

THE FOUNDING
of
CHRISTIAN SCIENCE

THE WOMANHOOD OF GOD

Volume I — THE DISCOVERY of the Science of Man
(1821—1888)

Volume II — THE FOUNDING of Christian Science
(1888—1900)

THE WOMANHOOD OF GOD

Volume II

THE FOUNDING
of
CHRISTIAN SCIENCE

(1888—1900)

Being the Gospel According to Doris Grekel

SCIENCE IN EDUCATION

1987

To my husband
Morris Grekel
whose unceasing labors
have helped to make this book possible

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And there appeared a great wonder in heaven;
a woman clothed with the sun, and the moon
under her feet . . .

John

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PREFACE

JESUS called himself the door, and Mrs. Eddy called herself a window. A door is a “passage; means of access.” A window is “an opening in the wall of a building for admission of light.”

Verily, verily I say unto you, I am the door of the sheep. . . . I am the door; by me if any man enter in, he shall be saved, and go in and out and find pasture. —John

God has worked through me in this age because He could. The light will come through the window because it will let it, while the wall will not; it would shine through the wall if it could. God is no respecter of persons. Then would you say the wall can let in the light the same as the window? No. Then does one person let in as much light as another? No. Can the one who lets in the light see what is best for the others better than one who does not? Yes. That is the trouble with those outside (the wall); they think they can run things just as well and a little better than I can (the windowpane). How do you know I am a windowpane for the light to shine through? By the works. —*Divinity Course and General Collectanea*

These two individuals have brought the fatherhood and motherhood of God to our apprehension. They are God’s two witnesses on this planet, the two candlesticks to light the way, the two olive trees.

What are these two olive trees. . . . What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowst thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. —Zechariah 4

And I will give power unto my two witnesses. . . . These are the two olive trees, and the two candlesticks standing before the God of the earth. —Revelation 11

After nearly two thousand years, including a thousand years of Dark Ages, the world has acknowledged Jesus’ presentation of the fatherhood of God. All Christendom today says: “Our Father which

PREFACE

art in Heaven.”

Must we have another thousand years of dark ages before Mrs. Eddy's presentation of God's motherhood is accepted? Is her lifetime of emptying the golden oil out of herself upon all mankind so little appreciated?

In their work to support the lecturers Mrs. Eddy told her students: “A city that is set upon a hill cannot be hid, and the life of their Leader must be shown as it *is*. Never did I neglect Jesus in my sermons in the first days of Christian Science; now they must not forget me. The scandalous attacks on the Discoverer and Founder of Christian Science will stop if the *truth* about her be shown to the world.”

These pages are intended to show the life of Mary Baker Eddy as it is, and to show to the world the *truth* about God's chosen witness, the Discoverer and Founder of Christian Science.

Doris Grekel
Havilah, California 1987

THE FOUNDING OF CHRISTIAN SCIENCE

CHAPTER I CONSPIRACY ERUPTS

I wanted this conspiracy to come to the surface, and it has.
—MARY BAKER EDDY

1885

CAROLINE Bates was far from jubilant as she made her way to the artist's studio on a July day which she was never to forget. Her mission was a sad one, for though her father, Henry Bradley, M.D., was a fine physician, neither he nor his colleagues had been able to effect a cure in Mrs. Bates' case; so by the summer of 1885 she had reconciled herself to an early death. The visit to the artist was to obtain a crayon portrait of herself,— a special gift for her husband before their final parting; but that was not the gift she brought home to him that memorable afternoon. Little did Caroline dream that her whole life would be transformed in a few short hours, for while in the studio she was given a book to read entitled *Science and Health* with the suggestion that in her circumstances she would find it a great help. And, wonder of wonders, the little she read brought about an immediate and permanent healing after all the long years of suffering! A wife restored to health and the joy of a wondrous new discovery eclipsed the portrait.

Edward P. Bates accepted Christian Science as eagerly and readily as had his wife, and both became serious students. Caroline's parents were so impressed by her miraculous healing that they, too, began the study of Christian Science. A year and a half later the Primary Class that convened at the Massachusetts Metaphysical

College January 10, 1887 included Dr. and Mrs. Henry Ives Bradley and Mr. and Mrs. Edward P. Bates. Following the course Dr. Bradley returned to his home in New Haven, Connecticut, abandoned his medical practice and became a Christian Science practitioner. In the fall, on October 30, 1887, Mr. and Mrs. Bates began a second course of instruction at the Metaphysical College,— the Normal Course of instruction.

Graduates of Mary Baker Eddy's classes were members of the Christian Scientist Association (C.S.A.) which met regularly in Boston, but local students were the only regular attendants. Being residents of Syracuse, New York, the Bateses may not have been present at the rebellious meetings in the spring of 1888; however, if at all possible, these appreciative students surely responded to their Teacher's call to meet in Chicago, for the Leader had written in the *Christian Science Journal*, "Let no consideration bend or outweigh your purpose to be in Chicago on June 13."

While Mrs. Eddy was unifying her great Cause at the meeting of the National Christian Scientist Association in Chicago, the dissidents were not idle. The rebellious faction in Boston was doing all in its power to wrest control of the C.S.A. from the Discoverer. This original and smaller association consisted only of those students who had been personally taught by Mrs. Eddy; but sad to say many of those early students could not follow their Leader's spiritual footsteps. The self-justification of materiality against spiritual demands caused them to react violently against her leadership.

When Mrs. Eddy returned to Boston she found that in her absence this rebellious faction had called a special meeting on the twelfth of June with the intent of expelling her from her own college association. They had, through deceit, obtained the association records while the secretary was in Chicago, and though they had failed to control the meeting completely to the point of ousting Mrs. Eddy, a large contingent led by the vice-president, Sarah H. Crosse, withdrew membership, walked out taking the records with them, and left the association in a shambles. Thirty-four members, including most of the oldest and most prominent practitioners in the Boston area, severed their relationship with the C.S.A. and formed an active resistance to the activities of the remaining loyal students.

Having experienced litigation with Edward Arens in the 1870's, Mrs. Eddy immediately took steps to protect the association funds. Her next step was an endeavor to air the complaints, and to that end she called a special meeting. The notice which was sent to all members in the New England and Middle States by the association secretary, William B. Johnson, read in part:

Boston, June 22, 1888

You are hereby requested to attend a special meeting of the C.S. Association to be holden at the Mass. Met. College, Wednesday June 27 at 2 P.M., called for the following purpose:

To give certain members opportunity to comply with the Constitution, Article 2, section 1, and the By-laws on Fellowship, section 1, namely, "If they have ought against other members it shall be their duty to faithfully tell them of it."

Our self-sacrificing Teacher, Mrs. Eddy, says, "I have no conception of what some members of the Association are hinting at against me, and I will be present on the 27th inst. to hear what they have to say. Self-conscious of my own integrity in all things, I call on the members of our Association who have ought against me, to tell me of it, even though they have broken this rule of the Church of Christ, and the commandments of God, by not first having told their brother his fault, I will give them another opportunity to deal justly."

Attendance at the meeting was large with members coming from New York, Philadelphia, and Providence, as well as from all over Massachusetts; but not one of the dissenters showed up. Mr. Johnson was devastated, for he had worked endless hours day after day endeavoring to contact all parties in an effort at reconciliation. The Leader, too, had endeavored to open the students' eyes to the animal magnetism that was using them. In the notification for the meeting she had said:

I have earnestly counselled my students not to be guilty of this great wrong which has caused much discord. I have set them a different example, and told them first their faults and avoided telling them to others. I will now give them one more opportunity to deal justly, and I will listen patiently and charitably to all they have to say against me; and in return will ask only this, that those who have freely spoken of their great obligations to me, will now be simply just to me.

After learning a little even, of the good I have achieved, and which has demanded and been associated with all of my movements, since God commissioned me to bring Christian Science into this world of iniquity, they will learn how to estimate its value instead of traducing it.

I have no desire of retaining in the C.S.A. those who under the influence of animal magnetism and personal ambition, persist in hurting themselves and trying to hurt others. But my love for my enemies causes this desire to save them from committing a great sin.

... also I wanted this conspiracy to come to the surface, and it has, and now is the only time for us to meet in Christian love and adjust this great wrong done to one who has given all the best of her years to heal and bless the whole human family.

A great majority of the people who call themselves Christians do not truly have Christian love in their hearts, but they are never tested on that issue so they go on totally unaware of their shortcoming. The twenty-seventh of June in 1888 was a testing-day for thirty-four men and women who had been professing and practising their Christian faith for many years. They had healed many of sickness but had made little effort at healing themselves of sin, i.e., at self-purification; so when the prince of this world came, it had found much in them to play upon. In later years many would regret their actions, but on this June afternoon it was the small remnant left in Boston that was sorrowful. As member after member arrived, it became obvious that those for whom the meeting had been called would not appear, and the early-comers and staunchest workers had a sinking sense of despair.

Mrs. Eddy spoke words of hope and inspiration to those present at the meeting; but she later confided sadly to a student, "I do not believe I have twelve loyal students left." She was president of the Association, but every other officer was a part of the rebellion with the exception of the newly elected secretary, William B. Johnson.

Mr. Johnson arrived home very late that evening, weary and worn. After trying to rest he asked his son to read him some of David's appeals for divine help and something from the New Testament. When the lad turned to First John, he read the heading, "A warning against false teachers." John's message was pertinent to this day:

19 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.

Mr. Johnson said, "That is enough. I have my answer and I am strong now." Then with difficulty he continued, "We may lose Mrs. Eddy." No, she was not ill. "I have been with her for three hours since the close of the meeting, and she sees very little hope in Boston for her Church. It may be that she will leave here and go to the West, but she does not want to give up her College. I know that our prayers will be answered and that she will obtain divine guidance before this terrible and heart-breaking day is finished."

* * *

FIVE MEN LEFT

After the special meeting of June 27 it was obvious that all of the most capable, successful, and affluent Christian Science workers in the Boston area had renounced the Discoverer and Founder. In assessing the depleted ranks she could find only five men in Boston loyal to her and her Cause and willing to work *for* it rather than against it. These five were Hanover P. Smith, Erwin L. Colman, William B. Johnson, Joseph S. Eastaman, and Frank E. Mason.

Hanover P. Smith had been a deaf mute the first nineteen years of his life until healed by Mrs. Eddy in 1880. From that time he had devoted himself to Christian Science and was a good practitioner; but his gentle, loving nature was not well-suited to the difficult tasks at hand.

Janet Colman had first come to Mrs. Eddy to study in 1883, and in the ensuing years she and her husband Erwin had both become earnest workers. Mrs. Eddy liked Mr. Colman's cleanness of character and his contagious, joyous spirit, but she was also aware that in his generous love for her he did not always use caution in what he said.

Since 1883 when William B. Johnson first studied Science, his greatest struggle had been with poverty, but he was sincere and dependable and gave his all to assist his leader. Because of this willingness on his part Mrs. Eddy leaned heavily upon him at this time and for many years afterward. She could always count upon him to follow her instructions to the very best of his ability.

Captain Joseph S. Eastaman was a first rate good fellow. He had come to Mrs. Eddy for help for his wife in 1884 and remained to study and to practise. This retired sea-captain's appreciation and love for Mrs. Eddy were unbounded and he assisted his teacher in any way he could. Mrs. Eddy loved the captain dearly, and she appreciated his efforts; but she was not unaware of his limitations. Eastaman's gratitude and fidelity exceeded his metaphysical understanding, and though he was a successful Christian Science practitioner, fearless and staunch, he was more the retired sea-captain. He was also hampered by a language barrier as English was not his native tongue. He wrote well, but he did not always speak fluently when warmed to his subject.

Frank E. Mason had studied at the Metaphysical College in May of 1887. Since that time he had shown considerable ability in writing and speaking on Christian Science, and Mrs. Eddy had chosen him often to fill the pulpit of her church. By May of 1888 he had been appointed assistant pastor and was residing at the college on Columbus Avenue. Mrs. Eddy recognized his ability and gave him every opportunity to use his good qualities, but with all his

vigor and enthusiasm he was at times explosive and unpredictable.

In the 1880's women were not accepted in the business world. Mrs. Eddy's work had made great strides toward equality of the sexes, but it was a battle. Men were needed in the ranks and particularly in Mrs. Eddy's immediate circle where there was so much work to be done. As she considered these five men, plus Calvin Frye who was always at her side, she appreciated the loyalty of each and the work he was doing for the Cause, but there was so much *more* to be done than six men could possibly accomplish.

For a time she considered leaving Boston which was what William Johnson so greatly feared; and the logical choice if she was to relocate was the city she had termed the "miracle of the Occident"—Chicago. She had just written for the July *Journal* "To Loyal Christian Scientists" which stated:

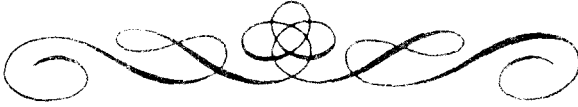
You, my beloved students, who are absent from me, and have shared less of my labors than many others, seem stronger to resist temptation than some of those who have had line upon line and precept upon precept. . . . I have felt for some time that perpetual instruction of my students might substitute my own for their growth.

Thus far Chicago had been the "wonder of the western hemisphere," but what assurance had she that it would not become as Boston, should she move there and give the students "line upon line and precept upon precept." There were already indications of weakness in Chicago. The previous February the Chicago church had requested that the *Journal* remove the professional card of Rev. Joseph Adams. And just this month the behaviour of the pastor, Rev. George Day, in publicly announcing Mrs. Eddy as the main speaker at the convention without consulting her or even notifying her, was certainly questionable.

In addition, every Christian Scientist who could be reached had recently received an announcement from the Chicago area from Ursula N. Gestefeld. Mrs. Gestefeld had been in Mrs. Eddy's Chicago class in 1884, but unlike others in that class, she had not sought further teaching at the Massachusetts Metaphysical College. Instead she had mixed the Science she had learned with spiritualism and theosophy and on this mixed basis had authored a book to simplify Christian Science. Her circular stated that Science and Health "is a book difficult of comprehension, and much patient study of it, for many, does not suffice for an understanding of its meaning." Her book, *Statement of Christian Science* was just off the press, and she was advertising it as a key to Science and Health.

No, Chicago was not the answer! But more men were needed in Boston if the Movement was to go forward. The Leader's thoughts

turned to the pastor of the Chicago church, Rev. Day. He needed strengthening for better work for the Cause. They turned, too, to Ira Knapp who, in the fall of 1885, had been revealed as the "Peter" in her experience, and also to the sincere, young doctor, Ebenezer Foster, who had appeared at her door just last November.



CHAPTER II

NEW RECRUITS

Those who know no will but His, take His hand, and from the night He leads to light. —MARY BAKER EDDY

1888

EBENEZER J. Foster, M.D. had accompanied Mrs. Eddy to Chicago along with Captain and Mrs. Eastaman and Calvin Frye, but he had not returned with the party to Boston. The doctor had a brother residing in the Great Lakes area, so following the convention he had gone on to Wisconsin for a fraternal visit.

Dr. Foster had first presented himself at Mrs. Eddy's college the previous fall, just before her son George Glover turned up on her doorstep. The two men were about the same age but unlike in every other respect. George was totally disinterested in his mother's work and was a hindrance and an embarrassment to her. Foster, on the other hand, was a sincere seeker after Truth and an eager pupil. After attending the November, 1887 Primary Class at the college, he had returned to his home in Vermont, had abandoned his homeopathic practice and begun the practice of Christian Science. He looked upon Mrs. Eddy as his adopted mother, and his letters to her were those of a dutiful son.

In a time of great need the Leader had solicited the assistance of her son George in vain. Now, in this present crisis she again felt the desirability of a son's assistance, but her thoughts turned to Ebenezer Foster rather than to George Glover. He had come to her college in the spirit of honest investigation and had seen the great value of the truth she was teaching. His training and experience were largely in the field of medicine which could be an asset to the obstetrical department of her college if the rebellious faction sought to make trouble. And there was no doubt of his genuine talent in many directions. She sent a telegram to him in Wisconsin asking him to come to Boston.

Dr. Foster responded immediately, arriving in Boston on Wednesday, July 4, the day for the regular C.S.A. meeting, which

had been cancelled due to the holiday. His teacher talked to him of all the work resting on her shoulders, of how she felt he could help her with it; and for this purpose she invited him to become a part of her household.

Dr. Foster was a bachelor in his early forties with no family obligations. His mother was deceased. After studying he had openly and eagerly embraced Christian Science. The Leader's offer was a marvelous opportunity for an eager young man, and he accepted it without hesitation.

* * *

In the early spring of 1888 Sarah H. Crosse was the manager of the *Christian Science Journal*; and the street address given for the Christian Science Publishing Society on the front cover of the Journal was the address of Sarah Crosse's Christian Science Institute—19 Berwick Park. Before summer Mrs. Crosse was the leader of the rebellion. By July there was a new Journal manager; and the Publishing Society address printed on the Journal cover was that of the Metaphysical College on Columbus Avenue.

Mrs. Eddy appointed Frank Mason manager of the Journal, and she asked William B. Johnson to find out what the dissenters were planning so that she could take the necessary steps to protect her work and her Cause. A notice on the inside front cover of the August Journal exposed some of their activities:

SPECIAL NOTICE

Owing to the fact of a large distribution of circulars, giving address of Journal at 19 Berwick Park, we beg leave to inform the public that Mrs. Sarah H. Crosse has resigned as Manager of the *Christian Science Journal*, and is no longer a member of the Christian Science Publishing Society. The present address is at 571 COLUMBUS AVENUE. See notice on page 270 of this issue.

On the twenty-ninth of July Mrs. Eddy delivered a sermon to her church at Chickering Hall which warned of the great danger of self-inflicted wounds when handling fragments and splinters instead of the whole vessel of Truth. Dr. Foster sang a solo at this church service,—the final meeting before an August recess.

Mrs. Eddy had talked with Foster about a vacation in the White Mountains of New Hampshire and also about her very fine students, Mr. and Mrs. Ira Oscar Knapp, who resided in that area. Foster had written something of their plans to Mr. Knapp on the eighteenth of July stating, "Mother said something about going to your house a few days then, but she did not authorize me to say anything about it, and perhaps it was only a passing thought."

It had been nearly three years since Mrs. Eddy's identity as the Woman of the Apocalypse had been revealed to Ira Oscar Knapp, and they had been years spent in study, practice, and pondering,—resulting in great metaphysical growth and more than a little resistance and reaction in the community.

When Mrs. Eddy stepped off the train in Lyman, New Hampshire on August 20 on her way to visit the Knapp farm, she looked around for a moment and then remarked, "What a narrow little town." Local citizens had recently hanged her in effigy in their town square. And they had depicted her as insane and caged in their Independence Day parade! The resistance to the progressive revelations of Truth is well nigh inconceivable!

Before Mrs. Eddy's visit two things of significance had occurred in the Knapp family. First was a vision of a strange street scene which Ira Knapp saw repeatedly. He was accustomed to studying out of doors in the shade of a spreading butternut tree with his books on a large rock, and while studying there he saw clearly a brilliantly lighted city street. This vision recurred many times. It was always the same street, always very clear, and he saw it in the daytime with his eyes wide awake. When he told Mrs. Eddy about it after her arrival she was deeply interested and said, "I understand."

The second significant occurrence had unfolded in Mr. and Mrs. Knapp's living room in Boston, which they had gladly called their home. The friends of their neighbors had approached them regarding the fact that their own many, beautiful, well-furnished home in Lyman had been selected for use as a residence for the "Woman of the Apocalypse." When their guests heard of these arrangements they felt that they might be able to find an alternative place of residence, and they were deeply impressed by the grace and beauty of the "Woman of the Apocalypse's" home.

It was a beautiful, well-furnished home, which was situated in the heart of the city, and was a most desirable place of residence. The friends of the "Woman of the Apocalypse" had been very anxious to find a place of residence for her, and they had been very successful in their search.

The friends of the "Woman of the Apocalypse" had been very anxious to find a place of residence for her, and they had been very successful in their search. They had found a beautiful, well-furnished home in Lyman, New Hampshire, which was a most desirable place of residence. The friends of the "Woman of the Apocalypse" had been very anxious to find a place of residence for her, and they had been very successful in their search. They had found a beautiful, well-furnished home in Lyman, New Hampshire, which was a most desirable place of residence. The friends of the "Woman of the Apocalypse" had been very anxious to find a place of residence for her, and they had been very successful in their search. They had found a beautiful, well-furnished home in Lyman, New Hampshire, which was a most desirable place of residence.

disclaim against it, and withhold in their professed teaching of Christian Science the most important part of it? Beloved, I am not writing under the influence of feeling or making an attack upon any personality but combating a grievous error which is greatly perplexing inquirers after truth, doing nobody any good, and which can be destroyed by the practice of the royal law, "Do unto others as you would that others should do to you."

Joseph Adams could have been of great assistance to the Founder of Christian Science if he had ceased his eclectic studies and applied himself exclusively to Science. After the National Christian Scientist Association meeting in Chicago in the summer of 1888, he published Mrs. Eddy's address given extemporaneously at the Central Music Hall, as the lead article in his July, 1888 issue with a brief but excellent preface.

In the fall as Mrs. Eddy was scanning the horizon seeking loyal students to support her in her work, Joseph Adams once again came forth with a fearless defence of his teacher and her uncovering of hypnotism, more commonly called mesmerism at that time. This lead article read in part as follows:

COMMON HONESTY

We must insist upon it. Every little while we meet with persons who claim to be teachers or demonstrators of Christian Science, but when we get to know their beliefs, they utterly repudiate a most important part of it, that is its teachings on the subject of mesmerism. We readily acknowledge that the principle of Christian Science is Truth, and Truth is as old as God, for it is God, and God belongs to all, for he is "*our Father*" so that no one person or any number of persons have any *exclusive* right to God, but the *name* Christian Science is not old, for all who know anything of the subject will admit that the name Christian Science originated with Mary B. G. Eddy, and that name stands as the representative of a system or method of Divine healing, which includes instruction in the nature, mode of operation, and way by which that subtle belief of the carnal mind can be effectually overcome. Instruction in that part of the system of healing is not an indifferent or optional thing but an important and essential part of it, and to leave it out would be equivalent to the omission of instruction in addition or subtraction in the principle of mathematics, and then call it arithmetic. . . .

. . . If competent teachers or students misrepresent the true teachings on that subject, that is no fault of the system any more than Jesus is to blame for the many who misrepresent his teachings and call themselves Christians. If you proclaim yourself a Christian Scientist the public will expect you to give them all that is involved in Christian Science, or you will be a cheat, for you will keep back part of the price. Please do not be offended or misunderstand us. We are not asking you to deify or worship anyone's personality, but simply

pleading for common honesty. Neither do we ask you to credit Mrs. Eddy with more than what belongs to her. Our views of holding up anyone's personality for admiration may be offensively radical to some, but we cannot help it.

It is not our desire to offend the least of God's children, but we must confess according to our views of Christian Science, that any effort the tendency of which is to fix our attention upon the personality of any public benefactor rather than upon the principles of Truth which they proclaim, is not only unscientific but positively idolatrous. We know something of Mrs. Eddy, (and unless we have misjudged her altogether,) she would not thank us for holding up her personality as an object of admiration, and we have no sympathy with any effort in that direction. If there is one thing she impressed upon our mind, while passing through her classes, more than another, it was this — not to look at Mrs. Eddy, but to the Truth which she declared.

Adams' article elicited this response from the Teacher:

385 Commonwealth Ave., Boston, Mass.

Oct. 3, '88

Rev. Jos. Adams.

Dear Student:

The leading article in your Magazine was needed and will do good. It is only by laying bare the atrocities of animal magnetism and malicious mental malpractice that the human race can be saved from a bondage that will so far exceed the history of the Israelites in Egypt, as the power of sin exceeds the inertia of matter to cause suffering. My personality asserted and aimed at by others has been under my feet twenty-two years; but the foes of Christ marshalled under the signals of Christian Scientists seem to see my personality very vividly and are constantly firing at it, although they never hit me. They conclude that I must come down because I make my personality bigger than theirs, yet they will tell you they do not believe in personality. True, I have troublesome friends who burden themselves with personality, but I have scientific students who follow my teachings and leave my personality alone, more alone than any others on the globe; for this I thank God and take courage.

Yours in Christ,

M. B. G. Eddy

The Leader did thank God for the faithful few she could depend upon in the fall of 1888. Would that she could have included Joseph Adams in that small group,— but he would not. He did continue for two or three years with strong support of Mrs. Eddy and Christian Science in his *Chicago Christian Scientist*. In one issue he wrote:

Are you supplied with Mrs. Eddy's works? See cover of this Maga-

zine. If you are able to purchase all, do so; for their possession will be worth more to you than the richest Colorado mine - that is, if you work the books as the miner does the mine.

In another issue he published a letter from Mrs. Eddy which stated:

I have examined your sermons (published), have read your magazine, and am ready to certify publicly or privately that what you write presents the truths of Christian Science with much clearness and Christian fervor.

Right as he was at times,— outspoken and fearless, — still she could not count upon him to follow her instructions nor to accept her advice. She could commend Adams' good articles, but his independence and impetuosity resisted criticism or correction and would in time cause him to deny the Christ. This was borne out later when, in August of 1891 Mrs. Eddy criticized a minor article. Adams immediately renamed his publication the *Christian Truth Gleaner*, gradually abandoned the principles he had been espousing, and soon disappeared from the scene.

But she could rejoice, and did, to have Dr. Foster and Mr. and Mrs. Ira Knapp working with her in Boston. And, though she foresaw the unreliableness of Rev. Adams, she still had hope for Rev. Day.

Early in September the Knapps were busy moving to their new home in Roulletdale while Dr. Foster was being prepared for this new role as assistant to Mrs. Eddy in the Metaphysical College. A card in the September *Journal* read as follows:

DEAR READER, Allow me to introduce you to my assistant in Obstetrics at the Massachusetts Metaphysical College, Dr. Foster, M.D., C.S.B.

Dr. Foster will teach the anatomy and surgery of obstetrics, and its metaphysics. The combination of his knowledge of Christian Science with his manual skill renders him a valuable co-worker in this department of my college. In twenty years' practice he has had a single case of mortality in childbirth.

He graduated from the Hahnemann School of Medicine in Philadelphia, March, 1857. He was a surgeon in the Pennsylvania State Hospital and the Pennsylvania Hospital, and practiced medicine twenty years, and was one year of Dr. Venable's School of Anatomy and Surgery. He was a member of the College of Obstetric and Gynecopathic Medical Society. During the past year he has been a member of the Bureau of Materia Medica.

A class in Obstetrics will commence in the fall of 1888. There will be Students will receive the combined lectures of Mrs. Eddy and Dr. Foster for \$250.00 tuition.

MARY B. G. EDDY

The September *Journal* also announced the first Christian Science Reading Room. The location in the Hotel Boylston was to be a new home for the *Journal*, but the article goes on to say:

At first the plan was to have one room only; but it was later decided to hire two, and take down the partition between them, thus making one spacious apartment.

Not only will this be a publication-room for our JOURNAL, and a salesroom for other Christian Science publications, but it will also be a reading room and social place for our friends,— a sort of clubroom; and one reason for having so large a place is to afford room for the conference and other meetings of the Boston Church of Christian Scientists, and also for the sessions of the Christian Science Association.

In an article entitled "Truth versus Error" Mrs. Eddy answered many of the accusations being hurled against her, and two or three other articles in this September issue were in defence of their teacher. The malignity of the attacks is revealed in one statement by a student, viz., "Scientists have received letters threatening their lives if they did not renounce the discoverer."

Mrs. Eddy tried to answer specific accusations which were spreading like wildfire, but one short paragraph in her four page article transcended the work of the mental arsonists then and remains a great inspiration today: "God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light. None can say unto Him, What doest thou?"

As always she was lifted above the fiery darts the wicked were hurling at her, and on the seventeenth of September began leading a large class of students to new spiritual heights. Nearly one hundred had applied for admission, but many were disappointed; for less than half were accepted.

One of the fortunate forty-five to be included in the September Primary Class was a professional singer from Canada named Clara Shannon. She began her reminiscences, "Golden Memories by One who is generally considered to testify to the truth about our beloved and revered leader." Mrs. Shannon recorded the following event:

One day, when she had finished her lesson in the class of which I was a member, she asked me to wait after the other members had gone, and as she was standing in the classroom at 571 Columbus Avenue, a gentleman called to see her, bringing with him his sister, who greatly needed healing.

Mrs. Eddy met them at the door of the room, and asked him to wait downstairs while she talked with his sister. The belief was insanity and she looked terrified. Our leader told me her delusion

was that a serpent was coiled around her body and was crushing her. I stood in amazement, watching Mrs. Eddy's face as she turned and looked at the woman who fell on the floor screaming, "It's crushing me, it's killing me." Our Leader looked upwards, as if she had seen the face of an angel in her communion with God. In a moment she said to the woman, "Has it gone?" But there was no reply. Mrs. Eddy repeated her question but the woman still seemed not to hear it. Then she spoke with authority and asked, "Has it *gone*?" And the poor woman looked up and her whole body was shaken and quivering as she answered, "Yes!" I watched the changes of expression that came over her face, from fear to *peace* and joy. And, Oh! the love that was expressed in our Leader's face as she looked down on her, stretched out both arms and lifted her up saying, "Get up, darling!" Then our dear Teacher took that needy one's head on her shoulder and patted her face, as she lovingly talked the truth to her. Mrs. Eddy then went out of the room and talked to the brother, who took her home, and then asked me to come and have supper with her, and to sing to her. During the evening she turned to me and said, "You saw what happened to that lady today? Well! She will never be insane in this world again." And she has not been.

Early in October the Obstetric Class convened. The anatomical aspect was taught by Dr. Foster in the first five lessons, and in the last four, metaphysical obstetrics was taught by the President, Mrs. Eddy. Practising students from all over the nation,— thirty-three from nearly as many states,— convened for this course. Among their number was the Rev. George Day from Chicago.

For over twenty years the Discoverer had hoped that Christian ministers would carry the banner of Christian Science. Many had been interested, sincere students, but one after another they had failed her. As she read Rev. Day's thoughts in the classroom she saw that he, too, would soon defect. In October, following the course, she wrote to 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. . . . To guard against this sadder result, this is my present petition, in all love and respect proffered to you. If you feel that Chris. Sci. as laid down in Science and Health is not what is genuine, you can not surely feel justified in promulgating it. Therefore I ask, yea, I beg you to resign your place now in this field to someone who is sound in this Science, and let us still be friends, and you a fair foe, if indeed you must be this to the truths of Christian Science.

Please ponder this in your heart alone, and name it not. . . . Go to God alone for wisdom to enable you to deal with this subject justly, and as you would love to contemplate your action in time to come.

Despite the disappointment clergymen were to her, she never ceased reaching out to them. Two more were given free tuition to the Primary Class which convened on Monday morning, the twelfth of November, and which proved to be a most memorable course. This class experienced a Pentecostal hour, and for the first time the twelve day course was completed in seven days. The Teacher offered to sit with them for five more days if they wanted, because the course had always taken twelve days; but she had given them *all* in just seven. Following dismissal she wrote, on November 22, to a promising new student, Julia Field-King, M.D., who had been in the September class with Clara Shannon:

I long to get some of those students in my late classes, well-qualified for important posts in this great work that is being so abused by the charlatanism of this period. I want to hear from you by letter occasionally. And dear Mrs. Bouton. I wish— O so much, that her dear husband had been in my last Primary. I had a Methodist clergyman in Boston in it and a D.D. from the West. They tell me that one day was a Pentecostal hour. It certainly was a very remarkable occasion. I felt the power of God lifting me up, and you know the Scripture saith in the words of Jesus, when I am lifted up I will draw all men unto me.

It was not uncommon for Mrs. Eddy to teach a child together with his parent or parents, and two of the thirty students in the November Primary Class were twelve-year-old Frank Bailey and his father, Joshua. Joshua P. Bailey had been a successful man of the world who had lost both his fortune and his health. At this turn of events, back in New York, he came upon Christian Science and was restored to health by Mrs. Eddy's devoted student, Augusta Stetson. This led him to the Founder, and in the classroom Mrs. Eddy found another dedicated disciple. She soon brought Mr. Bailey to Boston to edit the *Journal*.

For many months the Leader had been seeking, seeking to find the way midst all the treason and desertion. The day before this class began, Sunday morning, November 11, Mrs. Eddy had a third vision relating to Science and Health. The two previous visions had occurred twelve or thirteen years earlier, and she related all three to her November class. The first vision was of a terrible, sensuous man. In the second, this man had torn part of the spotless garment from the beautiful babe in her arms and dragged it in the mire. In the latest vision:

She saw herself again with the child in her arms. It was stripped naked now with the garments all gone. She was standing on a precipice with a high ledge in front of her so high that she could not climb

with the child in her arms. She must go higher. She could not turn back, move either to the right or left, the way was so narrow, so she dropped the child at her feet and held it by one finger.

At first our Leader thought that this was the end, that the Truth she had labored so long and hard to bring to mankind was to be crucified once more. But as she pondered the message it became the beginning of a new approach in her work for the world.

Her babe, of course, was the divine revelation, Science and Health. Was not her Movement, her Cause, the child's garments? And had not they been stripped away by the rebellion in June? She had reached out to her few loyal students to help save her Cause. Dr. Foster had been very helpful then, and even more so since that time. The Obstetric Class in October wherein he had taught the first five lessons and she the last four had been a great success. He had also been of much assistance in her home. Perhaps he could help to carry the burden of the Movement and give her some relief. She longed for such support, and she desired to reward his sincere efforts liberally. But most important of all, she saw in this sincere, dedicated young man a potential leader of her mighty movement,— someone who, after training and spiritual development, could take over the reins and allow her to step down. In order to make their relationship a closer one, by mutual agreement, she legally adopted Ebenezer J. Foster in the fall of 1888. On November 5 his name became Foster Eddy.

But the Revelator to this age was not to be allowed to look to man for support. Much as she longed for human aid and comfort, she would be forced to turn to God alone for help, strength, and guidance.



CHAPTER III

WHAT? HOW? WHITHER?

All God's servants are minute men and women. As of old, I stand with sandals on and staff in hand, waiting for the watchword and the revelation of what, how, whither. —MARY BAKER EDDY

1888

THE dissident students did not attend the Sunday afternoon services at Chickering Hall, but the Leader knew that they were not inactive in their efforts against her. Anticipating areas for trouble-making, she thought about the mortgage on the church lot, due and payable July 1, 1889. Late in November Mrs. Eddy employed an attorney in Boston named Baxter E. Perry for the purpose of purchasing the mortgage for her, which he did on the fourth of December.

Mrs. Eddy officiated at the church service on Sunday, December 23, although her Christmas sermon for that occasion (*Mis.* 161) was read by the assistant pastor, Frank Mason. Dr. Foster Eddy conducted a song service, and an original hymn by Mrs. Eddy was read. First published in the *Lynn Transcript* on December 2, 1876 as "Hymn of Science," now, twelve years later, slightly revised it is called:

COMMUNION-HYMN OF CHRISTIAN SCIENCE

Saw ye my Saviour? Heard ye the glad sound?
Felt ye the power of her Word?
'Twas the Truth that made man free,
And was found by you and me
In the life and the love of our Lord.

Mourner, she calls thee: "Come to my bosom;
Love wipes the tears all away,
And will lift the shades of gloom,
And for thee make blessed room
When the darkness hath yielded to-day."

Sinner, she calls thee, daring or dying;
 Oh, take my offering in;
 And the spirit that makes pure,
 Will exalt thee, and will cure
 Every sorrow, and sickness, and sin.

Strongest deliverer, friend of the friendless,
 Life of all being divine:
 Thou the Christ and not the creeds;
 Thou the Science of good deeds;
 Thou the water, the bread, and the wine.

* * *

THE PREDISPOSING CAUSE

As 1888 drew to a close the Church of Christ, Scientist appeared to be prospering with fifty new members admitted at the Christmas service including Ira Oscar Knapp and his wife Flavia Stickney Knapp. These loyal followers were not unaware of the persecution aimed at Mrs. Eddy's church. Many thought the trouble lay with the rebellious students; but the Leader knew that the disloyal students were the victims of malicious mental malpractice. And she also knew when, how, and through whom that malpractice had begun. Without a malpractitioner, malpractice cannot operate.

As the Revelator to this age she had been forced to expose the works of Richard Kennedy in the third edition of *Science and Health*. Her words published in 1881 were just as applicable to the present situation:

We now understand that never another of our students would have gone astray from the strait and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian science, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them.

None of the students understood malpractice, nor how it started, nor the seriousness of the situation. She alone could see it, as was graphically depicted in a vision at the beginning of the new year:

VISION OF JANUARY 1, 1889: She saw the house on fire which seemed to commence in an ell and there was but one in the house which was Miss Morgan. I commenced to cry fire with all my might. She said, "I have been trying to put it out but cannot do it."

When I succeeded in calling help they wanted to know what is the matter. I said the house is on fire, but they could see no fire, and I could not make them see it.

I also saw R. K. and he appeared very kind and talked with me, and when I spoke to him of the danger he said, "Oh, that's all right, I'll attend to that."

The Leader related this vision to Calvin Frye together with an explanation of the problems they were encountering. Mr. Frye recorded her words as follows:

What is causing my suffering now? Richard Kennedy kindling the anger of Chas. Crosse and wife by telling them that I produce all her sufferings. He is also telling the same to Choate and his wife.

What made such an aggravation of suffering Wednesday was, Dr. Eddy took up that they must suffer for trying to make me suffer. Then both C.'s seized upon him with determined vengeance, and then me. They tried to put Mrs. C.'s beliefs on to me, told me that I suffered from Mr. Frye, and infuriated him to all his bad actions—told him he could not help himself or Mrs. Eddy. Told Dr. Eddy that he brought back to her mind all the old images of anatomy, and thus made them seem real to her. They told Mr. Frye that he could not get help through God, tried to make him hate Dr. Foster Eddy, and both to hate Mrs. Eddy. This is the fire, anger, in the out buildings that K. kindled and he is putting in other minds that he was not doing it. He told me there was no fire. This is the suffering by which I have to find out the C.'s anger and that K. was producing it. This is the suffering that I passed through in the vision to reach the fire, find out what was its cause, and to make my students know what it was, and how to take it up.

Take up the C.'s, that Mrs. Eddy is not producing her suffering but K. is doing it, and telling them it is Mrs. Eddy. They cannot help her by taking up Mrs. Eddy nor transfer her beliefs to Mrs. Eddy.

Take up K., that he cannot do this. He cannot make others believe a lie. He has no faith in his own power to do this, and knows he must suffer for it. He will be publicly exposed, and he cannot make Mrs. Eddy or anyone else suffer for exposing his sin for God will sustain them, and he cannot beat God.

Mrs. Eddy: You cannot help yourself. You feel everybody's disease, and state of mind. You are poisoned to death, and cannot demonstrate Christian Science upon yourself. You cannot have any faith in God. You cannot get any help through Him. You cannot write, teach, lecture, or travel. You have got to die. You take everybody's disease, and cannot get rid of it. You are perfectly helpless: you suffer for telling the truth about K.

Dr. Foster Eddy: Your old beliefs of anatomy, medicine, and disease are all back again, and Mrs. Eddy is suffering from it, and you cannot help her, and she cannot help herself. You do not like her, and

she does not like you. You cannot see your way through God, and she does not help you to help Mrs. Eddy or yourself. K. argues this way, and always adds: "You cannot get rid of animal passion."

Mr. Frye: You cannot escape from animal passions. Mrs. Eddy cannot uplift you. You won't do anything right for the *Journal*. You will neglect all Mrs. Eddy's business, you will do everything contrary to what she says, and keep her suffering through you.

Mrs. Eddy had been partially deceived by Richard Kennedy in the 70's, but she was so no longer. His appearance of kindness might fool others, but he could no longer hide his wicked deeds from her perceptive vision. She passed through much suffering before she understood malicious animal magnetism and its methods, and now the task before her was to open the eyes of her students that they might understand this seeming cause and how to meet it. She spoke plainly to Mr. Frye and Dr. Foster Eddy, and they thought they were working for and with their Leader. However, there were times when they were more affected by the subtle lies and suggestions of the malpractitioner whispered into consciousness than by Mrs. Eddy's words of warning and wisdom; she often had to turn to God alone for strength and help. The record of one student who was roused by the Leader's work is as follows. About the twenty-second of January Janet Colman called at Mrs. Eddy's home:—

I remember going to see our Leader one day; it was six years to a day since I studied with her. The night before I had been struggling with a hard belief. I saw a mental picture of a dirty hand, with a string tied to each finger. I saw the fingers move, and a Scientist would jump at the end of the string. I heard a man chuckle, and saw hand-writing of two men. When I was in the hardest physical struggle I heard a voice say, "When the enemy shall come in like a flood, then the Lord will lift up his standard against him." I was at once healed. The next day I went up to see our Leader. I made up my mind if it was something that I should tell her, that she would see me, and she did. She told me I had seen the working of m.a.m., and I saw the personality through whom it came, although I never had met them. The writing was correct for both and she said the chuckle was like one of them. She said she wished that all of her students could see it as I had seen it. This same person's effort was to control all of our Leader's students when possible. Thank God, it isn't real. Our Leader told me at this time always to remember that there was no personified good and no personified evil.

Many people who called themselves Christian Scientists were jumping at the end of a string pulled by the malpractitioner, though most of them thought that Sarah Crosse was directing their activities. Mrs. Crosse had organized a publishing company to rival Mrs.

Eddy's, and in January published the *Boston Christian Scientist* to rival the *Christian Science Journal*. Evidently when she had left her position as manager of the *Journal* she had taken the names and addresses of all subscribers, for, in January, *Journal* subscribers received copies of this new periodical.

The February *Journal* stated that it was believed that their mailing list had been obtained dishonestly and to return this periodical, which was published anonymously, to Sarah H. Crosse.

There was also in the February *Journal* a lengthy review denouncing Ursula Gestefeld's book. The letter a student had written about the book had appeared in the *Journal* the previous October:

I recognize the same difference between Mrs. Gestefeld's Lectures and your book, that I do between the zeal of Saul and the zeal of Paul. Her Lectures lack regeneration. She has not yet been to Damascus. Like the Prodigal Son, I return hungry to the parental house, Science and Health.

When Mrs. Eddy had been displeased with Mrs. Gestefeld's "Key to Science and Health," the latter had reacted bitterly and published a pamphlet entitled *Jesuitism in Christian Science* which was a vilification of Mrs. Eddy's life and work. The Leader answered this attack in the November *Journal* stating:

Though a Christian Scientist in name, she [Mrs. Gestefeld] is a member of the Theosophical Society in Chicago. . . .

The picture she draws of me . . . is the subjective state of her own mind, and the minds of members expelled from the Christian Scientist Association of Boston. The reader recognizes at once that it is no portraiture of the Author of SCIENCE AND HEALTH. The honest seeker after Christian Science asks, "Where shall the young child be born?" Where shall the human concept of the Divine idea be given birth? He queries, Is the mother of SCIENCE AND HEALTH a misnomer? Does the child look like its mother, act like her, and does it resemble in the least the hideous counterfeit that Mrs. Gestefeld has conjured up? My heart's desire is, that the mind of this woman be imbued with better thoughts, and her life uplifted.

The Scientists jumping at the bidding of the malpractitioners were a grave concern to the Leader and her loyal followers. The main article in the February *Journal* struck a blow at the cause of the problem. It was an article from Mrs. Eddy's pen entitled:

MALICIOUS ANIMAL MAGNETISM

One of the greatest crimes practised in, or known to, the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil

without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or,— grandest of all, the reformation and almost transformation, into the living image and likeness of God,— this mind by misusing its freedom reaches the degree of total moral depravity.

Does the community know this criminal? He sits at the friendly board and fireside; he goes to their places of worship; he takes his victim by the hand, and all the time claims the power and carries the will to stab to the heart, to take character and life from this friend who gives him his hand in full trust, and has perhaps toiled and suffered to benefit and bless him.

What are some of the methods of this evil, this satan let loose? What are some of the means through which these mental assassins effect their purposes? To alienate friends, to divide households, to make people sick and sinners; these are their common instrumentalities.

Their methods of operation are to infuse silently into the thoughts of those they wish to use as instruments, a false sense of the individual selected as their victim. Long acquaintance, tried fidelity, experiences that have knit hearts together, all become as nothing before these endeavors. The mind of the individual on whom they thus operate is filled with hatred of the dearest friend, is made incapable of a just judgment of this friend. Prior knowledge of him seems to be obscured, put out, annihilated, and a new image of thought to be created,— one idea of individual character to be lost and another one formed, in the mind of him whom they would cause to hate his friend.

Mrs. Eddy wrote from many, many years of experience. All these things she had suffered at the hands of Richard Kennedy beginning in the summer of 1871. It was nine long years before she fully fathomed the methods of this wicked mental practice, and it was the summer of 1881 that she first exposed it in the third edition of *Science and Health*. Her article on malicious animal magnetism continues:

In this dilemma of thought, they get the audible falsehood into his mind, tell him how his friend has slandered him, is trying to injure him. If he is a Scientist they then say to him, "Mr. Smith," or "Mrs. Jones is preventing your success in healing patients, or is making your family sick, and the only way you can meet this is to take the case up, and to treat your patients against Mrs. Jones' mental malpractice; if you can destroy your patients' fear of Mrs. Jones, or can choke her off by any means however foul, you are conscientiously bound to do it, and of two evils this is choosing the lesser." There may be a hundred or more operators all set at work at this very job, to kill Mrs. Jones, or to save their patients or themselves, according as

the directing malevolence may dictate. The said Jones is all the while as unconscious of this conspiracy as the unborn babe. The mental assassins are morally responsible for the consequences, and God alone can save her life from the fatal effects of this malice aforethought of the first party, and the culpable blindness of the second, whom they have misguided.

When the work of the mental assassin culminates, and the victim falls, the doctors are consulted and call it heart disease or some other "visitation of God," and thus they try to carry the age along on their deceptions.

This criminal practice, this "wickedness in high places," has accumulated in subtilty of method until it culminates at this period in "spiritual wickedness" and poses its power to do evil against the spiritual power in Christian Science to demonstrate good. When first denounced by me "from the housetops," in SCIENCE AND HEALTH thirteen years ago, the revelation was received with incredulity, with derision, with pity. Today Scientists are learning, and the general public is experiencing more and more, the terrible realities of mental malpractice and assassination.

It is no longer possible to keep still concerning these things, — nay, it is criminal to hold a silence and to cover crime that grows bolder and picks off its victims as sharpshooters pick off the officers of an attacking force.

These secret, heaven-defying enormities *must* be proclaimed, or we become guilty before God as accessory after the fact. If a friend were fallen upon and maltreated or murdered before our eyes, should we hold ourselves guiltless, — should we count ourselves men and women, — if we buried the secret of the violence and our knowledge of the assassins?

Are we such cowards, knowing the facts that we do know, as to turn and run? Shall we see the evil, the deadly danger that threatens our brother and to hide ourselves, flee away not warning him?

The Science of mind uncovers to Scientists secret sin, even more distinctly than so-called physical crimes are visible to the personal senses; crime is always veiled in obscurity, but Science fastens guilt upon its author through mind, with the certainty and directness of the eye of God himself.

Human laws will eventually be framed for these criminals that now go unwhipped of human justice. Human law even now recognizes crime as mental, for it seeks always the motive; rude counterfeit as it is of Divine Justice, it metes out punishment or pardons, according as it finds or finds not the evil intent, the mental element. The time has come for instructing human justice so that these secret criminals shall tremble before the omnipotent finger that points them out to the human executioner.

This is not an invitation to promiscuous denunciation. The time is not ripe for that, but God tells us now to uncover this wickedness, to expose its methods, to accumulate the evidences of its enormities. The human mind must be instructed by facts, taught how to recog-

nize the signs of these secret crimes as they are worked on individuals, and also the method of self-protection, the antidotes found only in Divine Science.

God has bidden me to uncover this wickedness, and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing careful statements of the facts of malicious animal magnetism that are daily passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation.

I have put on paper enough to reveal criminal magnetism, and to meet its developments for time to come, when my voice will be no longer heard. But God does not let us wait. He tells us to denounce now, some of the crimes of malicious mind, and to teach as fully as the age can bear and as the developments of this crime demand, its methods and their unfailing antidote.

I will now answer some questions that correspondents have asked me, concerning my teaching of and ways of dealing with, malicious animal magnetism.

One correspondent asks, "Do I teach the same with regard to mesmerism to all my students?"

My answer is, I do, in substance the same; the manner of expressing my thoughts may vary, but never the idea. Every student who has been through my class understands fully how to handle the ignorant animal magnetism, termed sickness, and latterly, I have taught as fully as God has allowed, how to deal with the malicious element. He tells me now to meet its growing wickedness by fuller revelations.

"Do I approve of treating personally for malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill some one, and Scientists know it? Shall they treat the offender personally?"

I answer, if they do treat thus, they prolong their own understanding. The altitude of Christian Science is Omnipotence. Truth is given us for this purpose,— to destroy error and make man free in the impersonal Christ.

"Do I employ students to do the work I have not the time to do?" in other words, in trying to injure fellow beings.

I could commit suicide sooner than do that; I have laid upon the altar too much for my fellow mortals, to undo my life work, and now turn to injure them. The very misguided ones, the deluded ones who would constrain others to believe this for my hurt, know better. These deceivers are under a demoniacal spell. May God open their eyes and save them from future condemnation.

* * *

DEVASTATING EFFECTS

The last notice in the Journal for February, 1889 was headed



NEW YORK CITY — 1888

The Hall over Caswell and Massey's Drug Store on the corner of Fifth Avenue and Forty-Seventh Street. The first services of First Church in New York City were held on the second floor of this building.

CHURCH SERVICES, and it invited friends "to send to the Journal notices of all regular Sunday meetings (Scientist), giving the place and hour of meeting and nature of the service." Following the notice two churches were listed, — Mrs. Eddy's church in Boston, and that of her zealous student in New York, Mrs. R. J. (Augusta) Stetson.

Mrs. Eddy had sent a reluctant Augusta to New York City for the winter season in the fall of 1886 and again in the fall of 1887 to help "establish the *Christianity* of Christian Science" there. Mary Plunkett had invaded the city with her false teaching of Christian Science in 1887; and it was the winter of 1888-1889 that Mrs. Stetson really felt and assumed the total responsibility for the mission her Leader had given her. Mr. John Campbell, the first practitioner in that area and one of the founders of the New York church, defected and joined Mrs. Crosse's rebel movement. Defections, added to Mrs. Plunkett's false teaching, threatened to overwhelm the Scientists. The atmosphere was charged with malicious mental malpractice which frightened the students of that day. Another founder of the church, an earnest young practitioner and teacher, Mr. F. D. Snider, fell victim to the attacks and died quite suddenly. In this battle for survival Augusta Stetson proved a staunch warrior.

On February 14 Mrs. Eddy notified Mrs. Stetson that she would come to New York to speak the next day. In that short time Augusta made all the arrangements and gathered a sizable audience including large press representation. Some newspaper reports were favorable and some were hostile, but this occasion gave Mrs. Stetson and her church much needed support. The *March Journal* had this to say:

REV. MARY B. G. EDDY lectured in New York City at Steinway Hall the evening of February 15, to an audience of over a thousand persons who came together on a notice of only twenty-four hours. When she came on the stage the audience greeted her by rising to their feet, and standing till she was seated.

Mrs. Eddy was escorted on the stage and presented to the audience by Rev. J. C. Ager, pastor of the New Jerusalem Church of Brooklyn. Mr. Ager 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 acknowledgement 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.



AUGUSTA E. STETSON
Photograph taken in 1911

The lecturer, at the conclusion of Mr. Ager's remarks, discussed the questions:

Is God the divine Principle or a person?

Is matter substance?

Is materia medica a science?

Does Christian Science tend to destroy the efficacy of the atonement? and in conclusion, Christian Science is the stranger within our gates.

She was listened to with deepest attention, and in the most absolute silence to the end, when a round of hearty applause showed the appreciation of her listeners.

Mrs. Eddy then withdrew to the dressing-room, where the throng so pressed upon her that she was obliged to come out on the stage, and nearly an hour was passed in receiving the congratulations, thanks, and blessings of those who passed in succession to receive a grasp of the hand and a kindly word.

Until now Mary Plunkett had considered New York her exclusive territory. The press referred to her as the "high priestess" of Christian Science, and Mrs. Stetson's infant church was little more than a thorn in her rose garden. But the Leader's sudden appearance was something to be reckoned with. The "high priestess" and many of her followers attended this lecture, much to the dismay of the sincere, loyal students. But even the renegades were moved by the Leader's words, and all were lifted to new spiritual heights. The atmosphere was cleansed and purified,— at least for the time being.

Following the lecture, Mrs. Plunkett pushed her way through the crowd, grasped Mrs. Eddy's hand and kissed her cheek. The Journal called this the "traitor's kiss," as well it might have been. It also stated:

One journal speaks of the visit to New York of the Discoverer and Teacher of Christian Science, as an "invasion of the territory of a rival in Christian Science!" . . .

Students who are incorrect in the letter, and devoid of the Spirit, . . . speak soft words publicly of Christian Science which they need for their traffic, but in their private lives and communications are its worst foes.

Mrs. Eddy had announced the first Christian Science Reading Room in September, and in December had begun plans for missionary work through Christian Science Dispensaries; but the bombastic Mary Plunkett threatened to outdistance the Leader in these areas and on every other front. She proclaimed a broad platform for Christian Science practice and teaching which attracted scores of persons just wakening to the science of being. And because there

were no moral or spiritual demands and no restrictions of any kind, many of Mrs. Eddy's former students, who had found the demands of the Science of Soul too great, associated themselves with Mrs. Plunkett. This included Luther Marston, M.D., Albert Dorman, Arthur T. Buswell, Mr. and Mrs. Choate, Daniel H. Spofford, J. M. C. Murphy, Rev. Joseph Adams, Ursula Gestefeld, and many others.

This false Christian Science teaching was running wild throughout the country and was aptly described at that time by the term "wildcat" which the dictionary defined as "incorrect; worthless; irresponsible; unsafe;— said to have been originally applied to the notes of an insolvent bank in Michigan upon which there was the figure of a panther."

Mrs. Eddy's lecture at Steinway Hall was an attempt to stem the tide of this irresponsible teaching and practice. Mrs. Plunkett's organization was spread far and wide, but it was only darkening the name of Christian Science; for true Christian Science practice and teaching must be founded on the rock, not on the shifting sands of personality. Ironically, the students who were denouncing their forever Teacher and true Leader were claiming to have overcome personality. In their blindness they accused Mrs. Eddy of all their own personality weaknesses. A sincere student wrote in the *April Journal*:

How would it strike us to hear a professed Christian say, "Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty; but Jesus was selfish, conceited, and aspiring?"

"Do men gather grapes of thorns, or figs of thistles?" Commune with the pure, uplifting, healing thought of SCIENCE AND HEALTH, and then, fresh from this communing, record the answers to the questions raised in this discussion. . . .

Who that has come near to her, who of all that have sat at her feet in the classroom, has not felt the deep spiritual wisdom, the peace that is from God, coming as from an overflowing fountain into his own life? Who that knows only a little of her wondrous life,— that, hidden from the world, yet waits to be told— does not know how she has borne in silent, uncomplaining anguish, the attacks of malice; has constantly done good to them that hated her, blessed them that cursed her, and prayed for them that spitefully used her?

. . . Shame on the student of Mary B. G. Eddy, who goes out from the hallowed influence of her presence and teaching, to whisper small gossip in corners, and talk about "personality," or, worse still, to write books and start so-called "Schools" of Christian Science, on poor memorizings and weak plagiarisms from the Teacher that is betrayed and maligned!

Betrayed and maligned! How true! After Mrs. Plunkett and Mrs.

Hopkins had started their magazine and their colleges in 1886, Sarah Crosse had written of those endeavors in the June, 1887 *Journal*:

Beware of False Teachers

Mrs. Plunkett and Mrs. Hopkins are traveling over the land, professedly teaching Christian Science, and deluding their victims with the thought that they possess it pure and simple. When they consider it to be for their advantage, they claim to be Rev. Mrs. Eddy's students, but otherwise they deny her teachings, or, worse than that, they villify here. . . .

And now Mrs. Crosse was doing the same thing. Her *Boston Christian Scientist* totally ignored Mary Baker Eddy as if she did not exist, (as do almost all history books to this day).

Would malicious mind turn every loyal student against the Revelator to this age? One after another her students had deserted her. As in her vision on November 11, 1888, her babe had been stripped naked. All of her organizational endeavors for promoting Christian Science were under attack, and it sometimes seemed that, even with the loyal students who had rallied to her aid, they were on a sinking ship. But, no! God was at the helm. He had directed her path thus far, and He could pilot the bark of Christian Science through these rough waters. Her task was to turn unreservedly to God for direction and to follow His guidance whithersoever it might lead.



CHAPTER IV

TEACHING

*Too much, instead of too little, Christian Science teaching is being done at this period for the Spirit is **lacking**. The world must gradually grow up to this great fact of Being; and the study of Science and Health with personal experience and individual growth, is better adapted to this end. —MARY B. G. EDDY*

1889

TRUTH uncovers error, and the spirituality which Mrs. Eddy brought to the New York scene had far reaching effects. One of the first exposures appeared in Mrs. Plunkett's magazine, the *International Magazine of Christian Science*. This attractive publication first appeared in July, 1888 as a merger of her *Truth, A Magazine of Christian Science* and Luther Marston's *Mental Healing Monthly*. The latter, however, with its 1800 subscribers was soon absorbed by the "high priestess," as was Albert Dorman's *Messenger of Truth* with 1500 more subscribers shortly thereafter. The *International* published a Special Notice on the third of April. Over the signatures of John J. T. Plunkett and Mary H. Plunkett appeared an announcement of their divorce,— without regard for the laws of the land. It stated in part: "We, therefore, from the most profound conviction of duty, do jointly declare our marriage contract null and void . . . The Truth has made us free." This brought forth from Mrs. Eddy's pen an article in the June *Journal* entitled "Conjugal Rights":

It was about the year 1875 when Science and Health first crossed swords with free-love and the latter fell *hors de combat*. But the warfare was not ended; the book that cast the first stone is still at work deeply down in human consciousness, laying the axe at the root of error.

We have taken the precaution of writing briefly on the above topics, to show the relation of marriage to Christian Science. In the present or future some extra throe of error, ready for copyright, may conjure up a new-style conjugality, which *ad libitum*, severs the

marriage covenant, puts virtue in the shambles, and coolly notifies the public of broken vows. Springing up from the ashes of free-love, this nondescript phoenix, in the face and eyes of common law, common sense, and common honesty, may appear in the role of a superfine morality, but having no truth it will have no past, present or future.

It is seen already in Christian Science, that the gospel of marriage is not without the law, even the solemn vow of fidelity "until death do us part," and this verity in human economy can neither be obscured nor throttled.

Mrs. Eddy's statement that "some extra throe of error . . . may conjure up a new style conjugality," was very timely. On the rare occasions when the *International Christian Scientist* had mentioned the name of Mary Baker Eddy, it had been in the most casual manner. *Science and Health* was merely one book in its list of fifty for suggested reading with no indication whatsoever that it had any more importance than *Bread Pills* or *Esoteric Christianity* to mention but two of the other forty-nine titles. In the July issue of 1889 Mrs. Plunkett made quite a change. She quoted extensively from *Science and Health* in a fourteen and one-half page defence of her actions; and she also published a statement declaring that even though the press persistently called her the High Priestess of Christian Science, she was only an earnest and grateful student of Mary Baker Eddy. All this may have been revenge for Mrs. Eddy's "Conjugal Rights," and it surely was the endeavor to place upon Mrs. Eddy's shoulders the responsibility for another "Statement" which was published in this July issue. This statement, signed by A. Bentley Worthington and Mary Bentley Worthington was an announcement of a "spiritual" marriage. Without the formality of a legal divorce or marriage, Mrs. Plunkett had taken a new husband and assumed the name of Worthington. In a statement to the New York press on the twenty-eighth of July she said, "When Mr. Worthington came into my presence I knew instantly that he was my conjugal mate."

The leader in the *Christian Science Journal* for July was by Mrs. Eddy and was entitled "Fallibility of Human Concepts." The article began:

EVIL counterfeits Good; it says, "I am Truth," when it is a lie; it say, "I am Love," but Love is spiritual, and sensuous love is material; wherefore it is hate instead of love, for the five senses give man pain, sickness, sin, and death; pleasure that is false, life that leads unto death, joy that becomes sorrow. Love that is not the procurator of happiness declares itself the antipodes of Love, and Love punishes the joys of this false sense of love, chastens its affection, purifies it, and turns it into the opposite channels.

In 1877 Mr. and Mrs. Eddy had truly had a spiritual marriage, but they had neither publicized that fact nor disregarded the laws of the land; however, marriage was not the pressing problem to be solved in the Leader's present experience. The problem facing her was the incorrect and uninspired teaching that was flooding the land. A solution to this problem was essential to the *founding* of Christian Science that her wonderful discovery be not lost again to the world. Every step she had taken had been imitated and perverted by students until she despaired that mankind would ever learn that God is the great I AM. All over this great nation mortal minds were claiming that I am God.

On the fifth of March in her leave-taking address to the primary class just completed she had said:

I must speak to you this morning, my dear students, of rocks and sirens that are in your course, on which so many wrecks are made. I must tell you of some of the doors that animal magnetism opens for the entrance of the enemy, sometimes just at the moment when you are ready to enter on the fruition of your labors, just when you are about to chant hymns of victory for triumphs.

The open doors most often used are those of rivalry, jealousy. It is the

I, I, I, I, itself I.
 The inside and outside, the what and the why,
 The when and the where, the low and the high,
 All I, I, I, I, itself I.

The class to which she had addressed these words had met on the twenty-fifth of February and was the largest class yet to be held at the Massachusetts Metaphysical College. Nearly seventy students had assembled on that day, including an interesting young couple from Dakota named Nixon who would play a prominent role in the future of the movement. Also in this class were a number of students who had studied with the Teacher previously, including Mr. and Mrs. Edward P. Bates, Mrs. Augusta E. Stetson, Mr. and Mrs. Edward A. Kimball, Joshua Bailey and his son Frank, the former having just been made editor of the *Journal*. The Teacher had also stated in her parting address:

My only earthly pride is my students. I learned long ago that the world could deprive me of nothing, nor give me anything, and I have only one joy and one pride left,— it is my students. If I cherish this pride unwisely I know that I shall be chastened for it.

She loved and cherished her students, but she was beginning to feel that her duty was to leave them to their own devices and to let them learn from experience. They leaned very heavily upon their

Teacher but would not or could not follow her lead and her advice. She told William B. Johnson that:

she found it difficult to sleep at night because so many wonderful things,— ways, means, and results at which the world would marvel— kept coming to her. These were ever developing in her thought, but she did not dare utter one word of them, because the revelation might shake the faith of even the few loyal students in Boston who were left to work with her.

Wonderful visions of her Church, “the structure of Truth and Love,” were unfolding in her thought; but whenever she endeavored to implement progressive steps, her students chemicalized and left her. Even now the “Boston Christian Scientists” who had deserted her nearly a year earlier were still holding the association records ransom and demanding for their return honorable dismissal from the C.S.A. But to her March primary class she introduced one progressive step that had been revealed to her. At the March 5 leave-taking, after answering a question, she went on to state:

I want to say, too, to my students everywhere, whether they have attended my classes or have received instruction 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 presence. 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 affection.

And now she intended keeping *all* her students in her affection and removing herself from their personal presence in Boston. To this end she had sent Dr. Foster Eddy to Vermont to find a suitable residence. One of the many letters to students written before her departure was to a new student, Rev. D. A. Easton:

Allow me my dear student to say— If you will make a study of S. & H. for one month and go through the book as you would any textbook in college, it will be of great advantage to you.

Rev. Easton, together with his wife and daughter, had been in Mrs. Eddy’s primary class just completed, and they were also among the fortunate few to obtain room and board at the Massachusetts Metaphysical College during the course of instruction. Emma Easton, the daughter, described the Teacher:

Our Leader’s appearance at that time was of a woman many years younger than the recorded number. The hair was still dark, the eyes glowing with the inner fire of spiritual inspiration. The delicate

complexion permitted her color to vary in response to her thought.

In the nineteenth century a person over fifty was considered aged, and Mrs. Eddy was in her sixty-eighth year. Her youthful appearance was phenomenal, but her students placed heavy burdens upon her and the trials of 1888 and 1889 were exacting a heavy toll. She had written of this and of the poor teaching in the field to her student John Filbert a few days after the March class was dismissed:

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.

A new primary class at the college early in May was taught by Dr. Foster Eddy. This was followed by a normal class which convened May 21, and this class, too, the Teacher entrusted to her son, while she removed to the pleasant house he had found for her in Barre, Vermont. The only students she took with her were her secretary and housekeeper, Calvin Frye and Martha Morgan.

For some time the college advertisement in the *Journal* had described the four courses offered,— Primary, Normal, Metaphysical Obstetrics, and Science of Theology. Though the class in Theology had been advertised monthly for several years, it had never been taught; so there was great interest in a special notice in the *May Journal*:

MASS. METAPHYSICAL COLLEGE, SPECIAL NOTICE. All students who wish to go through the entire course at the Mass. Metaphysical College, should send in their applications early for admission to the other classes, and thus be ready for the opening of the Theological class. Notice is also given that after the coming Primary Class no students who have been under the instruction of any other teacher, whether a normal student of the Mass. Metaphysical College or not, will be received. This notice is positive and final.

This notice clearly says that students who had been instructed by others were not as teachable as those who had studied Science and Health on their own. Even her own best normal students were interfering with the receptive thought that Science and Health was leavening. And the enemy was imitating and endeavoring to outdistance the Leader, claiming to teach all that she did. No sooner had she announced her Theological class than these imitators did the same as is evident in a letter from a practitioner/teacher which appeared in the *June Journal*. It read in part:

A class in the theology of Christian Science is advertised in Galveston, if there can be a sufficient number gotten together, who have already taken the primary course. . . . Now, this teacher comes in and offers to teach the last course to my own and other students who have never had time to demonstrate what they know from the primary course. Letters have been exhibited in support of these pretensions that are supposed to have been written by our Teacher, and which make people think that she endorsed the proceeding. . . . This has caused discord with some of my students, as I have told them no one but our Teacher was permitted to teach this course.

The Teacher had not even set a date for the theology class which she had been waiting years to teach, and usurpers were already claiming to teach it in her name and with her blessing! That was not the only thing to invade the peace and quiet of the "vacation" she was seeking in Vermont. The town band in Barre had begun summer concerts in the square just outside her window,— and the daily practising more than the concerts shattered the restful atmosphere she had sought. So, in June, she moved with her household to 62 North State Street in Concord, New Hampshire.

False teachers were spreading faulty teaching of Christian Science far and wide, but they were building upon sand,— not upon the rock, Christ. Sooner or later they and their teaching were destined to fall, and one of the most flagrant fell sooner.

Before the end of July, A. Bentley Worthington was exposed by New York newspapers as an embezzler who had been eluding the law for many years. They stated that his name was probably not Worthington, that he had fled from one place after another when his past had caught up with him, and that he had several living wives in as many different locations and at least one abandoned child.

Almost overnight the "high priestess" lost her credibility and most of her followers. In August Mrs. Plunkett stood amidst the ruins of her empire, and by the end of 1889 the International Christian Science Association and the *International Magazine of Christian Science* had ceased to exist. Soon thereafter Mrs. Plunkett moved to Australia and came to an ignominious end by committing suicide.

Emma Hopkins had severed her relationship with Mrs. Plunkett following the "spiritual divorce," but continued teaching her version of Christian Science like many another of the Discoverer's early students, without practising the ethics of Christian Science. Over a year earlier, in March of 1888, Mrs. Eddy had written in the Journal of these students, and of Emma Hopkins in particular:

THINGS TO BE THOUGHT OF

The Science is hampered by immature demonstrations, by the infancy of its discovery, by incorrect teaching, and especially by some unprincipled claimants, whose mad ambition drives them to appropriate my ideas and discovery, without credit, appreciation, or a single original conception, while they quote from other authors every random thought in line with mine.

This dishonesty— yea, fraud— is conspicuous in the verbose lectures of Mrs. Emma Hopkins. She adopts my ethics, or talks them freely, while departing from them. Her injustice to her Teacher and benefactor, to one who tenderly rescued her from unnameable conditions, and then, to spare vanity a blow, receipted in full the bill for her tuition, without ever receiving a cent,— this ingratitude is startling to those who know it all.

Mrs. Hopkins had gained much from her Teacher in addition to the free tuition. And she continued to impart this knowledge for the rest of her days. She was extremely capable and could have done a great work for the world if she could have but resisted the malicious malpractice that separated her from the Discoverer and Founder. As it was she was very influential in the numerous off-shoots from Christian Science and has been referred to in this area as the teachers' teacher. Among her students were Charles and Myrtle Fillmore, founders of Unity School of Christianity, and Ernest Holmes, founder of Church of Religious Science.

As late as 1893 Mrs. Hopkins was still calling her school in Chicago the Christian Science Theological Seminary, but eventually she ceased using the name Christian Science as did most of her students and followers. Her influence was far more lasting than was that of her partner Mary Plunkett, but it too is destined to fade into oblivion; for she forsook the Revelator to this age and forgot the words she herself had penned about her Teacher and Leader, viz.: "No student (I speak from knowledge of the facts) has ever yet been qualified to teach Christian Science, except rudimentarily. . . . But she whose life of cleansing sorrow left her the fit transparency for revelations straight from the infinite Source, teaches the Science of God and His creations in all its divine completeness. No member of a class of the college ever left till he had ascended the full height of his understanding, borne thither by the strong pinions of our leader's inspiration."

Mrs. Eddy had had much to meet from rebellious students from the time of Richard Kennedy's perversion of her discovery in 1871, and in the spring of 1889 the teaching of Christian Science in the field was driving her once again into the wilderness. The students in the May Normal Class were disappointed that only the opening lecture had been given by the Teacher; but all Christian Scientists

were stunned by a notice in the June *Journal*:

SPECIAL NOTICE FROM REV. MARY B. G. EDDY

In accordance with a long cherished intention, I hereby announce my retirement from active labors as teacher at the Mass. Metaphysical College. This institution will be supplied with competent teachers. I have already placed the CHRISTIAN SCIENCE JOURNAL in other hands, and resigned the pastorage of the Church of Christ (Scientist), Boston.

This change is made for two reasons: First, because my duties have accumulated to such a degree, and I believe my students should and can fill these positions themselves; Second, to fulfil other duties that demand both my attention and retirement.

The duties that demanded her attention were means and methods for the salvation of Christian Science. The purity of her sacred discovery was becoming tarnished by the impurity and immaturity of the teachers in the field. The poor teaching that was going on was diluting the Science of Being, humanizing and emasculating her divine discovery. In the summer of 1889 her loyal students posed almost as grave a problem as did the disloyal ones. To whom could she turn for help? Like her brother in Galilee she must go "up into a mountain apart to pray." Her retirement from the world was necessary that she might commune with God. Her mission was to lead the Children of Israel (Christ's offspring) into the Promised Land of Christian Science, and only God could outline and guide her footsteps.



CHAPTER V
DISSOLUTION

Material organization has its value and peril . . . After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off.

—MARY BAKER EDDY

1889

JULY 1, 1889, the due date on the church lot mortgage, came and went with no effort made by the membership to meet the obligation. Some time earlier the “mother” had foreseen this probability and had protected her children’s investment by purchasing the mortgage. In the last paragraph of a letter written to the clerk of the church on July 24 she stated:

Now I own your church lot for a meeting house and I want the sums collected for building put into the work at once. You can *trust me* with the land until you pay for it. . . . Go to building soon as possible.

Children tend to absorb all a mother’s efforts with no thought whatever of indebtedness, and the children of the Mother in Israel were no different. It would appear that even though they had failed to keep their land, they had no appreciation of the fact that she had saved it for them and were determined to go their own material way.

With no followers heeding her advice, the Leader instructed her attorney, Baxter Perry, to follow normal foreclosure proceedings on the mortgage she held. On the first of August the lot was advertised for sale at public auction, and the church was notified of the sale. But the “children” were still remiss, and no church member even showed up at the auction sale. Once again the mother came to the rescue. She had her attorney’s son bid in the lot at \$5000. Three days later on August 6 the mortgage was foreclosed and title passed from the Christian Science church to George Perry.

The church needed purifying and spiritualizing, and so did the teaching. Dr. Foster Eddy had not been able to replace Mrs. Eddy satisfactorily as teacher at the college. No mortal could, but another try was made. On the fourteenth of September General Erastus N. Bates was appointed president and sole teacher of the college. He taught one primary class in the fall of 1889; but God was guiding the footsteps of the Founder in another direction.

Early in October Mrs. Eddy responded to a letter from some of the members of her church who were still endeavoring to build God's temple by material means:

Oct. 8, 1889

Dear Student:

Your letter astounds me. I do not own the land for a church site but have put it into honest hands for you to redeem. I shall never pay another dollar to be squandered by my students or to maintain, or support an organized church. This conclusion is God guided. If you will allow the lot on Falmouth St. to be sold you shall have the money you have put into it refunded to you. I have saved it for you, but the church has never recognized my service.

This chastening letter was followed by an essay from the Leader's pen which stated in part:

MATERIAL CHURCH ACTIVITY

Are you a Christian Scientist? Oh, yes. Let us examine. Do you believe in the existence of mortal mind or a mind disintegrated from the one Mind, God, its conceptions of law, justice, mercy, and Truth as valid and important to your own well-being and the welfare of the race and the methods of mortal mind? Oh, no. Let us examine.

Do you exercise more faith in God's feeding you, clothing you or making you a place in the world such as you desire? Have you any more faith in God peopling the universe with man and giving you the objects of your affection than you ever had before? Have you any more faith in obtaining money to build a church, in maintaining your means and God's power to hold this money secure to the ends whereof it is obtained? Have you any more faith in sustaining His church without organization and personal combinations in thought and effort, ways and means, to maintain this church in spiritual organization and through thought consecrated to good, to Love, and to the might and supremacy of Mind to do all things in order? Oh, yes. Let us examine.

If you really do believe there is no mortal or erring mind, then as a rational being you would suppress the manifestation of this falsity; you would hold in abeyance its sensation, emotion, volition; you would say to its every impulse, "Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of man," that are of mortal mind and proceed not from immortal Truth and Love.

If this is not your mental attitude relative to this question and its answer, then you do believe in another mind other than God, believe in its actuality, necessity, rights and modes of action. Believing thus you will cater to the law of mortal mind, its civil, social and religious codes of law; you will adhere to these and you will have one master, for you cannot have two masters; you will search the occasion for these laws; you will insist that they shall be adhered to and demand this adherence from others; you will piously believe and declare that this is rendering to Caesar the things that are his— and so it is. The Christian Scientist has one Master, even Christ, Truth, the unerring Mind and spiritual Ruler of the universe. This Mind so governs his affections, faith and allegiance that he reflects Christ, and this gives him dominion over the earth. This dominion is through Mind, not matter. It is the true sense of things and not the false— the abiding sense of supply, safety, and success, even the justice, mercy, and faith that is the substance of all he hopes for and can attain. This Scientist becomes a ruler over all things, for God, good, has made him this. He has no more occasion to doubt the result of his position, for he is working out the purposes of God, good, in the way of His appointing, than he has reason for disputing the supremacy of right and the helplessness of wrong, or to doubt the superior efficacy of Truth over error in healing the sick — the superior power of Mind over inanimate drugs, unintelligent hygienic laws and faith in matter being superior to faith in God. He is benefiting himself and the world almost involuntarily. This moral power is as superior for success in business as in healing the sick, destroying disease, its cause and effect, antecedent and subsequent. Which do you prefer for your master, a smart man or a smart God? . . .

No church edifice, no building fund, no money in banks will stand or is secure without the power back of the earthly thrones which is enthroned upon God. Mortals are mutable; you cannot trust them because they cannot trust themselves. There is no basis for either trust. Therefore, as trustees they must be environed and imbued with simplicity, meekness, purity, or else, sooner or later, they must be caught and fall into the meshes of their own error and the snare of the fowler.

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— 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, factions, feuds, and all the *et cetera* 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. God is their Principle and is supreme. He doeth His own will; none can stay His hand; and His methods manifest will all be sound, square, legal, honest, decent and in order.

This model Christian Scientist is the sharpest, the surest, the most successful business man or business woman that this earth can afford. Christian Scientists— what is your model? What is your model business man— he who begins with political economy, human plans, legal speculations, and ends with them, dust to dust, or the real Scientist who plants in Mind, God, who sows in Mind and reaps in Mind?

It is probable that the following incident occurred while the essay on material church activity was in the writing. Many sincere students were endeavoring to practise Christian Science, but the distance between their leader's spiritual footsteps and their own feeble practice was so great that more often than not they did not understand her. When she decided to close her college, three of her ablest helpers decided that she lacked business ability and needed the benefit of masculine experience and advice. The two Bateses, Edward P. and Gen. Erastus (who were not related), together with the new pastor Lanson P. Norcross, who had recently come to Boston from Oconto, Wisconsin at Mrs. Eddy's bidding, discussed the situation with Julia Bartlett. Miss Bartlett recalled:

In the year 1889, when our teacher had decided to close the Massachusetts Metaphysical College at the height of its prosperity, there were those among her students who did not see the wisdom of this move, and three of the number consulted as to what should be done. One of these was considered a successful business man, another was a general of Civil War fame, and the third was our pastor. They said as far as spiritual things were concerned there was no question as to our teacher's judgment and ability, but in matters of business it was not expected she would understand and to close the College when a large number were only waiting the opportunity to enter was to them a great mistake, and they decided it was their duty to go to Concord and advise her what to do. Accordingly on the day appointed the three men went to 62 North State Street, Concord, where Mrs. Eddy then resided, and asked to see her. They were told she was busy, but would see them soon. When she entered the room, she sat down and had a few minutes conversation with them which opened their eyes and their understanding. 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 — that there was nothing, 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. Their own lack was uncovered and they were ashamed of the step they had taken. Surely, "the wisdom of this world is foolishness with God."

Needless to say, no voice was raised in opposition to Mrs. Eddy's purpose at the special meeting of the Board of the Metaphysical College Corporation on the twenty-ninth of October. The published statement of their proceedings ended with these words:

After due deliberation and earnest discussion it was unanimously voted: That as all debts of the corporation have been paid, it is deemed best to dissolve this corporation, and the same is hereby dissolved.

C. A. Frye, *Clerk*

In a letter to the *Boston Traveler* Mrs. Eddy notified the public of her desire to revise Science and Health and "in order to do this I must stop teaching. . . . The work that needs to be done, and which God calls me to do outside my College work, if left undone might hinder the progress of our cause more than my teaching could advance it; therefore, I leave all for Christ."

More than a year earlier, on the fifth of September in 1888, Mrs. Eddy had resigned from the Christian Scientist Association. On the twenty-eighth of the following May she had resigned the pastorate of her church. In June of 1889 she had *given* her flourishing enterprise, the *Christian Science Journal*, to the National Christian Scientist Association about the same time that the records of the C.S.A. (which had been held hostage for a year by the dissidents) were redeemed. This redemption had been accomplished by issuing undeserved letters of dismission to the faithless students who then went their way to oblivion. On the twenty-third of September in '89 the Leader had written to her College Association,— the C.S.A.:

BELOVED STUDENTS:

I have faithfully sought the direction of Divine wisdom in my advice herein given, namely, that you vote To-day to dissolve this organization. . . .

3rd. Because it is more in accord with Christian Science for you to unite on the basis of Love and meet together in bonds of affection, from unselfish motives and the purpose to benefit each other, and honor the cause. Therefore I strongly recommend this method alone of continuing without organization, the meeting together of the students of the Massachusetts Metaphysical College.

On that day the students voted to continue meeting on the first

Wednesday of each month, after which they unanimously adopted Mrs. Eddy's communication "By which act the Christian Scientist Association of the Massachusetts Metaphysical College was dissolved at three o'clock and ten minutes, P.M."

All of this followed by the dissolving of her College a month later left the students in a quandry. But they had faith in their Leader's spiritual vision and were willing to follow her instructions, even as she was ever willing to follow God's guidance. There were times when she knew no better than her followers *why* a certain course should be taken, but she was a minute man for God, always ready to pursue the path pointed out by divine Intelligence. The wisdom of these moves was always made known to her in time. Nonetheless the way she must pursue—the trail she must blaze—during this period of disorganization often loomed before her as an unfathomable sea. Did this vision in mid-November give her guidance or determination?

VISION OF NOVEMBER 14, 1889: I saw water before me and knew that I must go across it. I saw a narrow place in the channel that I thought it possible for me to get over by jumping from point to point of land, but on examination found the sod soft and without foundation. There appeared my father who had passed away many years ago. He called to me to wait and he would take me over the water. Then the water seemed to broaden and seemed boundless, and he disappeared in their depths all but the head which was above water. Then he came towards me with a boat and a pillow in it. I seemed to be sick and he said, "Get into my boat and lie on this pillow and I will go with you over the water." Then the vision was gone.

She did know that she must cross this unfathomed sea, but how? The way that looked passable was foundationless and would not bear the weight. To return to the outgrown ways of her father's religion, which comforted sickness rather than healing it, caused the waters to broaden and become boundless. The professed methods of Christianity offered no solution to the problem, but the Discoverer of Christian Science must *found* her discovery on the rock. Step by step she was finding the way through the severe chastisements of Principle, "For whom the Lord loveth he chasteneth." In a poet's words:

When Nature wants to make a man
To do the Future's will . . .
How she often disappoints
Whom she sacredly anoints,
With what wisdom she will hide him,
Never minding what betide him

Though his genius sob with slighting and his pride
 may not forget!
 Bids him struggle harder yet.
 Makes him lonely
 So that only
 God's high messages shall reach him,
 So that she may surely teach him
 What the Hierarchy planned.

Before the end of November the Leader outlined another major step in a letter to her church:

Nov. 28, 1889

Dear Brethren:

The Church of Christ (Scientist) in Boston, was my patient seven years. When I would think she was well nigh healed a relapse came and a large portion of her flock would forsake the better portion, and betake themselves to the world's various hospitals for the cure of moral maladies. These straying sheep would either set up claims of improvements on Christian Science and oppose The Mother Church, or sink out of sight in religious history. This state of the Church has lasted ten years. It even grew rapidly worse, when about three years ago I for lack of time to adjust her continual difficulties, and a conscientious purpose to labor in higher fields and broader ways for the advancement of the glorious hope of Christian Science, put students in my pulpit. . . .

This and much more of a *severe nature* caused me as the Mother of this Church to ask earnestly, "what shall she do to be saved?" and I think God has answered me and bidden her to disorganize, saying, "I will try her and prove her on the pure basis of spiritual bonds, loving the brethren, keeping peace and pursuing it. I will test her love which seeketh not its own but another's good, is not puffed up, is not easily provoked, envieth not, doth not behave herself unseemly, beareth all things, hopeth all things, endureth all things," and if she is saved as a church, it will be on this basis alone.

As one who is treating patients without success remembers that they are depending on material hygiene, consulting their own organizations and thus leaning on matter instead of Spirit, saith to those relapsing patients, "now quit your material props and leave all for Christ, spiritual power, and you will recover," so I admonish this Church after ten years of sad experience in material bonds, to cast them off and cast her net on the spiritual side of Christianity. To drop all material rules whereby to regulate Christ, Christianity, and adopt alone the golden rule for unification, progress, and a better example as The Mother Church.

When this is done I have already caused to be deeded to those who shall build a church edifice, the lot of land designed for the site of such an edifice, and which is now valued at \$15,000.

This offer is made on condition that the question of disorganiza-

tion shall be settled by affirmative vote at the annual meeting of this church held December 2nd, 1889.

Please read in Science and Health, page 92, paragraph 5. . . .

The hearts of the main body of this beloved Church are trying to be right in the sight of God, and for this and their faithful devotion as Christians I send them at this time the assurance of my abiding love and fellowship.

Mary B. G. Eddy

In the forty-second edition of Science and Health printed in 1889, the fifth paragraph on page 92 reads:

As the crude footprints of the past lose themselves in the dissolving paths of the present, we should understand the Science that governs these results, and plant our footsteps on firmer ground. Every so-called pleasure of sense gains a higher or lower definition, with the lapse of time. This unfolding should be painless progress, attended by love and peace, instead of envy and pride.

This time the church members were ready to follow their leader's advice. There was no dissenting voice in the vote to dissolve, and Mrs. Eddy was notified of their action; but more than a week elapsed before they heard from her again:

Dec. 11, 1889

My dear Student:

Should have thanked you sooner for your faithful discharge of duty, but am busy getting things *right* and made *strong*.

Many Scientists know that on the tenth of December Mrs. Eddy had the church lot deeded to her student Ira O. Knapp, her "Peter," the rock upon which she could build her church. But few students know what she did three days earlier. This letter to her student Mrs. Sarah H. Crosse, the leader of the '88 rebellion, is self-explanatory:

Concord, Dec. 7, 1889

Dear Student,

I find, contrary to my expectations, that I cannot deed the lot of land on the corner of Falmouth and Caledonia Sts. to those in the Church who started the building fund, which it was my intention to do. So I have done the next best thing, as I desire to deal with all alike. Have advertised in tonight's Boston *Herald* the lot for sale to anyone who was a member of my Church when that lot was bargained for. This is to give you a chance to purchase it at a reduced price. I do not and will not make one cent out of it myself. That was not my object in purchasing, but it was to save it for those who as well

as myself had put money into it and lost.

As ever,

M. B. G. Eddy

Ira Knapp had been instructed to buy the lot on Monday afternoon if Mrs. Crosse's contingent had not already done so, but because Attorney Perry failed to follow instructions, Mrs. Eddy wrote to Sarah Crosse again:

Dec. 10, 1889

Dear Student:

Mr. P. did not advertise the lot of land that I wrote you about— in Sunday *Herald* as I requested— but in the Monday *Herald*. It had a purchaser in the afternoon of that day, but before it is deeded I meant to give you a chance to buy it if you wish, and will let me know by return of mail.

As ever your Teacher,

Mary B. G. Eddy

A month later Mrs. Eddy made still another generous offer to those who had left her church and declaimed against her so bitterly. This time the letter was addressed to Sarah's husband:

Jan. 15, 1890

Mr. Chas. Crosse,

If you want the land for a church building on cor. of Falmouth and Caledonia Sts. please let me know and I will get it for you if these parties, Mr. Knapp and the Trustees, Mr. Lang, Mr. Munroe, and Nixon, will let me have it, as one has said he will. Write me how or in what terms you will take it. Answer at *once*.

In haste your Teacher,

M. B. G. Eddy

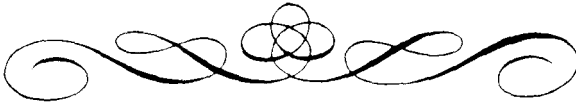
The Crosses did not avail themselves of their Teacher's offer, and she did not expect them to; but she was still the Teacher setting an example of returning good for evil while fortifying her footsteps.

By the end of 1889 the students in Boston were once again eager about building an edifice, but the true building of the Church of Christ, Scientist at that time, even as today, was found in the *dissolution of organization*. The central theme of the church's experience in 1889 had been dissolution,— a dissolving of all the material bonds that would hold Christ's church in the grasp of matter. The members had taken measures to follow their leader's advice about dissolving the church, but they understood not the import of this momentous step. Even though they experienced the blessings pursuant to their action of casting off material organization, they were unaware of this spiritual progress. The "dissolving

paths” they had followed to “plant their footsteps on firmer ground” in a “higher definition” of Christ’s church was seen and understood by the Leader alone. Lest the import of this hour be lost, Mrs. Eddy wrote of the results of the measure they adopted:

This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power.

The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who “bringeth good tidings, that publisheth peace.”



