church to me or to you if Mesmerism governs its Directors, as certainly it has and is still doing....The Church will not be built the year that God told them to build if they go on as now. And if it is not, woe be to them who are guilty of this needless, useless, stubborn, disdain of God's command.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 71.

Mrs. Eddy feels that the Directors should give up anything that is causing delays, including the mosaic flooring and some of the other luxuries that they have chosen. She writes them:

*...“keep the men at work inside the church every working day, besides your night work until the inside is finished. Finish the church in 1894, even if you have to give up your gods such as mosaic floor in the auditorium, or other decorations....”* Beasley, Norman, *The Cross and The Crown*, The History of Christian Science, Boston, Little Brown and Company, 1952, ft. 10, p. 289.

In a letter to another of her woman students, Mrs. Eddy writes that she would rather

*...“see 5000 hearers in a plain wooden Tabernacle listening to the Scriptures and Science & Health than pride and contracted walls hemming in 1200 hungry hearers.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 71.

## **November 12, 1894**

Edward Bates, a contractor from Syracuse, New York, who has won all the heating and ventilation contracts for the church building, arrives in Boston with his wife, Caroline, to devote all his time to the completion of the building project. He has complete, unquestioning faith in Mrs. Eddy. Mrs. Eddy had been praying for a solid three months for God to send her someone who could build her church. Bates is determined to follow

every one of Mrs. Eddy's requests, and will not take "no" for an answer from either the Directors or the contractors. He and his wife become the motivating force of the whole project. He is able to find a way for the Directors to keep their mosaic floors, and marble, and onyx, and still get the work done without delays.

Once Edward Bates appears, the work on the church will never again cease. The advance-and-halt mode that, until now, has characterized the work never occurs again, in spite of the continuing challenges with time, supplies, and weather.

## **November 1894**

The iron roof has finally been completely covered over with terra cotta. Without the copper and slate overlay, the terra cotta alone does not make the roof totally waterproof. However, by cementing the gutters with pitch and having the window openings covered in canvas, a fairly watertight shelter is created that will allow the interior work to continue. The Directors must work through one challenge after another with architect, contractors, and builders. Though Joseph Armstrong tells us that he found it necessary to remain on the building site day and night in order to see that the work on the roof is completed, he neglects to tell us that it is Caroline Bates that settles the dispute:

*...When a labor dispute stopped the work on the roofing of the bell tower, [Mrs. Bates ed.] twice climbed to the top by means of a series of twenty-five-foot ladders set up on loose planks inside the tower wall, and on one occasion remained there on her flimsy perch for three hours in a stiff wind until she had settled the dispute.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 71.

When one remembers that Mrs. Bates maneuvered those precarious ladders in a corset, petticoats, long skirts, high-heeled boots, a cape, and a hat one gets a deeper understanding of how courageous she was. The very fact that Mrs. Bates was not blown off the roof in that attire was a demonstration in itself. It makes us appreciate Mrs. Bates' bravery all the more. Part of the conflict with the roof had involved the fact that some of the seasoned contractors, even in their sensible working clothes, had been afraid to climb those unsteady ladders in the wind. Mrs. Bates, not only settled the dispute over the roof, she humbled those seasoned contractors.

## **November 23, 1894**

With little more than a month left, it still does not look as though the work can be completed on time. Visitors to the site are now remarking, "You can't get it done, can you?" Even though the Bates are standing firm, Joseph Armstrong and the Directors start to lose faith. Sometime this morning, as Armstrong is passing one of the floor masons, the man looks up at him and says:

*“Well, sir, I believe you’ll get it done!”* Armstrong, Joseph, The Mother Church, Boston, Christian Science Publishing Society, 1904, p. 42.

Mrs. Eddy has written a poem this morning. The Directors, who are still frightened that the church will not be finished on time, feel reassured when they receive her poem:

*To The C. S. Board of Directors*

*When the mists have risen above us,  
As our Father knows His own,  
Face to face with those who love us,  
We shall know as we are known.  
Love, beyond the Orient meadows,  
Floats the golden fringe of day;  
Heart to heart we bide the shadows,  
Till the mists have cleared away.*

*MOTHER*

*Armstrong, Joseph, The Mother Church, Boston, Christian Science Publishing Society, 1904, p. 43.*

## **December 5-20, 1894**

Installations are scheduled and contracts are signed for the interior decorations and vestry chairs on December 5, for the marble flooring and decor on December 6, for the pulpit and furniture for “Mother’s Room” on December 7, for the electric fixtures on December 8, for the marble flooring and decor for “Mother’s Room” on December 12, for bas-relief design work on December 13, for the sidewalk on December 14, for the bronze torches and brackets on December 18, and for the onyx mantel for “Mother’s Room” on December 20.

## **December 8, 1894**

With much of the remaining interior work contracted and scheduled, it is essential that the interior walls be finished. Edward Bates has arranged, at five o’clock this evening, for the interior walls of the church to be plastered. At three o’clock, when only four tons of plaster is delivered instead of the seventeen tons needed to plaster the walls, Bates immediately telephones the company. The company agent is just closing as he gets the call. When Bates identifies himself, the company agent says that he had never heard of him. When Bates demands another thirteen tons of plaster, the company agent says that they must be “insane.” After a heated debate, the agent agrees to supply the needed plaster. Then, after many phone calls, Bates manages to find transportation for the plaster, and the plaster arrives by nine o’clock in the evening. The most amazing part of the story is that this is all occurring on a Saturday afternoon during an ice storm. Edward Bates remains on the site to encourage and support the work, as thirty men complete the job with such speed that the men themselves are amazed they have accomplished their task.

## December 11, 1894

A great deal of additional work is being done in the “Mother’s Room,” because contributions collected by Mrs. Campbell’s “Busy Bees” Sunday School children have increased from several hundred dollars in November to \$4,000 [\$75,702 in 2001 ed.]. This past month the entrance to the room is enlarged, and new plans for the entrance design are drawn up. Mrs. Eddy writes the Directors:

*Christian Science Directors*

*My beloved Students, Permit me to make this request relative to the Mothers Room, and if you think best grant it. On the marble floor at the entrance engrave the word, Mother; and on the arch above the word, Love.*

*Ever affectionately yours,*

*Mary Baker Eddy*

*Armstrong, Joseph, The Mother Church, Boston, Christian Science Publishing Society, 1904, p.77.*

Mrs. Eddy keeps a close watch over the decorations and design of this room. One of her students had seen an exhibit of opalescent Mexican onyx at the Chicago World’s Fair, and, as a result, the fireplace in the “Mother’s Room” is carved out of the same kind of onyx. A student contributes an Eskimo eiderdown throw to be placed on the floor in front of the onyx fireplace, and other students contribute onyx tables, antique carved chairs, china lamps, jardinières, cloisonné clocks, framed watercolors, gold tapestry pillows, antique Persian rugs, and even an Assyrian bridal veil. The room is decorated in a silvery green plush, to tie in the green opalescence of the onyx fireplace. The soft colors of the frescos on the walls blend with the colors of the antique Persian rugs. All this is accented by an Athenian hanging lamp, which dates to the sixteenth century. A little white onyx box, in the shape of a beehive, contains the names of the two thousand eight hundred “Busy Bees” who have contributed the money for the construction and decoration of this room. Mrs. Eddy contributes a six-foot by five-foot painting of the black horsehair rocker she sat in while writing *Science and Health*. She has never parted with the little rocker, and currently it is with her at Pleasant View.

## December 12, 1894

Mrs. Eddy has continued to write letters to the Directors and to Mr. Bates that are filled with admonitions, counsel, and advice. Today, she receives a letter of gratitude from Ira Knapp:

*“Your letter to the Directors and to Mr. Bates is the word of God and it seems as though it would raise the dead and I think it has, myself included.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 72.

Mrs. Eddy writes Edward Kimball the same day:

*“Showers of grace and glory are gently falling all around us in the midst of battle.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 72.

## **December 13, 1894**

The painters are able to paint the walls and ceilings of the church. One of the remarkable aspects of the last month's work is the number of different contractors working simultaneously in the same space, without mishap and without undoing each other's work. In order to insure harmony, Joseph Armstrong has been a continual presence on the floor to answer questions and act as a troubleshooter for problems that arise. This has been no small task; at times it meant blending the work of two hundred men. Joseph shares that all during this time:

*Every workman seemed to feel the importance of punctually finishing the work. Among the different contractors and their gangs of employees there was never a word of dispute. On the contrary, it was remarkable how carefully each artisan recognized the rights of every other. Side by side with artists setting delicate pieces of colored glass were those chiseling and hammering the metal casements or the iron staircases.*

*....the auditorium was filled with the scaffolding for the plasterers; and on every stage of it, men were busy plastering, painting, decorating, fitting in the sunburst and windows. The mosaic floor had been laid, but was covered with heavy paper and boards, to prevent soiling....* Armstrong, Joseph, *The Mother Church, Boston*, Christian Science Publishing Society, 1904, p. 57-58..

## **December 19, 1894**

In spite of the harmonious progress, not a single aspect of the church's interior has been completed. The platform and the pulpit have to be built, and the vestry, gallery, Mother's Room, vestibules, and Directors' Room all need to be completed. Even the walls, which are finished, need the ventilating flues installed.

Work remains to be done with the roof, tower, walls, staircases, metal window frames, glass, plastering, concrete, mosaic, woodwork, painting, marble work, electrical wiring, and plumbing. In the midst of all this unfinished work, Mrs. Eddy writes the Directors:

*Christian Science Directors—*

*My beloved Students,*

*The day is well nigh won. You will soon rest on your arms. Thank God you have been valiant soldiers—loyal to the heart's core. "Who is so great a God as our God?"*

*Present no contribution box Dedication day. When you know the amount requisite and have received it for finishing the church building, close all contributions and give public notice thereof.*

*Hold your services in the Mother Church Dec. 30, 1894, and dedicate this church Jan. 6th. The Bible and "Science and Health with Key to the Scriptures" shall henceforth be the Pastor of the Mother Church. This will tend to spiritualize thought. Personal preaching has more or less of human views grafted into it. Whereas the pure Word contains only the living, health-giving Truth.*

With love, Mother

MARY BAKER EDDY

*Armstrong, Joseph, The Mother Church, Boston, Christian Science Publishing Society, 1904, pp. 83-84.*

## **December 21, 1894**

Several weeks ago, James Neal had been asked to go to Michigan to make certain that the pews for the church would be finished and shipped by December 25. The plant had not even started work on them, certain that the church would not be ready for the pews until February. Today, James Neal has returned from Michigan with all the pews, which are being stored at a freight house. Tonight, the workmen, who are still using the scaffolding that is filling the auditorium where the pews need to go, labor all night to finish their work.

## **December 22, 1894**

Christian Scientists, both men and women, come today and take down the entire scaffolding, take up the protective covering on the mosaic floor of the auditorium, and scrub the floor.

## **December 25, 1894**

After refusing to set up the pews for the past four days because of the other artisans who are still working in the auditorium, the agent from Michigan finally installs the pews. The plush for the cushions, which has arrived from Lyon, France, is being held by the interior decorators in New York, who refuse to make the cushions before January. The

Directors have the fabric sent to interior decorators in Boston, who will make up the cushions immediately. As a result, the cushions will be ready shortly after the pews are in place.

## **December 28, 1894**

In order to make certain that the sidewalk will not freeze when it is poured, the Directors hire a tent, which is fastened to the church and extends to the end of the sidewalk. The doors of the church are left open, in an attempt to keep the cement from freezing. Even with the high winds and ice-cold weather, the tent does not blow over, nor does the sidewalk freeze.

## **December 29, 1894**

The Christian Scientists, who have volunteered to clean the church, are just finishing dusting the pews and sweeping the floors when the clock strikes twelve midnight. Then everyone stands and watches as the electric wall sconces come on. When the chandelier comes on, it instantly shorts out; but the electricians fix the connection immediately, and it comes on again and stays on. The excitement of seeing the electric lights flash on creates a sense of awe and wonder. Electric lighting is so new that in 1896 when the young Empress of Russia snaps a switch in her bouquet and illuminates all of Moscow in electric lights during the Coronation festivities, the exhilaration and astonishment is tremendous. After a few minutes, the Bates, the Directors, and the Christian Scientists who have volunteered to clean the church turn out all the lights. However, the Athenian oil lamp in the “Mother’s Room,” continues to burn. Realizing that the church will be ready for the Communion Service tomorrow warms the hearts of everyone present.

## **December 30, 1894**

This service, by special permission from Mrs. Eddy, is a Communion Service. The Dedication Service, to be held on January 6, had fallen on Communion Sunday. The time it would have taken to receive into communion and read the names of the 572 members would have made the service too long. Mrs. Eddy has asked that only a Sunday School service be held in conjunction with this Communion Service. She has decided to save the new Order of Service for the Dedication Service. The new Order of Service is as follows:

1. *A Hymn*
2. *Silent prayer, followed by the audible repetition of the Lord’s Prayer, and its spiritual interpretation given on page 322 of Science and Health, with Key to the Scriptures.*
3. *Hymn.*

4. *The announcement by one of the Readers of the Bible Lesson for the day, the subject, golden text, and footsteps thereof; the reading responsively of the lesson text, followed by the reading of the expository notes by the readers, who shall be a man and a woman, one reading the Bible references, and the other the quotations from Science and Health, with Key to the Scriptures; this reading to be done alternately.*

5. *The collection and an anthem, or solo.*

6. *A Hymn.*

7. *The benediction.*

*From the above it will be seen that the quotations from the Bible and textbook are not to be written, but read directly from the books.*

*This change in the services has reference only to the Mother Church, and is not to be adopted by branch churches until further notice.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, pp. 295-296.*

Joseph Armstrong chooses to see the building of The Mother Church as a victory for Good over evil, and tells us in his book:

*It was a victory for Christian Science, a victory in which every claim of error was met and overcome. Something was accomplished which must be accepted by mortals as a part of the world's history. The fair and impartial accounts of the Church, given by the press at the time of the Dedication, illustrate this point. Just as a large part of mankind have accepted the lives of Jesus and his Apostles as historic facts, however little this may affect their own living, just as proofs of astronomical facts, reversing the evidence of the senses, are universally undenied,—so the erection of this Church is so great a demonstration of Christianity and Science as to leave on the world's thought an indelible mark, which must be given a place in its history.*

*Only future ages can fully appreciate and understand the mighty triumph of Good over evil, of Spirit over matter, manifested in the circumstances connected with the successful erection of this beautiful building, as given in this historical sketch of the Mother Church in Boston.* Armstrong, Joseph, *The Mother Church, Boston, Christian Science Publishing Society, 1904, p 103.*

As inspiring as Armstrong's words are, they do not praise the leadership of a woman or point to the religious reform for women that Mrs. Eddy achieved with the building of The Mother Church and her newly ordained Pastor. To understand this, we must turn to Carol



Norton's long forgotten pamphlet, *Women's Cause*. Published by the Christian Science Publishing Society in 1895, the same year as the Armstrong book, Norton writes:

*It is always a delight to dwell upon the wonderful growth [of Christian Science ed.]...to tell of the gathering together of 6,000 of its representatives in Boston in January, 1895, to witness the dedication of the Mother Church in that city, as a testimonial to the loved Founder...*

*The work of Mrs. Eddy has opened to woman in the ministry of Christian Science, the two noblest of all avocations, philanthropy and medicine. Through the understanding of Christian Science men and women, by one and the same method, can reform the sinner and heal the sick.*

*In her recent reconstruction of the order of public services in the Churches of Christ, Scientist, throughout the world, [Mrs. Eddy ed.] has placed woman by the side of man in the pulpit as co-worker and co-equal. What Christian thinkers have for years said should be done, she has done.*

*She has revealed simultaneously with "the new man" in God's own image, "the new woman,"....*

*The "new woman" will be a greater revelation to the world in many respects than the "new man." She will be all that has made noble womanhood in the past, with added graces and strength. She will not evolve, but reveal new qualities and characteristics, thus her true selfhood will be seen, felt, and universally acknowledged. For centuries this selfhood has been to a great extent dormant and undeveloped. And why? Because of the general idea that woman's nature is naturally limited to a certain sphere of life, and her chief characteristics, those that make social and religious leadership, and work, things wholly beyond her ability...*

*Through....the gospel of Love, this new woman will attain her place....she will help to uplift the race....with the eternal law of Life and Love.*

Norton, Carol, *Woman's Cause*, Boston, Christian Science Publishing Society, 1895, pp.7-8, 27-29.

It is also interesting to note that 1895 would see the publication of Part One of "The Woman's Bible," something Elizabeth Cady Stanton had been working on since 1882. Speaking at her eightieth birthday celebration, conducted by the National Council of Women and held in the Metropolitan Opera House in New York City, November 1895, Elizabeth Cady Stanton, perhaps unconsciously pays tribute to what Mrs. Eddy has just accomplished:

*...it still requires courage to question the divine inspiration of the Hebrew Writings as to the position of woman. Why should the myths, fables, and allegories of the Hebrews be held more sacred than those of the Assyrians*

*and Egyptians, from whose literature most of them were derived? Seeing that the religious superstitions of women perpetuate their bondage more than all other adverse influences, I feel impelled to reiterate my demands for justice, liberty, and equality in the Church as well as in the State.*  
*Stanton, Elizabeth Cady, Eighty Years And More, Boston, Northwestern University Press, 1993 , pp. 467-468.*

## **December 25, 1894**

On Christmas morning, Clara Shannon and Mrs. Warren surprise Mrs. Eddy, while she is still in bed, by showing her the bodice of an exquisite new gown that they have had a dressmaker create for Mrs. Eddy to wear at the upcoming Dedication Service of her newly built church. Mrs. Eddy, at this point, is apparently still planning to attend the service and read her address. Clara Shannon explains:

*Mrs. Eddy had a great desire to go to the Dedication of The Mother Church, and the problem was to have a dress that would fit her. How was this to be accomplished? For a long time past no dresses that were made for her by dressmakers would fit.... So I decided that I must make the demonstration and provide a dress that she could wear, and which would be a perfect fit. God opened the way for me to do this, and the opportunity arose when Mother sent me to Boston to attend to the provision of music for the Dedication Service. I had some money in the bank at Montreal, and asked my sister to withdraw the whole amount and send it to me so that I could use it for this purpose—it was more than a hundred dollars [\$1892 in 2001 ed.] and all that I possessed....*

*Mother told me to go and stay with Mrs. Weller, where I went at once. She came straight away with me to buy the satin for the dress. Before this, when talking to Mother about what dress she would like to have, and knowing that she had some satin in the house (gray with a pinkish tinge) I asked her if she would like to have that made up. She told me to send it to Boston to a dressmaker whom she knew. A few days later Mother sent for it to be returned. I knew this, and knew also that Mother would have preferred a gray satin that looked like silver, with pearl trimming. Mrs. Weller and I went from shop to shop until we found just what we wanted. (Mother knew nothing of all this).*

*Mrs. Weller had heard of a dressmaker, an Englishwoman, who had a short time before begun to attend the services at The Mother Church....*

*I wanted the dress for Christmas but she told me she had so much work on hand she could not possibly get it done so soon. I asked her if she would get two extra “hands” and I would pay for them....*

*When I reached Mrs. Weller's, she gave me a telegram from Mother, which read—"Take the next train home and bring your trunk." Mrs. Weller explained all the circumstances to the dressmaker, who was able to get extra hands....*

*....Christmas day, about half-past six, when I went into Mother's room while she was still in bed, I took in the bodice on a hanger [all gowns in this era were made in two pieces. ed.], and she sat up and looked at it in amazement. I said, "Mother dear, this is a Christmas gift for you, and there is a skirt for it which I will bring in."... Then I took the skirt into Mother's room, and she told me to stand off by the door and hold the bodice over the skirt, so that she could look at it from a distance. She said, "Where did that dress come from?" Where did you get it? Who sent it? And I replied, "It is from divine Love." She said, "Clara, did you get that dress for me?" I said, "Yes, Mother." She told me to leave it so that she could try it on while she was dressing...*

*[She said ed.] that it was a perfect fit, and it was the first time such a thing had happened to her...*

*Mother felt that Love had provided her with a dress in which to go to the Dedication Service at The Mother Church on January 6<sup>th</sup>, 1895, so a few days after, she sent me to Boston to Wethern's Store to ask them to make her a bonnet of the same gray velvet with pearl trimming and two small gray feathers.*

*When the bonnet came home she was very pleased with it, and one evening when Dr. Foster Eddy was at supper with her she sent me to fetch the dress and bonnet, and to hold it up where she could see it. She told him where the dress came from, and when I think of it, it is not easy to forget the expression on his face as he looked at her, at the dress, and at me. He was not pleased.*

*On the next Sunday when the Church was dedicated, our Leader did not attend the Service, and it is not necessary to explain the reasons. Clara Shannon, Golden Memories, London, Private Printing, pp. 21-23, 25-26.*

In the afternoon of this day, Mrs. Eddy gives a Christmas day luncheon, and among her guests is a new member of her church, the young William P. McKenzie. He is amazed at Mrs. Eddy's youthful appearance and light-heartedness, and feels a deep bond of loyalty to her immediately. Clara's candid remarks, about Foster Eddy's jealous rage, help to explain why Mrs. Eddy will be unable to give her Dedication Address in person. When William P. McKenzie and Judge Hanna are called to her home a few weeks later, in her attempt to find someone who will read her Dedication Address, the drastic change in Mrs. Eddy's appearance will shock young McKenzie.