CHAPTER VI
THE REVISION

The work that needs to be done, and which God calls me to do. . . if left undone might hinder the progress of our cause more than my teaching could advance it; therefore, I leave all for Christ.

—MARY BAKER EDDY

1889

A MEMBER of Mrs. Eddy's Primary Class in November, 1888 wrote in retrospect that in the classroom, Joshua Bailey and his son Frank were of interest— one gray-haired, the other a bright boy of twelve and a most apt student of Christian Science. The Teacher found Frank's father an apt student also, for she gave Joshua Bailey a very important assignment before making him editor of the *Journal* the following January. Shortly after the close of this class the Teacher asked Mr. Bailey to assist her in her next revision of the textbook. He was to read it carefully, sentence by sentence, and, without changing her wording, rearrange sentences topically to bring together scattered passages on the same subject.

No project could do more to enlarge the understanding of an avid new student, and Joshua Bailey entered upon his task with enthusiasm. In his reminiscences he wrote, "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."

In the summer of 1889 the Teacher had a contract drawn up giving Bailey a royalty on future editions of *Science and Health*. His heirs would have inherited substantial royalties and may have regretted his decision, but it is to Bailey's credit that he declined this generous offer, being aware that the Leader was doing far more for him than he could ever do for her. On the twenty-eighth of August in 1889 he signed a release absolving Mrs. Eddy from any further financial responsibility in his work.

Eventually the Leader wrote Bailey that she had to discard all

the work he had done and start over; but there is one remnant from his months of labor that remains to this day. That is his suggestion for the impersonalizing of the chapter entitled "Reply to a Critic." In the next edition that chapter became "Some Objections Answered."

As Mrs. Eddy's work for humanity progressed, the revision of the textbook grew in importance, and several students in addition to Bailey became involved with the work in one way or another.

* * *

HELEN AND WILLIAM NIXON

In the classroom of experience,— not unlike other classrooms,— the most capable students get the hardest problems. This was certainly the case with a young couple in Dakota Territory, Mr. and Mrs. William G. Nixon. Early in 1888, when they had just begun the study of Christian Science, their young son Phillip passed away. But this severe trial was only the beginning of tribulation. Before another year had passed they also lost their baby boy, eleven-month-old Edward.

The story of this latter trying time is told in the *Journal* of March, 1889 and discloses the hostility toward Christian Science, which was not uncommon during Mrs. Eddy's founding years.

In their home town of Pierre, Dakota, a Christian (?) minister stirred up the people against the Nixons, because they had forsaken their former church for Christian Science. The people prayed that God would take away their child, and little Edward was affected by the malicious thoughts. His mother and a friend worked and prayed constantly, and the baby rallied several times; but the hostility did not cease and little Edward finally succumbed on the twenty-fifth of January in 1889. The press sent cruel, false reports across the nation, and the community threatened mob action.

Even in her grief at this seeming defeat by animal magnetism Mrs. Nixon wrote to the *Journal*, "Our trials have been severe, but we both 'stand fast.' We are determined to *demonstrate* the nothingness of this seeming power."

It could have been these words that caused the Teacher to include Mrs. Nixon and her husband in the 1889 March Primary Class, which proved to be the last class taught by Mrs. Eddy before the close of the college. At the end of the session, in a conversation with these two young people, the Teacher remarked to Mr. Nixon, "If you should ever turn from Christian Science, you would become one of the strongest enemies it ever had."

Perhaps she saw in this capable young man a strong sense of

human will; nonetheless she had hope that his capabilities could be directed to accomplish good in the world, for she brought him to Boston in May to become publisher of the Journal. In June he became one of the five-member Publication Committee responsible for this periodical when Mrs. Eddy gave it to the National Christian Scientist Association at their meeting in Cleveland, Ohio.

Before the end of 1889 Nixon was appointed one of the three trustees to receive from Mrs. Eddy the land upon which to build the Boston church; however, he had received a more important assignment earlier in the year. The Leader had given him the responsibility for publishing the new revision of Science and Health upon which she was working.

This assignment was perhaps the most important in the movement and a new departure for Mrs. Eddy, for she had been her own publisher for the first forty-eight editions with no help other than that of her husband, Asa Gilbert Eddy, on the second and third editions during the five short years of their marriage. The years since Asa Gilbert's participation had seen forty-five editions, two of which were major revisions, and now for the first time she had a capable, experienced businessman to shoulder the burdens of the publishing aspect for the new, major revision which was in progress.

When *Unity of Good* had first been published in March of 1888 Mrs. Eddy had written to her student Ellen Brown that the book "was needed or it would never have taken about six months to get published. The way is blockaded in proportion to the weight of good that is to be carried over it." The blockades in the way of the new edition of Science and Health seemed to increase rather than diminish as the work progressed. Perhaps it was the resistance she encountered which caused her to add this sentence to the chapter "Science of Being:" "Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance."

But she was the Discoverer and Founder. Her task was not only to discover the Way, but to blaze the trail; to encounter the obstacles *and* to *overcome* them. Thousands have followed along the path she blazed, but none has met with the obstacles she encountered, and few have any comprehension of the opposition to Truth in her pioneering footsteps, nor of the magnitude of the Founder's work in meeting and mastering this opposition.

She no longer "cherished sanguine hopes" for the immediate acceptance of Christian Science, but she did precede that statement in this new revision with the words, "Human resistance to Divine Science weakens in proportion as mortals give up error for Truth, and the understanding of Being supersedes mere belief." The added

paragraph is titled "Prospects."

1889 had been a year of trial from beginning to end. On the second of January in the new year Mrs. Eddy wrote 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.

Difficult as it had been, "the cross of the old year" did have its compensation in spiritual progress. On the 19th. of January she wrote to Clara Shannon: "I have learned more of Christian Science the past year than I shall ever be able to communicate."

But despite this great spiritual progress the new year brought no relief. She looked for a respite early in April (before discarding all of Bailey's work on the revision) and on April 10 wrote to Helen Nixon:

My book (revised edition of Science and Health) is almost ready to go to press. It has been a difficult task to get it straightened out and right. . . . The year that has gone is one not to be forgotten.

Then, a month later, she was practically starting all over again! Ofttimes the "helpers" she employed were hinderers, and her capable, young publisher, William Nixon, was no exception. A lengthy letter written to him on the last day of June discloses many areas of enemy attack through her students, but the following paragraphs touch upon those most pertinent to the work at hand:

I have never known a student of Christian Science who has not inclined to extremes and it will take a long time as it now appears before Christian Scientists will see and then take the intermediate course that I take, recommend to others, and have taught in the class room. Jesus taught, and I teach, that there is in mortal mind a perpetual force impelling wrongly. You seem not to see this and not to believe that constant watching is required in order to see it and then be able to put it down.

. . . if you have lost your interest in Science and Health and in working for God and humanity in the way you chose, please let me know at once. I am making a great effort and at a great pecuniary loss to get my revision *perfect*. I like you as a publisher of my book and hope you will go on with it.

Nixon did "go on with it," but his very business ability which often helped the Leader was at times a hindrance to the progress of her work.

* * *

REVEREND JAMES HENRY WIGGIN

James Henry Wiggin was an ex-Unitarian minister and a highly educated man whom John Wilson employed as one of his proofreaders at the University Press. In that day proofreaders were literary scholars with editorial ability. It was not only their function to discover errors but to consult with authors on any point that might arise.

John Wilson had printed *Science and Health* for Mrs. Eddy since 1881 beginning with the third edition, and it was he who first suggested that she employ Wiggin for much needed relief. Wilson knew that while she was shepherding the sixteenth edition (revised) through the steps of publication, she was at the same time the sole teacher at her college, the one Christian Science lecturer, and the pastor of her church. Help was very welcome, and one of Wiggin's contributions at that time had been the addition of the index which first appeared in the sixteenth edition.

Mrs. Eddy had found Mr. Wiggin exceptionally capable in the literary field, and she had a high regard for him. He also had a high regard for himself. Some of his acquaintances considered him a vainglorious, pompous man. He was a big man physically with a keen intellect, a sharp wit, and a high opinion of his own ability. He and Mrs. Eddy at times disagreed, and many times she did not accept his advice. He may very well have felt that he could have improved *Science and Health* more than Mrs. Eddy did, but he laid no claim to being its author. That lie was put forth as one more attempt of evil to discredit the Discoverer and Founder. Mr. Reid, a key employee responsible for Mrs. Eddy's publications at University Press, wrote of this issue in his *Random Recollections*:

When it was decided that it would be economy to have the copy prepared for the printer, thus saving charges for what would have been figured as "alterations from copy," if done after the type had been set up, Mr. Wiggin was detailed to do the work (punctuation, capitalization and general smoothing out as to construction of sentences), and as he did this on his own time, the payment for these services was made by Mrs. Eddy, we having no interest in the matter. This was well-known to those in our office, as well as in our proof reading department, and caused many a smile among us when we read, from time to time, the repeated assertion that Mr. Wiggin had written the book, and it tickled him more than perhaps any one else to read that he was the *author* (instead of corrector). . . . I frequently dined with Mr. Wilson and Mr. Wiggin. . . . and I can recall more than one occasion when the talk would turn on the topics of the day (Christian Science being then one of the leading subjects), the glee with which Mr. Wiggin would refer to the suspicion that he was the



JAMES HENRY WIGGIN

author (and it would be some "glee" as he had a laugh in keeping with his size), when he would say to Mr. Wilson, "Wouldn't it have been fine if I had, and could give you all the printing?"

The only portion remotely related to this lie was the ten-page section entitled "Wayside Hints." When Mrs. Eddy had determined to cut ten pages from the chapter on animal magnetism just as the sixteenth edition was ready for production, Mr. Wiggin had been a great help with this last minute change and the ten-page filler "Wayside Hints (Supplementary)." The ideas in this supplement were wholly Mrs. Eddy's, but Wiggin had done much in reducing them to writing. She desired to acknowledge that fact in this new revision; however, Mind directed otherwise, so instead the chapter was dropped and her ideas were incorporated into the chapter "Apocalypse."

In April of 1890 when the new revision of *Science and Health* was almost ready to go to press, Mrs. Eddy again considered Wiggin's capabilities. In addition to his work on the sixteenth edition of her textbook, he had edited the *Christian Science Journal* for many months when qualified students of Science were either unavailable or were deserting the cause. His touch was professional and his advice to Mrs. Eddy was always candid, so she decided to request his professional service once more and sent him proofs for the first chapter of the revision of *Science and Health*. His immediate response was that he would give her his frank appraisal as usual "and then, as usual, you will do as you please."

His response after perusing the material may have been partially due to the fact that much that he had influenced her to add to the 16th edition (such as quotations from classic authors) was now being eliminated; nevertheless her own doubts regarding the rearrangement were confirmed by Wiggin's criticism:

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.

At this point Mrs. Eddy abandoned all of the work that Mr. Bailey had done and started over, doing all the work herself and employing Mr. Wiggin to edit the new edition. His advice was to leave *Science and Health* as it was and to put the new material into a new book called *Christian Science Restated*, but his several urgings and arguments to that end were all in vain. Mrs. Eddy knew that the "little book open" in the hand of the angel was not to be pluralized. Her mission was the enlarging and perfecting of her presentation of this divine revelation.

The obstacles encountered in the next several months are almost inconceivable except to one who has pioneered a truly progressive step. Wiggin's work was invaluable, but he was often the channel for error. In a letter to her publisher on August 28 Mrs. Eddy wrote, "The second proofs have the most shocking flippancy in notations. I have corrected them, also made fewer of them, which will involve another delay caused by Mr. Wiggin." Several weeks later in her November 3 letter to Nixon she stated:

There must be a change on my Book printing. I have had only 15 pages of proof since *Oct. 10* and Wiggin will not send me what is in his hands that I have sent for. He *promises* and that is all. . . . This is M.A.M. and it governs Wiggin as it has done once before to prevent the publishing of my work.

The cause of all the problems and delays, reduced to its common denominator, was always malicious animal magnetism; and to meet the attacks of this one enemy the Leader called upon several of her staunchest workers. Captain Eastaman was asked to do mental work specifically to help Mr. Wiggin, but the captain wrote Calvin Frye in October that the thoughts the latter had sent him to work with were not strong enough to reach such a worldly man. A few days later he wrote again that Wiggin spoke publicly against Mrs. Eddy and that she should not employ the man that uttered such "damnable blasphemy against our darling;" then added, "she is so good that maybe she has no idea of the badness of that or any man."

It was true that Wiggin ridiculed Mrs. Eddy in his own social circles, for though he recognized her ability and her spirituality, the arrogance of intellectualism kept him from supporting this whole-souled woman. One biographer has aptly stated that Wiggin's "sense of intellectual superiority was clearly affronted by something in her that refused to be patronized."

Mrs. Eddy's true superiority shines forth in her support of Wiggin despite his shortcomings. Although she criticized his actions when necessary to forward her work, she did not dwell on his mistakes or indiscretion and attempted to keep others from doing so. Her example and precept ever and always were to spare exposure as long as a hope remained of benefiting a man thereby. On the ninth of December she wrote to Mrs. Nixon:

I want to say that Mr. Wiggin was probably in *no way at fault*. He is a man of as strict integrity as ever I dealt with, and I have known him in a business capacity for years. I esteem him very highly.

The Leader appreciated all that Mr. Wiggin did for the perfecting of Science and Health, and was magnanimous in her praise of him,

but she felt a deeper gratitude to the few dependable, dedicated students who supported her always to the best of their ability.

* * *

LAURA ELLA SARGENT

Laura Ella Sargent was twenty-six years old and in poor health in the spring of 1883 when she responded to the request of a friend from near-by Green Bay, Wisconsin to join her in Milwaukee. The friend, Emma McDonald, was also a near invalid, but was rapidly regaining her health under the care of a Christian Science practitioner. Very soon the two joyous women returned to their homes (healed) with newly purchased copies of Science and Health.

The following year when Mrs. Eddy taught a class in Chicago, Laura Sargent and Emma McDonald were both in attendance. At the close of the class the Teacher said to Laura, "This is not at all like my class in the College, and I should like you to come to Boston this fall and take the Primary Class there." Mrs. Sargent did so, and she returned to Boston many times at Mrs. Eddy's request, eventually in the capacity of personal companion in Mrs. Eddy's home.

She was in that position in 1890, and also acting as courier carrying Mrs. Eddy's completed pages of the revision of the textbook to the printer. It was during this time that Mrs. Sargent was witness to a most unusual occurrence.

It was a fall morning, probably the eleventh of November in 1890. Mrs. Eddy was in the habit of taking a morning stroll before beginning the day's work, and one of Laura's duties was to have her wraps in readiness. But on this particular morning Mrs. Eddy was on the mount of revelation even as was John on the Isle of Patmos. In after years Laura stated that she had never before been in such a heavenly atmosphere, but at the time it was more than she could bear and she was impelled to leave the room.

Our Leader "was in the Spirit on the Lord's day," which can be glimpsed from what she wrote; but what Laura saw of this spiritual experience is as follows: As Laura entered the room Mrs. Eddy was so absorbed in her writing that she did not notice Laura standing with her wraps. As several minutes went by Laura began to sense the import of the occasion. The heavenly atmosphere was beyond anything she had ever experienced. She could not bear it long; she could not remain in this spiritual light. In like circumstances Peter, James, and John "fell on their face and were sore afraid;" but Laura left the room.

When she returned a little later, Mrs. Eddy was *still* writing, totally oblivious of anything else. Laura slipped her overshoes onto

her feet, then left the room again, not returning until summoned by the bell a full hour or more later.

The Leader had Laura summon Calvin Frye and other members of the household, and when they were all seated in her room she said to them, "I want to read you what God has given me this morning." Then she read them the closing paragraphs for her chapter "The Apocalypse,"— which are relatively unchanged from the fiftieth to her last edition in 1910:

The Revelator had not yet passed the transitional stage in human experience called death, but he already saw a new Heaven and a new earth.

... The beauty of this text is, that the sum total of human misery,— represented by the seven angelic vials, full of seven plagues— have full compensation in the law of Love. Note this,— that the very angel, or swift-winged thought, which poured forth hatred and torment, brought also the experience which at last lifted the seer to behold the great city, whose four equal sides are Heaven-bestowed and Heaven-bestowing.

Think of this, dear reader, for it will lift the sackcloth from your eyes, and you will behold the soft-winged dove presently descending upon you. ...

This sacred city, described in the Apocalypse as one that "lieth foursquare," and cometh "down from God, out of Heaven," represents the Alpha and Omega of Divine Science. ...

As the Psalmist saith, "Beautiful for situation, the joy of the whole earth is Mount Zion," ...

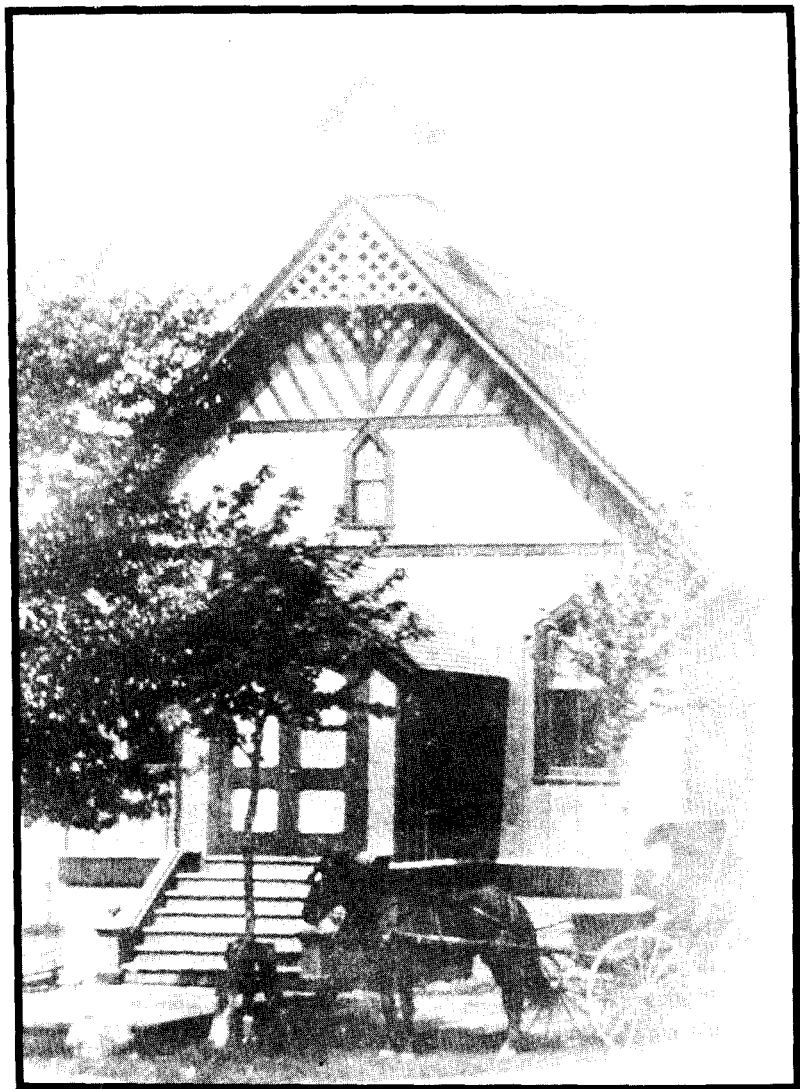
This heavenly city, lighted by the Sun of Righteousness,— this New Jerusalem, this infinite All, which to us seems hidden in the mist of remoteness,— reached Saint John's vision while yet he tabernacled with men. ...

This holy habitation hath no boundary... This city of our God hath no need of sun or satellite, for Love is the light thereof, and divine Mind is its own interpreter. ... Its gates open towards light and glory, both within and without; for all is Good, and nothing can enter that city which "defileth, or maketh a lie."

Her beautiful face was radiant as she finished reading and announced that she was ready for her morning walk. "Will you bring me my overshoes?" she said to Laura. When told they were already on her feet, she asked in surprise, "When did you do that?"

On the twelfth of November Mrs. Eddy wrote to Mrs. Nixon: "My *last words for you all in the Book Science and Health*, were written yesterday and sent off."

* * *



First picture ever taken of first Christian Science church ever built,— Laura Sargent's church in Oconto, Wisconsin. Edwin Hart is in the buggy.

REVEREND LANSON P. NORCROSS

Lanson Norcross was not a founding member of the Oconto Christian Science church but became associated with it soon after it was started.

In 1884 Laura Sargent began studying and practising Christian Science in Oconto, Wisconsin, and it was little over two years later that she and her friends and associates erected the first Christian Science church edifice in the world. With no pastor in their midst Laura Sargent and Edwin Hart read passages from Science and Health and the Bible as their sermon and closed their service by reading the Scientific Statement of Being.

Rev. Norcross was a Congregational minister serving his church in Bloomington, Illinois, when he volunteered his services to this new church. The Scientists were happy to have a pastor (like other people), and it was the second of September in 1888 when Norcross preached his first sermon in the Christian Science church. That same month Rev. Norcross enrolled in the Massachusetts Metaphysical College and attended the Primary Class taught by Mrs. Eddy which convened on September 17.

The Teacher found him to be earnest and sincere although limited by his years of theological training:

His belief in the power and comprehensiveness of his theological teaching vanished in one outburst, when in the classroom Mrs. Eddy put some question to him, and then worked him down to where all his arguments rested upon a single point, respecting which she asked a question that she knew he must answer rightly if he would be honest with himself and with her. He did not dissappoint her expectation, and when the answer came, he burst out with the statement: "then all my years of theological study don't amount to that" (snapping his fingers). Mrs. Eddy laughed until the tears ran down her cheeks, and all the class burst into merriment, but the beauty of the event was that everyone felt how charged Mr. Norcross was with honesty of purpose, in the manliness of his admission. The merriment of the class was most kindly, for it spoke for the realization that here was an honest and fearless man, and he, too, feeling the love of all, smiled and then broke into a hearty laugh.

A year later Mrs. Eddy had occasion to write to the Oconto church:

My Beloved Brethren:— Lips nor pen can ever express the joy you give me in parting so promptly with your beloved pastor, Rev. Mr. Norcross, to send him to aid me. It is a refreshing demonstration of

Christianity, brotherly love, and all the rich graces of the Spirit. May this sacrifice bring to your beloved church a vision of the new church, that cometh down from heaven, whose altar is a loving heart, whose communion is fellowship with saints and angels. This example of yours is a light that cannot be hid.

She had called Rev. Norcross to Boston to become the pastor of the Mother Church in the fall of 1889 and to assist with the revision of Science and Health. It was he who compiled the index for this edition while Wiggin worked on a new feature— marginal headings. It was also Rev. Norcross who was to announce the glad news from the pulpit early in 1891 when the revision of Science and Health was finally completed in all its perfectness and available to the people.

* * *

THE JUBILEE

Then shalt thou cause the trumpet of the jubile to sound . . . in the day of atonement shall ye make the trumpet sound throughout all your land. —LEVITICUS

In her founding footsteps the Discoverer of Christian Science had published forty-eight editions of her textbook, Science and Health, presenting this divine message to the world, with very little assistance and a great deal of resistance. In *Retrospection and Introspection* she recounts that the work on the first edition had come to a standstill until she “yielded to a constant conviction that I must insert in my last chapter a partial history of what I had already observed of mental malpractice.”

The resistance and persecution were even greater on the second and third editions, but she did have the assistance and companionship of her devoted husband Asa Gilbert Eddy during those few short years before his mental murder by her adversaries.

But “God is responsible for the mission of those whom He has anointed,” and at the very nadir of her earth experience she found a strength she had never known before, enabling her to go forward. She had also found a fine printer, John Wilson, who printed all her books from the third edition on.

The sixth edition of the textbook and the sixteenth were both major revisions, and though she hired Wiggin to help with the latter, all of the publishing and financial burdens fell upon her shoulders. She made minor revisions in all editions, but the revision of 1890 was the next major revision; and it seemed as if all the artillery the enemy could muster was aimed at preventing its publication.

She had begun the work in the fall of 1888, and with each passing month her work had increased and intensified. Even though she had engaged a capable businessman to assume much of the work of publication, after two years of labor the Book still was not published. Many times on this project she had felt that her six days of labor were ended and she could enter into her sabbath day of rest only to have another hurdle thrown into her path.

A letter to Mr. Nixon, her capable publisher, on December 18 speaks of one more delay:

I was pleased at the prospect of the International Bill whereby to derive advantages for the Book about to be published, by waiting for its passage, until *today!* Now I have received different instructions from the Source beyond human views. It was selfish in me to have entered into a human sense of gain. Push the Book to as fast as possible completion.

Some *worldly-poor* Christian in England, and elsewhere, can publish it for the good of our race, or translate it with more facilities than we can, in the old countries.

Let them do it. It is God's Book and He says give it at once to the people. What is all this to thee? Follow thou me. *Stealing* it should be put down but that is another thing that is a *crime* and sin can do no good.

Yet another letter to her publisher on the first day of 1891 was necessary before this hurdle was passed:

There is a great *sin* being committed by delaying or suffering my Book, Science and Health to be delayed for a money consideration. If the course is pursued the unprecedented prosperity of this Book that I have always conducted on the opposite basis will go down in the hands of those who do this. This I *know*.

God's law to "feed my sheep" to give *Science and Health* at once to those hungering for it *must be obeyed*, and held paramount to an international law on copyright.

Heed this, and rush with all your ability the publication of this work that the enemy is holding back.

In meeting obstacle after obstacle she learned, as never before, the *allness* of God. This higher revelation appeared on page 4 of the new revision in the words: "Thus it was that I beheld as never before, the awful unreality called evil." At this point a new word was inserted in Science and Health in the phrase "the equipollence of God." Equipollence, according to Webster, is an equality of power or force; an equivalence between two or more propositions; that is, when two propositions signify the same thing, though differently expressed.

Had this revision been published in the spring of 1889, it might have been the forty-ninth edition, but the "Lord spake" to Mary Baker Eddy even as he had "unto Moses in mount Sinai:"

Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord.

Six years thou shalt sow . . . and gather in the fruit thereof;

But in the seventh year shall be a sabbath of rest unto the land . . .

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

Then shalt thou cause the trumpet of the jubile to sound . . .

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family . . .

For it is the jubile; it shall be holy unto you.

This forty-ninth edition of Science and Health had seen the seven times seven years of labor. The first edition in 1875 had led the children of Israel into the land of Christian Science; and now this new edition pointed the way more clearly than ever before to the city of our God. It was a cause for great rejoicing: it was truly the jubilee!

So, according to the chronological numbering, there is no forty-ninth edition of Science and Health. The last edition before the revision was the forty-eighth; but the new revision was numbered and called the fiftieth edition;— another message from our Leader for us to ponder and fathom.



CHAPTER VII
THE FIFTIETH EDITION

A jubile shall that fiftieth year be unto you;. . . In the year of this jubile ye shall return every man unto his own possession.

—LEVITICUS

Is not the new Science and Health intended to be the teacher for the future, thus to do away with incorrect teaching, and the oral instruction of human teachers? —CHRISTIAN SCIENCE JOURNAL

1890

THE trials that our Leader passed through during the two years of labor on the revision of Science and Health are almost beyond human comprehension. Her life had never seen ease, but during this period there were times when she was not sure that she could endure. In August of 1890 she had written to General Bates:

I want to remain with you on earth long enough to see my revised edition of Science and Health published. I need say no more.

Of this tribulation few were aware, albeit signs or scars were there for all the world to see. At the time of her last class in March of 1889, the Teacher had a youthful appearance and lovely dark hair, but ages of spiritual growth in the following months had left their imprint. Clara Shannon wrote of this:

When Mrs. Eddy was revising the fiftieth edition of Science and Health . . . she was living in a furnished house, 62 North State Street, Concord, New Hampshire . . . She was passing through deep waters at that time, and wrote to ask me to call and see her on my way to Boston to her Students' Association of the Massachusetts Metaphysical College. I went and was so grateful for the great privilege of the visit. In her letter she wrote that her hair had turned white, and I must not be surprised when I saw her. When she greeted me in the

drawing room, I was very much moved, as I could see by her face what deep waters she was passing through. She said to me, "The cup is bitter, bitter!"— the tears came to my eyes, she looked up and said, "But the Father makes it sweet!" and she talked to me in a way I have never forgotten.

Her hair's turning white was not the only effect of her long siege with animal magnetism. In December of 1890 she wrote in a letter to her son George Glover, "I am fifty pounds lighter than when you saw me last, but I am in divine health." She remained light as a feather and slim as a willow wand the rest of her days on earth, but she was more ageless than aged by these changes. Seventeen years later when Arthur Brisbane interviewed her he wrote:

Mrs. Eddy is eighty-six years old. . . . She is of medium height and very slender. She probably weighs less than one hundred pounds. But her figure is straight. . . . The grasp of her thin hand is firm; the hand does not tremble.

It is hopeless to try to describe a face made very beautiful by age, deep thought, and many years' exercise of great power. The light blue eyes are strong and concentrated in expression . . .

Mrs. Eddy's face is almost entirely free from wrinkles— the skin is very clear, many a young woman would be proud to have it.

Her work on the revision was finished by the end of 1890, and although it was the latter half of January in 1891 before it was off the press, and the date on the title page was 1891, Mrs. Eddy often referred to it as the revision of 1890. It was the last Sunday in January that Rev. Norcross announced from the pulpit that he was about to read from the new edition. The February *Journal* stated that it was expected to be issued on or about January 25th, 1891, but the *Journal* for March sounded the trumpet of rejoicing proclaiming the jubilee:

THE NEW BOOK

FIAT LUX

[Let There Be Light]

The long-looked-for, much-coveted volume of SCIENCE AND HEALTH, that is to mark an epoch in the Christian Science movement, has at last appeared; and will be eagerly searched, studied, pored over, by every student among us. From this date forward, the thought of all true Scientists will mount higher, and there will appear correspondingly glorious results in the wide and practical field of demonstration; yet, a full understanding of the book will come only as the ripened fruit of years of study *combined with faithful, daily effort to reduce its teachings to practice*. No adequate idea of the treasures disclosed in this volume can be given in a single

article, but a few points out of many will here be touched upon.

First: Why is a revised edition of SCIENCE AND HEALTH a necessity? Does not the issuing of a "revision" reflect upon former editions, as being faulty or incomplete? The present writer was queried only last summer upon this very point. One antagonizer of SCIENCE AND HEALTH, having heard that a new volume was anticipated— in fact was to be in press ere long— asked in tones suggestive of a sneer: "Can inspiration be added to or taken from? Who for an instant would think of adding to or subtracting from the sayings of Jesus? And did Paul or John ever think of getting out a 'revised edition' of their works?" To all of which was added the statement: "The early edition, that of 1875, was incomparably superior to any that has since appeared."

The precise reply made is of little moment; but its substance is eminently germane to our present line of thought, *viz:* Inspiration is not a mechanical process of repeating mere words by rote, of rounding them up in just so many sentences and no more. It is not a lifeless force which can be caught and imprisoned in a word or a volume— as a taxidermist would stuff birds, always to present the same stiff, glassy appearance. It is, rather, the kaleidoscopic presentation of the beauty and wondrous power— not of some new truth heretofore unheard of—but of an eternally existing, spiritual Fact unfolding and forever re-unfolding itself to "eyes that see." Were Paul, John, or Jesus to return again in the flesh to teach us the same glorious Truth taught in the long buried past, would either one confine himself to the same words, the same figures of speech, the same illustrations so well known to Bible students of today? Rather, would not each address himself faithfully to the task of clearing up difficulties, of removing doubts as to his precise meaning in certain passages and upon certain points that as yet seem obscure to our sense? A teacher of grammar even,— one who, year in and year out, is teaching class after class the same grammatical truths or facts— cannot, and does not, invariably repeat the same stereotyped expressions. Just in proportion as he combines the essentials of a teacher, in proportion as he embodies the *essence of true* teaching, will his illustrations and combinations of facts be accommodated to the needs of the learner, and attended with fresh impulses of discernment. In the days of the Massachusetts Metaphysical College, when we sat at the feet of our teacher— days that we never shall forget!— did that teacher ever instruct two classes precisely alike? Did she employ a stereotyped form of words by which to convey to us her rich, inspired thought? Far from it! and thus, the new volume seems to take us back to the College, to gather up its fresh methods and inspired sayings, so that little stretch of the imagination is required to convince us that the teacher herself again is before us, though this time in impersonal form.

But the book itself: Is there anything new in it, does it contain any new facts and truths? No, and yes. Certainly there are no new facts or truths presented because there are no new facts or truths to present.

Truth is never new, and never old; but is eternally fresh and living as the author herself explains. In this sense *could* there be anything new in the new book— for was it not the Truth, and the Truth only, which was told before? Her revision has, however, extended the same ideas, and made them clear; so that SCIENCE AND HEALTH shall not be misunderstood and misstated. To find in the new volume some new, grand, hitherto-unexpressed Truth, would of itself impugn the old. The student of the new, will find the landmarks of the old all untouched. God— as Spirit, omniscient, omnipresent, omnipotent, All-in-all— is taught here. Man— as made in His image and likeness— still retains his place here. Creation— as a spiritual, eternal, glorious fact from centre to remotest circumference— also appears here. The Scientific Statement of Being, unchanged by so much as a letter, is here. Evil, “mortal mind,” in the new edition, appears just as base and treacherous a liar as in the old.

All this, and more in the same vein, can be said; and yet, there is a sense in which do appear many new things. Many faces and angles never before seen are here presented to view, fresh modes or ways of bringing out practical facts are adopted, as for instance: on page 360 to 366 inclusive; again, throughout almost the entire Chapter on “Teaching Christian Science” (*Chapter XIII*). Also the opening pages of Genesis, and of the Apocalypse are studded with new thoughts. Nor are these the only pages whereon gleam gems not seen before; these are simply cited as conspicuous examples of interest to all readers, present or prospective, of the fiftieth edition of SCIENCE AND HEALTH,— as indicating the presence of new veins of gold which appear therein. The simple fact is, the thought of Scientists, all along the line, has mounted higher; and so treasures both new and old are given to us. Our teacher has complimented us. We can now be taken higher up toward the mountain top, until “we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.”

In regard to logical arrangement: The division of chapters is a marked improvement upon that of former editions. The chapter on Healing and Teaching has become two separate chapters, as it manifestly should; while Prayer and Atonement also, for the first time appear under separate caption. Imposition and Demonstration will hereafter be studied as Christian Science contrasted with Spiritualism; the logical arrangement being entirely subserved thereby. Many will miss the Platform of Christian Science as a distinct chapter, but it will be found at the close of the long chapter on Science of Being, where it properly belongs. The chapter on Marriage has been shortened; but, since the advanced Christian Science thought is preparing for it, the detached portions have been transferred elsewhere in a form which gives them added power. The contents of pages 411, 412, 446, 447, should be studied carefully. The chapter on Animal Magnetism, also stands abridged; yet the missing thoughts reappear elsewhere in hints and suggestions whose practical value renders them of

vital interest to all readers and students. Critical attention is called to the first chapter in the book, entitled Science, Theology, Medicine; especially to the ninth page, where the classification is not only scientific but of such orderly arrangement as greatly to aid the learner's memory.

Again: Every student familiar with former editions will remark upon the change made at the heading of chapters, *viz*: the substitution of Scripture texts for quotations from classic authors; which better adapts the Work to maintain the place it holds in sacred writings.

. . . Forty pages of new matter are added, and yet this is far from an adequate statement; since throughout the entire volume there is scarcely a page that does not bear traces of the fresh touch of the master-hand of the author. Though favorite paragraphs and expressions reappear, they have nearly all been retouched, until they glisten like burnished gold.

"Is not the new SCIENCE AND HEALTH intended to be the teacher for the future, thus to do away with incorrect teaching, and the oral instruction of human teachers?" Again: "Is it chiefly designed for Primary, or better fitted for Normal and Obstetric students?" These are questions that are perhaps natural, and yet, if the writer mistake not, they are idle questions also. The Work is intended for all ages, grades and classes; for the child just beginning to prattle, and for the aged grandsire, for the novitiate just entering upon the study of Christian Science, and for the student who has made, as human language expresses it, the greatest advance. Without wishing to establish any *dictum*, the writer cannot refrain from giving expression to his conviction that this volume gradually *will* supersede all teaching, in the technical sense of the word; and further, that it will prove great gain for the Cause of Truth when that day arrives. Attention is specially called to what is said on page 440, in the paragraph beginning with line nine;— in fact, this entire chapter merits profoundest attention.

While, as before stated, this volume is for all grades and classes, it is but pertinent to say that the most conscientious, painstaking and experienced student will advance fastest. There can be no imperative law laid down regarding John's Gospel, Paul to the Hebrews, or Revelation, to the effect that these are only for advanced Christians to study. Certainly they are for all learners— no hedges are put around them to keep any away; yet, who does not know that the experienced miner will more readily and directly delve to those subterranean depths containing the precious veins of gold! So it will be with the new volume; and we shall very soon come to realize that we have in hand a golden key with which to unlock the Treasure-house of the Bible. The author expresses it as "treasures of Truth first thrown by revelation into her grasp, and now adjusted to be more readily seen."

In closing, a few general observations are worthy a place. In closing, a few general observations are worthy a place. 1st. Every careful student will discover that the new volume is pre-

eminently a book of the Spirit. This is not to intimate a lack in the letter; but, to claim that the conscientious student of the new SCIENCE AND HEALTH cannot long remain in the letter merely. He will be taken out of that into the unfolding glories of Truth. Especially will he be led to a realization that, to be a genuine Christian Scientist, Love must become the sole law of his being— its beginning and end. The letter is all expressed— otherwise the book could not be what it should be— but it does not appear as a skeletonized system of abstract doctrine. It is clothed in radiant grace and loveliness which cause us to forget its presence as mere letter— and, indeed, is it not *time* we turned our attention higher? In truth, the evangelistic spirit of this new SCIENCE AND HEALTH is its crowning merit. Christian Science becomes something for practical, every-day life; thus, more and more will it be recognized as being— not a mere theory— but a life of individual goodness and Truth.

2d. This new volume continues to be a rebuke to the personal senses, and, as such, will prove no more acceptable to the sensualist than have former editions; in fact, it must prove less so, since it takes us upon higher ground. Hence, if any have been anticipating a treatise that should prove a bridge between the seen and the Unseen, between sense and Soul, which would render Christian Science more concordant with the testimony of material sense, or its exactments less severe, they are doomed to disappointment. Christian Science in the new volume explains nothing to carnal or mortal mind to gratify its curiosity, or to render easier a compliance with its mandates: instead, the book will be found to be arrayed against all error, and it will not be surprising if even in *us* many errors that hitherto have been smouldering are now, by its perusal, aroused to hostility. "Search me, O God, and know my heart, try me, and know my thoughts," is a sentiment which will find practical exemplification in the mind of many of us on rising from study of the new Work.

3d. The new SCIENCE AND HEALTH will prove, to many, an invitation to the wedding feast. "Write, blessed are they who are called to the marriage supper of the lamb." Happy, indeed, are they who having on the wedding garment come— and come as to a feast spread for all; a feast where Understanding, Truth, Joy and Love nourish and sustain our fainting sense.

4th. A practical suggestion or two regarding study of the new edition: In the first place, *do not attempt to dispose of the earlier editions*. Some are asking, "Can we be permitted to exchange?" Probably not; but you do not want to do so, even if you can. Fortunate is he who has all former revisions, together with the original edition of 1875! They are indications of successive stages of growth in Christian Science; and as such, at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a "treasure trove." Again: Let the new volume be studied *in connection with earlier editions*. The very contrasts help to see how the thoughts have risen only as we have been able to receive them. This, again, will reveal why the new

edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian Students has ascended to that plane which makes it both possible and practicable for us to have the new Work.

This seven-page article retitled "Science and Health By Mary Baker G. Eddy" and with Rev. Norcross' name added as author was the leader once again in the April, 1891 *Journal*. Hundreds of additional copies of this April issue were reprinted and sold for five cents a copy.

Mrs. Eddy knew the import of this new revision, and she wanted to be sure that Christian Scientists learned and profited from the great forward spiritual strides that she had made. She had done more than lead the children to the Promised Land; she was entering in before them as their ensample,— a leader truly to be followed every step of the way. She knew the worth of her work and expressed it in a letter to John Lathrop on the third of January:

My work for the world this last year will go on through all time. I feel that you all have in my book, *Science and Health*, the anchor of your being that will prove sure and steadfast in storm and shine. O! how thankful I am that God has enabled me to give to you, my dear children in Christ, a rich inheritance!

* * *

DOCTOR OF DIVINE SCIENCE

The advertisements for the Massachusetts Metaphysical College included, for several years, a course in Theology. An explanation of degrees conferred by the college was published in the *Journal* in 1886 and included the following:

D.S.D. Doctor of Divine Science is given after the Course in Theology, combined with three years of practice, to those who have obtained a correct knowledge of the spiritual signification of the Scriptures, and conformed their lives to the teachings of Christ Jesus.

In 1889 the advertisement for the college stated:

Class in Science of Theology completes the Collegiate Course. . . .
Students who have completed the College course, and are qualified in every respect, graduate.

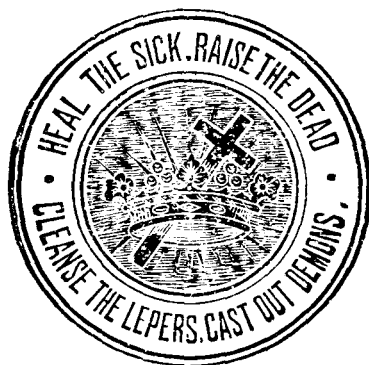
No student of the Massachusetts Metaphysical College ever graduated! In fact, not one of Mrs. Eddy's students ever qualified for the class in the Science of Theology. That divine course was

VOL. IX.

APRIL, 1891.

No. 1.

CHRISTIAN SCIENCE



JOURNAL

OFFICIAL PUBLICATION OF
NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION.

FOUNDED APRIL, 1883, by the Author of SCIENCE AND HEALTH,
MARY BAKER G. EDDY, D. S. D.

PUBLISHED BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
62 BOYLSTON STREET, BOSTON, MASS.

taught in 1889 and 1890; but God was the teacher and Mary Baker Eddy was the one pupil. She had learned that this Divinity Course can never be taught in a classroom in a few hours, because it demands absolute consecration to Principle every minute of every hour of every day. When she closed her college in 1889, she published "The Way" wherein she stated:

The student who heals by teaching and teaches by healing, will graduate under divine honors, which are the only appropriate seals for Christian Science.

The demands made upon her during the revising of *Science and Health* were severe indeed; but she had not failed. She had graduated "under divine honors."

At the time of the jubilee the *March Journal* proclaimed the good news; but that issue included another very interesting feature. On the cover was the name: Mary Baker Eddy, D.S.D., the only person ever so designated.

That March issue was Number 12 of Volume VIII, and our Leader continued to be so described on the *Journal* covers for all of Volume IX.

"She perceiveth that her merchandise is good: her candle goeth not out by night. . . . She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . . Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; . . . Give her of the fruit of her hands, and let her own works praise her in the gates."



The picture on page 73 is of the cover of the April, 1891 *Christian Science Journal*, Volume IX, Number 1. This is one of the 13 issues that had on its cover, "MARY BAKER G. EDDY, D.S.D."

CHAPTER VIII

HOME

Home is the dearest spot on earth. . . —MARY BAKER EDDY

1890

THE Leader had been at the beck and call of students for over twenty years when she began work on "The Revision" of Science and Health, and it was hard for her followers to accept the fact that she was no longer available for counseling. Despite her notice in the Journal that she was not to be consulted, many students wrote asking for appointments. When Joseph Adams had asked her to give him some time early in 1890, she had responded:

Gladly would I— if I were situated so that I could do it any way. When we meet I will tell you what I am about, and you will rejoice with me I know. It is now impossible for me to give one hour to aught but what I have on hand.

Joseph Adams did rejoice when he saw the new Science and Health, and when he published his comments about it in his *Chicago Christian Scientist* for March, 1891, he included the foregoing letter.

The annual convention of the National Christian Scientist Association in New York City in 1890 had been bereft of the Mother's presence and participation. They did, however, have a letter of admonition and advice from her (*Mis.* p. 137) on that occasion. The nature of the advice was such that they chose to read the letter to the assembly at the closing session of May 29:

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 others, the sublime ends of human life. . . .

N.B. I recommend this honorable body to adjourn, if it does not

disorganize, to three years from this date; or if it does disorganize, to meet again in three years. . . .

Being unable to consult the Mother, caused much growth and many mistakes among her children. The mistakes that Joshua Bailey made had cost him the editorship of the Journal.

He first recommended, in a lengthy editorial, that all replace their Bibles with Rotherham's translation, stating that hereafter the Journal would quote from that version only. He implemented this policy (to the disapproval of many) which leads one to believe that Mr. Nixon had not shared with the editor the letter he received from Mrs. Eddy on the subject:

July 14, 1890
385 Commonwealth Ave.

My dear Student:

Many thanks for your copy of Rotherham's translation of the New Testament. But I cannot see the merit in it that Mr. Bailey attaches to it in his long notice in the Journal. . . . I prefer the common version for all scriptural quotations to that. Please give much love to Mrs. Nixon and say her letter was refreshing. I am never more happy than in her.

Most truly and affectionately,
M. B. G. Eddy

Mr. Bailey's next indiscretion had appeared in the *Journal* for October, 1890, wherein he advised abandoning all Bible reading for three months in favor of Science and Health. Before that shock had subsided he wrote in the November *Journal* to burn all Christian Science literature that did not come from Mrs. Eddy's pen or from the Publishing Society. By December of 1890 the Publication Committee responsible for the Journal had printed a repudiation of Mr. Bailey's statements and asked for his resignation.

But these problems were incidental to the monumental work that Mrs. Eddy had accomplished while residing in Concord, New Hampshire, in 1890. As her letter of January, 1891 to John Lathrop stated: "My work for the world this last year will go on through all time."

Now that that great labor was behind her she could turn her thought to other things, and the main thing was a more suitable residence. The house on State Street that had sheltered the Founder during the many trying months was just a house, never a home; and she longed for a home. True, she still had her house on Commonwealth Avenue in Boston, but that location had not provided the rest and refuge she so desired.

Early in 1891 her adopted son Dr. Foster Eddy and her devoted

disciple Ira Knapp were both searching for the right place while the Leader was as always about the Father's business. Her *Defence of Christian Science* which she revised into *Christian Science No And Yes* in 1887 was now being revised once more to be published under its present title *No and Yes*.

It was still early in the year when Mr. Knapp found a lovely house near his own in Roslindale which he felt most suitable for Mrs. Eddy. She, however, was uncertain about it, and only partly because it was near Boston. Scientists who find it easier to help others with problems than to solve their own, will appreciate the letter she wrote to Mr. Knapp:

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 right way at once.

The Leader loved and appreciated the helpers in her home, but she did not counsel with them. Laura Sargent was probably the closest to her and had been a great help with the work of the fiftieth edition, but following that she had returned to her home and husband in Wisconsin. Mrs. Eddy wrote to Laura's sister Victoria Sargent (the two sisters had married brothers) early in the new year:

What should I have done without your dear sister? . . . Oh! I wish it could be always so, and I could have her while I pilgrim here. She is the best, the kindest and dearest girl in all the world to me; and I have been so lonely with no female to be with me.

Even though longing and looking for a home, her main interest and concern as always was her babe, Science and Health. She wrote about the new revision to Mrs. Stetson in New York on the tenth of February:

My beloved *disciple*,

You ask to be this, or ask if you are? Yes, and the answer is, lovest thou me? Again, yes, for you are feeding my sheep. . . .

Is not the new book, *Science and Health*, a visitor, and do you not see *me* in it? Surely it is an angel visitant and "will hold thee up in hands."

Lovingly ever,
M. B. G. Eddy

The Leader herself was an angel visitor sent to break earth's

hypnotic trance and to waken man from his dream of materiality. Her life was a marvel, but she was the only one who was aware of that when she sojourned among mortals. Occasionally she could make reference to it to a trusted disciple as in the following letter to Augusta Stetson:

Concord, April 28, '91

My darling,

Your good loving letter came duly. Am glad that peace prevails and you are about the Master's work. Oh, how good it is to do good! There is no bliss, but in blessing others. We are not many but one, and all who are not one with this thought, are nothing. I am hearing all the time of the ministry of my last revised Science and Health. I knew what would be the outcome when I was writing it. Do you remember what I have said in times past and how it all has been fulfilled in your own experience simply because you were prompt and obedient to the Word that God utters through me. Oh, the marvel of my life! What would be thought of it if it was known in a millionth of its detail? But this cannot be now. It will take centuries for this. I have improved my version of the Lord's Prayer once more, and now pronounce it, perfect. Be sure and get the 3rd edition of the last Revised book. It will contain fifty improvements; sometimes one word, again a sentence, sometimes the meaning is flashed forth like lightning by these little touches. . . .

Lovingly ever,
M. B. G. Eddy

Between the writing of these two letters to Augusta, she had decided to purchase the house near the Knapps' in Roslindale. On the fifteenth of March she added at the bottom of a letter to Mr. Nixon: "You may tell my friends that I may not go to Boston. I had my house made ready in that case my lease expired before my new home was ready. I could go there but the lease holds until summer."

It was the twenty-third of May that she and her household moved to 175 Poplar Street in Roslindale. With all the activity involved with moving, it is not surprising that she missed seeing the announcement in the May *Journal* of the formation of the General Association for the Dispensing of Christian Science Literature. Mrs. Stetson had pursued Mr. Bailey's idea for combatting the spurious writings on Christian Science that were abroad, and combined it with an intensive program for distributing Mrs. Eddy's writings and Publishing Society materials.

Mrs. Stetson was one of the most active and successful workers in the field. Her gratitude to Mrs. Eddy was unbounded, and her Association for Dispensing Christian Science Literature was intended to promote the Leader's writings. Another more acceptable expression of her gratitude and appreciation was a beautiful breast

pin she designed and presented to Mrs. Eddy in the spring of 1891. It was eleven diamonds in the form of a cross, and is seen in many of the portraits of the Founder of Christian Science.

The lovely gift was greatly appreciated, but another gift at this same time surpassed the beautiful diamond cross. It came from a Mr. J. B. Harrington and was a special copy of *Science and Health*. Its import can be seen in the following paragraph which appeared in the *Journal* for September, 1891:

April 5th, '91, fire destroyed the Edson Block, in which we were located. The building was completely demolished except a *small* portion of the floor of our Reading Room, upon which stood my table with the Science literature *unharmd*. The fire consumed all else in the room, but kindled not upon the sacred pages of *Science and Health*, or any of the other writings of our beloved Teacher and Leader.

The Leader's words of appreciation to Mr. Harrington were a blessing indeed:

175 Poplar St., Roslindale, Mass.

June 18, 1891

Mr. J. B. Harrington:

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 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 earth 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

The *feeling* that precious book gave her was a message from God that though all else was consumed by devouring flames the Science she was founding would stand. She could truly say with her brother: "Heaven and earth shall pass away, but my words shall not pass away."

Such moments of divine encouragement helped her in her labors, but the hustle and bustle of the city did not. One short month in Roslindale was enough to let her know that that was not the home she was seeking. She was probably in the midst of moving back to the house on State Street in Concord when she first learned of the General Association for Dispensing Christian Science Literature. She wrote immediately to Mr. Nixon:

June 24

Dear Mr. Nixon:

Did you consent to sell *Science and Health* and my works to those only who would buy and sell my writings,— by a vote on this question of the General Asso. for dispensing C.S. Literature?

Can it be that one who has written to me as you have on offensive measures used in our Cause could have done this!

I will rip up all my business relations and take into my hands before this most wicked, proscriptive, uncharitable measure shall be carried. I never read the May Journal and never knew till now the curse in this platform of Stetson's. 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 others.

Yours,

M. B. G. Eddy

N.B. I cannot blame you if you did this out of a conscientious consent to my request, but I only marvel that you did not *tell me* of this proscriptive tyrannical clause on buying and selling other literature than mine. It is the "old" made worse than at first.

Affectionately,

M. B. G. Eddy

Two days later she wrote another letter on the same subject:

26th. inst.

My dear Mr. Nixon:

I did not believe you would consent knowingly to anything that works against *justice* and *love*. Neither would my precious student, Mrs. Stetson. But neither of you see what God shows me would *grow* out of this movement. I cannot make you see it. God alone can, and even He cannot until you grow up to it. Then what can I do only to speak His word of warning and wait for all the doubts to grow up to

understanding His ways, and mine whom God directed?

Lovingly,

M. B. G. Eddy

N.B. Nothing should be published now relative to this organization— that Mrs. S. has stopped the movement, if *indeed* she has. She will see me today then I shall know for this *work is ours to do*.

This work of stopping this proscriptive organization “is ours to do,” and must be done immediately. It was late in June and the *July Journal* had gone to press, but this issue was too important to wait another month. Mrs. Eddy’s next correspondence to Mr. Nixon was a Card by herself and a Notice from Mrs. Stetson’s young protege, Mr. Carol Norton, which she wanted to appear in the July issue:

CARD

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.

I shall have nothing further to say on this subject, but hope my students’ conclusion will be wisely drawn, and tend to promote the welfare of those outside, as well as inside this organization.

MARY B. G. EDDY

NOTICE

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— “the Scientists organize for the systematic distribution of Christian Science literature,” and hereby declare the General Association for Dispensing Christian Science Literature disorganized from date.

CAROL NORTON,
General Secretary.

New York, June 26, 1891.

The *July Journal* was already printed, but a separate sheet with this card and notice was inserted in the front just before the first page. The Leader could not let the work of stopping this prescriptive and proscriptive plan for dispensing Christian Science literature be delayed for another month. A few weeks later she wrote to

Mr. Norton:

My heart is always touched by your pure goodness. But my mission among men seems to be a corrective and alterative dose administered to all with whom I come in contact. . . .

I am sensible of the zeal and good works of dear Mrs. Stetson and you. But none can know *my necessity to reprove*, rebuke, exhort, but the loving Father and Mother of us all. You all are babes in Truth and Love and the older you are the more the Mother sees to *love* and to reprove. Why? because you *attempt* more, and each endeavor is an experiment with a student; whereas it is an old and proven effort with me and I know just how it will come out. . . . But darling Stetson is eager, and will mistake, and then recover her way on . . .

Before writing this letter to Mr. Norton, the Leader had written to Laura Sargent telling her about the house in Roslindale and also telling her that it was unsatisfactory:

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.

So she returned to Concord which had greater appeal after her month in the city. She asked Mr. Knapp to sell the Roslindale house for her, and both he and Dr. Foster Eddy resumed their search; but summer turned to fall and she was still living on State Street, busy every moment with the work of *founding* Christian Science in this world. Her *Historical Sketch of Metaphysical Healing*, which first appeared in 1885 and was revised and retitled in 1886, was now being revised and retitled once again. Taking the history back to her own “ancestral shadows,” the new revision became something of an autobiography which was published in November under the title *Retrospection and Introspection*.

There still were no prospects in view for the home she was seeking, but her publisher had offered better prospects in a letter to his teacher in October. In her response Mrs. Eddy wrote: “Mr. Nixon, Precious Son, Mother’s heart is full of joy. I read your letter, it is a token of Mother, Mother instead of ‘Abba, Father.’ . . .”

Sad to say Mr. Nixon’s appreciation of his Teacher was short-lived. As so often happened when a student’s eyes were opened to behold the divinity of the Founder’s life and mission, “immediately, the spirit driveth him into the wilderness” and he is “tempted of

Satan.” Unfortunately Mr. Nixon’s material business sense took precedence over his appreciation and inspiration. His visit with Mrs. Eddy on the eighteenth of November was largely complaints against her, as her response the following day indicates:

Concord, N.H.

Nov. 19, 1891

Dear Mr. Nixon:

God will not let me be silent relative to your business here yesterday, but demands me to answer reminding you of your feelings towards me. The history of the Journal while in your hands shows that you did not allow me the place in that magazine which belonged to me and would have benefited the Cause. You kept out my communications or spoiled them and at last I withdrew from its columns.

In our business relations I can show you where you have disregarded my requests in many more instances than you can bring against me. . . .

This wrong done to me is darkening your sense of C.S. I saw this distinctly yesterday. . . .

You never address me as your Teacher the same as my other students. May God open your eyes and spare you the experience which always follows this injustice to me harbored in thought.

Your affectionate Teacher

Mary B. G. Eddy

Little wonder that the Leader penned in her notebook on the twenty-seventh of November: “My present sense of heaven is to have some person that would understand me one bit.” Though she was sorely misunderstood, there was a bright spot on the horizon in November of 1891. Her students were still searching for her new home, but it was she herself who found the site. She had always longed for a home by the sea, but God led instead to a gently sloping hillside on Pleasant Street. One fall afternoon while on her daily carriage drive they came upon a pleasant farmhouse about a mile outside the town of Concord. This was the place she had been seeking, and she bought it right away. It would be another six months before the farmhouse was remodeled and ready for occupancy, but she had found her home— on Pleasant Street, and she gave it the name of Pleasant View.



CHAPTER IX

MARY BAKER EDDY'S CHURCH

There shall be incorporated in all such deeds the phrase, "Mary Baker Eddy's Church, The Mother Church or The First Church of Christ, Scientist, in Boston, Mass." —CHURCH MANUAL

1892

EVERYONE builds his own church upon his understanding and demonstration of the Christ. Is this not what Jesus was saying when he responded to Peter's recognition of the Christ with the words: "Thou art Peter, and upon this rock I will build my church." Jesus spent no time upon creeds and ritual, but his church survived the Dark Ages and had encircled the world by the dawn of the nineteenth century. This was the century wherein the mission of the manhood of God was completed and the mission of God's womanhood began.

Protestant Christianity was the strongest factor in American society and was largely responsible for her independence, her morality, her strength, and her accomplishments. Under the marginal heading "Churchly neglect" the Woman has written:

Must Christian Science come through the Christian churches as some persons insist? This Science has come already, after the manner of God's appointing, but the churches seem not ready to receive it. . . . As aforetime, the spirit of the Christ, which taketh away the ceremonies and doctrines of men, is not accepted until the hearts of men are made ready for it.

Mrs. Eddy's church organization in 1879 was a concession to the thought of that time, a "suffer it to be so now" until the hearts of her students were made ready for the abolition of "ceremonies and doctrines of men."

God revealed to Mary Baker Eddy what her true church was and what this Church of the Womanhood of God was to accomplish, but to her students she could reveal no more than a hint here and there. In the leave-taking address to her March, 1889 class she had said, "I

want to say . . . to my students everywhere, whether they have attended my classes or have received instruction through reading my books, that they can become members of the 'mother church.'" But this "mother church" must conform to God's commands as revealed to His faithful witness Mary Baker Eddy.

And that is where the trouble lay in 1892. For every dedicated student who truly knew that God was speaking to him through His faithful witness, there were a hundred sincere students who looked up to Mrs. Eddy's leadership, but who would quickly dispute any point on which they held a varying view. And for every hundred sincere students, there were three or four hundred not so sincere. A number of the latter had sat in Mrs. Eddy's classes and learned of the Discoverer, only to renounce the "demands of the Science of Soul" together with their Teacher, while practising and teaching as they pleased— and all in the name of Christian Science. Countless newcomers studied "Christian Science" as mistaught by these teachers, never hearing reference to Science and Health or to Mary Baker Eddy. When God led Mrs. Eddy to dissolve her church in 1889, perhaps fewer than twenty-five percent of the people calling themselves Christian Scientists felt any loyalty whatever to the Discoverer and Founder of Christian Science.

And now the problem confronting her was, how, in this environment, to build her Mother Church that would stand the stress of centuries and against which the "gates of hell" should "not prevail."

The first step following the disorganization of 1889 was announced in the *Journal* for January, 1890 under the title "Good News:"

The lot of land on the corner of Falmouth and Caledonia Streets now valued at fifteen thousand dollars has been sold to Trustees on the condition that a church edifice shall be built thereon, for Christian Scientists. The building not to be *begun* until \$20,000 has been raised for this purpose.

This announcement was pursuant to a deed of trust executed the previous month in which Mrs. Eddy had caused her lot of land to be transferred to three trustees, Alfred Lang, Marcellus Munroe, and William G. Nixon for the purpose of erecting "and building upon the premises hereby conveyed a church edifice to be named and called The Church of Christ, Scientist." Though there was exuberant response to this announcement and enthusiasm ran high, other provisions of this deed of trust later came into prominence, so we quote them here:

There shall be a Board of Directors which shall consist of the

following members: Ira O. Knapp of said Boston, Joseph S. Eastaman of said Boston, Eugene H. Greene of Providence, Rhode Island, David Anthony of said Providence, and William B. Johnson of said Boston, with the privilege of adding two more names. The said Directors shall maintain Sunday services in said Church building and shall procure the regular and stated preacher of the doctrines of Christian Science. The preacher shall be engaged for not less than one year, and the salary shall not be less than twelve hundred dollars per annum. If for any cause a member of the Board of Directors is removed, the vacancy shall be filled by the vote of the remaining members. If at any time the Directors wish to organize a Church in the usual form they can do it.

The Board of Directors shall hold their annual meeting in the same month and on the same day of the year as the Trustees.

1890 and 1891 found the Journal full of references to the building fund and the edifice to be erected in Boston. No one seemed to comprehend the fact that great progress had been made in the erection of Mary Baker Eddy's Church with the appearance of the fiftieth edition of *Science and Health*.

Another stone in her church building which the world could not recognize was a letter she felt she must write to William Nixon early in 1892. A new baby had arrived at the Nixon household, and there is much to learn from the message she sent to the infant's father:

January 3, 1892

My dear Mr. Nixon:

I congratulate you on the success at your home. But I also pray that you be left not to temptation, and understand that God has created all and man is *not, cannot* be, a creator, however much the senses declare against this great truth of Christian Science. To the senses you have gotten a child, but not in Science have you a mind in matter, any more than you have sickness, disease and death. Hence what you believe is a mortal child, is mortal and *subject* to the *above*, and if you believe you have an immortal child, formed of matter, you believe a lie—for this is impossible. I felt so strongly it was my duty to say this to you that I have written it.

But Mr. Nixon was growing less and less receptive to his teacher's instructions. He was an exceptionally capable young man, and competence in material ways and means tends to blind one's eyes to spiritual leadings. As the church building fund began to grow he had put forth the idea to combine the Church and Publishing Society in one building. By May of 1891 he and the two other trustees had sent a circular letter soliciting funds for that end. One paragraph of the letter read:

The property was put into our keeping by Rev. Mary B. G. Eddy, for the purpose of erecting thereon a church edifice to be named and called "THE CHURCH OF CHRIST (SCIENTIST)," with rooms included for Dispensary, Reading Room, and permanent headquarters for the CHRISTIAN SCIENCE PUBLISHING SOCIETY, of which she was the founder.

There was no provision in Mrs. Eddy's deed of trust for including publishing rooms in the church edifice. Nonetheless, this course was pursued, plans were drawn, and the architect's drawing was published in the *Journal* for March, 1892.

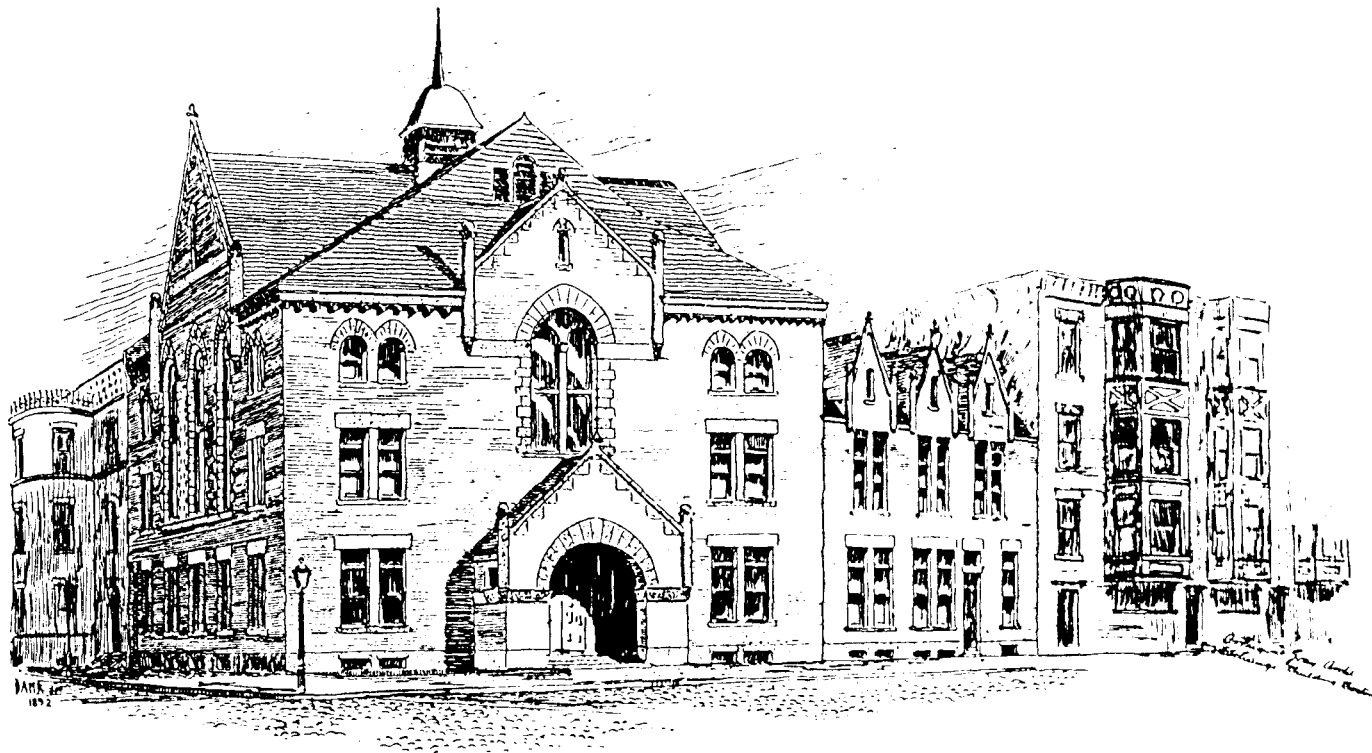
By this time there were over twenty-three thousand dollars in the building fund, but Nixon opposed beginning construction on the building. His excuse was that the deed was faulty, but the fact was that he was becoming the tool of malicious mind endeavoring to force Mrs. Eddy to conform to the ways of men instead of to God's behests. The *control* of this emerging Mother Church was in God's hands, and men were vying for it. Mrs. Eddy had protected herself from the hassle by the following paragraph in the trust deed:

If any member of the Board of Trustees or of the Directors shall bring any business matter before the Rev. Mary B. G. Eddy relating to this fund or of 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 of the Trustees or Directors a meeting of the Board thus notified shall be called and the name of the offending member shall, if she shall so request, be dropped from the Trustees or Directors.

Being prohibited from taking his arguments to Mrs. Eddy did not deter Mr. Nixon, He was dedicated and persuasive, and he influenced the other trustees to his point of view. He also was able to influence the church membership, but the church had been in a state of disorganization since December, 1889 and had no vote.

But here was a means of control. If the church should reorganize so that the membership *did* vote, decisions could be made without consulting Mrs. Eddy. Malicious mind was determined to wrest control from God's emissary; but Scientists did not see this, for democratic Christian Science churches were organizing all over the country and no one then saw much difference between Mary Baker Eddy's Church in Boston and their local democratic church.

The *Trustees* could not reorganize the church, so they brought pressure to bear upon the *Directors* to do so, because of the sentence in the deed of trust which said: "If at any time the *Directors* wish to organize a Church in the usual form they can do it."



PROPOSED
CHURCH OF CHRIST (SCIENTIST)
AND
HEADQUARTERS CHRISTIAN SCIENCE PUBLISHING SOCIETY,
BOSTON, MASS.

From the *Christian Science Journal*, March, 1892

The Church had continued to meet regularly led by its fine pastor, Rev. Norcross, and had grown tremendously in attendance since casting off organizational bonds. With the prospects of a beautiful new building soon to be under construction, it was not difficult for mortal mind to engender enthusiasm for reorganizing "legally and properly."

The leader in the *Journal* for March, 1892 was "Questions Answered" from Mrs. Eddy's pen, and included:

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 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.

Although the trustees were pushing for reorganization, the directors were primarily concerned with Mrs. Eddy's interest and intent and with doing what *she* thought right under every circumstance. But the trust deed forbade their going to her with their questions.

One question that disturbed them was that of the dissident students that had left their ranks, many of whom were beginning to attend the Christian Science church again since the collapse of their Church of the Divine Unity. William Johnson was fearful lest this element get control of the church and the new building project. He began writing his questions to Dr. Foster Eddy and handing him the letters when the latter was in Boston on business. The following reply from Dr. Eddy was written on the eleventh of February:

Dear Brother:

Mr. Frye says we better not trouble Mother with the contents of the letter you gave me Association day. . . . The faction would be glad to have it appear that that land was given by Mother to the Church as it stood in the beginning. They think they have a claim on it. This she did not do but gave it to the Trustees in trust. . . .

Now the old Church was disbanded and the land was not meant to be given to the Church as it formerly stood with those disloyal members. Keep a lookout that you in no way give them a clue or a claim upon it. . . .

Before the end of February the trustees were seeking legal advice to force the church into material organization; and on February 25 Mrs. Eddy wrote to the directors as follows:

Beloved Students:

I think that our heavenly Father has shown me how to counsel you on this subject—

Avoid any possible means for future contentions as to the ownership of the church building, and who constituted the membership of the church to which I gave the land on which the church edifice is built.

To be certain on this question it will be necessary for you to remain as at the present, unorganized, if this would avoid the aforementioned disputation, and I think it is wise to wait.

A statement by Nixon in the March *Journal* explained why they had not begun building with twenty thousand dollars: that “the only wise course is to begin with not less than thirty thousand dollars;” and continuing, that they, as “responsible parties,” *pledge* themselves “to begin work immediately upon receipt of thirty thousand dollars, by the Treasurer, and to carry uninterruptedly forward to completion.”

The treasurer, Alfred Lang, wrote a lengthy letter to Mrs. Eddy on the nineteenth of March which indicated that malicious mind had been making much ado about supposed imperfections in the title to the land:

My dear Teacher:

Since I saw you last in Concord, I have been to Boston with a view of taking the initiatory steps in perfecting the title to our Church building lot. . . . I learn that our starting point is with the Church of Christ, Scientist, in Boston.

Through that legally incorporate body action can be taken which will cut off all foreign claims to equity in the property.

Mr. Griffin [the trustees' attorney] called for the Church records. . . . Mr. Munroe writes me that Mr. Johnson will not give up the Church records without instructions from you to do so. We now feel obliged to await your action in this matter. . . .

I think you may feel assured that we, the Trustees, will release the property to the new Trust, or Directors, that you named, said Directors holding the fee in the whole property but reserving to the Publishing Society a life lease of so much of the property as the publishing house occupies in case it is built upon, and should it ever be sold the Publishing Society to receive the pro-rata value of the publishing building. . . .

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. It is quite apparent that our maximum sum will be realized within a few weeks. Will it look or be right for me to draw from the fund which I hold to satisfy legal charges in quieting a title which has been proclaimed that you yourself have given? Should not this be done either by yourself or by the Church? So sacred do I hold this Building Fund that I am impelled to ask these questions, and I know you will advise and direct wisely. . . .

It is known to the field that we have in the bank nearly the sum which we named in our last circular letter would warrant us to commence building. What will they 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?

The enemy was not only attempting to tear apart the work Mrs. Eddy had done in giving the land to her church, but was asking her to pay the costs involved. On the twenty-first of March she wrote to Mr. William B. Johnson:

My dear Student:

You have my full assent to give up the books containing the church records if you and the *loyal students* think it best to do so. Mr. Nixon goes against my advice in nearly all he does about the church and Journal. M.A.M. has no account in his high estimation. . . .

Two days later she wrote again to Mr. Johnson:

March 23, 1892

My dear Student:

I had forgotten what you named, but this is of no consequence, farther than the good it did, namely, to prevent your being misled. All that I have counselled 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, and to make the leader of it a traitor, adds to work right in your camp, in the most plausible manner. *Watch*, the hour is ominous; when any student goes against my advice and still gives orders in my name, that one is making up his quota.

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 unless God speaks through me to you to do it, change your present materially disorganized— but spiritually organized— Church, nor its present form of Church government, and watch that the Directors are not carried to propose or to make changes relative to the present forms of church work.

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

P.S. This letter is *private*. *Wisely* warn the Directors not to be misled. Do this alone. M.A.M. is busy on the points before named.

The trustees spent the next month consulting with their attorney and Mrs. Eddy's Boston attorney Mr. Perry in the endeavor to push the church into reorganizing under their original charter which was still in effect. The directors and other loyal, informed students were very hesitant, but they were well aware that the trustees had both Mrs. Eddy's lot of land and the contributors' thirty thousand dollars in their names.

Lang and Munroe were tools, completely blind to Nixon's defiance of the Leader and working to implement his plans. But the cooperation of prominent Boston students including the directors was less than enthusiastic, so Nixon embarked upon a tour of the country to influence the thought of the field to his leadership and a new plan. On the thirtieth of April Mrs. Eddy wrote to Mr. Johnson:

My dear Student:

I told Mr. Lang, at first, how to settle it. He promised he would, then was turned round to *Nixon's side*.

Go to *Perry* and tell him all about it, and ask him what to do.

Tell *Perry* if they do not build on the land I gave them, they *will* on land they purchase, and then govern the Church and own the Building free from the *restrictions* in the *Deed* to Trustees! Ask him if the Trustees have a right when they say they have *no deed* to continue to receive contributions from my students under the pretense that they will build on what was once my lot? All my dear students are giving their money with this expectation and speak so tenderly of *Mother's Church* and the Mother-Church, it seems awful for this *fraud*, as I deem it, to go on. If as the Trustees complain, their *Deed* is not legal— what right have they to take money as Trustees and appropriate it? They dispute the right of the Church to do business on account of lack of legal ability, and what have they?

I wish *Perry* would tell you how to stop this getting money on my account, or to honor me (?) only to appropriate it to my dishonor.

Affectionately,

M. B. G. Eddy

N.B. This is the last time I shall *consider* this matter. I will *not hear from it again*. You can settle it, among all that I have taught there are enough loyal students to do this. I have a *greater problem to solve* and no man to help me!

Again, M.B.G.E.

Let Lawyer Perry read this letter.

The next step in this drama was a letter in Mr. Johnson's handwriting and signed by him as an individual and not as an officer of the church. It was hektographed and sent to sixty-four of Mrs. Eddy's loyal students¹ throughout the country from Canada to California:

Boston, Mass.

May 3, 1892

Dear Christian Scientists:

I know it is my duty to inform you, that malicious influences are governing the Trustees of the Church Building Fund, to make them say that their deed from Mr. Knapp is not legal, because it has not this clause, "to their heirs and assigns." Mr. Knapp who had a sound title to the land, as Lawyer Perry will be responsible for proving, has offered, before witnesses to have this clause put in the deed, and the deed made *indisputably legal*, if they will return the deed so that it can be done. What hinders the building being started is this:— 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 land was deemed the remedy against future broils, and so far has proved a restriction on error. The belligerents are still members of our Church, because the Court has not taken away our Church charter. If our Church reorganizes in order to transact business, these false members will trouble us, unless the conditions of the deed to the Trustees are carried out.

Their *main plot* at present is to get money from the 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 a foundation in Boston, the true Scientists be again robbed and our Cause suffer throughout the land. Under the influence of M.A.M. the Trustees say their deed is not legal: then why do they not let it be made so and not call on students for money that they will not use in building on our lot? Mr. Lang and Mr. Munroe seem completely blinded. It is said that Mr. N. has always hated the Church government as it is stated in his deed, but he claims legal points are what hinder his starting to build. He does not know the need of certain restrictions requisite to get on in our Church. The legal points can easily be adjusted and the Church is ready to adjust them, but the Trustees will not act in this direction, and yet hold on to the money. Lawyer Perry of Boston, 1 Beacon St., will tell you that the land is safely and legally conveyed. The *sequel* will prove in whose interest Mr. Nixon is at work. 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 they now have on hand into a building on the lot that our Teacher has given for this

1. Names in Note 1.

purpose, a lot which is now considered worth about \$20,000, and if they delay to build, and still take in contributions then we must ask them to return our money or stop taking money if they are not legally Trustees. Look out that M.A.M. does not shut your eyes as it did ours at first, to the plot of the enemy.

With love,
Yours fraternally,
Wm. B. Johnson

N.B. I have just returned from Concord and have talked with our beloved Teacher. She sees it all, and the stupidity of us students. I think we can help in the manner aforesaid to stop this scheme.
W.B.J. Confidential

After the mailing of this letter Mrs. Eddy wrote to William Johnson again:

Mr. Perry is right; he says the Trustees can go on and build the Church and nothing can trouble them and no harm can come of it.

This is your duty. Now I have done mine and you yours, and I from this hour shall not be consulted or brought into the matter in any way or shape.

Mr. Nixon has made all the trouble that has been made, and his duty lies in appropriating, as the contributors expected him to do, the money he has received. That was what I said in the first place and I agree with Perry on this point.

The next three messages to her Church through Mr. Johnson were as follows:

(1)

May 8, 1892

My dear Student:

Thanks for your "No." I hope a word to the wise will again be sufficient. Hence my caution in this note. If you reorganize it will ruin the prosperity of our church. Mr. Knapp owns the lot I gave, if the Trustee Deed is *not legal*, and it is safe in his hands— for he will give a legal claim or title to it so that no disputes can occur. The trustees have no right to say they are *legally in trust* and yet the land is not legally conveyed! If the Deed that gave them this trust is illegal as to the land, it certainly is as to their office. The thing for them to do is to get the money they have gotten, put into a building as the contributors designed, if they would be thought *honest*. I have given full permission, or my poor consent, for the church to do anything she chooses. But I tell you the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the Church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage, it is not my fault.

With love,
Mary B. G. Eddy

(2)

Concord, N.H.

May 10, 1892

To the Church of Christ, Scientist, Boston

Dear Brethren:

I have said, you have my permission to reorganize, if you desire to do this. But I also realize it is my duty to say that our Father's hand was seen in your disorganizing, and I foresee that if you reorganize you are liable to lose your present prosperity and your form of church government, which so far has proved itself wise and profitable, and my gift of land worth \$20,000.

As this matter now stands, it is *safe* to build a church edifice on the land which I gave for this purpose.

Yours in Christ,

Mary B. G. Eddy

(On separate piece of paper) Please let no one hear the contents of this letter until you hand it or send it to each member of the Board of Directors who were members of the church, and then inform the church generally of its contents.

(3)

May 11, 1892

I seem to hear so plainly tonight the words that tell me I am doing too much for the Church in Boston, more than is my duty to do. All her disputations are laid on my bending shoulders. Now please do not let anyone that you have not informed already know what I last wrote you and let it, the church, reorganize if she thinks best. Perhaps this is the best lesson for her. Do not say one word against it and I shall not.

God tests us all, tries us on our weakest points. Hers has always been to yield to the influence of man and not God. Now 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. And I am at last *willing* and shall struggle *no more*.

Mary Baker Eddy

Efforts were made toward reorganization, but little progress was made. The trustees were adamant on the point that reorganization must be done before they could or would make any move at all. About this time Mrs. Eddy had a very interesting vision:

VISION OF MAY 20, 1892: R. K. [Richard Kennedy] appeared to be with her and appeared to be very pleasant and agreeable and was trying to make it appear that he was all right. They went into a house together and he was showing her the rooms. Finally, it turned out to be a house of ill fame with the most loathsome creatures in it and the doors were locked and he disappeared.

The scene changed and she found herself preaching in church and the audience frequently replying to her; and seemed so utterly dark on Christian Science that she stopped short while giving an illustration and said to them, "Why, what would you do to heal a patient

with such an attitude of mind?"

Several people jumped up and said, "We will show you what we would do;" and some of them took patients and began rubbing them with all their might, and all finally fell on the floor and could not rise again. They were spiritualists, theosophists, mesmerists, agnostics.

She went to them and pulled and tugged until she finally got them up on their seats. She then said, "There—I hope you will never get so low as that again, and I am sure you will never get higher than your chairs in this century." She then left them.

William Johnson had received a good deal of encouraging response to his "confidential letter," so early in June it was decided to send another to the "trustworthy students," this second letter to be signed by all five members of the board of directors:

Boston, Mass.

June 7, 1892

Dear Brethren:

To you in this hour of your inquiry it becomes our duty as brethren to voice the conditions of our present Church Building Fund in Boston.

1. You are already aware that Mrs. Mary B. G. Eddy has given a lot of land that is worth about \$20,000 and rising in value to Mr. Knapp for him to convey, as he has done, this land to Trustees for the purpose of building thereon a Church edifice which shall be perpetually for the use of our Church on the conditions specified in the Deed.

2. If the Deed was not strictly sound, and Mr. Nixon knew it, as he said 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.

3. When Mrs. Eddy was led to fear there were flaws in the Deed she begged the Trustees to put your money in the building and then have the title made sound.

4. 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 could take it out of the banks.

5. This was why she urged them to go to building or else stop calling for building funds, until they had a clear title.

6. 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.

7. When Mrs. Eddy objected to this they spoke of returning the money to the donors. She said that would be terrible for our Cause, but now she sees that of the two evils it is less than for your money to build a Church for the enemies of Christian Science, as no doubt it will if left to the dictation of M.A.M. or error, as at present. Therefore she coincides with us in this measure, namely, for each of the

contributors to ask that their money be returned to them and they hold it until the title of the land is made sound, and they can return it with this certain knowledge, and also with the guaranty that the building for which it is given shall be erected on the lot aforesaid.

With love,

Yours fraternally,

Wm. B. Johnson

E. H. Greene

David Anthony

Ira O. Knapp

Joseph S. Eastaman

P.S. Please advise your students who have contributed, to act in accordance with this letter. W.B.J., E.H.G., D.A., I.O.K., J.S.E.

About the time the directors' letter was in the mail, Mrs. Eddy wrote to her Peter, Ira Oscar Knapp:

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 Good, you will follow. Until then, God will lend me to you to distinguish for you what is the false and what is the true direction. The Trustees have fairly proven their unfitness for God's service, trustworthiness, which is the highest point of faith. I *do hear* the voice of God; He does show me the way at all times. Oh! if the Trustees had only followed my directions at first, the house would now be going up and His cause honored and the title *made sound*.

Mr. Knapp's perception of Mrs. Eddy's Christliness made him the rock upon which she could rely in building her church, and this was the very point that the trustees were fighting against. On the thirteenth of June in a lengthy letter to "Contributors to Building Fund" they stated:

... We declined to proceed toward the erection of the building for the following reasons:

... 2nd We deemed it not right for us to build upon a parcel of land that should immediately revert to Mr. Knapp should the Trustees fail to strictly comply with the technical, and some frivolous conditions embodied in this trust deed.

Three days later a copy of the directors' "confidential letter" fell into the hands of the trustees, who immediately sent out another circular to the field. This letter of refutation and accusation dated June 16 tended to confuse the field, but it did not move Mr. Knapp. A message from the Leader the day before had fortified him:

Just as the Scriptures in Genesis and Revelation portray the *two sides*, so all revelation comes to me. I told you last evening the side



IRA OSCAR KNAPP

that contest could carry on to a victory through a material hard-fought battle. Today I tell you the other side so clearly revealed, namely, "Be still and know that I am God"—I chose to take this side, and so do you. Now remain in watching and praying, but take no legal steps toward breaking the deed, and sign no papers and give no pledges, orally or written, and let the Trustees meet the fearful sins they alone commit.

The next progressive step was a message to the field from Mrs. Eddy's pen which was the leader in the July *Journal*:

HINTS FOR HISTORY MARY BAKER G. EDDY

"(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) 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." 2 Cor.x.4,5.

In April 1883, I started the *Journal of Christian Science*, with a portion of the above Scripture for its motto.

In December 10, 1889, I gave a lot of land,— in Boston, situated near the beautiful Back Bay Park, now valued at \$20,000 and rising in value— for the purpose of having erected thereon a Church edifice to be called the Church of Christ, Scientist.

I had this desirable site transferred in a circuitous, novel, way, the wisdom whereof a few persons have since scrupled; but, to my spiritual perception, like all true wisdom, this transaction will in future be regarded as greatly wise, and it will be found that the acts of Christian Scientists were in advance of the erring mind's apprehension.

As with all former efforts in the interest of Christian Science, I took care that the provisions for the land and building were such as error could not control. I knew that to God's gift, foundation and superstructure, no one could hold a wholly material title. The land and the Church standing on it must be conveyed through a type representing the true nature of the gift; a type morally and spiritually inalienable, but materially questionable— even after the manner that all spiritual good comes to Christian Scientists to the end of taxing their faith in God, and their adherence to the superiority of the claims of Spirit over matter or merely legal titles.

No one could buy, sell or mortgage my gift as I had it conveyed. Thus the thing rested, and I supposed the trustee deed was legal; but this was God's business, not mine. Our Church was prospered by the right hand of His righteousness, and contributions to the Building Fund generously poured into the treasury. Unity prevailed, till mortal man sought to know who owned God's temple, and adopted and urged only the material side of this question.

Note this: The lot of land which I donated, I had to redeem from

under mortgage. The foundation on which our Church was to be built had to be rescued from the grasp of legal power, and now it must be put back into the arms of Love if we would not be found fighting against God.

The diviner claims and means for upbuilding the Church of Christ were prospered. Our title to God's acres here, will be safe and sound— when “we can read our title clear” to heavenly mansions. Built on the rock, our Church would stand the storm; the material superstructure might crumble into dust, but the fittest would survive,— the spiritual idea would live a perpetual type of the divine Principle it reflects.

Our Church of Christ, our prayer in brick, should be a prophecy and monument of Christian Science. Then would it speak to you of the Mother Church that you built for her through whom was revealed to you God's all-power, all-presence, and all-Science. This building begun, would have gone up and no one could suffer from it, for no one could resist the power that was behind it, and against this Church and temple “the gates of hell could not prevail.”

All loyal Christian Scientists hailed with joy this type of universal Love. Not so with error which hates the bonds and methods of Truth, and shudders at the freedom, might and majesty of Spirit, even the annihilating law of Love.

I vindicate both the law of God, and the laws of our land. I do believe, yea, I understand that with the spirit of Christ actuating all the parties concerned about this legal quibble, that it would be easily corrected to the satisfaction of all. Let this be speedily done. 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, 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.

Of my first Church in Boston, oh! recording angel, write: God is in the midst of her, how beautiful are her feet, how beautiful are her garments, how hath He enlarged her borders, how hath He made her wilderness to bud and blossom as the rose.

Regarding this article Mrs. Eddy wrote to a friend: “I have written it because I was impelled to do so. God seemed (as many times He has under severe need) to deprive me of all peace until I wrote it and then my sweet peace returned.”

The editor of the Journal saw that “Hints for History” was the lead article in the July issue. Mrs. Julia Field-King, M.D., C.S.B. had accepted the position of editor the previous December and in this position was many times admonished by Mrs. Eddy because of

too much personal praise,— “to refer to what God has done through me is all right, but to name *me* in it is *not necessary*, and at present it is very unwise.” Out of this situation came the title Discoverer and Founder which Mrs. Eddy approved in a letter to Mrs. King on the eighteenth of June:

I thank God for your faith in Him and your true sense of me. Why? Because in over one quarter of a century I have never in one single instance seen these fail to carry a student safely on in growth and prosperity. But in every single instance the loss of these mental conditions has wrecked the student. Once I was young (and now am young) but never have I seen the *righteous* forsaken— those who are *right*, misled. “Long ago” means in experience a lesson *learned*. Yes, you may give me the title that God has given, viz. Discoverer and founder. It will do much towards steadying the minds in the present and future. Only I beg of you to be *temperate* in using it, be wise as the serpents that it *will* cause to hiss. Will you not, dear one? Why I prohibited its use was because of *intemperance*. A *moderate* reminder of this great point of history is needed and will be so long as time lasts. (1) It shows the advent of God’s expressed Motherhood. (2) It shows the fact that destroys the falsehood. (3) It is God’s order of showing to the human race the divine dispensation of Christian Science. Will you see, can you see me as I *am*? Dear child, I have asked too much at present.