# **Mrs. Eddy's Writings 1894**

## **January 1894**

### **“Christ and Christmas”**

*MW*, p. 371.

*TCSJ*, vol. 11, 1/1894, pp. 427-31.

## **February 1894**

### **Deification of Personality**

*MW*, p. 307.

*TCSJ*, vol. 11, 2/1894, pp. 471-73.

## **February 1894**

*How shall we demean ourselves towards the students of disloyal students? And what about that clergyman's remarks on “Christ and Christmas”?*

*MW*, p. 32.

*TCSJ*, vol. 11, 2/1894, p. 474.

## **March 1894**

### **A Great Man and His Saying**

*MW*, p. 312.

*TCSJ*, vol. 11, 3/1894, p. 519.

## **June 1894**

### **Laus Deo! (poem)**

*MW*, p. 399.

*TCSJ*, vol. 12, 6/1894, p. 89.

## **June 1894**

### **Address,—Laying the Corner-stone**

*MW*, p. 143.

*TCSJ*, vol. 12, 6/1894, pp. 90-92.

## **August 1894**

### **Rondelet (poem)**

*MW*, p. 394.

*TCSJ*, vol. 12, 8/1894, p. 177.

## **August 1894**

### **To Mr. James T. White (poem)**

*MW*, p. 395.

*TCSJ*, vol. 12, 8/1894, p. 177.

## **December 1894**

### **Overflowing Thoughts**

*MW*, p. 310.

*TCSJ*, vol. 12, 12/1894, pp. 355-356.

## **Mrs. Eddy's Life 1895**

### **January 1, 1895**

Mrs. Eddy is working out the details for her Dedication Address to be delivered at the Dedication Service of The Mother Church on January 6. Until recently, Mrs. Eddy has been planning to give the address herself. However, she has been struggling with a challenge severe enough that she has now decided not to read the address herself. She can not seem to shake the effects of Foster Eddy's jealous rage over the beautiful gown Clara Shannon and Mrs. Weller had given her to wear to the Dedication Service. Added to this, Foster Eddy is furious because he has failed to secure the position of First Reader, which has gone to Judge Hanna. He is now pushing Mrs. Eddy to let him read her Dedication Address. Mrs. Eddy refuses and is considering Judge Hanna, or the young Scottish-Canadian, William P. McKenzie, instead. Mr. McKenzie, who met Mrs. Eddy for the first time a week ago, on Christmas Day, 1894, is arriving today with Judge Hanna. William McKenzie is stunned when he sees Mrs. Eddy because she looks thirty years older than she did a week earlier.

When Mrs. Eddy asks if one of the men will volunteer to read her Dedication Address, they both refuse. It might be that both Hanna and McKenzie want to avoid any clash with Foster Eddy. Mrs. Eddy will finally hire a professional elocutionist, Mrs. Henrietta Clark Bemis, to read her address. Mrs. Bemis is not a Christian Scientist; however, it is typical of Mrs. Eddy, when she has not been able to find a qualified member of her church to assist her in carrying out a God-given task, to turn to the most qualified non-Christian Scientist she can find. She has done this when choosing assistant pastors, editors for the *Journal*, and grammatical improvements with her written works.

### **January 6, 1895**

At nine o'clock, snow is lightly falling as the first of the five Dedication Services begin. Five to six thousand people have come, three thousand of them from as far away as California and Canada.

Almost all the nine hundred seats are filled, as Judge Hanna and Foster Eddy (who is acting as Second Reader) read the first Christian Science Lesson Sermon. It is unclear if Eldora O. Gragg (the actual Second Reader) is temporarily indisposed or if Foster Eddy has pushed her aside. There are several things about church services in the 1890's that would seem unusual to present day Christian Scientists, such as private pews, a choir, choir master, choir gallery, and the singing of an anthem.

Speaking of this, Augusta Stetson's choir master had composed a dedicatory anthem and sent it to Mrs. Eddy, who approved of it and wanted it sung at the Dedication Service. Mrs. Stetson's choir, considered the finest in the Movement, rehearsed the anthem for eight weeks. However, at the last minute, the Directors refused to cooperate with

Augusta. As a result, her choir ended up singing a hymn at the Dedication Service instead of the Anthem.

For once, perhaps, Mrs. Stetson was the innocent party in this dispute with the Directors. Regardless, clashes over power appear to be increasing now that the Movement has its own place of worship. As we have just seen, Mrs. Eddy's adopted son, Foster Eddy, appears to have managed to push his way into being Second Reader for the Dedication Service. As the prosperity of the Cause grows, it seems to hold a greater threat to the spiritual development of the Movement than the persecution of the past.

The third service, of the five services needed to accommodate all those who have come to celebrate the dedication of the Church, has been reserved for the children. Accordingly, before the third service begins, two hundred and twenty children, mostly "Busy Bees," are escorted and seated in the auditorium before anyone else.

As already mentioned, Mrs. Henrietta Clark Bemis, the professional elocutionist chosen by Mrs. Eddy, will read the address at the five consecutive services. In retrospect, some Christian Scientists felt that Mrs. Bemis read the address without spiritual understanding, but it is difficult to accept such criticism as valid, knowing the sourness that lay beneath this response. Be that as it may, the newspapers reported that Mrs. Bemis read Mrs. Eddy's Dedication Address with simplicity and dignity.

The floral décor of this very Victorian event is described in detail by *The Christian Science Journal*:

*The floral decorations were elaborate and beautiful. The steps of the pulpit were filled with potted palms, rubber plants, and sword ferns. Around the choir railing were also several large palms. Great bunches of Easter lilies were tied to the platform lamps, adding greatly to the general floral effect. The desk was wreathed with lovely white roses fastened with broad white ribbons and asparagus. On its right was a large basket of white carnations, while on the left was a large cut glass vase filled with pink roses. On the wall of the choir gallery above the platform was a large seven-pointed star of lilies resting on palms, with a center of white immortelles, across which in pink letters were wrought the words, "LOVE—CHILDREN'S OFFERING 1894."*

*On one side of the entrance to the Mother's Room was a vase of crimson roses, and on the other a vase of pinks, while the niches in the vestibule stairs were filled with huge palms. The mantel of the Mother's Room was covered with a rich profusion of beautiful white roses, and on the plant stand was a fine large azalea.* TCSJ, vol. 12, 2/1895, p. 453.

The organ, made by Farrand & Votey Organ Company of Detroit, Michigan, is one of the first electric organs, and is something of a show piece. It was missing parts when it

arrived; however, the missing parts have been secured, and the organ has been installed just in time for the service. Much to the chagrin of the Directors, not to mention Mrs. Stetson and her choir master, the organ is sadly out of tune; consequently, the hymns, musical selections, and chimes are all played off key. In spite of this, the *Boston Herald*, the *Boston Daily Globe*, the *Boston Journal*, and the *New York Sun* are all filled with praise for the new church edifice, the Dedication Service, the Christian Science Movement, and for Mrs. Eddy and her accomplishment. It is quite a shift from their former attitudes.

In the midst of all this rejoicing, Mrs. Eddy, ill and alone, writes a friend:

*"While the students were rejoicing in the Temple of our God, I was struggling at home."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 28, p. 397.

## January 15, 1895

Mrs. Eddy invites Edward Bates to join her for the day at Pleasant View. She wants to know, in detail, how he was able to finish the church on time. As Bates is sharing the wonderful demonstration with Mrs. Eddy, her delight vanishes, and suddenly:

*...a sad expression came over her countenance and she said, "Six thousand of my students could be there and enjoy the services and dedication of the church. Several members of my household went down, but I was not invited." This gave me quite a shock, as I supposed the invitation to our teacher had been given either by the Directors or by the First Members.* Bates, Edward, *Reminiscences*, Santa Clarita, California, *The Bookmark*, pp. 23-24.

At one point during lunch, Mrs. Eddy stopped eating, and said:

*"Mr. Bates, the Directors were up here yesterday and I told them that, but for you, the church would never have been built."*

*I replied, "Mrs. Eddy, but for you the church would never have been built."*

*She said again, "Mr. Bates, but for you the church would never have been built."*

*I again replied, "But for you, Mrs. Eddy, the church never would have been built."*

*The third time she said, "Mr. Bates, if you had not come and helped me, the church never would have been built."*



*I replied, "Mrs. Eddy, but for your demonstrations the church would never have been built." There was no further conversation of this nature at the table, and after dinner we retired again to the library and were alone for some time.*

*After a general conversation, she looked me straight in the eye and said, "Mr. Bates, are you prepared for what is to come?" I could not think what she meant, and asked her. She said, "Are you prepared for the treatment you will receive?" I could not imagine what she meant. I supposed that everybody would be so glad the church was built and we could hold services in our own temple that they would rejoice with everyone who had anything to do with its construction. She went on to say, "You came here in answer to prayer. I prayed God for three months to send me a man to finish the church. He heard my prayer and sent you and you followed my demonstration and the church is finished;—but they will have you for helping Mother." This seemed incomprehensible. She went on to say, "They will shun you; they will try to ruin you morally, physically, financially, and spiritually." Of this I had ample proof within a few weeks.*

*I remained there until time to take the evening train, after a most pleasant interview; Mrs. Eddy gave me a great many points to think about. Before my leaving, she said, "We have built the church; it will be easy for branch churches to build their structures as we have cleared the way. If the Mother Church had not been finished at the time I designated, it would have remained a monument to the error and my students would have died sudden and unnatural deaths. You have helped me to save them." Bates, Edward, Reminiscences, Santa Clarita, California, The Bookmark, pp. 23-24.*

## **January 18 (?), 1895**

After Edward Bates last interview with Mrs. Eddy, he and his wife have commissioned a renowned Boston jeweler to design an invitation for Mrs. Eddy, requesting her to attend a special Dedication Service of her own. The jeweler creates a magnificent twenty-six inch solid gold scroll, nine inches wide and one-eighth inch thick. The golden scroll is housed in a white satin jewel casket lined in plush green velvet. An exquisite gold key to the "Mother's Room" is attached on a white satin ribbon. Though this artistic creation is not adorned with enamel or jewels, its elegant simplicity reminds one of something Faberge might fashion for the youthful Nicholas II to present to his wife or mother. Mr. and Mrs. Bates have traveled to Pleasant View to present the invitation to Mrs. Eddy. Mrs. Eddy is out when the couple arrives, and a household member escorts them into the parlor. The attendant takes the casket into the library and places it and the beautiful scroll on a table, so that Mrs. Eddy will see it when she returns from her carriage ride. Mr. and Mrs. Bates wait patiently in the parlor for half-an-hour. When Mrs. Eddy returns:

*The attendant invited her into the library and said, "Look at that, Mrs. Eddy." We were not present, but we understood that Mrs. Eddy read the invitation and was overcome by her feelings. Bates, Edward, Reminiscences, Santa Clarita, California, The Bookmark, p. 25.*

The engraved invitation reads:

*'Dear Mother,*

*'During the year 1894, a church edifice was erected at the intersection of Falmouth and Norway streets in the city of Boston by the loving hands of four thousand members. This edifice is built as a Testimonial to truth as revealed by divine Love through you to this age. You are hereby most lovingly invited to visit and formally accept this testimonial on the 20<sup>th</sup> day of February, 1895, at high noon.*

*'The first Church of Christ, Scientist, at Boston, Mass.  
'To the Rev. Mary Baker Eddy.*

*'By Edward P. Bates*

*'Caroline S. Bates*

*'Boston, January 6, 1895'*

*Bates, Edward, Reminiscences, Santa Clarita, California, The Bookmark, pp. 25-26.*

After seeing the beautiful gift, Mrs. Eddy inquired if Mr. and Mrs. Bates were present:

*The attendant answered we were in the parlor.*

*She said, "Invite them in." As we entered the library, Mrs. Eddy embraced Mrs. Bates and wept on her neck. Afterwards, she took me by the hand and laid her head on my shoulder and said nothing. When she recovered her composure, she went to the table, and, looking at the invitation, she said, "Who wrote it, Mr. Bates?"*

*I replied, "I did."*

*She asked no more questions, but said, "You put me in my proper place. You seem to know who I am and what I deserve." Bates, Edward, Reminiscences, Santa Clarita, California, The Bookmark, p. 25.*

The Bates return to Syracuse, New York, and have no idea that Mrs. Eddy, thrilled by the delicate beauty of the scroll, has it displayed in the window of the fashionable Concord jeweler, J. C. Derby. The Bates' lovely gift soon catches the attention of newspapers in Concord and Boston. When the Directors and First Members read about the Bates invitation, they severely chastise them for taking such authority in their own hands. The Directors begin at once to make an invitation of their own to present to Mrs. Eddy. Mrs.

Eddy's warning to Edward a few weeks ago is now fulfilled, and the Bates will experience this kind of belligerence for several years. This attitude is carried to such extremes that the Bates invaluable contribution to the building of The Mother Church is given no more attention in the Armstrong book than the two interior decorators from New York City. With this kind of intense hostility, it is clear why nothing occurred on February 20, 1895 at high noon. Mrs. Eddy included three newspaper clippings describing the Bates' lovely invitation in her book *Pulpit and Press*, and she shares Mrs. Bates courageous solution to the conflict that had deadlocked work on the Church roof.

## **January 25, 1895**

In a letter to Mrs. Eddy, Ira Knapp speaks of the envy the new church edifice has evoked. He also shares a concern, which Mrs. Eddy feels, that many students are worshipping the material structure more than the spiritual Principle that built the church:

*"Whilst evil is hating this shining work, this symbol of Christ's Church, others are worshipping the symbol more than the divine idea which made it possible."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 75.

## **January 1895**

During this time, Mrs. Eddy has a growing concern about certain aspects of the Mother's Room. Chief among them is the daily delivery of flowers and the fact that the Athenian hanging oil lamp is kept burning constantly. She states her objections to the lamp in a letter to Captain Eastaman:

*I never fully approved of the lamp that always burns in our church. This was a rite perpetuated by Vestal Virgins and they were interested spectators of the tortures of Christians. So the symbol is associated with unpleasant history and I have told the Directors to stop replenishing that lamp.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 75.

## **February 10, 1895**

Mrs. Eddy has been feeling for some time that Edward Bates needs to be one of her Directors. He had served her in such an outstanding way, in terms of building the church edifice, that she feels his approach is what is needed on the Board. She proposes that he be made Chairman, replacing Ira Knapp, who she feels is weary. Earlier, she has written him:

*“Your face, when I saw you, showed as mine does a weariness of care—that I want you to rise above....Your forgetfulness is not strange with so much as you have to attend to. God loves you for your fidelity to Him and so do I. Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, ft. 42, p. 398.*

However, when Mrs. Eddy asks Ira to step down from serving as a Director, he literally throws himself on the floor at her feet in utter desolation. As a result, Mrs. Eddy asks William Johnson to step down, and she adds that Johnson needs more grace and self-knowledge. William immediately obeys Mrs. Eddy’s request, and she writes Mr. Bates:

*“If you Mr. Bates will take the cup and drink all of it, then I will put you on the Board of C.S. Directors and Mr. Knapp can remain on also. God will one day open his eyes to see the wisdom of my advice, for he is a good man in his way—but has not grown to see what I see.” Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, ft. 42, p. 398.*

## **March 21, 1895**

Perhaps, as a result of the electric organ being out of tune at the Dedication Service, the Directors have agreed to allow Farrand & Votey, the Michigan company who built the organ, to give a public concert in the church. This evening, Mr. R. Huntington Woodman, organist of the First Presbyterian Church in Brooklyn, has been engaged to play the magnificent organ and show off its special features to an audience filled with Boston’s music lovers. The auditorium is full, but there are very few Christian Scientists, as Farrand & Votey’s invitations have been mostly sent to the musical world of Boston. The program includes selections from Mendelssohn, Bach, Handel, Cesar Frank, and contemporary composers such as Henry Smart, Dudley Buck, and Charles Marie Widor. Miss Elise Lincoln, a well-known soprano, has been engaged to sing, with Mr. Woodman accompanying.

In the *Journal* article describing this event, the name of the individual who donated the organ is revealed for the first time. Mr. Alfred Metcalf, of West Newton, Massachusetts, has gifted the organ as an expression of gratitude for a wonderful healing his wife had in Christian Science.

During this time, Mr. Bates writes Mrs. Eddy that the chimes of the organ are being played every fifteen minutes, reminding all of Back Bay of the presence of Christian Science. The *Boston Herald* and other Boston papers report that the chimes so disturb the residents at night that they cannot sleep. Mrs. Eddy makes her Directors put an end to the chimes, and she writes a note of apology, published in the *Boston Herald*. In it, she offers to stop the chimes altogether, explaining that:

*...it was the purpose of Christian Science to help sick people, not to give them sleepless nights.... Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 75.*

When James Gilman comes to see Mrs. Eddy later in the year to work on plates for the revision of *Christ and Christmas*, which will be reissued in two years, she will still be talking about the incident of the chimes. During lunch, she tells James:

*At this she paused a moment as if gathering her energies for forcible expression, and then went on to say with vigor: "When the students of Christian Science practice what they preach, this climax of materialism will disappear and not before. Oh, the absurdity of preaching Christian Science and then not carrying it into daily life.*

*"Now, take the chiming of the bells at the new church in Boston. Why, I would no more have continued the chiming of those bells after I found that it was disturbing people than I would have cut off my right hand. The Golden Rule would have guided them in this if they had been obedient to the Christian Science spirit. Divine Love never leads any to become obnoxious in that way."* Painting a Poem, Boston, *The Christian Science Publishing Society*, 1998, P. 181.