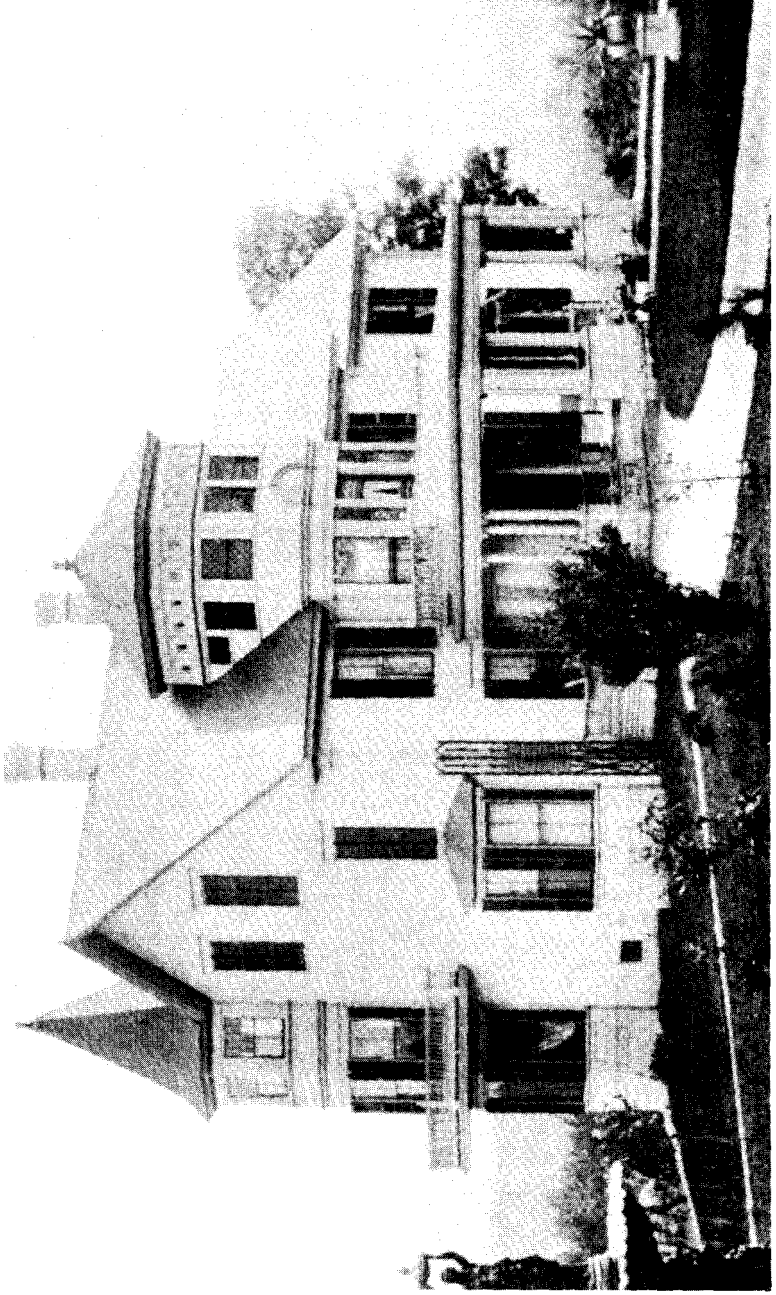
By the twentieth of June most of Mrs. Eddy’s household were spending their days at Pleasant View taking care of all the finishing touches with the workmen prior to moving in. In fact Clara Shannon and Laura Sargent had been there nights as well as days for some time helping with the details of laying carpets, hanging curtains, etc. The Leader came by nearly every day to see their progress and often sent instructions as in this letter of June 23, 1892:

To the Home Folk
Pleasant View
Mother’s Darlings,

Which one of these will rip off the border that is patchwork, from the carpet in the library, and its border on the opposite side of the room, and have Mr. Chesley reverse them and sew it and lay it down, at once!

May the smile of the “Big Spirit” lighten your labour and heighten your steps each day towards our heavenly home where we shall reunite in songs of perpetual joy for our earthly lives— for your help to me and mine.

To thee
Lovingly,
Mother



PLEASANT VIEW
Mrs. Eddy's Home in Concord, New Hampshire

At the top of this letter was penciled the sentence, "I am going out some day to hear you sing."

Only one book of songs and quartettes had thus far been moved to Pleasant View, and two of the quartettes seemed appropriate. Miss Shannon felt that "There Is a Green Hill Far Away" was a suitable solo to sing to Mrs. Eddy in connection with her new home, but she changed the words about death and crucifixion to make the hymn read:

There is a green hill far away,
 Without a city wall,
 Where the dear Lord is glorified
 Who lives to save us all.
 We may not know, we cannot tell
 What joys she has to share,
 But we do know it is for us
 She works and watches here.
 She lives that we may be forgiven,
 She loves to make us good,
 That we might know the way to Heaven,
 Saved by her precious love.
 There was no other good enough
 To show the ways of sin,
 She only could unlock the gate
 Of heaven and let us in.
 Oh! dearly, dearly does she love
 And we do love her too,
 And trust in her redeeming love,
 And try her works to do.

In Clara Shannon's reminiscences she wrote about this song on the day they sang for "Mother"

As soon as that song was finished she said, "The words! Where did you get them?" and asked me to read them to her. When I reached "There was no other good enough to show the ways of sin," she was so moved, she bowed her head and put her little sunshade to her face as it lay folded in her hand. At the end she rose from the sofa, put her arm around my neck, and we went in silence down the walk to her carriage. It was a touching scene. I put the carriage blanket over her knees, and neither of us spoke. Then she drove away.

The field in general was just as interested in the Leader's article "Pond and Purpose" in the August *Journal* and in her move to Pleasant View as it was in the church in Boston; but not so with the Boston students who were still trying to reorganize the church.

At this juncture Mrs. Eddy's attorney came up with a point that broke the deadlock between the trustees and the directors; that

being, that the trustees had gone contrary to the provisions of the deed in soliciting funds for publishing rooms. On Thursday, July 14, Mrs. Eddy wrote to Mr. Nixon:

My dear Student:

Come to me next Saturday A.M. on 9 o'clock train. I shall send for Mr. Lang, Mr. Knapp and Mr. Munroe and God will settle this matter and you shall have a *legal* claim if you are ready for Him to govern this Church building in accord with *law* and *gospel*.

With love,

Mary B. G. Eddy

N.B. Do not let anyone but your wife know what I have written and tell her to "tell no man" nor woman. Give much love to her.

M.B.G.E.

Do not touch me mentally and all will be well. I will send a carriage to bring you from the depot here to my new home.

M.B.G.E.

Later Mrs. Eddy wrote of this meeting:

In July 16, 1892, I asked my lawyer in the presence of the Trustees, Mr. Knapp, and Dr. Eddy . . . if advertising for funds to build publishing rooms gave any title to the church property? Before he could reply Mr. Nixon said that it did not, but the lawyer replied emphatically that it did. After that I said no more about commencing to build the church.

The other lawyers concurred in the opinion that the trustees (in their own words) had failed "to strictly comply with the technical, and some frivolous conditions embodied in this trust deed," which gave the title back to Mr. Knapp, causing the land to revert to him; so reluctantly the trustees surrendered their deed. But they refused to surrender either the money or the names and addresses of contributors.

Mr. Knapp was dependable and trustworthy, but he needed encouragement from the Leader in all the trials he encountered, as is indicated in her letter to him on August 13:

You are right. Theology, materia medica, human law and lawyers are the scourges that lash the person of Jesus and would annul the Gospel. But we must meet them and be careful not to give them occasion to hate us more for Christ's sake. I thank God that through it all I have known that you could not be made to do wrong knowingly, or to flinch one single duty. You have suffered more than the others only because you have been nearer the Master's life who drank this cup.

In endeavoring once again to give her land for a church building,

Mrs. Eddy also endeavored to establish a new board which would include all of the trustees and all of the directors. Pursuant to that plan she sent the following article to be published in the September *Journal*:

TO THE CONTRIBUTORS
OF THE
BOSTON CHURCH BUILDING FUND

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, 279 Broadway, Lawrence, Mass., and William B. Johnson, 41 G St., South Boston, Mass.

Mary B. G. Eddy

This notice caused problems for the editor. At Mr. Lang's request she deleted his name, calling forth a sharp rebuke from Mrs. Eddy; which caused Mrs. King to resign her position as editor.

The letter appeared as written, but the trustees were non-cooperative, insisting that the money in the building fund must be returned to the contributors because it had been solicited for publishing rooms as well as for the church edifice. Mr. Nixon also refused to serve on the new board which caused Mr. Lang and Mr. Munroe to resign their positions. A letter to Helen Nixon on the second of September depicts the situation at that time:

My dear Student:

May the peace of Love rest on you. The constant effects of *unseen* evil must not recur. Christian Scientists must be, *are* above these opposite fruits of the spirit.

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.

In all I have done I have endeavored to be just to the Trustees as well as to those not entrusted. Messrs. Perry and Griffin said "make the board of Trustees and Directors one." I have, and your husband was the only Trustee that expressed a desire not to be on the board and I have honored his wish as expressed when he was last in Concord.

At his wish the others have resigned. I am glad of this— for they will be more unified, and God demands this. I have given a *legal* claim to the land, and God has shown me the way. Now I beseech you "to love one another even as I have loved you," and walk worthy of your high calling. I shall have nothing to do whatever with any more

disputed questions. I never knew a single plan of the Pub. Com. until it was about to be carried out. They never troubled me with it. Mrs. King has got what she called for, and I am mute.

No more editors shall I recommend unless God compels, and I trust He is now willing to give me future exemption from *strife*, for *this* is *not* the fruit of Christian Science.

May the dear Love that never faileth comfort you and bless your endeavors.

Lovingly Thine
M.B.G. Eddy

Dozens of letters and telegrams to her students (most often to William B. Johnson) over a period of many weeks in the spring and summer of 1892 show repeated attempts at incorporating or chartering the church anew, but all to no avail, even with a good deal of legal advice.

It is improbable that anyone involved understood Mrs. Eddy's purpose, for very few understand it today; and to the human mind it looked like the elimination of the democratic process. Her most spiritual students in all ages know that her Church is Christ's Church which is designed to eliminate, not to conciliate, mortal mind. In past rebellions mortal mind had all but eliminated the effectiveness of her church, and with God's guidance she was building her Church to eliminate the effectiveness of mortal mind. On the twenty-second of August she wrote to Mr. Johnson:

Drop all further movements toward 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.

The very next day she said, "I am succeeding in my plans beyond my most sanguine expectation, and hope to be able to give you full particulars within two or three days."

* * *

THE SOLUTION

Every attempt at reorganization by chartering or incorporating had been stopped for one reason or another. About the twenty-third of August her New Hampshire attorneys discovered the solution to this organizational dilemma. It was in the Public Statutes of Massachusetts, section one of Chapter 39, and was of such importance that it has appeared as a footnote in every edition of the *Manual of The Mother Church*. It appears as follows on page 130 of the eighty-

eighth edition of the *Manual* which was in effect in December, 1910:

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 to the poor of the church.

This statute enabled Mrs. Eddy to follow God's directions in reorganizing her church, and this is why she could write to Mrs. Nixon: "God has done great things for us in giving us a Church independent of religious or civil oppression."

Mrs. Nixon had been one of Mrs. Eddy's chosen students for reorganizing the church, but because of her husband's objection she had withdrawn her name. On the twenty-ninth of August, the twelve chosen students met in Julia Bartlett's rooms in Boston, and the joyous message Dr. Foster Eddy brought to them from Concord was of the new Deed of Trust conveying the land for the church edifice, together with notification that it was *not* necessary to incorporate. Mrs. Eddy signed the deed three days later, and it has appeared in the church *Manual* from the first edition.

Three and one-half weeks later on Friday, the twenty-third of September, eleven of the same twelve students (named below) held the first meeting of The Mother Church and voted themselves, plus the absent Ellen Clarke, "First Members" of The First Church of Christ Scientist.

Dr. Ebenezer J. Foster Eddy	Mrs. Mary W. Munroe
Mr. Stephen A. Chase	Mrs. Ellen L. Clarke
Mr. Joseph S. Eastaman	Mrs. Mary F. Eastaman
Mr. William B. Johnson	Mrs. Janet T. Colman
Mr. Ira O. Knapp	Mrs. Flavia S. Knapp
Miss Julia S. Bartlett	Mrs. Eldora O. Gragg

The previous night, Thursday, September 22, had been one of such severe, frightening storminess that it caused William Johnson to remark to his son how like it was to the mental storms that the Teacher and the Cause had gone through. But the new day dawned clear, calm, and beautiful. Following morning devotions the Johnson family sang the hymn beginning:

A glorious day is dawning
 And o'er the waiting earth
 The heralds of the morning
 Are springing into birth.

In his diary William Johnson recorded: "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."

Following election of officers and other business an additional twenty students were elected "First Members" and so notified by the clerk the next day. According to the minutes of the meeting, they were:

Mr. Calvin A. Frye	Mrs. Elizabeth P. Skinner
Mr. Edward P. Bates	Mrs. Augusta E. Stetson
Mr. Eugene H. Greene	Mrs. Henrietta E. Chanfrau
Mr. David Anthony	Mrs. Emily M. Meador
Mr. Hanover P. Smith	Mrs. Berenice H. Goodall
Mrs. Josephine Curtis Otterson	Mrs. Annie V. C. Leavitt
Mrs. Grace A. Greene	Mrs. Laura E. Sargent
Mrs. Caroline S. Bates	Mrs. Ann M. Otis
Mrs. Emilie B. Hulin	Mrs. Mary F. Berry
Mrs. Caroline W. Frame	Miss Martha E. S. Morgan

The Tenets as especially prepared by Mrs. Eddy for this meeting were as follows:

TENETS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST
BY
REV. MARY BAKER G. EDDY

To be signed by those uniting with The First Church of Christ, Scientist.

1. As adherents of Truth, we take the Scriptures for our guide to eternal life.

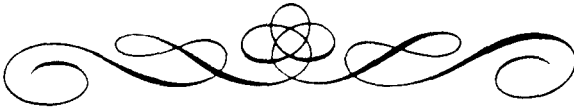
2. We acknowledge and adore one Supreme God. We acknowledge His Son, the Holy Ghost, and man in His image and likeness. We acknowledge God's forgiveness of sin, in the destruction of sin, and His present and future punishment of "whatsoever worketh abomination or maketh a lie." And the atonement of Christ, as the efficacy of Truth and Love. And the way of Salvation as demonstrated by Jesus' casting out evils, healing the sick, and raising the dead—resurrecting a dead faith to seize the great possibilities and living energies of the Divine Life.

3. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus. To love the brethren, and, up to our highest capacity, to be meek, merciful, and just, and live peaceably with all men.

In another two years the tenets (six, rather than three) were added to the chapter "Recapitulation" in the textbook.

To this first meeting of the Mother Church Mrs. Eddy wrote some instructions, one of which read:

Give the members of the C.S.A. at your October meeting a loving invitation to unite with this church. . . . Jesus simply called his followers. Let Christ call them now through you and the brethren and see to it that you are ready to serve Christ in all His ways.



CHAPTER X

NIXON DEPARTS

It must needs be that offences come; but woe to that man by whom the offence cometh! —JESUS

1892

THE new church was semi-organized, and it was also semi-secret. A regular meeting of the “old church” was held as usual a week later on Friday, September 30, with no mention being made of the “new church.” It was necessary to proceed with caution in all areas as Mrs. Eddy’s letter of September 17 to the directors implies:

Dear Students:

I have a request to make that it is your duty to grant, viz.

That malicious minds be not allowed again to cause you to sign a circular letter that you send out which in any way shall conflict with the spirit and the letter of my trust deed.

There is a purpose in the minds of the mesmerists to do this *again*; and I ask that you guard your actions in this respect. Mr. Nixon is still waiting, and looking towards getting out of the *Church Building Fund* enough to start for the Publishing rooms a fund,— which is a mild species of *embezzlement*.

Yours in Christ,
Mary B. G. Eddy

An article by Mrs. Eddy in the October *Journal*, “To the Contributors of the Church Building Fund in Boston,”* was considered so important that thousands of extra copies of the October issue were printed and offered for several months in lots of fifty or more for 5¢ per copy if purchased for free distribution. A notice on page 289 of the same issue was of equal importance. At an earlier date Mrs. Eddy had stated that she would teach one more Normal Class:

NOTICE

I have seen within the last four months, as never before, the great need that students have of being Christian Scientists in word and

*See Appendix A.

deed, in their affections, aims and ambitions. For this cause, I indefinitely postpone my class. In the interest of the student and of our Cause, I do this. Please never inquire of me, "When will you open your class" but wait patiently, till, having on a wedding garment, I invite you to the feast.

Also, my son, Dr. E. J. Foster Eddy, adds that for the same cause as above named, he respectfully asks his applicants for the Primary course to wait one year longer before entering his class.

MARY B. G. EDDY

Future events seem to indicate that the doctor's request was really that of Mrs. Eddy to give *him* a year to mature and develop his "affections, aims and ambitions" in Christian Science.

A letter to Mrs. Nixon on the first of October no doubt helped to strengthen that lovely woman in future domestic trials, for she remained ever faithful to Christian Science and to her Leader:

My dearly beloved in Christ,

Yours of the 28th ult. made me sad, sad that I am not understood when my heart holds not one emotion towards you but love. I do not question your pure devotion and beautiful Christian character. I always recognize this. But I did remark to Miss Campbell my thoughts on the influence that I know is employed to disunite the hearts of Christians everywhere. . . .

The *broadcast* influence of *erroneous* thoughts is what I refer to, both voluntary and involuntary, against which every one should, needs, to watch,— and to recognize, in order to be safe under the shadow of His wings. Oh! do not doubt my confidence in you as a Christian. Few of my students have ever impressed me with the faith I have in your honesty, 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. Nobody gets me rightly who speaks of me. Kiss the sweet "wee one" for me. Give my love to your husband and dear Paul; and believe me ever sincerely,

Your loving teacher,
Mary B. G. Eddy

Wednesday, October 5, was a day of great import. It was the regular meeting of the Christian Scientists Association, and great pains had been taken to make it a memorable meeting, which it was with members coming from as far away as California. Students have

referred to this meeting and the church meeting that followed on the same day as Pentecostal. It was a truly harmonious, joyous occasion described by one student as “the remarkable meeting of October 5, where sense was hushed, and the students given evidence that the gold of their character had been refined in the fire.”

Mrs. Eddy sent an invitation to those present to unite with The Mother Church which many did simply by signing their names in the new membership book of the new church. Mrs. Nixon had had a beautiful unfoldment. She said it was as if the leaves of a book were turned over before her vision and she read and understood the workings of error and saw the right course to be pursued. It was perfectly clear to her that it would have been safe to build with the first title. In her words:

On October 5, 1892 when we had a church meeting and the first opportunity was given for all to sign for membership, 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 finished talking and sat down I looked to 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 that if I had asked her advice as to the wisdom of speaking thus publicly she would probably have advised against it, but she added, “I am glad you did not ask me.”

A letter from Mrs. Eddy to Mrs. Nixon a few weeks later tells the aftermath of this situation:

In yours of Oct. 31 you spoke of your “strong desire to return to Boston and work in the field.” I have no doubt of your sincere purpose and sympathize with you. But feel it is my duty to inform you of your husband’s letter to my son, Dr. Eddy, read by me today, in which he gives notice of his intention to stop publishing for us on the close of his term for which we hired him, namely, the 1st of next Jan.

The January *Journal* contained Nixon’s letter of resignation which ended with the words, “That we may each one ‘do all the good we can, in all the ways we can, to as many as we can’ is my desire.” Sad to say, that young man did not live up to his expressed desire. He not only departed from his positions as publisher of the *Christian Science Journal* and of Mrs. Eddy’s writings, but from Christian Science, and later even from his devoted wife, — only to turn up as a witness against Mrs. Eddy in the lawsuit in 1901 and again in 1907. It is said that in later years, in semi-invalidism, he returned to Christian Science.

CHAPTER XI
OBEDIENCE

*Never absent from your post, never off guard, never ill-humored,
never unready to work for God,— is obedience. . .*

—MARY BAKER EDDY

1892

REVEREND Norcross was a kindly minister, and when the waters seemed stormy he began calling upon Brother Nixon with pacific intent. However, a lack of understanding of Mrs. Eddy's Church together with Nixon's material logic resulted in Norcross' being more influenced by Nixon than vice versa; albeit no one but the Leader had any awareness of this situation.

In October of 1892 the Mother Church had 91 members. The new editor of the *Christian Science Journal*, Judge Hanna, wrote two and one-half pages for his first issue about the October 5 meeting of the Christian Scientist Association stating that "The common verdict was that never had there been a more harmonious meeting."

SEPTIMUS J. HANNA

Septimus J. Hanna had been called from his home in Scranton, Pennsylvania to the position vacated by Julia Field-King, and he obeyed this call. In his former home of Leadville, Colorado he had seen his wife restored to health by reading *Science and Health*, and after four years of studying the textbook had abandoned his legal practice for the practice of Christian Science. In the November *Journal*, his first issue, he stated:

TO MY CO-WORKERS IN TRUTH: I was unexpectedly called to take editorial charge of the *Journal*. A sense of duty impelled me to respond to the call. When called by the voice of Truth to responsible duty which we fain would avoid, we may learn a lesson from the allegory of Jonah and the whale. Called to Ninevah, it is not well for us to take ship for Tarshish. Jonah's experience is likely to be ours. It is better for us to remain on the dry land, of our own preference, than

to be spewed thereon. I have had no journalistic experience. Neither have most of my predecessors, so that this could not be urged as an excuse. . . . If earnest purpose, and conscientious discharge of the onerous duties devolving upon the position, shall be of avail, I shall hope for a fair measure of success.

It has often been stated that *Mrs. Eddy* called Judge Hanna to Boston to edit the Journal in 1892, but in a letter to Mrs. Nixon written on the eleventh of October in that year she stated: "I think Judge Hanna is well adapted to his place but never knew that he was called to it until it was done." Be that as it may, he was well adapted to his new position, and was called by Mrs. Eddy to fill many others in ensuing years.

At the first quarterly meeting of the Mother Church on Saturday, December 31, 349 new applicants were admitted to membership. Shortly before the date of that meeting the man who was to replace William Nixon as publisher of the *Christian Science Journal* arrived in Boston.

JOSEPH ARMSTRONG

Joseph Armstrong was president of the Armstrong Bank in Irving, Kansas when his wife was healed by Christian Science in 1886. After studying with Janet Colman, he and his wife both entered Mrs. Eddy's Primary class in November of 1887 and began practicing Christian Science. Before long Joseph severed his bank connection to devote full time to the practice of Christian Science.

It was probably shortly after receiving Nixon's letter of resignation that Mrs. Eddy wrote to the Armstrongs asking Joseph to come to the Christian Science Publishing Society in Boston as publisher of the Journal.

The Knapps' home in Roslindale was a center of Christian Science activity, and it was there Joseph Armstrong went on his arrival in Boston on the twenty-seventh of December. He spent the night with the Knapps and soon rented a house nearby. Before long the Armstrongs were occupying Mrs. Eddy's vacant house in Roslindale across the street from the Knapps.

When Mr. Armstrong obeyed the call to go to Boston to serve in Mrs. Eddy's cause, he brought two very capable young men with him. They were James A. Neal and Thomas W. Hatten, both of whom were students of Mrs. Eddy; and both later filled positions of importance.

* * *

Dr. Foster Eddy had been the greatest help to his mother during all the steps and winding ways which had to be pursued in reorganizing the church. Now, the most important position of all fell upon his shoulders— that of publisher of Mrs. Eddy's books, which required him to spend most of his time in Boston. This seems to have been about the point where animal magnetism began nullifying his usefulness to the Leader.

Despite the notice that had appeared in the October *Journal* asking applicants to Dr. Eddy's primary class to wait a year longer, a class was formed at Auburn, Maine, which he was scheduled to teach in December. When Mrs. Eddy heard of it she said that he must not go and asked Mrs. Knapp to teach the class instead. Thus it was that Flavia S. Knapp began teaching Christian Science on the fifth of December in 1892.

* * *

JAMES F. GILMAN

A week before Mrs. Knapp's class convened in Auburn, Maine, an interesting "young" man from Vermont arrived in Concord. James Gilman described himself as a homeless, wandering, self-taught artist whose native ability and application had enabled him to support himself with his paintings and sketches.

In 1884 at the age of 35 when Christian Science had come into his life, he had immediately embraced it and become a serious student. His intuitive, artistic nature together with his application of Christian Science "brought him," in his own words, "late in 1892 into the clear spiritual conviction that wisdom's call now was that he should leave his art-practice, and, without having a definite material reason, go to Concord, New Hampshire, in obedience solely to his spiritual intuition that it would be spiritually good for him to do so."

Gilman became acquainted with one of the First Members of the new church, Mrs. Ann Otis, who was a resident of Concord. And it was she who suggested that he get in touch with Mrs. Eddy's photographer, Mr. Bowers.

On the seventeenth of December while doing a sketch of the rear of Pleasant View for Mr. Bowers, Gilman got his first glimpse of Mrs. Eddy,— dressed in somber black, vigorously walking back and forth the length of the upper veranda. The depth of the black was to him beyond description and seemed sackcloth and ashes. He was so moved by the scene that he wrote the next day to a friend that:

it seemed to me the Founder of Christian Science was thus typifying in outward appearance the inner throes of anguish, perhaps habitual-



PLEASANT VIEW FROM DAISY FIELD

Rear view of Pleasant View showing three verandas Mrs. Eddy had added to the house. Mrs. Eddy's room opened onto the upper veranda.

ly borne,— borne that the immortal Life might appear to humanity as a demonstrated actuality, through the vanquishment of material sense with its woes, death included, which were but a nightmare of illusion when rightly understood. 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? It seems to me it is verily so, and this while so many of us who follow are asleep, comparatively.

On the twentieth of December Mrs. Otis encouraged Mr. Gilman to go to Pleasant View to see Dr. Eddy who had just returned from Boston, and during the course of their interview the doctor brought Mrs. Eddy in to meet the artist. Evidently reading his thought, Mrs. Eddy laughingly apologized for the strange apparel she had worn on the veranda a few days earlier, to which Gilman replied that he had regarded it as a type of the darkness of materiality with which she was contending. His words made such an impact that she turned immediately away, walking to a window and seeming momentarily on the verge of tears. Gilman's insight was more intuition than understanding, but it was more than Mrs. Eddy had expected from a student.

The artistic temperament seems more subject than others to ups and downs or peaks and troughs and perhaps accounts for the first question he put to the Leader, viz.: Is it not a law of being that we should advance by impulses like the waves of the sea; or, like the ebbing and flowing of the tides? "She said that was the way while in our mortal thought, but that in the immortal Life it was all flowing, and no ebbing. It was just action, action, action, always."

At this first visit, with the pleasure of a child, Mrs. Eddy showed him her rooms, the view from her upper veranda, and pointed out in her chamber her bed "where the sunlight shone the very first thing in the morning." Gilman recorded the impression and effect of this first meeting:

Her childlikeness impressed me the most, while the magnetic sense of personal presence is so little that it scarcely seemed I was in the presence of any one who could write *Science and Health*. This state of things I have been studying on all the day since, and this evening I just begin to see that the impressive magnetic sense of presence is not to be looked for in one of high attainments in Christian Science, but just the opposite.

Mr. Gilman and Mr. Bowers, who was not a Christian Scientist, were invited to take tea with Mrs. Eddy on New Year's Day, but it was the scientific, spiritually uplifting conversation that so impressed Mr. Gilman,— for he called it the "New Year's Love Feast."

Mrs. Eddy wrote of it as follows to her son the next day:

Last eve. I worked, and the dear Father's presence was with me and my two guests are sealed for the heaven of Soul, and one is snatched from the jaws of the Lion.

Next time Dr. Eddy, or Benny, as she fondly called him, came to Concord she mentioned that she would like Mr. Gilman to go through his class so he would be ready for her Normal class when she taught it, but she was totally unaware of what Benny was soon to do.

About the second week in January Mr. Gilman received the following note from Mrs. Eddy:

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 yourself, 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

In her next communication to Mr. Gilman following the Thursday evening meeting she said:

My dear Friend:

Your last letter gave me a sweet sense of your character. . . I ask a favor of you, viz.: keep me informed of your P.O. address. . . 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.

Most truly,
Mary B. G. Eddy

Gilman felt it a religious work to do such a portrait well, but he also felt inadequate for the undertaking. However, the Leader's words, "you can do it," were such an inspiration to him that he wrote of the project to a friend, "the inspiring quality of her thought suggests beautiful designs, in a vague way as yet, that promise well for success."

About mid-January the Board of Directors gave Rev. Norcross a call to be their pastor for another year, but the pastor's first letter showed that he was disinclined to accept the call. When this and further correspondence were sent to Mrs. Eddy she wrote to Rev. Norcross:

Dear Student:

Mr. Johnson has sent to me your letter of acceptance to remain Pastor of The First Church of Christ, Scientist, in Boston.

Your allegations that you base your decision on a knowledge of my desire that you continue with this church are foundationless. You have never asked me for my views on this subject and have no moral right to assume that you know them to be what you declare they are! Since you have stated my mind and I have not expressed it to you, and your statement is incorrect, it becomes my duty to say that I do not consider you, in the present condition of the church in Boston, equal to the responsibility that rests on its pastor. Your sermons have in several instances convinced me of this fact, and that your mind has become sadly beclouded.

Your faithful, loving Teacher,
Mary B. G. Eddy

A letter to the Board of Directors three days later informed them of her opinion and action:

Your entire action on calling a pastor to the Church of Christ, Scientist in Boston was independent of me, as it should be. Afterwards in a letter to me you stated that you had given Mr. Norcross a call to this pastorate for one year, and enclosed in your letter his answer which was not favorable to accepting your call. In this letter Mr. Norcross declared in substance that he did not feel ready or capable to meet the increasing responsibilities of the situation. Immediately afterwards you enclosed his letter to me in which he wrote that he had accepted your call, not because he thought he was equal to the growing responsibilities of the Boston church, but because he knew that it was my desire that he should accept your call.

... I immediately wrote to Mr. Norcross that I entertained no such desire, and as I had expressed no such desire, and as I had been unjustly called to this issue, it became my duty to tell him so, and that I agreed with him in his own opinion as to it not being best for him to accept your call and assume the present responsibilities of the situation.

During this correspondence by and about the pastor, other things of import were going on in Boston. Shortly before the date of Mrs. Eddy's letter to Rev. Norcross Mrs. Otis gave Mr. Gilman a message from Dr. Foster Eddy inviting him to become a member of a class he was about to hold in Boston with tuition to be paid by art work at a later date. Gilman's intuition told him not to go, but he was influenced by Mrs. Otis who thought it a wonderful opportunity.

The twenty-three students who met on the evening of January 25 were cautioned that the holding of this class had not been publicized in order to guard against adverse influence, but they did not know that it was also kept secret from the Leader.

Mrs. Eddy was extremely sensitive to everything that transpired in her church and in the movement of Christian Science, and when things were *not right*, she often suffered physically until the correction was made. It is not surprising that she experienced acute physical pain the evening of January 25, but it was a few days later before she learned about the class.

Without knowing specifically of the clandestine disobedience of her son, she must have felt it in the movement, for her message to the C. S. A. on the first of February was on

OBEDIENCE

BELOVED STUDENTS: This question nearest my heart is uppermost; are you filling the measures of life's music with all the sweet tones, and exact, which you have been taught as the harmony of Christian Science,— tones from which *I catch the echo of your lives?** . . .

Obedience alone demonstrates the divine Principle which we profess to understand and love. . . .

Until the student of Christian Science separates the tares from the wheat, discerns between the thought, motive and act superinduced by evil minds, and the true God-given intent and volition,— and arrests the former and obeys the latter, he is not on the safe side of practice. . . .

Obedience is the offspring of Love, and Love is the Principle of unity, the basis of all right thinking and acting. . . .

It is difficult for me to carry out a Divine commission while participating in the movements or *modus operandi* of students. To point out every step and watch until it is taken consumes time,— and experiment, or mistake, is costly. According to my calendar God's time, and mortal's, differ. The neophyte is inclined to be too fast or too slow; he works somewhat in the dark, and out of season would put oil in his lamp. God is the fountain of light, and He illumines our way in obedience. The disobedient make their moves before God makes His, or too late to follow Him. . . .

We cannot obey both God, and a false human sense, false mental suggestions, mistaken motives and human policy. All these must be stilled for faith to find a resting place, and scientific understanding to guide man. Honesty is the indispensable condition of obedience. . . .

Insubordination in little things to the law of Love, and strict obedience thereto, test or discriminate between the unreal, and the real Scientist. . . . The professors of Christian Science must take off their shoes at the threshold of this Science, for it is holy ground. They must obey implicitly each and every injunction in the divine Principle of life's long problem, or repeat their demonstration in tears. . . .

Dr. Foster Eddy presided at the meeting of the Association on February 1, the day after his class concluded, but it was William B.

*Emphasis added.

Johnson who read Mrs. Eddy's address to the students. And it was Laura Sargent who brought the news of the doctor's class back from this meeting to Pleasant View.

Mrs. Eddy had been grooming Benny, hoping to make him *the* one teacher of Christian Science who would approximate her teaching; and she knew he was not yet ready for the position. The words she had just penned, "The disobedient make their moves before God makes His," could not be disregarded. A week or two later she called Mr. Gilman to Pleasant View to question him about the class,— or to redeem him from the teaching. Instead of the spiritually receptive thought she had seen before, she found his thought glamored by the expectation of material success. She sent him home with a copy of *Pond and Purpose* to study and asked him to return the next morning.

Her first question to him on the following day was, "Mr. Gilman, *do you feel an added sense of consecration since you have been through the class?*" Despite his desire to defend the doctor and his recently acquired superficial eloquence, he answered truly that he did not. During this interview on Sunday, February 12, he felt that he *saw the real Mrs. Eddy* for the first time and wrote of this:

I trust I may never forget that vision of God. It made me feel that I had but one purpose in life, and that to labor to bring this realization of the Beloved One to the understanding of mankind. I asked her if there was not something I could do to relieve her of some of the burden she felt. Immediately she answered; "Yes, three times daily seek consecration to Christ's work," which I promised I would do.

Perhaps Mrs. Eddy had seen the picture clearly before, but Mr. Gilman verified her fears regarding the doctor. His granting degrees and admission to her College Association may have been what Mrs. Eddy had hoped and planned for his future, but his premature actions had shattered her hopes.

Another sentence from her recent address on "Obedience" stated: "However keenly the human affections yearn to forgive a mistake, and pass a friend over it, sympathy can neither atone for error, advance individual growth, nor change this immortal decree of Love,— 'Be ye perfect.'" Her heart yearned for the son she thought she had found in Dr. Foster, but she now knew he would never be the teacher she had envisioned.

Gilman, on the other hand, once again came forth with more than she expected. He wrote a letter to the doctor calling him sharply to account in a way that accorded with his class instruction while not mentioning Mrs. Eddy. He fully followed the injunction that so few seem able to follow,— that of telling a friend of his mistake.

Though he was frank and forthright, he also put much love into the letter. Then he sent it unsealed to Mrs. Eddy suggesting that she post it if she thought it would be helpful. Her response was:

My very dear Friend:

Your letter strikes home — but with Christian intent, and I believe will do my son good. Oh! what a spirit of love impelled it! This is Christian kindness, brotherly love. I thank you my brother. May God bless your purpose. My son was here since you were. He had an *excuse* which I will name to you. . . .

With gratitude,
Mother

There is no doubt that Dr. Foster Eddy was a fine man, but he had not grown to the importance of the position he was occupying; consequently, it was more than he could handle. His mother was not the only one beginning to see how animal magnetism was affecting him. William Dana Orcutt, who was in the employ of her printer, John Wilson, had this to say:

When Mrs. Eddy removed Mr. Nixon from his position as publisher in January, 1893, we at the University Press were prepared to give his successor, Dr. E. J. Foster-Eddy . . . a cordial welcome. But again a disappointment. I shall never forget the first time I saw him. He arrived at the University Press in a cab, which he had wait for him. This in itself was sensational, for our other clients, including Mrs. Eddy, made use of the less luxurious horsecars from Scollay Square. He was immaculately dressed, the climax being his magnificent fur-lined coat, fur cap, and the stunning diamond in his shirtfront. We found in him an agreeable personality, with a gratifying willingness to accept suggestions and make promises to co-operate; but there it stopped. Over and over again we had to refer details direct to Mrs. Eddy because Dr. Foster-Eddy was not at his office, and could not be located. . . .

Mrs. Eddy left the doctor in his position as publisher of her books, and asked the Knapp family if he could live with them, which he did for about a year. Mrs. Eddy wrote Mr. Knapp when requesting a monthly billing: "I hope the atmosphere at your house, and this retreating from the fire at the fort of God, will be blessed to him." But she also inserted the following notice in the very front of the *March Journal*:

NOTICE

Since the last meeting of the Alumni of the C.S.A. of my College I am pressed with inquiries as to the eligibility of my student's pupils to become members of the above named society. The C.S.A. of the

Mass. Metaphysical College is my Association. I organized it, framed its Constitution and By-laws and was president of this Association. The present meetings of this society are informal, simply the gathering together of the Alumni of the College. A person cannot be made constitutionally a member of the C.S.A. of my College unless I have endorsed his application for membership, nor can he legally receive the degrees of the Mass. Metaphysical College unless conferred by its President on her students.

Mrs. Mary W. Munroe, 281 Columbus Ave., Boston, the treasurer *pro tem* of the C.S.A. will return all dues, except from honorary members, sent in for membership subsequent to the disorganization of the C.S.A. Dr. Foster Eddy can form an organization for his students and thus suitably care for his flock.

MARY B. G. EDDY

Despite the steps she had to take, the mother heart still yearned. In revising her "Voices of Spring" she added:

... did you thank God for that redemptive strain from life which taught you the Lord's Prayer? and for that mother's silent orison breathing thus:—

Oh gentle Presence, peace and joy and power;
 Oh Life divine that owns each waiting hour;
 Thou Love that guards the nestling's faltering flight!
 Keep Thou my child on upward wing tonight.



CHAPTER XII

BEGINNING CHRIST AND CHRISTMAS

Now carry out these designs with all the skill of an artist and my story is told in Christian Science. . . —MARY BAKER EDDY

1893

EACH student associated with Mrs. Eddy saw her life as it related to his own endeavors. In February of 1893 the board of directors of The Mother Church was concerned with the selection of a new pastor, and Mrs. Eddy recommended Rev. David A. Easton who had been in her last class in 1889.

On Sunday, March 5, Rev. Norcross read from the pulpit a letter from Mrs. Eddy in which she stated: "Now that the church and its much respected Pastor are about to separate, I trust they will part in Christian fellowship and love; [which they did, Norcross remaining a loyal student] also, that the Directors will immediately provide a pastor to fill this pulpit." Rev. Easton accepted their call, and the Leader's letter to him on the tenth of March regarding his new undertaking may have stressed the shortcomings she had seen in Norcross in recent months:

I feel it my duty to state to you the spiritual 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 especially by *feeling myself* and uttering the *spirit* of Christian Science— together with the letter. . . .

One more candid hint I will throw out on things less sacred, but very requisite. Give the mesmerists no points to your disadvantage. The wicked horde of this class in Boston exceed any other place. Never name (and caution your family also) any belief of sickness in the past or present; no private experiences of any sort unless they are good and true.

The horde of wicked mesmerists in Boston were largely former

Christian Scientists who had turned from their high calling and turned their thoughts to malpractice, many ignorantly, but some with malice aforethought. Before another two years were to pass they would give the students in Boston much to meet.

William Johnson was largely responsible for the pleasant separation between the Boston church and Rev. Norcross, and before March was over he helped to solve another problem. Joseph Armstrong was doing very well as the new publisher at the Publishing Society, but Mrs. Eddy needed closer contact with him and felt he should replace Eastaman on the board of directors. This would improve her relationship with Joseph Armstrong as well as being a help to Capt. Eastaman in his healing work; but how to accomplish this without offending that dear heart! That mission fell to Mr. Johnson, and he performed it tactfully and graciously. On the twenty-fifth of March Mrs. Eddy wrote to him gratefully:

Well done good and faithful. My hope is fulfilled and Capt. Eastaman is a *greathearted*, honest man. I thank God for this.

A sentence at the bottom of her letter held great import for Mr. Johnson and for the other directors: "The church must be built in 1894 *Deo volente*."

Meanwhile Mrs. Eddy's idea of having Gilman paint her portrait was being enlarged by the hand of God. Perhaps it was her desire for a *true* likeness that brought forth the poem "Christ and Christmas," a very true depiction of her earth experience.

She called Mr. Gilman to Pleasant View on the eleventh of March and asked him if he thought he could make some illustrations for her poem. She read to him:

CHRIST AND CHRISTMAS

O'er the dark night of chaos, shone
 One lone, brave star.
 Still circling on from zone to zone,
 Bright, blest, afar.

In tender mercy, Spirit sped
 A loyal ray
 To rouse the living, wake the dead
 And point the Way.—

The Christ-ideal, God anoints,
 Of Truth and Life;
 The Way in Science, He appoints,
 Which stills all strife.

What the beloved knew and taught,
 Science repeats
 Through understanding, dearly sought
 With fierce heart-beats.

For heaven's CHRISTUS, earthly Eves,
 By Adam bid,
 Make merry feast on Christmas eves,
 O'er babe and crib.

Creatures of dust, of woman born,
 Are mortals frail;
 But Christ eternal! Naught forlorn
 Pales this glad tale!

Why should ye celebrate the birth
 Of one ne'er born?
 Who can depict the glorious worth
 Of that high morn?

Christ was not crucified, that doom
 Was Jesus' part;
 For Sharon's rose must bud and bloom
 In human heart.

Forever present, bounteous, free
 Truth glows through gloom
 And aye with grace towards you and me,
 For health makes room.

And olden faith's pale star now blends
 In seven-hued white!—
 Life without birth and without end
 Emitting light!

The Way, the Truth, the Life,— His word,—
 Are here, for now
 This mental healing of her lord
 Crowns Wisdom's brow.

Winged Christian Science soars to view
 The great I Am.
 With all his glory shining through
 Mind, mother, man.

As in blest Palestina's hour,
 So in our age,
 'Tis the same hand unfolds His power,
 And writes the page.

Christ calls to-night: Oh take me in!
 No mass for me!
 But give me all thy heart,— from sin
 Be cleansed, be free!

Following the reading she said that she would make no suggestions at present, then gave him a copy of the poem and sent him home with this admonition: "Let no one know anything about this undertaking. Keep it sacredly to yourself, and look to God for guidance and inspiration."

Four days later Gilman wrote the following letter:

Dear Mrs. Eddy:

You have written a wonderful poem sublime and beautiful, and full of vital meaning which appears the plainer as it is read many times as it needs to be for me to come into the completer understanding of its great import. "The lone brave star" is divine Science, "the seven-hued white," that is God. What earthly symbols can be imagined that can forcibly typify such original symmetrical spiritual concepts? My imagination that I have thought was boundless cannot yet reach it, and doubtless never can completely; can yours, think you? Pictorial representation cannot compass every thought.

I have had some conceptions already of some things relating to the poem that appear to me good.

Because of his intuitive sense Mrs. Eddy had thought that he might perceive that *Christ and Christmas* was the story of her life, but he did not; so she gave him helpful suggestions on his next visit on the eighteenth of March. However, although he had asked for her spiritual guidance in the pictorial depiction, he did not accept it readily. On this day she showed him two illustrated poems, one by Carol Norton and the other *Oh, Little Town of Bethlehem* by Phillips Brooks.

At this interview Mrs. Eddy approved his design for the first picture "Star of Bethlehem," and gave him ideas for some of the other verses. He was so inspired by her Christly conception of "Truth *versus* Error" as one of the leading illustrations and so uplifted by her spiritual appreciation of the lovely and beautiful in Truth that he dwelt upon it day and night until these beautiful thoughts began to take form in his sketches.

This inspired design required practically no modification in all the future work upon it; however, complacency soon set in. Mrs. Eddy told Gilman on one visit that by watching his thought he could tell when he was in the toils of animal magnetism. She warned against the self-satisfied, pleased-at-nothing, complacent thought; but self-analysis is not easily accomplished, so it was a

shock when she notified him on the tenth of April that God had bidden her to give up this project altogether, and he must do the same.

In the wake of this blow he strove to work metaphysically, but seemed to sink into the depths of despair until the sad hours seemed endless and his efforts fruitless. He said:

I persisted, but the light of my deliverance appeared farther away than ever, until finally I arrived at the material sense of despair in which my inability to raise myself by this mental logic to the heaven of Truth's supremacy became very apparent, and I was beginning to see what Jesus meant when he said, "I can of mine own self do nothing," because however logical the merely human reasoning, it of itself had *no actual living power*, consequently could not deliver me. Seeing this marked the death of a mortal sense. Then I was free to turn to God alone to save me . . . and very soon the light of God's presence and infinite goodness as mine to know began to dawn . . . revealing the Christ as the soul of Christian Science, and my real being. It was now morning and I arose early for a walk in the pure fragrance of this spiritual consciousness so at-one with the unfolding spring-time, melodious with the songs of the birds, all of which was now to me typical of the risen Christ, my life and hope, all-sufficient.

After a few days of this new-found freedom and happiness he felt impelled to write Mrs. Eddy:

Dear Mrs. Eddy:

I have been thinking of many things since I saw you, and it has come to me that in the case of so great and beautiful a poem as yours there must be some one spiritually-minded enough so that you would feel God's approval in having the poem illustrated. Perhaps the artist in New York who made the illustrations for Carol Norton's poem that you showed me would be equal to the work. At any rate, I feel that the work should not be given up simply because I have not proved to be spiritually equal to the task.

Mrs. Eddy had had to reject Mr. Gilman's sketches of designs, but perhaps this new humility would enable him to look to God's chosen One for leadership in the field of art as well as of Science. The very next day she had a note delivered to him telling him to resume the work. This was followed by a letter on April 16 in which she said:

God will inspire you if only you *follow His reflection*. The window for this age will let in the true thought to be delineated—copy it.
Mother

After discussing the illustrations on his next visit to Pleasant

View, she remarked, "Your thought is *so much better* and purer." This was the first of many trials which purified and elevated his thought,— a prerequisite for the work at hand, but he was scarcely past it before the next problem presented itself.

This next trial was with the local Christian Scientists whose company he had sought and enjoyed. Most probably the sacred secrecy he was maintaining on his work for Mrs. Eddy and the frequent messages he received from her offended mortal mind and made Gilman appear aloof and clandestine resulting in a good deal of gossip. So he would not lose the spiritually inspired designs she had impressed upon him Mrs. Eddy wrote on the eighth of May:

Now carry out these designs with all the skill of an artist and my story is told in Christian Science, the new story of Christ, and the world will feel its renovating influence.

Do not delay nor trouble your thought to deviate from what God has given me to suggest, but follow it implicitly, remember this.

By the date of this letter the gossip about Mr. Gilman and his activities had culminated in false accusations, causing him to seek new quarters. His abrupt move on the tenth of May brought forth a venom he had never imagined, but he was able to assess it as error's resistance to Truth and wrote in his diary: "It is doubtless occasioned by my connection with the work of illustration for Mrs. Eddy which is to deal a blow to error in a future day. It appears as a determined obstacle of resistance to this work being carried out."

His new rooms were a decided improvement, and they proved a joy to him for several days; but he had more to learn about malicious mind before he was past this hurdle. The following Sunday a sense of dissatisfaction and depression set in which increased until it caused him to try to postpone his appointment with Mrs. Eddy on Monday evening; but she insisted on seeing him and even enquired into the particulars of this problem—a thing she usually refused to listen to with students. But Gilman's metaphysical progress was an important part of his work in illustrating *Christ and Christmas*, and he needed the Leader's guidance in that as well as in his art work.

Mrs. Eddy was extremely sensitive to the thoughts of others, and she knew that Gilman was too, although he was unaware of it. She told him that he had been talked up by the Scientists in Concord on Sunday and his depression was one of the results. He doubted it because his understanding of ignorant mental malpractice was no greater than that of the Scientists indulging in it, but she reiterated her statement, and told him that the *particular* claim causing the trouble needs to be singled out, exposed and denied,— then the

trouble disappears. She understood his sensitivity and advised him to leave Concord after the poem was illustrated and to cease attending Christian Science services in the meantime in order to guard his consciousness from the thoughts of others. When he expressed regret at causing so much trouble for her, she replied, "That is nothing. I am used to that. I have all my life been enduring such hardships [as you are experiencing] and all for good, as I have been led later to see."

Another difficulty she constantly faced came to Mr. Gilman's attention at this time when she asked Laura Sargent to get a lot of pictures of herself which she had recently put together expressly for the artist. When Laura failed to find them, Mrs. Eddy and Mr. Frye joined the search, but found them not. Mrs. Eddy then said to Mr. Gilman: "They were put in a drawer in my room and now they are not to be found in my room. That is a specimen of the mysteries connected with this house."

Gilman's impression of Mrs. Eddy in the spring of 1893 when she was in her seventy-second year is of interest:

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. . . She has a keen sense of the humorous, but never appears to seek to see it or express it in any way; but where it appears in evidence unsought as it often did in the progress of the work on these illustrations, she was quite as free and unrestrained as any joyous child. . .

The next attack of malicious mind that Gilman experienced was doubt of Mrs. Eddy. Because he was an earnest and dedicated student, he did not really doubt her in his heart; nonetheless, he was beset by suggestions of materiality clamoring to attach their limitations to the Leader, and he had a day's battle in routing these antagonistic thoughts. When he had passed this trial he wrote of it to Mrs. Eddy in part somewhat as follows:

The burden of these thoughts was that Mrs. Eddy, after all, was human and mortal like other people and therefore not perfect. The material sense, blind as always to spiritual things, was clamoring to be heard. I found that I should be greatly pained to think that she was willingly thinking such thoughts of me, notwithstanding they might be just from a material estimate. I found I wished to be regarded as I was in the real being, as I was when I was completely myself, spiritually, and this helped me finally to the overcoming of these unnatural, unfavorable thoughts. . . The immense work of good which has been accomplished by Mrs. Eddy ought to be sufficient to guard us from entertaining material thoughts of her in the least. I see

plainly today that the antagonism is begotten in the general sea of materiality which resists the Truth which Mrs. Eddy stands for as frost appears to resist the light and warmth of sunshine for a time.

Gilman's triumph over this trial brought a state of happiness and spiritual progress which was immediately manifested in his illustrations. He worked at that time on what are now the sixth, seventh, and tenth pictures,— "Christian Science Healing," the child reading Science and Health, which is not titled but which Mrs. Eddy has called "Suffer Little Children," and "Truth *versus* Error."

The designs were essentially Mrs. Eddy's ideas which she had to communicate to her artist at the easel. In discussing "Christian Science Healing" he had argued at some length that the healer should have an attitude of perfect repose and calmness, to which Mrs. Eddy responded, "Yes, *but Love yearns.* "

Mrs. Eddy then took an attitude to express her spiritual concept to some extent to me of what the spiritual posture of one spiritually would be who was reflecting the divine healing capacity, in the act of raising from a sick bed one who was being held in the bondage of belief of the reality of evil or error. First, she looked upward with a meekly confident, yearning, far-away (from material sense) look and at the same time with her right arm and hand raised with the index finger in a childlike way pointing upward— heavenward. The other arm and hand was stretched out in a downward direction as if toward suffering humanity, appealing and yet joyously all in spiritual purity and adoration.

When he showed her his rendition on Tuesday evening, the twenty-third of May, she exclaimed, "Oh! Mr. Gilman, Mr. Gilman, this is the best piece of work you have ever done." Quite obviously her words did not apply to his very human depiction of Mrs. Eddy in this scene.

For the rest of that week Gilman worked diligently to realize his "true, normal manhood in God" and "to keep from falling into the drowsy mesmeric sleep. . . which Mrs. Eddy's thought particularly of last Tuesday evening showed to me I was continually doing." In this awakened state of consciousness he resumed work on the illustration of Truth at the door which he had begun a couple of months earlier. When Mrs. Eddy had first outlined several illustrations for him he had written of this one:

. . . 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



CHRISTIAN SCIENCE HEALING.

From First Edition of Christ and Christmas



TRUTH VERSUS ERROR.

From Third Edition of *Christ and Christmas*

door of a palatial mansion to represent the abode of material sense...

Beginning on Tuesday night the conception and execution of this painting unfolded like a beautiful flower, so he was eager to show it to Mrs. Eddy the following Saturday afternoon. Upon his arrival at Pleasant View she began showing him several youthful pictures of herself and sent Laura Sargent to bring two in particular that were missing from the collection. Just as Laura returned Gilman took up his painting:

As soon as Mrs. Eddy's eyes rested upon the picture, she was very still for a moment and then she said, "Laura, Look here! Look at that picture!" I began to fear that it looked dreadful to her on account of the exposed shoulder... especially when Laura began to say, "Oh! Why, Mother, Mother," but adding, "Isn't that beautiful! beautiful!" reassured me, and Mrs. Eddy echoed her words, and they both were in that joyousness that finds expression in tears and Mrs. Eddy was saying, "It is the perfect representation of the ideal I had in thought..." Afterwards when Laura still having the pictures in her hand that she had brought down, holding them toward Mrs. Eddy, said, "Here are the pictures you wanted," Mrs. Eddy said, "We don't want them now. He has got the picture perfect."

Gilman's next experience was something that all of Mrs. Eddy's household experienced and few, if any, understood. That is, sharp rebukes from the Leader. Gilman's elation at his success had brought him from the heavenly heights of inspiration back to earth with a thud, back to a material sense of self-satisfaction. It is far harder to waken one and turn him away from pleasure in matter than from pain, hence the cross Mrs. Eddy had to bear of constantly rebuking self-satisfied students to force them up higher. Many reacted and left Christian Science, but Gilman sought the lesson and increased spirituality. He was able to write:

If for Truth's sake we accept rebuke willingly for the sake of its purifying power, then we shall soon gain the sense of Truth's *supremacy* followed by the demonstration thereof. . . . I never have felt [this] so deeply before, and it has revealed practically the *deeper* truth of so many passages of *Science and Health* that before were accepted so lightly. . . . This experience has outlined very definitely to me that the great spiritual attainments of Mrs. Eddy manifest through the great good that has come to the world through her spiritual obedience makes the reception of the lessons of rebuke from her far more possible than it otherwise would be. . . .

In this chastened state he worked on the picture "Christmas

Morn" which he took to Pleasant View to show to Mrs. Eddy on Thursday evening, the fifteenth of June. He wrote in his diary, "Mrs. Eddy did not appear to like my picture." He had had difficulty trying to depict angels moving swiftly through the air without wings, but though he got the ideas he needed for the picture that Thursday evening, he seemed to suffer the deepest despair the next day,— the deepest he had ever known:

It appeared to beget a feeling that spirituality and heaven were *terribly costly*. It seemed then as if every footstep forward cost numberless pangs, which appeared . . . more than heaven was worth. . . . It seems to my personal sense as if there was an *endless* big self to overcome at a terribly slow pace, for a heaven which appeared . . . good indeed, but very costly.

This dark hour preceded the dawn of renewed inspiration:

Immediately after the peculiar dark period . . . I was walking toward Bow Mills about sunset. In this walk I was still naturally in my freshly attained chastened sense and therefore more ready to hear and see spiritually. 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.'" And so it proved . . . 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.

Early in July Mrs. Eddy and Gilman were working on the pictures "Seeking and Finding" and "Christian Unity." It was about this time that Mrs. Eddy showed two of the nearly completed paintings with which she was very pleased, to her household for the first time. During these weeks of work Gilman had been learning a lesson in "sacred secrecy." Jesus' instruction to be "wise as serpents" together with Mrs. Eddy's elucidation that "The wisdom of a serpent is to hide itself" had been practically applied. He wrote:

Mrs. Eddy very soon after the beginning of the illustration work began to impress upon my thought the great importance of having my mind pure from the thoughts of those about me . . . At first this appeared to be confined mainly to keeping entirely to myself the work on the illustrations I was doing for her. Then, as the time passed, she began to refer to the importance of this in *any* undertak-

ing that was the outcome of pure motives, and especially spiritual aspirations. Mrs. Eddy explained that by keeping our thought *pure* from the conceptions of others until our own individual conceptions had taken, through the Spirit's inspiration, their definitely proper form, we would be giving place *solely* to the formation of the divine perfect Mind and the results would more nearly correspond to the true ideals actuating us. In this it was made clear to me that it was not alone in the keeping of spiritual conceptions "hidden in sacred secrecy" . . . from people . . . unspiritual in thought . . . but from *all*.

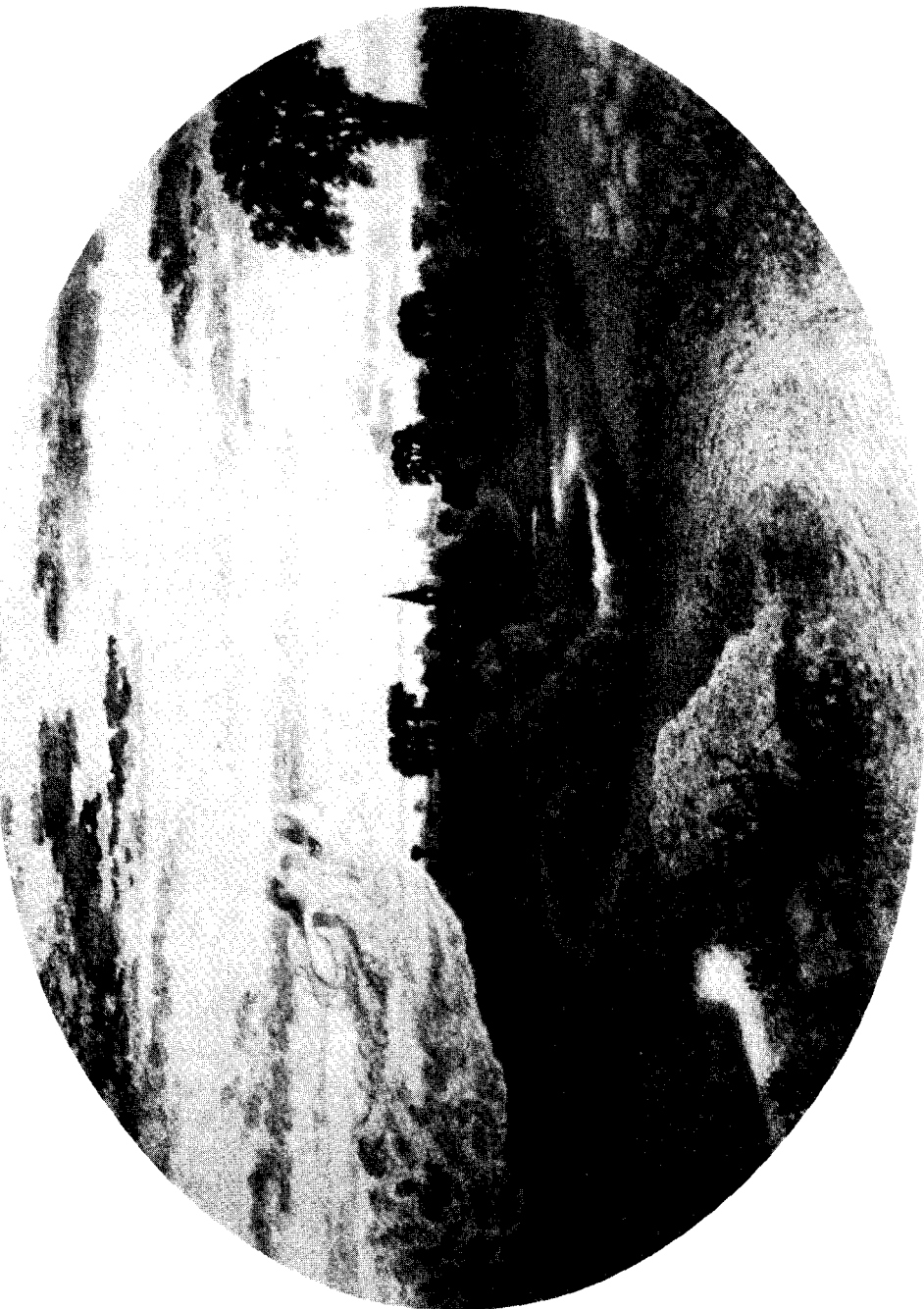
...
 This made plain to me why she included those of her own household in her requests that I keep entirely to myself what I was doing until the proper time should arrive . . . This thought appeared to be universal in its application as she impressed it upon my apprehension . . .

And now another period of complacency and another rebuke! Mrs. Eddy was greatly pleased with the two paintings she had shown to her household, especially the very important facial expressions with slight exceptions which she thought best to leave lest the work be marred. Gilman's self-confidence exceeded his spirituality when "improving" them, and the altered pictures brought forth displeasure and rebuke.

A few days later, chastened and spiritually receptive, he obediently brought his paintings and brushes to Pleasant View to correct his work. Mrs. Eddy had a mother's concern that he would feel hard toward her and upon his assurance that he did not responded joyfully:

I am so glad! Oh! you don't know what burdens I have borne through the necessity I have felt for rebuking students, but who could not receive my rebuke as coming from true love for them. This is the great test of the true student. If they are found unwilling to bear this test, they are not worthy to be found in this work. It is the resentment that rebuke uncovers or excites that makes up the burden— *the terrible burden* that I have had, and still have to bear in this pioneer work of Christian Science. It was nothing but a constant joy to me to minister to the needs of humanity in the healing work. It was when I began to teach and be faithful with students that I began to know of suffering and sorrow.

The two artists often worked upstairs in "Benny's" room, but on this morning Gilman worked up there alone. In fact, most often he worked alone, for these illustrations were occupying all of his time while Mrs. Eddy had many, many things constantly demanding her attention.



CHRISTMAS MORN.
The Fifth Picture in *Christ and Christmas*

CHAPTER XIII
DIVERS CONCERNS

*When heaven's aftersmile, earth's teardrops gain,
And mother finds her home and far-off rest.*

—MARY BAKER EDDY

1893

BEFORE the work on *Christ and Christmas* was begun there was much activity against Christian Science in the state of Nebraska. Medical men in that state had launched a campaign against Christian Science healing by establishing a State Board of Health to regulate the practice of medicine. The section intended to halt Christian Science practice read: "Any person shall be regarded as practising medicine within the meaning of this Act, who shall operate on, *profess to heal** or prescribe for, or *otherwise treat** any physical or mental ailment of another."

EZRA M. BUSWELL

Ezra Buswell was a successful farmer and lumberyard operator in Beatrice, Nebraska in 1884 when he first heard about Christian Science healing and encouraged his wife to go to Omaha for treatment. When she was quickly healed of a malady that had not yielded to medical care, both Buswells began the study, and soon the practice, of Christian Science. By the spring of 1887 they were students in Mrs. Eddy's Primary class at the Massachusetts Metaphysical College.

In 1892 Ezra Buswell was a very successful practitioner and the pastor of the Christian Science church in Beatrice, and he was also the target for prosecution. A child he had been treating had died, and he was indicted for practising medicine without legal authority, for having unlawfully extorted money from the people of the community, and for falsely and fraudulently pretending to heal persons of divers ailments. There was widespread interest in his trial which began on the twenty-seventh of February in 1893. Mrs. Eddy wrote

*Emphasis added.

to Mr. Buswell on that day:

MY DEAR STUDENT:

It is a great thing to be found worthy to suffer for Christ, Truth. Jesus said, "If ye suffer with me, ye shall also reign with me." Reign, then, my beloved in the Lord. He that marketh the sparrow's fall will direct thy way.

I have written, or caused my secretary to write, Mr. and Mrs. Stewart of Toronto, Canada (you will find their card in the *C.S. Journal*) that you or your lawyer, will ask them all questions important for your case, and that they will please furnish all information possible. They will be glad to help you. Every true Christian Scientist will feel "as bound with you," but as free in Truth and Love, safe under the shadow of His wing.

Yes, my student, my Father is your Father, and He helps us most when most needed, for He is the everpresent help.

I am glad that you are in good cheer. I enclose you the name of Mr. E. A. Kimball, C.S.D. of Chicago,— 5020 Woodlawn Ave.,— for items relative to Mrs. Stebbins' case.

"Commit thy way to the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." This I know for God is for us.

Write me when you need me. Error has no power but to destroy itself. It *cannot harm you*; it cannot stop the eternal currents of Truth.

Ever with love,
Mary B. G. Eddy

The Beatrice Daily Times fully and fairly reported the case which included the healings of many, many patients under Mr. Buswell's care,— some seemingly miraculous healings. The judge, too, was very fair to Christian Science. After stating the law to the jury he said: "The court instructs the jury that if they believe from the evidence beyond a doubt that the defendant when at the bedside of the sick, relying upon the power of God, the ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke his Divine power and that he made no profession himself to heal the sick, then you are instructed that defendant for such praying would not be liable therefor under the law as explained in these instructions.

On the fifth of March the *Beatrice Times* stated:

The great trial is over. The jury in the case of E. M. Buswell, charged with illegally practising medicine, which went out at 3:30 yesterday afternoon, came in about nine o'clock in the evening with a verdict of acquittal.

Mrs. Eddy, together with all the Scientists concerned, rejoiced at the outcome; but many other things were also demanding her attention. In April her son George Glover came from the Black Hills of South Dakota to Concord. He brought with him his youngest child, five-year-old George Washington Glover III to visit his grandmother at Pleasant View.

Before George's visit, and a month before "The Buswell Case" was reported at some length in the May *Journal*, Mrs. Eddy had inserted this notice in the April issue:

CARD
MARY B. G. EDDY

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 to 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.

How often when asked to choose between the Spirit and the flesh do students cry, "The world, the world!" That is exactly what the Christian Scientists did in 1893. They were excited by the World's Fair and eager to participate in it. The May *Journal* carried this notice:

We have the pleasure of announcing that available space has been secured at the Columbian Exposition for the exhibit of Christian Science literature. The space is in the Publisher's Department in what is called the second floor of the great Manufacturers and Liberal Arts Building, and is at the head of the great staircases. Every person going up the stairs will be confronted with our exhibit. The space will permit the display of several thousand books, and leave room for chairs, etc.

One hundred congresses were to convene on the grounds of the World's Fair during its continuance, the last of which was to be a Parliament of Religions to include representation from religions the world over. Scientists were eager to participate, but Mrs. Eddy was skeptical. They were giving much time and thought to the Exposition soon to open in Chicago, but it held little interest for their Leader. In private she referred to it as "Vanity Fair." On the eighth of May she wrote to the directors on a subject of more import:

Beloved Students:

I desire you to prepare to lay the foundation for the church edifice sooner than was expected. I feel that our loving God has bid me say to you, Lay the foundation of the Church of Christ, Scientist next October. I hope you will be pleased to commence this work then, even if you have not the full sum of \$40,000 on hand. Let us be obedient and trust Him in all things, at all times. It will encourage the contributors to know you have commenced the work of building.

Yours in Christ,
M. B. G. Eddy

P.S. Please keep this matter wholly to yourselves until you begin the sacred task for which you have been appointed.

When the verse beginning "Oh gentle Presence, peace and joy and power;" appeared in the *June Journal* in Mrs. Eddy's article "Things and Thoughts," Mr. Henry Lincoln Case, a student of Mrs. Stetson in New York, wrote music to accompany the words. Mrs. Eddy then composed four more stanzas and entitled this new hymn "The Mother's Evening Prayer." The last stanza is the only one that differed slightly from its final version:

No snare, no fowler, pestilence or pain;
No night drops down upon the troubled breast,
When heaven's aftersmile, earth's teardrops gain,
And mother finds her home and far-off rest.

Toward the end of June Rev. and Mrs. Easton and their sixteen-year-old daughter were invited to Pleasant View for an overnight visit. During their conversations Mrs. Eddy spoke with ardor about her work on *Christ and Christmas*. The daughter, Emma, was most impressed by the Leader's kinship with Jesus. She wrote in retrospect: "When she spoke of Christ Jesus, it seemed as if time and space, the barriers of two milleniums and two hemispheres, were swept away." She also said that the visit was like attending class all over again.

Emma took some photographs of Pleasant View and of the pond before their departure late the next morning. Then, instead of returning home to Boston, the Eastons went on a few miles from Concord to Boscawen to visit Bartlett Corser who was a cousin of Emma's grandfather. Mr. Corser had known Mrs. Eddy in her youth, and he shared many treasured memories of Mary Baker's girlhood, home, and family with the Eastons. After returning home they sent Mrs. Eddy the photos of Pleasant View that Emma had taken, and in her letter of gratitude Mrs. Easton also told her about their visit in Boscawen. The latter struck a chord with the Leader, for Mrs. Eddy responded immediately stating in her letter of July 2:

Your letter was an oasis. It was like lying down in green pastures beside *still* waters. . . . Nothing could have given me more pleasure, that pertains to earth, than your account of seeing Mr. Bartlett Corser and of his relationship! I remember him as an ideal man, a scholar, a great hearted and great minded man. And his father, Rev. Enoch Corser, I used to think was the most *naturally* eloquent gifted preacher I ever heard speak. It was the sweet memory of girlhood days that your letter awakened which rested me. Thank you for it. I shall certainly try to have him visit me.

This little oasis was a joy to the Leader. Her earthly experiences had been, and continued to be, mostly trials and toil. Things were seldom serene in Boston as this message to some students implies:

I want again to caution you against what human nature said, against letting it be known by anyone how things stand in Boston. Do not repeat the lies. Return good for evil. Never name what Nixon said about me to you. Let us forgive and love our enemies. This is our duty; this is the rule in Christian Science. Oh! let us keep it inviolate, and be on God's side. Remember this, dear ones.

“How things stand in Boston” possibly had reference to the attempt to remove the *Christian Science Journal* from Mrs. Eddy's control. In all things pertaining to Christian Science she was the true, the one and only leader; but she could lead only as fast and as far as her students could follow. In the summer of 1893 Scientists were preoccupied with presenting Christian Science at the World's Fair, so Mrs. Eddy acquiesced and turned toward helping them to make this effort a success, even endeavoring to complete *Christ and Christmas* in time for the Parliament of Religions in September.



CHAPTER XIV

CHRIST AND CHRISTMAS CONTINUED

My story is told in Christian Science, the new story of Christ. . .
— MARY BAKER EDDY

1893

ONE Christian Scientist who was untouched by the World's Fair in Chicago was James Gilman. During all the preparations and arrangements he was completely absorbed with the illustrations for *Christ and Christmas*. Gilman recorded an unusual event in July. When Mrs. Eddy was right with God she could not be moved, which was expressed in a peculiar way while she and Gilman were working on the picture "Seeking and Finding." This incident is doubly interesting considering the fact that Mrs. Eddy was fifty pounds lighter than she had been a few years earlier, remaining feather-light the rest of her days.

At this time the question was as to the position of the hand on which the head of the woman in the picture was lightly resting. To get this more surely accurate, Mrs. Eddy consented to sit as a model with her head resting lightly against her hand as in the illustration. After I had sketched the main lines of her face and figure with the hand resting against the head, I felt the need of her position being just a little different, so little that I thought best not to ask her to rise and move, lest she move too much, and so 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 easily, but I found I could not lift or move Mrs. Eddy.

In the work of perfecting this illustration Mrs. Eddy often quoted to her artist at the easel, "Trifles make perfection, but perfection is no trifle." One point which he may have considered a trifle is the position of the hands of the clock on the wall. In some reproductions this is quite indistinct, but in a clear print it is very obviously 12:05. The book of the Woman is Revelation. When we apply Rev.

12:5 to the illustration "Seeking and Finding," it is the story of Mrs. Eddy's fulfillment of prophecy: "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

Many messages for the sincere seeker after Truth are hidden in the pages of *Christ and Christmas*. Another is found through the clock in the seventh picture, "Suffer Little Children." Therein the Bible of "olden faith" is *closed*. The little child, sitting in the light, is reading the *open* pages of Science and Health. In a clear print the time on the clock in the background is easily read as 5:05. Turning once again to the book of Revelation we find this message:

Rev. 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Before the end of July Gilman was working with the Concord Monitor office to get photographs of his paintings for the book. Then in August Mrs. Eddy wrote one more stanza to complete her poem and sent it to him:

No blight, no broken wing, no moan,
 Truth's temple can dim;
 Eternal swells its music-tone,
 In heaven's hymn.

On Thursday morning the third of August, the two artists began work on the picture to accompany this closing stanza:

The last illustration she said must be a representation of the ascension. We deliberated whether it would be best to have the central figure a woman or to represent Jesus. It was decided that the time had not quite come for the woman to be represented in such a picture. To be too fast in such a case with even one illustration would be to spoil the good effect of the whole work, Mrs. Eddy said.

Two other things of import happened to Gilman on that Thursday. One is related to his sense of lack and poverty. Many times during their work on the illustrations Mrs. Eddy had endeavored to open Gilman's eyes to the understanding that all business is God's business and should be handled in a business-like and profitable manner. While walking from the new boathouse to the house, Gilman mentioned to Mrs. Eddy that Mr. W. W. Brown, the photographer in Concord, had proposed making some pictures of Pleasant View:



I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.—*Jesus.*

She replied that she should like to have him do so, adding, "and you can get it copyrighted. I want you to have the copyright. You can pay him in any way that you like, but you have the pictures made to suit you and get a copyright."

The other incident occurred later the same day. Gilman had been very pleased with his first design of "The Way" and had returned to Pleasant View to show it to Mrs. Eddy. After examining the sketch, which she thought excellent, she mentioned topics that some students from the far West had just been discussing with her. In 1893 the United States of America experienced the worst economic panic in its history. The Leader said to Gilman that malicious animal magnetism had been trying to precipitate evil all over the land leading into all sorts of sin and destruction, adding "I have been holding it back." Gilman was totally uncomprehending, so the ensuing conversation was less than satisfying. Later he wrote:

I have since seen that it was probably the financial storm and distress with the throwing out of work of thousands and riotous tendencies among the lawless unemployed, etc. that she referred to as the work of malicious mind. My first sense at the time was that she was claiming power that was presumptuous in claiming that she was holding back this seemingly universal evil precipitation.

How limited was his understanding of both the Discoverer and Founder and of Christian Science! Why should we think evil to be natural and universal and good limited! He had read in his textbook that Jesus "held uncomplaining guard over a world," but what did that mean to him? He did not understand the meaning nor the fact that Mrs. Eddy was doing the same thing. How did Jesus hold uncomplaining guard over a world? He said, "The prince of this world cometh, and hath nothing in me." In 1893 Mrs. Eddy said something very similar to James Gilman: "Monday she consoled me. . . saying regretfully that she *had* to talk to me severely for my good. . . adding that she had to talk to herself in the same way, 'or rather,' she added, 'I used to do so,' as if now it was not necessary." Perhaps in later years this helped Gilman to see the magnitude of Christian Science and to begin to comprehend the individual responsibility of Christian Scientists.

The next week while working with Mrs. Eddy on some changes to "Seeking and Finding" up in Benny's room, some visitors who were looking over Pleasant View looked in and went on; which prompted the following conversation:

"These rooms will all be interesting to visitors after I am gone" and then soon she added, "I ought to be gaining the victory over death,

hadn't I? That is what I have been preaching." I said what an immense work that would be! I then asked her, "What constitutes a victory over death? Is it to live in this life perpetually?" She said, "No; at least not to be visible to mortals to much extent. We overcome death when we fully overcome material sense and then it is not able to behold us because Spirit is not appreciable to matter." I said I suppose that in that stage of advancement we shall still have a body that will be just as real to us as this body. "Not in a finite personal way," she said. I said I could not separate in my thought the idea of my identity from its embodiment in some form. "That is true," she said. "Your identity will have its embodiment, but it will not be finite in form and outline like this personal body. I think of our existence in that state more as we think of one who in some crisis rises to vigorous, noble action that is characteristic of that one's nature. We do not think of a person's body at such times, but of the force of mind, of the spiritual import."

Gilman met with a good deal of resistance to Christian Science and to Mrs. Eddy at the Concord Monitor office and got no clear photographs of his illustrations until he began to handle animal magnetism while the work was being done. However, after a month had elapsed and they still had nothing satisfactory, Mrs. Eddy called upon Mr. Pierson, the business manager, who readily admitted that the making of the plates was a failure. He knew not why, but Mrs. Eddy understood for she had met with error's resistance to Truth in all her endeavors. On the twenty-fourth of August, Gilman's inklings in this area were greatly enlarged. Early that morning Mr. Frye brought him a message to come to Pleasant View at 9 A.M. Before starting it began to storm so heavily that he thought he would not be expected, but decided to go anyway:

[Mrs. Eddy] welcomed me with a cordial grasp of the hand. She immediately afterward began to say . . . that there was a work ready to be done, and asked . . . "Now, Mr. Gilman, are you ready for the work God has for you to do?" I replied that I believed that I was according to my ability. Upon this she extended her hand and we clasped hands as if to solemnize a sacred compact. . . .

"You know how they have failed here at the publishing house to bring out these pictures. You see how malicious mind or antagonism to Christian Science is working to prevent this work from being brought out." I told her I had seen and learned a lesson and should now know better how to intelligently combat it. . . . She continued, "It has been just so with the publication of *Science and Health* and *Introspection*. The presses would *snap* or refuse to work, or the pressmen would be sick. Fifteen men were flat on their backs with sickness at one time and they could not go on with the work until we took up the work, healed the men, and handled the difficulty mentally in Science. I know the source from which this comes. It is theoso-

phy. That is the form the archenemy takes now. They are concentrating all their energies against Christian Science, for they know it is their foe of foes. I could tell you of things that have happened here in consequence that would startle you, but I won't frighten you. It works in the form of electricity, but it has no power."

The storm outside was now furious and the gale shook the casements and jarred the house, while the rain was driven violently against the windowpanes. I said, "The elements seem angry this morning." "Do you see how it is?" said she with a knowing look, "but God will calm the storm." I told her I had been tempted by the thought that she would think me foolish to come up in such a storm. . . . "Do you see how animal magnetism is continually suggesting an opposite course to the right one?"

"But now the work we have in mind. God has told me we must *hide the Child*, and I want you to be all ready to start for Gardner, Massachusetts, next Monday morning. I have arranged it with Benny. He will meet you there. I have had the pictures sent in a stout box to him by express. . . . And Benny has promised that he will help you and you are to help the man who gets up the reproductions, to do the work right, but you are not to tell him for whom the work is being done." Then she said interrogatively, "Do you know how to keep a secret? They say a woman can't keep a secret, but I have learned how—let no one know that you *have a secret* and then you can keep it. You are not to tell anyone here where you have gone, but tell them you are going for a while to some town that you know you will pass through, so that you need not lie to them."

Gilman left for Gardner the following Monday morning, the twenty-eighth of August and returned a week and a half later on the evening of September 7. He felt his mission had been a success and went immediately to Pleasant View to show the proofs to Mrs. Eddy. At first Mrs. Eddy felt as he did, highly praising each proof as she saw it and calling Laura Sargent to admire them with her. But the success of his mission was marred when she asked if there were any other proofs out:

I answered, "No," except that the Doctor had taken a set with him to Boston. . . . Her first word was to Mrs. Sargent. "There, Laura, did I not tell you so this morning. I knew there was something wrong with the Doctor. Did you ever see anything like it, the way that boy disobeys me. To think that after I had expressly told him not to do this very thing, he should go and do it. Oh! Oh!"

Mrs. Eddy had felt that her illustrated poem should be ready for the Parliament of Religions later in the month, but now she wrote to Gilman: "I shall not get out my book for Chicago as I have anticipated, but shall finish my book when God tells me to. But I shall wait on Him. On Him alone can I trust; man works against us both."

CHAPTER XV

WORLD'S PARLIAMENT OF RELIGIONS

I was opposed to having my numerous students take part in this World's Fair. . . I cannot see that it is a fit opportunity to test the heart of Christianity. . . —MARY BAKER EDDY

1893

IN June of 1891 the following notice had been sent round the world:

Believing that God is, and that he has not left Himself without witnesses; believing that the influence of religion tends to advance the general welfare and is the most vital force in the social order of every people, and convinced that of a truth God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him, we affectionately invite the representatives of all faiths to aid us in presenting to the world, at the Exposition of 1893, the religious harmonies and unities of humanity, and also in showing forth the moral and spiritual agencies which are at the root of human progress. . . .

Mrs. Eddy was not interested in the harmonies of humanity. Her mission was not the humanizing, but the spiritualizing of consciousness. Neither was she interested in all religions. She knew that *Christianity* was the hope of the world. Many years had passed since she had seen that Moral Science or the Science of Man *must* be *Christian Science*. Now her every effort and her every moment were devoted to the founding upon this planet of the Science of *Christianity* which was destined to “break earth’s stupid rest.” This was her great mission.

Her students did not have her broad viewpoint. Even though she often signed her letters “The Mother in Israel” they did not comprehend the meaning nor the import of those words. Consequently they hailed with joy the invitation to participate in the religious congress of 1893. One young man who was an active Christian Scientist at that time wrote:

No event in the year 1893 loomed so large in the thoughts of Christian Scientists in America as the announcement that they would have a place in the World's Parliament of Religions to be held at the World's Fair in Chicago. The doctrines of Christian Science were at last to be recognized and placed on an even footing with all others, and the announcement of this fact brought joy, hope and enthusiasm to all.

Mrs. Eddy's message in the April *Journal* regarding the fair; viz. "I have no desire to see or to hear what is offered upon this approaching occasion. . . ." etc. had been lost on the students; so she would walk with them in the direction they were going. She appointed her very capable student Edward A. Kimball of Chicago to take charge of the arrangements in his city, and his ability, both metaphysical and executive, was made manifest. At a later date Mr. Kimball said:

I once applied to the officers of the World's Fair for space in which to exhibit the publications of our Society. They at first declined, thinking that the subject was not of sufficient importance. In the course of conversation, I said "If it could be authentically established that one single case of cancer had been cured by a physician using material remedies, you would be willing to grant space on which to erect a monument to that man a mile high, and yet the Christian Scientists, who have healed hundreds of cancers, are obliged to entreat you for a place in which to exhibit the books that show how it is done."

In the course of time they provided ample space for us and did more than we asked. . .

The report which appeared in the *Journal* the following November read:

We understand that ours was the only denomination which was accorded the privilege of holding a denominational meeting, or congress, and also of presenting an address to the General Parliament setting forth its doctrinal points.

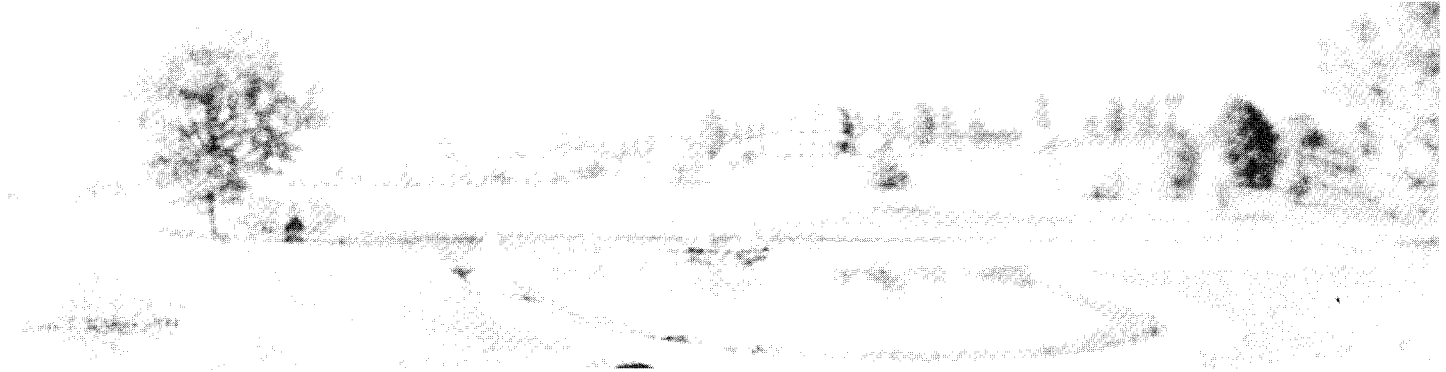
Christian Scientists were delighted with the proposed meetings and also with the plans for their exhibit of books and literature, which exhibit would include the paintings of Pleasant View that James Gilman had done the previous December.

A dozen prominent Christian Scientists prepared speeches to be delivered at the denominational congress to an audience that would be mostly if not entirely Christian Scientists. But the address to be delivered to the general assembly of all religions was something else. The work that went into it can be seen in the following letter



“PLEASANT VIEW” BY JAMES F. GILMAN

Mr. Gilman's views of Pleasant View appeared as a frontispiece in the *Christian Science Journal* for June, 1893. Mrs. Eddy told the artist that his depiction “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.”



“PLEASANT VIEW” FROM THE REAR

Mr. Gilman’s painting of “Pleasant View from the Rear” shows the pond as Mrs. Eddy originally had it excavated in the shape of a heart.

This picture and the one on the preceding page appeared together in Volume XI of the *Christian Science Journal* with the caption:

“PLEASANT VIEW”
COUNTRY RESIDENCE OF REV. MARY B. G. EDDY,
CONCORD, N. H.,
DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE.

sent to William B. Johnson on the thirty-first of July.

Beloved Student:

I desire you to select the very best, comprehensive quotations to be found in all my works, which are applied to, and elucidate the subject specified, (naming book and page although these will not go into the compilation,) and send your compilation to Judge Hanna, 62 Boylston Street, Boston, as soon as possible. Be careful to quote no passages that assail the religious beliefs of any sect. I have selected nine students to do the same with the subject assigned to each one of them. He will 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 this 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. I think that nothing can be said that would be more satisfactory on the subject which I have given out to define Christian Science in the manner aforesaid.

Affectionately yours,

Mary B. G. Eddy

N.B. The definitions need to be brief, and selected with great care, by comparing them with others throughout my works, which relate to your subject. If your quotations are not just what are required to present the best aspect of Christian Science, it may prevent the representation of this subject at the World's Fair, as the time is limited. (Say nothing of this arrangement till the event is over.)
M.B.G.E.

Charles Carroll Bonney had done much to originate and promote the congress and to make it a success. As president he said in his address of welcome on opening day:

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the up-building of the kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name that will gladden the hearts of those who worship God and love man in every clime. Those who hear its music, joyfully echo it back to sun and flower. It is the Brotherhood of Religions. In this name I welcome the first Parliament of Religions to the World.

Christian Scientists were thrilled with this attitude of brotherly love in a world that had been so hostile toward them. Pres. Bonney and the Chairman of the General Committee, Rev. John Henry

Barrows, did all in their power to implement these ideals, but not all hearts were so touched.

The next day of import for the Christian Scientists was the day of their denominational meeting at Washington Hall. Pres. Bonney gave them a warm welcoming address,* part of which has been immortalized in *Miscellaneous Writings*. The General Program prepared under the auspices of the Parliament read as follows:

GENERAL PROGRAM
 "HALL OF WASHINGTON"
 WEDNESDAY, SEPTEMBER 20, 1893
 FROM 2 to 6 P.M.

Reading from Scripture and From Science and Health, (The Text Book of Christian Science, written by Rev. Mary Baker G. Eddy.)

Silent Prayer and the Lord's Prayer.