## **March 23, 1895**

The Directors, who were caught off guard by their oversight of not having sent Mrs. Eddy an invitation to the Dedication Service in January and are possibly still needled by the Bates invitation, have sent Mrs. Eddy an invitation of their own. Inscribed on a granite facsimile of the Cornerstone is an invitation to a special ceremony in her honor. Remembering Mrs. Eddy's agonizing efforts to overcome her Director's obduracy in getting the Cornerstone laid, one wonders what her first response was when she opened the golden plush box and saw the little granite facsimile. We do know that she did not choose to share this stone invitation with the public, as she had with the Bates' gold scroll. The miniature block was inscribed as follows:

*To the Reverend Mary Baker Eddy, our beloved teacher and leader:*

*We are happy to announce to you the completion of The First Church of Christ, Scientist, in Boston.*

*In behalf of your loving students and all contributors wherever they may be, we hereby present this church to you as a testimonial of love and gratitude for your labors and loving sacrifice, as the discoverer and founder of Christian Science, and the author of its text-book, "Science and Health with Key to the Scriptures."*

*We therefore respectfully extend to you the invitation to become the permanent pastor of this church, in connection with the Bible and the Book alluded to above, which you have already ordained as our pastor. And we most cordially invite you to be present and take charge of any*

*services that may be held therein. We especially desire you to be present on the twenty-fourth day of March, eighteen hundred and ninety-five, to accept this offering, with our humble benediction.* Eddy, Reverend Mary Baker, Pulpit and Press, Concord, N. H., First Edition, Republican Press Association, Printers, 1895, pp. 126-128.

## **March 24, 1895**

This is the day of the special ceremony for Mrs. Eddy. The Directors have planned an impressive observance that will involve, among other things, a processional march accompanied by the ringing of the chimes. Whether or not the Directors are waiting for Mrs. Eddy to appear, or whether she has told them that she is not coming is not clear. One thing is certain, however, nothing happened on March 24, 1895.

## **March 25, 1895**

The day after the failed celebration in Boston, Mrs. Eddy writes the Directors and formally declines their offer:

*Beloved Directors and Brethren: —*

*For your costly offering, and kind call to the pastorate of “The First Church of Christ, Scientist,” in Boston—accept my profound thanks. But permit me, respectfully, to decline their acceptance, while I fully appreciate your kind intentions. If it will comfort you in the least, make me your Pastor Emeritus, nominally. Through my book, your textbook, I already speak to you each Sunday. You ask too much when asking me to accept your grand Church edifice. I have more of earth now, than I desire, and less of heaven; so pardon my refusal of that as a material offering. More effectual than the forum are our states of mind, to bless mankind.*

*This wish stops not with my pen—God give you grace. As our Church’s tall tower detains the sun, so, may luminous lines from your lives linger, a legacy to our race.*

**MARY BAKER EDDY**

*March 25, 1895.*

*Eddy, Reverend Mary Baker, Pulpit and Press, First Edition, Concord, N. H., Republican Press Association, Printers, 1895, pp. 128-129.*

Mrs. Eddy privately confides to Calvin Frye and Clara Shannon that she cannot forget that the week after Jesus went up to the Temple, riding over the garments and palm leaves that people threw down, he was crucified! She cautions them from accepting earthly honors and adulation. She also tells them that she will visit her church, the church Love had given her, when no one knows that she is coming.

## March 1895

Mrs. Eddy writes Joseph Armstrong that she has decided to visit the church with some friends on April 1. She asks him to please have someone in attendance at the church who can open the door and escort them around the building.

## April 1, 1895

After an early lunch, Mrs. Eddy departs from Concord in a private compartment on a Pullman train. She travels to Boston, accompanied by Calvin Frye and Clara Shannon. Possibly to avoid attention, Mrs. Eddy hires an ordinary cab. Mr. Armstrong is waiting in the church and answers the door when Mrs. Eddy and her party arrive. He offers Mrs. Eddy his arm, and escorts her into the auditorium. While he goes to get the keys to the Mother's Room for her, Mrs. Eddy slowly walks down the left aisle of the auditorium, stopping several times to look up and all around. When she reaches the first step of the platform, she kneels in silent prayer for several minutes. She then rises and stands behind the First Reader's desk, then behind the Second Reader's desk, and from there she looks at each of the stained glass windows.

Mrs. Eddy then leaves the auditorium and goes to her Mother's Room, and looks at every object in it. She spontaneously decides to invite her most trusted students to join her. Accordingly, she asks Mr. Armstrong to send for his wife, the Knapps, the Johnsons, the Colemans, the Wellers, the Hannas, the Robertsons, the Dunbars, the Eastmans, Dr. Foster Eddy, Stephen Chase, Julia Bartlett, Thomas Hatten, and James Neal. In a short time, all these students gather in the Mother's Room, along with Calvin Frye and Clara Shannon, and Mrs. Eddy shares with them an unrecorded lesson in Christian Science.

At six o'clock, her students depart. Dinner, which had been prepared at Pleasant View, is served to Mrs. Eddy in the Mother's Room. After dinner, she asks to see the church lit, and she again returns to the auditorium. Calvin Frye and Mr. Coleman, an early student of Mrs. Eddy who is in charge of caring for the building, are in the auditorium as she enters. Mr. Bates, Mr. Irving, Dr. Foster Eddy, Mr. Armstrong, and Clara Shannon come into the auditorium after Mrs. Eddy. She goes up to the First Reader's desk and repeats a verse from the 91st Psalm:

*"Because he hath set his love upon me, therefore will I deliver him: I will set him on high because he hath known my name."*

Mrs. Eddy then repeats the entire 91st Psalm aloud. Next, she moves to the Second Reader's desk and repeats hymn 134,

1

*Guide me, O Thou great Jehovah!  
Pilgrim through this barren land:  
I am weak, but Thou art mighty,*

*Hold me with Thy powerful hand.  
||: Bread of heaven!  
Feed me till I want no more. :||*

2

*Open is the crystal fountain,  
Whence the healing waters flow:  
And the fiery cloudy pillar  
Leads me all my journey through.  
||: Strong Deliverer!  
Still Thou art my strength and shield. :||*

Christian Science Hymnal, A Selection of Spiritual Songs, Boston, Christian Science Publishing Society, 1893, p. 134. :

Eventually hymn 134 will appear as hymn 90, and the first stanza will read:

*Guide me, O Thou great Jehovah,  
Pilgrim through this barren land:  
I am Thine, and Thou art mighty,  
Hold me with Thy powerful hand.  
Bread of heaven! Bread of heaven!  
Feed me now and evermore.*

Christian Science Hymnal, Boston, The Christian Science Publishing Society, 1960, p. 90.

It is interesting to remember that when Mrs. Eddy gives her spontaneous benediction at the desk of the First Reader, it is for the Bible; and when giving her benediction at the desk of the Second Reader, it is for *Science and Health*. A deep and lasting silence follows, and it is broken only by the weeping of Mr. Coleman. Mrs. Eddy goes over to him, as he is kneeling in his pew, and makes him smile by reminding him:

*Why, brother, don't you remember in the days gone by when we went to the Hall [Fraternity Hall in Boston, 1878 ed.] to have our services there, how you and I had to pick up pieces of paper and bits of orange peel in order to make the room clean?* Shannon, Clara, *Golden Memories*, London, Private Printing, p. 20.

Mrs. Eddy and Mr. Coleman continue to talk together for some time. Mrs. Eddy then looks up and, addressing pleasant remarks to the rest of the individuals in the auditorium, she excuses herself and retires to the Mother's Room for the night. The Directors, in an act of tender consideration for Mrs. Eddy's safety, set up makeshift beds and sleep in the Church overnight.

The next morning, Mrs. Eddy and her party depart for Concord amidst a shared feeling of gratitude and love. In the eighteen remaining years of her life, Mrs. Eddy will visit the Original edifice of her church only two more times. She will never step inside the imposing 1906 Extension. In April 1910, six months before her passing, she asked to see



the Mosque-like structure up close, and Peel tells us that when she was driven to where she could see the Extension at close quarters:

*...a sudden attack of illness rendered her almost unconscious by the time the carriage drew near the church.*

*She never repeated the request.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p 321.

Sadly enough, Mrs. Eddy's private visit to the modest Romanesque edifice of the Original Mother Church will remain the only completely unclouded impression that she will have of her Church. In January 1896, after entering her church for the last time, she wrote the Hannas:

*"I find the general atmosphere of my church as cold and still as the marble floors."* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 97.

## **April 4, 1895**

Mrs. Eddy's new church structure has brought her national recognition as a religious leader. However, she writes Judge Hanna:

*that while she is often called a pope, she was in fact the "household drudge" for the cause.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 85.

Mrs. Eddy explains in a letter to Mrs. Bates:

*A long article for [an] Encyclopedia....Another for the Press, another for my book that is to be pub with Sermon etc. Also endless letters, and Mr. Johnson! Housekeeping etc. Old age!!! pounding into my ears but not brains, quarrels, gossip. [In] Concord, State law. Need of my articles in consideration etc.; proof reading and Mr. Frye! but he is at least honest. This is but a fractional part....What is fame? Nothing. What is peace? Everything. When shall I find it, where? Not here.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 85.

## **April 1895**

In the lead article in the *Journal*, Mrs. Eddy has decided to establish Readers in the branch churches, as she had for her church in Boston in December of last year. This replaces the personal pastorates of the branch churches. She also indicates that the First Reader will read from the Bible and the Second Reader from *Science and Health*. To counter the personal worship that is growing in connection with her increasing public

recognition, Mrs. Eddy inserts a short statement on “Deification of Self” in which she refutes those who are calling her a second Christ.

This *Journal* also announces the publication of her new book, *Pulpit and Press*, and dedicates it to the two thousand and twenty-six “Busy Bee” children who have contributed to the Mother’s Room. In keeping with her custom of making scrapbooks of interesting items, *Pulpit and Press* is literally a scrapbook of the newspaper articles on the building of The Mother Church—articles that Mrs. Eddy has found the most inspired and having the deepest spiritual insights regarding her mission and the purpose of her church.

## April 1895

Even though Dr. Foster Eddy’s part in the 1893 World’s Fair in Chicago was never exposed by Mrs. Eddy, as Hanna’s and Kimble’s were, she is aware of the nature of his thought. She knows of his ambition and his tendency to work secretly under the surface to achieve his purpose. Mrs. Eddy has only to remember how, without her knowledge, he illegally taught a Normal Class and issued degrees in 1893. At the beginning of this year, he tried to maneuver his way into being First Reader of The Mother Church and into being the one who should read her Dedication Address. Mrs. Eddy has thwarted both of these attempts, having described him to the Board as:

*...“so treacherous so sly and untruthful, [that ed.]...I do fear him. I see the harm he is doing and he revenges on me if I try to prevent it.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 48, p. 399.

Mrs. Eddy has reason to fear him. Sometime during this period, Clara Shannon remembers that Mrs. Eddy was driving with Foster Eddy:

*...“‘along State Street when the city of Concord was doing work on the street and had a big hole dug in the middle. The doctor drove right into the hole and out again, and Mrs. Eddy was thrown out of the carriage as it went down and back up. The wheel was just about to come over her neck and face, and she said afterward, ‘Love stopped that wheel, and would not let it come over me.’”* Keyston, David Lawson, *The Healer*, The Healing Work of Mary Baker Eddy, Cross and Crown Publications, 1995, p. 121.

Mrs. Eddy has worked hard to develop the possibilities for good with her adopted son, though she has never shielded him from constructive criticism. However, recently it is becoming too much of a burden to constantly face the backlash when correcting him. She writes him accordingly:

*The last time you were here I felt most emphatically your unspiritual condition but I love you and had not the grace to take up my cross and tell you of it.*

*Also I cannot now bear this cross...as in times past. I do not feel equal to it or that it is my duty. I have done this and you must now do your work. The chemicalization of the Truth I tell is too much for me now.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 80.

## **April 30, 1895**

Recently, Foster Eddy, who is currently holding the office of Publisher, has hired a lady of questionable background to be his private secretary. Her name is Nellie Courtney, and she was taught by Mrs. Eddy in the late 1880's. Since then, she has strayed from the teachings of Christian Science and has become involved with a dissident student, Frank Mason. To make matters worse, Mrs. Courtney's relationship with Mason was rumored to be of an intimate nature. At one time Mason had been editor of the *Journal* and Assistant Pastor of the Church. With the help of Mrs. Eddy's tutoring and guidance, he had also written a series of spiritually interpreted Bible lessons for the *Journal*. Now, he is busy teaching his own brand of Christian Science and trying his best to discredit Mrs. Eddy.

Though Mrs. Courtney had reunited with her husband and children, she left them to become Foster Eddy's private secretary. Not surprisingly, this had caused quite a scandal in Boston. Mrs. Eddy, who has had no knowledge of these events, eventually found out and felt that her adopted son has made a very regrettable decision. To have such an undisciplined thought so intimately connected with the publishing of *Science and Health* was an extremely foolish thing for Foster Eddy to do, and to hide his decision from Mrs. Eddy was disloyal and immoral. When Calvin Frye, who is not always as tactful as he needs to be, writes Foster Eddy a note in which he refers to Mrs. Courtney as Foster Eddy's "paramour," Foster Eddy jumps on a train and rushes to Pleasant View. When he arrives, he searches for Calvin; and, finding him, shouts that he is going to sue Frye for libel. On hearing the disturbance downstairs, Mrs. Eddy locks herself in her study just in time before Foster Eddy rushes up the stairs in a blind rage. When he finds her door locked, he pounds on it, demanding admission. When there is no response, he leaves the house in a fury.

## **April 31, 1895**

By today, Foster Eddy realizes that yesterday's behavior was completely out of hand, and he writes to apologize to Mrs. Eddy :

*I am sorry now that I disturbed in any manner yesterday you or any of the household. I would not do it now. I beg your pardon—though words seem cold and lifeless. I see that it was error....I see the error of having Mrs. C. [Courtney ed.] in our office, but I also declare that I was never in any manner intimate with her....I write this with nothing but lots of love for Mama, am glad you did not see me yesterday....* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 52, p. 399.

## May 3 (?), 1895

Mrs. Eddy is not impressed with her adopted son's apology and immediately takes action. She writes a new by-law stating that any student of hers who refuses to leave a place in the Field, which she has asked them to leave, will be dropped from membership in her church. She then writes the First Members and asks them to pass this new by-law, explaining:

*I ask you to act on this By law for two reasons, viz.*

*(1st) I cannot be your Leader unless I have the power to guide you when you need this guidance.*

*(2d) Because I will pray earnestly and watch for God to guide me in knowing that I am right in my decision before entering a complaint against a member of this Church.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 82.

As President of the Church and a First Member, Foster Eddy read this new by-law to the group for their adoption. It must have caught him off-guard, and, as he reads it to the group, he must have realized that, if passed, it threatened his continued presence in Boston. He was not alone. The new by-law also targeted his network of supporters, like Mrs. Otis. She, too, must have realized that if this new by-law was passed, her continued presence in Concord would be in jeopardy.

## May 5 (?), 1895

The First Member's Committee comes to Pleasant View to share their concerns about the new by-law, before voting to adopt it. Mrs. Eddy explains her reasons for wanting its passage in terms of her leadership of the Movement. She reveals her concerns about her adopted son's character; however, she assures the group that her son's relationship with Mrs. Courtney was not depraved. Nonetheless, she has deep reservations about his trustworthiness. The First Members return to Boston and vote to accept the new by-law. They also pass another new by-law which restricts the term of President of The Mother Church to one year. They then release Foster Eddy from his office as President, and ask Edward Bates to replace him for the rest of 1895.

## May 8, 1895

Mrs. Eddy continues to have meetings with the Board of Directors, their wives, the Hannas, and Foster Eddy himself, to determine what should be done with him. Mrs. Eddy has regained her freedom from her adopted son's attacks, and Mr. Armstrong notices this. After today's meeting, he writes her to say:

*“I want to tell you how pleased I was to see you looking so well and beautiful, but he added that Foster Eddy “still retains that dogged look and sullen manner.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 82.

## **May 10, 1895**

After another meeting with her First Members in an anguished attempt to find a solution for her adopted son’s future in the church, Mrs. Eddy hears from the Second Reader, Mrs. Gragg:

*“I never suffered as I did after my visit to Concord...How I love Dr. Eddy!— and would to God I could help him.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 82.

## **May 15, 1895**

Foster Eddy promises Mrs. Eddy that he will leave Boston and do right. Mrs. Eddy is thrilled by his desire to be obedient, and tells him that at last he is on the path that will lead to his salvation. Calvin Frye takes Foster Eddy’s promise with a grain of salt, and he writes in his diary:

*Damnation, damnation, damnation.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 83.

## **May 25, 1895**

Mrs. Eddy decides to make a public appearance in her church and departs today, Saturday, for Boston. She informs her Board that she is coming, and that she will spend the night in the Mother’s Room, but that no one is to know except the Readers of the church. The next morning, halfway through the Sunday service, Mrs. Eddy appears at the rear entrance to the auditorium, and the Readers stop reading. A young man in the audience has caught the moment, and writes his mother:

*“...I had the pleasure of seeing and hearing Mrs. Eddy. I think only a few of the congregation knew any more than I did that she was going to be there,...when the lesson was half through to verse 27, the readers stopped and she came into the auditorium and passed up onto the platform. The audience rose to their feet when they saw her coming in. She did not stop in the center or step to the most prominent point behind the desk, but simply to one side, and after bowing a welcome to the audience, she sat down and rested her head in silent prayer. Then a lady [Miss Elsie Lincoln ed.] in the choir sang a beautiful solo [an aria from Bach’s Passion according to St. Matthew ed.], after which Mrs. Eddy arose and stepping to the desk, spoke in a quiet pleasant voice, very distinct,—for you could*

*easily hear every word,—and yet she seemed to be talking as if she were in a small room sitting only a few feet from you instead of in that large church.*

*“Mrs. Eddy did not preach; she took no text,....She said it all in such a simple, loving way that I was charmed. I don’t wonder that she is loved,—she is all love. You simply feel as if she was your best friend.”* TCSI, vol. 13, 7/1895, pp. 139-140.

This is all the more remarkable since Mrs. Eddy’s extemporaneous sermon included statements, such as:

*Mortals’ false senses pass through three states and stages of human consciousness before yielding error. The deluded sense must be shown its falsity through a knowledge of evil as evil, so-called. Without a sense of one’s oft-repeated violations of Divine law, the individual may become morally blind, and thus ensue a mental state of moral idiocy. The lack of seeing one’s deformed mentality, and of repentance therefor, deep, never to be repented of, is retarding,—and in certain morbid instances stopping,—the growth of Christian Scientists. Without a knowledge of his sins, and repentance so severe that it destroys them, no person is or can be a Christian Scientist.* Eddy, Mary Baker G., Miscellaneous Writings 1883-1896, Boston, The Christian Science Publishing Society, 1896, pp. 107-108.