Address by the President of "The National Christian Scientists Association," Dr. E. J. Foster-Eddy

PAPERS WILL BE READ ON THE FOLLOWING SUBJECTS:

THE RESURRECTION

By Rev. D. A. Easton, Pastor First Church of Christ, Scientist, Boston

THE TRINITY

By Rev. Augusta E. Stetson, Pastor Church of Christ, Scientist, New York

SPIRIT AND MATTER

By Mrs. Ruth B. Ewing, Pastor First Church of Christ, Scientist, Chicago

GOD INCORPOREAL

By Gen. Erastus N. Bates, Pastor Church of Christ, Scientist, Cleveland

IMMORTALS AND MORTALS

By Mrs. A. M. Knott, Pastor Church of Christ, Scientist, Detroit

SCIENTIFIC THEOLOGY

By Rev. John Freeman Linscott, Pastor Church of Christ, Scientist, Chicago

PROPHETIC SCRIPTURES

By Edward P. Bates, Syracuse

*See Appendix B.

HEALING THE SICK

By Rev. E. M. Buswell, Pastor Church of Christ, Scientist, Beatrice, Neb.

THE SCIENTIFIC UNIVERSE

By Rev. Isabella M. Stewart, Pastor Church of Christ, Scientist, Toronto

THE BROTHERHOOD OF MAN

By Alfred Farlow, Pastor Mission Church of Christ, Scientist, Kansas City

MIND NOT MATTER

By S. J. Hanna, Editor *Christian Science Journal*

With one exception these speeches were delivered as programmed. This exception was Mrs. Stetson's paper. "An Allegory" by Mary Baker Eddy (*Mis.* 323) had first been published in the *Christian Science Journal* of April, 1884. It appeared revised in the *Journal* for September, 1886. And now, revised once more, Mrs. Eddy had Mrs. Stetson read it at the Parliament of Religions, and also had it republished as the leader in the upcoming *Journal* for October, 1893.

An item of utmost importance was appended to this Christian Science Congress on the twentieth of September. Conditions for the management and publication of the *Journal* needed to be specified and established to free it from human domination, and Mrs. Eddy accomplished this in a novel way. As reported in the November *Journal* the procedure was as follows:

At the close of the Christian Science Congress, in connection with the World's Parliament of Religions, held Wednesday, September 20th, the following business was transacted:

Dr. E. J. Foster Eddy read the following communication:

"To the National Christian Scientist Association:— I Recommend that this meeting be considered as the adjourned meeting of the National Christian Scientist Association; and that this body shall adjourn to meet again in three years from this date.

(signed) MARY B. G. EDDY"

"My Dear Students:— I have a unique request to lay before the National Christian Scientist Association. It is this: Will you decide by vote, whether or not I already am the owner of the *Christian Science Journal*, which seems to have fallen into my hands by reason of your prior vote to disorganize this Association? But however this may be, I see the wisdom of again owning this Christian Science waif. Therefore I respectfully suggest to this honorable body the importance of voting on this question.

Affectionately yours,
MARY B. G. EDDY"

It was moved, seconded and unanimously carried, that the meeting be considered as the adjourned meeting of the National Christian Scientist Association, and that the body should adjourn to meet again in three years from this date.

It was also moved, seconded and unanimously carried: That it be declared by this Association of Christian Scientists to be its understanding that the *Christian Science Journal* is now owned by Rev. Mary B. G. Eddy, its donor and original proprietor.

There was then read an instrument signed by Mary B. G. Eddy in which she redonated to this Association the *Christian Science Journal*.

It was moved, seconded and unanimously carried, that the offer be accepted with gratitude and thanks *subject to all the conditions contained therein*.*

Moved and carried that a business and publication committee consisting of Mr. E. P. Bates, Mr. J. Armstrong and Mr. Eugene Green be appointed, to act in a business capacity for this Association.

Moved and carried that the president be empowered to appoint a committee to draft a telegram to send to our beloved Leader, the Reverend Mary B. G. Eddy tonight. The chair appointed Mr. Kimball, General Bates and Judge Hanna to form said committee.

The meeting then adjourned.

William B. Johnson, *Secretary*

The *Chicago Inter Ocean* newspaper reported on Thursday:

One of the best congresses yet held in connection with the Parliament of Religions, judged by numbers 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.

Press releases in general were favorable, and the Scientists were well satisfied. A feeling of acceptance, accomplishment, and joy prevailed. But the great moment was yet to come. As reported in the *Journal*:

Of course the meeting in the Hall of Washington was but a means to an end. It was only preliminary to the presentation of our Leader's address before the General Parliament. To accomplish this was the central purpose of the entire movement.

*Emphasis added.

Mrs. Eddy had worked to guide all of the speakers in their preparation, but doubly so with Judge Hanna in the preparation of her manuscript which he was to read before the General Assembly of the Parliament. During its preparation she had written to Mrs. Hanna about the incredible difficulties she was encountering in compiling this address for "Vanity Fair." She warned Judge Hanna that she felt that theologians would endeavor to crowd Christian Science out at the last moment. She also gave him a solemn charge to let no one see her manuscript and that it was not to pass out of his hands until he delivered it to Mr. Kimball for inclusion in the World's Fair Book.

Friday morning, September 22, was the great day. In the eyes of Christian Scientists prophecy was about to be fulfilled. For the first time in the history of the world the Gospel was to be preached to all nations.

Columbus Hall had a seating capacity of three thousand and with standing room, four thousand. Before the program began all standing room was exhausted and many hundreds were turned away.

On the stage sat representatives of the world's religions— Roman Catholics, Protestants, Greeks, Trinitarians, Unitarians, Theosophists, Buddhists, Shintoists, Zoroastrians, Jews, Mohammedans and others, plus Judge Hanna.

The morning program consisted of the following addresses:

RELIGION AND WEALTH

By Rev. Dr. Washington Gladden

CHRISTIANITY AND THE HAWAIIAN ISLANDS

By Rev. E. P. Baker

WHAT THE BIBLE HAS WROUGHT

By Rev. Joseph Cook

CRIME AND ITS REMEDY

By Rev. Olympia Brown

UNITY AND CHRISTIAN SCIENCE

By Rev. Mary Baker G. Eddy

Read by Septimus J. Hanna

THE RELIGION OF THE NORTH AMERICAN INDIANS

By Miss Fletcher, Professor of Ethnology, Harvard University

Judge Hanna was presented to the audience by Rev. Dr. Barrows in these words:

To the Christian Scientists this Parliament is greatly indebted for the interest they have manifested in its success. The large attendance at their Congress the other day, and the enthusiasm which prevailed, together with their large numbers in this hall today testify to their earnestness and zeal, and are among the pleasant and helpful fea-

tures of these assemblages. I am glad to give them fraternal greeting and welcome here today.

Sad to say, all of the Christian ministers present did not share Rev. Barrows' kindly attitude. Rev. Joseph Cook, who sat on the platform, was the same popular lecturer and speaker from Boston who had grudgingly allowed Mrs. Eddy ten minutes before his audience in Tremont Temple eight years earlier in March of 1885, and who had treated her so rudely and unkindly on that occasion. His attitude toward Christian Science had not softened, and what Mrs. Eddy had foreseen came close to fulfillment. Clara Shannon, who sat in the audience, wrote at a later date:

Judge Septimus J. Hanna read an article which had been written by our dear Leader, and on the platform were clergymen of other denominations. Several times during the reading the Rev. Joseph Cook (who attacked Mrs. Eddy in Tremont Temple) tried to stop Judge Hanna, saying that he was overstaying his time, but Judge Hanna continued reading until the end of what our Leader had written. While listening to him, I thought, "God bless him." His Christianity and dignity were impressive. Judge Hanna mentioned that he would find this teaching in Science and Health with Key to the Scriptures by Mary Baker Eddy. At that moment Mr. Cook stood up, and held up the Bible saying he hoped the Bible would be his dying pillow.

Thousands of Scientists were there listening eagerly, not wishing to lose one of the words of our Leader. The hall which held many thousands was filled and people were standing. It was a joyful and successful meeting, in spite of all Mr. Cook's interruptions.

Many favorable newspaper reports followed this meeting. Saturday's *Chicago Tribune* stated:

The crowd in the Hall of Columbus yesterday morning was greater than at any time since the Parliament first opened. It was apparently the announcement that the cause of Christian Science would be presented which attracted them.

Christian Scientists were jubilant. Their exhibit of literature in which a lovely crayon portrait of Mrs. Eddy occupied a conspicuous place as its chief adornment had proved very attractive. The demand for copies of the *Christian Science Journal* had grown from 100 per day to as high as 800 on some days. In Mr. Kimball's words: "The world has already entered upon an era of intellectual and spiritual advancement which was prophetically indicated in the motto adopted by the World's Columbian Exposition, 'Mind, not Matter.'" Mrs. Eddy together with all Christian Scientists could not but be pleased by "the fact that the form of silent prayer

followed by repeating the Lord's Prayer, established first by our leader many years ago, was adopted by the Religious Parliament." But best of all was the wonderful reception of Mrs. Eddy's address read so capably by Judge Hanna and highly praised by fair officials. Letters and telegrams bearing the joyous news poured into Pleasant View.

Mrs. Eddy rejoiced at the happy messages and flew a white banner from the balcony of Pleasant View the next day in celebration of the triumph. That Saturday morning, the twenty-third of September, James Gilman and Mr. W. W. Brown, the photographer, were on the grounds to take some pictures of the outside of Pleasant View. Gilman was totally absorbed in his work and his art and completely unaware that there was any significance to the white banner. As a result he greatly distressed Mrs. Eddy in his endeavors to rearrange it. But as it turned out this ignorant assault upon her banner was the prelude to further distressing news from Chicago.

Judge Hanna had not been faithful to the solemn charge that his leader had placed upon him. Persecution is easier to withstand than is popularity. The atmosphere of triumph and jubilation had been so great that the Scientists had all been swept off their feet. The acclaim of the press had disarmed them, but in the joy of the moment they were unaware of it. Hanna had no idea the effect his letter of September 24 would have on Mrs. Eddy:

Your prophecy that the theologians wd try to crowd us out at the last minute was literally fulfilled. They did try but failed. . . .

The demonstration on the whole was a grand one. . . .

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., Mr. K and myself concluded it was best to give them copies, which we did in full. . . .

The students rarely understood the footsteps that Mrs. Eddy's spiritual leadership required of her, and her reaction to this news left them in a state of bewilderment. She reminded Hanna of his "solemn charge" with her manuscript and her instruction that when he delivered it to Mr. Kimball "he should promise you to *let no one see it* until it was printed in the World's Fair Book."

To Mr. Kimball she wrote, "God has compelled me at last to do as He seemed to say plainly at first but I was turned aside." She knew that it was *Christians* who must *first* accept the message of Christian Science before the *world* would ever find salvation. Her mission was not to the world, but to Christianity,—the lost sheep of the house of Israel,—to the Christians who were asleep to their own

identity. With Jesus she could say, "I am not sent but unto the lost sheep of the house of Israel."

Her message was God directed and was not to be scattered abroad; and now, as graciously as possible she must say this to the officials in charge of the World's Parliament of Religions. To Mr. Kimball she delegated the responsibility for reading her missives and passing them on to Mr. Bonney and Rev. Barrows. To Barrows, who was to edit the history of the Parliament, she said:

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.

Kimball was completely confused; however, he did his best to understand the Leader and to follow her instructions, and after further correspondence gained her approval to allow an abridgement of her address to be included in the World's Fair Book.² But Hanna, contrary to his nature, was rebellious. He wrote Mrs. Eddy at great length that he felt she had acted in haste, that she was wrong, that the Parliament was a success for Christian Science:

I believe the matter to have been God-appointed. I believe it to be 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.

Always the leader, Mrs. Eddy responded immediately to this written tirade by asking Hanna, "Will you publish in your next issue an exact copy of your letter to me and my reply as I shall write it?" If unwilling to do so, he could resign as editor of the Journal. It took Hanna several days to digest this antidote, and they were days of anguish. In March of 1892 he had written to Mrs. Eddy:

Ever since I set aside false pride and made, so far as I know how, the complete surrender to Truth, my pathway has been strewn with

2. See Appendix C and Note 2.

more flowers than, it seems to me, I deserve. The yoke has been, relatively, easy, and the burden light. I have been, I believe, willing to carry the cross. Have I not yet truly taken it up, or has it been in large part carried for me by another? Has the new interpretation of the Christ Love given through Science and Health measurably lifted from our shoulders the cross-bearing burden? Can it be that this is sacrificing all for Christ? If so, it is the sacrifice of exchanging pebbles for pearls, dross for gold.

In her response to this missive the Leader had said, "You will find the cross is light—and sometimes heavy. Both conditions are the weight we, not God, give it." Now, his cross which had been such a joy seemed heavy indeed, and his path of flowers strewn with thorns. Nevertheless Mrs. Eddy's challenging letter and his ensuing day of anguishing struggle did open his eyes to his own mistakes. He was able to write in humility, "I did disobey your explicit orders. . . The trust was a sacred one and it was violated."

But neither he nor anyone else *understood* her reaction to what they felt was a great success. She had tried to dissuade the Scientists from participating in the World's Parliament of Religions, and now to her at least, the reason for God's leading away from this gathering was obvious. Once more in her experience she had come unto her own, and her own received her not. Kimball wrote in a letter, "There is no doubt that the Christian (?) ecclesiastics were a good deal agitated during the progress of the Parliament." Instead of Christianity's having been leavened by Christian Science, opposition from Protestantism and Catholicism was intensified. This message comes through in her many letters to students at that time:

To Caroline Noyes:

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.

To Edward A. Kimball:

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 fell it.

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.

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.

This very situation was observed eighty years later in a Christian Science church in a rural area. In a period of only a few months three healthy, unrelated men were elected to the position of First Reader, and each died very suddenly of unknown causes. When it was suggested to the one practitioner in the small church that the opposition of other denominations in the area needed to be understood and met, her response was, "Oh! don't mention that to anyone. It will frighten them." In a few words Mrs. Eddy gave the remedy: "It is materialism through which the animal magnetizer preys and becomes a prey. Spirituality is the basis of all true volition."

The November *Journal* was devoted to reporting Christian Science activities at the World's Fair including the students' speeches, but the import was contained in two short notices from Mrs. Eddy's pen:

NOTICE

MY BELOVED CHRISTIAN SCIENTISTS:— Please send in your contributions as usual to our *Journal*. All is well at headquarters and when the mist shall melt away you will see clearly the glory of the heaven of love within your own hearts. Let this sign of peace and harmony be supreme and forever yours.

I proposed to merge the adjourned meeting in the one held at Chicago, simply because I see no advantage and great disadvantage in one student's opinions or *modus operandi* becoming the basis for others; read Retrospection on this subject. Science is absolute and best understood through the study of my works and a daily Christian demonstration. It is their *materiality* that clogs the student's progress, and "this kind goeth not forth but by prayer and fasting." It is materialism through which the animal magnetizer preys and becomes a prey. Spirituality is the basis of all true volition. 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.

MARY B. G. EDDY

The second notice read:

TAKE HEED

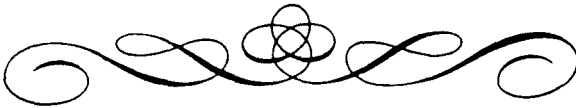
I hereby enjoin all Christian Scientists that hereafter they refrain from speaking or writing condemnatory of any Christian denomination, and only promulgate Christian Science through correct statement of the science of Christianity, and by its good works.

This alone is consistent with our attitude and the brotherly place accorded us in the Congress and Parliament of Religions in A.D. 1893.

MARY B. G. EDDY

The field in general felt as had Hanna that the Parliament of Religions was a fulfillment of prophecy and a tremendous triumph for Christian Science. A few close to Mrs. Eddy got the message that she got and gave to all: "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." Perhaps the entire affair is best summed up in one of her letters to a student:

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.



CHAPTER XVI

SEEKING AND FINDING

*What the Beloved knew and taught,
Science repeats,
Through understanding, dearly sought,
With fierce heart-beats;*

—MARY BAKER EDDY

1893

ORIGINALLY the third picture in *Christ and Christmas* titled “Seeking and Finding” portrayed the woman sitting at the table with a handkerchief to her eyes, but Mrs. Eddy had Gilman recall it from the Concord Monitor office to be changed, saying: “The idea of the woman weeping was wrong.”

In September when prints were being made there was a question as to whether the serpent should be included in the picture. On September 11 she wrote to Dr. Foster Eddy as follows:

I have decided to have 500 pictures finished with the serpent on them and then I can do as God directs about putting them in my first edition of 1000 copies. Have written this to artist.

When *Christ and Christmas* was finally published, the first 80 copies were without the serpent, but Mrs. Eddy withdrew that version and all subsequent editions included the serpent.

Mrs. Eddy had wrought wonders with James Gilman in producing the eleven illustrations for her poem, but even so they fell short of what she envisioned. She wrote again to Dr. Foster Eddy about “Seeking and Finding” on the thirteenth of September:

I would like to have the figure you are going to see about, changed in position thus. Sitting with right arm on the table, pen in hand, paper before it, and the eyes looking— oh, looking as if heaven had come to view, and the whole being as if absorbed and enrapt! It can be done and a real artist would do it. I would give money for it and what would not my students give?

Gilman captured some of this expression in a revised version of "Christian Science Healing" at a later date, but "Seeking and Finding" was never changed to portray more satisfactorily Mrs. Eddy's concept.

"Seeking and Finding" is more than a title to one of the illustrations in *Christ and Christmas*. It is a title that could truly be applied to Mrs. Eddy's entire earth experience. She was ever *seeking* to know and to do the will of God; and she did *find* His will. She did hear His voice guiding her footsteps in leading the Children of Israel. Every letter she wrote to a student bore evidence of her "finding," and these letters not only helped the recipient at the time but continue to help students today who are seeking to find the Way.

Early in September she had written to her directors:

My beloved Students:

I thank you for the tender testimonial you and your church have seen fit to engrave on a tablet of stone. May the God of Israel support, guide and prosper you in this Christian endeavor which means much to the present and future generations; and will perpetuate the testimony to what each one of us has done.

Yours in Christ,

Mary Baker G. Eddy

The students near the Leader tried to follow her instructions and to fulfill her wishes; however, she was constantly changing direction as the winds of God blew, so what was right this morning might be wrong this afternoon. Though she could change direction instantly or redo work already done, her students found this a very difficult assignment. As a result there were a good many rebukes followed by self-justification, self-pity, often desertion, and sometimes remorse. In September of 1893 both Julia Field-King and James Gilman were full of remorse for hasty actions. To the former Mrs. Eddy wrote on the fifth of September:

We cannot carry along with Christ, evilspeaking, envy, deceit, or conceit, for Christ will either leave us, or take these and all other errors out of us by the suffering they bring. Now, dear one, remember I cannot save you— if I could I would— from sinning and suffering; but we can hold guard over our own evil inclinations by continued watchfulness and prayer, and thus seeking to put them down, will do it.

This I beg, that you will keep up your severe struggles to accomplish this until I can welcome you back to your Mother in Israel.

A few weeks later she wrote again to Mrs. King:

Was it not disobedience to the Master's last request to his *sleeping* disciples which left them without the bridegroom to mourn their *disobedience*, to return to their nets, to battle alone—until they were put to death? But the prophecy is contradictory. If the Christianity of our cause is so dependent on person as to disappear with one individual, to scoff at obeying that one is to hinder the progress of Christianity, if indeed disobedience is thereby enforced. My letter to you pointing to a time when it might be well for you to return to Boston needs an amendment. I learn something new continually. One of the many things is that that city is not the place for such a sensitive to mortal mind influence as you are at present. Sometime I hope you will master this. But dear student, the secret of being thus victorious all lies with yourself. A state of perfect honesty is a fortress impregnable to this evil influence. God always has, always will cause all things to subserve the welfare of such a state of mind.

Gilman's remorse was occasioned by his thoughtlessness in adjusting the white banner flying from Mrs. Eddy's balcony on the morning he and Mr. Brown were endeavoring to take some pictures of Pleasant View. In a state of despair he wrote an apology deploring the almost helplessness of his case, to which she responded immediately:

Dear Seeker:

"Be of good cheer." All thy shortcomings are forgiven for that day. I had a glorious season with God. You are not only seeking but gaining slowly. Seeing your errors always presages their destruction and like a fever raging before it ceases, the error looks bigger even when becoming less. . . .

Her September letter to a student in Wisconsin who had suffered extensive losses in a raging forest fire is not at hand, but the healing effect of its tender sympathy is evident in his response of October 1:

Beloved Leader and Teacher:

Our hearts rejoiced on receipt of your message of love and sympathy; it was indeed a mark of your unceasing love and care, in watching over your children in Divine Science. We can truly say we have spiritual riches as revealed to us through "Science and Health," which the world cannot give and the world cannot take away.

As we beheld the claim of destructive wind approaching, we could say with the Prophet, God is not in that wind, for God is Love, and as we gazed at the seeming smoke and ruin of so much of our worldly possessions, we could also say, God is not in that fire, for God is love, and we tried to realize that though all things material should pass away, his word could not pass away. We hope we can say in like sincerity with Job, although error try to slay us yet we will trust in God, Good.

Thanking you a thousand times for your loving counsel and sympathy, I am

Your loving student and disciple
H. McDonald

The message to Hugh McDonald was sympathetic, but the one to the directors of the church about the same time was imperative:

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, for the worship and service of Divine Love, the living God.

This came just before the first annual meeting of The Mother Church on the third of October. In the first year the church had grown from its original 12 members to a membership of 1545.

On the eleventh of October the Leader sent William B. Johnson another message for her church, but this one was not concerned with brick and mortar:

My dear Student:

I have revised for the last time my Tenets.

I wished to make clearer my meaning and have.

Please circulate no more of the old one and print this at once. It will pay in the good done and the demand for the new one.

The following February she saw that her Tenets belonged in the cornerstone of her church, but not the cornerstone that men were laying with hands. She wrote to Mr. Johnson, "I have thought best to have you assign the copyright of the Tenets to me and I will put them in S. & H. for safety."

In the fall of 1893 Rev. Easton was fulfilling Mrs. Eddy's expectations. His sermon entitled "The Law of Spiritual Growth" which was printed in the October *Journal* ended as follows:

In strict Science there is no law of spiritual growth because there never was any law of spiritual decay. Man does not become spiritual. He only awakens out of the dream of materiality and realizes more and more that he is spiritual, perfect and intact, and always was. When Philip said, "Show us the Father, and it sufficeth us," Jesus' answer implied that Philip, in the reality of his Being, was already in the presence of the Father as much as he was himself.

Spiritual growth then means the process which seems to go on as mortals awaken from the dream of sense and realize the eternal facts of Being.

Mrs. Eddy wrote him a lovely letter of appreciation for this sermon in which she said, "God bless you and every day show you a little more of *Infinite Love*. Just your daily bread, more you will not digest." Rev. Easton responded right away, and Mrs. Eddy gave his letter to the *Journal* for publication:

MY BELOVED TEACHER:

I was helped and cheered not a little by your most welcome letter of the 19th inst. Some healing demonstrations were reported to me as resulting from the preaching of the sermon you referred to. I also had letters from Scientists who read it in the *Journal*.

I think that you will be interested to hear of the demonstration of a woman who recently has begun to attend our church. In belief she is poor and one night the rain poured through her leaking roof. She remembered a sermon in which Paul thanked God in the midst of a shipwreck. So she then and there denied the evidence of the senses and realized that in truth she lacked nothing. Next day she met a relative whom she had not seen for a long time. He asked particularly about her and before he left her told her to have the roof and house put in thorough repair, and fill her cellar with coal and wood for the winter and send the bills to him. Another woman sixty-three years old who is a washer-woman heard a few months ago of *Science and Health with Key to the Scriptures* and took her last dollar to buy it, leaving only ten cents in her purse. She says that the money has been made up to her from unexpected sources many times over. She walks several miles to the Friday evening meetings after washing all day, and walks back, and puts the ten cents saved from car fares in the contribution box. She is a refined-looking little woman, and it is wonderful to hear her read the references from *Science and Health*. She does it with such fervor and earnestness and yet so quietly and reverently. Her face is an inspiration to me when I am preaching. She came to us from the Unitarian church. I am treating absently a physician and professor in Zurich, Switzerland. He was a distinguished specialist on insanity, and is now in belief hopelessly insane. His wife has heard of Christian Science and through her sister asked me to treat him. The doctors have given him up and he takes no medicine of any kind.

Your affectionate student,

Rather than appending Rev. Easton's name to this letter in the *Journal*, it merely had initials, but instead of D.A.E. it read E.D.A. Was this just a printing error?

Two days following this letter from Rev. Easton Mrs. Eddy responded to a new student from the South, a very young man who had suffered ill-health from childhood. When Edward Everett Norwood's mother was pronounced dying of an incurable disease in the spring of 1893, a friend introduced them to *Science and Health*. The young man literally devoured the book, reading day and night. In a

few weeks time he realized that he was completely healed and his mother was greatly improved.

He wrote a fervently grateful letter which he addressed to "Rev. Mary Baker Eddy, thou who art highly favored among women!" stating that he desired to do something to show his gratitude. Very probably Mrs. Eddy sensed the need of this sincere student the following fall, for Mr. Norwood's mother subsequently rejected Christian Science and passed away on the third of November. The Leader's letter reached the young man just two days before his mother's decease:

Pleasant View
Concord, N.H. October 25, 1893

Mr. E. Norwood, Memphis, Tenn.

Dear Sir:

Your favor interests me. Nothing is more desirable than to learn of those in early life choosing the good part.

The sketch of yourself was highly gratifying. It is quite common to hear of those healed by reading *Science and Health*. Are you thinking of making Christian Science a study and practice? The spirit of love you manifest inclines me to ask this.

Please write again and tell me how you are getting along, and if you know Mrs. Mims of Atlanta, Ga.

Very kindly,
Mary B. G. Eddy

Before this time, Gilman had completed his work for Mrs. Eddy's illustrated poem. The experience of working with Mrs. Eddy had given him tremendous growth spiritward. On the twenty-fifth of October he wrote:

It came to me this morning . . . what *obedience* really is. Obedience is not to look to matter for a single thing, but to God for everything. To do less was to imply that there is lack in God, in the proportion of our looking to matter for the fulfillment of our desires. We thus dishonor God and thereby incur the burdensome sense of divine displeasure . . . In this light I see the import of Mrs. Eddy's repeated chiding of me for being so disobedient. I see I have been disobedient nearly all the time, without indeed consciously knowing it. To try to compass the execution of a picture in mortal strength is to look away from God as the only source and so to be disobedient. I am greatly rejoicing in the perception of this truth . . .

To have seen and maintained this truth earlier would have greatly facilitated his work for the Leader, but what remained to be done now was between Mrs. Eddy and the printers and binders. That is, what remained to be done for the publishing of *Christ and Christ-*

mas. What truly remained to be done was what she hoped her illustrated poem would do for the world, i.e., elucidate the true sense of her life and her work. In 1893 the world understood her not at all, and even among her closest students there was more confusion and gossip than understanding. Perhaps Edward A. Kimball came closer than most to understanding the Leader. In a letter to him in October Mrs. Eddy wrote:

For the world to understand me in my true light and life, would do more for our Cause than aught else could. This I learn from the fact that the enemy tries harder to hide these two things from the world than to win any other points. Also Jesus' life and character in their first appearing were treated in like manner. And I regret to see that loyal students are not more awake to this great demand in their measures to meet the enemies' tactics.

As late as 1977 a historian wrote that nearly every public attack on Christian Science began with "a pejorative account of Mrs. Eddy's life and character" as its basis for interpretation of Christian Science.

Though the world has been blinded and misled by the enemy's tactics, Edward A. Kimball was not. On the twenty-third of November he wrote to Mrs. Eddy:

My sense of this whole effort is that so far as this age is concerned there is an identity between Christian Science and its Founder. They cannot be separated in human consciousness and have good results follow.

The Message and the Messenger are so closely allied that human thought is safely poised only when it includes the delicate discernment of what "God's interpretation to man" really means.

It will soon be one hundred years since Mr. Kimball penned those words, but do Christian Scientists today perceive, as Kimball did, the identity between Christian Science and its Founder? Do they know that to understand the Founder in her true light and life would do more for the Cause and for their own understanding of Science than aught else could? Do they know that *Christ and Christmas* in poem and pictures depicts this true light and life of Mary Baker Eddy? It is an interesting and helpful study for the true student seeking to find "The Way."



CHAPTER XVII

CHRIST AND CHRISTMAS PUBLISHED AND WITHDRAWN

My story is told . . . the new story of Christ, and the world will feel its renovating influence. —MARY BAKER EDDY

1893

IT was Tuesday the twenty-eighth of November when Gilman received a letter from Mrs. Eddy asking him to call at his earliest convenience saying, "I have a bit of plan to lay before you."

The plan she presented that afternoon was to have Gilman paint her portrait which she intended using for the frontispiece of *Science and Health*. She also said that she wanted him to have the publishing and the profit from it. This project was never satisfactorily completed; however, at a later date she paid him well for the work he had done and also had him do a crayon portrait of Dr. Foster Eddy.

Before tea was served that Tuesday afternoon a parcel arrived at Pleasant View which caused conversation in the dining room. From the library where he was reading Gilman heard Laura Sargent exclaim, "O, isn't that just lovely." Soon Mrs. Eddy entered the library quietly and seeing that he had finished reading said:

"I have just received a copy of my illustrated poem," and taking a seat beside me, she was all animation to show it to me and enjoy with me this first appearance of the poem . . . which we had labored on so much . . . She seemed to me like a very beautiful young lady as she sat necessarily near to me in order to look over with me and point out the different styles of type and other features connected with its make-up at the printer's and binder's which were new to me . . .

In studying the type styles which Mrs. Eddy pointed out to her artist at the easel on that November afternoon, we found another message from our Leader in this first edition of *Christ and Christ-*

mas which the world soon effaced.

Mrs. Eddy had selected, for the verses on the pages facing each picture, four different type styles,— contrary to general practice,— and these type styles point “The Way” in a unique manner.

Style 1 for the first and tenth pictures:

O'er the dark night of chaos, shone
 One lone, brave star.

Christ calls to-night; Oh take me in!
 No mass for me!

Style 2 for pictures 2, 5, 6, and 9:

The Way in Science, He appoints,
Which stills all strife.

Who can depict the glorious worth
Of that high morn?

And eye, with grace towards you and me,
For health makes room.

'Tis the same hand unfolds His power,
 And writes the page.

The story of the spiritual way is completed with the circular picture of "Christian Unity." Then the next type style takes us back to meet the serpent of animal magnetism.

Style 3 for pictures 3 and 4:

*Through understanding, dearly sought,
 With fierce heart-beats.*

*Make merry feast on Christmas eves,
O'er babe and crib.*

Style 4 for pictures 7, 8, and 11:

*Life, without birth and without end
Emitting light!*

*This mental healing of her lord
Crowns Wisdom's brow.*

Eternal swells its music tone,
In Heaven's hymn.

Had her publishers and printers known that they were working for God's Revelator to this age they would have hesitated to change her choice of type styles. But they did not know; so this message has been eliminated from the pages of *Christ and Christmas*. This hidden message was for a future generation.

On that November afternoon in 1893 everyone was delighted with the new book with the minor exception that the word *versus* in "Truth *versus* Error" should have been italicized.

The *Journal* for December carried this advertisement:

CHRIST AND CHRISTMAS
A POEM

By Reverend Mary Baker Eddy, author of the Christian Science textbook, "Science and Health with Key to the Scriptures," and other works.

Illustrated in eleven plates by the
AUTHOR AND
MR. J.F. GILMAN

Price \$2.50 prepaid. \$25.00 per dozen prepaid. Direct all orders to E. J. Foster Eddy, M.D., C.S.D., Publisher, 62 Boylston St., Boston, Mass.

Response to the new book was immediate. Most of it was favorable, and the poem and pictures were highly praised; but there was one notable exception. That was a letter from Augusta Stetson in New York. Mrs. Stetson was more impressed by the reaction of her acquaintances than by the book itself, for as she stated in her worried letter they "stood aghast at the illustrations" which they pronounced as caricatures with no artistic merit:

I am taking up my cross in daring to write this, and only because I fear you may be made to appear at disadvantage, and because I love you. . . .

. . . if the critics and press get this to review before Christmas they will use it against Science.

One of the objections from New York was that the scene of the ascension picture "The Way" was located in Concord, New Hampshire.

Mrs. Eddy was unperturbed by Mrs. Stetson's concerned letter. Her artist at the easel had often objected to her depictions, but she knew that her work in this venture was God-directed and that in time her meaning and messages in the pictures would be seen by her students. She knew as well as anyone that the Christmas tree in "Christmas Eve" was ungainly, and that the bed in "Treating the Sick" was vastly out of proportion. Did any of her students perceive that in those two illustrations there was no seven-pointed star nor any indication of spiritual light?

"Treating the Sick" was a depiction of the mental work of her students in 1893 as contrasted with "Christian Science Healing,"—the sixth picture. In the former the patient is not reaching out for the Truth, the eyes of the practitioner are closed, Science and Health is closed, there is no spiritual light in the picture, and the huge sickbed dominates the scene.

Mrs. Eddy's letter of December 10 was one of reassurance for her faithful Augusta. She wrote in part:

I am fixed more and more in my confidence in your strength to stand, and "having done all to stand." If you will pardon me, I will tell you *one* of my pet names for you when speaking of you to my household,— "*my war horse.*"

Oh dearest, precious child, how much you have done and will yet do for our cause, none knows but me.

Four days later she wrote to Carol Norton, Mrs. Stetson's protege:

Christ and Christmas was an inspiration from beginning to end. The power of God and the wisdom of God was even more manifest in it and guided me more perceptibly, as those of my household can attest, than when I wrote *Science and Health*. If ever God send you to me again I will name some of the marvelous guidance that he gave me. He taught me that the art of Christian Science has come through inspiration the same as its Science has. Hence the great error of human opinions passing judgment on it.

If Mrs. Stetson initially questioned the art and the wisdom of



TREATING THE SICK.

The Eighth Picture in *Christ and Christmas*

Christ and Christmas, Judge Hanna went to the opposite extreme. In his editorial in the *January Journal* he reviewed the events of 1893 ending with:

The crowning event of the year, and one of the most marvellous achievements of Christian Science, is the illustrated poem of our Leader, just published, "Christ and Christmas." This book comes indeed as a Christmas gift,— a magnificent Mind-gem from the bounteous hand of infinite Love. If ever God spake to man through symbol and metaphor, or through the inspiration of Psalm or song, he so spoke through our Leader when she conceived and gave birth to that wondrous work! To attempt a description of it were vain. It cannot be described. The pen which writes these lines is impotent to perform such duty. To make the attempt were like the futile effort to cut a diamond with a bludgeon. It is truly a production

"Whose noble praise,

Deserves a quill plucked from an angel's wing."

... Let us renewedly thank God that we are the happy recipients of this sparkling diadem, this guiding star, and that we understand somewhat (though dimly), its heavenly teaching. ...

In the leader in the *January Journal* (*Mis.* 371) Mrs. Eddy said, "Judge Hanna's editorial in this *Journal* gives no uncertain echo of the spirit and mission of 'Christ and Christmas'." Her article began:

This poem and its illustrations are as hopelessly original as "Science and Health with Key to the Scriptures." When the latter was first issued, critics declared it was incorrect, contradictory, unscientific, unchristian. Those mortal opinions were without a feather's weight in the scales of God. The fact was this text-book of Christian Science was transfiguring the universe.

"Christ and Christmas" voices God through song and object lesson. It was published December 2d, and already letters extolling it, are pouring in from noble women and men, artists and poets. Best of all is this a mother wrote,— "Looking at the pictures in your beautiful, wonderful book has healed my child." ...

Her composition went on to state that a letter from her student, the daughter of Gen. Dodge, had arrived December 12 (the day after she had written this) which was in sweet accord with comments from distinguished artists. Portions of Miss Annie Dodge's letter were appended to the article.

One Christian Science teacher has said that there are three immaculate conceptions,— Mary's which brought forth the personal Jesus, Mary's which brought forth the impersonal Science and Health, and your own when Science and Health brings forth "the final fact that the idea, Christ, is not a materialized or finite man or

woman, but is the infinite concept of infinite Mind." Can we not consider the delineation of the Christ in the same way,— Jesus' rendition, Mrs. Eddy's rendition, and our own? This thought elucidates Mrs. Eddy's words in the *January Journal*:

Jesus delineates Christ's appearing in the flesh, and healing power, not clad in soft raiment or gorgeous apparel; and when forced out of its proper channel, as living delicately, feebly, in king's courts. . . .

Pictures are parts of one's ideal, but this ideal is not one's personality,— note this. When looking behind the veil of the temple, he that perceives a semblance between the thinker and his expressed thought, cannot blame him for it, but must credit himself.

Mrs. Eddy's thought was so far beyond that of her students that, though Mrs. Stetson reversed her original impression and found inspiration in the book, Hanna's excesses may have been more typical. He wrote Mrs. Eddy that he had memorized the poem and used it to treat himself. Her response was:

Please tell no one how you utilize "Christ and Christmas;" used thus it is a mental opiate by which the dreamy ecstasy of the repeator lulls fear, nothing else. There is an axe to be used, and laid at the root. This axe is the first Hebrew commandment as explained in my works.

She pursued this further in a second letter to Hanna:

What you have to meet dear one is only a fear and what pacifies fear does not destroy it. Take your weapon that kills it,— the first commandment, and with that cut off its head no matter if you have some fighting to do. . . . for done it must be to decapitate the ghost.

Some fine reviews appeared in the press such as this one from the *Concord Monitor*:

Whatever comes from the pen of Rev. Mary Baker Eddy is certain to find a large circle of appreciative readers. Her published writings have run through many editions, and are in constant demand, and the announcement of a new volume gives rise to pleasant anticipation. These anticipations are more than realized by her latest publication, "Christ and Christmas," a poem. The theme is a noble and inspiring one, and the poet has treated it with rare appreciation. The book is beautifully illustrated with full-page photogravures, the artists being Rev. Mary Baker Eddy and Mr. J. T. Gilman, and the photograveur Mr. H. E. Carlton. The binding is very rich, the front cover having an elaborate design in gilt, and the binding being the best cloth with full gilt edges. The holiday season can produce no

finer examples of book making, with all that the term involves of literary and artistic merit, as well as the setting, than is this beautiful poem.

And there was criticism as there always was to every step Mrs. Eddy took. Perhaps this one and its answer in the February *Journal* covered them all: "And what about that clergyman's remarks on *Christ and Christmas*?" Mrs. Eddy's response read:

The clergymen may not understand that the illustrations in "Christ and Christmas" refer not to my personality, but rather fore-tell the typical appearing of the womanhood, as well as the manhood of God, our divine Father and Mother.

As letters of praise continued to pour in she became concerned that the pictures more than the poem were being used as an opiate to substitute for mental work. As a consequence she wrote Dr. Foster Eddy on the tenth of January:

I have stopped my book *Christ and Xmas* being printed! The students made a golden calf of it and therefore I pull down this dagon. Don't ever speak of it as a healer. I did in my article for our Mag. but did not know then the *modus operandi* abroad. The books heal *scientifically*. The Poem is not made the healer but the pictures are. . . and the picture-healing is made by misuse of Charm-healing such as pagans use, and mind-curers, mesmerists and faith-curers adopt to save learning through *growth* out of error into Truth.

Publicly her message to her children, the Israelites, pointed out the Way and the errors of their ways:

"HEAR, O ISRAEL"

Notwithstanding the rapid sale of two editions of *Christ and Christmas*, and many orders on hand I have thought best to stop its publication. . . .

I must stand on this absolute basis of Christian Science, namely, Cast not pearls before the unprepared thought. Idolatry is an easily besetting sin of all peoples. . . .

The illustrations were not intended for a golden calf, at which the sick may look and be healed. . . .

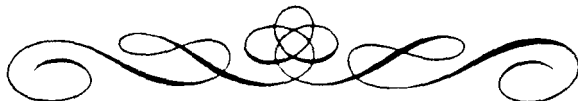
Whosoever looks to me *personally** for health or holiness mistakes. He that by reason of human love or hatred, or from any other cause, clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven.

. . . Pondering on the *finite** personality of Jesus, the son of man, is not the channel through which is reached the Christ, or Son of God, the true idea of man's divine Principle.

*Emphasis added.

I warn students against falling into this spirit of anti-Christ.
... To Scientifically impersonalize a material sense of existence—
rather than to cling to its personality— is the lesson of to-day. I ask
my students to give their attention to this lesson and receive its
blessing.

In a paragraph of thanks she said that the new book had “may-
hap taught me more than it has others.” This lesson is reflected in
the new title she gave to the article when it was reprinted in
Miscellaneous Writings,— “Deification of Personality.” But the
one sentence that spoke most for the future of *Christ and Christmas*
reads: “The Scriptures and Christian Science reveal the Way, and
their revelators will take their proper place in history, but will not
be deified.”



CHAPTER XVIII
ERECTING THE EDIFICE

The church must be built in 1894. Deo volente.
—MARY BAKER EDDY

1893

MRS. Eddy's words to William B. Johnson that the church must be built in 1894 was broadcast to the field in the December, 1893 *Journal*:

A WORD TO THE WISE
MARY B. G. EDDY

Will all the dear Christian Scientists accept my tender greetings for the forthcoming holidays and grant me this request,—let the present season pass without one gift to me?

Our church edifice must be built in 1894. Take thither thy saintly offerings and lay them in the outstretched hand of God. The object to be won affords ample opportunity for the grandest achievement to which Christian Scientists can direct attention, and feel themselves alone among the stars.

No doubt must intervene between the promise and event; faith and resolve are friends to Truth, seize them, trust the Divine providence, push upward our prayer in stone and God will give the benediction.

“Our prayer in stone” superseded “our prayer in brick” in this wise. Following his participation in the Parliament of Religions at the World's Fair, Edward P. Bates, at Mrs. Eddy's invitation, visited her at Pleasant View. The Leader wished to consult with Mr. Bates about the material for building the exterior of the church:

She said, “We have talked about brick but I should like Concord granite.” “You can have it,” I replied. She said: “It will cost a great deal of money—a great many thousand dollars more than it would to build it of brick.” I replied that there was plenty of money, and only one source of supply. She said: “Do you believe it?” I answered, “Yes.” She said: “Wait a minute.” Going upstairs, she wrote a letter to the Directors of the church in which she authorized them to build

the exterior of the church of Concord granite. She asked me to take it to Boston and deliver it, which I did.

The deed of trust of 1892 required Ira Knapp, William Johnson, Joseph Armstrong, and Stephen Chase to erect an edifice within five years to cost not less than fifty thousand dollars. Originally they had thought that it would cost not much more than that amount, but this was the second major increase to their estimates, the first having been new Boston city building code requirements which had increased the cost by one-third before they had even begun.

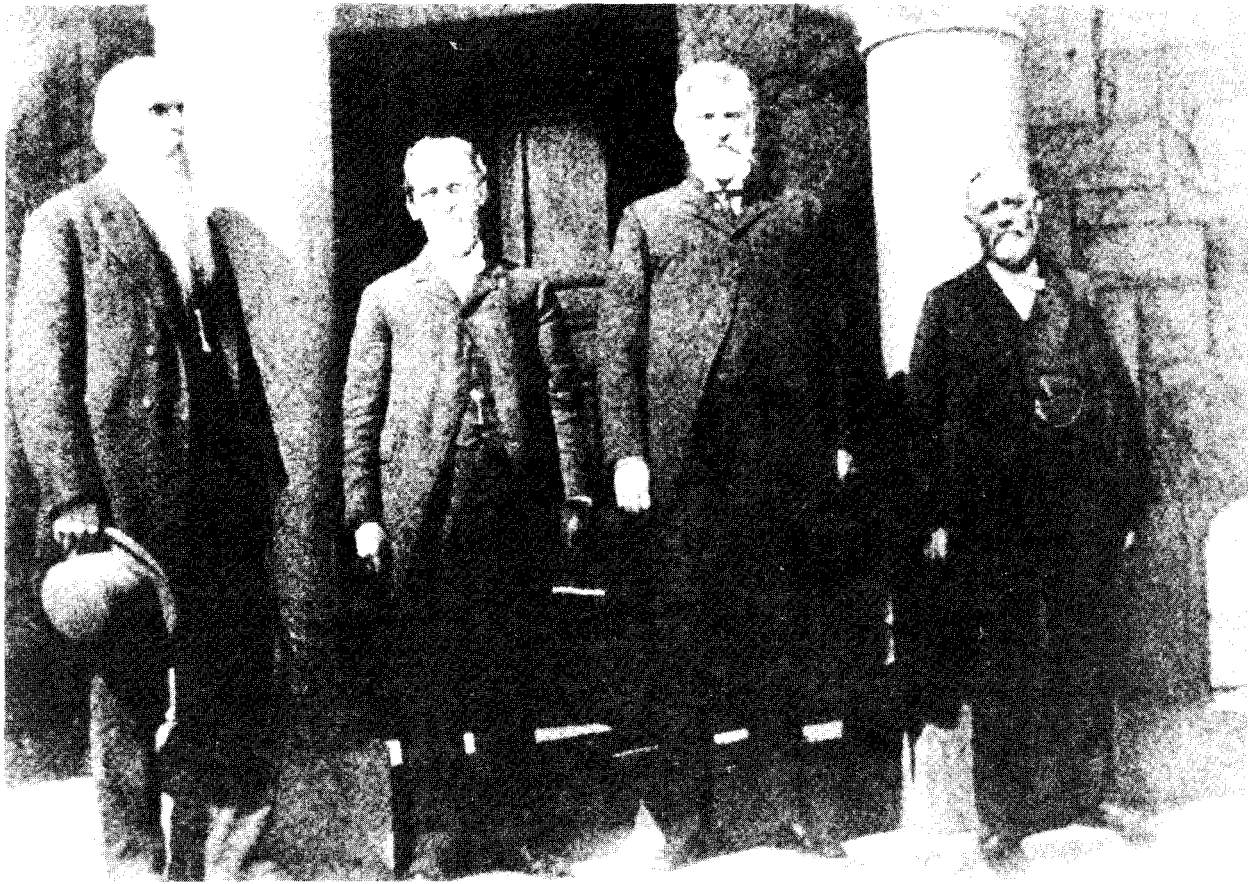
It had taken much prodding and a good deal of instruction on Mrs. Eddy's part to get them started. Progress was far too slow and the glamour of the World's Fair plus the malpractice of dissident students had threatened to stop it altogether. In mid-September she had written the directors: "Why in the name of *common sense* do you not lay the foundation of our Church as GOD BIDS YOU, AT ONCE?" By September's end her missive had said: "Do not delay one other day. . . thrust in the spade Oct. 1st."

The directors were dedicated, conscientious Christian Scientists, but with the exception of Joseph Armstrong who had been in the banking business, they were not experienced businessmen. On the seventeenth of October when the work still had not begun, Mrs. Eddy appealed to Mr. Armstrong:

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. and Mr. K. 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*.

Mrs. Eddy was well aware of the mental arguments and their intent. She was not deceived by the malicious mental malpractice of some of her disaffected students which was spent upon impeding the erection of her church. She knew that such antagonists had been saying for ten years that her church would never be built, and that now they were declaring that this Church *should not* be built. To a faithful student in New York she wrote:

My students are doing more for, and against, C.S. than any others can do. They are the greatest sinners on earth when they injure it; and are doing more good than all others when they do the best they know how.



THE BOARD OF DIRECTORS OF THE MOTHER CHURCH IN 1894

Left to right: Ira O. Knapp, William B. Johnson, Joseph Armstrong, Stephen A. Chase

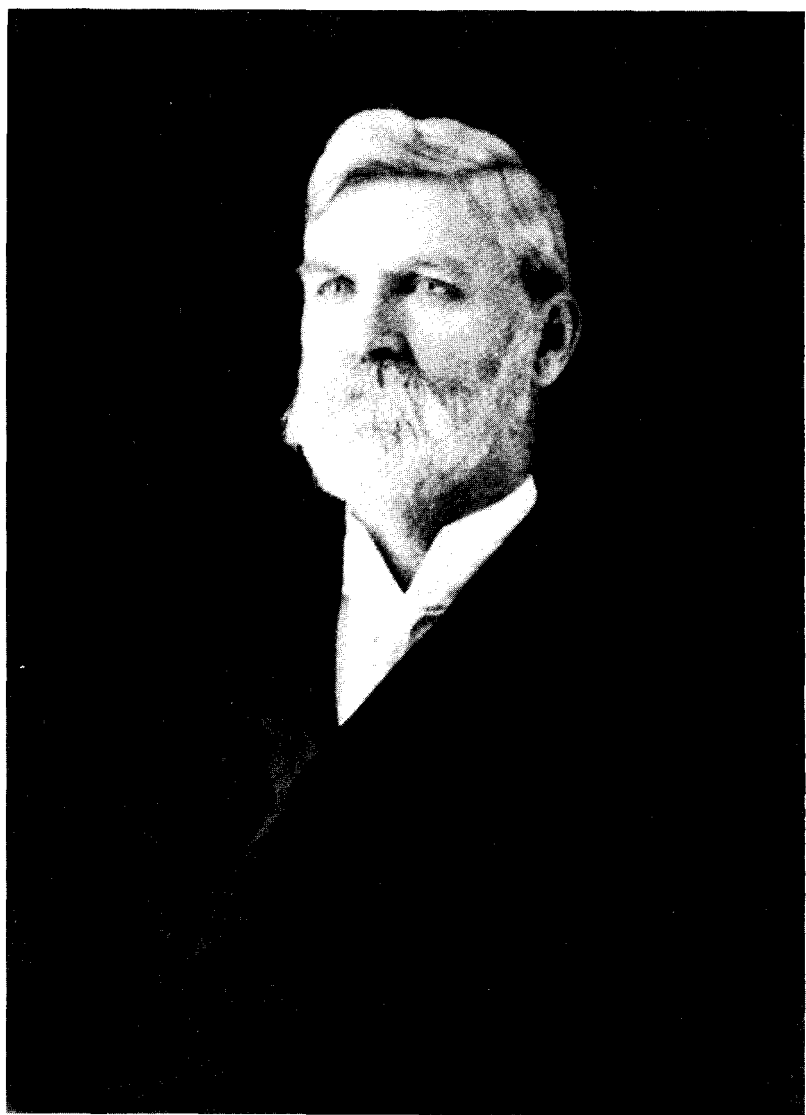
Joseph Armstrong was doing the best he knew how. He responded to the urging from his Leader, and two days later on the nineteenth of October contracts were signed for excavation, pile-driving, and stone foundation. The excavation work began on the twenty-seventh of October and the pile-driving four days later. On the eighth of November the first foundation stone was laid. Soon thereafter the foundation work was finished and covered for protection during the winter; but once again the directors were stymied. The next progressive step was to begin on the walls, and though they found responsible New Hampshire concerns for that contract, the price exceeded the funds on hand. Early in the fall donations to the building fund had come nearly to a standstill, and because of the deed restriction that "Said Directors shall not... mortgage the land," the directors were fearful of proceeding.

Mrs. Eddy had not yet been informed of the situation, nor of the mental struggle it was causing the Directors, yet a letter from her solved the whole problem. She suggested that a contract might be made for the walls, which would include a provision giving the Directors a right to stop the work at any time after the masonry had risen above the level of the auditorium floor. . . .

Five days after she had sent that suggestion the contract for the walls with such a stipulation was signed. About the same time a letter from Eastaman caused her to look back. In her response to the captain she wrote:

Oh how it carried me back nine years this very month since you entered my class in the College. . . . What varied experiences we all have had since then! It would seem to me that I have lived 20 years instead of nine! The long rushing troubled billows that have flowed over my frail bark have many times threatened to strand it upon another shore. But God was at the helm steering me safely, if roughly, over the dark waters. My dear student, how I have rejoiced that the same Captain of our salvation has brought you with me in the Life boat of Christian Science. And how I do rejoice in the strength of faith and understanding, to know that this dear God will lead us both safely in the port of heaven.

The activity of building, plus Mrs. Eddy's "Word to the Wise" had stimulated the field, and contributions once more were coming into the building fund. Nevertheless, the \$57,000 contract for granite, brick, and iron work for the walls,— involving three firms,— was close to \$10,000 more than the money on hand. Once again the Leader rose to the occasion. In mid-December of 1893 she sent the following letter to more than forty of her dedicated students, excluding the four directors who were feeling the burden of the finan-



JOSEPH ARMSTRONG

cial responsibility.

My Beloved Students:

I have prepared a subscription list for building the Mother Church. The names to be placed thereon I have *carefully selected*. All who sign it agree to pay \$1,000. It is dated December 25, 1893, for my Christmas gift. It reads the same as the slip enclosed. I give this opportunity to as many as I can readily reach of my faithful students to sign, that I may put their names which are attached to the sums severally paid, with my name, and *Science and Health*, and my card of thanks, into a box placed in the Corner Stone of our Church. I shall name this special donation, as an extra bequest to the Church Building Fund, presented to me for this object in demonstration of their love for their Teacher, and their devotion to our Cause— by my fellow laborers in Christian Science. This box with its sacred contents and associations is to be placed as above named in our monumental Church.

When I receive your name on the slip enclosed I shall send it to the Treasurer, Mr. S. A. Chase, who will paste it on the subscription list. Please send in time for your name and amount you give, to be memorized as specified. The Treasurer will receipt to you for \$1,000.

Also for important reasons keep this transaction a sound secret till the time comes for its *denouement*, the laying of the Corner Stone. Please sign your name twice,— one signature is to be pasted on my subscription list, the other remains on the enclosed slip.

With great love,

Mary Baker Eddy

Please answer at once.

In 1893 when the dollars of the United States were denominated in gold and silver, one thousand dollars represented a very substantial sum. Few of the recipients of this letter were able to make such a contribution without great sacrifice, greater faith, and a good deal of metaphysical work. Nevertheless, the effort was made and these special contributions were soon flowing into the treasury. A notice in the Journal the following June (1894) said of this:

With an analogy almost approaching the miracle of the Master in bringing out of the mouth of a fish the money with which to pay tribute, the large sum of money . . . rolled into the treasurer's hands in prompt response to the Leader's simple call. No doubt, if the history associated with the "demonstration" of these respective sums were known, it would make a chapter which would amaze even the most credulous.

The metaphysical efforts of these chosen, faithful students permeated and stimulated the entire field. Mrs. Eddy had *met* the financial aspect of building, and from that time on the work was

never slowed for lack of funds despite the nationwide depression of 1893-1894. Neither did the directors ever exhort for contributions during these years of construction.

Construction on the walls was scheduled to begin March 1, following the cold weather, and everyone except the Leader relaxed for the winter. The March *Journal* featured as a frontispiece a photographic reproduction of the architect's pen-drawing of the church building, which was the first the field had seen.

March arrived with lovely weather for building, but attention was elsewhere; for on the very first day of the month the pastor of the Mother Church, Rev. David A. Easton, passed away quite suddenly. After two pastorless Sundays Mrs. Eddy wrote to the clerk of the church:

March 13, 1894

My dear Student:

The first thing that I recommend you to do is this, give Mr. Hanna a call for one year to fill your pulpit in Boston. He can carry on the Magazine all the same and each month publish one of his own sermons. That will help him to matter for the *Journal*. Dr. Talmadge with his immense labors *edits a weekly* paper. Call a meeting of the Board of Directors and give the judge a call this week. Do not let the absence of a regular pastor diminish your audience.

Please keep what I write to you to yourself, and if they must hear from me write and I will reply.

Lovingly,
Mother

Evidently Mr. Johnson was able to influence the Board to take this step without calling upon Mrs. Eddy, for two days later Hanna wrote to her asking, "Must I go to this Ninevah too?" With her encouragement the reluctant editor became a very fine pastor and eventually the first First Reader of the Mother Church.

No doubt Rev. Easton's sudden demise had caused the Leader to probe. A nota bene on her letter of March 13 to the clerk had specified future public reading of the textbook after stating, "I find the pulpit is making an unwise use of *Science and Health* by reading too much from it." It also stated:

N.B. I want you to have the Com. on preparing the S.S. Quarterly stop the lessons in the Old Testament and begin at the 18th verse of the last chap. of Matt. for your Scripture studies. I see your minds need this change to spiritualize thought, greatly need it. Prepare your Quarterly on the same plan that you have adopted, simply change from the O.T. to the New.

Another distraction from the construction work was notification



THE FIRST CHVRCH OF CHRIST, SCIENTIST.
IN BOSTON MASS.

From Volume XI of the *Christian Science Journal*, March, 1894

the church received early in the year that Chickering Hall was to be remodeled into a business building. This caused a search for new quarters for the Sunday services in the spring when the walls of the Mother Church should have been going up, and though the search ended in a move to Copley Hall in the Grundmann Studios on Clarendon Street, which was an improvement over Chickering Hall, it was no help to the work at hand.

As March drew to a close, despite fine weather, nothing had been done on the church walls. The directors made inquiry and were assured that work would begin at once, but the first of April came and went, and still nothing had been done. After losing the first week in April, the directors learned that the problem was with the steel beams— or lack of them. Conferences with architect, contractors, and steel company representatives ensued, but nothing happened.

Once again the burden of *building* the church fell heavily upon the Leader. She knew it was not going forward and began writing asking for the date of the laying of the Corner Stone. Upon prodding from the directors the contractors laid the first stone for the church walls on the twenty-fourth of April, but the problem of the necessary iron was not solved, and no one seemed to be doing anything about the stalemated situation. It would appear that if the Mother Church was going to be built, the Mother would have to build it.

* * *

LAYING THE CORNER STONE

When construction work on the church had not begun in March, Mrs. Eddy asked the directors for the date for laying the corner stone. About this same time she was told that Julia Field-King taught her students that Jesus was the illegitimate son of Mary. Mrs. King was one of her chosen students invited to contribute one thousand dollars to the building fund and have her name in the corner stone. On the second of April the Leader wrote to her:

Since my letter of invitation I have heard from leading members of the Boston Church and think it will be very unpleasant for you and them and me to have your name on the subscription list I mailed.

Mrs. King's response ten days later was not altogether satisfactory. She said in part:

Long before I came to Christian Science I accepted the teaching of

the Congregational Church concerning the Immaculate Conception . . . but like so many did not understand it. Christian Science explained it and Mrs. _____ told me that she knew of three instances of pure mental conception.

. . . Now, if one thing more than another in Christian Science was "good news," indeed it was that God did not need that children should be born, and that there is no material conception and birth, no human parentage.

. . . I leave that subject to unfold to students as they through demonstration are fitted to receive the "revelation of Divine Science," and do not encourage the breaking of marriage vows through phariseism or fear . . .

The point in question was still unanswered, that is, the virginity of Jesus' mother; so Mrs. Eddy wrote Julia Field-King again on April 21:

My dear Student:

Yours at hand. I decline to receive your magnificent offering only because it would be wrong for me to do it under the circumstances. The virginity of Jesus' mother is a cardinal point in Christian Science. I did not know your views until after my invitation for you to contribute to our Church fund or I would not have written as I did. Some time, dear one, you will grow to a higher sense of Divine Science and meantime I am as ever your loving teacher.

Mary Baker Eddy

While this correspondence was going on, *nothing* was going on at the church site. After several unanswered inquiries as to a date for the laying of the corner stone, Mrs. Eddy endeavored to stir the directors to action by inserting the following notices in the *May Journal*:

NOTICE

My beloved students must not expect me to be present at the laying of the Corner Stone of the Mother Church in Boston— I shall not be there. Since my retirement I have desired not to participate in any public occasion, and you will not need me to help you give to this ceremony its divine afflatus.

Mary Baker Eddy

* * *

Owing to the Mother Church being built this year, and my beloved students having given such large and extra sums for this purpose, and the time absorbed by the Directors and other active students in this one matter; and the fair prospect that in June, 1895, we shall have a commodious vestry wherein to welcome all the dear members of the C.S.A. home to their Mother Church,— I have deemed it wise to once more postpone the meeting of the members of my College Society till

the first Wednesday in June, A.D. 1895, when you all may meet with bright hopes and ripe sheaves "in one accord, in one place."

April was drawing to a close and no decisive action had been taken even in response to a telegram sent by Calvin Frye on Friday, April 27, asking for the exact date the corner stone was to be laid. So the next day, April 28, Mrs. Eddy sent a telegram requesting the directors to lay the Corner Stone on Tuesday, May 1. This brought some action. Mr. Knapp went to Concord to see about hastening delivery of the stone. Mr. Johnson and Mr. Chase pursued the receptacle for the documents, a copper box. They finally located the coppersmith only to find that nothing at all had been done; but they did get a promise of immediate action.

The design called for the corner stone to rest in the wall over an arch which must first be spanned by four heavy, curved iron beams, and no iron had been delivered to the site. Should they go personally to the iron company in Pennsylvania or reorder those four beams locally? After deliberation they did neither, but turned to Mrs. Eddy to postpone the date for laying the corner stone.

On the fifth of May, with Mrs. Eddy's approval, Mr. Chase read her address for the occasion to the directors. It gave them inspiration, most particularly the sentence which read:

Today, be this hope in each of our hearts,— precious in God's sight as shall be the assembling of His people in this Temple, sweet as the rest that remaineth for the righteous, and fresh as a summer morn—that from earth's pillows of stone, our visible lives are rising to God.

The Leader's address to be sealed in the stone was the only work that had been completed and received. On May 7 when neither stone nor iron beams had arrived, Joseph Armstrong suggested having the four beams made locally; but no action was taken. Once again Mrs. Eddy had to provide stimulation by designating May 21 as the day for laying the corner stone. Even so, it was Friday, May 18 before much happened.

Defence of Christian Science and *Christian Science Series* were out of print, so to make Mrs. Eddy's writings complete in the corner stone Mrs. Janet Colman donated her copy of the former; and the latter was provided by Mr. Johnson. While the others were taking care of the contents of the corner stone box, Mr. Knapp and the architect, Franklin I. Welch, went to a Boston iron company for the necessary steel beams which still had not arrived, and they were promised delivery the next day. Mr. Johnson's diary for May 18 states:

Dr. Eddy, Mr. Armstrong, Mr. Chase and myself took the copper box

which was to go into the “stone,” in a carriage to the coppersmith’s and saw it sealed³. . . While the others went to meet Mr. Knapp and Mr. Welch I stayed in the carriage with the precious box. . . The “Corner Stone” was in a little wooden house used by the architect. The Directors asked all others there to leave them alone with the “stone” and when everything was ready they placed the box in the cavity made for it. The Directors then stood upon the “stone,” one on each corner, and Mr. Chase read from a copy of the message from Mrs. Eddy that had been placed in the copper box. When the reading was finished the Directors with heads uncovered and hands joined, repeated in unison the Lord’s Prayer. . .

Immediately after this simple ceremony, Mr. Barker [the stone work contractor] laid the copper plate in its place, cemented it in and placed a seal upon it.

Mr. Johnson stayed with the stone until relieved for the night by two of Mrs. Eddy’s earnest, young students, James A. Neal and Thomas W. Hatten. Mr. Chase sent the following telegram to Mrs. Eddy:

The box was placed in the “stone” at 5:15 this afternoon.

The next day Mrs. Eddy sent a message that it might be best to send one of the directors to Pottsville, Pennsylvania to hasten the forwarding of the steel; so Mr. Johnson left on an evening train.

Neal and Hatten stayed with the stone for three stormy nights and the directors during the days until it could be sealed in place. The three directors arrived in threatening weather on Monday morning, May 21, to find no superintendent on the job and a foreman with little knowledge in charge. It was declared impossible that the wall could be made ready that day, so the directors took charge, called all the workmen together and directed the work themselves. It had to be torn out once and redone, but before day’s end the work was completed. The workmen withdrew; the three directors uncovered their heads, each laid a hand on the Stone, and prayed silently. Their simple ceremony was completed with the Lord’s Prayer in unison. A few years later Joseph Armstrong wrote of this moment:

So the simple ceremony was performed at close of day, alone with God; and, as the Mother had quoted in a letter on this subject, “His voice was not heard in the street.” The sun, which had been behind the clouds for three days, burst forth in brightness, just at this moment, and shone upon the Corner-Stone.

Camilla Hanna bore the good news to Pleasant View together with a proof of the Leader’s address for her approval and found

3. Contents of Corner Stone Box in Note 3.

Mrs. Eddy in a state of weakness with dark rings under her eyes. In response to the news that the corner stone had been laid that day, Mrs. Eddy said, "Yes. . . I *laid* it." She lay on a sofa listening intently to the words of her address as Mrs. Hanna read them; and in those moments the heaviness evaporated. In Mrs. Hanna's words:

Every trace of weariness had disappeared and she was alert and full of vigor. . . . During our long association with Mrs. Eddy we saw this many times. The flash and recognition of Truth which would come to her would wipe out all sense of weariness with which she was many times oppressed.

At the end of the article Mrs. Eddy sprang up and said to Camilla, "Come on upstairs. I've got something more wonderful than this!" Perhaps she showed her what she had written that day:

LAYING THE CORNER STONE

Laus Deo, it is done.
 Rolled away from loving heart
 Is a stone
 Lifted higher we depart
 Having one.

Laus Deo,— on this Rock
 (Heaven chiseled squarely good)
 Stands His Church—
 God is Love and understood
 By His flock.

Laus Deo, honor it;
 Slumber not, in God's embrace
 Be awake;
 Like this stone be in thy place,
 Stand, not sit.

Cold, hollow, silent stone,
 Dirge and song and shoutings low,
 In thy heart
 Dwell serene,— and sorrow? No.
 It has none,
Laus Deo!

* * *

“MY WORK . . . IS DONE”

Mrs. Eddy's poem appeared as the leader in the *June Journal* preceding her address by the same title “Laying the Corner Stone.” Both appeared in *Miscellaneous Writings* two or three years later, the address having three very meaningful sentences appended to the sixth paragraph. The next *Journal* article, probably by Judge Hanna, listed the names of the fifty-one students who contributed forty-two thousand dollars to the building fund.⁴ The publication of the news of this special donation and of the names in the cornerstone brought a protest from Joseph Eastaman whose name was not included. A historian of those times wrote:

During the latter part of the year of 1893, Captain Eastaman received letters from some of his patients in which they stated that they had not received acknowledgment of payments made to him which they had sent by mail. He complained to the Post Office authorities who advised him to ask the carrier to notify him how many letters he left during the day in his box in the doorway of the building in which his office was located on Park Street. The result of this was the discovery that some of his mail had been stolen and destroyed.

On the page following the list of names in the *June Journal* were these words from the Leader:

TAKE NOTICE

I hereby state publicly and *positively*, that until I advertise through these pages, or send special requests to individuals to the contrary of this statement, I shall not receive a call from any one, nor read letters, MSS. etc., which I have not myself first solicited. I advertise this, after waiting over two years for sufficient time of my own to arrange my writing desk, and while having on hand packages of sermons, with request that I examine them, other people's correspondence to read, heaps of MSS. sent for approval, pyramids of letters requiring immediate answers, tired columns of applicants to call on me, business letters innumerable etc.

My work for the Mother Church *is done*; and be it remembered that five years ago I came to Concord, N.H. for the purpose of *retirement*.

If I know myself this is my sole desire— that all whom I have taught Christian Science, and all its teachers and its students, by whomsoever taught, yea, that all mankind, shall have one Shepherd, and *He* shall gather them into his fold, (unto Himself) Divine Love.

MARY BAKER EDDY

The students were little impressed with how they were burdening their leader with their endless letters, sermons, manuscripts, calls,

4. Names in Note 4.

and requests. The only part of her notice that the field heard was: "My work for the Mother Church *is done*," and this sentence was analyzed, interpreted, discussed, and worried about. Many felt that Mrs. Eddy was no longer interested in the erection of the building. In some circles rumors spread that another schism had occurred in Boston and that once again she had withdrawn herself from them. The result was that the contributions to the building fund fell off sharply while anxious letters of inquiry poured in, necessitating another notice from the Leader. The July *Journal* began with:

NOTA BENE
MARY BAKER EDDY

Among the recent thronging memories of golden days we note one shadowy form: the absence in the Corner-stone of the Mother Church, in Boston, of the names of two beloved students, Captain Joseph S. Eastaman and Mrs. Mary F. Eastaman of Boston. I hoped to have treasured their names with others of their classmates at my College in that sacred receptacle. But the circumstances which occasioned both my disappointment and theirs, was doubtless a kind providence which reserved their contribution of 1000 dollars to our Church building fund, for the special honor of building its platform and pulpit, for which object it now is to be appropriated, and is most gratefully acknowledged. Also we are pleased to accept this circumstance as serving another good purpose,— a type of their solid standing on the platform of Christian Science.

In your last No. of the *Journal* I said, "My work for the Mother Church is done." By this I meant that my approbation of and interest in this Church, and our other church organizations, are not in the least abated, but a Sabbath rest was stealing over me when contemplating what had been accomplished.

The church, more than any other institution, at present is the cement of society, and it should be the bulwarks of civil and religious liberty. But the time cometh when the religious element, or Church of Christ, shall exist alone in the affections, and need no organization to express it. Till then this form of godliness seems as requisite to manifest its spirit, as individuality to express Soul and Substance.

The last three sentences of this notice were incorporated into her address "Laying the Corner Stone" when it was included in *Miscellaneous Writings*. She followed up the first paragraph with a letter to Joseph Armstrong on the twelfth of July:

My dear Student:

I cannot say whether the big sum of 1,000 dollars will build the platform and pulpit and buy the chairs for it. You had better find this out and if it will, then I would have it thus appropriated. Have you got enough windows engaged to be made? And if not, tell Mrs. Baird about how the chairs are provided and offer the window to her.

I wish you would tell the Scientists not to say there are already sufficient funds to build the church and furnish it. Who knows this? Let the contributions go on. The money will be safe for God's dear use. The 5 dollars was for you.

With love,

Mary Baker Eddy

N.B. Before the tablet is engraved let Mr. Wilson of Cambridge punctuate it. The Dr. my son can attend to this.

"The Dr.," her son, had caused his mother a good deal of distress in the past year. It is altogether possible that he was the unnamed man in her vision on her birthday a few days later:

VISION OF JULY 16, 1894: A congregation of people, all sorts and they seemed to be preaching, teaching and talking against Christian Science and me; when behind me— "That is not true. I know her and love her." Soon the person that said it clasped me with his arms around my neck. I struggled to get free but he held me the closer. Then a voice cried, "Hands off," and it was my son George of the West.

This intimidated him and he let me alone, but soon grasped me again when George came forward with the same demand. Then this person slowly showed a case that he opened and there was a pistol in it and George disappeared in the crowd.

Then this person grasped me again and then George came forward again and was supported by two men; he seemed dead drunk. This person then laughed and I made a mighty effort to free myself and broke away from him. Saw a house and ran for it, rushed into the door, when I heard some one behind me and the door shut and another laugh. I looked around and there was this same person standing and the door was locked.

I then realized that I was locked up and that it was a house of assignation and the vision vanished and I was free.

The day before this vision Mrs. Eddy had written to the directors to correct their mistake:

My dear Students:

I know you realize that if one instance occurs in an example of mathematics where you should have added instead of subtracted, you must go over that example and do it rightly or you cannot finish your sum in Science. As in mathematics so in metaphysics you cannot obey the Principle through mistakes and so must correct your mistake. Therefore take back your gift from God, your task of contracting for building His temple and never more put it out of your hands. See yourself, dear Mr. Johnson, to the making of the iron, and to you all I again say build rapidly, suffer no delay. Remember this.

Your teacher in Christ,

The iron work was a vital part of the church structure, and in December of 1893 the directors had left the ordering of the necessary steel beams to be subcontracted by the stone work contractors. Finally the following May Mr. Johnson had had to go to the iron company in Pennsylvania. At that time he had stayed until the first carload was shipped, and then had followed it all the way to Boston. But now, once again, the needed iron was not arriving, and the walls were not going up as they should. The mother's words to "build rapidly, suffer no delay" did not jolt the directors into action, so she sent them a stronger message four days later on the nineteenth of July:

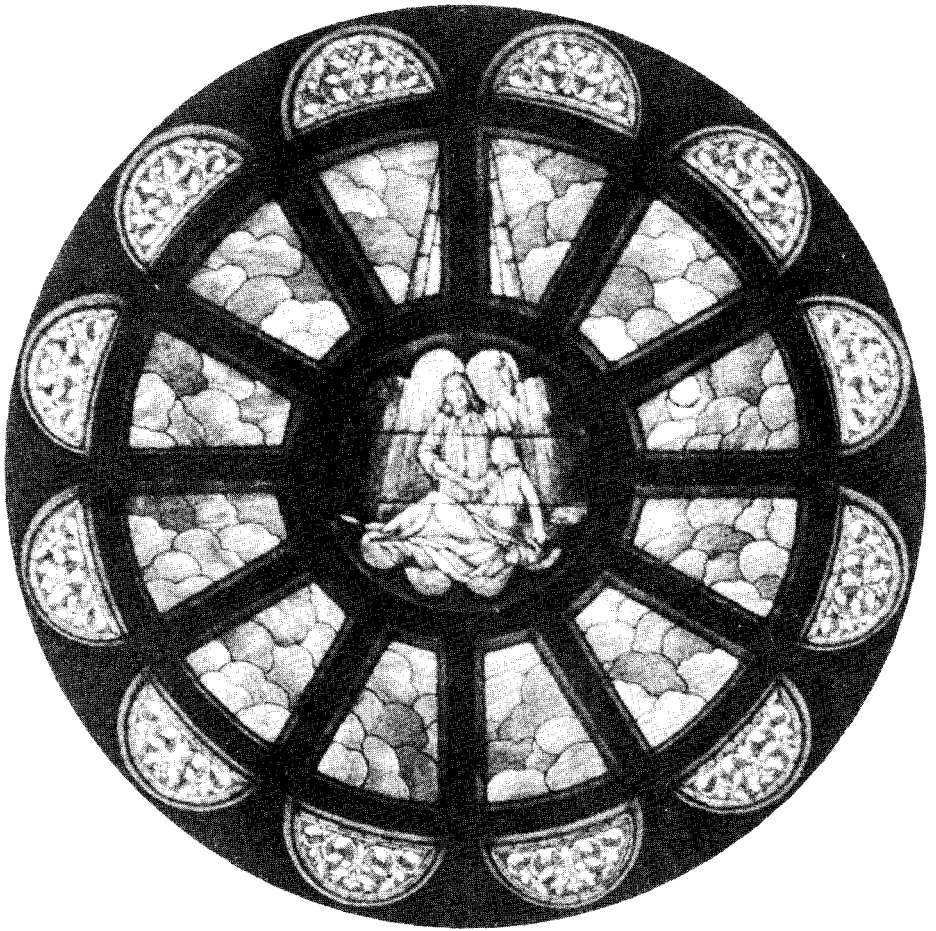
God is speaking to you and these words are prophetic. Make your contracts in writing, stipulate the time allowed for the fulfillment of contract,— the quality of the iron and work to be done on it, and whatever else is requisite. Then name the forfeiture that if it is not strictly kept, nothing will be paid thereon and no third attempt to do the job will be allowed them, and the contract will be rendered void.

Your *wasting the money* entrusted to you and God's time given you is a sin that God will punish. The disobedience to Him first and second breaking a moral law in not doing to others as you would have others do by you. Oh! May this open your eyes before it is *too late*.

The directors' eyes needed to be opened to the malicious animal magnetism that was nullifying and frustrating their efforts. Mrs. Eddy tried constantly to teach her students to meet suggestions before they developed into problems. Such was her intent when she had written: "I wish you would tell the Scientists not to say there are already sufficient funds to build the church. . . . Who knows this? Let the contributions go on." The appeals for funds in the ensuing Journals merely stated "Until notice is published that enough funds have been received to fully complete the Mother Church and finish the same, it is expected that all contributions will continue as heretofore," which was somewhat ineffectual.

But many specific contributions were being made. Mrs. Bates donated funds for the rose window in the north wall (Jesus raising Jairus' daughter); the directors the funds for the companion rose window in the south wall. A number of churches and many practitioners and their associations contributed for some particular item or portion of the building. The funds for Mrs. Eddy's chair on the platform came from Clara Shannon and her sister in Montreal.

Clara, who had forsaken a successful, professional singing career to found her Montreal Institute of Christian Science, had also spent some time in Mrs. Eddy's home. During the building of the Mother Church in the summer of 1894, Mrs. Eddy again sent for her to come to Pleasant View. For the next two years all Miss Shannon's



JESUS RAISING JAIRUS' DAUGHTER

The Rose Window in the north wall of the Mother Church donated by Mrs. Caroline S. Bates

time was given to her Leader's service; and most of her time for nearly nine years was thus employed. It was the spring of 1903 when she returned to her native England to practise and teach Christian Science.

The many students who thought they would like to be in Miss Shannon's place, plus the thousands who would like a glimpse of the Leader's home, were offered a "tour" of Pleasant View in the August *Journal*:

A WORK OF ART

Messrs. J. F. Gilman and H. E. Carlton, artists of Concord, N.H., and Gardner, Mass., have just published a book of views in and around the residence of Mrs. Eddy, which they entitle "Pleasant View. Twenty plates of the surroundings of the home of Reverend Mary Baker Eddy."

Mrs. Eddy's contribution to the August *Journal* was her lines "To Mr. James T. White" together with the "Rondolet" he had written to her (*Poems*, p.57). Mr. White had been responsible for the publication of a twelve volume cyclopedia in 1893 which the publishers stated was "the history of the United States as illustrated in the lives of the founders, builders, and defenders of the Republic, and of the men and women who are doing the work and moulding the thought of the present time." At the time of publication in July of 1893, the *Christian Science Journal* had stated:

We have pleasure in announcing that a full and interesting biographical sketch of Rev. Mary B. G. Eddy, together with two portraits, have been published in the *National Cyclopedia of American Biography*, of which Messrs. James T. White & Co. of New York, are the Publishers. The sketch and portraits will appear in the third volume, which has just issued from the press.

The September *Journal* should have been announcing the completion of the walls of the church, for they were scheduled to be finished August first, but work was progressing very slowly. On August 7 Mr. Johnson had to make another trip to the iron company in Pennsylvania. It seemed that most of the work that was going on was that of the mental malpractitioners. Mrs. Eddy's only contribution to the *Journal* for September read:

A CARD FROM THE REV. MRS. EDDY

Dear Editor:— You have my permission to state through your *Journal*, that I am living, and well, and doing well,— if indeed it is right for me to cease a while from toil.

The Leader would have enjoyed ceasing from toil, but she never did. On the twelfth of September she wrote to Dr. Foster Eddy regarding the stained-glass windows for the Mother's Room:

I see that it is not wisdom to tell so big a history in "Mother's Room" window. Leave out the woman picture as portrayed in Rev. 12, and put in its place the painting of my vignette on the *first* music sheet of "Christ My Refuge" which Mrs. Stetson appropriated, and with a slight change, put in Carol's poem which is published. The students, Mrs. Emma Sylvester McDonald and Mrs. Laura E. Sargent and their students want to give this window for "Mother's Room" and will have it in the design aforementioned. There is a sweet pathetic incident in connection with this which we will tell you when you come home. . . . The picture is a woman clinging to a rock midst the foaming waves and underneath the picture is to be this verse from my poem:— " Thus Truth engrounds me on the Rock etc."

On the same day she wrote as follows to the directors:

I hear of the costly finish you are giving the inside of our Temple. That is a good type and not *pharisaical*. But allow me to suggest that if you have the money to use, you give some additional touches to the outside of our church, which you would put inside for the above purpose. Advice is *cheap*. I shall not charge you a dollar for it; at least that would be more than it is worth.

Was Mrs. Eddy urging that they give more thought to the outside structure? The directors did not understand this message (Many of the Leader's messages were beyond the students' comprehension), but they did the best they could. They had the architect make a plate drawing of the church, and Mr. Johnson sent it to Mrs. Eddy with the request that she make suggestions. Her answer was dated September 18. Perhaps the import of her previous letter was elucidated in this one beginning with the fourth sentence:

My dear Student:

Yours at hand. Have looked at the plate drawing of our church and cannot see a chance for ornamentation unless it be on the finish of the points on the steeple and roof. Even on these it may not be practical, the architect will know. One thing make *certain*, that you have your roof and steeple finished before the snow falls. Tell the architect to put all the workmen on this he can. It is easier to work inside than out in cold weather. Meet the saying "It must be done this year."

With much love, Mother

The directors had also requested the Mother's help in the selection of window topics to which she responded:

MEMORANDUM OF SEPT. 18, 1894

I herewith send a bit of Bible history to be illustrated on your church walls in the auditorium, according as they are numbered on successive windows. Mary the mother of Jesus, Mary anointing the head of Jesus, Mary first at the resurrection, Woman God crowned, (Rev. 12th chap.). Have these pictures arranged on windows that follow one after the other as above numbered.

The picture that was too "big a history" for the Mother's Room found its place as the last of the four Marys.

Mrs. Eddy's message to "meet the saying 'It must be done this year,'" urged the directors forward in their work; however, no one held out any hope to them that there was any possibility of completing the edifice in the next three months. More earnest workers were needed. Mrs. Eddy had found one earnest, new student who would be concerned with the building of her church for many years to come. She wrote to the church about him on the twenty-ninth of September:

Beloved Brethren:

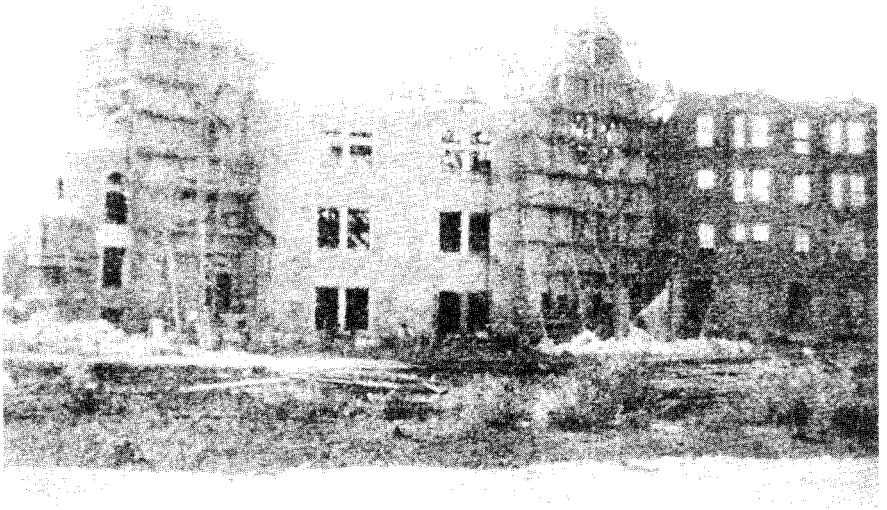
Please receive the Rev. William P. McKenzie into the Mother Church as one of the First Members of The First Church of Christ, Scientist, in Boston. Do this at my special request. I desire to have him at the meetings and associated with the deliberations of the members of our church.

The many Scientists who came to Boston for the annual church meeting on October 2 all visited the new building, and many of them exclaimed, "Oh! it won't be finished this year, will it?" One man even rushed to Pleasant View to place the whole problem on Mrs. Eddy's shoulders once more. Her work for the Mother Church was far from done,— it continued until she left us,—but a new phase of activity in erecting the edifice was about to begin.

* * *

ENTER EDWARD BATES

Edward P. Bates had signed a contract in July to provide the heating and ventilating for the new church. He was well aware of the fact that the edifice was to be completed in 1894. He was also familiar with the construction industry. When he arrived in Boston for the annual meeting early in October and visited the building in progress, he was surprised at its incompleteness. It was he who rushed to Pleasant View to consult with Mrs. Eddy about the state



THE MOTHER CHURCH IN THE FALL OF 1894

Joseph Armstrong titled this picture "The Darkest Hour."

of affairs and what could be done to accelerate the building. Being a First Member of the church and a member of the Publication Committee (the five member governing board of the Publishing Society), he had often consulted with the Leader in the past.

For three months Mrs. Eddy had been praying for an individual to arise who could complete the construction project, but she did not see the Bateses on that day. After they had made known their mission and waited some time, a student brought a message to them from Mrs. Eddy that they should return to Boston and do their work. It is altogether possible that there was far more meaning in this message than they saw, for the Leader endeavored to *lead* her students to see what should be done rather than to *tell* them what to do. But Mr. and Mrs. Bates did not perceive the meaning and returned to Boston greatly disappointed. They endeavored to work metaphysically for a few days and then went home to Syracuse while the Leader continued to bear the whole burden of the building project. Construction was far from the only issue demanding her attention as is evident in her letter of October 7 to Dr. Foster Eddy:

Stop at once Mrs. Stetson's getting up the figure in marble. I have written to her that she *must not do it*. When I see you I will tell you *why* and you will see the great importance of what I say. See for Mother that this is stopped. There is too much personality getting into the Church. God allows nothing of this in C.S. Let us obey Him and be consistent with our doctrine teaching His revelation. I hear from a *true* source this word.

Don't have "Seeking and Finding" in any window of The Mother Church. Have only the "Star of Bethlehem" and "Suffer little Children," etc. and the Bible and Science and Health with the star shining over them in Mother's Room! Remember this is important to be done this way.

Later the same day she changed the instruction regarding the illustration from *Christ and Christmas*, "Seeking and Finding:"

I should like a picture such as I named of a woman, but without the serpent if you can make the artist do justice to the subject.

This was accomplished, and "Seeking and Finding" without the serpent became the central window in the Mother's Room in place of the vignette she had mentioned before.

Meanwhile Mr. Bates was not idle. He had uncovered a situation of which the field was unaware, namely, that the directors had slowed their work on the edifice because of insufficient funds. At the next Publication Committee meeting he proposed that the Committee's funds, which amounted to ten thousand dollars, be

turned over to the directors for the building, which was done promptly.

The next day at the First Members' meeting he made the same proposal regarding the church funds and met a storm of protest which split the church in two. This may have been largely resistance to his very capable supporter and fellow Publication Committee member, Mrs. Stetson. Bates next asked and was granted permission to contact Edward A. Kimball in Chicago and some of the larger churches in other cities to assist in fund raising. His efforts were augmented by a special notice inserted in the front of the December *Journal*:

NOTICE

The Mother Church building must be completed this year. Let all who can and will contribute do so at once. More funds are imperatively needed.

The funds must be in the hands of the treasurer, S. A. Chase, Box 136, Fall River, Mass. before Dec. 25, 1894.

By order of the C. S. BOARD OF DIRECTORS

Funds began pouring in almost faster than Mr. Chase could receipt for them, especially from Chicago. Mr. Bates wrote in retrospect:

Mr. Kimball did a wonderful work for us in Chicago and through the west, and Chicago met the case grandly and sent on check after check of large amounts until we had money in abundance.

Joseph Armstrong went to Pleasant View on the eighteenth of October. During his interview with Mrs. Eddy she inspired him to the point that he was freed from accepting the impossibility of finishing on time. He wrote of himself: "after a visit to the Mother . . . 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.' " On this day Mrs. Eddy requested that Mr. Armstrong, as an individual, take *charge* of the construction work and give it all his time. Her letter to William B. Johnson on the following day said:

Your letter is worth to me a priceless value. But I enclose only \$5.00 for it. I know it can be done this year, but my anxiety is over. Three months have been lost, but your movement on the iron saved the result of a greater loss. Mr. Armstrong was here yesterday. I chose him because he is in Boston and because I have not talked with the others, to take the responsibility of seeing that God's order is carried out in the space of time allotted it.

I *regret* that you had not employed the highest priced plasterer, or

did not let me decide that question. Take no *risks now*. It is easier to supply money than time. Oh, remember that our time is not ours but in His hands and He appoints the periods. Help Armstrong by encouragement and mental support in his arduous tasks.

May the Love that is God, good, and *omnipotent*, guide you.