It is because of Mrs. Eddy’s modesty and humility, and her ability to be charitable that she could say these words without sounding judgmental or hard. She left her listeners with a sense of love and tenderness. In a letter to one of her students, she writes:

*...who of us is there, exempt wholly from mistakes? Here I always say in the words of our Master: “Let him that is without sin cast the first stone.” Yes, my precious student, I have endeavored to be patient with all flesh, inasmuch as I need God’s dear mercy for myself. Oh that all who profess to be Christian Scientists would remember always the blessing it is to ones self, to be charitable. “Love suffereth long and is kind.”* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 79.

## **June 3, 1895**

The Christian Scientist Association is due to meet in Boston on June 5, for their regular quarterly meeting. Mrs. Eddy invites all one hundred and eighty of them to come visit her at Pleasant View on June 6, at 1 p.m.

## **June 6, 1895**

At 10 a.m. this morning, the Christian Scientist Association boards a special train in Boston, which is scheduled to take them to Concord, where Mrs. Eddy has carriages

waiting to take them to Pleasant View. Her students see Mrs. Eddy's latest additions to her home and tour the lovely grounds. She then addresses them on the methods of animal magnetism, telling them:

*My dear students, guard your tongues. When you see sin in others, know that you have it in yourself and become repentant. If any of you think you are not mortal you are mistaken. I find my students in an apathy, or in a frenzy. I am astounded at your ignorance of the methods of animal magnetism. Your enemies are watching incessantly while you are not walking as you should. They do not knock, they come with a rush. They do not take me unawares. I know before they come. Would that my head were a fountain of waters and my eyes rivers of tears that I might weep because of the apathy of my students and the little they have accomplished.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 83.

## **June 11, 1895**

In keeping with her recently passed by-law, and possibly alerting Foster Eddy to what will happen to him if he does not keep his word and leave Boston voluntarily, Mrs. Eddy requests Mrs. Otis to leave Concord for the West, and asks Ezra Buswell to come to Concord in her place. When there is a stir over this decision, she explains in the *Journal*:

*People having itching ears can learn on this page why I requested Mr. Ezra M. Buswell to come to the capital of my native state and practice metaphysical healing, in other words, Christian Science.*

1. *Because, as a student of my college in Boston, I knew him to be an honest, earnest, seeker after Truth, and afterwards learned that he was a successful practitioner in the West.*
2. *Because I know that the good people in Concord like qualities which wear well.*
3. *Because I thought it proper and best for Mrs. Otis to go West, and for Mr. Buswell to come East.* TCSJ, vol. 13, 7/1895, p. 138.

## **July 1895**

Mrs. Eddy's address to the alumni of her college on handling animal magnetism is so misunderstood that she has to write a statement which appears in the July *Journal*. It is so interesting that it is reproduced here in its original form:

*My address before the Christian Scientist Association has been misrepresented and evidently misunderstood by some students. The gist of*

*the whole subject was not to malpractice unwittingly. In order to be sure that one is not doing this he must avoid naming, in his mental treatment, any other individual but the patient whom he is treating, and practice only to heal. Any deviation from this direct rule is more or less dangerous. No mortal is infallible,—hence the Scripture, “Judge no man.”*

*Insanity, or moral dementia, is not healed by defending your patient from other people whom you may think are malpracticing upon your patient. This state of mind is induced by no one else but the patient’s own idiosyncrasy, and the patient should not be treated as if it were. It is a constitutional belief, and is liable to be developed by circumstances which bring into action the latent elements, or characteristics, of the patient.*

*The rule in mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, “Thou shalt have no other gods before me.” Animal magnetism, hypnosis, etc., are disarmed by the practitioner who excluded from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick by recognizing the supremacy and allness of Good. This epitomizes what heals all manner of sickness and disease, moral or physical. TCSJ, vol. 13, 7/1895, p. 133-134.*

## **August 1895**

Mrs. Eddy commends Judge Hanna’s editorial in this month’s *Journal*, stating that the editorial is:

*...a digest of good manners, morals, methods, and means. It points to the scientific spiritual molecule, pearl, and pinnacle, that everybody needs. TCSJ, vol. 13, 8/1895, p. 225.*

The editorial is worth reading because it is as relevant to Christian Scientists today as when it was first written:

*A proximate result of Christianity Scientific living must of necessity be a better, higher, and purer humanhood. Unless this be true, we misread the Bible, and Science and Health with Key to the Scriptures, as well as all the writings and admonitions of our Teacher and Leader. We cannot conceive it possible to reach a spiritual state except through improved human conditions as precedent thereto. Honesty, truthfulness, meekness, gentleness, loving-kindness, sympathy of the true sort,—all these pertain to true humanhood, and where they are lacking, Christianity and spirituality are lacking.*



*Much of Jesus' teaching was addressed to a better and higher humanity. His injunctions to love the neighbor, practically applied in human life, would assuredly lead to ideal human conditions; although their ultimate goal must be the spiritual estate. But how shall this spiritual estate be attained other than through the gradual processes of development which bring with them improved and constantly improving human conditions? Happier and more harmonious earthly environments must surely be the precursor of the heavenly.*

*One of the most deplorable states of self-deception, or self-mesmerism, is that which leads to the supposition that by a sudden intellectual or mental transformation, or by mere verbal declaration, one can brush aside all material obstacles and leap at a single bound from material trammels to spiritual freedom. Such an one is but piling up wrath against the day of wrath. There is nothing more strongly emphasized in Jesus' teachings, and those of Science and Health, than that fact. Soon or late must the victim of this self-deception drop from his falsely erected pinnacle, retrace his steps, and through the suffering of purgation and gradual growth out of sense into Soul, ascend the mountain of spiritual attainment. To fancy that while he is yet in the valley below the mountain's base, he has scaled its grand heights, is indeed a mischievous delusion. This, however, by no means implies that he must not set his spiritual goal high, even the highest,—that dazzling height embraced in Jesus' remarkable command, "Be ye perfect, even as the Father which is in heaven is perfect." That perfection is the grand finale, not the first step nor the intermediate steps, and is attained only by treading the "thorn-road," which the Master trod.*

*A certain coincident of true humanhood must be uniform kindliness of demeanor toward, and a careful consideration of, the rights and prerogatives of others. A prurient ambition to dictate to others their line of action and duty, is not a legitimate outgrowth of Scientific teaching or living. It is rather the fungus growth of disordered conceptions.*

*The Pauline admonition to "be kindly affectioned one to another with brotherly love; in honour preferring one another," is along the line of the true humanhood. While, of course, this admonition, and those of Jesus above referred to, have especial reference to the higher acts of brotherly love, yet they include all the ordinary amenities of human life, even to the smallest acts. Christian Science should be the synonym of all that is respectful and courteous in every-day affairs. In social intercourse, in correspondence, in business relations, no act of impropriety or breach of courtesy should be thought of, much less practised. We must indeed, as our beloved Leader has so recently said, "grow from the infinitesimal to the Infinite."*

*“Speak gently, it is better far  
To rule by love than fear;  
Speak gently: let no harsh word mar  
The good we may do here.”*

*“Speak gently: ‘tis a little thing,  
Dropped in the heart’s deep well;  
The good, the joy that it may bring,  
Eternity shall tell.”*

*In this connection we will be pardoned for saying that it is cause for regret that some Scientists should be guilty of such gross breaches of etiquette as to call forth from our Leader the notice which appeared in our last number, which we republished in this. [Mrs. Eddy’s notice states that she will not receive uninvited visitors who knock at the front door of her home. ed.] How can such utter lack of propriety be excused?*

*We shall most likely keep said notice standing in our columns until the lesson it is intended to teach shall have been thoroughly learned, and there shall be no repetition of the conduct rebuked.* TCSJ, vol. 13, 8/1895, pp. 218-219.

## **September 1895**

Calvin Frye writes to Edward Bates of Mrs. Eddy’s concern about the number of Christian Scientists that are flooding into Boston’s residential areas to be near The Mother Church:

*“Mother says the influence to induce Scientists to locate near the church in Boston is being carried into extremes and must stop or it will appear similar to a Mormon settlement.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 32, p. 397.

## **October 1, 1895**

Mr. Bates has been under attack, as Mrs. Eddy predicted he would be, since the beginning of the year. She told him that because he had helped her finish her church on time that there would be an attempt to ruin him morally, financially, physically, and spiritually. Being very young in Christian Science, Bates has done the best he can under the circumstances. He has also made several errors of judgment and has found it difficult to work with the other Board members. Both he and Mrs. Eddy agree that he should resign his Directorship. Mrs. Eddy writes Judge Hanna, whom she has appointed to take his place on the Board:

*“Mr. Bates like all others has made some mistakes, but is a grand character as a friend, a man of business, and a Christian Scientist in embryo.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 78.

## October 1895

This month’s *Journal* carries the announcement of the publishing of the *Manual*. Mrs. Eddy is compelled, as she writes Mrs. Lang, to:

*...put up the bars for my flock.* Powell, Lyman P., Mary Baker Eddy, *A Life Size Portrait*, New York, Macmillan Company, 1930, p. 199.

To understand the *Manual* is to understand the nature of the Church triumphant that *Manual* is designed to safeguard and uphold. Mrs. Eddy tells us that:

*...the Church triumphant, [is ed.] the indwelling temple of God; it is the mind that has consecrated its affections, its aims, ambitions, hopes, joys and fruition in Spirit....* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 15.

In her Dedication Address Mrs. Eddy shares more about the indwelling temple of God:

*Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine Source and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle. A dewdrop reflects the sun. Each of Christ’s little ones reflects the infinite One, and therefore is the seer’s declaration true, that “one with God is a majority.”* Eddy, Reverend Mary Baker, *Pulpit and Press*, First Edition, Concord, N. H., Republican Press Association, Printers, 1895, p. 7.

Becoming aware of this concept of church, one can readily understand why Mrs. Eddy thought that disciplinary rules for Christian Scientist would be unnecessary, and why she refused to have any among the six simple rules she wrote when she reorganized and incorporated her church three years ago. During an interview with James Gilman a few months ago, Mrs. Eddy told James how the leaders of religious and ecclesiastical movements had always:

*...laid down long and arbitrary rules of action, having their origin in materialistic views, the following of which led into bondage, while I, through the inspiration of the Spirit, showed the way without these, leaving the individual free to act according to the dictation of Spirit, of Love and Truth, from which could come no bondage. Hence there was no creed to*

*hamper Scientists or those seeking to know the Truth and become identified with its followers.* Carpenter, Gilbert C. Jr., *Recollections of Mary Baker Eddy, Diary* Records of James F. Gillman, *Private Printing*, p. 90.

It is only fair to add that as the years advanced, Mrs. Eddy came to depend on the *Manual* as something that she studied for herself for guidance.

## November 1895

By this month, Judge Hanna is pleading with Mrs. Eddy to be relieved of his position as a Director. With the editing of the *Journal*, and the added responsibilities as First Reader, the Judge is finding the added responsibility of being a Director too much. Mrs. Eddy agrees, and reappoints William Johnson to the post.

Earlier this year, when she asked William to step down after Ira Knapp had refused to, she had pointed out her reasons for the decision. These reasons included several ways she felt William needed to repent, and he had taken these to heart. He wrote her after her first public appearance at The Mother Church in May:

*I rejoice that you were with us in bodily presence yesterday....*

*I thank you for your words, for your rebuke, for your benediction.*

*What can I give you in return? only this—and it may be much—that you have led me to repentance.* Peel, Robert, *Mary Baker Eddy, The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 77.

William Johnson will remain on the Board of Directors for the next fourteen years.

## December 1895

As the year closes, Mrs. Eddy enjoys her fourth Christmas in her home, Pleasant View. She must have looked back on this eventful year, with its bittersweet memories, as a year of the steady advance of Truth; and yet Mrs. Eddy's concerns have also grown. The building of the church edifice has brought her into the national spotlight as a new religious leader, but soon popularity will threaten the heart of her Movement. Within a year, she will confide to some members of her household that she could feel a troubling spiritual coldness growing among her followers, in spite of their sincere loyalty and marvelous demonstrations of healing,. The other thing that is troubling her about this coming year, is the growing tension with her adopted son and his future in the Movement.

# **Mrs. Eddy's Writings 1895**

## **February 1895**

### **A Card**

*MW*, p. 310.

*TCSJ*, vol. 12, 2/1895, p. 460.

## **March 1895**

### **To The First Church of Christ, Scientist, Boston**

*MW*, p. 146.

*TCSJ*, vol. 12, 3/1895, p. 506.

## **April 1895**

### **To a Student**

*MW*, p. 158.

*TCSJ*, vol. 13, 4/1895, p. 4.

## **April 1895**

### **Church and School**

*MW*, p. 313.

*TCSJ*, vol. 13, 4/1895, pp. 1-3.

## **August 1895**

### **Message to The Mother Church**

*MW*, p. 322.

*TCSJ*, vol. 13, 8/1895, p. 177.

## **September 1895**

### **Words of Commendation**

*MW*, p. 313.

*TCSJ*, vol. 13, 9/1895, p. 225.

## **October 1895**

### **Extract from a Letter**

*MW*, p. 148.

*TCSJ*, vol. 13, 10/1895, p. 268.

## **November 1895**

### **To The Mother Church**

*MW*, p. 148.

*TCSJ*, vol. 13, 11/1895, p. 311.

# Mrs. Eddy's Life 1896

## January 1896

On New Year's Day, Mrs. Eddy writes two poems, one of which will remain an unfailing bedtime comforter for Christian Science children the world over throughout the war-weary years of the twentieth century.

### A VERSE. MOTHER'S NEW YEAR GIFT TO THE LITTLE CHILDREN.

Father, Mother, God,  
Loving me—  
Guard me when I sleep,  
Guide my little feet  
Up to Thee.

### TO THE BIG CHILDREN.

Father, Mother, Good, lovingly  
Thee I'll seek—  
Patient, meek,  
In the narrow path—  
All the way Thou hath  
Up to Thee.

*TCSJ, vol. 13, 1/1896, p. 397.*

Eventually, the poem will read:

Father-Mother good, lovingly  
Thee I seek,—  
Patient, meek,  
In the way Thou hast,—  
Be it slow or fast,  
Up to Thee.

*Eddy, Mary Baker, Miscellaneous Writings 1883-1886, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1924, p. 400.*

It is interesting that Mrs. Eddy's poem for the big children is less well known; perhaps, it is because many of her followers felt she was addressing their older children and not themselves. Margaret M. Ellison seems to have caught the depth of the "Gift," as she writes the *Journal* telling them of the:

*....wonderful benefit I have received from "Mother's New Year's Gift to the big children,"....I read it...but took no special notice of it beyond thinking it very good. One day, sometime ago, I came upon it and on rereading, I liked it so much I said to myself, "I must commit that to memory," and read it over two or three times.*

*About two weeks ago I found myself mentally repeating and with apparently no effort of my own, "Father, Mother, Good, lovingly—" and after a time "Thee I'll seek." This rang its sweet chime for sometime, when I began to think about it and wondered at first what it was, but soon remembered, and the rest of the verse came to my consciousness.*

*Immediately, and again without effort of my own, I began to analyze it. "Father, Mother, Good, lovingly—" yes, lovingly, not from fear or sense of duty, but lovingly, willingly, gladly, "Thee I'll seek—" Seek who? God, Good. Where? To know nothing as real but the reflection of the Christ. Then, "Patient, meek." How can I be anything else if I seek Him lovingly, does not love beget patience, meekness, all virtue? And the rest followed so beautifully. Love, patience, meekness, constitute the "narrow path," the only way up to God, Heaven and harmony.*

*This verse has been my first thought in the morning, and my last at night for many days. Many an evil thought which tried to gain possession of me has been destroyed, with the first two lines, much of pride, jealousy, self-righteousness and irritability have gone down under the thought of patience and meekness, which guarded the path, and cleared the way.*

*TCSJ, vol. 14, 1/1897, pp. 510-511.*

## **January 4, 1896**

Mrs. Eddy has decided to be present at the Communion Service at The Mother Church on January 4. However, just like last time, she does not want anyone to know that she is coming. Unlike her last public appearance, Mrs. Eddy has decided not to spend Saturday evening in the Mother's Room. Instead, she chooses to arrive in a private Pullman car from Concord on Sunday morning. Private Pullman cars were equipped with dressing rooms, bathrooms, drawing rooms, bedrooms, and dining rooms. They achieved a standard of comfort and an ease of travel that has not been equaled by trains since then. Hiring a private Pullman car affords Mrs. Eddy every comfort necessary for the trip, plus allowing her the option to bathe and dress on the train, if necessary, or to apply the finishing touches to her gown and choice of accessories.

Mrs. Eddy will arrange for carriages to be waiting at Boston's train station to take her and her party to the church. She will also make arrangements for the carriages to bring her back to the train station the minute she has finished addressing her church. Her adopted son, Foster Eddy, who has managed to remain in Boston, accompanies Mrs. Eddy into the



church and down the aisle to the platform. The congregation will not be caught quite as unaware as it was last May when Mrs. Eddy made her first public appearance in her church.

During the quarterly meeting of the Christian Scientist Association last week, the college alumni had heard of the possibility that Mrs. Eddy might make an appearance on Sunday, and many have stayed over in Boston in hopes of seeing her. The Boston press has also caught hold of the rumor and is planning to be present.

As a result, the auditorium is crowded to overflowing as Mrs. Eddy appears on the arm of her adopted son. The Readers stop reading, and the members of the congregation rise to their feet and remain standing until Mrs. Eddy is seated on the platform. After Miss Elsie Lincoln sings a solo, Dr. Foster Eddy introduces Mrs. Eddy, and she addresses the congregation. The *Boston Herald* reports that:

*....Mrs. Eddy stepped to the desk with a dignity and grace peculiarly her own, and for upward of twenty minutes held the large audience in the hush of eager and earnest attention as she spoke in strong and deeply religious strain of the true communion. To those who, from the Christian Science standpoint, understand her sufficiently to appreciate her words, she speaks as one having authority, and her utterances sink deep into the hearts of her hearers, in substantial evidence of which persons in the audience last Sunday testified to having been healed of disease during her brief address.*

*On this occasion Mrs. Eddy wore the insignia of the Daughters of the Revolution, in the form of a ruby set in diamonds, after the pattern of the one given to the late Mrs. Harrison (wife of ex-President Harrison, who was the first president of that society), but said to be more beautiful and valuable than the latter. It is a gift to Mrs. Eddy from a prominent member of the Daughters of the Revolution. TCSJ, vol. 13, 2/1896, p. 444.*

One of the healings referred to by the press came out a year later in a letter from Laura Lathrop to Mrs. Eddy:

*I have a little story which I know will cheer your mother heart. The father of one of my students who has long been connected with one of the banks in this city, went into the vice-president's room one day about four weeks ago, and found the vice-president sitting there apparently much dazed about something. The caller was greeted by the question, "Do you know anything about Christian Science?" My friend said, "Yes; but why do you ask?" The vice-president replied: "Because an old friend of mine, a man I have known for many years, has just been here, and he told me what seems to me to be a miracle. This man had been a pronounced invalid for years and had grown so irritable that his family could scarcely live with*

*him. He was unable to walk without support. Last January he was visiting in Boston not far from the Christian Science Church there. Sunday morning, hearing the chimes, he asked to what church they belonged. On being informed that it was the Christian Science Church, and that the worshipers in that church claimed to heal the sick, he went to the service. He said he had not been there long when a woman came in who was announced as Mrs. Eddy, and she gave a talk. She had not talked long, until all of a sudden he felt that he was healed. He did not miss his canes until after he reached the house of his friend. The next day he bought Science and Health, a book written by the same Mrs. Eddy who spoke in the church. Since then he has been an ardent student of that book. "This is his story," said the vice-president, "and I don't believe even he realizes the transformation that has taken place in him. I assure you I never saw so great a change in any person. His face was radiant with health and happiness and for two hours he has talked on Christian Science. I did not know he could be so enthusiastic on anything."...* TCSJ, vol. 14, 2/1897, p. 550.

Even though there were many healings on this day and a warmth of love and devotion expressed to Mrs. Eddy, she confides to the Armstrongs:

*My students are doing a great, good work and the meeting and the way it was conducted rejoices my heart. But O I did feel a coldness a lack of inspiration all through the dear hearts (not for me, Oh no, they are loyal to the highest degree) but it was a stillness a lack of spiritual energy and zeal I felt.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 97.

## **January 12, 1896**

Mrs. Eddy, in her continuous efforts to protect her earnings, sells her copyrights to Calvin Frye today. Calvin will own them until he sells them back to Mrs. Eddy in October of 1899. She will then sell them to Edward Kimball. These moves sharply remind us that women in nineteenth century America had no property rights until the turn of the century. Just as Mrs. Eddy was forced into divorcing Dr. Patterson, so that she would own the copyrights to her books, so all of her life she is forced to place her copyrights in reliable male hands when she senses the possibility of losing them.

One of the major reasons that Mrs. Eddy has adopted a son is to insure that she would have someone within her own family that she could rely on to hold her copyrights. As Foster Eddy is turning out to be one of the grave disappointments of her life, she has turned to men she can trust. The Married Women's Property Act was not passed in England until 1882, and not passed in America until 1900. In both countries, the law stated that husband and wife are one person, and that person is the husband. It is true that trusts could be established in chancery courts that could keep husbands from spending their wealthy wives capital, but that did not preclude the fact that husbands had control of

all their wives property. The case that caused the reform in England was when a independently wealthy wife was thrown out of her own home and left penniless by her husband shortly after their marriage. Then, years later, when the woman managed to gain a comfortable livelihood as a writer, her husband heard of her good fortune, and took her new fortune from her, as well. Given this information, one begins to realize the tremendous trust Mrs. Eddy placed in her third husband, Gilbert Eddy. As a matter of fact, the copyright for the 1878 “Ark edition” of *Science and Health* is still in Gilbert Eddy’s name.

## February 1896

Though Mrs. Eddy is swamped with letters pleading with her to make more appearances, she will never again visit her church in Boston publicly or privately. In an article entitled “Questions Answered,” in the February *Journal*, Mrs. Eddy delicately reveals her decision about addressing her church in person. This notice also puts to rest all the rumors that she is planning to teach a class any time in the near future. However, the notice does not contradict her desire to hold one more Normal Class, and she continues to listen for the right time.

*I shall speak in the dear Church at Boston very seldom. The hour has struck for Christian Scientists to do their own work, to appreciate the signs of the times, to demonstrate self knowledge and self government, and to demonstrate as this period demands over all sin, disease and death. The dear ones whom I would have great pleasure in instructing know that the door to my teaching was shut when my college closed.* TCSJ, vol. 13, 2/1896, p. 445.

## March 24, 1896

Mrs. Woodbury, who in 1890 gave birth to a child out of wedlock and then tried to cover her transgression by claiming that she had an immaculate conception, has recently written Mrs. Eddy asking to be made a member of the church. When she wrote Mrs. Eddy a year ago April, Mrs. Eddy had asked her to direct her request to the First Members. When they refused her admission, Mrs. Woodbury wrote Mrs. Eddy again. She replied to Mrs. Woodbury that same month:

*Now, dear student, try one more year not to tell a single falsehood, or to practice one cheat, or to break the Decalogue, and if you will do this to the best of your ability at the end of that year God will give you a place in our church as sure as you are fit for it. This I know. Don’t return evil for evil, and you will have your reward.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 350.*

Mrs. Woodbury then wrote back to Mrs. Eddy asking her if she could show the Directors and the First Members the letter. Mrs. Eddy wrote her back:

*My Dear Student:*

*I am willing you should let them read my letter. I forgot to mention this, hence my second line to you. Now mark what I say. This is your last chance, and you will succeed in getting back, and should. But this I warn you, to stop falsifying, and living impurely in thought, in vile schemes, in fraudulent money-getting, etc....I speak plainly even as the need is.*

*I am not ignorant of your sins, and I am trying to have you in the church for protection from temptations, and to effect your full reformation. Remember the M.A.M. [Malicious Animal Magnetism] which you say in your letter causes you to sin, is not idle, but will cause you to repeat them, and so turn you again from the church, unless you pray to God to keep you from falling into the foul snares....*

*Mary B. Eddy*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, pp. 350-351.*

In April 1895, after reading Mrs. Eddy's letter to Mrs. Woodbury, the First Members waived the one-year waiting period and allowed Mrs. Woodbury to become a probationary member for two years. Mrs. Woodbury immediately purchased one of the more prominent pews in The Mother Church, and was seen with her daughter and the "Prince of Peace" at every church service. By October of 1895, her good behavior had fallen apart during a Friday night testimonial meeting. Here she gave vent to her fury at not being allowed full membership in the church, speaking in a manner that indicated that she still held to her "immaculate conception" theory. The First Members had no choice but to drop her from church membership, which they did in early November of last year.

Recently, Mrs. Woodbury has written Mrs. Eddy again asking to be forgiven for the damaging publicity and discredit that she had brought on Christian Science by having so broadly publicized her claim to having had an "immaculate conception." As a result of her plea, Mrs. Eddy allows her to be reinstated today as a probationary member of The Mother Church.

This whole experience with Mrs. Woodbury reveals a view of Mrs. Eddy that many of her followers challenged—namely, her gentle, unfailing sense of charity, hope, and tender love. She tells us how she learned to value this state of grace:

*Hoping to pacify repeated complaints and murmurings against too great leniency, on my part, towards some of my students who fall into error, I have opposed occasionally and strongly—especially in the first edition of this little work [No and Yes ed.]—existing wrongs of the nature referred to.*

*But I now point steadfastly to the power of grace to overcome evil with good. God will “furnish a table in the wilderness” and show the power of Love.*

*Mary Baker Eddy*

*Eddy, Mary Baker, No and Yes, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1936, p. 9.*

## **April 4, 1896**

However, not even Mrs. Eddy’s unfailing charity is able to save Mrs. Woodbury. A sensational newspaper story broke a week ago when, among other things, the *Boston Traveler* exposed Mrs. Woodbury’s relationship with a gentleman by the name of Fred D. Chamberlain of Augusta, Maine. It reported that Mrs. Woodbury was having intimate relations with Mr. Chamberlain, and that his wife was bringing suit against Mrs. Woodbury for the alienation of her husband’s affections. The *Traveller* has also uncovered other evidence against Mrs. Woodbury. It appears that she has told the wives of George Macomber and H. E. Jones, of Augusta, Maine, that her “Prince of Peace” was immaculately conceived, and she has gotten them to make financial donations for the upkeep of the wardrobe of the little “Prince.” The *Traveller* exposes yet another scandal involving a Mrs. Evelyn I. Rowe of Augusta, Maine, who is divorcing her husband on the grounds of nonsupport. She states that all their family’s income has gone into the education and support of the “Prince of Peace,” whom her husband believes to be immaculately conceived. Mrs. Woodbury has sued the *Traveller* for criminal libel; however, as all the information was accurately reported, she has lost her suit.

This latest public scandal reveals the fact that Mrs. Woodbury has not changed her ways, and the Directors and First Members drop Mrs. Woodbury from membership in The Mother Church forever. It finally comes out that Mrs. Woodbury has threatened all of her students with death if they do not believe all that she says about her supposed “immaculate conception.” After one student, who had refused to believe this, passed on, the resistance to her claim among her students vanished—until the wives of these men took public action against Mrs. Woodbury.

Following Mrs. Eddy’s example, by dressing fashionably, Josephine had opened her Woodbury Academy of Christian Science in the 1880’s. However, unlike Mrs. Eddy’s modest College setting, Mrs. Woodbury taught in the luxurious setting of the Berkshire Hotel in Boston. She attracted many aesthetes from Boston’s artistic circle, and she held court in the drawing rooms of her palatial home. In the late 1880’s, she suddenly swung away from her luxurious drawing rooms to stark settings of Spartan simplicity, with white cell-like rooms. She traded her fashionable gowns for flowing “sister-of-mercy” robes. She encouraged fasting, and took her students on pilgrimages to ancient sites in Europe and rustic places in New England.

Now, in the mid-1890’s, possibly in an effort to legitimize the “Prince of Peace,” Mrs. Woodbury has dropped her stark interiors and simple robes, and has again embraced elegant settings and high fashion. However, because of the scandals connected with the

birth of the “Prince,” she is having a hard time maintaining her luxurious life style. The plain truth is that Mrs. Woodbury has lost her credibility and is not making the same income that she had made in the 1880’s. Her husband, whose business had finally failed, has turned to larceny in an attempt to re-coup his losses.

Desperate to regain her lost power and authority, Mrs. Woodbury has become sexually aggressive. While sexually aggressive women are less frightening to us today, in the nineteenth century they were terrifying. It will be remembered at Mrs. Woodbury’s court case in 1899 how the Judge unconsciously rose out of his chair when Mrs. Woodbury entered his courtroom. All of this has led to the terrible scandals that the newspapers have just exposed, and Mrs. Woodbury is more frantic than ever to avoid total financial ruin.

In her desperation, Mrs. Woodbury turns to Mrs. Eddy and appeals to her to intercede with the First Members on her behalf. When this does not happen, Mrs. Woodbury organizes a Christian Science church of her own, and starts giving services in the Legion of Honor building on Huntington Avenue. The Legion of Honor faces The Mother Church from Norway Street, and anyone leaving a Sunday service by Norway Street will see Mrs. Woodbury’s enormous sign on the Legion of Honor, “Christian Science Services.”

Mrs. Woodbury’s excommunication does not mark the end of her relationship with The Mother Church, or with Mrs. Eddy. Three years from now, Mrs. Woodbury will bring the most challenging lawsuit against Mrs. Eddy that, until now, she has ever faced. Only the “Next Friends” suit of 1907, and Augusta Stetson’s defection in 1909, will be more challenging.

## **April 29, 1896**

The First Members had kept a history of Mrs. Woodbury’s indiscretions, and they send it to Mrs. Eddy. After reading the history, Mrs. Eddy writes them:

*I have no chance to return this record of crimes except via express. God will settle her account [Mrs. Woodbury ed.] and I have nothing to do with it. How prosperous our cause is, truly we have great cause for rejoicing. Oh, that God will save her in His own way.* Beasley, Norman, *The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 352.*

## **May 1896**

Mrs. Eddy’s reputation as a national religious leader and fine Christian woman is growing. The negative press that she had received all during the 1880’s is beginning to yield to an attitude of dignity and respect. The Boston and New York press are less and less likely to lay the crimes of some of Mrs. Eddy’s deluded followers at her door. The

New Hampshire press is actually proud of this daughter of its State, and the *Nashua Daily Telegraph* reports:

*In the religious world a New Hampshire woman has come to the forefront in the person of Rev. Mary Baker Eddy, who has discovered and founded a religious and ethical system which is bound, by its very nature, to supersede all other religions. It is the science of Christianity which can be demonstrated and which includes medicine, theology and all true science. "Clad in the panoply of love," armed only with a sling and a pebble of Truth from the brook of Divine Wisdom, this brave woman goes forth to battle with the Goliath of Materialism.*

*In an age of crime and sensuality she raises aloft the standard of Truth declaring that "All is Infinite Mind and As Manifestations," and throws down the gauntlet and challenges the world to meet the issue. Already it is estimated that one hundred thousand followers have come to the rescue and still they come. Thus we see by the retrospect that this is truly "Woman's Hour." TCSI, vol. 14, 5/1896, p. 79.*

## **May 1896**

Mrs. Eddy is continuing to define and redefine the Order of Services for her church in Boston, and, hopefully, to begin to standardize branch church services. The *May Journal* includes a notice that Communion Services shall be observed in The Mother Church the Sunday following the quarterly Sacrament Service. The note also indicates:

*Both on Communion Sunday and weekly the same form of religious worship shall be observed by all the churches of our denomination....*

*The following is the order pursued in The Mother Church on Communion Day:*

1. *Organ voluntary.*
2. *Anthem by the choir.*
3. *Hymn.*
4. *Reading a scriptural selection.*
5. *Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.*
6. *Hymn.*

7. *Collection and Solo.*
8. *Reading the Church Tenets.*
9. *Reading the Lesson-Sermon.*
10. *Kneeling in silent Communion; concluding with audible repetition of the Lord's Prayer (spiritual interpretation omitted).*
11. *Hymn.*
12. *Reading Scientific Statement of Being and benediction.*

*On other Sundays the following is the order:*

1. *Organ voluntary.*
2. *Anthem by choir.*
3. *Hymn.*
4. *Reading Scriptural selection.*
5. *Silent prayer followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.*
6. *Hymn.*
7. *Reading of Lesson-Sermon.*
8. *Collection and solo.*
9. *Hymn.*
10. *Reading Scientific Statement of Being and pronouncing benediction.*

*This order is varied on the first Sunday of each month by reading Sec. 1 of Article viii of Church Rules, just previous to the Lesson-Sermon.*



*On Friday evenings the order is as follows:*

1. *Hymn.*
2. *Reading selection from the Bible and corresponding passage from Science and Health with Key to the Scriptures.*
3. *Silent prayer with audible repetition of the Lord's Prayer (spiritual interpretation omitted).*
4. *Hymn.*
5. *Remarks on Christian Science and experiences.*
6. *Closing Hymn.*

*TCSJ, vol. 14,5/1896, pp. 51-52.*

The addition of the “Scientific Statement of Being” to the Order of Service is something new, as of last year. Another change came last year when Mrs. Eddy became aware that a collection was being taken at the Friday night Testimonial Meetings, and she has brought an end to that practice.

## **June 11, 1896**

The First Members do not tell Mrs. Eddy that they are going to publish a notice about Mrs. Woodbury's excommunication in the *Journal*, and she sees the notice for the first time in the June *Journal*. Mrs. Eddy's had learned, through many hard experiences, never to draw public attention to another's error if it could be avoided. She taught never to allow “trumpet blasts” or “funeral knells” when dealing with the destruction of evil. Her students needed to learn that personalizing evil was a terrible pit fall, because Truth disposes of evil as nothing, no person, place or thing. It is not an easy lesson to learn, and it takes spiritual maturity to avoid the traps laid by scholastic theology, which personalized evil and prolonged the belief in a power opposed to God. It presented quite a challenge for some of Mrs. Eddy's students to remember that it was the belief in the existence of evil, and not the existence of evil personalities, which Truth destroyed.

During the Woodbury Trial of 1899-1901, when Mrs. Eddy learned that her Directors had kept a dossier of Mrs. Woodbury's crimes, she ordered them to destroy it. She felt that keeping a record of someone's past or present errors was a device of animal magnetism, and that the only record that should be kept is of one's successes. Mrs. Eddy was as concerned for the well being of her enemies as she was for her friends. Her leading point, in dealing with the destruction of evil was to keep the individual alive and kill the animal magnetism, not the other way around.

The very *Journal* that carries her students' notice about Mrs. Woodbury's excommunication also contains Mrs. Eddy's first publication of her poem, "Love," with its closing stanza:

*Thou to whose power our hope we give,  
Free us from human strife.  
Fed by Thy love divine we live,  
For Love alone is Life;  
And life most sweet, as heart to heart  
Speaks kindly when we meet and part.*

TCSJ, vol. 14, 6/1896, p. 103.

Another thing overlooked in this public notice about Mrs. Woodbury is the nature of excommunication in the Christian Science Movement. While a second excommunication from The Mother Church is irreversible, it in no way indicates eternal damnation, a point Gillian Gill missed in her otherwise outstanding book on Mrs. Eddy. In speaking about Josephine's final excommunication, Gillian Gill states:

*...and now that the Church had officially pronounced her a devil...* Gill,  
Gillian, Mary Baker Eddy, Reading, Massachusetts, Perseus Books, 1998, p. 430.

Mrs. Eddy was quick to counter such confusion about the effects of permanent excommunication on the salvation of an expelled member of her church. In a letter to Judge Hanna she makes it very clear that excommunication from The Mother Church:

*...by no means hinders the salvation of that sinner, for C. S. does not make the church responsible for his salvation as Catholicism does.* Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 146.

This important statement on the salvation of students whose names are separated from The Mother Church is very important. Gilbert Carpenter, a member of Mrs. Eddy's household, explains:

*A member must be excommunicated forever, when the tenacity with which he clings to his error cannot be broken, within an appreciable length of time...*

*But there can be no forever to one who repents and reforms, by awakening to see his error, and then turning away from it.*

*Furthermore, even if one's name was dropped forever from the membership of The Mother Church, such a one, if he was sincere, would not thereby be prevented from living according to the rules and teachings which God gave our Leader, which spell salvation for all...*

Carpenter, C. Gilbert, Sr., Mary Baker Eddy's Letters to the Directors, 1900, May 29 1900, (f), Privately Printed.

The idea that the Christian Science Movement is in no way responsible for the salvation of its members prevents feelings of hostility or superiority when such action becomes necessary. Carpenter felt that Mrs. Eddy's:

*...rule for finishing every situation was to make nothing of it...She wrote a rule...as an explanation of her point of view..."Never notice publicly an error if it can be avoided. Never rejoice in victory over it, nor lament. It gives power where it does not belong. Evil is not something. Then wherefore give it the honor of noticing it further that to remove it. Then let the dead bury their dead.* Carpenter, C. Gilbert, Sr., Mary Baker Eddy's Letters to the Directors, 1900, May 6 1900, (e), Privately Printed.

## June 1896

Last year, Edward Bates had suggested to Mrs. Eddy that she collect her miscellaneous writings from *The Christian Science Journal* and publish them in a book. In March of 1895, Mrs. Eddy asked her old friend and proofreader, Reverend Wiggin, to assist her in a smaller literary task. Soon she was writing him:

*...."If only you could correct my copy without REWRITING it then I could correct the places where you change the true statement of metaphysics."*  
*Peel, Robert*, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 102.