* * *

Dora Mayo had studied with Mrs. Eddy ten years earlier, had practised successfully, been listed in the *Journal*, and had joined the newly organized church in 1892. But when she and a new church member, Henry Nickerson, strayed from Science they were both dropped from membership. After Dora and Henry were married they sought reinstatement with repentance and with Mrs. Eddy's blessing. The church's resistance is evident in Mrs. Eddy's letter to the clerk on October 24:

Please inform me why Mr. and Mrs. Nickerson's letter and that of my own— were not read at the last quarterly meeting of our church. Give me the names of all who knew of this presentation and its failure. It is not wise to deceive me or to try to do this.

This was followed by a letter to the church dated November 3 with instructions to the clerk to "Read this letter at your church meeting:"

My beloved Brethren:

In behalf of Mr. Henry G. Nickerson, and his wife, Mrs. Dora Mayo Nickerson— former members of your Church— I herewith present to you their letter of confession, and solicitation to be restored to membership and Christian fellowship with your Church.

The God of all grace will give you wisdom to emulate our Master's holy example of forgiveness, and so take back these sorrowing young members into the fold of The Mother Church. Also to encourage them by your own Christian example to consecrate their lives anew to the service of God and humanity.

We are loath to admit that individuals taking the name of Christian Scientists should for a moment step aside from the straight and narrow path. But now, as of old, divine compassion reiterates the tender rebuke: "Go and sin no more;" and "He that is without sin among you, let him first cast a stone at her."

This is my first, and I trust it shall be my very last occasion for having to direct any action of this Church pertaining to receiving, or dismissing members.

Finally, brethren, I thank you for the evidence you bestow that so many among you desire to deal justly and love mercy. And I admonish you to love one another even as Christ loveth you.

May grace and peace be and abide with you evermore.

Mary Baker Eddy

This healing letter was an example for all time to come.

While many students were thinking about the Nickersons, Mr. and Mrs. Bates were thinking about the church window designs, and particularly about the rose window which was to be Mrs. Bates' gift. A friend who was conversant with such work had agreed to accompany them to Boston on Monday, November 5 for a critical inspection. While there, this friend, an architect by profession, cast his eye over the plan in general and noted that the ceiling trusses were three feet too low to make the gallery usable. Bates immediately conveyed his shock and consternation to the directors who, after consultation, were inclined to employ this architect to finish the church.

That night the lovely fall weather ended, and Tuesday morning found the unroofed building full of snow; but Mr. Bates was undeterred. With total cooperation from the directors, with absolute faith and continuous effort for the next three days he solved the roof problem to the point that the iron company's engineers, whose first estimate for the correction was eight weeks, found a way to do it in eight days. Perhaps he gave the engineers more help than his reminiscences intimate, for it was not an unknown field to him. At one time the accomplished and capable Mr. Bates was selected by the United States government to represent the U.S.A. at the meeting of an international engineering society in Europe. During his three days' work in Boston Mr. Bates became aware that only a few men were working and no one was supervising the construction. Back in Syracuse this knowledge haunted him until he wired the directors asking to meet them the next Monday morning.

On Monday morning the twelfth of November, with several inches of snow in the unroofed building and only seven weeks to complete it, Mr. Bates said to the directors:

"Gentlemen, I have come to Boston to offer you my services. You need someone constantly at the church to take care of this work and see that it progresses rapidly. I feel that I can do this, and if you wish to accept of my services I will give you my time until it is finished." They immediately accepted and wrote a letter authorizing me to take charge of the structure, to make contracts, and to do everything which the Board of Directors was authorized to do.

The directors had hired and fired Mr. Bates' architect friend within the week, but Mr. Bates kept him on the job until completion. Perhaps the directors had fired the original architect after the error was discovered and their subsequent action had been prompt-

ed by this communication from the Leader:

COMMANDS TO THE CHILDREN OF ISRAEL

(November, 1894)

1. Keep the men at work inside of the church every working day, besides your night work, until the inside is finished.
2. Finish this church in 1894, even if you have to give up some of your gods such as mosaic floors in the auditorium or other decorations. You can hold services in the vestry this year.
3. Retain your present architect by destroying the influence of hypnotism and then his sense of what can be done will be enlarged. Remember he has not been taught as you have been.

Mr. Bates was soon to meet with the influence of hypnotism which the directors had been contending with for many months. After working diligently the first morning, he walked to the convenient suite of rooms Mrs. Bates had found in a nearby hotel for lunch. When he returned to the building site everything was disorganized, and it took him the afternoon to regain the position he had attained in the morning's work. The same thing happened on the second day, so thereafter he remained on the site all day, and sometimes into the night. It took him a while to become acquainted with all the contractors for, in his words:

I sent for the contractors and as they came someone usually told them that I did not want to see them and that their class of work would not be wanted for two or four or six weeks; that they would be sent for when their work was wanted.

Each trade was accustomed to sole use of the premises for its work, and there was a good deal of resistance to overcome in both workmen and contractors before they agreed to work alongside other trades. Nevertheless, despite their protest that the building was not ready for their work, within a short time Mr. Bates had twenty contractors and over two hundred men busily engaged. His experience with the mosaic company when he asked them to start installing the floors was typical:

"Why, Mr. Bates . . . it is impossible." "Well," said I, "I can't help that,— we have got to have it." He said, "Nobody but a fool would think of it." I said, "I agree with you. Several wise men were here on this building— they did not make any progress on it,— so they got a fool down here from the country who proposed to do something. The reason I am here is because I don't know much about building— I don't know much about the conventional rules of builders and don't propose to follow them. I came here to get this building finished and we shall have to set aside all building rules to get the building so we

can occupy it." He refused to do anything on his contract. He said, "The roof isn't on. It will spoil the work." I said, "I will take care of the roof, and I will take care of your work when you get it in, but the Mosaics I must have." After several hours argument he conceded the point, saying: "If this work is spoiled it will be your fault." I said, "I will take the blame for it..."

The Scientists worked constantly for harmony, and with all the activity the only accident was a painter's sprained ankle when he stepped through a hole in the floor. Though his contractor sent him home in a cab, the next morning he ran to catch his train to be back to work. Several of the workmen and contractors were healed of ailments during their work on the church, and some became Christian Scientists.

But not all the Scientists were helpful. Too often when they visited the building in progress they would say, "You won't get it done, will you?" which Mr. Bates equated with saying to a patient, "You won't get well, will you?" Finally the doors were closed to all visitors.

It looked as if Mr. Bates was directing everything competently, but he was only a lieutenant. The directions came from the Leader at Pleasant View. Mr. Bates wrote:

Mrs. Eddy sent a messenger from her home with a letter,—sometimes to me, sometimes to Mrs. Bates,— sometimes to the Directors,— and at other times to us all. These letters came daily or two or three times a week... [and] usually inquired how the work was progressing, what part of the building or what class of the work occupied us, and made some recommendation or suggestion, or gave definite command as to what should be done.

On Friday, December 8, Mrs. Bates received a definite command. It stated succinctly: "Finish the Tower and plaster the Church." Her response to this instruction included climbing to the top of the unfinished tower to settle a dispute, which action has been memorialized in Mrs. Eddy's writings. But that Friday night was a sleepless one for the Bateses. To plaster the church at this stage seemed an impossibility. Edward had first to overcome his own resistance, then they talked all night as to how the Mother's command could be implemented. By morning Mr. Bates tackled the plastering with determination.

Saturday, December 9, was one of the stormiest days Boston had ever seen, and as the elements raged a secondary storm went on between Mr. Bates and the plastering contractor. The latter insisted it would be ten or twelve weeks before he would be plastering but, after several hours, finally agreed to tackle the job that day

with a crew working all night; however, he nearly foiled all of Mr. Bates' efforts by having four instead of twenty-four tons of plaster delivered. It was 4:45 P.M. after Herculean efforts to obtain the needed plaster that Mr. Bates returned to find the church in darkness. The storm had broken the wires and there was no electricity in that part of the city:

The plastering contractor came to me, a good deal hotter than I was in the morning. . . I did not ask him why he ordered only four tons of plaster instead of twenty-four. . . He said, "I have all this force of men to put this plaster on, and all we have in the church is four tons." "We will have more soon," I replied. . . "Where are the lights?" was his next retort. "My men can't work without lights." I said, "The lights will be on." . . .

The men remained, and at five o'clock the electric lights broke out. I said, "Boys, to the scaffold!" and away they went. We had put up two very strong ladders, one for the ascending column, and one for the descending.

I went up on the scaffold and watched the men work. I have been in many buildings and had many men in my employ, but I never had men that worked as they did. The plaster went on like grease, and it all stayed where it was put. There seemed to be none falling to the scaffold nor to the floor below. I was on the scaffold part of the time and I don't think a piece of plaster as large as a ten-cent piece fell on my coat. It was on the ceiling. The lathers were working ahead of the plasterers, and finished about midnight.

By that time we had one coat of plaster on. . . The men stopped and ate their lunch which was provided by Mrs. Bates. They then returned to the scaffold and the second coat was applied. At five o'clock the next morning it was finished. The contractor said he had never seen anything like it in his life. I am sure I never did, and all the plasterers said the same. They expected it would take them several days to do that work.

When Mrs. Eddy said: "Plaster the church," she provided a way by which it could be done, and there was no time when it was safe to retreat a single inch: no matter what obstacle seemed to be in the way,— what resistance we met, we must press forward and carry out her demonstration. She would not have issued that order if she had not known what could have been accomplished; we did not comprehend it until it was finished. . . .

The plastering contractor came to me and said: "Mr. Bates, nothing like this was ever done before to my knowledge. I have never seen nor heard anything like it. It is wonderful that this church was plastered, two coats in twelve hours." As I recall it, nearly all of the journeymen came to me and expressed themselves delighted in having taken part in the work; they said when they went on the scaffold they had no idea that they would get on a single coat through the night,— never thinking of the second coat which was put on. They

saw it done, but could not understand how it was done. They applied twenty-four tons of plaster, containing several tons of water, in twelve hours, which to them was incredible.

To undertake such a monumental job on a Saturday night, and an exceedingly stormy Saturday night when all others were in their cozy homes, seemed at the time inexplicable. Not many days later the following occurred:

... before the first service, two noted theosophists came into the church, went into the gallery, and looking about the auditorium, said to one of the ushers: "When did you finish the inside of this church? We have been watching the outside and noticed its incomplete condition, especially the roof, and had no idea that you had finished the interior of the building." They seemed almost amazed that it could be done. . . . We afterwards learned they had leased a suite of rooms within a few hundred feet of the church so located that they could . . . watch the progress of the building.

Things went a little easier after the plastering, but there was still six months work to be accomplished in three weeks. Mrs. Eddy had written to Mr. Chase and Mr. Armstrong on the twenty-third of November:

I fear you did not quite understand me, so will put down the strong points in their order.

1. First and last of all is this important one, finish the church on Saturday night or Sunday morning and hold services in it the last Sunday in this year.

The last Sunday in 1894 was December 30, just three weeks from the night of the plastering, and the Leader's instructions continued to arrive almost daily. To one Mr. Knapp responded: "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." Mr. Bates has written:

Mrs. Eddy's letters were at times a source of mystery to us, and not until the church was finished and dedicated and we had time to realize what they meant did their full import occur to us. We then knew that day by day as the work progressed Mrs. Eddy was demonstrating at her home in Concord and our whole duty was to obey; when we did obey the work progressed rapidly,— so rapidly that it seemed as though when we commenced a piece of work, it was done. And so, little by little, we learned to do what seemed to be impossible; it was proven to be very possible under her demonstration.

With Mr. Bates on the job her instructions were at last being followed quickly. On the twelfth of December she was able to write to Mr. Kimball in Chicago, "Showers of grace and glory are gently falling all around us in the midst of battle."

Mrs. Eddy had originally wanted institutes for study for Christian Scientists instead of churches, and December 18 in 1894 marked the day that she began turning her church to a program of schooling instead of preaching. On that date she wrote to the directors, Mr. Bates, and Doctor Foster Eddy:

Have the first service in God's Temple Dec. 30, '94 consist of a Sunday School, no sermon. God has spoken plainly to me that the Bible and *Science and Health* are to be the only preachers in this House of His.

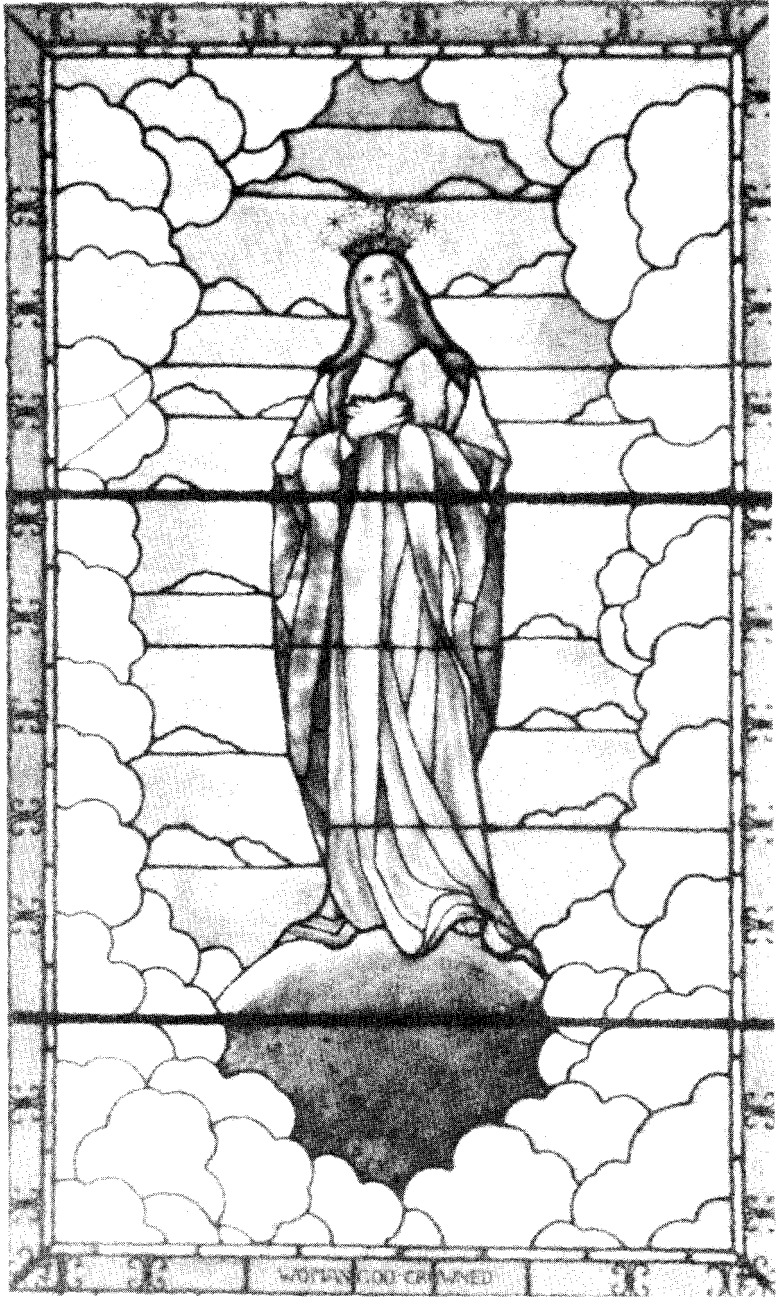
The responsibility for the first service fell on the directors' shoulders. Mr. Bates' main concern was having the building usable for services on the thirtieth of December, and to that end he and many others worked night and day. He gained cooperation, often with difficulty, from every contractor but one. That one was installing the stained glass windows. At quitting time on Saturday, December 29, there was still one window to be installed, and he and his men flatly refused to work overtime to do it despite an offer of very liberal payment. Mr. Bates asked one of the workmen if he would let them have the key to his tool box and got a blunt "No" for an answer as the man pocketed the key and left.

It is of interest that the one window that still sat on the floor uninstalled was "The Woman God-Crowned." Had it been any other window Mr. Bates might have left it, but from a metaphysical standpoint this was not right. Without a key, the locked tool box yielded to their persuasions and Mr. Bates' own foreman worked until midnight installing the last window, the "Woman God-Crowned," which is the fourth of the four Mary windows, the one that is now called "Mary — Woman of Prophecy."

The final window was only one of the many, many things remaining to be done on the last day. What a memorable day! It was one never to be forgotten, and those involved never did forget it. From Mr. Bates' reminiscences:

Saturday the twenty-ninth was a busy day . . . There seemed to be an enormous amount of work to be done . . . but we were not the army of retreat. One in Concord was demonstrating and we felt the support of this.

. . . At four o'clock that afternoon the last stone was laid, which was the keystone of the arch over the entrance to the lower vestibule. This completed the exterior of the building. At five o'clock that



MARY — WOMAN OF PROPHECY

The Fourth of the Four Mary Windows in the Mother Church

afternoon an immense amount of work had been done but there remained about a hundred and fifty days' work to be done. . .

We had many mechanics there representing all the different trades, who were willing helpers, and together with them we had many Scientists,— ladies and gentlemen who came in to dust, clean and do anything they could to make ready for the opening of the church. The work went on quietly but rapidly. The clock struck twelve. In looking about the auditorium floor and gallery I noticed a great procession of men and women walking towards the vestibule. I was surprised. Every person in that room finished his work at the same moment. There were cleaners, masons, carpenters, brick layers, electricians, and so on,— all manner of work going on, all finished . . . at the same moment,— for the work was done and the room was ready for occupancy.

. . . Mrs. Eddy's demonstration was complete to the minute. . . . years afterward it came to me; the picture of that procession walking by unanimous consent to put away their tools and implements which they had used in finishing the room. Nothing was said: no one said, "Time is up;" voluntarily they took their course and laid their tools away. I shall never forget the panorama which presented itself before me. I shall never forget the lesson of precision that it taught me. It was worth all the weeks that I had spent in Boston.

What a day of rejoicing Sunday, December 30 was! But only one knew the import of that occasion. In January Mrs. Eddy told the directors that but for Mr. Bates the church would never have been built. The next day she said to Edward Bates: "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."





THE MOTHER CHURCH

As It Looked After Its Completion in 1894

CHAPTER XIX
THE DEDICATION

May the . . . Word spoken in this sacred temple dedicated to the ever-present God — mingle with the joy of angels and rehearse your hearts' holy intents. —MARY BAKER EDDY

1894

MRS. Eddy's words to Mr. Bates that, had the Mother Church not been finished on time it would have been a monument to error, were not understood by the Scientists at that time and they are little understood today. But she was victorious, and this victory over error enabled her to delete two of the paragraphs from her article "Overflowing Thoughts." When this article first appeared in the December, 1894 *Journal* the third and fourth paragraphs read:

I am not unmindful of the "whisperers," the unspiritual barren minds, breathing hatred and falsehood ignorantly, or maliciously, mentally and audibly, at work on the apathetic consciences — sowing seedlings of strife. Declaring in the dark, "Mrs. Eddy is a tyrant, and she is hurting you shockingly" — words that are vain when themselves know, that as masked murderers, they are seeking to blind the eyes of my students as to their teacher, the sooner to kill them morally and physically.

By reason of this dernier infirmity of iniquity, "Be not deceived, God is not mocked." Ask your God, and mine, if this be so; ask my household if such is my intent or act towards any one; ask those who know me best, if I counsel or devise aught that hurts another's health, morals or prosperity. My deepest desires, and daily labors, go to prove that I love my enemies, and would help all to gain the abiding consciousness of health, happiness and Heaven.

Mrs. Eddy truly *loved* her enemies, which love enabled her to save her cause and her students. Only those closest to her in her household knew how the error attacked her constantly even in the minutiae of her daily experience. They also knew that her work for the world kept her from doing much for herself.

Clara Shannon was close to the Leader and was aware of the harassing little problems, one of which was proper clothing. For some time everything dressmakers made for her was spoiled, — nothing fit. Clara knew this was the main reason she was not planning to attend the dedication of the Mother Church which she greatly desired to do. Clara also knew that the Mother helped all the world, but few helped the Mother. A deep desire to help the Leader prompted Clara Shannon:

... so I decided that I must make the demonstration and provide a dress which she could wear [to the dedication] and which would be a perfect fit. God opened the way for me to do this ... Mother sent me to Boston to attend to the provision of music for the dedication service. ...

Mother told me to go and stay with Mrs. Weller, where I went at once. ... I knew ... that Mother would have preferred a gray satin that looked like silver with pearly trimming. Mrs. Weller and I went from shop to shop until we found just what we wanted. ...

Miss Shannon wanted "to break the law of m.m.p. which argued that Mrs. Eddy could not get anything to wear, and that no one could do things for her in the right way." With Mrs. Weller's help she had a good start on "demonstrating" a dress for Mrs. Eddy when she received a telegram from the latter which read, "Take the next train home and bring your trunk." From then on Clara's work for the dress was all mental work while Mrs. Weller continued with the dressmaker, etc.

While Mr. Bates was working assiduously to complete the edifice, most everyone else was preparing for the dedication. Mrs. Eddy wrote to Foster Eddy on December 10:

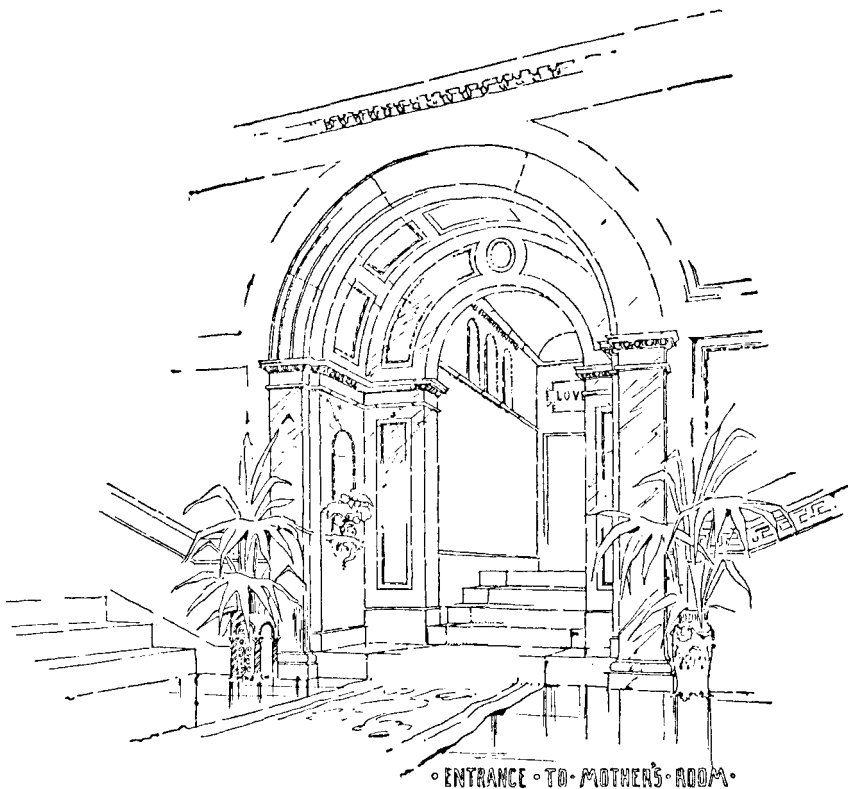
I would take Mrs. Stetson's singers for she has done well for the Church fund. But if Miss Lincoln wishes to attend the dedication, honor her by permitting her to go on to the platform and sing a solo, or in any other proper way.

The next day she wrote to Mrs. Stetson:

Present my thanks to Mr. Case for his fine music. I have just written to the Dr. to have your singers for the occasion when the church is dedicated. But I do not know but they will delay this for some time yet.

Another message on the same day concerned the Mother's Room and went to the directors:

Permit me to make this request relative to the Mother's 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.



ENTRANCE TO MOTHER'S ROOM

From Volume 12 of the *Christian Science Journal*, January, 1895

Eight days later on Wednesday, December 19, she sent the following instructions to the directors:

Present no contribution box on 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.

Receiving no satisfactory response to this letter Mrs. Eddy wrote the directors again on the twenty-third of December:

Dear Students:

There is not sufficient time now to arrange a proper program for our Church services on Dec. 30th. No one has conferred with me on the subject. I have named it to the Dr. but nothing has been given me till today, just as I was leaving, to know even if you had arranged for it yourselves. But it is quite enough to say that I alone in consultation with the Directors was the one to have arranged so important a matter as this.

Now I object to pushing into this week, this muddled movement of setting up a precedent for worship in The Mother Church without the Mother who has originated all that belongs to this new Church, even knowing what your formula is! The thing must be stopped right now. I must see a program of your order of service, how you announce the reading of the Bible and the reading of *Science and Health*, etc. in every particular. I thought that this small right was registered a long time ago. [Was the Mother's position being usurped by her adopted son?]

Have printed circular ready for notifying the public that only the *S. School* will be held in the new church December 30. Then make arrangements for the Church services according to the *Deed* and vote on the Church rule enclosed.

Lovingly yours,

Mother

N.B. I open my letter to say I had not read Mr. Knapp's letter through and Mr. Frye has just brought it to me and I see that he wrote to me on this subject. But I will send the letter because God does guide me and so it must be needed for some purpose.

The church rule to be voted on was the one making the Bible and *Science and Health* the Pastor.

The next day, while Mrs. Eddy was out on her daily drive, Mrs. Weller came to Pleasant View bearing the precious parcel containing the new dress. She had often been there before to help out in time of need and was very dear to Mrs. Eddy. On this day her departure did not escape the Leader's watchful eye, so Mrs. Weller was called back and invited to spend the night and stay for Christmas dinner the next day, much to her delight. When Mrs. Eddy wanted to know what Mrs. Weller had brought, Clara showed her a Christmas gift from Martha, Mr. Frye, and herself, — a lovely silk petticoat with quilted lining, — hoping to keep the exquisitely made dress a surprise for the morning:

The next morning, 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 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." I ran to Mrs. Weller's room and asked her to help me to know that all was well and that I could do what was right. 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?" "Yes, Mother." She told me to leave it so that she could try it on while she was dressing.

After a time, she rang for me, and when I went to her she already had the dress on. She said, "Go and ask Mrs. Weller to come to me," which I immediately did.

When Mrs. Weller entered the room she told her 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 with which to go to the dedication service of The Mother Church on January 6, 1895. . . .

That Christmas Day her new Scotch-Canadian disciple, Rev. William P. McKenzie visited the Leader and Pleasant View for the first time, and after an hour's interview became her man for all time. As he later wrote, it was "like a clansman giving allegiance in love to a chief." Neither he nor Mrs. Eddy knew how very soon he was to be called to Pleasant View again.

Shortly after Christmas Mrs. Eddy sent Clara to Boston to order a bonnet made to match the lovely new gown. It was of the same gray velvet with pearl trimming, with two small gray feathers, and when it arrived soon thereafter proved to be most becoming and very satisfactory. In providing this beautiful gown Clara had overcome one of the claims of malicious mental malpractice harassing the Leader; but another phase of malicious mind which she had not foreseen was soon revealed to her.

The opening service on Sunday morning, December 30, was a memorable occasion marking a great change. Judge Hanna read a letter from Mrs. Eddy ordaining the Bible and Science and Health with Key to the Scriptures pastor of this church to continue as long as the church is satisfied with its pastor. The auditorium was crowded with every seat filled and many standing. Many from outside Boston were present including the Kimballs from Chicago. The change of pastor was received with joy, and Foster Eddy bore the happy news to Pleasant View.

The field had treated Dr. Foster Eddy as the heir-apparent, and the exalted position was more than he could handle. He had represented his mother and read her messages at many meetings during

the past six years and perhaps he planned to do the same at the dedication of the new church the next week. However that may be, an occurrence at the end of December made an indelible impression on Clara Shannon. It was probably on Sunday evening, December 30, following the opening service for the Mother Church that Benny was dining with his mother at Pleasant View. The latter asked Clara to bring the dress and bonnet to show the doctor as she told him all about her gift from divine Love. Many, many years later Clara wrote: "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."

The triumph of completing the edifice at the specified time was overshadowed by this episode and its implications. Once again the Leader's experience was much as she had described in a letter to a student a year earlier:

Few, if one, helps me or is ever at my *side* to help me. Per contra, everybody is fighting like fiends over every move that I make that God bids — every one, I mean, who hates Good; and my students leave me to meet it, as of old, alone in the sweat of agony. I sow, they reap my sowing; I weep, they laugh! I mourn, they know not why! God grant that my precious students wake from this deep sleep of the carnal mind.

Every working Scientist was certain that he loved Good but was also very aware that many other Scientists were influenced by animal magnetism. It is not an easy thing to know thyself, but how easy to see the mote in thy brother's eye. The Leader could see the influence of animal magnetism on all of her students to a greater or lesser degree and yearned that they might "wake from this deep sleep of the carnal mind." Oh, that her son might waken to the lust for place and power that was using him.

The sins of her students caused the Leader great suffering. As the new year dawned upon the eager anticipation of many Scientists, Clara could see what Mrs. Eddy had to meet and the consequent suffering she experienced. It seemed best not to attend the dedication service on the first Sunday in this new year, but Dr. Eddy was definitely not the one to read her dedicatory message.

On New Year's Day she called Judge Hanna and Rev. McKenzie to Pleasant View while she wrote William Johnson as follows:

I forgot to say I shall be able to inform you tomorrow who will read my *Sermon* on dedication day. Don't delay circulars. Print, Sermon by etc. *will be read*. Also have children "Busy Bees" seated in the front pews. They will wear badges simply "Mother's Room." I have named them in my sermon.

Do not let the constant dropping change your true sense of "Mother."

N.B. To arrange *rightly* and get the best reader is difficult, so it is best not to name who shall read on Sunday the Scriptures or *S.&H.*

Had Hanna and McKenzie been aware of the circumstances, one or the other might have agreed to read Mrs. Eddy's address on the following Sunday when she asked each in turn. But both the judge and the young minister turned English professor (who was in a state of dismay at seeing Mrs. Eddy look thirty years older than she had the week before) were feeling the intense strain of the situation. Neither felt equal to the task.

Boston was the Athens of America, the center of culture, so Mrs. Eddy notified the directors to engage the best reader and elocutionist in the United States to read her sermon. They felt the best was a man who was engaged too far from Boston to be available; but the next best in the United States was Mrs. Henrietta Clark Bemis. She came to Pleasant View at Mrs. Eddy's invitation and read to her before reading at the four services (which stretched to five services) the following Sunday.

Rev. Norcross, who was preaching for the Christian Science church in Denver, Colorado, had written to Mrs. Eddy on December 22:

Dear Teacher, Leader, Guide!

Laus Deo! It is done! At last you begin to see the fruition of that you have worked, toiled, prayed for. The "Prayer in Stone" is accomplished.

Across two thousand miles of space, as mortal sense puts it, I send my hearty congratulations. You are fully occupied, but I thought you would willingly pause for an instant to receive this brief message of congratulation. Surely it marks an era in the blessed onward work of Christian Science. It is a most auspicious hour in your eventful career. While all rejoice, yet the Mother in Israel alone of us all, comprehends its full significance. Science and Health with Key to the Scriptures. Preface p. vii 8.

Yours lovingly,
Lanson P. Norcross

His words said more than he understood, — "the Mother in Israel alone . . . comprehends."

The directors felt this letter from Norcross would dispel the haze of speculation which had surrounded his departure as their pastor, so they included it in the dedication service. Their complete program was as follows:

1. Organ voluntary.
2. "Laus Deo." Words by Mrs. Eddy, Music by Percival.
3. Selections from the Bible and *Science and Health*.
4. Silent Prayer and audible repetition of Lord's Prayer with its spiritual interpretation.
5. "Feed my Sheep" Solo. Words by Mrs. Eddy. Music by Lyman Brackett.
6. Reading of letter to Mrs. Eddy by Rev. Lanson P. Norcross.
7. Reading of the Sermon written by Mrs. Eddy.
8. Hymn by congregation, "Christ My Refuge."
9. Benediction

On Saturday morning, January 5, when the printed programs arrived the directors were astounded to see after No. 5 an anthem by Henry Lincoln Case, "The Lord Is My Strength and Song." Mr. Johnson made a hurried trip to Concord with the result that the anthem was deleted, although there is no record of his conversation with Mrs. Eddy.

Mr. Case, the musical director for Mrs. Stetson's church in New York, had sent his composition to Mrs. Eddy offering it as a dedicatory anthem for her church. The New York choir had been practising it for eight weeks under the impression they were expected to sing it at the dedication service, but were rebuffed when they came to the Mother Church on Saturday to rehearse. Once again the students were mentally "fighting like fiends" over the Leader's moves. Mr. Bates, Mr. Knapp, and Mr. Johnson finally agreed that the New York choir should sing a hymn the next day instead of the anthem.

By January 6 hundreds of Christian Scientists had arrived in Boston for the dedication of The Mother Church. According to the *Boston Herald*:

From all New England the members of the denomination gathered; New York sent its hundreds, and even from the distant states came parties of 40 and 50. Even the large auditorium, with its capacity for holding 1400 or 1500 persons, was hopelessly incapable of receiving this vast throng, to say nothing of the nearly 1000 local believers. Hence the service was repeated until all who wished had heard and seen; and each of the four vast congregations filled the church to repletion.

The *Christian Science Journal* for January had included "A Card from Mr. Chase" which announced that the funds were ample and no more would be received. This fact did not escape the press. One reporter wrote: "Wonders will never cease. Here is a church whose treasurer has to send out word that no sums except those already

subscribed can be received!" They had never heard of such a thing, and it was a history-making event. In all the annals of the Children of Israel only once before had such a thing occurred:

- Ex. 36:5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work which the Lord commanded to make.
- 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
- 7 For the stuff they had was sufficient for all the work to make it, and too much.

For many years the press had been hostile to Christian Science and Christian Scientists but 1895 marked a turning point. The new edifice was glowingly described in the *Boston Globe*. The *Boston Herald* published Mrs. Eddy's sermon carefully and correctly in full. Extensive and fair coverage was given to the dedication of the Mother Church. As the *Journal* described it, they "vied one with another, to give as full and correct an account of the proceedings as was practicable."

The world was impressed by the beautiful new edifice. The day of persecution was being succeeded by the day of popularity. In her dedicatory sermon Mrs. Eddy said: "No longer are we of the church militant, but of the church triumphant;" but the heart of her message to her students on that day as on this was:

Nevertheless, there is a thought higher and deeper than the edifice. . . . The real house in which "we live, and move, and have our being" is Spirit, God, the eternal harmony of infinite Soul.

* * *

THE INVITATION

A glorious new future lay before Christian Scientists, perhaps best expressed in Mrs. Eddy's sermon on dedication day in these words: "The children are destined to witness results which will eclipse Oriental dreams." This prophecy, however, did not interest Scientists as much as did the new edifice. Their attitude toward this new symbol of prosperity caused Ira Knapp to write to the Leader in January that some "are worshipping the symbol more than the divine idea which made it possible."

Augusta Stetson was as delighted as any with the new edifice, but she also felt that the treatment she and her choir had received was

wrong. Mrs. Eddy's letter to her on January 9 seemed to justify this conclusion:

My dear Student,

I was at a loss to know what you meant by your last despatch, or should have said by all means *do not omit that fine anthem* of Mr. Case's. I had seen the first order of the day and charged Mr. Johnson to allow your choir 2 pieces to sing and the Boston 2, so as to be impartial. I was not shown the changed programme until the Dedication was *over*. It *shocked* me to see Norcross' name the only one with mine on that programme and be told that the music that was dedicated to me was *excluded!!*

Three weeks before that occasion, I kept charging the Dr. to see that M. A. M. should not interfere with my order as to the music and Miss Shannon heard me tell him and heard him say that Johnson should do as I requested. He, the Dr. never wrote or telegraphed a word to me as to programme or performance. . . .

I asked the Dr. to help me, but suppose he was too late, although he never notified me in any way until today, how things went.

Edward Bates had been too busy with the building to think about anything else, and it had taken the first two weeks of January before he had finished all of the final details. His wife had been called to Pleasant View several times during this busy building period, but Edward could not leave the work at hand. After it was over he was delighted to receive an invitation from Mrs. Eddy to spend a day with her at Pleasant View.

The day was January 15, 1895, and Edward took an early train for Concord on that Tuesday morning. Mrs. Eddy was interested in every aspect of the construction and asked many questions. When they talked about the dedication service she did not tell Mr. Bates what she wrote to her student Caroline Frame, viz., "While the students were rejoicing in the *Temple* of our God, I was struggling *at home*." However, she did apprise him of an aspect of her students' neglect on that joyous day when she said, with sad countenance, "Six thousand of my students could be there and enjoy the services and the dedication of the church. Several members of my household went down, but I was not invited."

Not invited! The Mother, the Discoverer and Founder of Christian Science, not invited to the dedication of *her* church! This was a shock to Mr. Bates. He had assumed that either the directors or the First Members had issued a proper invitation to the one who was alone responsible for their beautiful temple, but he had been so occupied at the edifice that he had not attended any of their meetings. This oversight was something Edward could not forget even though he and Mrs. Eddy discussed many other things during the

course of the day.

The February *Journal* did not publish Mrs. Eddy's dedicatory sermon but announced that it was to be published in pamphlet form as soon as possible. Scientists were eager to have it, for even many of those who attended the dedication had felt that Mrs. Bemis' fine reading was without understanding. When it was published in April as *Pulpit and Press* the student benefitted from perusing Mrs. Eddy's sermon, and he also found an added note from her pen stressing love — "unselfish, unambitious, impartial, universal, — that loves only because it *is* Love." This "Note" also prophesied:

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name.

This was followed by over sixty pages of newsclippings indicating a change of attitude by the press toward Christian Science. Two of the clippings informed the field of what Mr. and Mrs. Bates had done.

The breath of America, the New World, is freedom, individualism, which culminated in Science and Health's teaching that "God is individual." The individual businessman in America has been loudly condemned, but it was he that built America. And but for an individual businessman with his unconventional methods the Mother Church would never have been built in 1894. Mr. Bates was accustomed to acting. He could size up a situation accurately, make a decision quickly, and follow through with appropriate action. As a result he was a man of accomplishment. He may have expected a little appreciation from Christian Scientists for his work on the church building, but that was because he did not understand the human mind, more accurately termed malicious mind. Through sad experience Mrs. Eddy had learned what today is called the psychology of envy, and she endeavored, on the day of his visit, to warn Mr. Bates of the reaction to his accomplishments:

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 hate you for helping Mother. . . . 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.

Following his visit with Mrs. Eddy Mr. Bates determined to rectify the grievous blunder they had made in not inviting the Founder to the dedication of the church she had built. He composed the wording for an appropriate invitation, then took it to a jeweler for advice on a suitable setting. The jeweler designed and engraved a golden scroll and attached to it a golden key to the church. The whole was encased in a green plush casket with white silk linings:

A few days later Mrs. Bates and I went to Concord bearing this casket in our hands and carried it to the house. When we arrived there Mrs. Eddy was out taking her usual drive, but we told the attendant the nature of our errand and the casket was placed on the library table and opened and the scroll set at a proper angle for reading. The attendant asked us to sit in the parlor.

When Mrs. Eddy returned from her drive she was persuaded to go into the library to see what the newspaper later described as “probably one of the most magnificent examples of the goldsmith’s art ever wrought in this country.” The scroll of solid gold was twenty-six inches long, nine inches wide and an eighth of an inch thick. Mrs. Eddy was overcome by her feelings when she read the inscription:

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 20th day of February, 1895, at high noon.

The First Church of Christ, Scientist, at Boston, Mass.

By Edward P. Bates,
Caroline S. Bates

To the Rev. Mary Baker Eddy,
Boston, January 6, 1895

According to Mr. Bates’ reminiscences:

After a few minutes she said, “Are they here?” 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, said: "That is the most beautiful thing I ever saw in my life." After a long pause, intently 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."

Mr. and Mrs. Bates returned to Syracuse, but their golden scroll had not completed its mission. Mrs. Eddy sent it to be exhibited in the window of J. C. Derby's jewelry store on State Street in Concord. It was written up in the Concord newspapers, reprinted in the Boston newspapers, and very soon the Bateses were receiving hostile letters from the Boston students criticizing their action. One even stated that they had no right to invite Mrs. Eddy to the church. It is sad that an exemplary action draws such criticism, but it also sets an example and a standard. In this instance it caused the board of directors to take a similar action and belatedly to offer their new temple to the Leader and to invite her to become their permanent pastor.

News clippings describing the Bates' gift and invitation plus another telling of the directors' gift and invitation were all included in *Pulpit and Press*. That slim volume ended with "Rev. Mrs. Eddy's Reply" declining to accept their "costly offering" and the pastorate but agreeing to be nominally their *Pastor Emeritus*. She wrote: "You ask too much when asking me to accept your grand edifice. I have more of earth now, than I desire, and less of heaven; so pardon my refusal of that as a material offering."

"As a material offering." The invitation to accept the church edifice was essential, because it was recognition of her proper place; and her refusal was conditional. She refused it only *as a material offering*. She told Clara Shannon and Calvin Frye that she would reject all *earthly* honors — and adulation; that she did not forget that the people spread their garments and palm leaves before Jesus as he rode to the temple one week, and that the next week he was crucified on Calvary. Her Church, the Church of Christ, was already hers and it was not a material edifice. It was and is "the church universal and triumphant." No one could give it to her and no one could take it away.

* * *

THE REAL DEDICATION

The real house in which "we live, and move, and have our being" is Spirit, God, the eternal harmony of infinite Soul. . . . our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life.

—MARY BAKER EDDY

On the seventh of November in 1894 Mrs. Eddy had written to two of her 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.

That crisis was met and passed, and it was Mr. Bates who had met it. On the fourteenth of January when the directors were at Pleasant View Mrs. Eddy told them that but for Mr. Bates the church would not have been built. Edward Bates was a man of action and accomplishment. If he was on the board of directors perhaps the mesmerism that kept them from implementing the Leader's orders would be broken.

Two or three weeks later, intending to have Bates take his place, she asked Ira Knapp to resign his directorship; but Mr. Knapp did not step down graciously as had Captain Eastaman. He was so stricken by the request that she left him in his position and asked William Johnson to resign from the board while remaining as clerk of the church. Johnson acquiesced quickly, if not happily. On the tenth of February she wrote to Edward 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.

Her letters to the directors, to the clerk, and to the church continued regularly, — letters of advice, admonition, instruction, and sometimes of thanks. But she still had not seen the new edifice, and all the students in Boston were eager to have her come to see it. For them her visit would be a day of celebration as joyous as dedication day had been. Mrs. Eddy, on the other hand, had shunned such occasions ever since the multitudes had thronged her in Chicago in 1888. In a letter of divers instructions to her directors on the twenty-fourth of March she added:

Many thanks for your kindness and courtesy in offering to meet me at the depot with a coach and perhaps six! But I have not seen a day that I could find time to go to Boston since the church was dedicated, although I work Sundays, too, for our Cause.

A very few days later she wrote to William McKenzie that when she visited the Mother Church the Boston students were "calculating on having a procession, chime of bells, *et cetera*," but that she had gone "without shot of gun."

It happened in this wise. She had written Joseph Armstrong asking him to have an attendant on duty to open the church door and conduct some friends around for her on April 1. On that Monday forenoon, after an early lunch, she departed for the Concord railway station and in company with Clara Shannon and Calvin Frye embarked for Boston in a private compartment of a Pullman car. An ordinary cab took them from the Boston station to the church door where they rang the bell. The scene is best described by Clara Shannon:

[The door] was opened by Mr. Armstrong who was so surprised to see who it was and gave our Leader a loving, affectionate and hearty welcome, offered her his arm and conducted her up the stairs. He showed her which was the door opening into the auditorium and went to fetch the key of the Mother's Room.

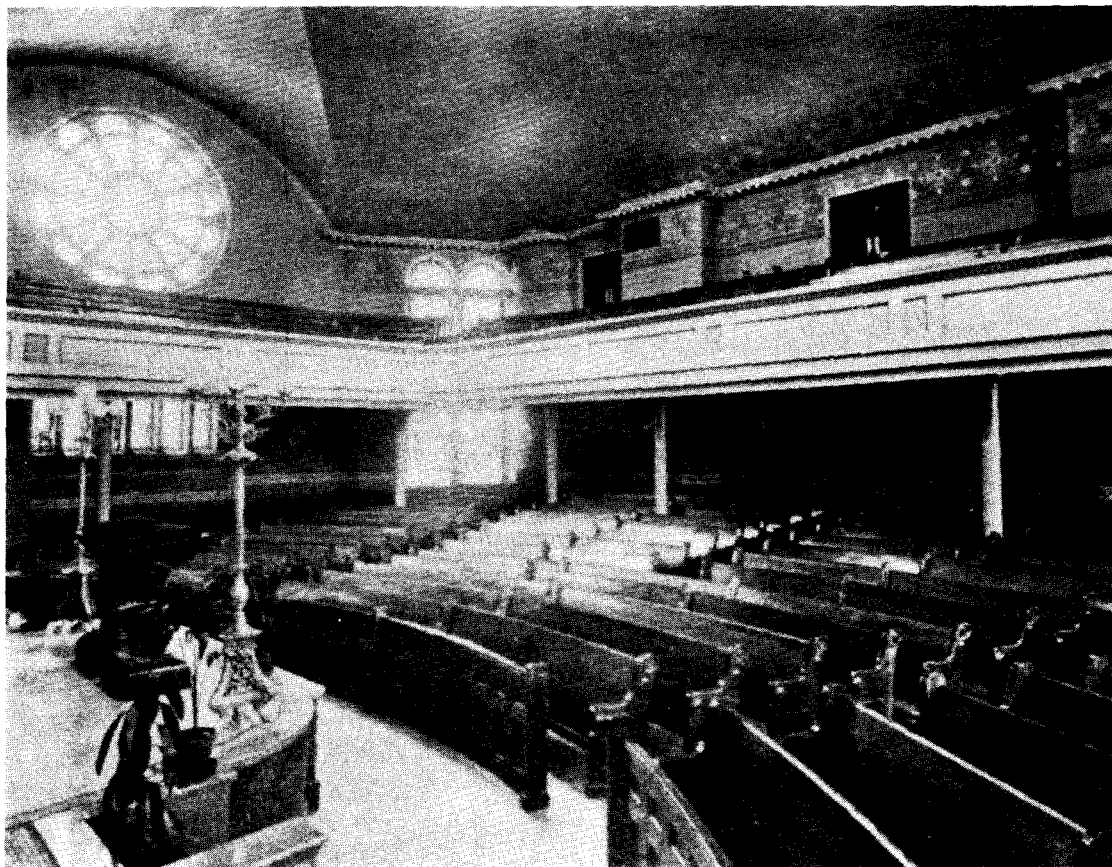
Mother then walked into the auditorium and I followed and remained at the end of the church near the door so that if she needed anything, there was someone at hand.

Our Leader walked up the left side of the Church facing the Reader's desk, went very slowly and at times would stand still, look up and around; this she continued to do until she reached the Reader's platform and stopped at the steps leading up to it. There she knelt on the first step and I well knew how her grateful heart was going out in thanksgiving to Divine Love for all the way that God led her. After some moments she ascended the steps and stood behind the first Reader's desk for some moments, then behind the second Reader's desk and looked up and around; then descended the steps on the right hand side of the Church and walked down the aisle still looking around, and up at each window.

She then came out of the auditorium and entered her room, the Mother's Room . . . She looked at the inscription over the door, and that outside the door as she entered. Then she examined all that comprises the Mother's Room.

After that our Leader sent for those of her students who were near enough to be summoned at such short notice, and gave them a glorious lesson in Christian Science.

The students that Clara Shannon recalled as having been there on that memorable afternoon were:



AUDITORIUM OF THE MOTHER CHURCH

This view of the interior from the May, 1895 *Christian Science Journal* (Volume 13) shows the Rose Window in the north wall donated by Mrs. Bates.

Mr. and Mrs. Ira Knapp	Mr. William B. Johnson
Mr. and Mrs. Joseph Armstrong	Mr. Stephen A. Chase
Mr. and Mrs. Erwin Colman	Mrs. Janet E. Weller
Mr. and Mrs. Edward P. Bates	Miss Julia Bartlett
Judge and Mrs. Hanna	Dr. Foster Eddy
Mr. and Mrs. Robertson	Mr. Thomas Hatten
Mr. and Mrs. Dunbar	Mr. James Neal
Capt. and Mrs. Eastaman	Mr. Calvin Frye

and of course Clara Shannon.

Following this meeting with her students Mrs. Eddy had her supper (which they had brought with them from Pleasant View) in the Mother's Room. Later, after nearly everyone but the directors had returned to their homes, she said that she would like to see the church lighted up. When all the lights were on:

Our Leader went into the auditorium and walked up the same aisle and again stood at the First Reader's desk. At that time there were in the auditorium Calvin A. Frye and Mr. Colman who had charge of the building and was one of Mrs. Eddy's early students and had not seen her for many years . . . Also Dr. Foster Eddy, Mr. E. P. Bates, Jonathon N. Irving and myself. Mr. Armstrong and Mr. Knapp came in later.

After our beloved Leader reached the First Reader's desk she repeated aloud first one verse of the 91st Psalm; her first words being, "Because he has set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name." After that she began the first verse and repeated the Psalm through to the end.

Then she went to the Second Reader's desk and in such a pleading voice:

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! Bread of heaven!
 Feed me till I want no more.

Then there was silence, such a silence and it seemed as if that dear voice was being echoed throughout that auditorium; none broke the sacred silence and in memory I still hear that voice so clear and filled with such love.

Then Mother crossed the church and noticed Mr. Colman weeping. He was sitting in the pew in front of me with his head bowed leaning on the pew in front of him. He was so overcome with joy and memories of the past by what he had just seen and heard.

Our Leader went into the pew and sat beside him, touched his shoulder and said: "Why, brother, don't you remember in the days gone by when we went to the hall to have our services there, how you and I had to pick up pieces of paper and bits of orange peel in order to



ENTRANCE TO THE MOTHER'S ROOM
From Volume 12 of the *Christian Science Journal*, March, 1895



THE MOTHER'S ROOM

From Volume 12 of the *Christian Science Journal*, March, 1895

make the room clean." Then she reminded him of several other things which happened in those days, and telling him how different it was at this time and how much we had to thank God for, encouraged him to look up with thanksgiving and rejoice.

It touched me very deeply when she spoke to us both of some of her experiences in the early days. Her conversation brought smiles to his face and I arose and moved away to another part of the church while they sat and conversed together which I knew must be a holy benediction.

Again looking all around and speaking to the others who were present she returned to her room where she spent the night.

The devoted, faithful directors of her church watched through the night in the directors' room. The next day Mrs. Eddy returned to Pleasant View. Probably all those who were fortunate enough to be present at The Mother Church on the first of April in 1895 would agree with Clara Shannon's conclusion: "I looked upon Mother's visit to the church as its real spiritual dedication and consecration to the Cause of Christian Science."



CHAPTER XX

THE NEW DEPARTURE

From this date the Sunday services of our denomination shall be conducted by Readers in lieu of pastors. —MARY BAKER EDDY

1895

THE Journal for May stated:

April first, 1895, closed the *twelfth* volume of the *Journal*, which was established by our Leader in 1883. This was the day she visited the Mother Church. A happy coincidence.

The date of her visit may or may not have been coincidence, but April of that year was definitely a period of fulfillment. It was also of interest astronomically. For the first time since the crucifixion on Calvary the heavenly bodies would be in exactly the same position as on that sad day. A Paris newspaper reported that on Good Friday:

the moon will pass before Virginis (Spica) and hide that constellation for over an hour.

Virginis, or Spica, is a star of the first magnitude, situated in the constellation Virgo (a virgin).

The same position of the heavenly bodies in 33 A.D. signaled the world's rejection of the Christ. But "Christ was not crucified; that doom was Jesus' part." The new appearing of the Christ in this age had met with the same rejection, and Mary of the nineteenth century had been on the cross for many weary years. But now the cross was illumined. The moon was under the feet of the Woman, and Mary was learning the full meaning of this prophecy and its fulfillment by parting with sublunary support and finding all in God. Because she put the moon under her feet she has set before us an open door that no man can shut. By 1895 her years of toil were bearing fruit. Her children may see significance in the phenomenon that was observed over Boston that spring on the night of April 11:

A CELESTIAL CROSS

The police and others who were out late last night report a very beautiful and peculiar celestial phenomenon, which seemed especially pertinent to this season of the church's calendar.

While the atmosphere was clear and the stars visible, it was of such a character that the moon's rays formed a perfect cross, with the moon as a center. This cross was of a silvery shade, and was very pronounced in its formation.

It was witnessed by many people with varied feelings of awe and wonder. Capt. Post of the police force, who as a mariner has been in many parts of the world, said that he had seen many phenomena, but nothing like that.

The hour when it was the plainest was about midnight, just as Good Friday was being ushered in in this longitude. — *Boston Globe*

The cross had been the central emblem guiding the Children of Israel ever since the cruel crucifixion of Jesus on Calvary, but in the nineteenth century this emblem had been illumined by the little book from the hand of the angel. This book was surely the Comforter that would teach all things. The celestial phenomenon could be viewed as heralding the ordination of Science and Health. God's chosen messenger certainly knew the import of the little book, for in an unpublished statement she wrote:

Friends, I have little to say to you, since I have already written all there is to be said of genuine truth until the last trump is sounded. The time cometh and is not far off when the Czar of Russia, the Emperor of China, the Queen of England, the Mikado of Japan, the Sultan of Turkey, the King of Italy, the presidents of France and United States, and all potentates, together with every mortal man and woman within their domains shall bow before the little book whose right foot is set upon the sea and his left foot on the earth, and whose hands compass the universe. And wherefore? Because it is the Word of the one God, the one crowned Head of the Universe, the Mind, Spirit, and Soul of man. It hath the words of eternal life; it giveth healing; it destroyeth death; it hath victory over the grave; it is the unction of Spirit; it hath the law of the spirit of Life which through Christ freeth men from the law of sin and death; yea, it interpreteth the divine Principle of all that is real and eternal, and giveth the divine rule of the application of this Spirit and its demonstration with signs following. Let this book and the Bible be forever the Pastor of the First Church of Christ, Scientist, in Boston.

The completion of The Mother Church in 1894 had enabled Mrs. Eddy to turn her church into a school wherein the students in Boston no longer leaned upon their pastor to do all the studying. The first issue of Volume 13 (April, 1895) of the *Journal* extended this progressive step throughout the world. The lead article entitled

“Church and School” by Mary Baker Eddy began:

Humbly, and as I believe, Divinely directed — I hereby ordain, that the Bible, and Science and Health with Key to the Scriptures, shall hereafter be the only pastor of the Church of Christ, Scientist, throughout our land, and in other lands.

From this date the Sunday services of our denomination should be conducted by Readers, in lieu of pastors. Each church or society, formed for Sunday worship, shall elect two Readers, a male, and a female.

The directors had complied with this new departure early in January and had selected Judge Hanna and Mrs. Eldora Gragg as readers for the Mother Church in Boston. Extending this new step to all the churches and societies was a boon to those just forming, but it could also be a blow to those that were already established and to the Christian Science pastors in the field. To help them in making the adjustment, the Leader followed the announcement with a letter she had written on the eighteenth of March to her earnest student in New York, Augusta Stetson:

... When I requested you to be ordained I little thought of the changes about to be made. When I insisted on your speaking without notes, I little knew that so soon another change in your pulpit would be demanded. ...

All God’s servants are minute men and women. As of old I stand with sandals on and staff in hand, waiting for the watchword and the revelation what, how, whither? Be faithful and obedient, and God will do the rest.

In the April number of the Christian Science Journal you will find the forthcoming completion (as I now think) of the Divine directions sent out to the churches. It is satisfactory to note how the order therein given responds to the example of our Master. ... He spake in their synagogues reading the scriptures and expounding them, and God has given to this age Science and Health with Key to the Scriptures, to elucidate His Word.

You may read this letter to your Church and then send it to Rev. Mr. Norcross and he will understand. ...

Rev. Norcross received the announcement graciously, and though his article of support in the August *Journal* stated, “Did anyone expect that such a revelation, such a new departure, would be given? No, not in the way it came,” it also said:

It does away with personality in the pastorate. It substitutes for it the spiritual impersonality of Truth. What Christian Scientist does not see in this a tremendous gain — one with far reaching results?

A letter to the directors on the twenty-fourth of March included among other instructions:

The Publishing Society must pay each member on Committee for Sunday School Lessons at least 300 dollars annually. This is the most important duty now on record and must take time and attention to perform it.

Early in April the Leader wrote the directors regarding a topic that is misunderstood to this day:

“Is it lawful to do good on the Sabbath Day?” Yes. — Selling doves is to slander or gossip in God’s house. Selling Quarterlies and *S. & H.* is to give or sell and take money for the Word of God — and the workman is worthy of his hire. You have my hearty thanks for doing the latter.

Another new step the Mother Church inaugurated early in 1895 was Friday evening meetings, which in a few months became Wednesday evening meetings. The Leader had written to her church on the fifteenth of January:

Make broader your bounds for blessing the people. Have Friday evening meetings to benefit the people. Learn to forget what you should not remember, namely, self, and live for the good you do. Conduct your meetings by repeating and demonstrating practical Christian Science. Tell what this Science does for yourself, and will do for others. Speak from experience of its Founder — noting her self-sacrifice as the way in Christian Science. Be meek. Let your mottoes for this meeting be — *Who shall be least, and servant, and Little children, love one another.*

Self-sacrifice was the road the Founder had trodden for many a long year, and this way was establishing her discovery upon a firm foundation. After nearly three decades of toil and experience, it was also bringing her wealth and fame. But acclaim and adulation do not satisfy immortal cravings. Instead they added to her burdens. Under the pressure of mountains of work she wrote to Mrs. Bates early in 1895 enumerating demands upon her attention and adding:

What is fame? Nothing. What is peace? Everything. When shall I find it, where? Not here.

* * *

STRONGER MEASURES

The adulation that the field would have bestowed upon the Leader had been lavished upon her adopted son to his detriment, for he had enjoyed it; and it whetted an appetite for prominence and power. In the wake of his mother's toil, tribulation, and triumph, Dr. Foster Eddy sailed effortlessly along midst flattery and acclaim. To walk in her footsteps was not to *follow* in her footsteps. No doubt he did as well as any mortal could in his position, but ease and popularity do not beget spirituality. "Christ comes in gloom."

In an age when civilization accorded women no rights, it is understandable that Mary had felt the need for a man to help her with the momentous work she must accomplish. But she had hoped to find in a son (as do many in a marriage) that which only God could supply. As a result, the sharpest experiences that had come to her in the six or seven years since the adoption had come through Benny.

In the spring of 1895 gossip about Dr. Eddy and his private secretary, Mrs. Nellie Courtney, reached Pleasant View. When Calvin Frye referred to the latter in a note as his "paramour" the doctor stormed to Pleasant View in a rage and threatened Calvin with a libel suit. When his mother refused to see him on that tempestuous April 30 visit, he pounded on her locked door; but by the next day when his ire had subsided, he wrote in calmer mood to:

My Dearest Beloved Mother,

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. 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.

His "mama" was less disturbed by his outraged behaviour than by the fact that he had endeavored to keep Mrs. Courtney's presence in the Publishing office from her while leading others to believe it was with her approval. Nellie Courtney had been in Mrs. Eddy's primary class in March of 1888, but since that time her interest in the Teacher and her movement was questionable. Even more questionable was the fact that she had left her husband and family in the West to come to Boston to work for Dr. Foster Eddy. Once again it would seem that the Dr. was imitating his mother's action without the Christliness to warrant it. To be saved from the temptations in his path he must be removed from positions of prominence.

The Leader had written by-laws early in March to cope with this situation, but it had not been met; so she must bring it out in the open. A special meeting of the First Members was called on Saturday, May 4 at 10 A.M. where Foster Eddy as president read the following communication:

Beloved Brethren:

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.

(2nd.) 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. And from long *tests*, I know that He will show me the way that is just and then I will follow it.

With love,

Your Mother in Israel

Mary Baker Eddy

By-law: A member of this church who is a student of Rev. Mary Baker Eddy and refuses to leave a place in the field that she knows it is for his or her interest to leave and so advise him or her, yet they do not comply with my request, this member shall be dropped from this Church membership and treated by this Church as a disloyal student. Also, if a member of this Church is proven by me to be treating me mentally without my consent, the name of this member shall be dropped from the roll of membership and he or she treated by this Church as a disloyal student. This By-law can only be amended or annulled by the unanimous vote of every member of this Church.

Then a further communication from Mrs. Eddy was read which stated:

When a student tells you that I am influenced in my conclusions or work in this field by anyone but God, or when he says I am mistaken in my knowledge of who is attacking me mentally and thus malpractising — know then that this student is disloyal to the core and is not to be trusted. This I have proven true 30 years.

Following some other business the secretary read a letter from Mrs. Eddy to Dr. Foster Eddy demanding that he comply with the demands of the publishing committee. She had sent another message to Mr. Johnson which was *not* to be read at the meeting:

Write me at once as soon as the meeting is over the action and what the Dr. said, if anything. He and Mrs. C. are attacking me mentally with apparent intent to kill. This is *proven* beyond a *doubt*.

It is possible that the doctor and Mrs. C. were doing what mortal

mind does every day, — that is, indulging in gossip about his mother's advanced years and speculating as to what his position would be when she departed. To the world this would seem no more than harmless gossip, but to the advanced metaphysician who should know better this does amount to a mental attack with intent to kill. And to the Discoverer of Christian Science it was another channel for the incessant attacks of malicious mind upon her life. Few knew of these attacks upon their Leader's life, and no one but the Founder could have met them. Three years earlier she had alluded to this in a letter to Gen. Erastus Bates wherein she wrote: "You know not what you ask. 'Are you able to drink my cup?' No! You could not take my place and hold your phenomenon of human life."

Mrs. Eddy must have decided that further instruction and immediate action was needed, for at the close of the meeting on May 4, twenty-one of the twenty-four members present went immediately to the station and embarked for Concord. In the back parlor at Pleasant View she told them why she had called them, to warn of the awful danger of the error working in their midst, and how to meet it scientifically. She impersonalized the evil and led them to see that Foster Eddy was its victim, not the perpetrator, which is evident in a letter from Mrs. Gragg a few days later: "I never suffered as I did after my visit to Concord. . . . How I love Dr. Eddy! — and would to God I could help him."

It was the Mother's love for Dr. Eddy as much as her interest in the cause that prompted the business and the by-law she gave the First Members to act upon. They returned to Boston, went directly to the church and reopened the meeting. Some of the business transacted that Saturday night was as follows:

Voted unanimously . . . that: The present Reader . . . Judge S. J. Hanna shall remain this Reader as long as he is acceptable and remains editor of the Christian Science Journal. [Foster Eddy was coveting the position of First Reader.]

Each president of this Church shall hold his or her office but one consecutive year, and once in three years.

This Church shall have no Leader but its Pastor, the Bible, and Science and Health. One member of this Church shall not be guided by another.

One good member is no more than another good member to this Church. Personal attachments or enmity shall not influence the action of the members of The Mother Church toward each other. God alone shall be their God.

Voted: That in accordance with our Teacher's recommendation The Mother Church shall have a Church Manual. . . .

Voted: That Edward P. Bates be and is hereby elected President of

the Church for one year beginning May 4, 1895.

The clerk was instructed to notify Dr. Eddy that according to the foregoing By-law his term of office as president of this Church has expired, and that Mr. Bates is elected to that position.

Following this exposure and rebuke of Foster Eddy the Leader met with him, the directors and their wives at Pleasant View at which time all received a lesson. Then on May 14 she sent a letter to the First Members which was to be read in open meeting:

My beloved *only* in the *Lord*:

How doth my heart wrestle with the angel of the Lord for you all! You are weighed in the balance and who of you are found with doors guarded when the thief cometh?

A man is said to be no stronger than is his very weakest point. What then shall be said if there is in one of you a vulnerable spot to malicious mesmerism so exposed as to admit its influence and rob you of free moral agency? Or one of you in the bonds of iniquity, yet having on the mask that hides your face and the Father's face from you?

I know there are some among you that are not by reason of their sins and lack of truth and love cast out of this vineyard of our God. Oh! let not the senses drown your hearts in the depths of apathy; or sear your consciences with the heat of pride that a word to the wise be sufficient.

With love as ever,
Your afflicted Mother

The afflicted mother did not want to cast Foster Eddy "out of this vineyard," but she did want him to leave Boston and work in the field. At another meeting at Pleasant View on May 15 with Hanna, Bates, Armstrong, Knapp, and their wives present, the doctor promised to leave Boston when she said to go; but he was also able to persuade her to let him remain in Boston at present and continue as the publisher of her works.

Ten days later she made her second trip to the Mother Church and once again spent the night in the Mother's Room. The new departure of having the Bible and Science and Health as the only pastor saw a departure from the newly established routine the next morning when Mr. Bates conducted the Pastor Emeritus down the aisle. After a solo sung by Miss Elsie Lincoln, Mr. Bates introduced the Leader to the congregation. A young man visiting the Mother Church for the first time wrote the news home:

Dear Mother,

I have just returned from church, where 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; and I don't know now why she came this particular day. Anyway 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 in the choir sang a beautiful solo, 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, but I wish I could write you all she said. She must have spoken for twenty minutes, and it meant volumes to me. It was all love — God's love, and Christ's great commandment, Love one another. She said you must learn to love God, and then you will learn to love your enemies. 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.

No one could call sinners to repentance as she did in her sermon (*Mis.* 106) with her words all Love. Thirteen known cases of healing took place during the few minutes she spoke. The multitude was fed, but the Leader must have been disappointed, for she is recorded as having said afterward: "I discerned every mentality there, but saw no personality. I looked over the whole audience, and I did not see one Christian Scientist."

To her own students she sent a stronger message for their June 5 meeting of the C.S.A. Her address (*Mis.* 110) dealt with the belief in anti-Christ and the mental stages of crime. To this was appended the following paragraphs which appeared on the first page of the Journal for July:

TO THE MEMBERS OF THE CHRISTIAN SCIENCE ASSOCIATION

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 malpractise 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 practise only to heal. Any deviation from this 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 malpractising 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.

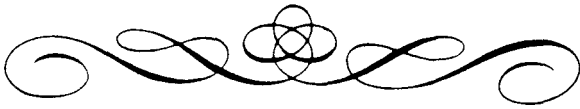
The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, "Thou shalt have no other gods before me." Animal magnetism, hypnotism, etc. are disarmed by the practitioner who excludes 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.

While endeavoring with precept upon precept to teach her students how to work metaphysically, the Leader was constantly receiving complaints and accusations of one student against another. As often as possible she aired the complaints in the presence of all concerned, so that sin was brought to the attention of an erring student, or, as was often the case, gossip was dissipated. Mr. Bates recalled the following:

In the summer of 1895 Mrs. Eddy frequently called the First Members to her residence, — sometimes all of them, and sometimes a portion of them. It was during one of these visits that she gave us very careful instructions on many points which we needed. She always insisted on taking up brotherly love and tried to instill the necessity of demonstrating this virtue between ourselves. One day, I remember, she paused suddenly and said: "What is the matter with Mr. Bates? You told me that if Mr. Bates paid his debts he would not have a dollar in the world. I wanted to know the truth about this statement for myself, and I informed myself through the Syracuse banks. They tell me that Mr. Bates is worth seventy-five thousand dollars or more and is in high credit. I think this is pretty good for a young man who has only been in business for a few years." The whole thing was a great surprise to me . . .

It was in the same vein but in a more general sense that she spoke to the alumni of her college at Pleasant View. She had invited the one hundred eighty students who attended the meeting on June 5 to visit her the next day in Concord. Her words of rebuke to this assembled group were uttered with such an overwhelming sense of love that everyone felt them to be a benediction:

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 either 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 watching 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. You have never seen me in my real home, but you may sometime. Come with me into it.



CHAPTER XXI

THE MANUAL

I never had a Church until I had the Manual.

—MARY BAKER EDDY

1895

ON the thirteenth of January Mrs. Eddy had written to Mr. Johnson, "I am only wanting time to have a Church Manual written and published to answer all questions." The questions and requests that had been numerous before the erection of the Mother Church increased tremendously after that accomplishment. Later in January she wrote Johnson again answering him regarding a printed membership application form:

I have not time to attend to this at present. Fix something that you want as you want it . . . Be *sure* that you admit no member that is not vouched for by an unquestioned student of mine or a First Member of our church in Boston. Be more than ever careful who you let into our church. And do not get into *debt*. Remember these two points *steadfastly*.

Scarcely a day went by, and never a month, that she did not send instructions on one matter or another to her church. On February 12 she wrote them the beautiful letter regarding receiving or dismissing candidates which appears on page 146 of *Miscellaneous Writings*. In mid-March she had sent the following notice to the First Members:

If you have not a rule or By-law already that defines your position as to the receiving or rejecting those who have left this church, draw one up, call a meeting and adopt it; then publish this rule or By-law through the C. S. Jour. I have minds to answer on these subjects, and cannot do it because it is not my duty, but it is yours.

Neither this nor the by-laws she sent to meet the situation with Foster Eddy were attended to by the First Members at this time.

But many disaffected students were desiring to return to the Mother Church now that it was popular and prosperous, and they were besieging Mrs. Eddy with their petitions. Foremost among those returning students who had withdrawn was Mrs. Woodbury.

JOSEPHINE CURTIS WOODBURY

Josephine Curtis Woodbury had been a controversial figure in Christian Science circles from the time she first studied with Mrs. Eddy in December of 1884, but she was an able, persuasive speaker who entered into the founding work with a will. As with all students Mrs. Eddy endeavored to develop her good points, which were many, and admitted her to the normal course in February of 1886. Soon thereafter Mrs. Woodbury opened her Academy of Christian Science in Boston which flourished under her unusual ability to attract and hold students; however, from that time until the spring of 1895 she had caused the Leader a good many problems.

If Foster Eddy was unconscious of the lurking lust for place and power that was using him, Josephine Woodbury presented the opposite extreme. She coveted prominence and wealth, cultivated the adulation of her followers, and through devious and crafty methods convinced many that she was Mrs. Eddy's closest student, spiritual heir and successor. Those who were not convinced were shocked by her audacity.

Students familiar with Christian Science history knew that Mary Plunkett's fiasco had occasioned Mrs. Eddy's by-law prohibiting spiritual marriage, and they well knew that the reference to a spiritually adopted child was prompted by the indiscretion of Josephine Woodbury.

Against Mrs. Eddy's advice Mrs. Woodbury had urged some of her married students to follow her example and abstain from marital relations which put her in a very difficult position when she gave birth to a son on the eleventh of June in 1890. In preparing for this event she had withdrawn from the church in the fall of 1889 and had taken about thirty-five of her students out with her, which was a blow to the loyal members just recovering from the rebellion led by Mrs. Crosse in 1888.

Even a greater shock to Mrs. Eddy's devoted disciples the following June was Mrs. Woodbury's public proclamation of an immaculate conception fathered by the teachings of Science and Health, which Mrs. Eddy had to refute with a by-law. But Mrs. Woodbury's credulous followers participated in an impressive, unorthodox baptismal ceremony in which the infant was baptized the "Prince of Peace" at an outdoor oceanfront location dubbed for the occasion,

the Pool of Bethesda.

Mrs. Eddy was never deceived, but neither did she denounce Mrs. Woodbury even when the latter instructed her students in 1894 to work against the completion of the Mother Church. These deluded students were told that Mrs. Eddy did not want the church built because she had outgrown organization and it was their job to take the thought that even if the treasurer had enough money the edifice could not be built.

After the dedication, a large Woodbury contingent began attending the services, much to the consternation of the directors. And when Mrs. Woodbury applied for membership the directors much preferred to follow the Leader's advice to "be more than ever careful who you let into our church" and admit only those vouched for by an unquestioned student, rather than to draw up a by-law for returning members. They did not seem able or desirous of exercising the forgiveness that the Leader exemplified. In a letter acknowledging her "sin" Mrs. Woodbury had written to Mrs. Eddy at an earlier date:

And you *never* speak of it, *you never seem to remind me of it or remember it* but always bless me so. I think I never suffered as I suffer now when I am beginning to understand you. Every time I see you it is harder to bear — this great chasm between your life and mine, and only because you are so gentle do I dare try to undo what I have helped to do in the past.

In February of 1895 Mrs. Eddy notified Mrs. Woodbury that she had sent her appeal for church membership to the First Members who were responsible for admissions; and then added:

May the love that must govern you and the church influence you and your motives, is my fervent wish. But remember, dear student, that malicious hypnotism is no excuse for sin. But God's grace is sufficient to govern our lives and lead us to moral ends.

Six weeks later, on the eighth of April, she answered another appeal from Mrs. Woodbury. In this letter she stated:

Now, dear student, try one year not to tell a single falsehood, or to practise one cheat, or to break the decalogue, and if you 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.

Still the directors and First Members did not act, so another appeal went to Mrs. Eddy; and this time with the request for



JOSEPHINE CURTIS WOODBURY
Photograph taken after her excommunication in 1896

permission to show them her letters. In response the Leader wrote to both Mrs. Woodbury and the directors. To the former she said:

My Dear Student:

I am willing you should let them read my letter. . . . 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 unpurely 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., which you say in your letter causes you to sin, is not idle, and will cause you to repeat them, and so turn you again from the church, unless you pray God to keep you from falling into the foul snare. In the consciousness that you and your students are mentally speaking to me, I warn you this is forbidden by a strict rule of the by-laws as well as by conscience.

To Mr. Johnson on the seventeenth of April the Leader wrote:

I request that you pass out notices at once for a special church meeting and convene as soon as possible. Read this letter to the church and then give, as Jesus did, a chance for sinners to reform. You take no risk when doing right.

Her letter to the church gave them the text for the needed by-law and also showed her exasperation with their lack of Christian forgiveness:

Adopt at this meeting a By-law that all members who withdraw from your church or have been put out of it and thereafter apply to be taken back into it, and are anxious to live according to its requirements, be received on probation for two years. Then if found unworthy, you can deal with them as you think best for our Cause. But I also require you to remember Jesus' words, "Go ye and learn what that meaneth, I will have mercy, and not sacrifice."

You will bring my white hairs into remembrance in years to come, when you remember the unchristian acts that keep me in perpetual broils, I order that after this By-law is passed, you vote to accept the application of Mrs. J. C. Woodbury to join this church.

On the twentieth of April Mrs. Woodbury was admitted to probationary membership.

* * *

Inquiries and petitions from all quarters continued to pour into Pleasant View. Many could be answered by the numerous by-laws the Leader had written when the occasion had demanded it, but these rules and by-laws needed to be collected, classified, and published. To this end Mrs. Eddy had requested that the church publish a Church Manual which they had resolved to do at their meeting of May 4.

The committee of four selected by Mrs. Eddy to do this work consisted of Edward P. Bates, Julia S. Bartlett, Septimus J. Hanna and William B. Johnson. Mr. Johnson was the recipient of the Leader's letter of June 23:

I direct you to get the *Manual* published *soon*. I mean just as soon as it can be. It must be hurried. Send me all your copy. Write me on return mail how much you have put into the printer's hands. Hurry up your printer. My correspondents must be *answered*. It is of *great importance* that the By-laws of our church are ready for us to send out in answer to questions. I have not gotten them all and cannot remember them. Now do not neglect this work for any other, but push it as I say.

The progress on the Manual was not very fast even with the "pushing." No doubt they were considering the rules that *they* had made together with the guiding by-laws from the Leader. One of the former had been their effort to keep Mrs. Woodbury and her followers from attending the Mother Church by renting the pews. Now when the directors turned to Mrs. Eddy for advice she put the responsibility back on their shoulders in her response of July 2:

I have received a letter from one of your members in reference to collecting pew rents. I think your honorable body abundantly able to adjust this matter on business principles without any advice from me.

Her by-law relating to this issue had already let them know her views. In the first edition of the *Manual*, Article X reads: "People of whatever sect or denomination who come to hear our Sunday sermons, and behave themselves decorously, are welcome to Mother's two seats in the church, and the usher will conduct them to any others that are not engaged."

It is probable that Mr. Bates was instrumental in deleting all the rules which had originated with the directors or First Members. One paragraph which appeared in the announcement of publication of the *Manual* in the September *Journal* reads:

The Rules and By-laws are the work of the Reverend Mary Baker

Eddy, all having been prepared by her, and having passed under her inspection after going to print. No one, therefore, will have room to question their authority or authenticity. Let it be the earnest endeavor of every student to so assimilate and live these rules and by-laws, that thus our dear Leader's arduous and disinterested labor in this behalf, will be, at least partially, recompensed. We cannot too deeply appreciate her incessant toil on behalf of her students and adherents, as well as the entire race.

Their deep appreciation for their Leader's "incessant toil" on their behalf was more words than deeds, for despite this tribute Mrs. Eddy was not named as the author of the *Manual* on the title page where the author's name should appear. Neither was the Pastor Emeritus included in the list of church officers in this first edition. A note at the bottom of the Church Officer's page simply stated:

NOTE: The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, is the author of all the Rules and By-laws embraced in this manual.

Before this first edition was copyrighted "by the Christian Science Board of Directors" on the eleventh of September, Mr. Bates had come to the conclusion that he needed more independence. He wrote to Mrs. Eddy: "I do not think that I am of advantage to you, the Church, or myself in my present relation." This did not apply to his work on the *Manual* nor to the commission she had given him in the spring to remodel her house on Commonwealth Avenue (which he carried out very satisfactorily), but rather to his position on the board of directors. He did not feel that he could work efficiently on a board, consequently he tendered his resignation from said board on August 30, after the announcement for the forthcoming *Manual* had been submitted for publication in the September *Journal*. But the new *Manual* needed Mrs. Eddy's attention before she could give thought to a change on the board.

Only the first 38 pages of the 151 page book were devoted to the text. Over 100 pages contained the names of the nearly five thousand members together with the date of their admittance. An asterisk designated each of the original twelve members, and a dagger the rest of the First Members which included the twenty elected at their first meeting plus the eight that Mrs. Eddy had specifically requested be elected since that time; namely, William P. McKenzie, Laura Lathrop, Pamela J. Leonard, Joseph Armstrong, Clara M. S. Shannon, Mary E. Armstrong, Septimus J. Hanna, and Camilla Hanna.

The genesis of many of the final by-laws is easily discernable in

the first edition. Some by-laws remain virtually unchanged from the first through the eighty-eighth, — Mrs. Eddy's last, — edition, notably the "Rule for Motives and Acts." Though untitled in 1895, it was then, as now, Section 1 of Article VIII. Section 4 of the same article, the daily prayer, originally read:

"Thy Kingdom come," Thy Cause of Truth and Love dwell in me, rule me, and rule out of me all sin. And Thy Word, Christian Science, dwell in the affections of all mankind, and govern them.

Article IX, the only one that was dropped rather than revised in later editions, is entitled "Board of Missionaries."

The "Committee on Finance" section was not included in any of the fourteen Articles of the By-laws, but appeared almost as a post script at the very end with the following words as its closing paragraph:

This By-law is designed, not as much for this hour, as for future years, and for the disobedient; even as the Ten Commandments stand for all time, and require all men to act righteously.

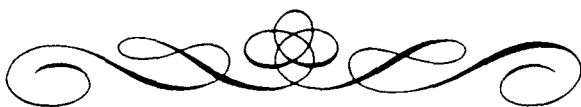
Not just this final by-law, but the entire Manual was destined to act for future years and to guide "all men to act righteously." It was far from finished, in fact, just begun, in September of 1895. It was to be enlarged and improved as occasion demanded. Future editions would include the descriptive letter (slightly revised) which Mrs. Eddy wrote to Judge Hanna this September and which appeared in the October *Journal*:

The Rules and By-laws in the manual of The First Church of Christ Scientist, Boston, were not made in solemn conclave and with arbitrary sentiment as in ancient Sanhedrim. They were not the opinions and commands of one person regulating the actions of another. They were written at different dates, and, as the occasion required; they sprang from necessity, the logic of events, from the immediate demand for them, a need that must be met for the honor and defense of our cause. Therefore their simple, scientific basis, so requisite to demonstrate genuine Christian Science, will do for the race what absolute doctrines, destined for present and future generations, may not as readily accomplish.

This *Manual of The Mother Church* with its simple, scientific by-laws, continues to do much for the race, and in the fall of 1895 it began to do much for Mrs. Eddy. It began to lift the burden of the Christian Science movement from the shoulders of the Founder where it had rested so heavily for so many years; however, as with

every forward step the Leader had taken there was a good deal of resistance to be met and overcome. A hint of this in connection with the publication of the Manual appeared in a notice in the November *Journal*:

Our notice in the last *Journal* concerning the Church Manual was somewhat premature. We fully expected it would be out and ready for distribution before the *Journal* reached the field; but some errors crept in, and some changes have been made which have caused unavoidable delay. A little patience will therefore be necessary. In "due time" the Manual in its corrected and revised form will appear.



CHAPTER XXII

PROBLEMS — PLAGIARISM — PROBATION MISSIONS AND MISSIONARIES

“What I do ye know not now but shall know hereafter.”

—MARY BAKER EDDY

1895

THE publication of the Manual was only one of the numerous problems demanding the Leader's attention. Even with all the rules and by-laws Mrs. Eddy still had to watch and guide every move of her church. Though she encouraged her students to independent action, more often than not she had to correct their mistakes and settle their disputes for the progress, honor, and defence of her cause. To keep them from worshipping their new temple in place of worshipping *in* it she had instructed the directors to open the church to visitors on only one day of the week. Later when the First Members voted to discontinue services for an August vacation, they received a correction from the Leader:

Please read this in meeting.

When you voted to adjourn all the meetings one month, you should also have voted to close the church building to all visitors during that month! Our Master asked, Which is greater, the temple or the gift that sanctifieth the temple?

Students at that time have recorded that Foster Eddy teased his mother until she made him First Reader, but there was far greater depth to her action than that simple statement implies. Her interesting letter of September 23 to the directors contains hints as well as recommendations:

I have accepted, after serious consideration, the resignation of Mr. E. P. Bates as a member of your Board, dated August 30, 1895. I also recommend that you elect Judge S. J. Hanna to fill the vacancy.

Also I recommend that you elect Dr. Foster Eddy for the First

Reader of our church.

God bids me fulfill the command in the Sermon of our Master, to all Christians. I ask dear Mr. Bates to give this *example* to the *church*, and then God will take care of the rest, and the wrath of man will praise Him and the remaining wrath *He will restrain*.

The vote on the time for offices to expire must first be taken at a special church meeting. I have notified Johnson. Then you can elect as above, and show yourselves followers of Christ's command.

Please say to Mr. Bates that I especially request *him* to nominate Dr. Foster Eddy for First Reader, and have it voted on, before his resignation is accepted by the Board.

Please let me hear immediately from your Board. "What I do ye know not now but shall know hereafter."

Perhaps she knew in advance what the outcome of this move would be and was letting her students learn by experience. Be that as it may, Judge Hanna replaced Bates on the board of directors as of October 1. And at the annual meeting held on that date it was announced that Dr. Foster Eddy had been elected first reader. All other church officers remained the same including Bates who had been reelected president at Mrs. Eddy's request.

The members who attended the annual meeting on the first of October in 1895 were disappointed at not hearing a final report from the treasurer of the building fund of the Mother Church. This may have occasioned the other directors' questioning of Stephen Chase's accounts and Mrs. Eddy's response of October 8:

Please read this to the full Board.

Mr. Chase is a precious Christian Scientist, he is my student, and I see no cause for auditing his accounts. But if a fight is waged because of my confidence in him, you have the By-laws of our church, and the church, not I, must settle this question.

At a later date when the directors wanted to remove Mr. Chase from office, Mrs. Eddy told Calvin C. Hill about the dispute and asked his opinion:

I said, "I believe that he is the most honest one of the whole lot." Mrs. Eddy then closed one hand and with a wide sweep placed it in the other hand, saying as she did so, "I would bank my life on Stephen A. Chase."

It may have been in defence of Mr. Chase that she wrote the letter to the Mother Church (*Mis.129*) wherein she states:

If our Board of Directors is prepared to itemize a report of the first financial year since the erection of the edifice of The First Church of



STEPHEN A. CHASE
Treasurer of The Mother Church

Christ, Scientist, let it do so; otherwise, I recommend that you waive the church by-law relating to finances this year of your first fruits. This Board did not act under that By-law; it was not in existence all of the year. It is but just to consider the great struggles with perplexities and difficulties which the Directors encountered in Anno Domini 1894, and which they have overcome. May God give unto us all that loving sense of gratitude which delights in the opportunity to cancel accounts. . . .

After this financial year, when you call on the members of the Christian Science Board of Directors to itemize or audit their accounts, these will be found already itemized, and last year's records immortalized, with perils past and victories won.

In later years Mr. Bates was more charitable with the directors than they were with Stephen Chase in 1895. He wrote in retrospect about the great struggles "which the Directors encountered in Anno Domini 1894:"

Lest any person reading this brief history think that the Board of Directors was negligent in their duty in regard to building the Mother Church, I desire to put them right. I was thankful that the Board of Directors lived to attend to the dedication of the church. Students less qualified in Christian Science might not have withstood the attacks which were directed against those gentlemen. It must be remembered that none of the Directors had much experience in building or in handling large bodies of men, and the matter of building the Mother Church was entirely out of their line. They, probably, with Mrs. Eddy's demonstration, could have carried on the work if they had been allowed to do so by the malpractitioners. Everything they undertook to do was thwarted, if possible. Constantly they had to work for themselves in Christian Science in order to exist. . . .

I came to Boston an unknown quantity to the malpractitioners. I slipped into the church almost unobserved and, while I had seven weeks of very difficult work, I suffered very little physically and was enabled to do the work which the Directors wished to do; consequently I was freed from observations and attacks which, if it had been known I was there, might have laid upon me a heavy load.

* * *

Probably no author in the history of the world has had his writings so plagiarized as have been the writings of Mary Baker Eddy. And with no other author has the word plagiarism been as misunderstood and misinterpreted. The word plagiarize, which means to steal or purloin and pass off as one's own, is derived from

the Greek *plagios*— meaning oblique, crooked, and from the Latin *plagiarius*— meaning kidnaper. To grasp an idea from the writings or speech of another and to expand upon it is not plagiarism.

Everyone assimilates the thoughts, ideas, and even the vocabulary of those with whom he associates. In the case of thinkers, scholars, and writers this is enlarged to the works that they peruse and study. A thorough analysis of any author's works would reveal what might be called borrowing from other authors, but this is not plagiarism unless there is criminal intent to steal. The more extensive an author's reading, studying, and writing, the more extensive is his "borrowing." Sometimes he is aware of the source of his expression, but more often he is not. He is much like a traveler on a road who, seeing a signpost, accepts and follows its directions assimilating and using them while giving no thought to who first traveled this road or who made the signpost.

From the foundation of the world, no one save Jesus of Nazareth has been as maliciously maligned and falsely accused as has been Mary Baker Eddy. The intent is to destroy the "little book" which she got from the hand of the angel, and so the enemies of Christ shout "plagiarist" at God's anointed witness. But her writings are so "hopelessly original" that it is difficult to find even the normal borrowing in her works.

However, one of the more than ten (and most probably between twenty and fifty) thousand *letters* she wrote included a "signpost" that she had assimilated in her childhood, and critics have ballooned this one letter (this less than one ten-thousandth of her letters) as plagiarism, while completely disregarding the *total originality* of numerous books, sermons, articles, poems, and hymns and of her masterpiece *Science and Health*.

In *Retrospection and Introspection* Mrs. Eddy says, "At ten years of age I was as familiar with Lindley Murray's Grammar as with the Westminster Catechism; and the latter I had to repeat every Sunday." So it was sometime prior to 1831 when she was ten years of age that little Mary had assimilated a "signpost" in Lindley Murray's Grammar about "the man of integrity." Sixty-four years later, in the fall of 1895, in a letter to the First Members she asked, "Do you meet in unity, preferring one another? . . . Do you manifest love for those that hate you and despitefully use you?" Then she described the man of integrity so deeply imbedded in her consciousness. At the time of this letter, the Leader said to Clara Shannon, "That is a portrait of Ira O. Knapp." It is altogether possible that she had completely forgotten reading those words, for this is not an uncommon experience for authors. When the *Atlantic Monthly* magazine apprised James Russell Lowell that a poem he submitted had a startling resemblance to one by Mrs. Akin which they had

published in May of 1866, the poet located the 2 year old issue and responded: "I . . . was astonished at your mildness. You should have cried 'Stop thief!' . . . I had utterly forgotten the confounded woman's verses . . ."

* * *

Josephine Woodbury was not the only person admitted on a probationary basis before being accepted as a member of The Mother Church, but there is little doubt that she was the most troublesome. And it could hardly be said that the First Members had the compassionate desire for her reform that the Leader had. At Mrs. Eddy's insistence they had opened their doors to Mrs. Woodbury, but not their hearts. The odium of the immaculate conception publicity, the Pool of Bethesda baptism, the abode of the prince, were all very much in their thoughts and on their tongues.

Six months of her probationary year had barely elapsed when Mrs. Woodbury stood up in the Friday evening meeting of October 25 and spoke at great length. She may have felt the contrition of the Magdalen in Mrs. Eddy's presence, but it did not remain with her when surrounded by her credulous disciples. Their adulation emboldened deceitfulness, and the integrity calling for reform deserted her. The tone of her lengthy speech was entirely one of self-justification.

The First Members were outraged. They met the following Monday and dropped Josephine Woodbury from probationary membership. And they felt perfectly justified in their action, though they could not claim that their motive was to reform the sinner nor to lead her to repentance. Once again the whole problem was pushed onto Mrs. Eddy's shoulders.

The Woodbury situation was only one of the problems thrust upon the Leader in October. Foster Eddy read as First Reader of The Mother Church for one Sunday and resigned. On Thursday, October 10, Mrs. Eddy wrote to Mr. Johnson:

First business of your Church meeting is to adopt the enclosed By-laws. Then close the meeting by *adjourning* to meet in Concord at my house the same day, Oct. 13, and afterwards in Boston. Bring all the members but Dr. *Foster Eddy* with you; he cannot come.

N.B. I charge you to say nothing of this last till your meeting convenes.

If the circumstances admit of any change in this program I will let you know in time.

In imitation of her Leader Augusta Stetson had moved to adopt

her young protege, Carol Norton, whom she considered her spiritual heir, that she might make him her legal heir. But Mrs. Eddy advised against the adoption, so Augusta abandoned the idea. In November the *Leader* wrote to Mrs. Stetson:

. . . do you know what has been saved by avoiding the relationship you contemplated? A child is apt to feel there is no one so little to be obeyed, feared, or revered as his mother! If this error gets . . . possession of him there is nothing on earth for a mother quite as sharp in its anguish, to bear. This you have been spared.

* * *

It may have been the publication of Mrs. Mary Bennett Dukes' letter from Kobe, Japan in the September *Journal* that caused Mrs. Eddy to publish her letter of correction previously written to this eager new convert to Christian Science. The Dukeses were Christian missionaries who had recently been introduced to Science and Health and had welcomed it with open arms. The *Leader's* letter is self-explanatory:

July 30, 1895

My dear Mrs. Dukes:

I have received your book duly, but regret exceedingly that you have published such a work. While I do not question your Christian motives in doing so, I know the result will not be favorable to the end in view. You have no premises in "Science and Health with Key to the Scriptures" or any of my writings, whence to draw such hyperbolic conclusions on human wedlock.

Now my dear sister in Christ, I advise you to stop the circulation of your book, and, at this period, not to inculcate such radical views on marriage. Had I seen your manuscript, I should have advised you not to publish it. Let us wait on God. He will prepare the thoughts and minds of men for whatever He has to reveal.

Remember that I do not encourage, without mutual consent, the idea of a husband or a wife abolishing the marriage relations that are not violated. The Scripture saith: "My grace is sufficient for you." May divine Love replenish your faith and understanding, and guide your footsteps in the paths of his testimony, giving you wisdom, success, and sweet peace in your missionary labors.

Truly and affectionately,
Mary Baker Eddy

This topic had been met six years earlier and the *Leader's* advice published in the June *Journal* for 1889. It could be summed up in the one sentence, "I say let other people's marriage relations *alone*;

two persons only should be found within their precincts." But *missions* and missionaries were subjects of concern in 1895.

Laura Sargent was appointed an interesting mission in the fall of this year, and that was to care for the Mother's Room on the one day of the week that it was open to visitors. But the mission of the Mother, the Founder of Christian Science, was very unlike the general conception of this Christian activity at that time. Her mission could best be likened to that of Jesus in his words, "I am not sent but unto the lost sheep of the House of Israel," and as Jesus', it was founded upon healing. Consequently the missionaries she sent to the cities and nations of Israel were healers as were Jesus' disciples.

Article IX in the forthcoming *Manual* was entitled Board of Missionaries and was one of the changes that demanded last minute revision. In its amended form it read:

The First members shall elect annually a Christian Science Board of missionaries to supply sections that have no local healers or teachers in Christian Science. This Board is limited to no special number. These missionaries shall be paid by contributions from individuals, from the church, and from the funds of the Publishing Society. Their missionary stations shall be appointed by a committee of the First members; and the duty of this committee shall be to learn what sections are destitute, and to supply them with tried, faithful, loyal healers and teachers.

The activities of the church in the missionary field needed this by-law as is evident from Mrs. Eddy's letter of October 23 to the "C.S. Directors:"

I want you to meet tomorrow A.M. and appoint Dr. Foster Eddy the mission to fill *immediately* the vacancy in Phila. Miss Anna Osgood has left, and it is a most important post to hold and have strongly guarded.

With love,
Mother

Mary Baker Eddy

Send missionaries to only destitute places, and recall all others sent into other fields, and change the By-law at your next meeting to read thus, so you will not again break an important By-law. Oh when? and how long, Oh Lord, how long? I *cannot* carry this church, or in other words, I will not unless the members do better.

With love,
Mother

M. B. Eddy

N.B. Do not do such an outrage as to appoint a missionary that you do not *know well*.

The directors may have appointed Foster Eddy to the mission *immediately* as requested, but it was the following August before he finally left Boston for Philadelphia. Nevertheless, the responsibility of First Reader fell upon Judge Hanna once more. To make it official, and to relieve the judge of some of his duties, the Leader sent a telegram to Joseph Armstrong on October 28 stating: "Make Judge Hanna First Reader, and Albert Metcalf Director."

An article in the Journal for May, 1895, entitled "The Organ Concert" told of a musical evening which had been held at the Mother Church on Thursday, March 21 where few Christian Scientists were in attendance. The concert was under the management of the Farrand and Votey Organ Company of Detroit, Michigan, and the article went on to explain:

The chief purpose of the concert was to exhibit the organ to the musical people and organ lovers of Boston, as it is the first of the kind to be introduced into this city.

. . . A large audience embracing many of Boston's most noted musicians graced the occasion and listened with delight to Mr. Woodman's masterful execution of his favorite instrument. He was frequently and enthusiastically applauded. . . .

Following several pages of description of the evening, the program, and the organ, the concluding paragraph began:

We have heretofore said that this organ was the munificent gift of a single Scientist, who took that means, in part, of expressing his gratitude for the marvellous healing of his wife through Christian Science. It was his wish that his name should be withheld, but we think that the time has come when silence is no longer golden, and hence we take the liberty of saying that Mr. Albert Metcalf, of West Newton, Mass., treasurer of the Denison Manufacturing Company is the generous donor. . . .

Albert Metcalf had become an earnest student of Christian Science, but he did not replace Hanna on the board. Mrs. Eddy's letter of October 30 to the directors is explanatory:

I was told by a student that Mr. Metcalf was a member of our church. I hope as it now is situated that Judge Hanna will remain on the Board. The only reason that I named a substitute in case of vacancy was that he had so many offices already.

Judge Hanna was conscientious in fulfilling the duties of his many offices, and begged to be relieved of the directorship, so early in November the faithful and dedicated William B. Johnson replaced Hanna and remained on the board for many more years.

The *Manual* which was the rod Mrs. Eddy had so needed for guiding her church was constantly in a state of revision as the demands and exigencies of each day presented themselves. Early in December Mrs. Eddy requested the First Members to amend a by-law stating in her letter:

You have already reaped the good result of executing the stern By-law in Article VI, Sec. III. It has relieved you of a large portion of the plottings and machinations to destroy the *unity* of your church. But I foresee the danger of a future possible misuse and abuse of this uncompromising By-law . . .

I am led to request this [amendment,] that we may never knowingly deprive a single mortal of a single hope that may be an incentive to his reformation; or involve at present a precedent for settling the question of mental malpractice.

The reference to the by-law, to machinations, reformation, and mental malpractice may have been prompted by Mrs. Woodbury's activities, but whether or no, neither the church nor Mrs. Eddy had seen the last of Josephine Woodbury.

The guidance, encouragement, instruction, and correction necessary for her sincere, loyal students kept Mrs. Eddy more than busy seven days a week. Her letter of December 11 to the board of directors was one of correction:

I said in the first place that the painting of the chair should not be itinerant, nor placed in the vestibule, but placed permanently in the auditorium or in Mother's Room.

The present arrangement is M.A.M. giving another occasion for saying, "Personal worship of Mrs. Eddy." Pulling it up and down for exhibition is enough to make people say you are gone wild on Mother, and the church is turned into a theatre, while the fact is if you loved Mother you would keep her commandments.

It destroys the dignity of the history associated with the chair to twaddle it up and down the walls.

There was a history far more important than that of the chair Mrs. Eddy sat in while writing *Science and Health*, and during the year 1895 one of her students became deeply involved in researching and writing this important history.

The December *Journal*, in telling of the erection of another new Christian Science church stated:

Its locus is in the large and important city of St. Louis. Its erection is the result, in part at least, of the labors of Mrs. Julia Field-King, aided by her faithful band of students.

The new church edifice was not the only mission of the scholarly and capable Mrs. King since she had left the editorship of the Journal in 1892. At the time of her appointment as editor Mrs. Eddy had written to Mr. Johnson:

Last Friday the very student of mine whom two years ago I tried to get for editor of our Journal came to me wholly unexpectedly, saying, I will take this charge! She did not know why she came to me until I told her our need. . . . She is *the one*, or I am mistaken. She is a thorough scholar and will need no assistance. . . .

What Mrs. King did need to learn was that the Discoverer and Founder was guided by God in *all* that she did, and this is a hard lesson for intellectuality. This point was no doubt also the cause of her hasty resignation, for obedience and humility are also hard lessons for the competent and talented person of achievement.

The Discoverer had had hard lessons all her early years until she had become totally submissive to God. These severe experiences changed but did not cease as the Founder learned of God the way to fulfill her mission.

In her close relationship with the Leader during her months as editor, Mrs. King had faintly perceived the divinity in Mrs. Eddy's life and work. This perception increased as she taught and practised Christian Science back in St. Louis causing her to vacillate between true obedience and adulation. But it also caused her to embark upon an undertaking for which few were so well qualified as was she.

This scholarly pursuit was tracing the genealogy of Mary Baker Eddy, which led to an enlarged understanding of God's people Israel. It may have been Mrs. King who brought Professor C. A. L. Totten's writings on race to Mrs. Eddy's attention.

The Leader has made some interesting comments on Prof. Totten's work which should guide any student in his pursuit of the subject. In an essay entitled "The Second Advent" she wrote:

C. A. L. Totten, U.S.A., in his excellent work *The King's Daughter*, writes; "It was the creation of *womanhood* that completed the equation which even yet we have not fully solved." His prophecies are grounded in Science. They reiterate the sacred Scriptural records and the logical syllogism in *Science and Health* where the demonstration of being starts with the manhood of being and rises to womanhood as the Christ idea and the Revelator's vision thereof, wherein the Spirit and the bride say, Come.

In March of 1895 Mrs. Eddy had written to Mrs. King:

To direct the thought to Gen. Totten's grand publications without forearming it with the facts laid down in mine . . . would be as unwise as to talk *materia medica* and surgery to a patient you were healing of a compound fracture of the bone.

A whole book could be devoted to this project of Mrs. King and the related correspondence between her and the Leader, but Mrs. Eddy's letter of March 1 quoted above gives a glimpse of this work:

How Mother loves you as she reads your last letter and perceives the experienced woman and the babe in Christ combining. How natural that the babe should be fretted with the friction of material history and the error it includes, and must go to Mother for the milk of the Word and rest on the bosom of God. Mother has felt all this and a million more struggles for thirty years and walked in the strait and narrow path which lies between harming others and helping them. Giving milk to babes and meat to men requires great wisdom, great growth, great love. To lead the world wisely means much; hence Jesus' words: "Be ye therefore wise as serpents." To direct the thought to Gen. Totten's grand publications without forearming it with the facts laid down in mine, — also the recital of your own experience as referred to in your letter to me — would be as unwise as to talk *materia medica* and surgery to a patient you were healing of a compound fracture of the bone. Search up the history you are upon the verge of discovering, fairly and clearly, — and write it *wisely*; then send it for publication in the *Christian Science Journal* and (if it is received favorably there) publish it in pamphlet form.

The history Mrs. King was on "the verge of discovering" was contained in one sentence in her letter to Mrs. Eddy of March 15: "There is on the way from the Smithsonian Institute and the Great Peabody Library the full proof of your direct descent from David." But Mrs. Eddy's letter written two days earlier reverted to the absolute truth:

I think it is not wise to further pursue your chronological research. It is not really in the line of Truth that the thought is proving itself in this investigation, but in the line of material origin and this has an end. Now I would turn away from the subject. My reason for asking you to undertake this historical proof was that the people would sooner be convinced perhaps by it of my legitimate mission; but I fear it costs you too much to direct your thought so materially and the end will not justify the means.

Later in March she wrote, "you may go forward now if it costs you no spiritual loss, as you *assure* me;" and for the next four months the project was on again, off again. In one letter the Leader wrote:

A feeling of sweet submission has come over me, a sense of "Thy will be done," and I have conquered the reluctance I felt to have what I *knew* was *true proven*. . . But, dear one, you deserve the place you have earned, namely, the historian of what will thrill the people. And God gave you to me, no doubt, for this very end, and I have stood for you, and by you against fearful odds, no doubt, for this very end. . .

A letter from Mrs. Eddy in mid-July when the work was nearing completion stated: "Your present arrangement must be changed before it will do to publish it. As it is, it would do more harm than good to our Cause." The extensive research she had done was causing Mrs. King to give more credence to material descent than to the spiritual facts of being, so on July 23 the Leader terminated the project:

Now *do not* make a single more research into my *genealogy*. You have all I want; just type the whole as you named and that is all I shall allow to be historic. I do see that it is *wrong* to pursue the material thought of the dead as having life or of matter kinship, for there is none. Only think of the descent as that of a name. No inherent qualities of race exist. Banish this lie from your mind or it will harm you. Mind strictly what I say; I read the thought looking at your fingers. Fix it up and send with no more labor over it. It is all a "liar from the beginning and Truth abides not *in it*." You need Truth; the lie seems more real to you than to me, hence the result above named.

Ten years earlier when Augusta Stetson had asked Mrs. Eddy why she had not come to Reading the Leader had responded, "I was there," when everyone believed she was at home. In this letter she is saying the same thing to Julia Field-King, — "I read the thought *looking* at your fingers." But the main point to be learned from this letter is the ultimate truth about race. Like all animal magnetism it must first be seen and understood, and *then* its existence utterly denied. Unseen and undenied it seems to hold sway. The Leader is recorded as having said, "to my view, the idea of race is superior to the idea of sex;" i.e., it must be seen and understood. The ultimate denial she gave to Mrs. King: "No inherent qualities of race exist."

The following day *God* terminated the project, for only Mind could have caused Mrs. Eddy to send the telegram to Mrs. King which she sent on July 24:

Send manuscript just as it is to me at once; it will not be published.

Mrs. King was immediate, obedient, and humble in her response. Her reply of July 25 caused Mrs. Eddy to pen on the back of her letter: "Precious, obedient child. This she wrote after all her labor

to get out the facts material of my lineage and with the expectation of publishing them. And I then declined to let the work be published *now*. What an example is this for some of my other students!" Mrs. Eddy's emphasis of the word *now* in the note she wrote on the reverse of Mrs. King's letter is of interest. Her reply to Mrs. King also implies that the project may have a future.

Your prompt obedience, so *intelligent*, simple, wise, almost surprises one who has so long waited, worked and suffered to gain this growth for her students. You have been benefited, I have been satisfied, the world will some time reap the reward of your labor, and you shall be announced as the author of the little work, if ever it is made public.

With all her ability Mrs. King seems to have been restless. In early Journals we find her listed first in Kirksville, Missouri and then for nearly two years in Seattle, Washington. For much of the year following her resignation as editor of the Journal she was listed in Boston, and next back in St. Louis, Missouri. No doubt Mrs. Eddy perceived the conflict in Mrs. King's character when she wrote, "I have stood for you, and by you against fearful odds." But she was equally aware of her remarkable ability and of her spiritual growth at being able to sacrifice graciously her work of many, many months on the altar of obedience. Perhaps the mission next entrusted to Mrs. King was acknowledgement and reward for her labor and her progress. When the call came early in 1896 for a teacher in London, the missionary Mrs. Eddy sent to this field in England was Julia Field-King.



CHAPTER XXIII
GIFTS AND TRUSTS

Which is greater, the temple or the gift that sanctifieth the temple? —MARY BAKER EDDY

1896

THE mission to London may have been a gift of appreciation to Mrs. King for her labors in meticulous historical research, but the Leader's New Year gift to the world that is never to be forgotten appeared on the first page of the January *Journal* and was:

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.

Many testimonials telling of a little child's healing himself with his little prayer appeared in future issues.

The prayer for "The Big Children" was slightly revised when republished in *Miscellaneous Writings*. The original version read:

Father, Mother, Good, lovingly
Thee I'll seek—
Patient, meek,
In the narrow path—
All the way Thou hath
Up to Thee.

It might also be said that she gave a personal New Year gift to her students, for on the first weekend in January she made her third and last visit to (second and last address in) the Mother Church. Once again much of the congregation was delightfully surprised when she entered the auditorium during the service on Communion Sunday, January 5. The *Boston Herald* reported:

Rev. Mary Baker Eddy, pastor emeritus of the First Church of Christ, Scientist, in this city, made her second appearance in her church since its completion last Sabbath morning. Her arrival was not generally known, and to many it was a surprise. Her desire is to come and go quietly, in order to prevent the parade which her students, in the superabundance of their affection for her, are wont to make whenever her coming is known. . . . many Christian Scientists who had been attending the quarterly meeting of the church remained over . . . hence the church was filled to overflowing.

The services had proceeded as usual to the point where, according to the custom of this church, the communion sermon is read, when Mrs. Eddy accompanied by her adopted son, Dr. E. J. Foster Eddy, entered the auditorium and proceeded to the platform. As she appeared in the doorway, the entire audience arose to their feet and remained standing until she was seated. After the singing of a soprano solo by Miss Elsie Lincoln, 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.

Mrs. Eddy came from and returned to her home in Concord, N.H., in a private car, leaving Boston Sunday on the one o'clock P.M. train.

On this Sunday morning Dr. Foster Eddy presented the Leader to the audience, and then she delivered the Communion address beginning on page 120 of *Miscellaneous Writings*. It was somewhat expanded for publication in the book, for the second through the tenth paragraphs do not appear in the original version (which was published in the *Journal* at the time) except as fragmentary hints. Nonetheless, the heart of her message was there and it reached the hearts of the people. Julia Bartlett who was present wrote:

The house was full and extra seats were brought into the gallery to accommodate the people. Many were present who had never seen her, and words could not express their joy and gratitude for this privilege of seeing the one whom they had so long hoped to see.

...her words of love brought hope and comfort and lifted many a weary heart. Many were deeply moved and watched with earnest attention every word that fell from the lips of their Leader and Mother in Israel. She taught them the true communion and spoke to them as one having authority, and some who were present testified to having been healed.

The feeling of joy, hope, and comfort which Mrs. Eddy brought to her church was not reciprocal. Following her first address in the Mother Church she is reported as having said: "I looked over that entire audience and I did not see a single Christian Scientist." After her Communion Address on January 5 she wrote to the Hannas: "I find the general atmosphere of my church as cold and still as the marble floors." Little wonder that she wrote for the February *Journal* "of pounding wisdom and love into sounding brass; of warming marble and quenching volcanoes!" She mentioned this coldness to the Armstrongs in writing about the meeting:

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.

Very obviously the Leader *felt* the thoughts of her audience, but they, too, *felt* her thoughts and were benefited thereby. As was always the case when Mrs. Eddy spoke, there were reports of healing. One healing that occurred on that particular Sunday morning appeared in the columns of the *Journal* more than a year later in the form of a letter to Mrs. Eddy from her student in New York City, Mrs. Laura Lathrop:

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 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

worshippers 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." . . .

The greatest gift that Mrs. Eddy gave to the world was not the healing that her presence always brought about, but the *Science of being* presented in her writings — most especially "the little book," *Science and Health*. She had already given this great Truth to the world, but no one was more aware than was she of the efforts of anti-christ to obliterate all truth from human consciousness and to villify God's witnesses. For nearly twenty centuries the great life and work of Jesus of Nazareth had been under such attack, and the same spirit of anti-christ that would destroy Jesus and his message had made her life a battleground for the past three decades. Her message had been presented, but it must also be safeguarded for posterity so that it would not again be buried under the rubble of centuries.

Organization, which can be so helpful in the beginning, was not the answer, because the *world* will *always* assume control of an organization when it enters the popular, prosperous stage. Mrs. Eddy knew this well by the fall of 1889, and wrote about the closing of her college at that time: "The apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact, caused me to dread the unprecedented popularity of my College."

Organization would not safeguard her writings, so the individual must do it. But what individual? Could George Glover fulfill such a mission? Probably not. Perhaps the great import of the mission of safeguarding *Science and Health* was in her thought when she legally adopted E. J. Foster. If not then, it definitely was less than two years later during the travail for the fiftieth edition. On the twenty-second of September in 1890 she had written to Mr. Nixon:

Dear Student:

I see this morning the purpose of the enemy. It is to *break my will* at my *decease*, if this, the latter, can be accomplished. My son in S.

Dakota is a *victor at law*, and M.A.M. will influence him to break my will. Now this I enjoin upon you. Enquire of the best copyright lawyer out [side] Boston you can find, if I can assign my copyrights of *Science and Health* and *Unity of Good* to some one who could hold it if my will was broken and never name this party in my will or name him to whom it is assigned. Whichever could make it legal. Find this out *at once* and the *way of conveyance* of my copyrights so that if my will should be disputed or broken, the publishing of *Science and Health* and *Unity of Good* would go on without hindrance.

I shall assign the copyright of these books to one or two perhaps, of my students in equal shares who I think has done and will do best as publishers and owners of these books.

Do not delay to ask a lawyer or judge of the U.S. Circuit Court all about this question of a legal conveyance of Copyright so that the ownership will take place after the decease of the present owners. This conveyance to be made outside of a will so that if the Will was broken the assignment would be valid.

In haste,

Affectionately

M.B.G. Eddy

Be perfectly silent to all but such parties about what I have written. The Boston lawyers who I have employed are demoralized by M.A.M. Note this.

A few days later she wrote to Mr. Nixon rescinding these instructions:

I ought not to have counseled with man on the copyright of God's Book. I see my way now and will do it at once. Drop out of thought the whole matter, take no advice from a lawyer if you have not done it.

Benny was a great help and comfort to his mother during the storms and trials of 1890, and now she saw a greater mission for him as guardian, publisher and owner of her writings. Quietly, on October 8, 1890 she transferred her copyrights to Dr. Foster Eddy. But events in ensuing years had indicated that he was not equal to this great trust, so she had had him transfer them back to her.

1895 had been a year of accomplishment graphically described in a letter from a student in Toledo, Sarah J. Clark:

Dear Mother:

With the Happy New Year I give a backward glance over the events of the past twelve months. So much that is precious has come directly from you.

First the Mother Church, with its marvelous dedication. Then the wonderful new Pastor of the Christian Science Church.

And when June came with her rare beauty, you gathered your



CALVIN A. FRYE
Photograph taken about 1882

children from the four corners of the earth, into your home and fed us with bread from heaven so lovingly.

The sweet souvenir *Pulpit and Press* and the *Manual* to guide the stumbling feet, and strengthen the Christian heart, — all these demonstrations of divine love you have given us within the short space of one year. O! wondrous love. . . .

The year 1895 was a unique year in Christian history, and it was marked in its closing month in a very unique way:

UNIQUE DECEMBER, 1895

Probably not many people are aware that this December was different from any other since the beginning of the Christian era. December, 1895, enjoyed the unique privilege of having two full moons, which is a phenomenon that has not occurred in any December in 1,896 years.

The coincidence of the last event of this kind happening in the same year as the birth of Christ was not widely noted, however, or it would probably have been looked upon by many as significant. The occurrence was a purely astronomical one. — *New York World*.

The great struggles of 1894 had blossomed and born fruit in 1895; but with all the visible progress one great task remained undone. The guardianship of Science and Health in a hostile world must be provided for. To whom could the Leader turn when her own dear adopted son could not bear the weight of the burden?

The beginning of the new year, 1896, began the last half of the last decade of her century, and once again Mrs. Eddy felt she must entrust the guardianship of her writings to an individual. The gift of the copyright of Science and Health and her other writings was more than a gift; it was a sacred trust. On the twelfth of January this sacred trust was placed upon one of her closest and most dedicated students, when on that date she transferred her copyrights to Calvin A. Frye.



CHAPTER XXIV

PERSECUTION AND PROGRESS

*The arrow that doth wound the dove
Darts not from those who watch and love.*

—MARY BAKER EDDY

1896

AT this period of Christian Science history Mrs. Eddy's students called her Mother, so the leader in the February *Journal* was entitled "The Mother's Communion Address." Following the Communion Address was another short article from Mrs. Eddy's pen entitled simply "Questions and Answers" in which her answer to the question "When will you take a class in Christian Science?" began: "I shall not teach again at present and perhaps never." Her answer to how often she would speak in her Boston Church was, "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 Mother felt the needs of her children and touched the hearts of many in her final paragraph which began:

My sympathies are deeply enlisted for the students of students; having already seen in many instances their talents, culture, and singleness of purpose to uplift the race.

This met the vibrating chord in the field and brought an avalanche of grateful response. But there was an undercurrent of a different nature in Boston emanating from Josephine Woodbury. Near the end of January Mrs. Eddy wrote to William Johnson:

Settle your questions with W's students *at once*. It must be done for reasons most important.

Two or three weeks later in another letter to Mr. Johnson she said:

I shall not notice Mr. Woodbury's false statements in his letter. I taught him Christian Science and if I did him good that satisfies me. . . . The hardest thing I had to bear was his declaration that I tortured his wife! when I never knowingly gave her the least trouble. But have as my church knows tried to restore her to the church and to save her character.

On the eighteenth of March she wrote to her church:

I hereby request that you reconsider your vote on excommunication of Mrs. Josephine C. Woodbury and receive her again into your church. This Christian forgiveness can do you no harm, and if it will help her spiritually, this effort will be worthy of your Christian endeavors and of my sincere hope and inexhaustible charity.

Six days later, on the twenty-fourth of March, Mrs. Woodbury was reinstated to probationary membership, but the Leader's "sincere hope" was unfulfilled. Frank Woodbury's statement that Mrs. Eddy tortured his wife had a grain of truth to it because of the fact that the Leader's honesty, purity, spirituality, and "inexhaustible charity" were a constant rebuke to Josephine's opposite inclinations. And this wayward student sought revenge. Mrs. Eddy made a special point in her letter of April 1 to the First Members that *she* made *no complaint*:

I wish to thank you for indulging my request to give Mrs. Woodbury one more trial on probation. This you have nobly done.

Now, it behooves you as Christians to consider her case at this meeting, and the evidences of her character and present conduct, fairly and finally, and act as becomes this church, justly. Since your last acceptance of her on probation, instead of gratitude therefore, she has been circulating letters, wherein the specific charges are against me and our church. But *I* make *no complaint*. Now it is requisite for the members to speak out and testify of what they have heard her say and give evidence that their action today is just and proper.

There was always the hope that this exposure and the "just and proper" action of the church could bring about reform, but the First Members were still closer to being orthodox than scientific Christians. So, on the morning of April 4 Mr. Johnson called upon a number of people whose knowledgeable testimony in regard to Mrs. Woodbury's acts presented quite a case against her, and that same day the First Members excommunicated Josephine Woodbury forever. Calvin Frye was apprised of this action, but he was requested not to tell Mrs. Eddy. The First Members who knew that Mrs. Woodbury and her students were bombarding Mrs. Eddy with

letters which her secretaries were withholding as not worthy of the Leader's attention, were willing to assume full responsibility for the excommunication. Later Mr. Johnson sent a copy of "Original writing of evidence in W's case, April 4, 1896" to Pleasant View, but did not mention the action the church had taken. A penciled note in Mrs. Eddy's handwriting reads:

April 29, 1896

My Dear Student,

I have no chance to return this record of crimes except via express. God will settle her account 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.

With love,
Mother

Most of the Leader's communications at this period were on happier topics, for it was true that the cause was prospering and they had great cause for rejoicing. The popularity of Christian Science caused the Mother Church to inaugurate a second Sunday service in April, and the prosperity they were experiencing enabled the directors to make expenditures heretofore impossible. To curb their excesses the Leader added a terse sentence to her letter of April 11. This letter first stated the need for forenoon and afternoon Sunday services and recommended salary increases for the Readers because of this increased work. Next she approved raising the salary of Laura Sargent, who traveled from Pleasant View to Boston each week to care for the Mother's Room on Fridays and who often went on church errands, in addition to her work as a member of the Bible Lesson Committee. But the Leader's pointed closing sentence read: "When the Doctor is restored to his place on the Committee and the hogs are all fed, then can mother have her one hour?"

But even in their prosperity the church was not quite through with Josephine Woodbury. They published a notice in the *June Journal* which stated:

On the 20th day of April, 1895, Mrs. Josephine C. Woodbury was admitted to probationary membership of the First Church of Christ, Scientist, in Boston, for two years. On November 6, 1895, her name was dropped from such membership. On March 24, 1896, she was reinstated. On April 4, 1896, she was finally and forever excommunicated from such probationary membership.

When Mrs. Eddy read the notice on June 11, she wrote Mrs. Woodbury that she had not advised the excommunication and

knew not of its publication until she read it in the *Journal*. On the same day a telegram from the *Leader* to William B. Johnson stated:

I did not advise it, or know that you published Woodbury's excommunication, till reading it. Say and do nothing more about her.

* * *

The *Journal* for May contained a very lengthy editorial by Hanna which was an answer to a recent attack on Christian Science emanating from a Unitarian pulpit in Concord, New Hampshire. Both the attack and Hanna's response were published in pamphlet form, and by now they are both forgotten. But Mrs. Eddy's response to the attack of the Unitarian minister, entitled "Love," continues to be sung the world over. All five stanzas of her tender hymn appeared on the first page of the June *Journal*, and only the second stanza has seen slight revision:

Brood o'er us with Thy shelt'ring wing
 'Neath which our spirits blend
 Like brother birds that soar and sing,
 And on the same branch bend.
 The arrow that doth wound the dove
 Darts not from those who watch and love.

If thou the bending reed wouldst break
 By thought or word unkind,
 Pray that His spirit all partake
 Who loved and healed mankind.
 Seek holy thoughts and heavenly strain,
 That make men one in love remain.

A notice appeared in the June *Journal* which is important because of Mrs. Eddy's correction which followed in the very next issue. The notice in question stated:

In our editorial in the last April number we said that no one had the right to confer the degree of C.S.B. other than Mrs. Eddy herself as president of the Massachusetts Metaphysical College. We had forgotten for the moment that Gen. E. N. Bates was for a time president of the College. Of course any degrees he conferred during such time were authorized.

Mrs. Eddy's correction of Hanna's misapprehension was immediate. Her response published in the July *Journal* stands for all time:

CARD

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

The import of this card grows clearer when we become aware that ever since the sixth edition of 1883 the title page of Science and Health has read:

SCIENCE AND HEALTH
WITH
KEY TO THE SCRIPTURES
BY
MARY BAKER G. EDDY
PRESIDENT OF MASSACHUSETTS METAPHYSICAL COLLEGE

By June of 1896 the president of the M.M.C. had made an important addition to Science and Health. It was the addition of the word "Son" to the Glossary. Benny was still in Boston and had been appointed to various positions, but he seemed to be mainly a channel for malicious mesmerism to reach the Leader. Almost from the time of the adoption she had experienced one trial after another. Few ever knew how severe some of the trials were. Clara Shannon has told of a time that Foster Eddy was driving Mother 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." In April of 1896 Mrs. Eddy had written to her student John Linscott:

I long to be able to say my warfare is accomplished. For seven almost eight long years 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.

The new definition in the Glossary marked the beginning of the

end, and surely the first sentence of that definition was the saviour for both Mrs. Eddy and her son: "Son. The son of God, the Messiah or Christ." Benny soon agreed to accept the mission in Philadelphia and Joseph Armstrong became Mrs. Eddy's publisher. The Mother was not the only one to rejoice. William Dana Orcutt of the University Press wrote: "When in July, 1896, she announced to me that she had dismissed Dr. Foster Eddy and appointed Joseph Armstrong as her publisher, the news was received with a sigh of relief and with optimistic expectations." In August when Foster Eddy finally left to form a new church in Philadelphia Mrs. Eddy wrote to Judge Hanna: "Today God gave me the *victory*, and Bennie is saved." A few weeks later a notice in the *Journal* stated simply that Joseph Armstrong had been made publisher of *Science and Health* as well as all Mrs. Eddy's other works and to order from him hereafter. This same issue published Foster Eddy's letter written from Philadelphia on September 5:

FROM DR. EDDY

Dear Editor: 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

Before Bennie's departure the *Leader* had received a letter from a student in Chelsea which brought a vital issue to the surface. E. E. Williams, who had been in Mrs. Eddy's Primary class in 1887, wrote

on July 13 for a solution to this problem in practice:

I am your only student in Chelsea now. I have sent my patients, who desired to study, to normal students. Some I have led along two or three years before they have studied. This has seemed to have the effect upon the student of studying with two teachers, for they still cling to me. This has given me considerable to meet, in belief. While I recognize Science and Health as the only Teacher, and that there is but *one* who is "letterly fit and spiritually endowed," yet in looking back, it seems to me that it would have been for the "greatest good of the greatest number," if I could have taught my own patients, rather than to have sent them to other teachers.

I have a fair practice here, and am frequently asked to teach. I do not wish to deviate from the divine order, by teaching without your approval. Just a word from you will be *valued beyond expression*, and will be a *law* to me.

Mrs. Eddy's *word* to this student, and to all her students, appeared on the first page of the August *Journal* under the title "My Students and Thy Students." The penultimate paragraph states:

Any student having received instruction in a Primary class from me, or from a loyal student of Christian Science, and afterwards studied thoroughly "Science and Health with Key to the Scriptures," can enter upon the gospel work of teaching Christian Science, and so fulfill the command of Christ. Before entering this sacred field of labor the student must have studied faithfully the latest editions of my works, and be a good Bible scholar, and a devout, consecrated Christian.

The *Manual* saw a good deal of revision and expansion during its first year, but the Leader was distressed by the need for such laws of limitation. On August 7, when sending the directors another by-law and some words of correction, she added:

When, if ever, will all the members of this church, even while under the rod, behave themselves as Christian Scientists, and not have to be put into straight jackets to keep them from quarreling in the sackcloth of this solemn hour!

A notice in the August *Journal* announced that a second edition of James Gilman's book "Pleasant View" was available and included "many new views; among them the former home of Mrs. Eddy at Bow, N.H."

While the University Press was engaged in printing the one hundred eleventh edition of Science and Health,— the first to appear with the imprint of Joseph Armstrong replacing that of Dr.

Foster Eddy,— the nation was engaged in the presidential election campaign of 1896. As usual mortal mind set up one major issue for mortal minds to debate, and the issue in 1896 was gold *versus* silver. One political party asserted that silver could solve all of the nation's economic woes; and the other contended that gold was the only saviour. More specifically, the Republican platform declared for gold until an international silver standard was set while the Democratic platform declared for "the immediate restoration of the free and unlimited coinage of *gold* and *silver* at the current legal ratio of 16 to 1, without waiting for the aid or consent of any other nation." Hanna stated in an editorial: "Men are running wildly to and fro in the eager endeavor to learn which god will save the country and restore prosperity, the gold god or the silver god." Journal articles on the subject quoted such Scripture as Ezekiel, "Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." They did not yet know their Leader's definition of the "Coin of Christian Science" which resolved the question and redeemed both gold and silver by taking them out of matter and presenting their true aspect as manifestations of infinite Mind:

GOLD — The silent thoughts of Truth and Love which heal the sick.

SILVER — The spoken word of Truth and Love which casts out evil and heals the sick.

In the fall of 1896 the Leader was, however, more concerned with the *currency* of Christian Science than with the national hub-bub over gold and silver. Her beautiful, enduring definition for currency is: "The written word of Truth and Love published and distributed throughout the world healing sickness and sin. But this currency must be backed up by a gold reserve in human character." Since 1875 her written word had been healing sickness and sin throughout the world. In addition to Science and Health, she had, since 1883, been sending out this currency from the golden reserve of her own character through the columns of the Journal. Fourteen years of gems from the Leader's pen were a treasure trove indeed, but they were no longer available. While politicians were loudly debating the merits of the metals to save the nation, the Leader was quietly collecting all the "currency" she had so freely distributed, repolishing and resetting some of the gems, and preparing once again to publish and distribute this true currency throughout the world.

CHAPTER XXV
MISCELLANEOUS WRITINGS

Now you give us the Impersonal Teacher. —E. P. BATES

1896

THE printer's imprint in Science and Health ever since the third edition in 1881 had been:

University Press:

JOHN WILSON AND SON, CAMBRIDGE.

and over those fifteen years Mrs. Eddy and Mr. Wilson, the son—who like his Scottish father was a fine printer and a “verra Godly man,”—had become dear friends. But though the imprint was the same in 1896, the University Press was not. The junior John Wilson's integrity and high professional standards had increased the enterprise his father had begun into a very large manufacturing concern with a bright horizon, so it was a devastating shock to him in 1894 when the financial structure collapsed. This was due to the mismanagement of Mr. Wilson's partner whom he had trusted implicitly and who had complete charge of the financial affairs. One of the first things John Wilson did amid the ruin was to send his young protege, William Dana Orcutt, to Pleasant View to tell Mrs. Eddy personally that the wretched affair was not of his doing. He could not bear to lose her respect and her friendship.

Mrs. Eddy's response was, “We must think of John Wilson first, and the business afterwards. Does he need immediate cash? Of course he does. I shall send him a check by you. And especially a message. Tell him to be of good cheer. What he has given of himself to others all these years must now return to him a thousand fold.”

In the reorganization which followed, Mr. Wilson was given forty-five per cent of the stock and the presidency of the new corporation, but it was an unhappy situation to which he could not adjust, though he tried to do so for the next two or three years.

During this period a notice that appeared often in the *Christian Science Journal* stated: “We desire to obtain the following copies of the Journal to complete volumes for binding.” The demand for

complete sets far exceeded the supply, for many students wanted copies of the Leader's early articles. Mr. Bates approached Mrs. Eddy regarding having the Publishing Society republish the early issues, but her response was in the negative. "Wait," she said, "I am getting out a book which will include all those articles of mine, as well as some of my addresses and sermons, and that will take their place."

Perhaps the situation at the University Press had something to do with Mrs. Eddy's message to Mr. Bates in the fall of 1896 to enlarge the publishing facilities at 95 Falmouth Street by buying and connecting Number 97, and to equip the new rooms with a linotype machine, etc.

Many of the students' contributions in the early Journals were immature and the Leader did not wish to reproduce them; but a good many of her own articles had been written in such haste due to the unceasing demands upon her time that they greatly needed revision before being republished. Collecting, arranging, and revising her writings of the past fourteen years was no small chore. She would have welcomed the literary assistance of James Wiggan, but that gentleman's thought had grown so impure as to overbalance his excellent scholarship, thus nullifying his ability to aid her.

Several years earlier the Leader had been impressed by the work of Miss Jessie Gorham (a young Scottish Christian Scientist) in her capacity as assistant editor of the Journal. So she engaged Miss Gorham as assistant and advisor when she began work on the compilation of her writings. It was never easy for anyone to work with Mrs. Eddy, for as she wrote to her "precious Highland Lassie:"

My earthlife is that of a weathercock— it turns, veers and stops with the winds of circumstance. . . .

and again:

So many varying winds blow that the weathervane flies hither and thither. My life-work is never tranquil or assured except in its *finale*.

To overcome Miss Gorham's timidity Mrs. Eddy encouraged her to work with a free hand, but as the work progressed she changed the procedure with her "darling Jessie:"

Your last copy shows me it is wise 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.

If Jessie was able to be tranquil in her work, it was with great difficulty, and as others became involved with the publication, she needed the reassurance Mrs. Eddy wrote to her:

Mother knows what cyclones, orders, counter-orders, 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.

The "cyclones" were a new experience for Jessie, but some of the others involved with the work had seen such tempests before. In the summer, before the storm, Clara Shannon had returned to her home in Canada for one day and then gone right back to Pleasant View where she stayed for several years as one of Mrs. Eddy's closest helpers. In later years Miss Shannon treasured a keepsake from the winter of 1896. It was a small bundle of fountain pens with which Mrs. Eddy corrected the proofs of *Miscellaneous Writings* while Clara and Calvin Frye did their utmost to aid her in her work. These months were a very wearing, trying, never to be forgotten time for these two devoted disciples. As the workers at the Publishing Society would begin work on the new book, the linotype machine would break down, and they would start work on another machine only to have it break down. Constant work against malicious animal magnetism had to be done in order to make any progress at all, and such workers as Mr. and Mrs. Knapp were kept busy at all hours. Few in the field had any idea of the Mother's toil, anguish, and travail in giving such a gift to the world. But Clara and Calvin knew, for they kept watch at Pleasant View alternately every other hour, day and night, week after weary week, that the book might be printed. Little wonder that after writing in the preface that she had tried to remove the pioneer signs and ensigns of war, Mrs. Eddy added: "With armor on, I continue the march." The Leader was a veteran who was never off duty, and Calvin and Clara were beginning to learn what such warfare meant. To the Knapps, following publication, Mrs. Eddy wrote: "Mr. Frye and Miss Shannon are happy with the new book, and they are growing apace."

Edward Bates was another worker who was well aware of the trials encountered and the resistance to be met before *Miscellaneous Writings* was finally published. The enlarged facilities were ready for Mrs. Eddy's work. A linotype operator had been engaged as well as a very competent foreman printer, and the copy had arrived to be set up when Mr. Bates had to go to Syracuse. He was astounded on his return to Boston to find that nothing had been

accomplished. With his help they were soon turning out some work, but Mrs. Eddy told him that it was not going fast enough. She also said to Mr. Bates, "The people are ready for my book and it must come out. Do all you can to advance it."

John Wilson, though never becoming a Christian Scientist, had taken a very personal interest in Mrs. Eddy's work beyond that of the other authors whose works he printed. Now she wanted him to have a part in this new book. Perhaps Mr. Wilson needed Mrs. Eddy's support at this period of his experience as much as his expert advice was needed by the Publishing Society. There is no doubt that it was mutually beneficial. The daily procedure was, that as soon as impressions were taken from the plates they were read, corrected, and proofs taken to Mr. Wilson for him to read and correct.

Mrs. Eddy worked at all and any hours, and those who were really a help to her in her great work for the world were willing to do the same. To Mr. Bates her word was law, and when she had asked him to do all he could to advance the work on her book, he dedicated himself to the task, spending most of his time at the Publishing House from then on.

It was between 11 P.M. and 1 A.M. each day before the proof sheets were ready, and at that late hour Edward Bates would take them to Mr. Wilson and wait for his corrections, then return to the Publishing House and see that the corrections were made. About 5 A.M. a messenger would start for Pleasant View to submit that day's proofs to Mrs. Eddy, and by 6 A.M. Edward could go home for a bite to eat and two or three hours sleep.

This was daily routine for several weeks. After having read a large part of the proofs, Mr. Wilson said to Mr. Bates: "This will be a valuable book, and Mrs. Eddy will have a great sale of it." No doubt it did much to sustain John Wilson in his trials.

Metaphysical truths did much to sustain Edward Bates, literally, during these difficult weeks, for at times when he went home there was no food in the house. Their two maids were taken seriously ill at the peak of the work on *Miscellaneous Writings* and Mrs. Bates was up night and day caring for them. There was no time for shopping, cooking, or restaurants; but the work went on, and Mrs. Bates brought the girls through about the same time that the book was completed.

Though the storms surrounding the new book presented some of the workers with life and death struggles, they were mild when compared with some that Mrs. Eddy had encountered in the publishing and revising of *Science and Health*. Also, as she said to Miss Gorham, she was used to it. She had learned to keep on despite the storms and obstacles, so when the *Boston Herald* sent a query to a

large number of prominent ministers of the gospel, Mrs. Eddy took the time to answer their question. In the Sunday *Herald* of October 18 were published the responses from twenty-eight ministers to the query: "Which is your favorite passage in the Bible?" each including their reasons for their preference. Mrs. Eddy's response was:

"Thou shalt have no other gods before me" is my favorite text. It inculcates the trinity of God, Spirit, Mind; signifies that man shall have no other Spirit, or Mind but eternal Good. This divine principle bases the Science of Being, whereby man demonstrates health, holiness, immortality. One God unifies men and nations; ends wars; constitutes the brotherhood of man; fulfills the scripture, "Love thy neighbor as thyself;" annihilates Pagan and Christian idolatry, social, civil, criminal, political, and religious codes; makes equal the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, perish, or be punished.

Soon after, and slightly revised, this paragraph was added to the chapter "Science of Being" in *Science and Health*.

Another article from Mrs. Eddy's pen appeared in the October issue of the *Granite Monthly* of Concord, New Hampshire; while a letter to her students (*Mis.* 125), read at the fourth annual meeting of the Mother Church on the sixth of October remains as pertinent and helpful to students today as it was on that Tuesday afternoon:

Who hath not learned that when alone, he has his own thoughts to guard, and when struggling with mankind, his temper, and in society, his tongue? . . .

No reproof is so potent as the silent lesson of a good example. . . .

One thing I have greatly desired, and again earnestly request, namely: that Christian Scientists here, and elsewhere, pray daily for themselves. . . .

. . . The human heart, like a feather bed, needs often to be *stirred*, sometimes roughly, and given a variety of *turns*, else it grows hard and uncomfortable whereon to repose. . . .

In September Mrs. Eddy had asked the directors to relieve her of the responsibility of her real estate in Boston by leasing her house on Commonwealth Avenue for the exclusive use of the First Reader (and family) and present occupant, Judge Hanna. In her letter of thanks she wrote:

When the Rev. Mr. Norcross went out of the city proper to make his home, it worked ill for him and the church. Keep the Judge in Boston near the Church as long as he acts wisely and does as much good as at present, *be sure*. With tender thanks for your kind help in relieving me of the care and burden of real estate.

Before the end of October she felt it necessary to remind the directors that she had discounted the rental on her house to two thousand dollars per annum when the one next door to hers rented for three thousand per year. She began this letter of reproof: "God has spoken to me on fat salaries, and to the end that they are too big in some cases in carrying out the offices of church members." Mrs. Eddy was well aware that the members should support the church, and not vice versa. Fat salaries for officials in the church are a prelude to fat salaries for politicians in the government.

On November 2 Mrs. Eddy obtained a copyright for the title *Repaid Pages*. Some historians say this was the title originally planned for the compilation of miscellaneous writings which was soon published as *Miscellaneous Writings*. Others have thought it applied to a group of essays written by Mrs. Eddy at Concord which were *not* included in *Miscellaneous Writings* nor published at that time. Today the title is applied to the latter category.

In December the First Members made Mrs. Eddy a Christmas gift of a lovely clock. One student has written: "The First Members spent a thousand dollars to give her a beautiful clock, and in return she gave them a million dollars worth of spiritual advice!" There is every evidence in the Leader's response that the students had worked scientifically to make this gift an offering from Love. With previous costly gifts that had not always been the case. Mrs. Eddy was ever sensitive to mental atmosphere, and when mortal mind had the ascendancy it could not long remain hidden from her and would make costly gifts less acceptable.

The summer following the erection of the Mother Church the students had sent a gift of expensive Oriental rugs for her home. On the eighth of June in that year (1895), the Leader had written to her "Beloved Church:"

Your exquisite addition to the finest manufactures of Persia is safely put in its place in my home, Pleasant View.

I did not dream of the value of these royal rugs until Mrs. Kimball told my household. I estimated the one that hangs in the library at \$1000, but was afterwards told it was \$300, and next by Mrs. Kimball, \$3000! What a price, what a gift, what a type of your estimate of Christian Science, God's gift to you, and my life-long purchase for you! . . .

Please send me nothing more of this earth, but send a token of Heaven as often as you please, viz. love one for another. . . .

In August she had found it necessary to correct the animus back of other expenditures and mistakes, and in this uncovering of mesmerism to the directors she could not exclude their previous munificent gift:

Again I must tell you that your royal gift of rugs that are so *beautiful*, and all of which I so appreciate from my beloved church—was started by the thought, and for the purpose of, *Theosophy*. Hence, my first feeling when the first ones came to my house was from the right side,— (it was a feeling I do not want them around my house). But I have *conquered* this feeling and also *their motives* so far as to have no thought or care about matter or its *pros* and *cons*. Still I intend to send them sooner or later to 385 Commonwealth Avenue, Boston.

The moral of my letter is to help you, dear ones. Before you act again, watch and pray that you enter not into *their* temptation. I am much wiser from what God has taught me, and you certainly will be.

... The mesmerists carry their points more or *less* every time, and with all the students, and Mother has to go over the ground and patch up the fissures as best she can. "These things ought not so to be." Their purpose is to disgrace us and squander the *Church funds*. Note this every time you take one dollar out of *this fund*.

On the very next day, August 19, 1895, she shared the *burden* of the rugs with the directors:

To relieve me of some worldly care I ship to you in care of Mr. Moore four of my Persian rugs with this request: Will each of the Directors take one of these rugs to his home, use it, and care for it, and keep it until Mother calls for it.

Do not remove the labels.

I shall keep in Concord six of these rugs and send to Commonwealth Ave. four to be taken good care of till I call for them.

That the First Members had made much metaphysical progress between the gift of rugs a year and a half earlier and the gift of the clock seems evident from the Leader's letter of thanks for the latter, written on the last day of 1896:

For your last Christmas gift I feel quite bankrupt in thanks. You have made me a timely present, one that gives a new tongue to time, that calls my attention to the loss of moments, and to the gain of what is timeless, even eternity. It speaks to me in cathedral tones of The Mother Church, the temple of our God, and of the dear worshippers therein.

Although I am not with you as of old, the music of mind is not missing, and the chiming of our thoughts calls us together in one general assembly where hearts keep time in love one for another.

The blessings vouchsafed to us as a denomination are superabundant. The uplifted cry of the people seems poured forth with this one utterance, "Give us to know Christian Science, to know more of Soul, man's origin and being."

We cannot sufficiently thank God for all His great goodness to us.

But we can acknowledge this by conforming our lives more to the divine image, and thereby feebly expressing His praise.

I feel a great sense of gratitude to you for what you are trying to do, and have already done. From the depths of a loving, lonely heart, I thank you for your rare Christmas gift to me and for your labors in the vineyard of our Lord.

A nota bene on this letter of December 31 named four young students together with reasons for selecting them First Members:

N.B. I herewith recommend the following four candidates for First Members of The Mother Church, First for their faithfulness in the field. Second, for the advantage to them individually. Third, from a desire to have them grow up with the First Members of The Mother Church who receive more directly my counsel and assistance.

James A. Neal, Carol Norton, John Carrol Lathrop, Daphne S. Knapp.

These four young students were all members of Mrs. Eddy's last class two years later.

Before the close of 1896 *Miscellaneous Writings* was copyrighted, and in January of the new year Mrs. Eddy wrote her last words for the new book, the Preface. She also wrote a letter to James Neal in January which has been as great an inspiration to others as it surely was to James in 1897. Though not included in her published writings, it has seen wide circulation:

Your letter is my best New Year's gift. I had felt for some time the fitness you possessed for healing. I knew it when you were a member of my College class. It looked a waste of your talents to have you in a counting room. Now, thank God, I have at least one student in Boston that promises to be a Healer such as I have long waited and hoped to see. Oh may the Love that looks on you and all guide your every thought and act up to the impersonal, spiritual model that is the only ideal— and constitutes the only scientific Healer.

To this glorious end I ask you to still press on, and have no other ambition or aim. A real scientific *Healer* is the highest position attainable in this sphere of being. Its altitude is far above a Teacher or preacher; it includes all that is divinely high and holy. Darling James, leave behind all else and strive for this great achievement. Mother sighs to see how much her students need this attainment and longs to live to see one Christian Scientist attain it. Your aid to reach this goal is *spiritualization*. To achieve this you must have *one God*, one affection, one way, one Mind. Society, flattery, popularity are temptations in your pursuit of growth spiritual. Avoid them as much as in you lies. Pray daily, never miss praying, no matter how often: "Lead me not into temptation,"—scientifically rendered,— Lead me not to lose sight of strict purity, clean pure thoughts; let all my



JAMES A. NEAL

thoughts and aims be high, unselfish, charitable, meek,— *spiritually minded*. With this altitude of thought your mind is losing materiality and gaining spirituality and this is the state of mind that *heals* the *sick*. My new book will do you much good. Do not purchase one, Mother wants to give you one. I welcome you into the *sanctum* of my fold. God bless you.

Before the twenty-eighth of January when Mrs. Eddy wrote this letter to James Neal, the Publishing Society had announced that they expected “A New Book by Mrs. Eddy” titled *Miscellaneous Writings* to be in the hands of Mr. Armstrong for distribution by the tenth of February. Twenty-five thousand copies were ordered and paid for before the book came off the press, and no one worked harder to meet the February 10 deadline than did Edward Bates. His letter of February 11 was probably the first letter of appreciation to Mrs. Eddy for the new volume:

Dear Mother: To me, and I believe to the world, February 10, 1897, is a Red-Letter day in Christian Science. On this day, the first edition of “Miscellaneous Writings” was delivered at our Publishing House in Boston, and through the Publisher, Mr. Armstrong, distributed to all parts of our country, and to some foreign points. I believe I realize the truth of the following passage in “Science and Health with Key to the Scriptures,” today as never before,— “Divine Love always has met, and always will meet every human need.” . . .

Two years ago you gave us the Impersonal Pastor for our Mother Church, and soon afterward the same Pastor was appointed for all the branch churches. Now you give us the Impersonal Teacher. I wish I might find words adequate to express all that I feel in receiving this last *great gift* from you. . . .

I am so much rejoiced to have, assembled with other articles, your letters to the Church, to the First Members, your sermons in the early days, as well as all the other warnings, admonitions, and wise counsellings. I had never dared to hope for all this in a book which I could take in my hands and call my own. God is better to us than we ask or think.

After reading “Miscellaneous Writings” one is impressed with the great fact that God has done this by the hand of His anointed. One more delightful experience in reading this Book is, that it takes us back to the classes in the Massachusetts Metaphysical College, and it seems as though we were sitting at your feet and being taught directly by you. Then again, what a blessing to those who were unable to enter your College, but have waited long years to do so! To them you speak, as of old you spake to your students who were present, and these brothers and sisters who have been waiting and longing for this day are now fed, not with crumbs, but with meat from the table of our God,— who is Life, Truth, and Love.

Your affectionate student,
Edward P. Bates

Mrs. Eddy well knew the mission of her new book to carry on where she had left off at the closing of her college in 1889. A notice in the March *Journal* stated:

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 14, 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

The Teacher's stern message indicates the importance of her command and perhaps the casualness with which many students regard her instructions. She had never been happy with the teaching in the field, not even that of her own very best normal students. But the people clamored for teaching and flocked to the mercenary imitators, so she had done her best to fill the need of the hour. Nevertheless the teachers and teaching were a "suffer it to be so now" concession even as was the organization of churches. Now she had the solution to this problem which "is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can."

Today, as in the nineteenth century, students who long to sit at the feet of Mary Baker Eddy can do so through the pages of *Miscellaneous Writings*. Science and Health is the "little book" from the hand of the angel, but *Miscellaneous Writings* is the human teacher that aids the pupil in his efforts to understand this message from God.



CHAPTER XXVI

REJOICING

*Daughter of Zion, awake from thy sadness,
Awake! for thy foes shall oppress thee no more!
Bright o'er the hills dawns the daystar of gladness,
Arise! for the night of thy sorrow is o'er.*

1897

ORDERS for *Miscellaneous Writings* poured in to the publisher's office followed by countless repeat orders. The columns of the Journal contained letters of appreciation for just snatches of the new book, because the copies that came through the writer's hands were all spoken for and they would have their own copy from the next printing,— or the next.

Twenty-two years earlier Science and Health had emerged into a hostile world. The same evil that burned William Tyndale at the stake for daring to translate the sacred Scriptures into English had struck fiercely at the woman and her child. But the child "was caught up unto God and to his throne" and had been at work in human consciousness for the ensuing two decades and more. And though the woman had fled into the wilderness and had been on the cross these weary long years, an appreciation of her great work and life had begun to develop. Nowhere was this more apparent than in the hundreds of letters of gratitude for *Miscellaneous Writings*, a few of which appeared in the Journal in the spring and summer of 1897. And none of these appreciative letters expressed more understanding than this one from Chicago:

Dearly Beloved Mother:— We are having a sweet rejoicing over the dear book, which has come to us direct from your hand and from the patient, overbrooding love which ever extends its sheltering wing to warm and comfort the struggling hearts of your students and of all mankind.

Having been one of those who urged upon you the publication of "Miscellaneous Writings," I may say that I appreciated it somewhat long before it was published; but now that hope has become fruition,

and this volume, and its priceless utterances, is before us, with its wise precepts, its tender admonitions and loving warnings and entreaties, with its rules for solving hard problems and dissolving hard hearts, I see that my imagination never touched a full appreciation of this manual of right living, and I learn that, concerning the things of God, realization is far more satisfying than anticipation.

To me these articles seem to be as milestones marking the progress over the rugged pathway of an experience that has included all of the stings, persecutions, and dire oppression of a most "outrageous fortune." A pathway often bedewed with tears or flooded by the torrents of unspeakable evil that have poured themselves out upon your devoted head.

But they also assure us that the progress was made, and that in the midst of all these years, when evil has seemed real and trials so hard to bear, God's grace has been sufficient for thee.

Viewing, from afar off, such a holy ministry as yours has been, with its countless achievements, and having gained but a small sense of the sustaining power of the Divine Presence, it is no wonder that it appears to me as the miracle of centuries that you should have continued faithful when beset by such appalling odds.

This book contains the flower and fruitage of a consecrated and sanctified husbandry, and its aroma, rising heavenward, will perfume the ascending journey of the race, until all shall awake in His likeness, and be satisfied.

To say that I thank you would be very tame and inadequate, in view of the fact that I should not to-day be manifesting a sense of life on earth if it had not been for the demonstration of Christian Science by you, and the teaching which was pursued at the cost of such interminable sacrifices.

Hoping that I may become more worthy of a place in the kinship of those who are watching with you in this hour, I sign myself, with loving gratitude,

Your affectionate student,
Edward A. Kimball

Another appreciative letter stated: "We seem almost overwhelmed with blessings, so thick and fast have they been pouring in upon us the past year." Christian Science was emerging from the stage of persecution to the stage of popularity, and there was great rejoicing within the ranks. But the Mother heart did not feel the jubilation that was sweeping the field. To her student Marjorie Colles in London she wrote:

Darling, when will my hour come? The students' seems to have come already. They have less and less to combat while I seem to have more and more because of their prosperity. Evil would revenge on me for the prosperity of our Cause. But Love is greater than all.

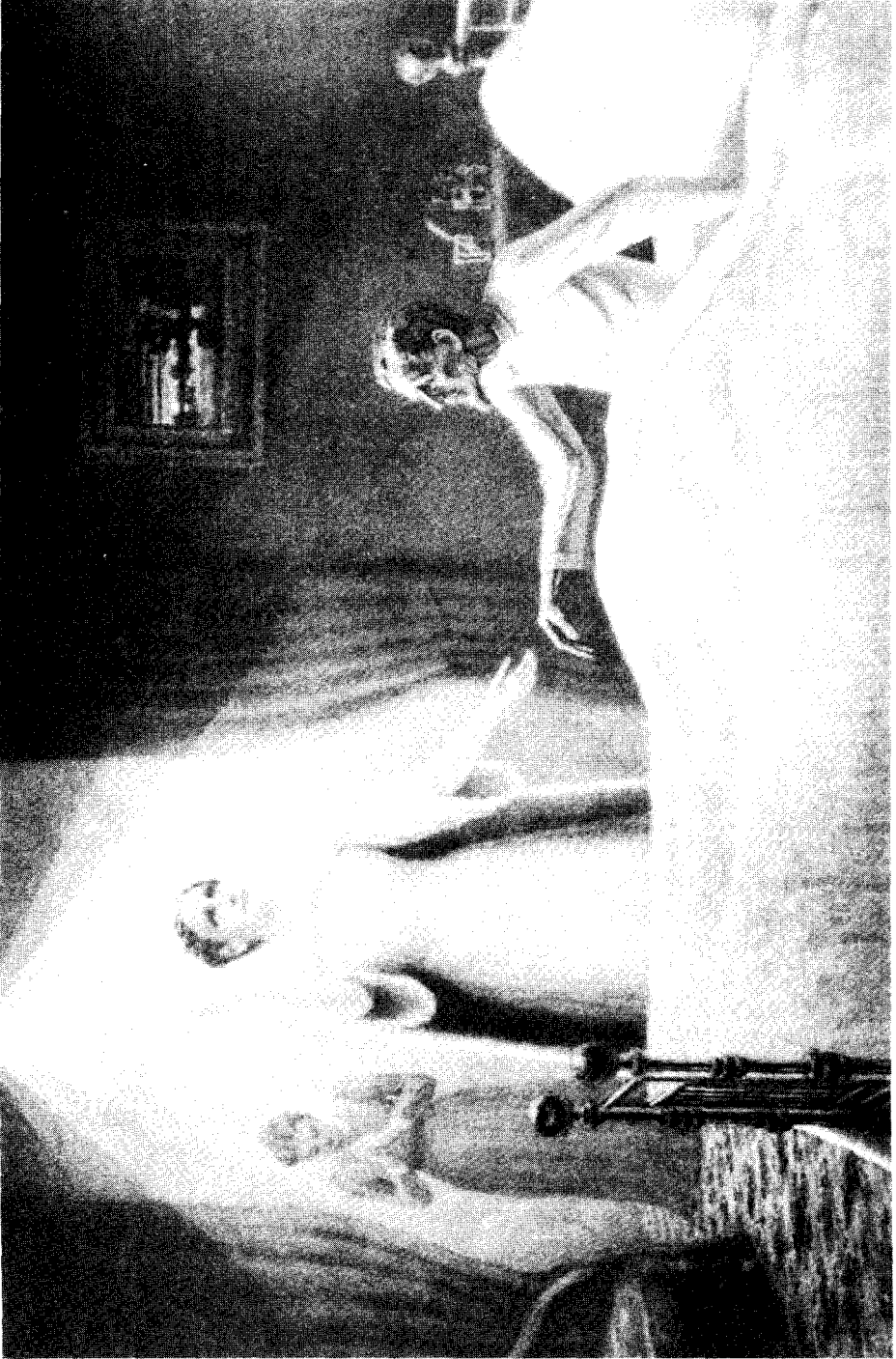
About the time the new book was being launched upon its mission, the Leader received an appeal from Bennie to help him out of his difficulties in Philadelphia. This time she did not intercede in his behalf, but wrote: "You conceal from me all you should tell, and then when you get into difficulty come to me for help." Though she was the mother to the whole world, her experience with Bennie pointed up the fact that a time comes when the mother must withdraw her support and let the child stand alone. That time had come for Foster Eddy, and when the Philadelphia church voted to expel him from office, his mother wrote him that he did not have permission to come back to Pleasant View. Her heartaches were not ended and neither was her labor.

The time had arrived for the republication of *Christ and Christmas*, and in considering this she was also considering a new design for the final illustration. In this regard she wrote to James Gilman:

Now I suggest this picture for you to draw that possesses my thought of "The Way." Make the ground cross the same size as the one already made and the earth and this cross dark, and without flowers or birds. Then rise on an incline and put the singing birds and the flowers and the dove with an olive branch in its bill on the second cross, and have this cross lighter in shade than the lower one and smaller. Make the crown still fainter in form but *distinct*. Put the top of it in line with the top of the plate, thus giving the thought that all matter disappears with the crown or *crowned thought*. Make the star's radiance less solid and blunt; outline it as a shimmer, not a shower of light, and suited to the upper skies that you have made much to my liking.

Many could benefit from this instruction to Mr. Gilman and waken to the realization that spiritual things are not hazy, misty, or indistinct, but are light, clear and *distinct*. After some chastening experiences Mr. Gilman brought forth a satisfactory illustration, but interestingly, it was not included in the third edition of *Christ and Christmas* which appeared late in 1897.

Both artists had seen in the sixth picture, "Christian Science Healing," some aspects that James Gilman felt he could improve upon, so after the completion of "The Way," Mrs. Eddy asked him to undertake this task. James had made much progress Spiritward since 1893, and his concept and appreciation of the Founder had grown apace; consequently, the Woman in his new rendition was transformed from an earthly to a heavenly being. When he sent the finished picture to Mrs. Eddy late in April she was deeply moved. The fact that she had looked over the entire audience and not seen a single Christian Scientist when she first spoke in the Mother



CHRISTIAN SCIENCE HEALING.
From Third Edition of *Christ and Christmas*

Church gives much significance to her response to Mr. Gilman at this time:

April 30, 1897

MR. GILMAN, *Christian Scientist*

My dear friend:

Do you know what you have done for yourself, for mankind, for our Cause? No, you do not, perhaps, but I will tell you. You have illustrated and interpreted my life on the plate that you sent me.

Mary Baker Eddy

While one Christian Scientist was working on "Christian Science Healing" for *Christ and Christmas*, the field was concerned with a notice in the *April Journal*:

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 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 denomination, 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.

This Explanatory Note was slightly revised in May, and has seen other slight revisions since then; but in its essentials it remains the same. The students were convinced that Mother's actions were authorized by Christ, and new students were turning to this teaching by the hundreds. But those who were resisting and denying her Christly teaching were aiming bitter words and deadly blows at the Founder. Mrs. Eddy answered one such attack on the first page of the *May Journal*:

QUESTION AND ANSWER

"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

While the prosperity and rejoicing were largely for the students, there was an article in the *May Journal* that did rejoice the Mother's heart. It was, "What Made A Baptist Minister A Christian Scientist" by Rev. George Tomkins, D.D., C.S. Rev. Tomkins had studied in Mrs. Laura Lathrop's New York Christian Science Institute the previous December while occupying the Baptist pulpit each Sunday. In his words, "The God-thought in Christian Science appeared 'as far as the heavens are above the earth' over the materializing teaching and tendencies of existing creeds! Henceforth my duty was clear,— 'Cut the shore Lines!' 'Burn the bridges!'"

Rev. Irving C. Tomlinson, a Universalist minister, had recently studied with Flavia Knapp and taken Science and Health into *his* pulpit, healing one, astonishing all, and displeasing many. He, too, had "cut the shore lines" and joined the ranks of the Scientists. An article by Tomlinson appeared in the *June Journal*, and he was one of the fourteen hundred new members admitted to the Mother Church on the next Communion Day, Sunday, July 4.

Christian Science was coming of age. It would be twenty-one years on the fourth of July since Mrs. Eddy with six of her students had established the Christian Scientist Association. Perhaps that was in her thought on June 30 when she wrote the following invitation to be read on July 4 in her church:

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

Independence Day was celebrated on Monday, July 5 in 1897, and the Leader had most graciously excluded the children in her invitation for this holiday celebration. Read at the close of the Communion service this invitation was a delightful surprise to many, but much of the congregation, which was exceptionally large,

was expectant, because the press had already announced the coming event. Special invitations had also been sent earlier to a number of individuals "from the Pacific to the Atlantic shore, from the Palmetto to the Pine Tree State." Edward Bates received his invitation in Boston late Friday afternoon together with the Mother's request that he prepare trains for transportation.

Early the next morning he made arrangements for two special trains of twelve cars each to leave Boston Monday morning at 9:00 and 9:15 A.M. For such a large number the Railroad would have to print special half fare tickets which would be ready at 8:00 A.M. on Monday. Mr. Bates learned through inquiry that the ticket seller could sell 400 tickets in an hour if he had no other trains,— but that he *always* had a great many trains. Here was a conundrum! One hour in which to sell three or four times as many tickets as they could sell in that time. Mr. Bates spent the weekend with this problem, but he was convinced that anything Mrs. Eddy requested was capable of fulfillment. By Monday morning he had a plan for his own booth in the Midway:

At eight o'clock I had five bank cashiers on the ground to handle the money, five other gentlemen to hand out the tickets, and six or eight to pass the tickets to the students. . . Every few minutes I carried four or five hundred dollars to the ticket office and returned with a large bunch of tickets. . . . At eight-forty we had sold nearly all the tickets. . .

The conductors on both trains expressed to everyone their surprise and satisfaction. . . "It was the best crowd and the easiest excursion we ever looked after."

The *Boston Globe* reported that "It was a remarkable gathering of men and women and one baby, that left the station" on a frightfully hot day.

As the Boston trains arrived at Concord, trains and every other type of conveyance were arriving from every direction, and before the appointed hour between twenty-five hundred and three thousand people were assembled on the lawns at Pleasant View. The first paragraph in the August *Journal* stated:

A memorable Fourth of July, indeed, will be that of Anno Domini, 1897, in the annals of Christian Science. We deem it not boastful to say that never was assembled in celebration of any nation's natal day a more devout or thankful set of people than those who gathered in "concord" at Concord on July 5th last.

In concord! What a contrast between this orderly gathering and the pressing crowds that had thronged the Leader in Chicago nine

years earlier. The Founder had brought order out of chaos. Speakers and honored guests were seated on the piazza when Mr. Bates brought Mrs. Eddy out, whereupon the crowd united in three spontaneous cheers of joy which she acknowledged graciously with a smile and a bow. The *Globe* reporter wrote: "one look at her pale, motherly, spiritual face is enough— that face made a deep impression on all who saw it yesterday, and was the reward which these pilgrims got for their long journey in the blazing heat."

Mr. Bates acted as master of ceremonies introducing first Mayor Woodworth of Concord, and then Mrs. Eddy. The students drank in her every word, and those words continue to uplift students today from the pages of *Miscellaneous Writings* with only slight changes from their first utterance:

Think of this, Heaven right here, where angels are men clothed more lightly, and men as angels, who, burdened for an hour, spring into liberty, and the good they would do, they do, and the evil they would not do, they do not.

The several speakers that followed Mrs. Eddy included, among many others, three ex-clergymen, the Reverends Tomkins, Tomlinson and McKenzie. One sad omission was that of two outstandingly fine Concord attorneys. Mrs. Eddy had intended introducing these gentlemen herself, but an unfortunate circumstance plus shortage of time deprived the audience of hearing Gen. F. S. Streeter and Reuben E. Walker. At a later date Mrs. Eddy said of the latter:

When the Boston attorneys failed to find a law by which our church could obtain a charter, I called in the services of the Hon. Reuben Walker, now Judge of the Supreme Court of the State of New Hampshire. I asked him to find for us a law to fit the case. He said that he knew of no such law upon the statute books. I asked him upon what was human law based. 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 I 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.

At the Independence Day celebration at Pleasant View:

After the literary exercises were over the guests looked about over the spacious and beautiful grounds surrounding the Mother's peaceful residence, refreshing themselves with lemonade provided for them by her, and served in the shade of a fine group of trees at one

end of the grounds.

Christian Science Journal

Though "one baby" came on the train from Boston to this adult gathering, there were at least two other children present. Mrs. Jessie Cooper had traveled all the way from Kansas City with her nine-year-old son and seven-year-old daughter, the latter having suffered for several days from a boil on her head which, despite her mother's work, was much enlarged and inflamed that Monday morning. Following the exercises Mrs. Cooper and her children got in the line of people who passed through the porte-cochere to be greeted by the Mother who sat on the porch. Perhaps others had similar experiences, but Mrs. Cooper's account was recorded and has been preserved:

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 the 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?" . . .

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 her hand. . . .

That joyous assemblage, the recipients of Mrs. Eddy's boundless love, had no idea that such a gathering was a trial for the Leader. But the Mother's trials resulted in triumphs which blessed all. To the *Boston Herald* reporter, "She was the picture of health and energy for a lady of her years." The *Boston Globe* stated:

The profile is sharp and keen, and the face in full view is extremely delicate and tender—motherly more nearly expresses it. She wore a

royal purple silk dress covered with black lace, over her silver-white hair was a dainty bonnet. On her breast was a cross of diamonds, the one important ornament she wore.

Appropriate for the occasion was her beautiful and costly badge of ruby and diamonds,— emblem of the Daughters of the Revolution,— which she also wore, but the fact that the *Globe* reporter saw only the “cross” is interesting. Some of the Scientists noticed another sign of struggle, for, although she did not use them, she had a pair of eyeglasses hanging from a gold pin on her gown. Her address was “delivered in her usual calm, dignified, and impressive way,” and none suspected that she had prepared a speech to read. But the following day she wrote to the Hannas that she had been under “such a fire as never before” prior to the gathering, and at the last moment had prepared a speech to *read*— “a thing I have not done . . . in many years.”

The Leader needed help, but the rejoicing students were as unaware of it as they were of the malpractitioners’ “law” that they could do nothing to help her. Following this holiday celebration their joy proliferated in the building and dedicating of churches widening the gulf between the Founder and her followers. They were going one direction while she was going another, but they could not yet *see* the pathway of the Leader. Perhaps the students needed wordly success and acclaim before their aspirations became heavenly. Nonetheless, their pursuit of wordly ways was a great burden on the Founder as is evident in her letter of August 7 to Julia Field-King:

My life is a perpetual slavery to the world and it is a hard matter. So much the students demand of me, and yet I need help above all persons on earth in everything but Christian Science. But the law is not yet broken by them— that they “can do nothing for me.” So I have the care of my house, my grounds, my clothes, my entire mass of what I despise and want to *lose sight* of. Presents are sent to me in profusion, but they are not what I need. May God give me grace to *live*.

Once again the Leader was alone, blazing The Way, while the students were rejoicing in their largely material concept of spiritual Science. They thought they had overcome the world because they had won the first battle, whereas the war had just begun. None knew better than the lone Mother what lay ahead, but in 1897 the Scientists seemed to be on a limitless plateau of rejoicing; so the Mother turned back to encourage them in the steps they were taking and to rejoice with them.

CHAPTER XXVII

CHRISTIAN SCIENCE HALL

I have purchased a pleasant place for you, and prepared for your use work-rooms. . .— MARY BAKER EDDY

1897

MORE than two years earlier Mrs. Eddy had published in the columns of the Journal:

WHY?

MARY BAKER EDDY

People having itching ears can learn on this page why I requested Mr. Ezra M. Buswell to come to the capitol of my native state and practise 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.

PLEASANT VIEW, CONCORD, N.H., June 11, 1895

The fact of the matter is that when Mr. Buswell came, the Leader told him that she did not want the church or Sunday services which lead to it in Concord. She wanted healing work where she was, and Mr. Buswell had been outstandingly successful in his healing work. To a member of her household she said that the way to establish the cause through reason was by writing, preaching, teaching and lecturing, which is temporal. But the way to establish the cause through revelation is by healing, and this is permanent.

The Israelites in the nineteenth century were not unlike the Israelites in the days of Samuel. "The elders of Israel gathered themselves together, and came to Samuel. . . And said unto him, . . . make us a king. . . The thing displeased Samuel. . . And Samuel prayed unto the Lord. And the Lord said unto Samuel. . . they have

not rejected thee, but they have rejected me. . . . Now therefore hearken unto their voice. . . ." The Scientists said to Mrs. Eddy make us a church. The thing displeased Mrs. Eddy and she prayed unto God; and the Lord said hearken unto their voice. So she gave them the Mother Church, well-knowing that the straight and narrow way was healing, not church membership. Her words differentiating between Christ's church and material church activity were drowned in the exuberance of the hour for organizing and building churches. The rate at which new churches were appearing, plus the fact that they were paid for before dedication services on opening day was a phenomenon which caused the press to marvel and Scientists to exult. No one noticed that Mrs. Eddy's telegram sent to Mrs. Pamela J. Leonard and read at the dedication of the new church in Brooklyn on October 3 did not mention their new building:

Dear Faithful Leader of this Church, Christian Scientists, and Ascendant Assembly,—

Accept my loving congratulations. That God continue to bless, and bind, these brethren in unity of spirit and bonds of Love, I earnestly invoke.

The testimonies of remarkable healings appearing in the Journal often concluded with church activities, and countless articles were devoted to the latter topic. Healing had spread all over the country, yea, even into several European countries, and the aftermath of healing seemed to be church organization.

The Mother Church in Boston seated over one thousand persons, and when the church now under construction in Chicago was completed it would seat over two thousand and would be the largest Christian Science church in the world. All the field and much of Chicago was excited about this beautiful new edifice which was to cost well over one hundred thousand dollars.

The tide was flowing in the direction of church activity, and the Mother could not keep the Concord Scientists from being swept along with the current, so she made another concession to the prevailing times. In October she purchased a lovely old house on State Street and arranged to have it remodeled into a suitable meeting place. While this was being done during the month of November, a great deal of newspaper coverage was being given to events in Chicago. The *Chicago Evening Post* of November 13 stated:

Hundreds of Christian Scientists— some of them from the most remote sections of the continent— have been arriving in Chicago yesterday and today to attend the dedication of the largest church edifice ever erected by this denomination. . . .

The building which has attracted to its opening so notable a gathering . . . outwardly resembles a Greek temple. It is universally admitted to be one of the most artistic, pleasing, and impressive church edifices in this city . . .

The present is recognized among Christian Scientists as distinctly an era of church building, and the fact that the Chicago congregation has already outgrown its new house of worship— the largest church edifice in the city— is believed to indicate the erection, in the near future, of other church buildings of this denomination on the North and West sides of Chicago. Scores of cities and towns in all sections of the Union are the scenes of preparations for church building on the part of resident Christian Scientists. . . . Probably no other religious denomination in this city or country has experienced, in recent years, so rapid a growth . . .

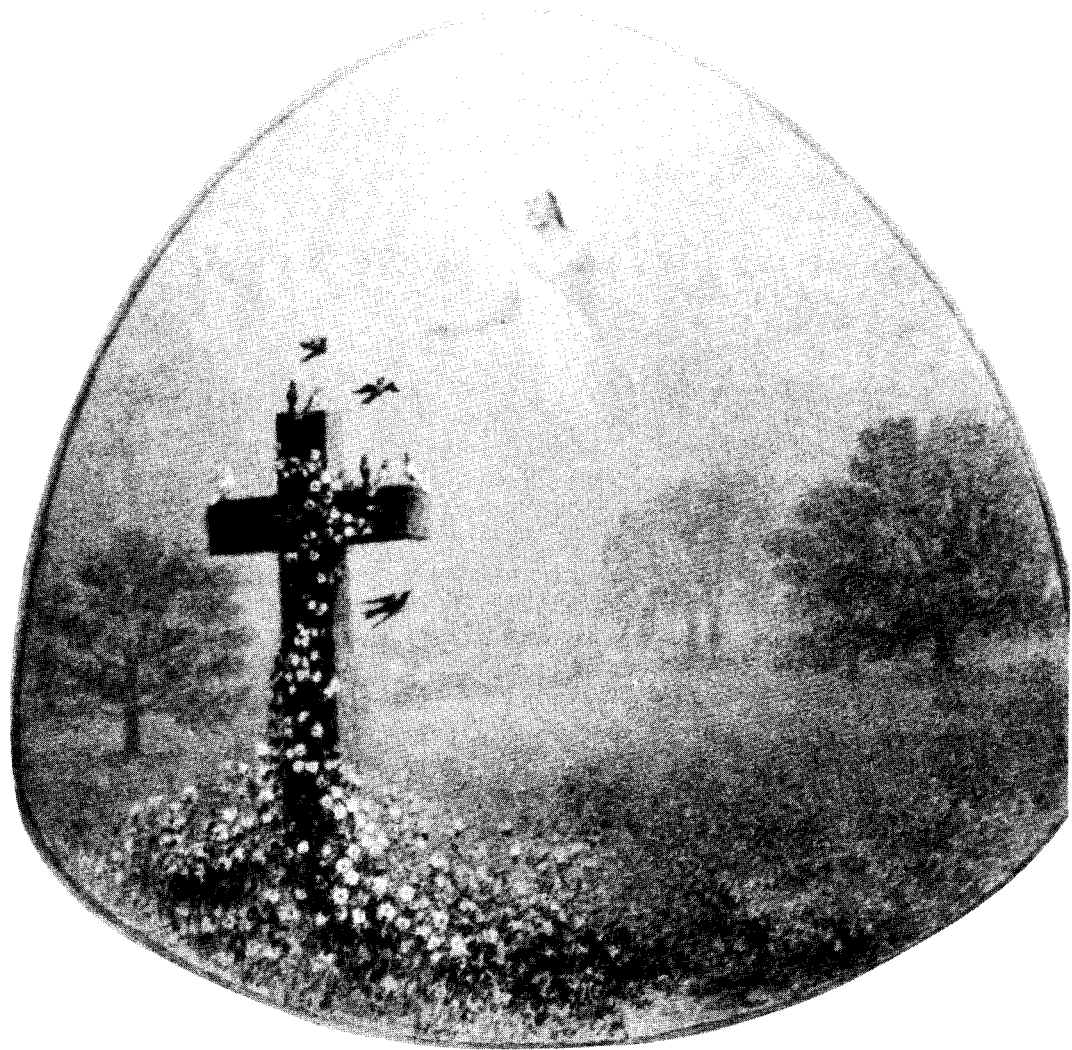
All of the papers gave extensive coverage to the dedicatory services on November 14, including, in addition to their own lengthy articles, a full account of all the addresses given— the most important being the message from Mrs. Eddy (*My. 177*) which was read by the First Reader, Mr. Kimball. Was she telling the people that church building was a misleading by-way when she stated: “Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth.” The seeker after Truth has surer footing in persecution than in popularity, but this was the era of popularity. According to the *Chicago Times-Herald*:

Nearly eight thousand persons witnessed the dedication of the new home of the First Church of Christ, Scientist, yesterday. Four times was the same simple service given, and four times was the majestic auditorium filled to overflowing.

The Leader had words of commendation for every church organization, but perhaps her feeling about all the publicity was best expressed in her letter of December 3 to the Readers of the church in Troy, New York:

Beloved Students:— Your excellent letters were duly received, and each day thereafter I tried to find moments in which to answer them. Today is my very first opportunity. I rejoice to read a notice of the dedication of your chapel pending the erection of a church.

Your quiet, efficient labors specially commend themselves to me. I hope the Church shows are now over. I saw the advantage of giving emphasis to the Chicago dedication; beyond this I recommend to all Churches to give no publicity and particularly no public pictures of their Churches. It is too commercial, too cheap looking, too little like things that come in the course to stay, and too like a surprise that one can have a church edifice. These have always been my views on the



“THE WAY.”

From the Third Edition of *Christ and Christmas*

This picture has been reduced from its original size of 6¼ inches wide.

subject. I feel so even in regard to The Mother Church, although that is an exception to all others.

In His light you have all models, all example, and this light is for the illumination of all taste, culture, scholarship, morals, physics, and metaphysics. A Christian Scientist is as much perfected in the above whole, or in any part of them. My desire and prayer is, "Father, make them perfect even as Thou art perfect." Give my love to your dear church, lead thou its members into light.

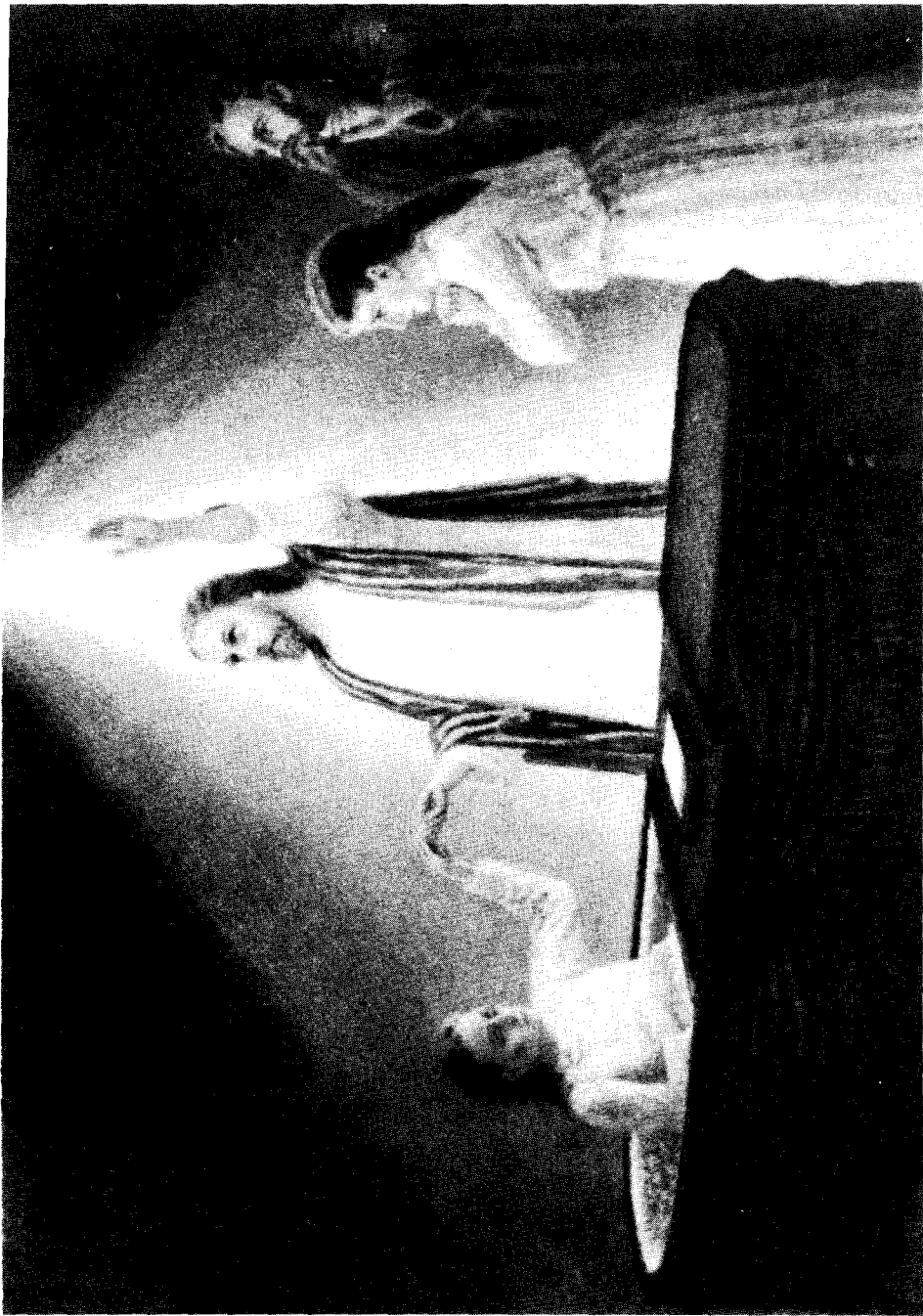
The church in Troy may have heeded the Mother's views, but the Scientists in general were so beguiled by the prosperity of material church activity that no note was taken of the event of spiritual import in December. Page after page of the December *Journal* was devoted to the Chicago dedication while many, many more pages told of church activities in Cassopolis, Michigan; Aspen, Colorado; Spokane, Washington; Pocatello, Idaho; Oskaloosa, Iowa; Poughkeepsie, New York and divers other places. The only notice of the reissuance of *Christ and Christmas* was an advertisement of nine lines in which Mrs. Eddy said: "A revised edition with improved plate of the illustration, 'Christian Science Healing.' "

If Mr. Gilman is correct in his recollection that the new rendition of "The Way" was completed before this third edition of *Christ and Christmas* was published, (some say he began work on it in January, 1898), the fact that it was not included is doubly significant. In the fall of 1897, "The Way" for the Christian Scientists still depicted Jesus in the sky, instead of Mrs. Eddy's more scientific interpretation depicting the "Scientific Translation of Mortal Mind" with the first degree as a black cross, the second degree a flowered cross, and the third degree a crown.