The idea of gathering her writings had lain dormant until this month. Mrs. Eddy, after her recent encounter with Wiggin's ego, has asked the young Scottish-Canadian Christian Scientist, Jessie Gorham, to act as her assistant. Though Mrs. Eddy liked Jessie's approach, she soon found it necessary to change their working relationship. Jessie had been looking at the material first, making changes, and then passing it on to Mrs. Eddy for approval. Now, Mrs. Eddy decides that she will look over the material first, and then pass it on to Jessie. She writes:

*Darling:*

*If as Emerson advises you "harness your wagon to a star," you look upward; but if to me, you look into strife and rise upward through great tribulation. My earthlife is that of a weathercock—it turns, veers and stops with the winds of circumstance. Your last copy shows me it is unwise for me to look over the copy first and you afterwards. None but the author sees certain needs in the copy, and the less written by any other person the better. Why? Because I say things from a different standpoint than another person can,—and this person can see the grammar that I have measurably forgotten,—but cannot see my vision of the new tongue and of human need.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, pp. 102-103.

Soon Miss Gorham was feeling that Armstrong and Bates were misrepresenting her work and motives to Mrs. Eddy; however, Mrs. Eddy reassures Jessie:

*Mother knows what cyclones, orders, counterorders, and utter disregard of what is the straight line, always has occurred when a book of great power has been published by her. So, dear one, she is used to it, and loves Jessie and always shall love her.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 103.

For the rest of the year, both women will work together gathering material for *Miscellaneous Writings*, which will be published in February of the next year. Unfortunately, Jesse Gorham will not catch an oversight that caused an enormous stir a decade after Mrs. Eddy's passing. An eighteenth century divine, Hugh Blair, had written a sermon, "The Man of Integrity," which Mrs. Eddy quoted in a letter to her First Members without giving him credit. Foster Eddy had manipulated some of the First Members, and Mrs. Eddy found the sermon perfectly suited to opening their eyes. Including the sermon in a hurried private letter, without giving Blair credit, was a very different thing from publishing his sermon as if it were hers. Undoubtedly, Reverend Wiggin would have recognized the famous sermon and been able to avoid what became a terrible embarrassment to Mrs. Eddy's integrity.

Had Mrs. Eddy used the sermon as a part of a public address, there is every reason to believe that she would have credited her source, as she did with poems that she inserted in her writings. However, being part of a private letter written under the stress of circumstances, it is very possible that, having unconsciously absorbed it, she believed it to be her own words. One has only to look at the great composers, such as Beethoven and Mozart, to find similar instances of unconscious lifting. There are many recorded instances in art and religion of brilliant minds who have stolen inspiration unconsciously. Thirty years would pass before the omission was noticed, and those who believed that Mrs. Eddy somehow fell under the umbrella of "papal infallibility" were quite shocked by the discovery.

## **July 1896**

A question has arisen about the degrees conferred by the Massachusetts Metaphysical College to students taught by General Bates. In 1889, after Mrs. Eddy closed her college, the change brought such protest from all her students that she reopened the college and appointed General Bates as the teacher. There was also some talk of Mrs. Eddy's adopted son, Foster Eddy, teaching in the school. There is evidence to suggest that he had tried to teach classes in the name of the College. There were also the questions about his illegal Normal Class, in 1893, and the degrees he conferred.

Before General Bates' first class began, Mrs. Eddy decided, once and for all, that she needed to close the college. She had informed the General that, as soon as he finished teaching the upcoming class, the school was to close. Now, seven years later, some

students are questioning whether the degrees issued by General Bates are as authentic as they would be if Mrs. Eddy had issued them. She explains in this month's *Journal*:

*The question has been raised, without my previous knowledge, as to the validity of the degrees given by Gen. E. N. Bates to his class taught in the Massachusetts Metaphysical College. They were as genuine as those that I conferred on my class. Why? Because I gave him permission to do this. The corporation did not grant this permission, but after I did, the corporation sanctioned his "management and instruction."*

*The records show that the corporation never elected but one President for the Massachusetts Metaphysical College, and that one was Mary Baker G. Eddy, its first and last President.*

MARY BAKER EDDY

TCSJ, vol. 14, 7/1896, p. 165.

## August 1896

Mrs. Eddy appears to be spending much of this year teaching students to be charitable and kind to each other. The situation has become increasingly difficult in the last seven years, and Mrs. Eddy finds it necessary to break down the barriers of superiority among her students toward students of students. In this month's *Journal* she writes:

*Mine and thine are obsolete terms in absolute Christian Science, wherein and whereby the universal brotherhood of man is stated and demands to be demonstrated. I have a large affection, not alone for my students, but for thy students,—for students of the second generation. I cannot but love some of those devoted students better than some of mine, who are less lovable or Christly. This natural affection for goodness must go on ab libitum unto the third and fourth and final generation of those who love God and keep His commandments....* TCSJ, vol. 14, 8/1896, p. 209.

There has been a great deal of cold-hearted positioning going on among Mrs. Eddy's students. In an attempt to put an end to this sort of elitism and self-assertion, Mrs. Eddy had asked her Christian Scientist Association to dissolve in 1889. They agreed to dissolve, but voted to continue meeting every month and take dues. They, in fact, never really dissolved at all. Mrs. Eddy learned a lesson from watching the Christian Scientist Association outmaneuver her—appearing to obey her request without really doing it. When she dissolved the National Christian Scientist Association a year later, she requested that if they agreed to dissolve but voted to continue to meet (and this is exactly what they did) that they postpone their first meeting for three years. Mrs. Eddy was thereby able to close them down successfully. After their three years' adjournment was up in 1893, they became involved with the Chicago World's Fair. At the close of the

Fair, she asked the Association to postpone meeting for an indefinite period of time, and they quietly disappeared for good.

Mrs. Eddy's Christian Scientist Association was a much more difficult group to remove from power. After they allowed themselves to be used by the former Trustees to promote an ill-advised church building scheme, Mrs. Eddy cut their meetings down from twelve to only four times a year. Recently, they have taken exception to the fact that only thirty-two of them have been chosen as First Members. Mrs. Eddy loves her college alumni, but she is not going to be controlled by them, nor will she indulge their sense of superiority. One of the reasons Mrs. Eddy gave for dissolving her Christian Scientist Association was:

*2nd. Because new students whom others have taught may not receive the reception that her students have received from this associated body. They may not consider them students of the same grade, and this may incite improper feelings between my students and the students of other teachers. I regret to say that there has been much discord in the past between students connected with this Christian Scientist Association, and it would seem more natural for them to harmonize than different grades of students; hence the precedent does not favor the hope for future harmony.*

*Beasley, Norman, The Cross and The Crown, The History of Christian Science, Boston, Little Brown and Company, 1952, p. 209.*

One of the College alumni, who appears to understand the direction in which Mrs. Eddy wants her students to walk, is Margaret Easton, the recent widow of Reverend Easton. He was the former Pastor of The Mother Church, someone Mrs. Eddy had chosen in 1893 and who had passed very suddenly in March of 1894. She writes Mrs. Eddy:

*For a short time I have been trying to do a very difficult yet a very delightful thing,—to mind my own business. I have not advanced far, but far enough to feel great encouragement to persevere....We are not watching the growth of personal character, but the unfolding of a beautiful work of God....*

*A few nights ago waiting under the stars on a country roadside for a cheery electric car to carry me to my home, I lifted my heart in gratitude to God for you, your example and your words, and perhaps my special thankfulness was for your warning not to "malpractice unwittingly." Thank you for those startling words. It is a wonder that error has deceived so long on this point, when your teachings have been so undeviatingly clear. I have studied the contributions you have made to the Journal for years back and I find no sentence that either excuses or "winks at"...the habit of judging others, and leaving them with our condemnation on them instead of carefully leaving each one to work out his own problem....*

*How grateful Emma and I are to you must be shown in our assimilation of your teachings. You know the difficulties of the way. Your great love helps us, and “grace for the day” never fails.*

*In Mr. Easton’s diary for 1893, I found this entry on Easter Sunday, “Happiest Easter Sunday in my life, and I owe it all through God, to dear Mrs. Eddy.”* TCSJ, vol. 14, 9/1896, p. 289-290.

## **September 5, 1896**

Mrs. Eddy had yielded to Foster Eddy’s pleas to stay in Boston, and she had worked with him for over a year. She had tried him out in several offices of the Church, including being First Reader for a short time. Nothing had worked. When Bennie, as Mrs. Eddy called her adopted son, finally yielded and agreed to leave Boston, Mrs. Eddy had written the Hannas:

*“Today God gave me the victory, and Bennie is saved.”* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 52, p. 400.

It has been a long hard struggle. Back in April, Mrs. Eddy wrote John Linscott in connection with her adopted son:

*I long to be able to say my warfare is accomplished. For seven almost eight long years [since adopting Bennie] I have had the indescribable, “sharper than vinegar to the teeth,” and still have it notwithstanding all that I have done for him, all my prayers and “Mother’s evening Hymn” ...and patience. God help us both to endure to the end.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 52, p. 400.

Having been able to convince Foster Eddy to leave Boston, he has written a farewell and published it in this month’s *Journal*. Much of his parting note seems quite genuine:

*Permit me, through the Journal, to thank the “many friends” who gave me such a kindly good-bye and God-speed when I sailed away from them the last Saturday in August.*

*I was not expecting to see so many friends, to receive such a beautiful bouquet or witness so large a manifestation of love, which, for the time, seemed to incapacitate me for expressing myself in a manner I would have liked to.*

*In the envelope accompanying the bouquet were these words: “With much love from your many friends.” Like the blending of the perfume of those beautiful flowers into a unity of sweetness, so may all our lives and work blend into one grand unity of purpose, fraternity, charity, love, that shall*

*not be broken through the cycles of eternity. Will those friends please accept my sincere thanks for their beautiful gift of flowers and love, and may we all consciously, speedily sail out into the ocean of infinite Love, out of sight of sinful material sense and self, where all is harmony and Love reigns supreme. We all know to a certainty that if we embark on the ship, Christian Science, prepared by God through His faithful servant, our blessed Mother, and work our passage faithfully according to its chart, Science and Health with Key to the Scriptures, by the Rev. Mary Baker Eddy, we shall surely reach the desired haven and become perfected in all good. May our united efforts help each other to accomplish all desired scientific results.*

*With love,  
E. J. Foster Eddy  
Philadelphia, Pa., Sept. 5, 1896*

TCSJ, vol. 14, 10/1896, p. 341-342.

## **September 29, 1896**

In keeping with the growing respect for Mrs. Eddy as a religious leader, J. A. Wilmore, a Bible Commentary publisher, has sent Mrs. Eddy his latest publication, and she has replied:

*Accept my thanks for the beautifully bound, valuable volume that you have presented to me. My opinion of your book is at your disposal. I shall forward a copy of it for publication in the Christian Science Journal, Boston, Mass., and without doubt, Christian Scientists will patronize your work.*

*“The Bible Interpreter: or Improved Helps to Bible Study,” published by J. A. Wilmore & Co., 24 East 24th Street, New York City, is well entitled to this title by reason of its utility, usefulness and convenience. It is elegantly bound, and so arranged in subjects as to be the best topical work on the Scriptures that I have examined. Every Bible scholar should own this book.* TCSJ, vol. 14, 11/1896, p. 379.

## **October 1896**

The *Boston Herald* has asked a large number of prominent ministers which passage in the Bible is their favorite, and why? Mrs. Eddy’s answer, together with those of twenty-eight leading religious thinkers, is published all over the country. Mrs. Eddy has chosen the First Commandment because:

*One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, “Love thy neighbor*



*as thyself;” annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.* Eddy, Mary Baker, Science and Health with Key to the Scriptures, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1934, p.340.

With government yet to fulfill its moral and ethical responsibility in terms of the rights and privileges of women, it is easy to understand why the First Commandment became Mrs. Eddy’s favorite text. Mrs. Eddy has been able to demonstrate the understanding that women, as well as men, have One God, One Father, One Abba or “Daddy.” This word Abba is sometimes affectionately translated “Daddy” and gives that sense of tender Love that protected Mrs. Eddy long before the enactment of fairer laws. Knowing that even to this day the laws are not yet completely fair, it is helpful to remember Mrs. Eddy’s love of the First Commandment.

Mrs. Eddy also has written a powerful article for the *Concord Granite Monthly* this month, entitled “One Cause and Effect.” Without reproducing the article in the *Journal*, there is a notice that copies of the October *Concord Granite Monthly* are available through The Christian Science Publishing Society. The article will become the entire second chapter of *Miscellaneous Writings* when it is published the next year. November’s *Journal* will state that the *Concord Granite Monthly* article is:

*...one of the strongest and most comprehensive epitomes of the doctrine of Christian Science we have ever read. Even to the student of Science and Health with Key to the Scriptures, although he have studied it for years, some of the statements of this article come with startling force....*

*The biographical sketch of Mrs. Eddy is replete with suggestive and interesting incidents which have never before appeared in print.* TCSJ, vol. 14, 11/1896, p. 416.

The October *Journal* also includes a detailed description of a new branch church that has been built in Lawrence, Massachusetts. This description is the first of many that will be published in the *Journal* that will dwell on physical descriptions of newly constructed churches. The article includes many details of the interior, its brown ash woodwork, and its frescoed and tinted walls to match, together with a description of the five memorial windows that decorate the church. It is interesting to note that the First Reader is a woman and the Second Reader is a man.

Mrs. Eddy’s letter to the Lawrence church, accompanies the description of the building. In this letter Mrs. Eddy defines what true spiritual building includes and the danger of worshipping material structures:

*...Watch diligently; never desert the post of spiritual observation and self-examination. Strive for self-abnegation, justice, meekness, mercy, purity, love....*

*The pride of circumstance or power is the prince of this world that has nothing in Christ. All power and happiness are spiritual, and proceed from goodness. Sacrifice self to bless one another, even as I have blessed you....* TCSJ, vol. 14, 10/1896, p. 318.

Eventually the *Journal* will discontinue publishing detailed descriptions of newly constructed church buildings.

## **November 1896**

Mrs. Eddy continues her theme of reform among her followers in the address she has prepared for the Annual Meeting of The Mother Church, on October 6. It is reprinted in the November *Journal*. In the address, Mrs. Eddy returns again to this theme of brotherly love:

*“Hitherto I have observed that in proportion as this church has smiled on His ‘little ones,’ He has blessed her. Throughout my entire connection with the Mother Church, I have seen, that in ratio of her love for others, hath His love been bestowed upon her, watering her waste places and enlarging her borders...”* TCSJ, vol. 14, 11/1896, p. 368.

After the address was delivered, the audience requested that it be read again. There seems to be, by the end of this year, a real desire among her followers to understand what Mrs. Eddy is saying and why she is saying it. Her absence from The Mother Church services has, perhaps, awakened their conscience.

## **December 1896**

Mr. and Mrs. John H. Stewart of Toronto, Canada, and their students have sent Mrs. Eddy a lovely and unique satin quilt, with matching satin pillow shams, covered with hand-painted floral designs. This quilt represents the mental qualities of Love, qualities Mrs. Eddy has demonstrated in founding the Cause. The quilt is very much a Victorian gift, and to understand the Victorian sentiment here expressed, it is helpful to understand better the concept of beauty and order in that period. Sir Kenneth Clark was perhaps the first to help the twentieth century recapture the nineteenth century’s sense of kindness and charity. In 1969, he writes:

*...For the last forty years or so, the word hypocrisy has been a sort of label attached to the nineteenth century, just as frivolity was attached to the eighteenth century—and with about as much reason. The reaction against it continues; and although it is a good thing to have cleared the air, I think that this reaction has done harm by bringing into discredit all professions of virtue. The very words ‘pious’, ‘respectable’, ‘worthy’, have become joke words, used only ironically....*

*The early reformers' struggle with industrialized society illustrates what I believe to be the greatest civilizing achievement of the nineteenth century, humanitarianism. We are so much accustomed to the humanitarian outlook that we forget how little it counted in earlier ages of civilization. Ask any decent person in England or America what he thinks matters most in human conduct: five to one his answer will be 'kindness'. It's not a word that would have crossed the lips of any of the earlier heroes of this series. If you had asked St. Francis what mattered in life, he would, we know, have answered 'chastity, obedience and poverty'; if you had asked Dante or Michelangelo they might have answered 'disdain of baseness and injustice'; if you had asked Goethe, he would have said 'to live in the whole and the beautiful'. But kindness, never. Clark, Kenneth, Civilization, A Personal View, New York, Harper & Row, 1969, pp. 327-329.*

In the booklet that accompanies the quilt, the students explain:

*.... "We have prepared the flowers in their order which represents the four seasons of the year including wreath and border...."*

*"Turning again to the top of the 'Quilt' the eye first rests on a dove carrying an olive branch, then follow the words, 'To Mother,' 'To' being painted in pink heather, and, 'Mother' in forget-me-nots and moss: next follows the word 'From' also in pink heather succeeded by the word 'Love' in pink moss rosebuds, maiden-hair fern and moss.*

*"Then another dove in centre of the wreath under 'Love,' the idea being to convey the thought of Eternal Remembrance and Perfect Love suggested by forget-me-nots, roses and ferns,—forget-me-nots suggesting Remembrance, their color being blue symbolizes Eternity.—Roses symbolize Love, surrounded by moss, would suggest Freshness and Perfection...."*

*"Next taking the simplest thoughts suggested by the various flowers and foliage we find,—Roses, expressing Love; Lilies, Purity; Violets, Humility; Ivy, Affection; Pansies, Thoughts; Sweet Peas, Departure; Passion-flower, Glory; White Daisies, Cheerfulness; Jonquil, Sweet Dignity; Water-Lilies, Regeneration; Dandelion, Energy; Geraniums, Rule; Forget-me-nots, Remembrance; also the Maple expressing Sturdiness; the Oak, Endurance; the Beach, Nobility; the Larch, Grace; the Willow, Graciousness; Michaelmas Daisy, Authority; Golden-rod, Royal Dignity; Chrysanthemum, Progress; Virginia Creeper, Dependence; Holly, Strength; Mistletoe, Reverence; Wild Teasel, Industry. The birds and bees suggest active life. The design of the quilt illustrating the Four Seasons suggests completeness.*

*“Now a short description of the ‘Pillow Shams,’ the flowers on which represent the two Hemispheres. On the first are painted variegated white and pink camellia and scarlet camellia, peculiar to the countries Japan, China and India; pink and white oleander found in Palestine and Egypt, also in Asia Minor and Arabia, and the blue cornflower which is the national flower of Germany,—thus the one ‘pillow-sham’ combining flowers from Asia, Africa and Europe.*

*“On the second are painted orchids, rhododendrons and ferns. The orchids are peculiar to South America, Australia and New Zealand. The rhododendron or Alpine Rose is the national flower of Switzerland. It is of the laurel tribe, therefore would typify the Glory of the Resurrection Life.”*  
TCSJ, vol. 14, 2/1897, pp. 548-550.

# **Mrs. Eddy's Writings 1896**

## **February 1896**

**Class, Pulpit, Students' Students**

*MW*, p. 316.

*TCSJ*, vol. 13, 2/1896, pp. 445-46.

## **February 1896**

**Communion Address, January, 1896**

*MW*, p. 120.

*TCSJ*, vol. 13, 2/1896, pp. 441-43.

## **June 1896**

**Love (poem)**

*MW*, p. 387.

*TCSJ*, vol. 14, 6/1896, p. 103.

## **August 1896**

**My Students and Thy Students**

*MW*, p. 318.

*TCSJ*, vol. 14, 8/1896, p. 209.

## **October 1896**

**To First Church of Christ, Scientist, in Lawrence**

*MW*, p. 154.

*TCSJ*, vol. 14, 10/1896, pp. 317-318.

## **October 1896**

**To Correspondents**

*MW*, p. 155.

*TCSJ*, vol. 14, 10/1896, p. 315.

## **October 1896**

### **One Cause and Effect**

*MW*, p. 21.

*Granite Monthly* (Concord, NH), 10/1896.

## **November 1896**

### **Message to the Annual Meeting of The Mother Church, Boston, 1896**

*MW*, p. 125.

*TCSJ*, vol. 14, 11/1896, pp. 367-369.

## **November 1896**

### **A Verse for the Little Children (poem)**

*MW*, p. 400.

*TCSJ*, vol. 13, 11/1896, p. 397.

## **November 1896**

### **A Verse for the Big Children (poem)**

*MW*, p. 400.

*TCSJ*, vol. 13, 11/1896, p. 397.

## **December 1896**

### **Sunrise at Pleasant View**

*MW*, p. 376.

*TCSJ*, vol. 14, 12/1896, p. 417.

# Mrs. Eddy's Life 1897

## January 1897

Mrs. Eddy is busy writing the preface of *Miscellaneous Writings*. At the same time she is working on the organization of the articles and the arrangement of the chapters, changing them again and again. She is finally satisfied that each chapter and article are in their proper place. The articles in each chapter are roughly grouped chronologically, but there are many exceptions. Many individuals have wondered why Mrs. Eddy did not simply organize them chronologically, in the exact order that she wrote them. She appears to have organized them according to the lessons they taught.

Mrs. Eddy has named the book *Repaid Pages*; however, at the last minute, she changes the title to *Miscellaneous Writings*. The last few weeks have been very challenging. After finishing the Table of Contents, Mrs. Eddy is having a very difficult time getting Calvin Frye to type it without making mistakes. Frye has also applied for a copyright in Concord, rather than Boston, and this has caused legal questions. Mrs. Eddy has written Armstrong and Bates:

.... "Poor good Mr. Frye torments me, but 'the spirit is willing.'" Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 103.

When the book goes to the Christian Science Publishing House in Boston to be printed, the new linotype machines constantly break down. Almost everyone that bought one of these new linotype machines faced the same problems and, eventually, the company sent repairmen with every machine ordered. The machines have been purchased solely for the purpose of printing *Miscellaneous Writings*. Finally, the Directors hire their own repairman, who will stay day and night in the Publishing House, to repair the machines when they malfunction. There are constant mistakes in the proofs, and corrections are continuously made. Finally, the Directors spend all night in the Publishing House praying, and things start to flow more smoothly.

Mrs. Eddy is having to be constantly alert and has, at times, had to make strong remarks to avoid more challenges with the publishing of *Miscellaneous Writings*. At times, she has sounded, and appeared, worn out by the task. However, she is not drained by all the challenges, and she reassures a student:

*I hope you do not think from what is said to you that I am tired with my tasks. Instead of this being the case I feel better for them and never was in better health....* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 103.

## January 25, 1897

Mrs. Eddy feels that it is no longer necessary to announce her name and the title of the textbook before reading each citation, and requests:

*...the Readers (in Church) of Science and Health with Key to the Scriptures, to announce but once, during the lesson, the title of this book, and the name of its author. Before commencing to read from the book, distinctly name its full title, and give the author's name; this is now all that is required.*

*At first it was requisite to repeat title and name in order to answer the oft repeated question: Who and What? Now it has become unnecessary, for our form of worship is generally known, and the brief prelude to this exercise published in your Christian Science Quarterly, makes it all clear.*  
TCSJ, vol. 14, 2/1897, p. 575.

## February 10, 1897

*The Christian Science Journal* has announced that on this day Mrs. Eddy's new book, *Miscellaneous Writings*, will be available to the public. The announcement of the book's appearance in print is devoid of any fanfare; there is simply a short paragraph tucked at the bottom of one of the back pages of the February *Journal*:

*A NEW BOOK BY MRS. EDDY.*

*By the 10th of February next, Mr. Armstrong, the publisher, expects to have in his hands ready for delivery, a new book of our Leader, the Rev. Mary Baker G. Eddy, entitled "Miscellaneous Writings." It is a book of several hundred pages, and its mere mention by us is sufficient at this time.* TCSJ, vol. 14, 2/1897, p. 556.

However spare this announcement is, for the next five months, the *Journal* will be filled with letters of gratitude for *Miscellaneous Writings*.

## February 11, 1897

Among the letters Mrs. Eddy receives in connection with her new book, there is one from Edward Bates, who has caught the deep significance of *Miscellaneous Writings*:

*...."Two years ago you gave us our Impersonal Pastor...and now you give us the Impersonal Teacher."* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 104.



Bates has caught exactly what Mrs. Eddy had confided to Clara Shannon earlier this year:

*Our Leader said that this work would be a teacher next to "Science and Health".... Shannon, Clara, Golden Memories, London, Private Printing, p. 33.*

Mrs. Eddy's deep concerns about Christian Science teachers, about teaching, and the plagiarism of *Science and Health with Key to the Scriptures* has led her to publish this new work. In order to understand this, it is necessary to review the history of these concerns. Shortly after Mrs. Eddy's discovery of divine Science in 1866, she began to write and teach. Her schoolroom text was a manuscript, entitled *Science of Man*, which she copyrighted in August 1870. Since Mrs. Eddy was legally considered male property with no rights to her earnings, and since she was still married to Dr. Patterson, it was he who owned her copyright to *Science of Man*. As Mrs. Eddy was nearing the end of writing *Science and Health* in November 1873, she took the bold step of divorcing Dr. Patterson in order to own her copyrights. She took her completed manuscript of *Science and Health* to the printer in September 1874, but it was not published until October 30, 1875. It is interesting to note that *Science and Health* did not enter her classroom as its textbook until *Science of Man* was added to *Science and Health* as the chapter "Recapitulation."

As already stated, Mrs. Eddy had no legally-recognized school until January 1881 when the State granted her a charter which gave her the legal right to issue degrees. As the stated purpose of her college was, at first, a medical one, any degree given would have been considered a medical license. This caused a great deal of uneasiness among some State legislators and allopathic physicians at the time. However, Mrs. Eddy at that time chose not to confer degrees, nor had she started teaching teachers.

The act under which Mrs. Eddy's college had been chartered was repealed in January 1882; however, her college was grandfathered. She now maintained that her college had a wholly metaphysical purpose; therefore, any degree she should choose to confer became religious, though she still did not issue degrees.

By August of 1884, because of the overabundance of mental quacks teaching mind-cure and hypnotism in the name of Christian Science, Mrs. Eddy, with tremendous reluctance, started to teach teachers and issue degrees. However, she did not allow the teachers to advertise in the *Journal* until 1886.

Mrs. Eddy had the opportunity of seeing the effects of her teachers' preparation of students, as she, at one time, accepted into her Normal Class the Primary pupils of her students. After seeing how poorly they had been taught, Mrs. Eddy made a rule that she would accept into her Normal Class only Primary students she had taught. The poor teaching of her student's Primary pupils only deepened her concerns about teachers and teaching.

Added to her concern was the blatant abuses of personal control and mad ambition of some teachers that occurred from time to time. Several times she came close to dissolving teaching altogether, and leaving all students and teachers with *Science and Health* alone. As late as 1893, she had asked James Gilman if it would be better if no teaching whatever was done, and he records that:

*...she began to walk the floor a little, asking me if I did not think it would be better if no teaching whatever were done; but just let people become instructed through Science and Health...*

*I cannot attempt to describe what followed during over an hour. Painting a Poem, Boston, The Christian Science Publishing Society, 1998, p. 47.*

Even the *Manual* of The Mother Church was begun because of Mrs. Eddy's concerns over teaching:

*The first time that Mrs. Eddy saw the need of a manual for The Mother Church was in connection with teaching, and she told me to write to Mrs. Adams and Mrs. Webster of Chicago, whom she used to call "the twins." She wanted to see them to explain to them the need that she saw to preserve the teaching of Christian Science pure and unadulterated for future generations, and the wisest way she could see at that time was to have a Manual on teaching Christian Science....* Powell, Lyman P., Mary Baker Eddy, *A Life Size Portrait*, New York, Macmillian Company, 1930 p. 199.

Mrs. Eddy insisted that teachers were not to teach from anywhere in *Science and Health* except the chapter on "Recapitulation," thus steering them away from interpreting the book to their students. Mrs. Eddy was concerned about her students' habit of constantly quoting or paraphrasing passages from *Science and Health* in their published articles. The situation reached such an extreme that by 1891, quoting from *Science and Health with Key to the Scriptures* was banned. *The Christian Science Journal* announced that no article would be accepted for publication that paraphrased or quoted *Science and Health*:

*In preparing your article for publication, eliminate all quotations from our text book, Science and Health; also avoid giving the thought with the change of a few words, as thought thus expressed is not our own, but belongs to the individual consciousness that has wrought it out through actual experience.* TCSJ, vol. 9, 4/1891, p. 43.

Though the ban was eventually lifted, the abuse did not disappear. In a letter Mrs. Eddy has recently written to Judge Hanna concerning an article he wrote and submitted for her approval, she warns him:

*...The letter killeth; it is the spirit, understanding, behind the words which maketh alive. I doubt not that your article is grand. But it is true that my students are killing to a fearful extent the spirit and effects of my writings by using them so glibly in theirs.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 105.

Judge Hanna will eventually write an editorial exposing the effects of this kind of plagiarism:

*The chief objection...to these plagiarisms, is that they are unfair attempts to rend into tatters and shreds the garment of Truth, so as to destroy its efficacy by destroying its continuity. Science and Health must be read as a whole, and from every standpoint of its scope and tenor, in order to convey to the reader its full meaning and benefit.* Peel, Robert, Mary Baker Eddy, *The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, p. 106.

It was Mrs. Eddy's concerns over poor teaching and the conscious and unconscious plagiarism of her textbook that compelled her to publish *Miscellaneous Writings*.

## **March 1897**

To emphasize the mission of her new book, *Miscellaneous Writings*, Mrs. Eddy includes a notice in the March *Journal* stating that all teaching will be suspended for one year in the United States and Canada, and that both teacher and student are to read and study *Miscellaneous Writings*. It is very significant that in 1898, the year following the suspension of all teaching and after an entire year of everyone reading *Miscellaneous Writings*, Mrs. Eddy came out of nine years of retirement and taught her final class:

### *NOTICE.*

*The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897.*

*"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.*

*The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.*

*If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church.*

MARY BAKER EDDY

TCSJ, vol. 14, 2/1897, p. 575.

Mr. Carol Norton has written Mrs. Eddy in connection with the publication of *Miscellaneous Writings*:

*....The book will save us, as field-workers, hours of time that we have been forced heretofore to give to explanation and answering vital questions about Christian Science. That section of the book called "Questions and Answers" is unusually valuable and will prove of inestimable worth to all searchers for Truth. The broad liberalism of the book especially delights me. There is a rounded and symmetrical handling of all questions that relate to the Science of Christianity that will appeal in an especially strong way to the deep thinkers of the hour, and will, without doubt, startle the thought of those who have erroneously affirmed that the weak point of Christian Science was its narrowness....*

*I hail with joy the tendency I see in all that you are doing, and in all you are writing, toward the establishment of a more impersonal understanding of Christian Science, and toward the exaltation of individuality, individual freedom, and the gradual elimination of the element of personality in the ways and means of practical Christian Science; and I hopefully and prayerfully watch for the hour when our field-workers and co-laborers, yea, all Christian Scientists, will gain clearer views of this great question of the government of individual character and the Cause by the practical operation of the divine Principle revealed through your writings, and demonstrated step by step by you in your career. TCSJ, vol. 14, 2/1897, pp. 587-588.*

In her letter to Carol Norton, Mrs. Eddy explains her reasons for publishing her new work, and the problem she hopes it will solve:

*Divine Science shall be taught more divinely, by the reading of Mis. Writ. The human teaching tends to liquidate the genuineness of Truth. It always has, and always will. I taught [others] to teach with great reluctance knowing this....The lack of spirituality and the abundance of vainglory and tyranny in many of my students have hurt...our Cause. Peel, Robert, Mary Baker Eddy, The Years of Authority, New York, Holt, Rinehart and Winston, 1977, p. 104.*

It is interesting to ponder the answer to one of the questions included in the chapter, "Questions and Answers," in *Miscellaneous Writings*:

*Do all who at present claim to be teaching Christian Science teach it correctly?*

*By no means: Christian Science is not sufficiently understood for that. The student of this Science who understands it best, is the one least likely to pour into other minds a trifling sense of it as being adequate to make safe and successful practitioners. The simple sense one gains of this Science through careful, unbiased, contemplative reading of my books, is far more advantageous to the sick and to the learner than is or can be the spurious teaching of those who are spiritually unqualified. The sad fact at this early writing is, that the letter is gained sooner than the spirit of Christian Science: time is required thoroughly to qualify students for the great ordeal of this century.*

*If one student tries to undermine another, such sinister rivalry does a vast amount of injury to the Cause. To fill one's pocket at the expense of his conscience, or to build on the downfall of others, incapacitates one to practice or teach Christian Science. The occasional temporary success of such an one is owing, in part, to the impossibility for those unacquainted with the mighty Truth of Christian Science to recognize, as such, the Bare-faced errors that are taught—and the damaging effects these leave on the practice of the learner, on the Cause, and on the health of the community.* Eddy, Mary Baker, *Miscellaneous Writings* 1883-1886, Boston, Published by the Trustees under the Will of Mary Baker Eddy, 1924., p. 43.

It is interesting to ponder Mrs. Eddy's answer to this question, "Do all who at present claim to be teaching Christian Science, teach it correctly?" One might expect an answer that would address the accuracy of a teacher's metaphysical understanding. However, Mrs. Eddy answers the question from the standpoint of the teacher's Christian character, not their metaphysical aptitude. It will be remembered that during Mrs. Stetson's trial in 1909, the man that testified against her stated that, perhaps, there was no other student in the Movement that had a clearer understanding of Good than she did, but that she was ruthless with her opponents. In Christian Science, metaphysics and Christian love are inseparable. *Miscellaneous Writings* instills the warmth of Christian love into the heart of its reader and teaches its readers to live lives of Christian love. It is this Christianization of the student's motives that unlocks the spiritual treasures in *Science and Health with Key to the Scripture*:

*"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.* TCSJ, vol. 14, 2/1897, p. 575.

## **March 17, 1897**

Mrs. Eddy breaks completely with her adopted son, Foster Eddy, who has relocated to Philadelphia. His conduct has not improved since he left Boston, and Mrs. Eddy writes to tell him that he is to do no more work in her name. When he refuses to obey her, the First Members terminate his membership in The Mother Church. Foster Eddy drops out of sight until 1907, when he becomes entangled in the "Next Friends Suit."

## April 19, 1897

Of all the letters Mrs. Eddy receives describing the significance of *Miscellaneous Writings*, perhaps Annie Knott's is the most touching. She writes Mrs. Eddy:

*...In reading the preface a picture rises before me of the interior of St. Paul's Cathedral, where old and blood-stained flags are draped around the walls, amidst the statues of England's great heroes. They tell of many a hard-won victory, and these older articles have as banners gone before us, and led us on into the battle, and through it to the peace promised in the wonderful preface.*

*And for the newer articles, it is impossible for us yet to appreciate them adequately, but I remember thinking once that I would give all I possessed could my students but read the address to the alumni of our college in 1895. And how great is our joy now that it is a monitor in each student's household.* TCSJ, vol. 15, 6/1897, p. 157.

## April 1897

Mrs. Eddy continues to refine the services in her church. In this month's *Journal*, Mrs. Eddy adds this notice:

*Note. All the churches of our denomination are respectfully requested to have the first Reader, read the following, at the opening of the Bible Lesson on Sunday.*

### MARY BAKER EDDY

*The Bible, and the Christian Science text-book, are our only preachers. We shall now read scriptural texts, and their correlative passages from our text-book,—these comprise our sermon.*

*The canonical writings, together with the word of our text-book corroborating and explaining the Bible texts in their denominational, spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated or fettered by human hypotheses, and authorized by Christ.*

*The number of our Sunday lessons and the Scripture they contain follow the International Series.*

*Note.—The Quarterly for the next quarter having been mailed before the receipt of the above from our Leader, we will add that the above is to be read in lieu of the note printed in the Quarterly,—omitting, however, the preliminary note by Mrs. Eddy. TCSJ, vol. 15, 1/1897, p. 25.*

## May 1897

Josephine Curtis Woodbury has again surfaced. Her “Christian Science Church” adjacent to The Mother Church is slowly declining, and, in an attempt to bolster her sagging income, she has published a small autobiographical work, *War in Heaven*. In this book, Josephine again claims that her “Prince of Peace” has been immaculately conceived. Her book is full of sham protestations of loyalty to Christian Science and her obedience and continuing love for Mrs. Eddy. However, since last March, Mrs. Woodbury has been privately writing Mrs. Eddy ugly letters and has threatened her with a lawsuit. Now, Josephine has, once again, suddenly changed her tune and is trying to give the impression, through her book and public statements, that she is one of Mrs. Eddy’s closest and most loyal students. To counter this false impression, Mrs. Eddy is forced to publish a short “Question and Answer” in this month’s *Journal*:

*“Is Mrs. Josephine Curtis Woodbury your friend?”*

*She tries to make the public believe that she is my friend, but I do not regard her thus. It was only on March 16, 1896,—and after I had done all that the Rules and By-Laws of my church in Boston allow, for admitting her a second time into this church—that her scribe sent to me a most abusive letter which I now have, and which I was informed had been made public. Later came another letter from the same source, in which I was threatened with a lawsuit, in April, 1896, unless I did more for Mrs. Woodbury, and unless I did what that letter demanded.*

*I never tried to harm her, although her scribe alleges that I have. But I did earnestly try to benefit her, even as I would love my enemies.*

*Mary Baker G. Eddy*

*TCSJ, vol. 15, 5/1897, p. 67.*

A few years from now, after reading Mrs. Eddy’s article on “Love Your Enemies” in *Miscellaneous Writings*, Clara Shannon will recall an experience with Mrs. Eddy and Mrs. Woodbury that exemplifies Mrs. Eddy’s Christian love. In 1890, while Mrs. Eddy still was living on North State Street in Concord, just before she moved into Pleasant View, and during a time when Josephine Woodbury was exposing Mrs. Eddy to every kind of abuse publicly and privately, Clara recalls:

*“One morning as our dear Teacher was writing letters, she called me and said, ‘To whom do you think I have just written?’ From the look on her face I said, ‘I suppose someone to whom no one else would write!’ And then she said, ‘It is to so and so [Mrs. Josephine Woodbury], and I have invited her to come see me. I have given her two days from which to select the time most convenient to her, and have asked her to telegraph and let me know the day.’ She read the letter through to me and told me to enclose a stamped telegraph form. I said, ‘Oh Mother, how could you write to her, when you know she is doing all she can to harm you, and not hiding it, but talking about it?’ She said to me, ‘You must learn to love that woman!’ I said, “Do you love her?” ‘Yes, and I am trying to bless her! If you and I do not love her, who can or will?’*

*“To that letter Mrs. Eddy received no reply. When the second day named came, before going out for her drive she put on her special best dress and ordered the carriage to be at the door to take her for her drive an hour earlier than usual, in order to be home early before her guest arrived. Before leaving, our Leader ordered another carriage to be sent to the station to meet her. Just as she was putting on her gloves before entering her carriage, she called me from my writing and said, ‘Will you promise something?’ I said, ‘Of course, I will if it is something I can do.’ She said, ‘If Mrs. [Woodbury] comes before I return I want you to greet her kindly.’ I said, ‘Yes, Mother, I will!’ Then she said, ‘Lovingly?’ with a note of interrogation in her voice. My answer was, ‘I will try.’ Then she said, ‘Just heavenly?’ I answered, ‘I will go upstairs and ask God to help me to do that and to show me how.’ Lastly she repeated, ‘Now remember what I say—kindly, lovingly, just heavenly!’*

*“I went to my room and prayed earnestly to divine Love to help me, for, as it was right for her to feel that, it was right for me to manifest it. In a short time I felt such a desire that she should come, and willing to welcome her in the most heavenly way I knew, because I knew what a blessing there was awaiting her through an interview with our Leader and great good would result.*

*“Our Leader returned from her drive an hour earlier than usual, and when she got out of her carriage she said, ‘Has she come yet?’ I said, ‘No, Mother.’ ‘Never mind,’ she said, ‘I will wait in the drawing room for her.’ In the meantime the carriage had been sent a second and third time to meet three trains in succession. The last time it was late and too dark for her to have come, and our Leader sat in her sitting room, and said, ‘Oh, what a benediction of love she would have received! It would have*



*saved and comforted her!’ I too felt sorry for her to have lost such an opportunity and a great blessing. I learned a lesson of love such as I have never forgotten.”* Keyston, David Lawson, *The Healer, The Healing Work of Mary Baker Eddy, Cross and Crown Publications, 1995, pp. 135-136.*

In less than three years, Mrs. Woodbury will bring a lawsuit against Mrs. Eddy.