The contrast of Christ's way with Adam's Christmas celebration and merrymaking together with Mrs. Eddy's small estimate of the latter was graphically portrayed in this 1897 edition. In the ensuing years many students have become aware of the disproportionate Christmas tree and the absence of spiritual light in the Christmas eve scene, but part of the Leader's message has been deleted from later editions,— doubly so in those editions wherein all the pictures have been made the same width. Standardizing the typeface and type *size* was no doubt considered to be a correction and improvement, but the Founder's minimizing of mortal Christmas activity was lost in the "improvement." The following second, third, and fourth pictures from the illustrated poem are taken from the third edition and are the *size* they were in that 1897 production. The typeface and type *size* of the accompanying verses are reproduced here exactly as Mrs. Eddy had them published in the fall of 1897.

The Way in Science, he appoints,

That stills all strife.



CHRIST HEALING.
From the Third Edition of *Christ and Christmas*

*Through understanding, dearly sought,
With fierce heart-beats;*



SEEKING AND FINDING.

From the Third Edition of *Christ and Christmas*

Make merriment on Christmas eves

O'er babe and crib.



CHRISTMAS EVE.

From the Third Edition of *Christ and Christmas*

No doubt many individuals who had been disappointed when *Christ and Christmas* was withdrawn after two editions, rejoiced that it was once again available, but the students in New England and vicinity were much more excited about the Mother's gift to the Concord students wherein they began holding services on the fifth of December. Over the entrance of this new hall she had had the following verse inscribed:

Daughter of Zion, awake from thy sadness,
 Awake! for thy foes shall oppress thee no more!
 Bright o'er the hills dawns the daystar of gladness,
 Arise! for the night of thy sorrow is o'er.

The students were joyously appreciative of this gift from the Mother, but they were not accurate in their statement that she gave it to them for their first church home. That is the way it turned out, but in December of 1897 she was still hoping that the students in her immediate area would be able to follow her example and refrain from participating in the church building mania. To this end she named their meeting house Christian Science Hall, and sent a message to be read at their second Sunday meeting on December 12 endeavoring to open their eyes and to lead them in the right way:

. . . I have provided for you a modest hall, wherein to assemble as a sort of Christian Science kindergarten, for teaching the "New Tongue" . . . with *signs following**. . .

I have purchased a pleasant place for you, and prepared for your use work-rooms, and a little hall, which are already dedicated to Christ's service, since Christian Scientists never stop to dedicate halls. . . .

That last clause, "Christian Scientists never stop to dedicate halls," should have brought chagrin to the whole field, but it went unheeded, while rivalry was seeking entrance. When the New York churches considered uniting that they might equal Chicago's magnificence, Mrs. Eddy wrote them that this was a suggestion of error, to be silenced.

But the glamour was very deep, and few if any saw that the Leader was taking one path while the students were taking another. She had provided Concord students, not with a church, but with "work-rooms," and though they seemed blinded to it she told them in her message of December 12 of the way she was going:

I shall be with you personally very seldom. I have a work to do that, in the words of our Master— "ye know not of." From the interior of Africa to the utmost parts of the earth, the sick, and the

*Emphasis added.



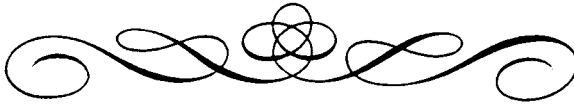
CHRISTIAN SCIENCE HALL IN CONCORD, NEW HAMPSHIRE

“I have provided for you a modest hall...as a sort of Christian Science kindergarten.”

heavenly homesick or hungry hearts, are calling on me for help, and I am helping them.

This helping, healing work is the straight and narrow way that all Scientists must find and follow sooner or later, but for the field at the close of 1897, it would definitely be later. Though the Mother's words appeared in the Journal for January, 1898, neither they nor Christian Science Hall was able to stem the tide of jubilant material church activity. Nearly a century later the tide has turned and many of the magnificent edifices stand empty and deserted, the seeker after Truth is no longer beguiled by temporal ways and means. The true path of *healing work* can be clearly seen as the only permanent way.

At the close of the nineteenth century, however, the two-story frame house on State Street that Mrs. Eddy had remodeled was soon to be swept away in the exuberance of the hour,— torn down to make way for a magnificent temple. But Christian Science Hall *remains* to teach its lesson to the student. It has been immortalized in the pages of *Miscellany*.



CHAPTER XXVIII

PUBLISHING SOCIETY DEED OF TRUST

*When mother foils a demon scheme, do not mar her success. The hardest battle is the **last** one. —MARY BAKER EDDY*

1898

AN inspiring letter from Mrs. Eddy (*My*. 121) was read by the First Reader to the congregation of the Mother Church on Communion Sunday, January 2. One short paragraph stated: "That glory only is imperishable which is fixed in one's own moral make-up." In another paragraph the Mother mentioned, "Today, in Concord, N.H., we have a modest hall. . . Ere long I will see you in this hall, *Deo volente*." Soon thereafter First Members were invited to Christian Science Hall, and before the year was over the Mother would teach her last class of students in this "modest hall." This last class may have been in her thought at the opening of the new year as were a number of other steps for the completion of her mission. The nineteenth century phenomenon, Christian Science, was the marvel of the centuries, the culmination of nearly two thousand years of Christianity, but the present work of the students would not enlarge and extend this glorious Science in future ages. It was up to the Founder to solidify what she had accomplished if Christian Science was to continue among the people.

Jesus' words, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do," were just as true of Mrs. Eddy and her followers. But the example of the works of those who followed Jesus was before the Leader's thought. No doubt the greater works would appear in the fulness of time, but they were not in evidence in 1898. Was her work, Christian Science, to suffer the same fate as Jesus',— that is, to be buried in a thousand years of dark ages? If the zeal of Christian Scientists could be directed aright, if the love and sincerity of her earnest followers could be guided safely past the siren isle of human aims, ambitions,

pleasures, friendships—“the great and only danger in the path that winds upward”— then Science would not again disappear from among mortals. But how to preserve her teaching till the fulness of time, how to safeguard all she had accomplished for mankind until her followers were ready to *follow* their Leader in place of pursuing the ways of the world!

For more than thirty years, ever since 1866, the Discoverer had been *founding* her great discovery, until now it was popular and prosperous. Could human prosperity and popularity continue a cause? Were they not frail and fleeting? The constant, daily direction and correction demanded of the Leader must somehow continue to guide the students without her personal presence if Christian Science was here to stay.

The Woman's disciples were blinded by the same suggestion of mortal mind that had misled the Master's disciples nearly two thousand years earlier, — i.e., “who shall be greatest?”. Had not this silent foe nullified the potential of her talented, adopted son? The Mother had saved her Cause from this evil that was using him and saved him from becoming his own worst enemy, but Foster Eddy was not the evil. He was only the victim of malicious mind because of his ability and high position. If those in high places were blinded by this evil while the Mother was at their side with daily guidance, who could protect her Cause and her other sincere students in years to come? As always her thought turned to God for the right step for guiding the Children of Israel, and as always infinite wisdom gave her a solution.

Consulting with no one, and with no legal assistance, Mrs. Eddy wrote a legal document and sent the following notice to the Board of Directors:

Gift to The Mother Church and a Grant of Trusteeship
To The First Church of Christ, Scientist, Boston, Mass.

Jan 15, 1898

My Beloved Students:

I appreciate your uniform loyalty and courtesy to mother, who desires to know no partiality for one or another of her children, but to earnestly consider the welfare of all. I have asked for a small Board of Trustees (to keep peace in the family) and as I believe a strong board; one is a business man, another is a doctor, and still another a scholar.

I now recommend that these trustees continue at present Mr. Armstrong as the business manager of the Publishing House, for the benefit of The Mother Church in Boston, Mass.

Please to hand an attested copy of this letter and documents to the editors of the Christian Science Journal for publication in the March

number of the Christian Science Journal.

With love,
 Mother
 Mary Baker Eddy

The Founding Fathers of our nation had turned to Divine Providence for guidance when they had failed to progress in drafting a constitution, and from that came our Constitution with a balance of powers. This principle of checks and balances was well understood by the Mother and embodied in her Manual in the "Committee on Finance" section as a safeguard, which is obvious in these words from the first edition: "This By-law is designed, not as much for this hour, as for future years." And now God had given her another check on power, that is, the question "who shall be greatest."

Her new Board of Trustees ("to keep peace in the family" and to balance the power) was to "continue at present Mr. Armstrong as the business manager." Mr. Armstrong was at that time a member of the Board of Directors. The Trustees were to *employ* a Director and to review his employment annually.

Two days later the Mother verified the "authorship" of her new Deed of Trust in a letter to Judge Hanna:

I read and showed my woman document to lawyer of Concord who is considered smart. And he said, "There is nothing incorrect in it."

Well, had I been its author, I scarcely could have believed it. But I was not more the author of that than of S.& H. as I regard it.

In the fall of 1893 Mrs. Eddy had had to gather the reins of the Publishing Society into her hands before redonating the *Christian Science Journal* to the National Christian Scientist Association. That body had since been superseded by the Mother Church, so the present status of her gift was questionable. To implement the "Gift to The Mother Church," once again the Mother drew things into her hands through a bill of sale dated January 21, 1898, wherein the Publishing Society conveyed to her all their goods and chattels. Four days later the final version of the "Deed of Trust Organizing The Christian Science Publishing Society given by Mary Baker Eddy, January 25, 1898, Boston, U.S.A."* was signed by all parties concerned.

The first to sign was the donor, Mary Baker Eddy, followed by her small, strong board of three trustees. The business man was Edward P. Bates. The doctor (metaphysician) was James A. Neal. And the scholar was William P. McKenzie.

The beneficiary of the trust is "The First Church of Christ, Scientist, in Boston, Mass." which is to receive "the entire net profits of said business" every six months. In a separate document

*See Appendix D.

the church was also given all the real estate Mrs. Eddy had acquired for housing the Publishing Society; but the business itself and its assets were *not* given to the church. All the goods and chattels including *The Christian Science Journal*, the linotype, all pamphlets, tracts, and other literature, subscription lists of the Journal and of *The Christian Science Quarterly*, and much more “I, Mary Baker G. Eddy. . . do hereby sell and convey to. . . the said Bates, Neal, and McKenzie, and their successors in the trust hereinafter established.” Not only was the business given to these three men, but they were required to manage it “*upon their own responsibility.*”

Two more interesting aspects of the Publishing Society Deed of Trust are, first, that it is a *perpetual and irrevocable trust*, and second, that the three trustees are not required to be members of The Mother Church. The requirement in this regard is:

9.Said Trustees and their successors in trust shall not be eligible to said trusteeship or to continue in same, unless they are loyal, faithful and consistent believers and advocates of the principles of Christian Science as taught by me in my book “Science and Health, with Key to the Scriptures.”

No one but the Leader comprehended the import of this trust and its provisions, for only she could foresee the part it would play when she was no longer present “to keep peace in the family.” One of the first things she did following the execution of the trust deed was to write three rules for the guidance and support of the trustees. These rules, in her own handwriting, she did not consign to the mails but sent by special messenger. Calvin Frye’s note to Mr. McKenzie dated February 4 reads: “I send you herewith a sheet which mother wrote a few days ago for the Trustees but waited to send by messenger”:

For the Board of Trustees

1. When mother foils a demon scheme, do not mar her success. The hardest battle is the *last* one.
2. Never act on first thoughts unless they be of Good, God, but watch and separate the tares from the wheat. Learn by experience and careful comparison to know *whence* cometh your conclusions. “Try the spirits” before acting, look over the purposes that the enemy might be trying to accomplish and so avoid the snare.
3. Have the bird in your hand before disturbing the bush that he hangs upon.

The trustees entered upon their responsibilities with enthusiasm, but the first rule was an enigma to them. Only the mother could

comprehend the “demon scheme” that she had foiled. She alone could foresee the last battle; but when that “hardest battle” would come, her words would strengthen the trustees in their stand lest her success be marred. And her instructions remain today for every sincere student to unravel for himself. If the 1898 Publishing Society Deed of Trust was designed to “foil a demon scheme,” we understand neither the Leader nor Christian Science until we see clearly what it is. We cannot be mistaken about her intent and remain in the straight and narrow way to perfection, for “the only incentive of a mistaken sense is malicious animal magnetism,— the name of all evil,— and this must be understood.” (*My.* 357:8)

EXTENDING STEPS

The trust for the Publishing Society was perpetual and irrevocable, but not so another step inaugurated in January of 1898. Newspapers, magazines, and public lectures were the media for disseminating information at the end of the century, for though telegrams and telephones were coming into common use, especially for business purposes, radio and television were still in the future. The public lecture was not only a major mode of communication but was also a very popular pastime in all the cities and towns of America. People would readily attend a public lecture who would never venture into a Christian Science church. The Founder, who was always reaching out to the people, wrote a new by-law which was published in the February *Journal*:

CHURCH RULE

This Church shall establish a “Board of Lectureship.” This Board shall consist of not less than three members. The candidates for membership shall be subject to the approval of Rev. Mary Baker Eddy. . . .

The lecturer’s travelling expenses and the cost of hall shall be paid by the church that employs them, unless the receipts from the lecture are sufficiently remunerative. The lecture-fee shall be left to the discretion of the lecturer.

The present candidates for the “Board of Lectureship” are as follows: Mr. Edward A. Kimball, C.S.B., Rev. George Tomkins, D.D., C.S., Rev. William P. McKenzie, C.S., Rev. Irving C. Tomlinson, C.S., Mr. Carol Norton, C.S.

On the fourteenth of February the first public lecture on Christian Science under the new by-law was delivered by Rev. Irving C. Tomlinson in Lynn, Massachusetts. The Leader wrote him at that time:



IRVING C. TOMLINSON

I was glad to know you were called to the Bethlehem of Mass. and am waiting to hear from you again on this subject so near my heart.

The first called to lecture on the basis of the Lectureship and to one of the most important fields in the vineyard of our God!

Well it is ominous, full of promise. Once that city resounded with my cures. But if there is a hope eternal I feel it. God bless you, prosper the seed you sow. . . .

Opposition to the lectures was more from within than without. Students who did not comprehend the difference between the world in the Church and the Church in the world were hesitant to accept this innovation, but that had been true of every progressive step Mrs. Eddy had taken in the founding of Christian Science.

Many more promotive or solidifying steps were unfolding in the Leader's thought, one of which she had alluded to in her letter to the New York churches on December 10. This letter appeared on the first page of the January *Journal*, for all the field needed the instruction sent to the churches in New York City. This instruction can still be read in *Prose Works* (*My*. 243), however, the Miscellany reprint does not include the final paragraph alluding to the unfolding new step; viz.:

The Branch Churches can hold a second service on Sunday, but the *same* Sunday Lesson must be read, at both services, until April, 1898.

The field may have wondered what was to happen in April, but early in the year the Bible-Lesson Committee knew, for Mrs. Eddy sent them a list of twenty-six topics as the subjects for their lessons. Until this time the choice of lesson texts followed the International Series.

The new lesson topics did not appear in April as planned, but an April 28 article in the *Independent Statesman* told of another step that Mrs. Eddy had taken:

MRS. EDDY'S GIFT

Rev. Mary Baker Eddy has given \$100,000 for the construction of a church edifice to be used as the home of the First Church of Christ, Scientist, in the city of Concord.

In response to an inquiry from the [Concord] *Monitor*, the following reply was received this afternoon:—

“On January 31, 1898, I gave a deed of trust to three individuals, which conveyed to them the sum of \$100,000, to be, at some future date, appropriated in building a granite church edifice for a First Church of Christ, Scientist, in this city.

“Very truly,

“Mary Baker Eddy”

Was she distributing her money for the extension of Christian Science in order to exempt it from a contestation of her will? She knew a church in Concord was inevitable, although she never wanted one, and a granite church edifice in her native state "*at some future date*" would bear better testimony to her great life work than would litigation over her worldly wealth.

Protection of her students as well as of her funds was in her thought. If she were no longer present, she knew that Calvin Frye would be called to account; for he had handled her cash book for a number of years,— and her wealth had multiplied exceedingly in that time. She had Calvin take his records for the past five years,— from January, 1893 to January, 1898,— to be audited by Fred N. Ladd at the bank. This audit was completed and certificated on the twenty-second of March.

Another solidifying step was begun in January when the Leader began plans for a Board of Education under the auspices of the Massachusetts Metaphysical College. Mrs. Eddy as president of the college was always the president of this board, and the first teacher selected by Mrs. Eddy was Mrs. Flavia Stickney Knapp.

Late in February, after the wheels had been set in motion on the numerous new projects, Mrs. Eddy telegraphed an invitation to the First Members to attend the Sunday morning services in Christian Science Hall on February 27. Saturday noon the clerk told Edward Bates of the invitation received the previous day and also that the railroad commission ruling made it impossible to obtain an extra Sunday train. Since the scheduled train arrived too late for the service, Mr. Johnson had wired Mrs. Eddy that they could not come. Once again Mr. Bates rose to the occasion with the statement: "If Mrs. Eddy has invited us there is a way to go." Perhaps Mr. Bates had learned from Jesus' parable that importunity gains more than friendship. He was not a man to take no for an answer and after a good deal of importuning managed to arrange for a special train,— so that all arrived in Concord in due time.

Rev. Tomlinson, who was present on this occasion, was delightfully surprised when Mrs. Eddy read to the congregation from the Scriptures without glasses, for he was one who had been very disturbed at seeing the eyeglasses hanging from a gold pin on her gown at the Fourth of July celebration.

This February morning Mrs. Eddy spoke extemporaneously for 45 minutes to the congregation which included a number of prominent Concordians (non-Scientists) such as the mayor, postmaster, lawyers, and editors of the Concord papers. There is no record of this address, for although a stenographer was employed for that purpose, his effort was a failure. However, the occasion was reported in the local papers, the following from the Concord *People and*

Patriot:

Sunday was a memorable day in the history of the Christian Science church of this city. . . . [It] was the first time, at a regular service, that the Rev. Mary Baker G. Eddy, the Discoverer and Founder of Christian Science, has appeared in person in [the] pulpit [of Christian Science Hall.] The audience-room was found inadequate to accomodate the people who gathered early to attend; many were unable to obtain seats, and others failed to gain even admission.

Mrs. Eddy invited as guests to attend the service, the forty-seven First Members of the Mother Church in Boston, nearly all of whom were present, coming and returning on a special train, and there was also a delegation of fifteen from Montreal.

The visitors included various eminent persons, and in the congregation, which was a very intelligent and cultured one, were many people of Concord.

The preliminary exercises were conducted by the Rev. Ezra M. Buswell, First Reader, after which Mrs. Eddy herself appeared. She was modestly but very elegantly dressed. As she entered the hall, everybody present rose in deference and respect, and she took her place upon the platform amid profound silence. Mrs. Eddy appeared at her best, as sprightly and energetic as a young woman. She was escorted by Edward P. Bates. . . .

Mrs. H. K. Harrison, of Boston, the charming soloist, sang "Saw ye my Saviour," a church communion hymn. . . . Mrs. Harrison is the lady who lost her voice about eight years ago, and was recently restored to health by Christian Science, as expounded by Mrs. Eddy, and this is the first time that she has sung in public since her recovery. She had volunteered to sing whenever Mrs. Eddy might signify her wish to have her do so, and this occasion was selected for the purpose, and most effectively did Mrs. Harrison fulfil the mission. Many eyes were wet with tears as her rich voice sounded the notes of the beautiful selection. . . .

When the time came for Mrs. Eddy to speak, she stepped forward gracefully to the desk designed for her, and read the 91st Psalm, without using glasses.

Her rich, clear, melodious voice served to the very best advantage to emphasize that beautiful passage of Scripture, which she characterized as containing more of meaning than is condensed into so many words anywhere else in all literature, except in the Sermon on the Mount by the great Galilean and hillside teacher. She made this Psalm her text and theme, and taking it passage by passage, she explained its meaning with an eloquence, force, and impressiveness that held her congregation in profound attention for three quarters of an hour. She spoke extemporaneously, bringing out especially the theory of Christian Science as applied to practical life, and she explained the doctrines of her faith with such simplicity, and yet with such choice language and richness of illustration, that the address was pronounced one of the most instructive and ennobling ever

delivered in this city.

Alluding to that significant epoch in her own career when she put forth her hand for God to lead her, and felt a wondrous strength of power, her auditors, many of them, were moved with emotion, but she opened the way from this depth of feeling up to a plane of trust and faith and joy, an inspiration which seemed to move everybody within the reach of her pleasing voice.

Her followers here felt afresh the wondrous influence of her remarkable spirituality, and the very atmosphere of her presence seemed to thrill them with enthusiasm, and to awaken in them zeal.

A few weeks later, in order to discern more closely the present status and needs of her students, and perhaps partially because of an unfortunate event which had transpired, the Leader invited the First Members to Christian Science Hall again,— this time for a private meeting on a week day afternoon. The students were so overjoyed with the invitation that they failed to watch and guard their thoughts, and they arrived an hour late. The delay had wakened them to their heedlessness, so the Leader welcomed them even in their tardiness; but she said that if they did not make a better demonstration the next time they need not come. According to Mr. Bates:

Mrs. Eddy talked a while, and then paused and resumed: "I want to hear you talk. When you come to see me I do all the talking. When I meet you in public I do all the talking. Now I want to hear my students talk." I suppose they all felt as I did,— that to talk to Mrs. Eddy in a public place was a very serious thing, consequently we were silent. After a few moments of silence she called on two or three of the students and asked them some questions which they answered briefly. Finally she said: "This meeting is not taking the right course. I invited you up here to listen to what you have to say to me, and I hear nothing from you. I will tell you a story."

At that point Mrs. Eddy told a humorous story about a little girl, a devout Baptist, who tried to baptize her beloved kitten. Well scratched after repeated failures, she said in hopeless desperation, "Be a 'Piscopal kitten and go to hell if you want to." This caused laughter, broke the reserve, and the conversation flowed freely until time to depart.

Before this social gathering with her students two of her chosen lieutenants had experienced difficulties. Edward Bates was a man of decision, action, and accomplishment, but cooperating on a board was not one of his accomplishments. Consequently there was a good deal of strain between him and the two other trustees, from the inception of the trust. One message from the Leader to Mr. McKenzie in this regard included the words, "dear Mr. Bates is most useful

when in the right line. Help him to keep thus." Everyone tried for six months, but at the end of the following July Mr. Bates resigned from the board.

The critical attacks upon Flavia Knapp were less deserved and more insidious, and her struggle against this error was severe. Mrs. Knapp was a fine practitioner with many remarkable healings to her credit. Late in February she told briefly of some of these healings in a very impressive testimony in the Mother Church ending with her own healing, contrasting the thirteen years of her invalidism with her thirteen years of Christian Science practice. After she had resumed her seat she rose again and in a tone never forgotten by some of her auditors she said, "For which of these works do ye stone me?"

Mrs. Knapp had struck at the root of the error assailing her, but a very short time later, after prolonged exposure to bitterly cold weather while responding to a patient's call, the animal magnetism manifested itself as pneumonia. Both she and the practitioner called upon for help treated for pneumonia, and she passed away on the fifteenth of March.

About this same time Mrs. Eddy had requested that her household not bring her any messages about death, so the news of Mrs. Knapp's illness and death was withheld from her until too late. When she learned of it she sent a telegram to one of Mrs. Knapp's students, Miss J. Isabel Harrington, requesting her to come to Pleasant View as she wished to ask her about Mrs. Knapp:

When Miss Harrington arrived, Mrs. Eddy greeted her tenderly. They sat in Mrs. Eddy's sitting-room while Miss Harrington told her about Mrs. Knapp's illness and passing. Mrs. Eddy listened intently and finally said with emphasis, "When will my people learn when to speak and when not to speak! She was my best student. I needed her. Why, I could have healed her just like that," and she snapped her fingers in the air. When the call was over, Mrs. Eddy went to the head of the stairs with Miss Harrington, kissed her cheek tenderly, and thanked her for coming and for her service in the field.

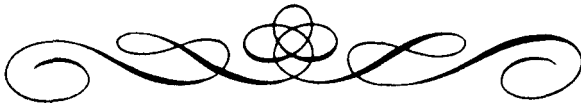
The Knapps' son, Bliss, who was still in school, was spurred by this experience to determine to get a better understanding of Science in order to make a repetition of that occurrence impossible. He recorded Mrs. Eddy as stating that Mrs. Knapp and her practitioner were treating the case as pneumonia which was only the decoy; that had they handled it as mental assassination, they would have healed the case.

This occurrence possibly caused more than one student to graduate from handling the beast of Revelation to handling the false prophet; nonetheless, it was a great loss to the Leader and caused

her to set aside the plans for the Board of Education. Both the July and August Journals carried this notice:

We give notice to the Field that the Board of Education recently provided for, has not yet been formally organized, and is not yet ready to receive applications for examination from those desiring to teach.

Timely notice will be given in the Journal: until then applications are not in order. Ample opportunity will be afforded all to place their application on file.



CHAPTER XXIX

WAR CLOUDS

To coincide with God's government is the proper incentive to the action of all nations. —MARY BAKER EDDY

1898

ON the fifteenth of February when Mrs. Knapp was struggling with mental malpractice, malicious mind brought about an occurrence of international import,— the sinking of the American battle ship *Maine* at Havana Harbor in Cuba, that island country where insurrectionists had been fighting against Spanish rule for many, many months. Just after Mrs. Knapp's death the *Boston Herald* asked Mrs. Eddy to express her views upon the question, "Should difficulties between the United States and Spain be settled peacefully by statesmanship and diplomacy, in a way honorable and satisfactory to both nations?" Her response of March 19 (*My. 277*) was published in the Sunday *Herald* on March 20 and said essentially that there was no other way to settle difficulties between individuals or nations, that "a bullet in a man's heart never settled the question of his life."

Ten days later, on the thirtieth of March, the Leader wrote to Mrs. William P. McKinley, wife of the president of the United States:

In this hour of our nation's suspense let me rejoice with thee that its revered Chief Magistrate is in every respect equal to the hour, and fervently hope that Congress be found equal to coinciding with his wisdom. The present prosperity of our country, when compared with its condition under a previous administration, seems almost anomalous.

No greater glory could crown any nation than to rebuke and pardon so foul a crime as the destruction of the *Maine* and the loss of her brave men. And this while the nation was feeding the starving foe-men. The question is grave— does God require the best government on earth to disturb its peace by war to give Cuba her independence when other nations offer no help? Foreign nations are allied, but the

United States stands alone in her glory.

This suggests to me the situation in our country of the rising sect of Christian Scientists. While Catholic and Protestant churches are leagued together, our churches stand alone among religious sects and have yet to gain their independence—the rights of conscience according to the laws of our constitution. It is a strange thing to say that under a free government a bill is brought against them for healing the sick, and again that they are prosecuted for not healing the sick! Although our courts find no fault with the M.D. who loses his patients or claims to help them.

Pardon my straying into this allusion. But my purpose is to say: Notwithstanding this I admonish Christian Scientists never to take the sword, but always endeavor to overcome evil with good. And obeying this rule the prosperity of Christian Science is unexceptional, for the Principle which governs it is mighty in demolishing wrong and sustaining right. This little leaven of rightness will finally leaven the whole lump of nations, till navies and armies are not requisite, and the brotherhood of man is established on the Principle of one God, or Father, and loving our neighbor as ourself.

Accept my heartfelt hope that you are in health and the enjoyment of a peace that the world cannot disturb.

A jingoistic press brought popular feeling in America to a war pitch causing President McKinley on April 11 to ask Congress for authority to end the civil war in Cuba. Once again Mrs. Eddy's opinion on the subject was published in the *Boston Herald* of April 17, but her first two paragraphs were deleted from the reprint in *Prose Works* (My. 278):

[Special dispatch to the Sunday Herald.]

Concord, N.H., April 16, 1898— To answer many communications, Mrs. Eddy, the Founder of Christian Science has issued the following:—

“In order to close the multitudinous questions addressed to me on the subject of the war-cloud and the sober second thought of our chief magistrate, President McKinley, I will say, in my poor opinion it had been better that our friendly nation in the first instance had wiped her hands of Cuba altogether.

“As the situation now is, or seems to be, to acknowledge the independence of Cuba might severely serve to teach this weak, wicked neighbor self-government. In this case it would rid both Spain and the United States of an incubus, and reward our nation's generosity and magnanimity.

While our nation was on the verge of war, Judge Hanna was contending with war-clouds of another nature. Those surrounding Hanna he saw as lack of time and overwork. Finally in his distress he wrote to Mrs. Eddy asking permission to resign some of his

positions. In response the Leader asked him instead to adopt her method of relief saying that had she not adopted such a course she never could have accomplished her work. That method was to take certain hours each day for self-work during which time he was not to be interrupted by any one for any purpose.

Every claim must be reduced to its common denominator, animal magnetism, in order to refute it effectively, but in this case the judge sought a respite in a temporary escape from the pressure. He and another Boston official, William P. McKenzie, quietly slipped away for a vacation, keeping their destination a secret. The day they left Mrs. Hanna was distressed to receive an urgent message from Mrs. Eddy to have the two men come to her at once. Turning to Mind for guidance Mrs. Hanna located the hackman who had called for the men that morning and through him was able to trace where they were. Mrs. Eddy's letter to Hanna and McKenzie on this occasion stated:

Return at once to Boston and find your retreat for an outing within a short distance of human help, if indeed there is the least occasion for it. . . Had I known sooner the place where you *were sent* by *M.A.M.*, I would sooner have delivered my message to you no doubt.

... You can take my method, bar your doors, and then hold your solitude with moral dignity by meeting the merciless selfishness of callers with a *fixed rule* and the divine imperative Principle to be alone with God and never break this rule till you have your interval of study and prayer. I am an exception to all peace on earth— but not to “good will.” The mail and the male and female claim undisputed powers to break my peace and rob me of all individual exemption from labor. But you have no need of thus surrendering your rights for others. I have written this in bed in the still hours while others sleep,— about 3 o.c. in the morning.

Somewhat chagrined when he compared his burden of overwork with that of the Leader, Hanna did adopt her method for relief. He betook himself to the tower room of Mrs. Eddy's Commonwealth Avenue house (where the Hannas resided) for a daily respite from the world, and in this “upper chamber” he *did* find the relief he needed in daily communion with God. He also found much more. In studying Isaiah he began to see that the fifty-fourth chapter prophesied of Mary Baker Eddy's work as surely as the fifty-third chapter foretold Jesus' mission. A letter he had received from Mrs. Eddy the previous May confirmed and strengthened his growing conviction:

Twenty-one years ago, when the first revolt took place in our

church, I had a vision, and uttered it. We then had no funds, I no salary and C.S. few followers. In this vision I prophesied great prosperity, plenty of money, blessings numberless, and the utterance was to the Daughter of Zion: "She shall sit under her own vine and fig tree, and all peoples shall hear her gladly." That was when I had but one or two loyal students. All had deserted in the darkest hour; the people scorned it, even those I raised instantly from the dream of death would shun me in the street. In 1898 that dear verse in my hall here [Daughter of Zion, awake from thy sadness; etc.] was suggested to my thought, that for fifty years had been forgotten. Oh, the goodness and loving kindness of *our God!* Who can tell it? Oh, the long and still continued nail and spear and: "My God, hast Thou forsaken me?" Oh, the *Love that never faileth!*

Shortly before this a student had sent Editor Hanna a little book published in 1838 entitled *Fragments from the Study of a Pastor* together with the following story:

I would like to tell you how the book came into my hands. It is interesting to know how it came to light. Two years ago last winter I was living in a furnished house which I rented of a dear friend. There was in the house a large number of books which once belonged to an old uncle. I used to sit by a window when reading; close to this window stood a small bookcase filled mostly with small old books. Two or three times, perhaps oftener, when sitting there the thought came I wonder if there is not something among those books that would give light on the Bible, or explain its truth, and would say, Sometime I will look the books over. One morning I was sorely tempted; after the morning's work was finished I sat down with Science and Health to dispel the seeming error. I had read but a short time when the thought again came that there might be something in the bookcase of value. I looked at the books, took one out; the first or second— I cannot remember which— was "The Church in the Wilderness." I commenced reading in the middle of the chapter, but the little I read healed me. The next day as soon as I returned from church I read the whole chapter. I then invited the students up to read it. When I read it a year from that time I saw far more than at first.

Thus was brought to light the wonderful vision of Rev. Gardiner Spring, pastor of the Brick Presbyterian Church of New York. He had seen in his vision the trials and triumphs of The Woman of Bible prophecy and titled that chapter of his *Fragments* "The Church in the Wilderness." As Hanna began perusing Rev. Spring's vision along with his study of Isaiah 54, he felt that both were prophecies of Mrs. Eddy and her mission.

That mission was keeping the Leader busy night and day in the spring of 1898. The ban against teaching when *Miscellaneous Writ-*

ings was published had expired and a notice in the *March Journal* stated:

I hereby notify the field that on March 1st the year expires in which Christian Scientists were requested to abstain from teaching. Today my message to you is that loyal students from the Massachusetts Metaphysical College who have proven themselves good and useful teachers may instruct two classes of not over thirty (30) students during this ensuing year. May our God that is Love teach us this year and every year how to serve Him. May the dear, faithful laborers who are not required to teach this year, "Wait patiently on the Lord, and He will renew their strength" for that which is to come.

Mary Baker G. Eddy

The most outstanding class taught by any student in the spring or summer of 1898 was the one taught by Ezra Buswell.

Though the teachers were very busy the field needed prodding regarding the new Board of Lectureship, and a notice in the *March Journal* reminded them that the branch churches "may apply to any member of this Board of Lectureship for aid, and it shall be granted them."

Evidently the Bible Lesson Committee needed prodding, too, for the new lesson topics did not appear in the *April Quarterly*. On the fifteenth of April a message to William McKenzie from Calvin Frye stated that Mother thought you intended taking the Golden Text for Lessons from Science and Health. Six days later Frye wrote McKenzie again: "Mother would like to know whether the Bible Lesson Committee is working up lessons from International Series or from topics furnished by her." On April 26 another letter from Calvin Frye, this time to the Bible Lesson Committee, stated:

Mother has prepared the enclosed list of subjects for Sunday services to be used in the forenoon services, and designs that the lessons from the International Series be used for the afternoon or evening services. She requests that you at once prepare lessons from the enclosed subjects so that they may be ready to publish in the *Quarterly* which is now ready for the press. It is intended that the field will begin to use these lessons on the first Sunday in July, 1898.

The enclosed list enumerated the twenty-six lesson topics essentially as they remain today.

Mrs. Eddy's allusion to the prosecution of Christian Scientists in her letter to the wife of President McKinley was not unwarranted, as can be seen from this item on page 2 of the *April Journal*:

CARD

Will the brave delegates from the Churches of Christ, Scientist, in

New York State, and those faithful at their homes as well as in her Senate Chamber, accept my thanks for rising to the rescue of religious liberty in the land of our Pilgrim Fathers. And may God forever keep our country from aggressive *class legislation*, whether in the form of a medical bill or bull!

MARY BAKER G. EDDY

As on many another occasion the Leader *emphasized* the great danger to our country,— class legislation.

As the war-clouds over this nation turned to war on the twenty-fifth of April, the Founder seemed to be working more assiduously than ever to put her house in order,— that is, the house of the Christian Science organization. But at the same time she was not unmindful of the national and international situation. It is altogether possible that her oneness with infinite Mind made her aware of a circumstance that other Americans knew nothing of until some months later. As reported in the *Christian Science Weekly* the following September:

...not long after the opening of the war the French government conceived a plan, the object of which was to rescue Spain, to administer a rebuke to American ambition, and to assert European supremacy in the complications in the Western world. By a combination of good fortune and diplomatic adroitness, the French government secured the support of the other continental powers, Germany and Russia included. The stroke was all but completely prepared, and nothing remained but to secure, if not the active adherence, at least the tacit consent or neutrality, of the English government. At this point the first and last check to the scheme was received. The English people, so reasoned the French Cabinet, have suffered more from American oppression of late years than any other nation. Deeply angered by the worst part of the American press, they must have reached the limit of their endurance under the menaces of President Cleveland. Here, therefore, is their opportunity for an easy and overwhelming revenge. Accordingly the proposition of diplomatic intervention, if that should be sufficient, or force of arms if needful, was definitely submitted to Lord Salisbury. To the unmeasured surprise and grief of the French Cabinet, a reply was delivered to the effect that if the plan was not directly abandoned, not only would Her Majesty's government refuse to countenance its execution, but would join forces with the American government and declare war on France and such supporters as should come to her assistance. The negotiations at once fell through, and the French government was compelled to beat a retreat.

Lord Salisbury's support of America was glorified by England's poet laureate, Alfred Austin:

SONS OF THE SELF-SAME RACE

1898

What is the Voice I hear
 On the wind of the Western Sea?
 Sentinel! Listen from out Cape Clear,
 And say what the Voice may be.
 "Tis a proud free People calling loud to a People proud
 and free.

"And it says to them, 'Kinsmen, hail!
 We severed have been too long;
 Now let us have done with a worn-out tale,
 The tale of an ancient wrong,
 And our friendship last long as Love doth last, and be
 stronger than Death is strong.' "

Answer them, Sons of the self-same race,
 And blood of the self-same clan,
 Let us speak with each other, face to face,
 And answer, as man to man,
 And loyally love and trust each other, as none but free
 men can.

Now, fling them out to the breeze,
 Shamrock, Thistle, and Rose!
 And the Star-Spangled Banner unfurl with these,
 A message to friends and foes,
 Wherever the sails of Peace are seen, and wherever the
 War-wind blows.

A message to bond and thrall to wake,
 For, whenever we come, we twain,
 The throne of the Tyrant shall rock and quake,
 And his menace be void and vain:
 For you are lords of a strong young land, and we are
 lords of the main.

Yes, this is the Voice on the bluff March gale,
 "We severed have been too long:
 But now we have done with a worn-out tale,
 The tale of an ancient wrong,
 And our friendship shall last as Love doth last, and
 be stronger than Death is strong."

Austin's lay, no doubt, was the one that was published in the *London Chronicle* under the title "Greeting from England." When it was brought to Mrs. Eddy's attention she became America's first poet laureate (appointed of God) and responded:

Lord of the main and manor!
 Thy palm in ancient day,
 Didst rock the country's cradle
 That wakes thy laureate's lay.

The full response of America's divinely appointed poet laureate was published in the *Boston Herald* on Sunday, May 15:

THE UNITED STATES TO GREAT BRITAIN
 BY MARY BAKER G. EDDY

Hail, brother! fling thy banner
 To the billows and the breeze;
 We proffer thee warm welcome
 With our hand, though not our knees.

Lord of the main and manor!
 Thy palm, in ancient day,
 Didst rock the country's cradle
 That wakes thy Laureate's lay.

The hoar fight is forgotten;
 Our eagle, like the dove,
 Returns to bless a bridal
 Betokened from above.

List, brother! angels whisper
 To Judah's sceptred race,—
 "Thou of the self-same spirit,
 Allied by nation's grace,

"Wouldst cheer the hosts of Heaven;
 For Anglo-Israel, lo!
 Is marching under orders;
 His hand averts the blow."

Brave Britain, blest America!
 Unite your battle-plan;
 Victorious, all who live it,—
 The love for God and man.

A later issue of the *Journal* gave publication to an interesting aftermath made doubly interesting and meaningful by the fact that Mrs. Eddy rarely addressed *anyone* as *Christian Scientist*:

My Dear Mr. Moore:— You will doubtless remember that when at your house recently there was presented to Mrs. Higman a card containing a poem to Great Britain by our revered Mother. The poem

was printed, I believe, by Mr. Dunbar of Boston, with the American flag on the top of the card. Had Mr. Dunbar realized fully the beautiful sentiment contained in the poem he would, I have no doubt, have had the flags of both nations floating in unison above it. Be that as it may, I was deeply impressed by the poem (being myself an Englishman), and it occurred to me that perhaps our dear Mother would permit a few of her devoted followers here, in acknowledgment of the sentiment contained in the poem, to present her with a British flag.

The flag that I send you for this purpose by express today, is the flag of the Dominion of Canada, that is, the British ensign bearing the coat of arms of the Dominion.

May I take the liberty of requesting your good office in making the presentation, *sans ceremonie*, to the Mother?

We thought first of sending a silk flag but were advised by the manufacturer not to do so, as they are not serviceable. We are fully persuaded that to the author of Science and Health the useful article will always be preferred before the merely ornamental. May these two flags long wave in unison, as emblems of freedom and good government; and may Christian Science, the higher emblem of freedom and good government to the individual, be found flourishing, not only where the flags of our beloved nations float, but all the world over, lifting poor, tired, and soiled humanity into the haven of purity and rest. Believe me,

Very sincerely yours,
Ormond Higman

* * *

Mr. Ormond Higman, Christian Scientist,
Ottawa, Canada

My Dear Sir:— Present my tender regard and gratitude to the donor or donors of the grand ensign of your country, the Dominion of Canada. Your flag shall wave at the right hand, and at the right hour, beside the stars and stripes of the American flag.

The ties that a true religion and government form, God must have bound together and no man can sunder. Give my love to Mrs. Higman, to your dear children, and to your nation.

With high regard yours,
MARY BAKER G. EDDY



CHAPTER XXX

EVER THE LEADER

In place of darkness light hath sprung up. . . . May God say this of the Church in Philadelphia: "I have naught against thee."

—MARY BAKER EDDY

1898

THE demands on Mrs. Eddy gave her no time to dwell upon the loss of her dear student, Mrs. Knapp, but when the directors sent a thousand dollars for the Concord Church she responded on May 31:

Your generous check for \$1000 is received. I thank you! but most of all do I give thanks that you still go on in this office and our old tender church relations are not severed. God grant that they may remain worthy to be perpetuated.

Oh! what a shock was my information relative to my beloved student, Mrs. Knapp! When others could not help her, why did you not try Mr. Neal and Mrs. Laura E. Sargent? I ought not to murmur and especially to the one most bereaved.

Mary Baker Eddy

Mr. E. A. Kimball of Chicago I name to supply the vacancy on the Board of Education.

Edward Kimball had made an outstanding success of everything he had undertaken for Christian Science from his management at the World's Fair in Chicago five years earlier to an exceptionally fine address at the Chicago church dedication in November, and more recently as chairman of the newly formed Board of Lecture-ship. Quite soon his very success as a lecturer would pose another problem, but before that time many other things required the Leader's attention.

On the eleventh of May she had written a notice changing the Friday Evening Testimonial Meetings to Wednesdays in all the churches to begin on the second Wednesday in June. On Sunday, May 15, she had sent an additional lesson topic to Mr. McKenzie,

“Sacrament,” to be used on Communion Sundays in the future, but in June of 1898 the Communion Service in the Mother Church was unique. At the point where the usual service would have ended, Septimus Hanna, the First Reader, stepped forward and read a message from the Leader entitled “Not Pantheism, but Christian Science.”

Prior to this message three others from the Mother had been published in the June *Journal*. The first was “To the Children—Contributors to the Mother’s Room and Flower Fund” (*My.* 216), requesting that they disband the Busy Bee Society. The second message was a recognition of Col. Sabin’s conversion to and open praise of Christian Science:

THE WASHINGTON NEWS-LETTER

Edited by Col. Oliver C. Sabin, 512 Tenth Street, Washington, D.C., has the sharp, righteous ring of both law and gospel. I recommend that every Christian Scientist on *terra firma* subscribe for this scintillating newspaper for one year, commencing in 1898. To read what comes from Colonel Sabin’s able pen on the general or universal good, in its relation and application to current topics, is to draw a moral in favor of Christian Science, as by equitable decree.

The Leader’s third message, titled “Take Notice,” which has been republished as the first paragraph of “Rules of Conduct” (*My.* 223), notified the public that she would not receive complaints, callers, etc.

Communion Sunday was June 5. On Wednesday, June 8, an editorial in the *Boston Herald* contained this paragraph: “Mrs. Eddy, Christian Scientist, says that Pantheism is derived from Pan, a mythological god. Apparently, her celestial intimacies have not improved her etymology. It doesn’t pan out well.” To which Mrs. Eddy responded:

To the Editor of the Herald:—

The allusion in your issue of the 8th inst. to the word pantheism in my Message to the Mother Church has arrived late for me to correct it. I am glad, however, to say it was incorrect. I did not write: “Pantheism is derived from Pan, a mythological god.” These were my words: “Pantheism is *composed* of two words, Pan and theism.” I happened to know the *derivation* of this word before my etymology was challenged, and, also, the self-evident fact that the word pantheism is composed as aforesaid.

Pantheism is derived from two Greek words meaning “all” and “God.” Christian Science teaches that God is All-in-all. This would place pantheism within the border line of Christian Science were it not for the equally emphatic declaration in Christian Science that

Spirit is infinite, all; therefore, there is no matter.

MARY BAKER EDDY

Pleasant View, Concord, N.H., June 17, 1898

The Leader's message, "Not Pantheism, but Christian Science," was not published in the columns of the Journal, but instead was issued in pamphlet form in September under the title *Christian Science versus Pantheism*. The latter title was one of the original weekly lesson topics sent to the Bible Lesson Committee in April, but was deleted and replaced with "God the Preserver of Man."

About the time that the field received the new lesson topics Mr. Buswell was teaching his outstanding class in Concord, New Hampshire. It convened in Christian Science Hall under the direct supervision of Mrs. Eddy, and to the joy of all present the Leader addressed that class. She sensed the needs of the members, and, among many other things, she said to them: "Make drunkenness appear hateful to a man. Show him the loathsomeness of it, and he is cured. Destroy the fear of sickness and your patient is cured."

Mrs. Eddy's disciples in the 1890's performed the marvelous healings that Jesus' disciples had wrought more than nineteen hundred years earlier. In both cases the understanding and spirituality of the Leader were manifested through their students, but perhaps the nineteenth century disciples were more aware of this fact. Members of Mr. Buswell's class were aware of it, and it is altogether possible that many of them had experiences similar to that of two Canadian students, Mr. and Mrs. Higman, as described in Mrs. Higman's letter to her teacher:

Ottawa, July 16, 1898

Dear Mr. Buswell:

Your kind letter received. Every word you say to us we value and heed.

About six weeks ago on Monday next a girl was brought to me far gone in consumption. It was a most discouraging case, if one allowed the senses to judge. I had to say to myself, "Surely you would not let her die because it looks like a failure before you start?" I said, "No; whatever the result, my duty is clear." After one week there was a slight improvement; in two weeks I said to her mother (a poor woman and a widow), "The money you used to spend on cod-liver oil will buy Science and Health in a few weeks." She consented, and paid me for it. I wrote to her while in Concord, and today she is well,— not half well, but perfectly recovered,— no cough, happy and *well*. This girl and a man I have tried for a long time to cure of drunkenness, both appeared to my consciousness very clearly while the Mother, in class that day said, "Make drunkenness appear hateful to a man. Show him the loathsomeness of it, and he is cured. Destroy the fear

of sickness and your patient is cured." Both of these cases are well today, and they were the only ones I had in mind while she spoke. When I tell you I had tried my best for four months to sober this man for his wife and children's sake, you will believe as I do, that the illumination of Mrs. Eddy's thought shone through mine and did the work. My husband told me at the time he had the same man in mind when she spoke. If I continue as I have begun I shall be a credit to you. Many people are coming to us, but these two cases keep urging me to write you. With love and best wishes to Mrs. Buswell, believe me,

Elizabeth Higman

The field received the new lesson topics in the July, 1898 *Quarterly*, and as with every new step the Leader had to proceed slowly and gently. Therefore, in this Quarterly each week had two lesson sermons, the "Morning Lesson" with the new subject and the "Afternoon Lesson" with the subject from the International Series as had been done previously. The new subjects are the same today except for the addition of "Sacrament" which placed "Unreality" in the next quarter. Some of the International Series subjects in that 1898 Quarterly were:

Elijah Converting the People from Baal to God
 Ahab Gains a Vineyard Through Treachery
 Elisha's Prophecy Concerning Joash
 The Children of Israel Depart from the True God to Serve Idols

The field received something else of interest in July. The second page of the July *Journal* was entitled "An Interesting Prophecy" which presented on the next eighteen pages Rev. Spring's vision, "The Church in the Wilderness."* Hanna had sent this vision together with his accompanying editorial to Mrs. Eddy for her approval. Her response of June 10 said:

I have not the time to read your article before Laura returns but have seen it enough to say you may have the Vision and the accompanying circumstances at your control. I would make it a *leader* not editorial. . . .

I have read your article 'tis wonderful, *sound*, lawyer-like in argument. Please if you cast this bread on the water add the bit enclosed after fixing it to your liking. God be with us both and He will, *is*.

When she received the proofs the Leader had second thoughts about Hanna's article and wrote him on June 18:

The time has not yet come in which to say the wonderful things you have written in proof read by me today, unless you qualify it.

*See Appendix E.

Now you may hold your ground as therein, but do not say blandly that I represent the *second appearing of Christ*. That assertion will array mortal mind against us, and M.A.M. has been putting it into your mind to say it, and the infinite Love has *inspired you to say it*. Now be wiser than a serpent. Throw out your truths not as affirmations or protestations, but as suggestions. Then you catch your fish, and make the wrath of man praise Him.

Many students had made statements about Mrs. Eddy's identity and mission, but their actions at times belied their words. When Mind revealed this, gave it birth in consciousness, as had occurred with Ira Knapp, it became an unshakeable premise. And now Mind had made this revelation to Septimus Hanna. The Leader decided to leave Mr. Hanna and his revelation alone with Mind, so she wrote him again on June 22:

Your vision article is too grand, *true*, to be tampered with. I ventured to send for it to see if it cannot be held together and be the Leader. I want it where all will catch sight of it. I write this before Laura will get here. I am so bothered then to get time. Will add all else I wish to tell you after she brings proofs.

Years later in his reminiscences Mr. Hanna wrote:

Although the last letter indicated permission to proceed with the publication of the entire article . . . I concluded it best to publish only that of Mr. Spring and the more general part of what I said of the prophecy of Isaiah, deferring the other until a future time and make it a separate article.* After this, events in connection with the work and the Woodbury suit, came so thick and fast that there seemed no opportune time to again bring the matter to Mrs. Eddy's attention (which I felt I must do before publishing it), and there it rested. My own conception of the whole matter, however, has not changed and I see it today just as I saw it then . . .

Laura Sargent was courier for Mrs. Eddy; and many another student carried messages regularly between Pleasant View and Boston. The Leader's directives to her lieutenants were always handled with dispatch, but messages to the field did not fare so well. Every day items of interest crossed Mrs. Eddy's desk which she would like to pass on to the field. In addition new steps and numerous decisions affecting the field were increasing as the movement burgeoned forth in branches, and to wait, sometimes a month, for the next issue of the *Journal* seemed unduly long. The July *Journal* had notified the field of the appointment of Annie Knott and Sue Harper Mims to the Board of Lectureship. It had also included Mrs. Eddy's card answering numerous letters asking what should

*Hanna's unpublished editorial in Appendix F.

be done with the balance of the Flower Fund for the Mother's Room. But it did not tell of Mr. Kimball's lecture in Kansas City on June 10 which was a great success, nor his lecture the next day in Chicago nor of the dedication of the first Christian Science church in Canada in Toronto on June 19. By the time these items could be included in later issues many others would be wanting space, such as this letter of June 19 to Mrs. Eddy which appeared in the September *Journal* together with her note:

Will the author of the following please mail to me his or her name?— Mother

My Mother:— To be blessed as you are blessed, to follow your footsteps, to be worthy to be called thy child, to be guided in divine Love, to know the Love, the Truth, as you have taught us, is my constant prayer. Although I am a student of your student, my thoughts of you are one with God. The light seems to shine brighter, the love nearer, when I think of the dear noble soul, who has only the welfare of others at heart, whose heart beats with response and with love for us who are traveling onward. Sometimes I know you are near me, and again you are floating far, far beyond; I can just see your white robe in the shadow. I stretch forth my arms, and lo, you are with Love, your arms are stretched forth, and you say, "Come, come, be not weary," and I wipe away the tears and a smile of welcome greets my Mother.

Yours in Love,
Your Grandchild

Whether to help her weary weeping children, to answer other inquiries, or to dissolve the errors in her immediate experience, the Leader dictated the following in one-half hour on the eighth of July:

ORIGIN OF EVIL

Saint Paul writes, "There is one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:6) Spiritually and literally that *all* is Spirit, and all is good for God is Spirit and God is good, and God is All. Here is the closing argument as to the actuality of either matter or evil. Whence then the inquiry contrary to this fact? Who is it that says that matter exists? Who is it that is evil, sinful, wicked? We answer in the words of Jesus when he replied to the hoary question as to the origin of man, and coincide with St. Paul's declaration in asserting that God is the Father of all, and there is but one God, one Mind, hence all is Mind, and there is no matter.

But what of a sinner, and whence are sinners? We answer in the words of our Master, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." Now here is the origin of evil — a lie, and a lie has no origin in

truth; it was always a lie. Then the origin of a lie is a lie. What can be said further than this in corroboration of the nothingness of evil, its non-existence?

But, say you, I see the working of evil; I feel evil; I hear evil, and whence are these evidences; and am I not "I"? Yes, you are I, but this I or ego is neither matter nor evil. What then is it? We repeat the answer, a lie and a liar, and the liar is not more real than the lie.

Among the thinkables which explain a falsity is this. Here is a man possessing a large real estate; he owns it, his father owned it before him, and still more remotely his grandfather owned it, and so far as the history of the property can be traced, it descended legally to this one heir; but a deed is presented by another claimant to this real estate. The deed is written in due form, the names of the grantor and the grantee are given, and the names of the witnesses in their different handwritings, and the seal is attached to the name of the owner. But the owner of the property disputes all this fair seeming, and declares that the claim is false, and defies the man to sustain it; and he cannot, even though the deed is recorded.

Thus it is with God, good, and evil, the opposite claim to good. With God, Spirit, and matter, the opposite claim to Spirit, the false claim is written out, and it is recorded, but the true claim is not less valid because of this, and the false is not more true because of its remote date, or millions of years, and God will not admit its truth any more today or tomorrow than yesterday, for it never was true, and He declared it from the great forever, for God is without beginning or end of days. He is from everlasting unto everlasting, and God is good, and God is infinite; therefore, Good is All, and there is none beside Him, as the Scriptures plainly declare, and which declaration was not only in the Hebrew decalogue, but exists undisputably and eternally in the nature of God and in the definition of Infinity.

This article was not published; but Mrs. Eddy was considering a speedier means of communication with the field in the summer of '98 while she was also involved with the selling of her Roslindale house and the search for a cook and housekeeper. Mrs. Armstrong helped out for a few weeks at Pleasant View about the same time that Mr. Bates resigned as a trustee of the Publishing Society. And it was about this same time that the Leader decided to have the Publishing Society issue a weekly newspaper in addition to the monthly Journal, while leaving the decision of Mr. Bates' successor to the discretion of the trustees.

Mrs. Eddy was besieged with questions about the movement, and Mr. Frye did his best to shield her from as many as possible. On August 18, in response to a letter from Mr. McKenzie, he wired: "I wrote you August twelfth that Mother declined to nominate a trustee." As so often happened when she let the students make decisions their actions hindered rather than helped her work for the

world. Her letter to McKenzie on August 20 stated: "The dignity of our cause and the good of the students demand of us to publish a weekly newspaper." The first issue was scheduled to appear in less than two weeks, but another letter to McKenzie was necessary on August 23 when she learned that they had elected her editor as trustee:

You failed to see that nobody is yet as ready to be editor of the weekly newspaper as those with whom I have cooperated for years.

Now dear one nothing but the evil one, could have hindered you from seeing this and so as there is no satan you are not prevented recognizing this important fact. When Judge Hanna resigns I hereby say that I will appoint the trustee.

Please *hurry this matter* up. Call your meeting at once and find enclosed my appointments.

The Mother knew how burdened Judge Hanna had been with all his responsibilities. The editorship of the weekly was important and all the additional work he could take on at the present time; however, he had the best help obtainable,— his wife Camilla as assistant editor.

The appointment enclosed with the Mother's letter named Irving C. Tomlinson for trustee, but she withdrew his name the next day. On August 30 she wrote to McKenzie: "Beloved,— I will give you one of my most faithful ones to give him a rest till I may recall him." This was followed by a letter to McKenzie and Neal on September 8 stating: "I hereby appoint Thomas W. Hatten to fill the vacancy on your board." Mr. Hatten was definitely the right one for the position, although he was not sure of it at first as is evident in a letter from Frye to Hatten on September 15:

Mother says she had much rather have you go back and take the place you had before on her books, than to leave the Publishing Office. She calls your attention to the cause of Mrs. Knapp and asks, "Did she do better because she devoted all her time to C.S. practice?"

This faithful student applied himself where he was and successfully filled the position of trustee for more than eighteen years, longer than any other person except the dedicated William P. McKenzie.

* * *

THE WEEKLY

The dignity of our cause and the good of the students demand of us to publish a weekly newspaper. —MARY BAKER EDDY

On Thursday, the first of September, the new weekly made its first appearance.

For this new venture the Leader revised her "Invocation for 1868" (*Poems*, p.28) which appeared on page four:

A DEDICATORY POEM

By Mary Baker G. Eddy

And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.— Isaiah

Thou All in All, of every age,
And rising, radiant sphere—
Help us to write a deathless page
Of truth— this waning year.

Help us to humbly seek and sow
And reap Thy wise behest—
Whate'er the boon, a joy, or woe—
Knowing Thou knowest best.

Aid the soul-sense to soar and sing
Above the tempest's glee;
Give us the eagle's fearless wing,
The dove's to mount to Thee.

All-Merciful, how faint, unfed,
Is every hungry heart;
Give us each day our daily bread,
In knowing what Thou art.

This prayer for God's aid in her own writing thirty years earlier was now an inspiration for the Hannas in this new undertaking.

The first two pages of the weekly were devoted to world news which brought forth many expressions of gratitude from busy Scientists. Hostilities had ceased between the United States and Spain by September, and it is a point of interest that the four-month Spanish-American War was the only war in which the United States was involved from the time of Mrs. Eddy's discovery of Christian Science in 1866 throughout the rest of her sojourn among mortals. A news capsule in the September 15 *Weekly* stated:

The Christian Science Weekly

Published
By The Christian Science



Thursday
Publishing Society

VOL. 1

BOSTON, MASS., U. S. A., SEPTEMBER 1, 1898.

NO. 1

SALUTATORY.

We herewith launch a new publication in connection with our movement. The growing necessities of the situation seem to demand, at times, a speedier means of communication with the Field than our monthly *Journal* affords.

New or amended By-Laws and Church Rules, which, from time to time, are passed to meet accruing needs and emergencies, should sometimes reach the Field more promptly than is possible with only a monthly messenger. The *Weekly* is projected, in part at least, to meet this need. Then, too, our files contain many communications in the nature of experiences, testimonies, and dissertations which, for want of space in the *Journal*, must often be indefinitely laid aside or entirely withheld from publication, and which are too valuable and helpful to meet such a fate. The *Weekly* will tend to remedy this difficulty and afford an additional means of spreading the good Word.

Let it not be inferred, however, that the *Weekly* is to take the place of the *Journal*. Not so. The *Journal* occupies, and shall ever occupy, a necessary and distinctive place in the history and literature of Christian Science. It can never, by the logic of events, sink lower in the scale of its mission and existence, but by the necessity of growth and progress, must continue in an ascending scale to perform the important function which gave it birth. Its establishment was fraught with far too much of sacrifice, struggle, and hardship,—its place in the rise and progress of the Cause has been, is, and shall continue to be, much too important, to admit of its losing one jot or tittle of its proverbial value. The *Weekly* will be but a convenient, and, we trust and believe, an invaluable adjunct to the *Journal*; a friend and co-laborer, as it were.

It is likely we shall hear from our beloved Leader, the Rev. Mary Baker Eddy, through its columns, from time to time. It will not, however, we feel warranted in saying, become, by any means, an exclusive avenue of communication from her to the Field. She will regard the *Journal*—her first born—as the more important and regular channel for the impartation of her words of loving counsel, admonition, and rebuke to her large and rapidly increasing family of children. The *Journal* will be the mother publication; the *Weekly* its child.

It will be a feature of the *Weekly* to supply, in each issue, a brief synopsis of the current events of the world, sufficient, perhaps, to keep the busy workers fairly well informed as to the more important facts of general interest.

For prices and terms see the advertisement on the fourth page.

CURRENT EVENTS.

Saturday, August 20, witnessed a grand parade of battle-ships on North River, New York. Sampson and Schley and their men came home in six steel ships, and their coming was the occasion of a most enthusiastic demonstration by the citizens of New York.

The President sent his Cabinet officers to meet them. The mayor of New York and a committee of distinguished citizens told them of the country's pride and gratitude, and gave them the keys of the city at its gate.

It was a glorious morning when the victorious fleet steamed up the harbor in majestic single column, saluted and saluting, and accompanied by a flotilla two miles long of steamboats, yachts, and launches, densely packed and extending from shore to shore. New York had seen no such spectacle before.

From throats of a million or more of their countrymen and countrywomen on two shores rose the chorus of welcome to the returning heroes. The heart of a thankful nation was in the cry.

Steadily through the crowded waters ploughed the cruisers and battleships—seven in all, when the Texas joined them—keeping the signalled distance apart, moving at the signalled speed of eight knots, guided by the same sure hands which had made them irresistible.

Thus they moved up and reached the tomb of him who said, "Let us have peace," set on a hill, the verdure of which was hidden by a cheering, flag-waving multitude.

A general revival of business is certain to follow the coming in of peace. If the administration and the politicians, including the members of the Senate and House of Representatives at Washington, will now address themselves to the building up of the country's vast resources with the same energy and in the same non-partisan spirit which characterized their action in relation to the war with Spain, a prosperity will ensue sufficiently general to remove at least some of the oppressions and inequalities now so prevalent. More genuine patriotism and less politics and partisanship in piping times of peace, would tend greatly toward remedying the present inequitable conditions.

The conclusion of the war is signaled by the mustering out of a part of our volunteer troops. It is reported that from seventy-five to one hundred thousand are to be mustered out and returned to their homes. The brave boys who volunteered in defence of their nation's honor and of the right, although released from their service much earlier than might have been anticipated, will receive that hearty welcome at the hands of their dear home friends, and all other good people, that their unselfish devotion to country and principle deserves.

Admiral Cervera was given a rousing ovation on his arrival at the Union Station in Boston recently as he passed through on his way to New York. A great crowd welcomed him at the station and a still greater saw him off on the Fall River boat train. "Three cheers for Cervera," were proposed and given with a will. The Spanish officer bowed his acknowledgments with uncovered head. In spite of the presence of policemen, the admiral's hand was kept busy shaking hands with his enthusiastic admirers, until he was finally safely landed aboard the train.

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According to the War Department the total number of officers and enlisted men killed in the war with Spain was 264. While this loss is to be deeply regretted, yet the percentage is so small as compared with other wars, ancient or modern, and considering the magnitude of this war, that it is without a parallel in history.

The following letter to Mrs. Eddy was read at the Wednesday evening meeting at Christian Science Hall on the fourteenth of September:

Beloved Mother and Teacher:— I want to thank you, dear mother, for what to me has been a very great demonstration of Truth during the time of the recent war, and finally over the war; while I know that loyal Scientists have been at work upon the thought, to me it was your demonstration.

It has given me a greater sense of the power of Truth and Love than I could before comprehend, and I feel I can catch a glimpse of what the disciples saw after some of Jesus' great demonstrations.

According to report, out of four hundred yellow fever cases every one recovered and were afterward placed at the front because they were better than before the illness. All cases which the physicians thought could not recover gained their normal condition right before them, much to the surprise of the physicians. The number of cases of so-called loss of life has been so small as to call forth wonderment from all.

The kindness extended to prisoners; the many instances of brotherly love; the tact, discretion and wisdom displayed by President McKinley, and finally the declaration of peace, all this compared with the former war shows a much greater manifestation of Love and its power, a higher understanding of it.

In Science and Health, page 235, in your interpretation of the commandment, "Thou shalt have no other gods before me," it reads "it ends wars," and the recent demonstration proves the truth of that statement.

Again allow me to thank you for the uplifting I have experienced and also the great good the world has received through the great demonstration. With much love,

Your sincere student,
Lida W. Fitzpatrick

Fever was a greater enemy to the American soldier in Cuba than was battle, and the Weekly had more than one testimony of healing in this regard. The following was copied from the *Washington News Letter*:

W. L. Low, son of Colonel Low of Galveston, Texas, at the Wednesday evening Christian Science meeting last week, gave an account of his being healed of a complication of fevers which the doctor pro-

nounced typhoid, yellow, and malarial, contracted in Cuba. He was landed at the Washington Hospital in such a condition that it was thought he could live but a short time, and through the intercessions of some kind friends he was taken to the house of a lady in this city, who chanced to be a Scientist. This lady prevailed upon the young man to try Christian Science for the healing of his complaint.

The father, Colonel R. G. Low, general manager of the *Galveston-Dallas News*, who had been telegraphed the condition of his son, hastened on to Washington to see him, if possible, before he died, and to convey the remains back to Texas for burial. One can imagine the father's surprise upon his arrival in this city to find that this, as he thought dying, son had been completely healed by Christian Science treatment.

Colonel Low visited President McKinley and told him of the wonderful cure which had been wrought upon his son. The President took a red carnation from his coat and gave it to the Colonel for his son with his kind respects and congratulations that he had been so marvelously and wonderfully cured.

Young Low's account of his healing and of the gratitude he feels towards God for this manifest blessing given to him was very beautiful to hear; and the gratitude of his father and family, he informs us, is equal to his, they all realizing the bountiful and beautiful love which God is showing to His children in every-day life.

In addition to the foregoing, early issues of the *Weekly* included a letter from Mrs. Eddy to the editor of the *Washington Newsletter* to the effect that the new publication would not interfere with his circulation; listed two new lecturers, Edward H. Hammond and Alfred Farlow; announced Mrs. Eddy's new pamphlet on Pantheism; included notices regarding Wednesday evening meetings, church rules, and that there would be no October annual meeting in 1898. A Concord item told of the Earl and Countess of Dunmore and their daughters visiting Pleasant View, and a news item from the *Boston Transcript* noted that Albert Metcalf had been elected president of the Mother Church.

Another item involving Albert Metcalf was not noted in the newspapers but is clearly delineated in Mrs. Eddy's letter of September 30 to her directors:

My beloved Students:

I call your attention to an important point. Mr. Metcalf gave us the church organ; he is dissatisfied with the organist's playing. Now it is but just and right that we satisfy him if we can. To this end and to show him our appreciation of what he has done for us, I direct you to call a meeting of your Board and appoint a Com. of one (and that one Albert Metcalf) to engage for our church the organist. Then at the expiration of this present one's term of service, he can suit himself to

the man that shall play our church organ. After your appointment of him on Com. write a kind respectful letter to him informing him of your appointment, and that it was my request.

As a consequence Albert F. Conant became the organist for the Mother Church a few months later, which position he filled for the next thirteen years. However, Mr. Conant's thirteen years playing for the Mother Church is secondary in his contribution to the cause of Christian Science. About the time he began as organist he also began working on a plan which has become of inestimable aid to every student and which resulted in a comprehensive concordance to Science and Health.

The Weekly also included several reports of lectures,— the first in the Mother Church by Irving C. Tomlinson; one in Saratoga Springs by Carol Norton; one in Denver by Edward A. Kimball “to an audience that completely filled the Broadway Theatre, including all available space on the stage and standing room in the foyer,” and another by Kimball in Detroit where “the theatre which had been secured for the occasion was not only crowded, but hundreds went away who were unable to find standing room.” An extract from the *San Diegan Sun* told of Mr. Kimball's lecture in San Diego, California:

Edward A. Kimball, lecturer for the Christian Scientists of America, talked for nearly two hours last night to an audience of twelve hundred people at the Fisher Opera House, and although the subject is to a certain extent theoretical and might, in consequence, suffer from “dryness” at times, it is certainly to the credit of the lecturer and his treatment of the subject that the individual attention of every person in the house was held during the entire evening.

Mr. Kimball's subject was, “Christian Science: What it is and what it is not,” and as a lecturer and proselyter he is certainly refreshingly unique, for he indulged in no forensic flights of eloquence, made no attempt at word painting, used no imagery, good, bad, or indifferent, quoted from no authority, ancient or modern, save the Bible, abused no one, ridiculed no one, made no charges against the alleged enemies of Christian Science and never once attempted to appeal to the passions or emotions of his hearers; but, on the contrary, talked calmly and steadily, nailing each proposition home before he went on to the next, in a way that carried conviction almost against one's will.

Kimball's lectures were a tremendous boon to the cause of Christian Science, but his very ability, popularity, and success posed a problem within the movement. All the churches wanted Mr. Kimball to lecture for them; nor was it easy for the other lecturers to compete with Mr. Kimball's genius. The notice in the *Journal* which originally read; “any church which desires a lecture may

apply directly to any one of the lecturers," was amended to read:

The members of this Board shall lecture in the several sections of our country as follows: Those who reside in the New England states shall lecture only in these states. Residents in the Middle, Southern, and Western states shall lecture only within the boundaries of the group of states wherein they are located.

Mrs. Eddy was delighted with Mr. Kimball's work, but she also did much to encourage the others as this September 21 letter to the directors indicates:

Please give Rev. Mr. Tomlinson a call to lecture before the Boston audience at the Wed. Evening meeting next week and notify all you can to be present. Also call Mr. Carol Norton to lecture at the Wed. Evening meeting at Mrs. Frame's church the 1st Sabbath in October.

Her unstinted praise and encouragement were constant and can be glimpsed in this letter to William P. McKenzie on October 1:

My beloved Son,— And I have more than *one*, besides many beloved daughters.

I am delighted with the reports of Rev. Tomlinson's success and only regret that newspapers stinted the lecture. What I have read of it in the Herald and Globe is just what meets the public need and demand— save in one point which I will name to him. He, the Rev. Speaker, was saved from being Trustee for mischief end. I have a big field for him to sow and reap.

Many newspapers were beginning to print the Christian Science lectures in full. As the lectures and the lecture attendance improved in the East, the response in the West was overwhelming. Before fall turned to winter the Leader appointed two new lecturers for the Pacific Coast,— both M.D.'s from California,—Dr. Abraham Sulcer from Riverside and Dr. Francis J. Fluno from Oakland.

The November *Journal* told of the opening services of the church in Philadelphia. The students there seemed to have encountered many trials. It is not unlikely that Mrs. Eddy felt a special bond with them, for she knew, as they did not, that the sixth church age in the book of Revelation,— the church in Philadelphia,— was truly her church, the church age of Christian Science. Her message to Henrietta Chanfrau was almost a message to her own efforts. It surely held a dual meaning, most particularly the last sentence:

My Beloved Student and Brethren:— I rejoice with thee. Blessed art thou. In place of darkness light hath sprung up. The reward of thy hands is given thee today. May God say this of the Church in

Philadelphia: "I have naught against thee."

Thomas Hatten was in his right place as a trustee of the Publishing Society, but not so with James Neal. What applied to one did not apply to the other, hence Mrs. Eddy's letter of October 13 to the trustees:

In accordance with Mr. James Neal's willingness and my own desire that he devote his entire time to the great work of Christian Science healing, in which he has been very successful, and which is one of the great needs of the period— I hereby request that this Board give him an honorable discharge of his obligations as a member of this Board; and that you elect Mr. Joseph Clark to fill the vacancy.

Fall saw still more changes. A *Manual* amendment had First Readers read from Science and Health instead of the Bible. And another *Manual* change pertained to missionaries. Though the Leader reiterated that missionaries were needed in the field, her words regarding the Board of Missionaries were most emphatic. She wrote the directors on the thirtieth of October: "The Missionary Board is to be dissolved and the By-law annulled at your next meeting and left out of your *Manual*." Changing currents and items nameless had kept Mrs. Eddy busy week after week, but perhaps the climaxing event of 1898 was in the Leader's thought when she wrote this notice which appeared in the November *Journal*:

TO WHOM IT MAY CONCERN

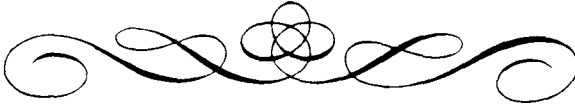
Weeks have passed since I forwarded to the Clerk of the Mother Church, integrals of this article. Changing currents moving the weather vane, Church meetings, amendment of Rules, items nameless, have delayed the publication of the following notice written last August:—

All true Christian Scientists, loyal in spirit and in Truth, whether they have become thus by studying my works on Christian Science or by class instruction, who bring with them the credentials required of a candidate for membership with the Mother Church, are eligible to apply to the Christian Science Board of Education for examination. After passing the process of examination specified in the Church *Manual*— and the Board has adjudged these candidates as qualified for the high responsibilities of teaching Christian Science— they shall receive a certificate thereof from the Board of Education.

Students of the Massachusetts Metaphysical College with certificates of the degree of C.S.B. and C.S.D. are not required to be examined, and do not apply to this Board.

Students of "Science and Health with Key to the Scriptures," and all of its author's writings, having good morals, and having demon-

strated healing the sick according to the divine Principle and rules therein, can apply to the Board of Education for examination, and if found qualified to teach Christian Science, they shall receive a certificate accordingly from the Board.



CHAPTER XXXI
FINAL EXAMINATION

To say this is the greatest blessing of my life, falls far short of expressing my gratitude for this heaven on earth— this new light which lightens work and sweetens care. —L.B. COATES

1898

THE newspaper report of the dedication of the Christian Science church in Salt Lake City on November 27 stated that the Second Reader was “acting First Reader in the absence of Mr. L. B. Coates who was in Concord, N.H.”

Lewis B. Coates had received a telegram from Mrs. Eddy circa November 15 which was confidential and not unlike the message received by sixty-nine other students. Each was requested to be at Christian Science Hall in Concord, New Hampshire at 4 P.M. on Sunday, November 20.

Sixty-seven⁵ of the seventy managed to be there in time including two young editors (not Christian Scientists) who were representing the press,— George H. Moses (later U.S. senator), and Allan H. Robinson. The journalists knew more about the coming event than did most of the Scientists. In her special invitation to George Moses she had said: “It is to be the examination by me of about 50 Christian Scientists preparatory to receiving the degrees of the Mass. Metaphysical College.” Some may have applied for examination by the Board of Education, but the invitational messages made no mention of that, and to most she gave no hint at all as to why they were called. To Rev. Easton’s daughter in Boston she simply wired: “Be at Christian Science Hall at Concord tomorrow afternoon at 4.” The greater the distance to travel, the earlier the message was sent, but few had any moments to spare. The telegram to the youthful Edward Everett Norwood in Memphis, Tennessee said:

I have a great blessing in store for you if you will be in Concord on Sunday, Nov. 20th, at Christian Science Hall, 4 P.M. Strictly confidential.

5. Names in Note 5.

Many of the students were very young; some were fairly new students of Science, and all were dedicated and sincere. Some Mrs. Eddy had never met, while one acquaintance dated back to 1862. Miss Emma Morgan had met Mrs. Patterson in Portland, Maine, when both were patients of Dr. Quimby, but she had not found the healing she sought at that time. It was twenty-two years later in Minneapolis, Minnesota when she finally found complete healing by reading Science and Health. When she, then Mrs. Emma Thompson, traveled to Boston in 1886 to attend the Massachusetts Metaphysical College, she was surprised to learn that Mrs. Eddy was the Mrs. Patterson she had known twenty-four years earlier.

Mrs. Thompson's little daughter Abigail accompanied her mother on that and several subsequent trips to Boston and became quite well acquainted with Mrs. Eddy. On one occasion the child was suffering severely from a serious, hereditary disease and was healed instantaneously by the Leader. She grew up totally devoted to both Mrs. Eddy and Christian Science. Several years later when in Europe Abigail wrote Mrs. Eddy asking for a photograph from which she would like to have a porcelain portrait painted in Dresden, and received three to choose from by return mail. On her way home she stopped by Pleasant View to show the miniature to Mrs. Eddy who studied it a few minutes and then remarked that the eyes were very brown, adding:

“Artists usually want to paint my eyes brown, but no one seems to know their exact color.” Walking to the tower window, she said, “Come into the light, dear, and see what you think of them.” After looking intently for a moment, I exclaimed, “Why, they are a deep gray-blue, and I always supposed they were brown.”

At another time Abigail was quite perturbed by a statement that a prominent Christian Scientist had made to her which she did not consider metaphysically accurate. On her next visit to Pleasant View she asked Mrs. Eddy about it and was told that her conclusion was right, and furthermore that no matter how exalted a position a person may occupy in the movement never to accept what he might say unless it can be verified in Science and Health. Both Abigail Thompson and her mother Mrs. Emma Thompson were called to Concord on November 20; and so were Mrs. Rose Cochrane of Edinburgh, Scotland, and her mother Mrs. Effie Andrews of New York.

Several husbands and wives were called including Dr. and Mrs. Alfred Baker of Concord and Mr. and Mrs. Higman from Canada. A very prominent Canadian attorney, William N. Miller, and his wife Frederica were summoned as were Mr. and Mrs. Kimball from

Chicago and Mr. and Mrs. Hanna from Boston.

Because Mr. Hanna was the First Reader in the Mother Church, Mrs. Eddy called one of the directors, Joseph Armstrong, to Pleasant View for consultation about a substitute reader. As Mrs. Eddy told Joseph about the coming class and what she hoped it would do for the world, the wonderful vista before her opened to him and for a few moments *he* saw what *she* saw. Later Mr. Armstrong said of that glorious glimpse, "I never dreamed of such a heaven on earth."

Everything about the class was confidential, and Mr. Armstrong was one of the few who knew anything about it. One young man in Boston received a "confidential" telegram on Saturday morning and asked the other young man with whom he shared his practitioner's office (twenty-four year old George Wendel Adams) if he might borrow his suitcase. The latter, who had earlier received a notice by letter, demurred saying he was sorry but he expected to use it. Both were surprised when they met that afternoon at the North Station and boarded the same train for Concord. They saw many familiar faces on the train and even more at the Eagle Hotel in Concord that evening.

The next morning at the church service in Christian Science Hall, First Reader Ezra Buswell (who was one of the seventy called) gave many their first inkling as to the reason for their presence in Concord. It is probable that he had been summoned to Pleasant View and had a part in the arrangements, for his Scriptural reading that morning was Luke 10 which carried a good deal of meaning to all those who expected to be there again that afternoon at four o'clock:

- 1 After these things the Lord appointed other seventy also, . . .
 17 And the seventy returned with joy . . .
 18 And he said unto them . . .
 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. . . .
 20 Blessed are the eyes which see the things that ye see:
 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

By half past three that afternoon the "other seventy" had assembled at Christian Science Hall, and shortly before four o'clock Edward A. Kimball read the following letter from Mrs. Eddy:

Beloved Christian Scientists:— Your prompt presence in Concord, at my unexplained call, witnesseth your fidelity to Christian Science and your spiritual unity with its Leader. Before informing you of my

purpose in sending for you I waited for your arrival, in order to avoid the stir that it might occasion those who wish to share this opportunity, and to whom I would gladly give it at this time, if a larger class were advantageous to the student.

You were invited hither to receive from me one or more lessons on Christian Science, prior to conferring on any or all of you, who are ready for it, the degree of C.S.D. of the Massachusetts Metaphysical College. This opportunity is designed to impart a fresh impulse to our spiritual attainments, the great need whereof I daily discern. And I have waited for the right hour, and to be called of God to contribute my part towards this result.

The secret place, whereof David sang, is unquestionably man's spiritual state in God's own image and likeness, even the inner sanctuary of Divine Science, wherein mortals enter not without a struggle or sharp experience, and wherefore they put off the human for the Divine. Knowing this, our Master said: "Many are called but few are chosen." In the highest sense of a disciple, all loyal students of my books are indeed my students, and your wise, faithful teachers have come to so regard it.

What I have to say may not require more than one lesson, this, however, must depend on results; but the lessons will certainly not exceed three in number. No charge will be made for my services.

Please be in the hall tomorrow at 1 P.M.

The Leader had indeed waited a long time for this hour, which might be likened to the course in Theology which she had hoped to teach in her college. At their first meeting she told them that she had waited fifteen years to teach this class.

Five of the members of the Board of Lectureship in addition to Mr. Kimball were present. They were the Reverends McKenzie and Tomlinson, Carol Norton from New York, Dr. Sulzer from Riverside, California, and Mrs. Mims from Atlanta, Georgia.

Mrs. Sue Harper Mims received her confidential letter from Mrs. Eddy on Wednesday, November 16, lectured at Chattanooga, Tennessee on Thursday night, and left Friday morning for Concord, arriving early Sunday morning. She was impressed that afternoon, as were all, by the refined, distinguished, noble men and women in the class,— lawyers, physicians, ministers, judges, businessmen, and most remarkable of all, a large number of young men in their early twenties who were devoting their lives to the practice of Christian Science.

Mrs. Eddy had arranged the seating, placing on the first bench those who had been taught only by Science and Health. Back of that bench were the students of the students; and back of them her own students.

Promptly on the hour, walking quickly and smoothly, Mrs. Eddy entered the hall accompanied by Calvin Frye. She wore a little

black and white ermine cape over a black gown. One young man who had seen her several times before said that she looked more radiantly glorious than ever. All arose in respectful greeting as "The Fairest Among Fifteen Hundred Million," in Mr. Norwood's words, "stepped up to the platform with the agility of a child and the grace of a queen." One of the women present wrote of her:

Her beautiful white hair was in loose waves or curls around her brow. She sat in a big red-cushioned chair, which made a beautiful background for her, and when she threw back her cape it revealed a very handsome black silk dress. The skirt was of black moire, and the waist was of white silk covered with net and heavily trimmed with jet. She wore a diamond cross. . . and an exquisite [D.A.R.] pin. . . She wore white kid gloves.

She is the very picture of refined elegance, . . . [O] to find words to express how fine she is, how delicate, how sensitive, how exquisite. The fineness of her nature shows in her very appearance, and yet with all this refinement and elegance you have never seen any human being look so meek and holy. All of this appearance of richness one really loses sight of, as he sees this wonderful meekness and sweetness, and I think everyone who looked at her as she sat there found his eyes grow moist with love and tenderness for her.

The Leader's spirituality turned the students effortlessly from her personality to her message. She began by asking those she had not met to rise as she called their names. One by one as each new student rose, she read and reassured him with a penetrating glance. Following this she asked each member of the class, "What is God to you?" listening intently, sympathetically, critically to each answer and then unfolding spiritual truths according to the need. After that examination she said in substance, "You have told me wonderful things today. Now you must live up to them. That is what Christian Science is— it is practical. God is your Life, and there is no evil."

Next she told them of some of her early experiences,— that she had three times raised the dead, describing one instance. Her healings were so immediate that often God was not acknowledged as the healer. She told them on one of those early occasions she had asked that the patient not be healed until she got there that God might get the glory and Christian Science be acknowledged; but when she got there she couldn't do a thing. "I couldn't do a thing. I went home and put my face upon the carpet, and there I stayed, until I found Jacob's ladder, from the bottom to the top. Then I saw that God in His own time and way, would take unto Himself the glory, and it was not for me to say." The patient was healed; and there was not a dry eye in the hall when she finished her story.

When she finished telling her experiences the students arose and told of theirs,— of wonderful healings and periods of illumination. More than one told of a brilliant light. One young man told of three times being simply bathed in a wonderful, intense light with a brightness beyond the sun. The Leader's face was glorious to behold as she listened to his words and then responded:

Yes, I felt it when you wrote to me, and you are nearer to me in the resurrection thought than anyone I ever touched. That is the reason I told you not to go to anyone else to be taught, but to come to me.

When some answered questions in almost inaudible tones she corrected them gently and told all the class: "Speak as if you had something that you wanted the world to hear. Speak loud and strong and distinctly."

More than once the Leader illustrated a point with a humorous story. After one hearty laugh by all the class she said: "I like to have my students laugh. A good laugh often breaks mesmerism."

At the end of two hours Mrs. Eddy said that this session had been so satisfactory that there would be just one more session on the following day.

The leading question the next afternoon was, "How would you heal the sick instantaneously?" and once more she listened intently to the varied answers, one of which was "to realize the presence of Love." Then she said: "You have answered very well, very well indeed. But you don't get quite close enough. Now let me tell you how I'd heal instantaneously." You could have heard a pin drop as she continued: "It is not so much to realize the presence of Love,— but LOVE! *Love* enough and you'll raise the dead! I've done it!"

The Teacher's love, her gentleness, her meekness, humility, spirituality lifted these students to a height they had never before realized. Some knew it and all felt it. She presented the highest manifestation of Love the world had ever seen. To reverence and love the Woman and her mission is essential to understanding and demonstrating Christian Science; but to adore the personality of Mary Baker Eddy is a dangerous imitation of this reverence. When Judge Clarkson from Omaha answered one of the Teacher's questions, she sensed in his answer this danger which sees materially her personality rather than seeing spiritually her great life work. She said to him prophetically and almost sorrowfully: "Judge Clarkson, I trust that no personal sense of me will ever stand between you and Christian Science."

Joseph R. Clarkson was a virtual newcomer to Christian Science, but Mrs. Eddy had included him in this examination because of his exceptional promise. She had uncovered a weakness which was a

peril to his progress, but she did not leave it there. According to Miss Daisette D. Stocking, another member of the class:

Then her voice became illumined, and she went on speaking with deep earnestness, her voice thrilling with love and power. . . . I tried earnestly to follow her words, but became aware that I was not understanding her at all. . . . A feeling of great regret and loss passed over me, and I felt a sense of my own distance from the plane upon which she was speaking. She continued to speak for several minutes, and then paused a few moments and quietly took up her former line of instruction.

Many of the students felt that Mrs. Eddy was practically transfigured before them, but Edward Everett Norwood's experience may have been unique:

Suddenly it did seem a veil was lifted or a window opened, and I could see, in one of those supreme moments. . . . the reality of things—the majestic oneness of the spiritual universe—its vast quietness—the infinite Mind—the eternal stillness, which is really primal energy. And as I looked, the symbols around me, the personalities, the class, all externals, seemed to fade, and a wondrous sense of reality appeared—and ah, my friends, it was awesome! I understood somewhat what our Leader means by “The unlabored motion of Mind,” and that what mortal mind calls activity is lethargy, inaction, inertia, and is the seeming obstruction in the way of the operation of divine law. I realized, to some extent, the joy and activity of what is forever going on in Mind, and all that hides it is the misty curtain of false belief, which lifts at intervals. I got such a glimpse of the Way—the road our great Leader trod,— . . . and my heart yearned to go on! But anon the veil dropped down, and I was back again.

Uncovering the peril to Judge Clarkson's understanding was more than offset by a discovery of another student's metaphysical comprehension. The Founder never doubted that the Comforter which would teach all things was Science and Health, but she was aware that with all students the great underlying Principle therein remained obscure. At one point during the class Edward A. Kimball made a statement which caused Mrs. Eddy to whirl around and say: “Where did you find that?” His answer was, “Why, Mother, it's in Science and Health.” Her selection of the teacher to replace her in her college was verified. Prior to now no student had perceived Principle clearly enough to make his reasoning truly scientific with the accuracy of mathematics. For more than twelve years a sentence in *Christian Healing* had read: “I have never yet had a student who has reached this ability to teach; it includes more than they understand.” Now she could consider revising that statement.