## **June 1897**

Augusta Stetson, whose spectacular success has gone to her head, is attempting to absorb all the other branch churches in New York City under the control of her church, First Church of Christ, Scientist, New York. When Mrs. Eddy discovers her plans in December of this year, she will publish a statement in the *Journal* discouraging such a practice, and Augusta will back off for the time being.

If it is true that Augusta has not always been treated by the members of The Mother Church with the same love and fairness that has characterized Mrs. Eddy’s relationship with her, it is also true that she seemed to lack those very elements of Christianity herself in her treatment of them. Nonetheless, in all fairness to Augusta, there were several individuals in the Movement that had to learn the same lessons that Mrs. Stetson needed to learn; however, they were much less visible in that era because they were males.

These men, like Augusta, found the building of worldly power more attractive than the building of Christian character. Perhaps there is no better example of false wisdom parading in the vestures of divine wisdom than is found in Augusta Stetson’s sermon, “Divine Wisdom Brings True Riches and Power,” from I Kings 3:5-13. The Bible text quoted is Solomon asking for wisdom with the resulting rewards of power and riches. Using the quote from *Science and Health*, “God is not separate from the wisdom He bestows,” Augusta builds her case for acquisition of material power and luxury in the name of divine wisdom:

*The history of Solomon and his wonderful achievements, his wealth and power, his marvelous temple, and his unparalleled wisdom and understanding—all his glory—has been for ages accepted by humanity as a veritable historic fact. In all epochs mortals have commented upon Solomon’s limitless power and resources in bringing together from all the earth her stores of gold, silver and precious stones, horses and chariots, and thousands of men to do his bidding. Solomon’s temple has been the wonder of the world. Mortals have vainly aspired to Solomon’s wealth, only to fall far short of its realization.*

*Sacred history has given to the world the secret with which Solomon unlocked the hidden treasures of the universe and brought out from her inexhaustible storehouse the beauty, wealth, and power which he utilized....* Stetson, Augusta, C.S.D., *Reminiscences, Sermons, and Correspondence, New York, G. P. Putnam’s Sons, 1913, p. 58.*

Compare Augusta's perspective on Solomon's wealth and wisdom with Mrs. Eddy's views on the same subject. In her sermon, "This man began to build, and was not able to finish," Luke 14: 30, she states:

*The wise housebuilder considers carefully his location and materials; and still greater care is needed in moral structures....*

*Solomon was...[an] unwise builder. However gorgeous his Temple at Jerusalem, his spiritual temple was wrongly based; for in Ecclesiastes he declares that evil is equal to good....In conclusion the Teacher [Mrs. Eddy] appealed to Christian Scientists to build aright, and deny the false claims of sin. TCSJ, vol. 5, 5/1887, p. 100.*

## **July 4, 1897**

Among the announcements that Judge Hanna delivers from the desk on this Communion Sunday is one from Mrs. Eddy. She is inviting the entire congregation to come to her home, Pleasant View, tomorrow, Monday, July 5, to celebrate the Fourth of July.

*My Beloved Church:—*

*I invite you, one and all, to Pleasant View, Concord, New Hampshire, on July 5th, at 12.30 P. M., if you would enjoy so long a trip for so small a purpose as simply seeing Mother.*

*My precious Busy Bees, under twelve years of age, are requested to visit me at a later date, which I hope soon to name to them.*

*With love, Mother,  
MARY BAKER EDDY*

*TCSJ, vol. 15, 8/1897, p. 262.*

A week before, the newspapers had gotten hold of Mrs. Eddy's invitation, and the country knows about the upcoming event:

*Before the invitation was read in church, however, the newspapers had gotten "wind" that there was something "in the air," and enough was said to send the word over the country so that many more were there than had been contemplated; and besides the more than fifteen hundred that went from Boston, many came from other places, some by rail, some in private conveyances, and some, perhaps, on foot, so that the "private party" had swelled to proportions of not less than twenty-five hundred by the time the exercises began. TCSJ, vol. 15, 8/1897, p. 262.*

## July 5, 1897

At nine o'clock this morning, over twelve hundred people board two specially designated twelve-car trains, at Union Station in Boston, to take them to Concord, New Hampshire. The temperature is already in the 90's, but no one aboard the train complains. Their only thought is for Mrs. Eddy, hoping that the weather will not be oppressive for her. The *Boston Globe* reports:

*"O, but it was hot on those trains! But there was no grumbling, everybody seemed satisfied, and everybody was anxious only that the heat should not distress 'Mother' Eddy."* TCSJ, vol. 15, 8/1897, p. 272.

The Honorable A. B. Woodworth, Mayor of Concord, has assembled every carriage that could be hired to take the group to Pleasant View when they arrive from Boston, at eleven-thirty that morning. At one o'clock, Edward Bates, stepping out of the house with Mrs. Eddy on his arm, calls the assembled students to order. The minute Mrs. Eddy appears, the audience spontaneously gives her three cheers, and she bursts into a big smile and graciously bows a welcome to them.

Mrs. Eddy is wearing a very elegant reception gown of purple velvet, overlaid with black lace and an equally chic toque. Augusta Stetson has chosen Mrs. Eddy's gown, which could have even been a creation of the famous French couturier, Charles Fredrick Worth. She has often purchased gowns from Worth for special occasions, when she wanted to look her best. Mrs. Eddy's gown is so elegant today that it offends the Quaker sensibilities of Dr. and Mrs. Alfred Baker, who are seeing Mrs. Eddy for the first time. Mrs. Baker is shocked that Mrs. Eddy is not dressed more simply, and tells her teacher, Flavia Knapp, how Mrs. Eddy's chic gown seems immodest for a Christian to wear.

It is interesting to note that though Mrs. Eddy would occasionally refuse to wear some of the more elaborate gowns purchased for her, at the same time, she refused to conform to the rigid Protestant dress ethic that has been slavishly followed by pious Christian women for two hundred years or more:

*From its inception, Protestantism has consistently exerted a far deeper influence on Western dress than is generally recognized. To evaluate this influence properly, it is important to examine the "Protestant work ethic."*

*Lavorare est orare, "to labor is to pray," was the brisk motto of the Lutherans. Calvin, too, demanded that a person work as hard as possible at whatever job God had allocated him. If to work was holy, it therefore followed that a worker, whether a learned professional or ignorant shoemaker, became one of God's priests by dint of his labor. In this sense, work clothes became sacred vestments, the insignia of devoted industry and service—hence, blessings on thy business suit, thy laborer's smock, thy freshly laundered housewife's apron....*

*Protestants had now to discover a sartorial technique that would simultaneously proclaim their sobriety and industriousness on one hand and God-given inequality on the other. The first attribute, of course, posed no problem. But if an enlightened believer was to work hard and exercise the self-discipline of thrift, as God expected him to do, it was only logical that he would be rewarded with the material evidence of his spiritual constancy—prosperity. Furthermore, some indication must be given of one's divinely ordained social rank. Without resorting to splendor, how then could a seemly impression of prosperous hieratic humility be registered by dress? Ultimately, in the Netherlands, the burgher's retention of outmoded styles was to supply the answer—moral conservatism expressed in fossilized fashions.* Batterberry, Michael & Ariane, *Mirror, Mirror: A Social History of Fashion*, 1977, New York, Holt, Rinehart & Winston, p.140.

Upon hearing of Mrs. Baker's concerns, however, Mrs. Eddy commissioned one of her local dressmakers to create a grey cloth visiting gown and bonnet to match. Attired in this simple frock, Mrs. Eddy called on Mrs. Baker. Upon entering Mrs. Baker's parlor, and exchanging pleasantries, Mrs. Eddy asked Mrs. Baker, with a twinkle in her eye,

*"How do you like my Quaker costume?"* Peel, Robert, *Mary Baker Eddy, The Years of Authority*, New York, Holt, Rinehart and Winston, 1977, ft. 64, pp. 410-411.

One reason Mrs. Eddy's friendship with her beloved Quaker friends were so important to her has to do with Quaker's demand for religious equality for women. In her new book, *Daughters of Light*, Rebecca Larson tells us of the martyrdom and courage of Quaker women:

*...One hundred years after Mary Dyer, the early Quaker "witness" against unjust laws, was executed in Boston, Rachel Wilson (whom the Boston Gazette of 1769 identified as "an eminent preacher among the friends") arrived in the metropolis. The Gazette recorded the Quaker woman minister's visit in a laudatory fashion, noting that she "preached to a large audience and gained applause," and displayed "that general benevolence, which is the distinguishing characteristic of the true Christian."...*

*...In contrast to Puritan/Congregationalist women who gave accounts of their conversion experiences, but were expected to remain silent before clergymen's scriptural interpretations, Quaker women explicated Scriptures in oral sermons and published writings...*

*...The Protestant Reformation, over a century earlier, initially had released forces of dissent. In accepting the Bible (the revealed Word of God) as a sufficient guide to salvation, Protestants promoted individual scriptural interpretation: "a priesthood of all believers." The Protestants' rejection of the Roman Catholic Church as mediator between*

*God and humankind placed every man and woman in direct relationship to the Divine Being...*

*...Leaders of the Protestant Reformation had proclaimed a theoretical universal "priesthood," with each individual interpreting the Bible on the basis of a direct relationship to God. But in practice, most Protestants deferred to a male minister as an ordained, educated professional. The clergyman was not truly of a different "order" than the laity, but he conducted worship services and administered sacraments. In Quakerism, since an authentic ministry rested solely on the "charismatic" authority of divine inspiration rather than on the "traditional" authority acquired through academic training and ecclesiastical ordination, women's religious leadership was legitimized on the same basis as men's. Most Protestants argued that such direct revelation by the Holy Spirit had ended with the apostles. The Bible, therefore, was the final authority in matters of theological truth. But to Quakers, the Scriptures were "only a declaration of the fountain, and not the fountain itself." More importantly, God's "immediate speaking never ceased in any age." Since God "from whom each private revelation came was forever one, there could be no final disharmony" between the inspiration given to one person and that of any other truly enlightened individual, including "the apostles who recorded their revelations in the Bible." Through the guidance of the indwelling Light ("the inward Word"), all human beings could receive new revelations and deepened understandings of earlier revelations. This tenet justified the Quaker practice of a lay ministry: a literal "priesthood of all believers."*

*The Quaker interpretation, however, opposed powerful gender ideology embedded in Western thought...*

*...Finally, the Quakers argued that Christ had not despised, but rather encouraged, the ministry of women, as in the Woman of Samaria story (John 4:7-39). The disciples marvelled [sic ed.] that Christ had talked with the woman, but many Samaritans believed because of her testimony: "He told me all that ever I did." Fell's tract, *Womens Speaking Justified*, noted all the occasions in the Old and New Testaments when "God made no difference, but gave his good spirit, as it pleased Him, both to Men and Women." In addition to citing biblical prophetesses such as Deborah, Margaret Fell suggested that women had a special role in the redemption of humankind. Although Christ's disciples were male, women were the first to convey the news of Christ's resurrection: "It was Mary Magdalene, and Joanna, and Mary the mother of James, and the other women that were with them, which told these things unto the apostles" (Luke 24:10). Fell warned: "Mark this, you that despise and oppose the message of the Lord God that He sends by women; what had become of the redemption of the whole body of mankind if they had not cause to*

*believe the message that the Lord Jesus sent by these women, of and concerning His resurrection?" Satan triumphed when half of humankind was prevented from voicing the Word of God. For Margaret Fell and other early Quakers, women's preaching signaled that the Millennium was near at hand: the end of the era of the "false Church" and evidence for all to see of the arrival of "the true Church."... Larson, Rebecca, Daughters of Light, New York, Alfred A. Knopf, 1999, pp. 7, 10, 15, 19, 23.*

Returning to the July 5 celebrations at Pleasant View, we have just seen the crowd cheer Mrs. Eddy. As she takes her seat on the front porch, Edward Bates introduces the Mayor of Concord, the Honorable A. B. Woodworth. His remarks are full of respect and insight:

*....I recognize the fact that I see before me a great company of men and women who have come from all parts of the country to express their devotion to the religion of God and of Christ, the great healer, as it has been the more clearly revealed through the insight and the power of her who has bidden you here.... TCSJ, vol. 15, 8/1897, p.264.*

Edward Bates then introduces Mrs. Eddy, and she delivers her address with a calm dignity that is characteristic of her. Mrs. Eddy will eventually decide to include this address in her already published *Miscellaneous Writings*.

Mrs. Eddy's address is followed by a moving speech by her cousin, former Congressman from New Hampshire, the Honorable Henry M. Baker, about the meaning of Independence Day to Christian Science. His remarks are followed by Judge Hanna, Reverend George Tomkins, D.D., of New York City, William McKenzie, Reverend Irving C. Tomlinson, and two Civil War veterans, Captain John F. Linscott and General Erastus M. Bates.

Mrs. Eddy has invited another cousin, Dr. E. Morrill and his wife, her lawyer, General F. S. Streeter and his wife, Mr. and Mrs. Edward A. Kimball, Mrs. Isham of New York City (who is a granddaughter of Abraham Lincoln), Mr. W. F. Thayer, president of the First National Bank, and Reuben E. Walker (the man who had found the statute that established the legality of Mrs. Eddy's deed for her Church).

Among the people also attending the function is Mr. William Bradford Dickson from Kansas City, Missouri. Mrs. Eddy limited her invitations to the congregation in Boston, but had made an exception for Mr. Dickson because she had promised him that the next time she spoke in public she would invite him. He had mistakenly thought that his invitation was meant to include all the Christian Scientists from Kansas City, and he has brought all of them with him. Even though this oversight caused a great deal of bitterness from individuals across the country that were not invited, still a remarkable healing took place that involved one of the families that had come with Mr. Dickson.

It seems very appropriate to end our *Chronology of Miscellaneous Writings, 1883-1897*, with a description of this wonderful healing. Mrs. Jessie Cooper and her two children were in the party that came with Mr. Dickson. Reverend Tomlinson, who was an eyewitness to the healing, tells us that when Mrs. Cooper and her children were preparing to depart from Kansas City:

*....it was discovered that the small daughter, seven years old, had a very sore spot which protruded from the head and was very much inflamed. All the way to Concord she would not allow her curly head to be combed, crying bitterly whenever the attempt was made. Although the mother tried to meet the condition through prayerful mental work, yet in the morning, when they were to go out to Pleasant View, the swelling had enlarged until it stood out from her head and was more inflamed than ever. As the mother felt that the hair must be combed that morning, she took the scissors and cut the hair away around the sore spot and then washed and combed the hair as gently as possible. The whole thing was a most trying ordeal and it was only through showers of tears that the little one was finally made ready to go. A light straw hat, with a wreath of daisies on it, could not be worn because it hurt her head.*

*After the speaking was over at Pleasant View, Mrs. Eddy sat upon the porch and greeted the people as they passed through the porte-cochere. The mother was preceded in the line by her children. When these two little ones, a boy of nine and the girl of seven, arrived in front of Mrs. Eddy, they stopped the whole procession and stood looking up into her face smiling joyously. Mrs. Eddy looked at them and then looked at the mother, and smiled back at the children, as someone told them to pass along. This is the mother's account of her illuminating experience:*

*I wish I could make the world know what I saw when Mrs. Eddy looked at those children. It was a revelation to me. I saw for the first time the real Mother-Love, and I knew that I did not have it. I had a strange, agonized sense of being absolutely cut off from the children. It is impossible to put into words what that uncovering of my own lack of real Mother-Love meant to me.*

*As I turned in the procession and walked toward the line of trees in the front of the yard, there was a bird sitting on the limb of a tree, and I saw the same love, poured out on that bird that I had seen flow from Mrs. Eddy to my children. I looked down at the grass and the flowers and there was the same Love resting on them. It is difficult for me to put into words what I saw. This Love was everywhere, like the light, but it was divine, not mere human affection.*

*I looked at the people milling around on the lawn and I saw it poured out on them. I thought of the various discords in this field, and I saw, for the first time, the absolute unreality of everything but this infinite Love. It was not only everywhere present, like the light, but it was an intelligent presence that spoke to me, and I found myself weeping as I walked back and forth under the trees and saying out loud, "Why did I never know you before? Why have I not known you always?"*

*I don't know how long it was until my boy came to me and said, "Come, mother, they are going home." I got into the carriage and drove back to the hotel, but that same conscious intelligence and Love were everywhere. It rested upon everything my thought rested on.*

*When we got back to the hotel, there was no boil on my child's head. It was just as flat as the back of my hand....For weeks it had a strange effect on me. I could not bear to hear anyone speak in a cross, ill-tempered tone, or do anything that would cause pain....*

*Each time I saw Mrs. Eddy I had a wonderful revelation of God. I know she was no ordinary woman. God had anointed her with the oil of gladness above her fellows, for she "loved righteousness and hated iniquity."* Tomlinson, Rev. Irving C., Twelve Years With Mary Baker Eddy, The Christian Science Publishing Society, Boston, 1945, pp. 60-62.



## **Mrs. Eddy's Writings 1897**

### **July 1897**

**Address on the Fourth of July at Pleasant View, Concord, N. H., before 2,500  
Members of The Mother Church, 1897.**

*MW*, p. 251.

*TCSJ*, vol. 15, 8/1897, pp. 264-266.

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