Mrs. Eddy's explanation for instantaneous healing as Mrs. Mims recalled it was: "It is to love! Just live Love,— be it— Love, Love, Love. There is nothing else. That will do the work. It will heal everything; it will raise the dead. *Be nothing but Love.*" Someone asked a question which Mrs. Mims considered the most interesting question of the class: "But, Mother, are we not to discriminate between good and evil?" Mrs. Eddy's answer was of great value to all:

Ah, now you have asked me what is to me the hardest thing in Christian Science! Yes, you must see and denounce evil. The Bible tells us that Jesus was God's chosen because he loved righteousness, but the Bible does not stop there. It says, "and hated iniquity"! So often have I longed to see and know only Love— only the good— but I have not dared. I *must* uncover and rebuke and *hate* iniquity.

That was the closest she came in this class to the subject of malicious animal magnetism, but she wrote to Judge Hanna later:

Without a question the student of Christian Science is not qualified to teach, preach, or to practise divine Metaphysics who knows not thoroughly how wisely and successfully to handle this heinous sin— mental malpractice. Without this understanding he cannot separate the tares from the wheat and destroy the tares— he cannot divide between an impartation from the immortal or divine Mind, and temptation, or the evil suggestion of human thought and argument, but this must be done in order to obey the former and to resist and destroy the latter, and not till it is done will he be protected and imbued with wisdom and power to rise superior to evil suggestions. This attainment is indispensable whereby to establish a student on the Scientific basis of Christian Science.

In this same letter she implied that this topic was a part of the primary course. Even after learning *how* to separate the tares from the wheat, so few devote themselves to the task and the further task of destroying the tares, that it is little wonder that the Teacher had to wait fifteen years to teach this one advanced class. Another sentence in her letter to Hanna read: "In my last class I did not refer to mental malpractice. . . ."

She did, however, refer to overcoming evil by reducing it to its native nothingness. Holding out both hands level with one another as if weighing something in each, she told them earnestly always to balance evil in the scale with nothingness, and at that moment all saw clearly that evil and nothing balance exactly.

Very gently the Teacher asked if any would translate passages from the Bible into the new tongue for her, and started the first

young man who volunteered on Luke 24:1. The second to volunteer was Mrs. Mims and the Teacher called her to the platform to sit by her side saying she wanted all to see her. When she translated the second verse of Luke 24 ("And they found the stone rolled away from the sepulchre.") Mrs. Mims started by saying, "The stone was the concentrated human belief that life was limited, and they saw that Life had rolled it away and that man was immortal—that he was never born and never dies." But she did not stop there. She went on to say:

They saw what our beloved mother has through Science and Health enabled us to see. Through the book we have seen all that they saw and more, and we owe it all to her, to this beloved one who is God's messenger today.

After she had returned to her seat, the Mother said that she had given a beautiful exegesis but "I have one fault to find—it was not necessary to mention me." The class was deeply moved: one arose, and with eyes full of tears said, "Mother, how could we forget you?" Judge Hanna stood and in heart-rending tones said:

Mother, let me tell you this. Sometimes all the machinations of evil that are conceivable to the human mind seem to be hurled at us, and sometimes for days the world seems black. Every argument that the ingenuity of evil can suggest whispers, trying to hide your mission, and the light returns only when we see you as you are—the revelator of this Truth.

The spontaneity of the occasion was beautiful to behold as one after another arose and expressed the importance to him of acknowledging the Mother's position. A strange wonderful look of humility and self-effacement was on her face along with tears of joy. Then she responded:

My dear children, if you had not seen it, I should have had to teach you this. I could not have avoided telling you that when my students become blinded to me as the one through whom Truth has come in this age, they miss the path. I would have had to tell you.

The experience of the three disciples on the mount of transfiguration was referred to, and the Teacher quoted Peter's words: "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Then she told them that the three tabernacles are to be builded in the heart,— the one for Christ Jesus by self-consecration on the foundation of victory over sin, sickness, and death; the one for Moses (law) by

strict adherence to the Ten Commandments; and that the third to prophecy (Elias) can be built only as one is motivated by all that is high and holy. As students begin to build this third tabernacle of prophetic vision do they not begin to realize that Mary Baker Eddy together with her discovery is the Elias who "truly shall first come and restore all things."

At the close of the class the Teacher said to them, "I cannot tell you the joy this class is to me. I am so pleased and satisfied. I feel the years roll off me." The students, enlivened and inspired, in their gratitude urged Mrs. Eddy to accept remuneration from them, but she declined, saying: "The proposition is far more gratifying than any sum of money you could give me. I do not want this class to be an affair of money at all." The next year in a letter to Judge Hanna she wrote: "In 1898 I *selected* and taught a class of students, glad to give to the world such men and women to demonstrate Christian Science." Surely the words of Isaiah's prophecy were in the Woman's heart:

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord: and great shall be the peace of thy children.

Her children in this class she had waited fifteen years to teach were truly taught of the Lord. Her foundations had been laid with sapphires, her windows made of agates, and all her borders of pleasant stones. She knew this in her heart and depicted it very graphically in a gift she presented to her darling Augusta in New York City.

The miniature she sent to Mrs. Stetson in 1898 gives us today a picture of the Leader at that time. No doubt Augusta was thrilled with the munificent gift, but there is a possibility that we today may see the import more clearly. Is not the frame set with forty diamonds truly a "border of pleasant stones? "

* * *



MARY BAKER EDDY
MINIATURE IN A SETTING OF FORTY DIAMONDS

Presented to Mrs. Augusta E. Stetson in 1898

AFTER THE CLASS

The news of Mrs. Eddy's class was first published in the Concord papers and then republished in newspapers all across the country. And the elements raged! By the weekend much of New England experienced the worst snow storm and most disastrous blizzard in all of its recorded history.

The newspaper accounts of the class mentioned one of the students who missed this great opportunity: "Judge Ewing of the Superior Court of Chicago arrived too late to be present at the closing lesson, but he and Mrs. Ewing visited Mrs. Eddy at Pleasant View." Judge Ewing had visited Mrs. Eddy at Pleasant View once before in 1898 which was the first time he had seen the Leader. He wrote in later years of this previous occasion:

I went to the Bakers' and spent the night there and before retiring, I compared my watch with Dr. Baker's because I wanted to meet her at exactly nine o'clock the next morning. Dr. Baker and Mrs. Eddy compared the time in their homes every morning.

I started in due time for my nine o'clock engagement, tied my horse at the gate just half a minute before I knocked at the door, and while I was approaching the door, I could see through the little glass at the side of the door, Mrs. Eddy stepping off of the last step to the floor, but three or four feet from the door. Immediately she opened the door; and as I entered, she put her two hands on my arms and said, "I want to tell you that you are the first man that ever entered that door during my administration at the time he was invited."

She spoke to him at that visit about becoming a Christian Science lecturer to which proposition the judge at first demurred. Seeing a small beautiful picture of Paul on the wall, he said, "I do not think I am the person you are looking for. There's a gentleman hanging on the wall. He is my ideal of the kind of man you want." The Leader went to Paul's picture and standing before it pronounced the most touching and beautiful eulogy Judge Ewing had ever heard, ending with, "Oh, dear Paul, you have fought the good fight, you have kept the faith, henceforth your work shall follow you." Deeply moved and humbled, the judge said simply: "If you think that I will be of any value on the Lecture Board, I will be very pleased to accept the service."

The class would have been a wonderful inspiration for the judge in this new undertaking as it was for all the members in their work for the world. One of the many grateful letters the Mother received was from Lewis B. Coates in Salt Lake City:

Beloved Mother and Teacher:— For eleven years I have been hoping that I might, some time, have the blessings that are sure to come to all who are taught by you.

I thought I had valued such an opportunity highly, but the blessings I have received since November 20 at Concord are incomparably beyond what I expected, and they came upon me in a way I had scarcely thought of. The first day in the class an unusual sense of Love, peace, and good will to man came over me—a genuine Spiritual baptism.

At the appearance of this, all my old ideas of Rev. Mary Baker Eddy, or of Mrs. Eddy as a great woman, disappeared, and in their place came the thought of Mother, and Mother-Love. Your personality seemed much less to me, but God and heaven much nearer. No human tongue or pen can express what you then were to me. This peaceful, divine presence talked out in unmistakable tones, and illumined everything I read.

The questions I had so much desired to ask were answered, and it seemed that a personal interview was unnecessary. I already had been given more than I could utilize.

Your statement in the class that the Scriptures had none but a spiritual meaning, lifted me at once to considering the entire book from a different standpoint, and it did seem so clear that creation is all in and of divine Mind, and does not refer to material phenomena in any sense.

After the first lesson I returned to my room and began to read *Science and Health*. The chapter on Genesis had never been clear, but now I could run as I read. In this new light, I saw more clearly than ever the foolishness of preaching and of explaining in the letter, the Scriptures or *Science and Health*. Demonstration alone unlocks these treasures. To say this is the greatest blessing of my life, falls short of expressing my gratitude for this heaven on earth— this new light which lightens work and sweetens care.

How glad I would be to pay you the highest sum you ever received for teaching a student; for the wealth that has been seen near at hand is not to be compared to that. To thank you tenderly and kindly is not enough; but to assimilate more of this divine Nature which ends this illusive warfare and blesses mortals is my highest hope.

As Coates wrote, “demonstration alone unlocks these treasures” in *Science and Health* and the Bible; and these students went forth performing marvelous healing works. The *Independent Statesman* of Concord, New Hampshire, told of one case in the wake of Mrs. Eddy’s class which had defied material means:

Mrs. Elizabeth Higman of Ottawa, Canada, who is remembered by many in Concord as a member of the class in Christian Science which was instructed here last summer by the Rev. E. M. Buswell, and who was later admitted to the class which received instruction from Mrs.

Eddy, has written to Miss Shannon, a member of the household at Pleasant View, telling of a case of metaphysical healing which has recently occurred in her practice.

The patient was Mr. J. A. Gamble, who came to Mrs. Higman suffering from a fractured elbow joint, in which the ligaments had been broken so that the arm hung down at his side with the palm turned out. Surgery had promised him no relief, except that wearing a silver band for a support would keep the member from swinging loosely. In three weeks Mrs. Higman's treatment had so restored the patient that he was able to raise heavy weights with the injured arm and to use it as freely as before the injury.

All her students were enlightened, elevated, empowered, and blessed, but very few were aware of the trials and constant warfare the Mother had to meet in order to *found* this divine Science upon this earth. Members of her household knew that Pleasant View was "Fort Besieged," but they did not understand it and oftentimes hindered rather than helped the Leader in meeting these constant attacks which intensified with her greatest forward steps. Some of her aloneness is expressed in a letter she wrote to Augusta Stetson on December 11:

My Darling Student:

I have a few moments to myself and my heart turns to you, with such gratitude for your *strength* in carrying out measures so important to the cause, that I must tell you how much I *love you* and that all of earth and hades could never blind me to this fact.

No student, no being on earth, can change my true sense of an individual. No matter what is said to me it cannot move me.

Oh! dearest, your tender sympathy for all that you know of my sorrow is sweeter than all else that earth has. But I never tell my deepest woe, I never could from a child.

You, dear one, see by one word— but sometimes we lose the emphatic word. You know my trials are not confined to one person, or one thing, as their source, but take in all earthly things and mortals.

I am *alone, absolutely*, here! No one can know me really, or can see what I have to meet, or meet it for me.

All are *far* from seeing or understanding what I am at work all the time, and in every direction, to destroy; and so I am met by all in a certain sense, with antagonism.

It is the errors that my students *do not see*, neither in themselves nor others, that I am constantly confronting and at war with. If they and the world did see these errors which I do, they would take up arms against them, and I could lay down mine.

But to open the eyes of the blind from paralyzed optic nerve, is *nothing*, compared with opening them to see the tendencies of their own human natures, even at the *very best*. Which tendencies must be

subdued to become a true Christian Scientist. . . .

Thine own,
M. B. G. Eddy

The wonderful "class of seventy,"— the only one ever taught that was beyond mental malpractice,— climaxed the Mother's gifts to the world in 1898, but it did not end them. The very next issue of the *Journal*, December, 1898, had on its first page a gift that would be remembered when the class was largely forgotten:

CHRISTMAS HYMN
BY MARY BAKER G. EDDY

Blest Christmas morn, could murky clouds
Pursue thy way
Or light be born? no storm enshrouds
Thy dawn or day!

Dear Christ, forever here and near,
No cradle song,
Nor natal hour and mother's tear,
To thee belong.

Thou God-idea, Life-encrowned,
The Bethlehem babe
Beloved, adored, replete, renowned,
Was but thy shade.

Thou living gleam of Deathless Love,
O little Life!
So infinite—so far above
All mortal strife.

Or creed, or earth-born taint,
Fill us today
With all thou art— be thou our saint
Our stay, alway.

A unique gift was also *received* by Mrs. Eddy early in December together with this accompanying letter of December 12:

Dear Madam:— After more than three months of unremitting and painstaking labor, the die for the Mary Baker Eddy souvenir spoon has been completed, and today it was successfully put to the task.

In recognition of the sentiment attaching to the first impression to be taken from such a work as this, we have caused the first spoon to be struck from this die to be made from an ingot of pure gold, twenty-two carats fine. This spoon we venture to send to you, begging you to

accept it with our compliments, knowing full well that your possession of it will fulfil and enhance the sentiment which has prompted its making.

Respectfully yours, Christian Science Souvenir Co.

By mid-December the Mother gave to the world a resume of Christian Science through the pages of the *New York Sun*, stating: "Jewish pagans thought that the learned St. Paul . . . was a 'pestilent fellow.' . . . what will be thought tomorrow of him who shall call a Christian Scientist a 'pest'?" This article entitled "To the Christian World" (*My*. 103) ended: "I remain steadfast in St. Paul's faith, and will close with his own words: 'Christ is the head of the church: and he is the saviour of the body.' "

The editors of the *New York Sun* did not appreciate the distinction and rare privilege of presenting Mrs. Eddy's message to the Christian world, for before the month was over they published an unjust attack upon Christian Science and its Founder. While thousands read this false portraiture of the movement and its Leader, a true picture could be seen in the Leader's words sent on Christmas Day to Alfred Farlow's church in Kansas City, Missouri on the advent of that branch's dedication:

Beloved Brethren:— My heart greets you with Christmas joy. Continue, fellow-worshippers, vigilant in that whereto God calleth thee. Unity imparts the spirit of the trinity. Opinions of men are not substitutes for Science. Be patient with misjudgment. Christ Truth overcometh error. Today is tomorrow understood. Love maketh right prosperous. Pure hearts and clean hands upbuild the cause and Church of Christ, Scientist. Have one God; live in conformity therewith, obedient thereto, governed thereby. With Love, Mother
Mary Baker Eddy

A lengthy letter from Concord, New Hampshire, which was sent to the editor of the *New York Sun* began, "Sir:— On December 30 you published a notable 'attack' on Christian Science, signed by a Mr. Lawrence, notable chiefly for its intolerance, its nauseous epithets, its unfounded assumptions, and its ill-concealed anger." Several paragraphs criticizing Mr. Lawrence and defending Mrs. Eddy and Christian Science were followed by the writer's statement that he was not a Christian Scientist but a believer in tolerance for "all conscientious beliefs and practices that are not clearly inimical to public morals." This defender of righteousness was a poet named Edward Augustus Jenks, and Mrs. Eddy immediately procured and read his collection of poems which was entitled *The Spinning Wheel at Rest*.

In grateful acknowledgment of his fair words the Leader sent a

message to Mr. Jenks asking to publish one of his poems in the *Christian Science Journal*, which soon appeared together with the following:

It affords us great pleasure to publish in our *Journal* the very beautiful poem written by Mr. Edward A. Jenks, of Concord, N.H.; as well as a letter written to the Rev. Mary Baker Eddy by Mr. Jenks, containing a bit of interesting history, in reference to the poem. . . .

Dear Mrs. Eddy: Since your messenger was here this morning, in thinking of the matter, it seems to me quite remarkable that you should have selected, of all my poems, "Going and Coming," to reprint. It may interest you to know, that in 1876, two years before the death of the poet Bryant, he published a great collection of what he considered the finest poems in the English language, entitled, "A New Library of Poetry and Song," and among them, very much to my astonishment was "Going and Coming."

It is just possible, that, as a result of the republication of this poem, some of your friends may want a copy of the volume. In such case, if they would send to me personally, I should be glad to place my autograph, in each volume, below the portrait.

Cordially yours,
Edward A. Jenks

The Leader was always lavish with her appreciation, so in addition to the foregoing, and the poem, the *Journal* published an advertisement for the poet's book with publisher's description, price, and a note to order direct from Mr. Jenks. But she did not stop with that. An issue of the *Sentinel* stated that Mrs. Eddy commended his beautiful poems to all Scientists. She also had the Publishing Society purchase fifty copies of his book and place them on sale in the Publishing Rooms. Her gratitude was boundless.

There was one finishing touch to be added to the November class, for the students' responses to the question, What is the Trinity?, had not been entirely satisfactory. Early in the new year the members of the class received the following letter:

Concord, N.H., January 3, 1899

Beloved in Christ:

By request of our beloved Mother and Teacher the enclosed jewel of truth, luminous with love, is sent to enrich with light the members of her last class.

Your fellow-worker,
Wm. P. McKenzie

This was the jewel accompanying McKenzie's note:

THE TRINITY

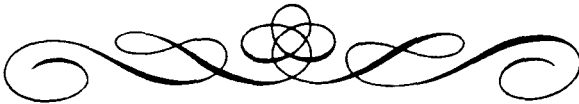
FATHER, is man's divine Principle, Love.

SON, is God's man,— His image, or spiritual idea.

HOLY GHOST, is Divine Science, the Messiah or Comforter.

Jesus in the flesh was the prophet or way-shower to Life, Truth, Love, and out of the flesh Jesus was the Christ, the spiritual idea or image and likeness of God.

MARY BAKER EDDY



CHAPTER XXXII

A BUSY NEW YEAR

What I say unto you, I say unto all— WATCH. —JESUS

1899

THE first issue of the *Christian Science Weekly* in the new year was doubled in size, from eight pages to sixteen pages, but something of greater interest to the field was transpiring this first week in January. The December *Journal* had carried a notice from the Board of Education that twenty-one teachers were to be certificated annually, that application for examination must be on the printed forms which were now available, and that applications must be presented prior to December 20.

On the second day of the new year,— the first Monday in January,— the Board of Education convened for the first time in The Mother Church in Boston with an attendance of one hundred sixty-seven pupils. Students came from all parts of the country, from Canada, from London, England, and from Dresden, Germany. The applicant from Dresden was an American woman with an interesting story.

FRANCES THURBER SEAL

Frances Thurber Seal knew nothing of Christian Science when she felt drawn to a testimony meeting in New York City one summer evening; and she came out of that meeting transformed, born again. Longing to know more about God, she soon went to Mrs. Laura Lathrop, though not for healing because the diseases from which she suffered were hereditary and incurable. After arranging to enter a class the next month she went home with a borrowed copy of *No and Yes* which she read through three times that very evening. At the conclusion of her reading she realized that her physical ailments had completely disappeared. Less than a year later Mrs. Lathrop sent for Miss Seal, told her there was a call for a healer in Dresden and that she was the one to answer this call. In Miss Seal's words:

I reminded her that I knew almost nothing of Christian Science as yet, . . . but she insisted that I had the necessary qualifications. I told her that I did not know how to give a treatment, but she said, "Never mind, you have love, and the qualities of obedience and honesty, and they will carry you through; and God will show you how to do the work."

And God did just that. Her story, *Christian Science in Germany* is a nineteenth century gospel story of all manner of sickness and all manner of disease being healed. Her ministrations extended to many sea-faring men, and one mission of mercy left her unexpectedly back in the United States for several months. She felt God had brought her back for some purpose, and when Mrs. Lathrop told her it was to attend the college class soon to convene she immediately made application and was accepted. Shortly thereafter a by-law was published requiring applicants to have three years of practice, and Miss Seal had only one; it had been but two years since she had first heard of Christian Science. To her teacher, who felt that she should withdraw, she said that if God had brought her here for the class she could not shut the door on herself. Evidently Mrs. Lathrop wrote to the Board of Education, for Mr. Kimball wrote Mrs. Eddy of the situation asking her what should be done. The Leader replied: "Make an exception in this instance and admit her to the Class. Then let her stand or fall by her own demonstration." No student gained more from this class and examination than did Miss Seal. In her words:

From the first moment the subject of Christian Science was opened up systematically and clearly. At the close of the period I felt that I stood at the very throne of God, and heard the Voice saying of man, "This is my beloved Son, in whom I am well pleased." The blessing that came through this teaching opened my understanding and became to me a divine command to go forth and carry this gift of God to others. No words could express the debt of gratitude the world owes to the inspired teaching of that great apostle, Edward A. Kimball, who taught that Class and many others. He made the omnipresence and omnipotence of divine Love so clear that his students could not fail to see its healing and saving power.

Many of the students, if not most, did not expect to receive teaching certificates, and no one was more surprised than was Miss Seal to receive one. Only the newly certificated teachers (who numbered a few more than twenty-one, for some certificates had been issued jointly to husbands and wives) attended the class in obstetrics which was held on Monday, January 9, and was taught by Alfred E. Baker, M.D., C.S.B.

ALFRED E. BAKER

Dr. Baker had forsaken *materia medica* for the practice of Christian Science soon after he and his wife Anna had studied with Flavia Knapp. These devout ex-Quakers from Philadelphia had seen Mrs. Eddy for the first time at the Independence Day celebration at Pleasant View in 1897; and a year and a half later they were occupying the residential portion of Christian Science Hall in Concord where they maintained "Mrs. Eddy's room" for the Mother's use.

When Mrs. Eddy reopened her college in 1899 in conjunction with her church, Dr. Baker was one of the four-member Board of Education. His position was teacher of Metaphysical Obstetrics, which he taught under the Leader's supervision. In Dr. Baker's words, the aim of this class was "to bring forth the perfect child, a safe delivery for the mother, and to do away forever with the need of medicine."

* * *

An item of interest appeared in the January 19 issue of the *Weekly* with no comment upon it:

Only Once Since the World Began

FEBRUARY, 1866, was in one way the most wonderful month in the world's history. It had no full moon. January had two full moons and so had March, but February had none. This remarkable state of things has never happened before since the era we assign to the creation.

Denver, Colo. *Weekly Times-Sun*, January 4, 1899

This January 19 issue also contained an interesting message from the Leader:

Christian Science Souvenir Spoons

On each of these most beautiful spoons is a motto in bas relief, that every person on earth needs to hold in thought. Mother requests that Christian Scientists shall not ask to be informed what this motto is, but each Scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal, and their guests be made partakers of its simple truth.

MARY BAKER G. EDDY

Perhaps many students turned back to an earlier issue of the



Photocopy and Artist's Drawing of
MARY BAKER EDDY SOUVENIR SPOON

Mrs. Eddy's original text on the obverse of the spoon says: "Not matter but Mind satisfieth."

Weekly to reread the description of the souvenir spoon. Later, rumors were circulated that Mrs. Eddy disapproved of the spoon, but such rumors were categorically denied. She had seen how the world had tried to deny that Jesus had ever lived among men, and she knew it would endeavor to do the same thing with her history. Any bit of concrete, factual evidence that might endure the ravages of time would help to disprove the lies of malicious mind. So the souvenir spoon description was reprinted in the January Journal:

A recent product of the silversmith's art is "The Mary Baker Eddy Souvenir Spoon," which has been prepared by the Christian Science Souvenir Company of Concord, N.H., under our Leader's authority and sanction.

It is a massive piece of work of singularly rich and suggestive design. A life-like bas relief portrait of the Mother is the central feature of the ornamentation, while her autograph in fac-simile relief adorns the handle.

An original text written by Mrs. Eddy for the spoon is reproduced in fac-simile upon the obverse.

In the bowl is a striking and faithful picture of Pleasant View. About the handle appears gracefully wreathed the Mother's favorite flower, the rose, and surmounting the whole is the emblem of the Cross and Crown. . . .

January 19 was the last issue of the *Christian Science Weekly*, for on that day the Leader wrote to Hanna:

Sentinel is the proper title for our Weekly. . . Also let me prophesy "Sentinel" and the motto with it describes the future of this newspaper. It will take that place and must *fill it* when numerous periodicals of our denomination are extant.

And so one week later the front page of the weekly bore its new name and motto.

One reader saluted the promotion of the *Weekly* to *Sentinel* in these words: "With true military genius, our beloved Leader has set this watchman on the tower. . . How aptly the words of the Prophet Ezekiel (3:15-21) seem to apply to this hour, and again to be echoed along our lines with the admonition to *watch* with greater vigilance." He went on to note that at just twenty-one weeks of age the young *Weekly* had reached its majority, come of age, and become the *Sentinel*.

Before the first *Sentinel* appeared Ezra Buswell conducted his last service in Christian Science Hall. The Mother had invited Rev. Tomlinson and his sister Mary to Pleasant View in December and during the visit invited them to become First and Second Readers

CHRISTIAN SCIENCE



SENTINEL

"WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH."—Jesus.

Published Weekly at
95 Falmouth Street.

BOSTON, MASS., JANUARY 26, 1899.

Vol. 1
No. 22

Meeting of Single Taxers.

At the regular monthly meeting of the Massachusetts Single Tax League, January 17, 1899, two instructive addresses, followed by a lively discussion, were delivered. Mr. William Lloyd Garrison presided, and there were present a large number of invited guests. After dinner Mr. Garrison in part said,—

"Our purpose is a simple and direct one. We are engaged in the propaganda of a great truth, a social reform, which to us seems fundamental and imperative. We seek to reach the ears and gain the attention of all who, transcending merely personal interests and aims, desire to better the social conditions of the people.

"We do not come to you with vague theories or speculative propositions. Indeed, the chief objection made to our reform is that it is clear and definite. We invite you to expose our delusion or share in our faith.

"It is an accepted dogma that the demand for employment is naturally in excess of the supply. We hold that the reverse is the truth; that opportunity is artificially restricted, and that artifice should give way to nature. Nature has always offered illimitable chances to all the populations of the globe. It is for the selfish interest of some men that these chances should be withheld or granted only on the payment of tribute fixed by the party in control.

"In other words, what is the right of all has by the jugglery of parchment laws become private property. What was the Lord's has become the landlord's. Confiscation and robbery have in the course of time enthroned themselves in statutes, confusing ideas of property, disinheriting the many, permitting the few to thrive at their expense. To stop this confiscation, to pull down the barriers which keep workers from their work and produce starvation and beggary, is the purpose of this League.

"The means are as simple as the object. Stop doing wrong is the one requirement. Abolish privilege and trust freedom. Until the earth is freely opened to all who must live upon its surface, there must be congestions of poverty and wealth, tenement houses and palaces, millionaires and beggars, feasts that rival in luxury the days of Roman extravagance, and human beings perishing for a crust of bread. At present, as Henry George describes, 'the tramp comes with the locomotive, and almshouses and prisons are as surely the mark of material progress as are costly dwellings, rich warehouses, and magnificent churches.'

"Unless all signs fail, we are rapidly coming into a time of higher taxes and increased burdens, which are to fall, under the present maladjustment, more and more heavily upon the laboring and the poor. Militarism and conquest are expensive luxuries. We know the legacy they entail. Therefore

we urge the consideration of a system of taxation based on equity and common sense. We preach that equity in faith and hope.

"To-night the League has invited you to listen to an address upon those pregnant and momentous topics by a man whose life is consecrated to the service of his fellows and the progress of the truth. As one of the first to welcome the truths of 'Progress and Poverty,' and to uphold the hands of Henry George in the days of the Anti-Poverty Society, no one can speak with more right and authority upon charity than Father Huntington, whom I have the honor and pleasure to present to you."

The Rev. Father Huntington, Mission priest of Holy Cross House, Westminster, Ind., delivered the principal address of the evening. It was an interesting and able exposition of the subject from his point of view. Among other things he said,—

"What is the barrier that shuts men out from access to the sources of production? It is the blindness of the nation to its own heritage. We allow individuals to appropriate the richest, most serviceable, most remunerative portions of that which is the property of all. Private ownership of land is private monopoly of opportunity, the opportunity for the growth of a free state, made up of free men. If a democratic government must secure opportunity for each of its members, it must refuse to allow this ever-decreasing minority of those members to hold, as against others, the opportunities which are needed by all.

"How, then, can this restriction be removed? How can the state insure a place for each of its members, an opportunity for every man to labor and to live? Any dream of repartition of the soil would be ineptitude and folly. But that is quite unnecessary. All that is really needed is to change the incidence of taxation.

"It is quite possible to shut out from use one or another commodity by simply raising the tax upon it. The tax as now levied enables the holder of natural opportunities to reap for his own advantage the benefits that should go to all. Not only that, it enables him, by holding those opportunities, to exclude others from a realization of their place in the national life.

"The Massachusetts Single Tax League asks you to consider whether our boasted democracy must not remain abortive and ineffectual until the tax is so laid upon the rental value of land that the value of opportunities may be returned to the community which creates that value, that those who are holding opportunities unused will be glad to relinquish them, that thus the way may be opened for the realization of citizenship, for the restoration of the pauper and convict to the position of men, for the staying of the rising tide of pauperism and crime which results from in-

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at Christian Science Hall. The Buswells left Concord to return to Beatrice, Nebraska on Friday, January 20, and the Tomlinsons began as readers the following Sunday,— positions they held for the next seven years. The organization of a branch church in Concord was inevitable, but even as it was emerging the Leader wrote to a prominent Concord Scientist:

I did not want a church so near me in Concord. I have all I should do for mine in Boston.

Now I see the care is increased that I need diminished, and if there were no Sunday service and only healers here I sincerely believe it would be better for me and the world.

God governs me. When I sent for Mr. B I told him I did not want the church or Sunday services which lead to it, but healing work where I was. This was God's first order and in 33 years I have not yielded to depart from His first order without being driven back to take it up.

Rev. Tomlinson replaced Mr. Buswell as reader in Christian Science Hall, but another man had been called to Concord for the important work of healing. Did the Leader tell Alfred Baker, M. D., the same thing that she had told Ezra Buswell when he first came to Concord? Dr. Baker worked closely with and for Mrs. Eddy for several years, was a member of the Board of Education of the Massachusetts Metaphysical College and teacher of obstetrics as long as it was taught, was a successful practitioner of Christian Science, yet he was never associated with the church organization.

* * *

CONCORD CHURCH ORGANIZED

“Suffer it to be so now” seemed to be Mrs. Eddy's experience with church organization; thus it was that early in February she asked Rev. Tomlinson to take the necessary steps to form the organization for First Church of Concord, although she declined their invitation to head the list of their charter members. Tomlinson consulted with the tried and true Boston students and soon submitted his handiwork to the Leader for her criticism. She returned his by-laws saying they were totally unsuitable for a branch church, for they copied The Mother Church by-laws which are unique and not a model for a branch church. The Mother recommended that they use the by-laws of a democratic branch church as a model so as to place the affairs of the church in the hands of its members.

The Founder's advice to her followers in February, 1899 in regard

to *temporary* group action was for democratic procedures. But her advice for individual action presented in the *Sentinel* of February 9 was *permanent*:

WHAT OUR LEADER SAYS

Beloved Christian Scientists:— Keep your minds so filled with Truth and Love that sin, disease, and death cannot enter them. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil-thinker who injures himself with what he would have harm others. Goodness involuntarily resists evil. The evil-thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good will, health, and holiness.

Following the Wednesday evening testimonial meeting in Christian Science Hall on the twenty-second of February the membership remained to complete the formal organization of the Concord church. In response Mrs. Eddy wrote: "We beheld the omen— Religious Liberty— the Father of the Universe, and the father of our nation in concurrence." Her beautiful letter (*My*. 148) was read to the church the following Sunday, then printed in the *Concord Evening Monitor*, and reprinted in the *Sentinel*. But the message was of great import and too broad to be limited to such a small audience. The Mother had Calvin Frye send a special request to her Board of Trustees asking them to contact students in all the principal cities of our country with the request that they have local newspapers publish her "Address to First Church of Christ, Scientist, Concord, N.H." And this address was published all over our country.



CHAPTER XXXIII

PERSECUTION INTENSIFIED

The Christian Scientist knows that spiritual faith and understanding pass through the waters of Meribah here— bitter waters; but he also knows they embark for infinity and anchor in omnipotence.

—MARY BAKER EDDY

1899

CHRISTIAN Scientists were healing all manner of disease among the people including countless cases that had been pronounced incurable or terminal by attending physicians. Some physicians who witnessed such results sought the explanation in Science and Health, and not a few forsook *materia medica* for the practice of Christian Science. However, many more were alarmed at this challenge to their livelihood and status, and in many states sought the passage of medical bills which would make the practice of Christian Science illegal. Scientists had been and continued to be arrested for their humanitarian efforts, and though eventually acquitted, there was a good deal of persecution and prosecution in the 1890's. Much of this roused fair-minded, public spirited citizens to the defense of the persecuted, and more than one newspaper remarked that proposed legislation would forbid Jesus Christ from healing were he present in their state.

But a much more insidious attack, aimed mainly at Mrs. Eddy, had continued for several years and became greatly intensified in 1899. Numerous derogatory news items, letters, and poems, which could all be classified as character assassination, appeared in papers in various locations, and the Leader was not surprised when students traced their authorship to Josephine Woodbury. George Moses, the very able young editor of the *Concord Monitor* and of the *Independent Statesman*, although not a Christian Scientist was favorably disposed toward the Founder and her cause. When the derisive campaign began in earnest early in 1899, he wrote Mrs. Eddy that Mrs. Woodbury had been presenting such items to him for several years (though he had declined to publish any), including

numerous anonymous letters of like kind which he attributed to the same source.

Edward Arens and Julius Dresser had both passed away since their villification of God's chosen witness in their unsuccessful attempts to label her a fraud and attribute her discovery of Christian Science to Quimby. The Leader knew that this old lie was being reactivated, so she had the facts of the Quimby contention including letters and documentation republished in the *Christian Science Sentinel* of February 16. She also established a Publishing Committee (since renamed Committee on Publication) to refute false charges, prepare factual corrections and see to their publication and circulation. As a member of the Publishing Committee Judge Hanna prepared and published a pamphlet entitled *Christian Science History* which was freely distributed to newspapers and clergymen. Editors across the land received a copy of Hanna's pamphlet with an accompanying note from the Publishing Society which read:

In order that you may have on file some of the facts in connection with the history and initiation of the Christian Science movement, we are sending you a copy of a late pamphlet entitled *Christian Science History*. We believe there is always a desire on the part of editors to establish what is true, and are glad to afford the means for presenting the truth regarding a movement which is establishing good will among men and regarding the leader thereof.

But all this was an undercurrent of the progress of the Cause as seen by many students. What they saw was the erection and dedication of more and more churches, the popularity of the lectures, and most important of all the wonderful healing which was going on everywhere. Mrs. Eddy sent a letter she received from Mrs. Daniel G. Saunders in Kansas City, Missouri, to Christian Science Hall to be read at the Wednesday evening meeting on March 1:

Thinking that it would be of some pleasure to you to know of some few things which I have been able to demonstrate over from studying the blessed book, *Science and Health*, which you have so lovingly given to the world . . . I want to tell you of one demonstration of love which will be no new thing to you, I know, but which I felt it would be a pleasure for you to know.

My cousin who lives here in the city had a little baby who was, "to belief," in pneumonia. I had not been informed of this until, one afternoon, they came in great haste for me, saying that the baby was dying and for me to come immediately. I went; and soon after I reached the house the baby passed on. All of the relatives were there— one physician (who was a brother to the mother of the babe,

and my first cousin); also a trained nurse and other physicians were in attendance. I was not called to demonstrate, but only as a relative.

The thought of Life came to me with such power as I had never realized before. I could not keep from declaring that God is Life and that Life never died, and that this babe had not died, for it reflected Life and could not die. I had no intention of treating the baby— only making the sense of death unreal to myself. Next I found myself standing over the cradle where the baby had been laid. The eyes had been closed by the nurse, the limbs straightened, the water was being made ready to bathe the babe, the clothes had been brought, etc. etc. All had ceased their weeping and said all was done.

When I reached the cradle, I saw the babe breathe, then the little eyes opened and were clear and bright as could be, which before had been, as they said, covered with a death glimmer for two days. My cousin, the doctor, came and kneeled on the other side of the cradle, and he took the baby's hand, felt the pulse, and exclaimed, "Cousin, Sallie, this baby has pulse!" I kept holding to the Truth of Being. Then I said to the mother of the babe, "May I take baby up?" She answered, "Yes." I took the baby and walked to the register, thinking I would warm his feet; but, to my astonishment his hands and feet were warm. Then I asked the mother if I could treat the babe, and she replied, "I wish you would." They knew of Christian Science, but had never accepted it. When I was through treating the child, my cousin, the doctor, who was kneeling in front of me, and who was still holding the baby's little hand, looked up into my face and asked, "Cousin Sallie, what did you do to this little baby to bring it back to life?" My reply was, "Willie, I realized that Life is God and that baby reflected Life, and I knew that Life never died." He replied that he had been trying to do that all day and said, "I have been praying, for I knew that my medicine would never heal the little one."

The nurse and all of the relatives witnessed this, and, it being so impersonal, it made us all feel more humble. I think, too, that I never had more gratitude for you, Mother, than in this instance. It gave me a faint glimpse of what you are to us, "a Way-shower." My prayer daily is to be more spiritual, that I may do more as you would have me do, and my heart overflows with gratitude for *Science and Health with Key to the Scriptures*, for *Miscellaneous Writings* and all the words you have given us; and may we all love you more, and as you have said, so live it that the world may know that the Christ is come.

Another item that interested the field had been the announcement in the November *Journal* of a new portrait of Mrs. Eddy that was for sale, which was now superseded by a notice in the *Sentinel* dated March 27 and signed by Mrs. Eddy:

It is with pleasure I certify that after months of incessant toil and at great expense Mr. Henry P. Moore and Mr. J. C. Derby of Concord, N.H., have brought out a likeness of me far superior to the one they

offered for sale last November. The portrait they have now perfected I cordially endorse. Also I declare their sole right to the making and exclusive sale of the duplicate of said portrait.

I simply ask that those who love me purchase this portrait.

Perhaps a news item reprinted in another March *Sentinel* caused the Leader to think of her own beloved Christian Scientists. The news item stated that the Inspector General had completed his list of the Cuban Army and estimated the total number to be fifty thousand, "of which twenty-five thousand are officers or officials holding commissions and entitled to officer's pay"! In February Mrs. Eddy had written the directors thanking them for their Committee on Help for Pleasant View, but early in March she declined the "help" of the one they named as superintendent. Though her letter was very graciously worded, the meaning, if stated bluntly, was that Pleasant View did *not* need a *superintendent*, but a gardener and a florist. According to members of her household Mrs. Eddy always superintended her home and her real estate, even including such minor details as to which flowers were to be planted in different locations.

Local affairs, too, received the Leader's attention. Many towns in America had very poor roads in 1899, but Mrs. Eddy proposed that something be done about the situation in her town, petitioning the mayor of Concord to that effect in March, and following this petition with a plan and a sizeable donation.

But with all her varied and admirable activities, the unjust and slanderous attacks continued. Having her address to the Concord church spread broadcast may have been for the purpose of counteracting these attacks, but it did not stop them. As the Christian Science movement gained momentum it was almost as if the imp of darkness was trotting right alongside. No doubt Hanna's *Christian Science History* did much good. A letter therein to Hanna from Mrs. Eddy explains how she knew the lie about Quimby was being reactivated and by whom:

I possess a spiritual sense of what the malicious mental malpractitioner is mentally arguing which cannot be deceived. I can discern in the human mind, thoughts, motives, and purpose; and neither mental arguments nor psychic power can affect this spiritual insight. It is as impossible to prevent this native perception as to open the door of a room and then prevent a man who is not blind from looking into the room and seeing all it contains. This mind-reading is first sight; it is the gift of God, and this phenomenon appeared in my childhood; it is associated with my earliest memories, and has increased with years. It has enabled me to heal in a marvelous manner, to be just in judgment, to learn the divine Mind,— and it cannot be abused; no

evil can be done by reason of it. If the human mind communicates with me in sleep, when I awake, this communication is as palpable as words audibly spoken.

The Leader had early communicated with Edward A. Kimball regarding the malicious mental malpractice, for in his lecture of March 1 in Chicago Kimball refuted several falsehoods including the Quimby claim. In a letter of March 20 to Augusta Stetson the Leader wrote:

... As to W., take no notice of what is *nothing*. Would you fear or advertise a plague of cholera, or whatever physical evil? No indeed! Then treat all as mortal nothingness, that seems to be a plague. Be wise as the serpent that she is and thus bruise the head that bites your heel.

Very possibly Mrs. Woodbury had called on Mrs. Stetson; for later when she called and was refused admittance the Mother's telegram in answer to Augusta's call of alarm said: "Fear nothing child. Electricity cannot convey poison through nerve centers."

In 1898 Alfred Farlow had been appointed to the lecture board, but by March of '99 Mrs. Eddy had brought him to Boston, probably to head the Publishing Committee for meeting the public attacks upon Christian Science and its Founder. Malicious mental malpractice was almost beyond the comprehension of the students of that day, and the demands for meeting such wickedness almost beyond their ability; so as usual all the work fell upon the Leader's shoulders, and as had been the case with Augusta Stetson, she had to help them more than they helped her. The situation is depicted in a letter of March 30 to Rev. Tomlinson:

My Beloved Student:

I had not time to write you. I am trying to attend to my book, but do not get over one hour in the day to read proof. I should have said, have Mr. Farlow read the letter to you.

This was in substance its contents to Board of Directors and Pub. Com. Do your duty mentally for the press. Break the spell of W. on it; defend the constitutional rights of ours. See if you cannot do as much good as others evil. The first plan included to work mentally; if this has been carried out, are the best and leading Scientists showing by their works they are unequal to so small a task mentally? And if it has been neglected, why is it? More mental work for the field must be done.

With love always,
Mother

M. B. Eddy

N.B. The letter I sent to Mr. F. was not addressed to you and did not

include you. He is a *gem* of character, so is the Judge; but they are not watching with me in this crucial hour. I am as usual *alone*.

Again,
Mother

Perhaps Julia Bartlett knew more than anyone, other than Mrs. Eddy, of the evil that seemed to be using Josephine Woodbury. It was nothing new. Though Mrs. Woodbury always upheld her lies and her actions, there was one day in 1895 when she was suffering such an agony of remorse that she had called on Miss Bartlett and confessed her sins. In Miss Bartlett's words:

She said no one knew the terrible sins she had committed and that it seemed as though she were nothing but evil and that she sometimes said that she believed there was a personal devil and that she was that devil. She also said, at that time, that I had no idea of the number of people she had been the means of putting out of the cause of Christian Science. I said I did know something of what she was doing but she said, "You do not know how many I have caused to leave it." As near as I can remember I asked her if she meant it was through mental influence this was done and she said yes. She then said I did not know what a wicked woman she was and when she realized the enormity of her sins her agony was almost unbearable but fortunately these times did not last long. She repeatedly spoke of Mrs. Eddy's great love and how she had borne with her for so long. As she was going out of the door she said she did not think one would make such a confession, as she had made to me, for the fun of it.

But confessing her sins seemed only to free Mrs. Woodbury to repeat the offences. She had long coveted and endeavored to usurp Mrs. Eddy's position. Perhaps the Leader had this in mind when she wrote in her dedicatory message to the church in Atlanta (*My*. 187): "Christian Science hath a place in its court, in which, like beds in hospitals, one man's head lies at another's feet." Another paragraph referred to her spiritual vision or as she had named it to Judge Hanna, "first sight":

In spirit I enter your inner sanctuary, your heart's heart, . . . the ponderous walls of your grand cathedral cannot prevent me from entering where the heart of a Southron has welcomed me.

The message to Atlanta was only one of the numerous demands on the Leader's time. A few others early in 1899 were a by-law limiting the number of First Members to one hundred; discontinuance of the International Bible Lessons; the directors' invitation to address the annual meeting which she declined; an answer to the criticism of "A Priest of the Church" in the *New York Commercial*

Advertiser (My. 299); instructions to the directors to have Irving C. Tomlinson lecture in Boston Music Hall instead of the Mother Church because of the overcrowded conditions; and a poem "To the Sunday School Children" (*Poems* 43) of Augusta Stetson's church.

The Atlanta church dedication was held on Easter Sunday, and Irving Tomlinson lectured at Boston Music Hall the following Wednesday evening. Mrs. Eddy had asked the directors to have members of the Boston churches attend this lecture, but some of them were turned away, for, according to the *Sentinel* of April 13, "When the lecture opened every seat was occupied, and not less than a thousand persons were standing in the aisles and by the doorways, and in the corridors, filling the doorways. Several hundred went away unable to find seats or standing room, such as would enable them to hear." The *Sentinel* also stated:

Another pleasant feature of the affair was the generous recognition accorded by the local press of Boston; the *Boston Journal* and *Boston Traveler* having published a full synopsis of the lecture.

But it did not mention that the *Boston Herald* had been quite critical. This did not seem to perturb Mrs. Eddy, for she wrote Tomlinson on April 9:

I had not read your lecture when I saw you last evening. Read it in bed after retiring. Laughed aloud at your "*Unchristian Beatitudes*." Throughout it is self-evidently Divine logic, clear-cut as a diamond. Here is an instance of God's care! Had I seen or heard that lecture before you delivered it, believe I might have asked you to tone down its sharpest points. But I was led to deny myself this *opportunity*. Hence the world has it and probably not too soon. I can see why the *Herald* referred to it as it did. With Love for my modern David who meets the Goliaths.

Some of the Goliaths the modern David had to meet were other students, either because they had not the Leader's broad view and were pricked by the sharp points, or because they were perturbed by the stirring of the waters. Whatever the reason, when James Neal was at Pleasant View on April 10 he told Mrs. Eddy that there were bad effects from Tomlinson's lecture. As a member of the Publishing Committee he felt it had reversed some of their work. Immediately the Leader set about rectifying the situation and sent Mr. Neal back with an article for the Boston papers (My. 338). The next day she wrote again to Mr. Tomlinson:

Dearest Parson:

Christ, the idea of Love, is more to you than mortal's *ipsi dixit*. I

enclose in pen marks what must be left out. You can *thrust in* the sickle and reap the grain, but spare the oil, the balm of repentance, and the wine, the newly inspired love for C.S. The press was just returning to us, and this untimely present sharpness cuts some old Christians to the heart and turns away others. With changing the lecture a little and removing the marked passages, you can repeat it.

...

The Boston Scientists felt that the By-law which appeared in the May *Journal* (Christ Jesus the Ensample, *Man.* p. 41) was pursuant to Tomlinson's lecture. A *nota bene* on her letter of April 11 to Rev. Tomlinson implies that care must be taken not to wound the innocent when courageously uncovering secret crimes of the wicked:

N.B. When I speak of men or women afraid to meet the defence, I mean afraid to come out in open, noble, loving rebuke to certain secret crimes or immoralities—uncover them and show the remedy. By this I do not mean mental or audible attacks, but kind strong rebuke that will *heal* and not *wound* the good folks.

Both Mrs. Eddy and all her workers in Boston were still struggling against Mrs. Woodbury's continued attacks, but the Leader was also concerned with many other things in April, such as improving the binding of the Sentinel; improving the appearance of the Sentinel; advising the directors to hire a hall for annual meeting; directing the appointment of Judge Clarkson to the Lecture Board, etc. Evidently the directors had found a florist, or someone had, for in April Mrs. Eddy was sending flowers to Christian Science Hall each week. She mentioned both her florist and Joseph Mann (who was managing the grounds at Pleasant View) in the corrective letter she sent to C.S. Hall on April 19 (*My.* 151):

I have the sweet satisfaction of sending to you weekly, by Mr. Mann, alias our "best man," flowers that my skillful florist, Mr. Easton, has coaxed into loveliness despite our winter snows.

While all this was going on, Josephine Woodbury was putting the finishing touches on her most open and virulent attack to date. For some time the *Arena* magazine had been favorably disposed toward occultism and antagonistic toward Christian Science, so it was a logical vehicle for the onslaught Mrs. Eddy had foreseen. The May issue proclaimed "Eddyism exposed," in an article entitled "Christian Science and Its Prophetess." Part I - "The Facts of the Case," was written by the son of Julius Dresser, and was the same old lie that Mrs. Eddy had gotten Christian Science from Dr. Quimby. Part II - "The Book and the Woman," started from that premise

and was an abusive attack from the pen of Josephine Curtis Woodbury. The scornful words of that poor deluded woman described the workings of her own mind in her malicious attempt to depose the Discoverer and Founder of Christian Science:

What she has really “discovered” are ways and means of perverting and prostituting the science of healing to her own ecclesiastical aggrandizement, and to the moral and physical depravity of her dupes. . . . What she has “founded” is a commercial system, monumental in its proportions, but already tottering to its fall.

The wicked lies left the Scientists in a state of shock; but they did not fall under Josephine’s spell as had so many in the past (including that astute scholar James Henry Wiggin) when her remarks were more subtle. Many reacted in righteous indignation; but few ever knew of Mrs. Eddy’s response. Fortunately Clara Shannon recalled these events of 1899 in her reminiscences and has recorded them for us:

One morning as our dear Teacher sat 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 [Josephine Woodbury], and I have invited her to come and 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—to show me how.” Lastly she repeated, “Now remember what I say, kindly, lovingly, just heavenly.”

I went to my room and prayed very 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 would come, and willing to welcome her in the most heavenly way that I knew of, 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 a third time to meet three trains in succession. The last time it was too late and too dark for her to have come, and our Leader sat in the parlor waiting till then; after which, she rose to return to 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.

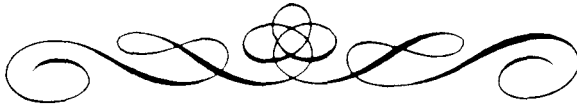
The Mother reached out to comfort and save even those who reviled her and said all manner of evil against her falsely; but who would comfort the Mother!

On the fourth of May she received a letter of loyalty and love from the First Members of her church stating that they would stand by her unflinchingly in this hour of trial when malice was striking such blows at her and her cause. The human loyalty and affection was appreciated, but it was not enough. The Founder reached out to infinite Love for comfort, and her own great love enabled her to see divine Love in all God's universe,— all around her, even in the minutiae of her daily life. That very morning she had tossed a rubber band onto her dressing table as she turned to her wash stand, and when she turned back, Lo! there was a message from divine Love. She called Calvin Frye to see how the rubber band had formed a perfect heart. To her it was a sign from Love dissolving despair; and it inspired her to write "Signs of the Heart" (*Poems* 24):

Come to me, Joys of Heaven!
 Breathe in thy summer air
 A balm— the long-lost leaven
 Dissolving death, despair!
 O little Heart,
 To me thou art
 A sign that never can depart. . . .
 O Love divine,
 The Heart of Thine
 Is all I need to comfort mine.

When this poem was published a short time later a reader wrote:

Feeling a great sense of gratitude to our dear Mother for her poems published in the Journals, I wish to acknowledge the help received from reading the poem in the July number, entitled, "Signs of the Heart." Error had been making claims of what I once thought heart-trouble, which I had repeatedly denied. When the Journal came to hand I sat down at once and of course read the poem first. Before it was finished, the healing Truth had dispelled the illusion.



CHAPTER XXXIV

ALERTNESS TO DUTY

So many students yield to the tempter and forget my warning voice, this By-law is all that can save them on this important point.

—MARY BAKER EDDY

1899

MONDAY morning, June 5, a correspondent for the *London Daily Chronicle* received a modest little card from Christian Science headquarters in London inviting him to attend a lecture that afternoon at Queen's Hall. Most of the publicity Christian Science had received in England heretofore had been notoriety the previous year, totally unjustified and largely untrue, concerning the death of the famed journalist Harold Frederic. It was not the Frederic case, however, that aroused this man's interest and caused him to cancel a previous engagement. It was the description of the lecturer, William N. Miller, Esq., Q.C., C.S.B. The newsman could recollect no English Queen's Counsel by that name, and decided that in this case the designation "Q. C." was as cryptic as were the letters "C.S.B." to him; but his curiosity was piqued.

Expecting to find a few devoted adherents gathered on this sultry, summer afternoon, he was surprised to find, not one of the smaller halls, but the large hall at Queen's Hall well filled. He was doubly surprised to find that the audience was one of the most fashionable of the season apparently from the upper ranks of London society. After describing the audience, he went on to say, "Moreover, a peer (Lord Dunmore) occupied the chair, and introduced the lecturer." Perhaps by this time the *Chronicle* representative was not surprised to learn that Mr. Miller was a distinguished lawyer and Queen's Counsel from Toronto, Canada; although he failed to understand why the audience did not cheer when Mr. Miller recounted his healing from deafness.

While the London press was reporting on Lord Dunmore's activities that first week in June, the Boston press was accounting for Lord Dunmore's family.

Sunday, June 4 was Communion Day at The Mother Church, which had admitted the day before at the First Member's meeting, 2,469 new members from every state and territory in the United States, from Canada, Mexico, England, Scotland, Wales, France, Germany, Hungary, Russia, Norway, Australia, India, Hawaii, and the Bahamas. This communion service was considered the most important event since the dedication of The Mother Church more than three years earlier, and thousands had flocked to Boston to attend, necessitating four services throughout the day. Two pews in the gallery were set aside for press representatives, and one pew on the main floor was reserved:

... The reserved pew on the main floor was held for and occupied by the Countess of Dunmore, her son, Lord Fincastle, and her daughter, Lady Mildred Murray, who had come to America especially to be present at this annual communion. ...

Lady Dunmore and her daughter came from England, and Lord Fincastle, who is a gallant young officer in the British army, and who recently received the Victoria Cross in recognition of his services to his country, left his regiment in India to join his mother at this service. He will return to his duties immediately.

The reservation of a pew for the Countess of Dunmore and her family was wholly a matter of international courtesy, and not in any sense a tribute to their rank. It was intended simply as a compliment to the country of which the party were distinguished representatives. It was evidently accepted in this sense, for when the church became crowded, and the aisles were filled, Lord Fincastle and his sister, who is a young woman about nineteen or twenty years of age, arose and surrendered their seats to two older women. They stood in the aisle during the remainder of the service.

Another daughter who had remained in England was already an active Christian Science practitioner, and her brother had come from India expressly to join The Mother Church, which had caused Mrs. Eddy to write to the directors on May 30:

I request that under the present circumstances you suspend the church by-law and without the preliminaries permit Lord and Lady Dunmore's son, Viscount Fincastle, to become a member of The Mother Church...

The most important part of the communion service was an address from the Leader which was read by Mr. John W. Reeder. Passages that were underlined by students perusing the address after it appeared in the July *Journal* were:

... A lack of wisdom betrays Truth into the hands of evil men as

effectually as a subtle conspirator; the motive is not as wicked, but the result is as injurious. Return not evil for evil, but overcome evil with good. Then whatever the shaft aimed at you or your practice may be, it will fall powerless, and God will reward your enemies according to their works.

... Watch and guard your own thoughts against evil suggestions, ... A lie left to itself is not so soon destroyed as it would be with the help of the truth-telling. Truth never falters nor fails; it is our faith that fails.

The section that began, "The doom of the Babylonish woman, referred to in Revelation is being fulfilled," may have caused some of the Boston Scientists to think of Mrs. Woodbury; but local and visiting Scientists alike were more interested in an announcement from Judge Hanna at the fourth Sunday service. He stated that it would be best for those visitors who had arranged to go to Concord, New Hampshire, the home of Mrs. Eddy, to defer their visit until after Wednesday,— the first hint that the Leader might attend the annual meeting on Tuesday afternoon.

On Monday afternoon Mrs. Eddy, in company with several students, took the train from Concord to Boston. During the trip when a gentleman on business entered the car, his eyes and Mrs. Eddy's met and they recognized one another immediately, but he was hesitant to speak. Extending both hands, and grasping his hands in hers, the Leader said, "I am so glad to see you, dear. It is so many years since we met. Won't you sit down?" The man's eyes filled with tears, and Clara Shannon left her seat beside Mrs. Eddy so that they might converse:

Sometime after he left I went back to my seat, and Mother told me that he and his wife were her students, had been influenced against her, and turned away from the Truth. She lost sight of them and he had just told her that his wife passed on some years ago and he had married again. He had often thought of her and remembered the truth that she had taught him, and he saw things then very differently.

At half past four in the afternoon a delegation met the train at the Boston depot and accompanied Mrs. Eddy to her town house on Commonwealth Avenue where she spent the night as a guest of the Hannas who resided there. That day and the next she held many interviews with trustees, directors, editors, and several others including Lady Dunmore and family.

Tuesday, June 6, was an historic occasion. The meeting was to be the largest the church had ever held. It was also the first general meeting of the church since October, 1896. Though they knew it not at the time, it was Mrs. Eddy's last public appearance before her

church in Boston. Even this appearance in a public place may have been to refute the numerous news reports that she was paralytic and even that she was dead.

The directors had engaged Tremont Temple for the occasion in order to accommodate the thousands of members who had come to Boston from all corners of the globe. Tremont Temple was practically new, having been recently rebuilt after destruction by fire; but some in the audience remembered Mrs. Eddy's first appearance on that platform fourteen years earlier before a very hostile audience.

When the meeting convened most of those present did not know that Mrs. Eddy would be there as she came unannounced; but all were hopeful. Judge Hanna, Calvin Frye, Clara Shannon, and James Neal accompanied her in her carriage which arrived at the side entrance in order to avoid the throng, about quarter past two. The Leader's good health at seventy-eight years of age which was so much questioned in the press was doubly apparent to those in her company when it became necessary to climb a long narrow stairway to the stage entrance because the elevator was not running, with still another flight to the platform. The *Boston Journal* reported:

Up the platform steps she came, under the escort of Judge S. J. Hanna, and showing no signs of weariness or inability. She walked with as sprightly a step as a girl, and only by her white hair showed signs of age. Her eyes were very bright, and her face showed no mark of the rough hand of time. . . . She was dressed in a rich gray silk dress, covered with black lace and jet trimming. Her hat was a small but tasteful gray, which was very becoming.

The newly elected president of The Mother Church, William P. McKenzie, had begun his speech and had not yet reached the key sentence:

And now the time is coming for us to understand that, as the bird must learn to use his wings, and must find his home in the whole heavens, so we must rise out of the limits of organization, out of that which is limited and temporal, into a higher glory of life.

when someone behind him on the stage touched his arm, and the audience began looking around expectantly: then all rose to their feet and began applauding with something deeper than noisy enthusiasm. After Mrs. Eddy had been seated Judge Hanna stepped forward and said:

Beloved Friends:— Whatever the disappointment we may have felt because of the absence of our Leader and Mother from our Communion service is more than compensated for by the fact that she is now

here. You all know her and you all love her. She knows you all and loves you all; and perhaps it will not be amiss for me to remark, by way of parenthesis, that she is in the enjoyment of excellent health. (Laughter and applause.) I regret to say, so far as I am personally concerned, that she is here rather to hear than to be heard. Nevertheless, possibly we may hear from her before the meeting closes. I hope so, and yet I have no authority to say so. Now will the audience join in singing, "Shepherd show me how to go."

Following the hymn, plus the Communion hymn "Saw Ye My Saviour," the treasurer's report was read. Then Mr. McKenzie stepped forward and introduced Mrs. Eddy who addressed the audience briefly (*My*. 131). The bitter "waters of Meribah" she mentioned meant little to her happy children on that joyous occasion. At the conclusion of her remarks, as she left the platform, they rose and joined in singing the Doxology.

The Mother retired for a short time to a suite at the Parker House where she received several friends before departing for the station. The press coverage of her visit to Boston was extensive. All the Boston papers reported it with words somewhat similar to these from the *Morning Herald*:

The appearance of Mrs. Eddy at the Annual Meeting, her reception at her Commonwealth Avenue home, and her return journey to New Hampshire, all within twenty-four hours, furnished convincing proof of the fact that she is in the enjoyment of excellent health.

The return journey to Concord was in a private railway car where an amusing and touching incident occurred. The negro porter beamed as if he felt something marvelous was happening to him in meeting this wonderful woman. Mrs. Eddy smiled sweetly, asked his name, and told him she had lived in the South and had known an elderly negro by the same name. She told Clara Shannon that she wanted to give the porter some money, and to go ask Calvin if he had any. She added what Clara got from Calvin to what she had in the purse in her pocket, and according to Miss Shannon:

She then rang for the porter and told him to hold out his hands open and placed them together, and to close his eyes, and she poured her money into those palms, and spoke to him about God's love. One seldom sees such a happy, joyful and surprised face as his, at receiving such a harvest.

A little later when they ate the delicious supper provided by the Hannas, Mrs. Eddy requested that they be sure that the porter receive a hearty portion.

The next day reporters from all the papers were once again at Tremont Temple. There were far too many visiting Scientists to be accommodated in The Mother Church, but the reporters were surprised that the meeting was called simply Wednesday Evening Meeting. The *Boston Post* reported:

Tremont Temple has been the scene of many remarkable gatherings. Within its walls men of nearly all faiths or phases of belief have met and given hearty assent to the proclamation of their creed, yet never in the history of the revered hall. . . . has there ever been a more remarkable demonstration than that of last evening, when the Christian Scientists met to give testimony of their belief.

Following the preliminary exercises people from all over the country testified to having been healed of all manner of disease, of cancer, consumption, paralysis, spinal meningitis, dyspepsia, typhoid fever, scarlet fever, alcoholism, etc. etc. Many had exhausted the physicians' skill and were at death's door. The testimonials could have continued all night, but after an hour and a half Judge Hanna said:

I would be glad to extend this meeting, but I think the time has arrived when we should bring it to a close. . . . Before closing, however, I will ask those present who know of a certainty that they have been healed through Christian Science to please rise.

According to the *Boston Herald*: "Almost every one on the main floor, in the two galleries, on the platform, and in the choir gallery, promptly stood up." Several other questions met a like response, questions intended to refute the false charges of pulpit and press regarding believing in God, believing in prayer and the power of prayer. When he asked, "How many are there here— Christian Scientists— who believe in Jesus Christ, absolutely and unqualifiedly?" the reporter stated that not more than a dozen among the thousands remained seated. And perhaps three hundred throughout the house stood as those who knew they had been healed simply by reading Science and Health. This finale was impressive.

Before opening the meeting to the audience Judge Hanna had spoken a word about the Leader's presence the day before adding: "I might also remark here that, strange as it may seem to some, although she arrived in Boston during the business hours of Monday, and remained in Boston all day yesterday, she was not arrested." This met with laughter and applause, but it really was not a laughing matter. Another malicious attack from Mrs. Woodbury's poisoned pen was, that Mrs. Eddy had sought refuge in New Hampshire because she had issued illegal certificates as the president of

the Massachusetts Metaphysical College and dared not appear in Boston on week days for fear of arrest; and ridiculous as this claim was, the press had given it circulation.

This first week in June saw days of triumph for the Christian Scientists, but the imp of darkness was trotting right alongside. A sensational article appeared in the *Chicago Inter Ocean* of Sunday, June 18. Although totally untrue, it stated that Chicago Christian Scientists were seriously in doubt as to whether Mrs. Eddy was really alive and on earth, that she had been dead for years, that she did not appear at any of the recent meetings in Boston, and that her address at the annual meeting had been read by another person.

Mr. Forrest P. Hull, a reporter for the *Boston Journal*, was handed the report from the Chicago paper on Tuesday afternoon and immediately went to Judge Hanna who authorized and assisted with an emphatic refutation, which was printed Tuesday afternoon. But the *Journal* wanted more; so Mr. Hull left for Concord. It was late Tuesday night when he arrived at Pleasant View unannounced, and Mr. Frye thought it impossible for him to see Mrs. Eddy, but unexpectedly the Leader granted him an interview about 9:30 P.M. The following with a Concord Station dateline was abstracted from the next day's *Boston Journal*:

“Am I alive? Why I haven't felt more sound for forty years.”

These are words which will set at rest once and for all the reports which come out of the West with resistless regularity that Mrs. Mary Baker Eddy is dead and has been in the grave for several years. It was the forcible and picturesque response to the question of a *Boston Journal* man as Mrs. Eddy tripped lightly into the parlor of her beautiful home in this city last night at an hour when many younger persons are in bed.

... It was the real Mrs. Eddy and nobody else, with whom the *Journal* man talked for half an hour; the same Mrs. Eddy whom the reporter saw alight from her carriage in front of Tremont Temple two weeks ago. . . . As Mrs. Eddy came down the front stairs with the agility of a maiden and tripped lightly across the parlor floor the reporter's eyes bulged as he thought of a woman of eighty who has worked hard and thought deeply all her life.

She was charmingly dressed in black satin, black waist with purple front; her snow white hair combed gracefully from the middle of her head was held by side combs studded with brilliants; her complexion like pink satin, clear and unflecked by furrow or wrinkle, and her eyes bright and glistening, were no uncertain evidence of health and contentment.

“It is only an impulse that I talk with you tonight,” she said. “I see no reporters, and, as my time is so thoroughly taken up by my work, it is not possible for me to entertain callers. I came to Concord for seclusion. Yes, it was way back in the seventies that the reports were

first given out that I was dead, but here I am, and in good health. During the ten years that I have been here I think I have missed but three days for my daily drives. I go out summer and winter, rain or shine. There were two days last winter when the streets were almost impassable during that most severe cold weather that I did not go out driving, and one other time in years past that I could not go out, but for ten years I have missed but three days. One day last winter, when the wind blew frightfully, I drove about the city; coming home it seemed as if the carriage would be blown away from the street, and the driver expected it, but we arrived home safely, and I felt no bad effects from the experience."

"What are your working hours?"

"I arise at six o'clock in the morning," replied Mrs. Eddy, "and work all day. I retire to my room at nine o'clock, but not always to sleep. Today, I have answered about twenty letters. I take ten minutes for every letter of four pages, read it thoroughly, consider it, and then write or dictate the answer to my private secretary. Of course, there are hundreds of letters that I never answer at all; today I have entertained letters from Congo Free State, from several European countries, and answered a letter from the wife of our minister in China."

"Your time is occupied in other ways?"

"Yes, from all over the country I am besieged with requests for messages and counsel. Whenever a new church is opened the people think I ought to mail them some words of cheer and comfort if I cannot attend. So all these things take my time. I cannot go to Boston. I have not the time, for there is much that requires my attention here every hour of the day.

"During the recent convention I felt that it was a call from God to speak to our dear people. I was there all day, and after running up and down stairs, holding receptions, and speaking words of cheer here and there, I rode back at night. There was a couch in my car, but I did not lie down. I did not feel tired, although it was a pretty good day's work."

"I suppose the fact that you are to a great extent inaccessible to those who wish to call on you gives rise to many of these rumors of your death."

"Yes," replied Mrs. Eddy, "I reluctantly turn away many more from my door than I see. It is impossible for me to entertain the hosts who wish to see me. For years I have been trying to discourage hero-worship. Here is an incident. It was the first time that I have uttered a reproof to anybody on such an occasion. Many people were tarrying at my gate when I got ready to take a drive one day after the recent convention; they had come from all parts of the country. I stopped my carriage at the gate and spoke to these people, then I drove away. But when I came back one woman remained there two hours, waiting for me to return. I stopped and said, 'What are you here for?' 'For spiritual help,' she replied. 'Have you no God?' 'Yes,' she said. 'Then never come here again to see me. Depend on yourself — go into your

“closet” and pray that He may guide and counsel you.’ ”

“You leave home but rarely now, do you not?” “Yes; I am trying to extend this idea of God-help instead of my help on all my people. My heart is with them all, but they cannot expect that I can leave my work that is somewhat apart from theirs.”

“Age has descended lightly on you, despite your years of thought and toil,” remarked the *Journal* man.

“I never boast of my health, or speak of the tomorrow, but when I was driving recently, I was stopped by one who, after enquiring about my health, remarked, ‘Mrs. Eddy, you look to be about forty years old.’ Farther than this, I do not know what people think, but I really do not feel older than forty years.

“As I toil on I am comforted by the Scriptures: ‘Ye shall run and not weary, walk and not faint.’ ” . . .

The reporter was naive in his supposition that Mrs. Eddy’s inaccessibility gave rise to the rumors of her death. He may have assumed that she agreed with him, but she did not. She said, “Yes, I turn many away.” When Chicago students traced “the reports which come out of the West with resistless regularity,” they found that they repeatedly led back to Josephine Woodbury; but other detractors joined in and added to these malicious falsities.

A Boston clergyman, Charles A. Crane, gave an address in a church in Chelsea which was a melodramatic tirade against Mrs. Eddy. In total misapprehension of spiritual mind reading or Mrs. Eddy’s “first sight,” he claimed he had good authority for stating that within three years she had taken the decoctions of a clairvoyant doctor. In answer to this lie she had Hanna delete her letter regarding “first sight” from page 16 of his *Christian Science History* and replace it with this paragraph:

In justice to myself, and the readers of your booklet, I send a brief explanation of my writings, that appeared in your first editions, and has been quoted by a clergyman and ignorantly or intentionally misconstrued. The spiritual sense referred to therein is, this discerning of the purpose of a mental malpractitioner whose thoughts turn on me with evil intent. This spiritual discernment is neither universal, nor indiscriminate mind reading. It is a consciousness wherewith good is done and no evil can be done. This phenomenon appeared in my childhood, is associated with my earliest memories and has increased with my spiritual increase. It has aided me in healing the sick, and subordinating the human to the Divine. While this metaphysical phenomenon puzzles poor philosophy, and is not in the slightest degree theosophy, hypnotism, clairvoyance, or an element of the human mind, I regard it as a component part of the Science of Mind not yet understood.

Wednesday, June 21, was the day Mr. Hull’s interview with Mrs.

Eddy appeared in the *Boston Journal*, and it was also the day of a most unusual Wednesday Evening Meeting at The Mother Church. Instead of opening the second portion of the meeting to the congregation, Judge Hanna read a lengthy statement in refutation of the recent attacks on Mrs. Eddy and particularly of that of Mr. Crane. One paragraph stated:

As to Mr. Crane's specific charge — all know who are well enough acquainted with her to be able to speak intelligently . . . that Mrs. Eddy has not taken a drop of any kind of medicine since she began her labor in Christian Science; that she has not employed physicians of any kind; that God has been her only Physician since her awakening to the great fact that He is the only true Healer, and to this she will testify anywhere and at any time.

The rest of the meeting was devoted to refuting the lies that Mrs. Eddy was dead or physically incapacitated. The *Journal* reporter spoke and told of his recent interview at Pleasant View and also of previous occasions when he had seen Mrs. Eddy. Then Mr. Henry D. Nunn read affidavits and signed statements from several newsmen who had seen Mrs. Eddy at Tremont Temple and who knew something about her. Albert Metcalf and William B. Johnson both spoke before Hanna closed the meeting. Five pages of the next week's *Sentinel* were devoted to reporting this meeting to the field.

The following Saturday, June 24, Mrs. Eddy wrote to the directors, with a post script to the clerk:

My Beloved Students:

At last I am driven to protect myself with a by-law in order to save our Cause from a new means of destroying it by disgracing Christian Scientists.

Once when I referred to a mistake made by a student he would see it, and kindly apologize. Now he or she does not see it even after again and again being reminded of it, — hence he does not excuse it. This sad fact indicates a certain downfall for this church. In a quarter of a century I have never seen one failure in this sign. Three years almost I have had no rest from defending our Church and Cause from the blows of *two students*. But now instead of exposing them and *W. specially*, I am the one you refer to before the public in a manner that foreigners deem disrespect to Leaders, and such it will appear, although I know it is not intended for that.

With love,

Mary Baker Eddy

My dear Student:

Read this letter in public meeting and please say to Mr. Nunn that I thank him for his kind article in reference to me published in the

Boston paper. It is best to have this by-law, but do not publish it in our periodicals. Put it in the Manual. So many students yield to the tempter and forget my warning voice, this By-law is all that can save them on this important point. When another comes up then we must have another by-law! Alas for the Sleepers and for me!

How often the students did not understand the Leader, her actions, or the important point to be met at the moment! The resignation of Hanna, as well as of Neal, from the Publishing Committee may or may not have been at Mrs. Eddy's request. Whatever the reason for the resignations, the clerk wrote to the Mother on June 27:

The Directors have elected Rev. Irving C. Tomlinson and Mr. Henry D. Nunn members of the Publishing Committee — in the places of Judge Hanna and Mr. James A. Neal, resigned, subject to your approval.

The Mother's answer read:

You have my approval. Moreover also, please say in your public meeting, that I say a vote of thanks and my name with others expressing gratitude for his noble service on Committee and in all his important offices — richly belongs to him.

Her students were doing the best they knew, and she was grateful, but their work was not striking at the root of the wickedness which was being sown broadcast. "Alas for the Sleepers and for me!" The by-law designed to save the "Sleepers" was:

Alertness to Duty. It shall be the duty of every member of this Church to daily so defend himself against aggressive mental suggestion, as not to be made to forget, nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.



CHAPTER XXXV

AGGRESSIVE MENTAL SUGGESTION

*I will listen for Thy voice,
Lest my footstep stray;*

—MARY BAKER EDDY

1899

THE closing years of the nineteenth century had seen numerous progressive, solidifying steps taken by the Founder of Christian Science, — steps designed to “replace mortality with immortality.” By the middle of 1899 displaced mortality, or malicious mind, was screaming with rage, and the dedicated students were rushing from one fiery outbreak to another endeavoring to quench the flames. Only the Leader seemed to see the cause, the aggressive mental suggestion that was being sown broadcast by her two disaffected students who had given themselves to this insidious endeavor against Truth’s appearing; hence her words to the directors: “Three years almost I have had no rest from defending our Church and Cause from the blows of *two students*.” But even with these words plus the “Alertness to Duty” by-law, her loyal students repeatedly were lulled and affected by the constant aggressive mental suggestions. The Leader was almost as constantly endeavoring to awaken them and to break the mesmeric influence. To that end she often gave sharp rebukes. But, alas! she was so little understood that there was much whispering about her sharp outbursts even among those who were most benefited by them. Perhaps no one in a responsible position in the movement escaped this treatment, for all needed to be aroused at one time or another.

Henry D. Nunn, now on the Publication Committee, had recently come from a newspaper position on the Pacific Coast to work for the Publishing Society in Boston, and his first visit with Mrs. Eddy was a jolt for him, as she well knew. The others present at this conference including Hanna, Farlow, and Tomlinson had been roused by the Leader on previous occasions, but this was the first time for Henry:

Mr. Nunn told how, seated by her side on the sofa, he was shocked at the rugged vehement manner in which she talked to the others. (It was only at a later period that he understood she was endeavoring to arouse them from a state of mesmeric apathy in the conduct of certain phases of their work.) Then turning to him with an absolutely changed expression, one of extreme kindness, even tenderness, Mrs. Eddy remarked: "This is strong meat for one so young in the fold as you."

Mr. Nunn referred to it as speaking to the older workers "in thundering tones of Sinai," telling them to arouse themselves and break the mesmerism of animal magnetism that was putting them to sleep — that this apathy was exactly what the enemy wanted. At this time Mrs. Eddy remarked: "And you, Judge Hanna, upon whose brow I have placed the laurel — you, too, have given in to the enemy," to which he replied: "Well, Mother, I guess you placed the laurel there too soon." At this she seemed to fairly shout at him: "Don't you say that to me." This positive denunciation of the evil, accompanied with great compassion for the individual, relieved them all of the mesmerism that was holding them so that they came away feeling that a master hand had lifted and directed them.

These Sinaitic thunderings were probably the most difficult part of Mrs. Eddy's mission among mortals, but she performed this task faithfully in the eyes of God despite the criticisms of men. At one time, after rebuking Irving Tomlinson, she wrote to him:

Mother's darling:

How can she ever touch him with the rod? Oh, it is hard to do it, but if I reflect the power that rebukes, then I must use the rod.

None but the pure in heart can see God, and O how well the Leader knew that all of her students needed this purification of heart to break the mesmerism cast upon them and upon all the earth. They most particularly needed to meet the aggressive mental suggestions of the present hour which were endeavoring to nullify and bury her great life work, — her unending labor to "break earth's stupid rest." More than one of her dedicated students were shocked and baffled by an imperative command to confess his sins, but none seemed able to do so freely and willingly.

On the morning of July 6, after completing her business with some students she had called to Pleasant View, she retired to her room and, as was her custom, opened her Bible for God's guidance. And God's guidance was Matthew 15:8-9

8 This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the com-

mandments of men.

She returned to the company in a severe mood and ordered Calvin Frye and Clara Shannon to go to the library and confess their sins to the callers. These faithful students were trying so hard to do right in a human way that they could not see that it was this very *human goodness* that they needed to let go of for the divine will, or God's way. Instead of letting go of his *human* sense of goodness and "confessing his sins," Calvin justified himself and said: "I do not know what to say! The harder I try the more fault is found with me!" Whereupon Mrs. Eddy rebuked them all sharply and read them the two verses from Matthew 15.

The next day Calvin wrote to Dr. and Mrs. Baker, Rev. Tomlinson, his sister Mary Tomlinson, and Mr. Lemuel Pope:

I feel that it is my duty to write to you about my sin of yesterday morning when I justified myself and alluded to Mrs. Eddy as mistaking. She has so much cause to find fault that it seems to me when I am dark as if she found fault with everything but when it becomes lifted I realize that it is the only successful way she has when malicious mind is darkening me of awaking me and breaking the spell of error. I also know it was for this same reason that she spoke so sharply to us all yesterday morning.

On the eighth of July Mrs. Eddy wrote to Tomlinson:

I wish mother could be excused by divine Love from speaking as I did to my fresh happy callers! I thought I was done when I went to my room but the Scripture I opened to and the leadings spiritual sent me back. What I said I no more expected to say than when I wrote S. & H. Afterwards I recalled your kind care of me getting everything ready etc. when I went to Boston and said — O what have I said! I also know that these Sinai detonations make the student grow most rapidly into the holy fitness for every demonstration; or they (under the fire of the enemy) cause him by degrees to dislike mother and keep aloof from her counsel.

The "Sinai detonations" were often harder on the Leader than they were on the students who were shaken and roused by them as an entry in her notebook dated July 9, 1899 indicates:

The following Scripture came to me as if spoken in my ears when I was at prayer and anxious to know if what I had said July 6, 1899 — to my students that I had called together — was just and deserved. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth" etc. Isaiah 29 ver. 13, and our dear Master's words — "This people draweth nigh unto me with their mouth, and honor-

eth me with their lips; but their heart is far from me." Matt. 15:8. These were the words that came to me; and I looked up the Prophet's sayings also in connection with that saying of Jesus. M. B. Eddy.

Colonel Sabin thought that he had gotten a rebuke from Mrs. Eddy in the summer of 1899, but it was a mild test of his ability and progress. The Leader had endeavored to help this new student in 1898 when she first heard of him and learned that his *Washington News Letter* had lost subscribers because of his interest in and promotion of Christian Science. In addition to asking Scientists to subscribe to his publication, she endeavored to support his metaphysical footsteps. When he wrote her asking whether he should take class instruction, she answered:

By no means; God is your teacher. Read my books, and this is sufficient. I have known many whose spirituality has been dimmed by taking lessons, imbibing more of the letter than the spirit.

The *Sentinel* often quoted from the *Washington News Letter*, and Mrs. Eddy wrote Sabin on the eleventh of January in 1899:

My dear Disciple:

Your kind note and newspaper article with editor's liberal introductory, received. Accept my thanks. I have watched with tenderest care the enlargement and progress of the News Letter, and it is, as I expected, a good thing to have two or more weeklies extant spreading the gospel of Truth. Competition that is friendly and wise energizes the latent good in editors and authors.

God bless you and spread your paper over all lands.

With love,

Mother,

Mary Baker Eddy

She was also watching with tenderest care his spiritual progress and wrote him again about his teaching:

Beloved Son:

I have more than one beloved son, therefore am not placing myself above the feet of my Master. By all means preserve the sanctity of your teaching. As it now stands, God is your Teacher, and I have seen the human teacher turn them from the Spirit to the letter of Christian Science and dim the former. I regret deeply that I did not have you in my last class; but if I never teach another class, keep up your daily study of my books, and that is sufficient.

"You will listen for His voice

Lest your footsteps stray,

You will follow and rejoice

All the rugged way.”

With love,
 Mother,
 Mary Baker Eddy

The Mother was endeavoring to strengthen Oliver Sabin so that he would resist aggressive mental suggestions. But a year after she had rescued his newsletter she felt that it and he must stand on their own merits as is evident from her letter of July 10 to the editor of the *Sentinel*:

Dear Editor: — Having received a letter from Captain John F. Linscott, C.S.D., of Washington, D.C. in or about May, 1898 — informing me that Colonel Sabin of that city, editor of the *Washington News Letter*, had become a Christian Scientist, and by reason thereof had lost the principal patronage of his newspaper, — I immediately requested all Christian Scientists to subscribe for said newspaper one year. In a letter Colonel Sabin pleasantly assured me that their generous subscription had resulted in the present prosperity of his paper. I had never heard of Colonel Sabin up to the above-named date, and have never had the pleasure of meeting him.

In answer to the questions from the Field: “Are Christian Scientists under obligation to continue their subscriptions for the *Washington News Letter*?” — they are under no further obligation to me.

Her letter was published in the July 13 *Sentinel*, and she wrote regarding Sabin to the First Members of her church about the same time. As a result her church passed the following resolution on Monday, July 17:

Resolved, that the First Members express their kindly interest in the welfare of the *Washington News Letter*, so long as it keeps free from matter injurious to the Cause of Christian Science, and stands out, as it now does, in defence of Truth.

The Leader sent this resolution on to Sabin together with her letter of July 18 which said:

My dear Colonel Sabin:

About one year ago I asked my church to help you financially. Now I have asked them to continue to patronize your newspaper and to help you spiritually. I did then, and do now, what I do for your sake — to be able to know that I keep the Golden Rule inviolate, and to love others as myself. . . .

It is possible that Sabin was a target for Josephine Woodbury’s mental malpractice; and it is probable that the Leader knew that he was not standing staunchly against the aggressive mental sugges-

tions endeavoring to use his consciousness, for she wrote at this time to the First Members of her church:

Beloved Brethren:

So long as the News-letter keeps free from matter injurious to the Cause and stands as nobly out as it now does in defense of Truth, publish nothing in the Sentinel or Journal that shall stop the patronage of that paper. But if matter gets into it that is injurious to the Cause, then first rebuke the editor; tell him his fault and call his attention to this fact, and say if it is not discontinued you must publish your dissent to its patronage.

The scandalous attacks on Mrs. Eddy emanating from Mrs. Woodbury increased and spread. Many prominent persons were victims of malicious mental malpractice and influenced to add their weight to this libelous campaign. Others helped it along out of morbid curiosity. A noted psychologist at Clark University in Massachusetts decided to write a book about the scandalous Mrs. Eddy, but dropped the project at a later date when his investigations failed to substantiate the calumny spewing forth from pulpit and press even though he sought his information from disaffected persons. A letter to the professor from Mrs. Eddy's estranged niece, Ellen Pilsbury Philbrook (who had turned against her aunt thirty-two years earlier), suggests some of the slander being voiced:

Sir:

In reply to your letter asking for information in regard to Mrs. Eddy I would say I have none to give you along the desired lines.

In my childhood I was taught to regard my "Aunt Mary" as a suffering saint.

I removed west before Christian Science became the *Science* it is.

In regard to her habits I never knew or heard of tobacco or opium; and as to any immoralities I am quite sure there never were any.

Whether the attack on Mrs. Eddy by Mark Twain which appeared in the *Cosmopolitan* Magazine for August originated with Josephine Woodbury directly or indirectly is a question. There is no question, however, that Mrs. Woodbury was in touch with the noted author at a later date, and it seems more than coincidental that Twain's attack appeared at the same time that Mrs. Woodbury brought libel suits against Mrs. Eddy, her church, her directors, trustees, editors, and other church officials. She asked \$150,000 in damages, because she claimed that Mrs. Eddy was referring to her in her Communion address of June 4 wherein she spoke of the doom of the Babylonish woman in Revelation (*My*. 126).

The Leader's words in the *Sentinel* for August 3 were simply:

“Peace, be still!” our Father is at the helm.”

Early in August Hanna naively advised Mrs. Eddy that the whole thing could be forestalled by having counsel appear for her in Massachusetts and that way the Boston officials (men) could handle everything there without troubling her. How little he knew of the malice of envy! All the “men” in Boston were well nigh overcome by it before this lawsuit against the Womanhood of God was finally terminated. Even the Woman was not always sure that she would endure the next onslaught, for all the hatred was aimed at her. To one student she said, “The greatest miracle of the age is that I am alive.” On Saturday, the twenty-sixth of August she was nearly overcome and said to Calvin Frye, as recorded in his diary: “If I don’t speak to you again on earth, good-bye, darling.”

But the world and most of the Christian Science field knew nothing of these trials. Concord was inaugurating the celebration of a New Hampshire Old Home Week in August of 1899, and Mrs. Eddy was a public spirited citizen who had contributed \$1200 (perhaps the largest single donation) to their endeavors. A Concord “Old Home Week” supplement appeared in the *Boston Traveler* with its leading article devoted to Concord’s leading citizen, Rev. Mary Baker G. Eddy, — which article contained factual information along with several attractive pictures of Mrs. Eddy, Pleasant View, Christian Science Hall, etc. The Leader was grateful for this favorable publicity midst the storm of lies threatening to engulf her, and she was demonstrative in her appreciation. Concordians welcomed visitors to their celebration which was to climax with a parade on Thursday, August 31, so Mrs. Eddy sent a message to the Publishing Society on Wednesday afternoon inviting Christian Scientists to Concord the next day. Hundreds arrived on Thursday morning not knowing what to expect; but they added much to the festive scene, enjoyed an impromptu reunion at Christian Science Hall, applauded the passing parade, and were rewarded with a two-hour visit to Pleasant View in the afternoon and a greeting from the Mother as she went out for her customary drive.

Volume 2 of the *Sentinel* began in September with the addition of a cover design.

That very week another storm broke. In his *Washington News Letter* of August 9 Colonel Sabin had written:

In view of the fact that the Christian Science Publishing Society and its managers, with the editors and all connected with it, are now being subjected to persecution by the powers of evil, it becomes the duty of all loyal Christian Scientists, and those who desire to see the advancement of the kingdom of God on earth, to rally to the support of Christian Science and to those who are the appointed leaders of

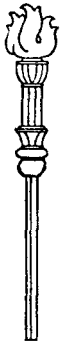
CHRISTIAN SCIENCE SENTINEL



“What I Say Unto You, I Say Unto All, *WATCH*”—*Jesus.*

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such propagation.

Appreciation and understanding of the God-appointed leader of Christian Science was lacking in Oliver Sabin, for less than a month elapsed before he attacked her organization in his issue of September 6 and announced that he was forming his own central church in Washington which would have contributing branches in all locations; that he would write a book, authorize teachers, preachers, and lecturers, etc. In the issue with this announcement he published his own photograph as a frontispiece along with the statement: "The editor of the *News Letter* is as competent to teach Christian Science as anybody in the world. . . ."

A few days later a controversy was settled which had been going on in Concord for some time, and which was little more than opposition to the Discoverer and Founder of Christian Science. On the ninth of May Mrs. Eddy had given the city \$5000 for the paving of Pleasant Street. When the project saw little progress she had hired an engineer and paid all expenses incurred for a detailed engineering plan. With plans and funds provided the opposition could no longer hide and was brought out in the open. The news coverage caused public sentiment favorable to Mrs. Eddy, so at their meeting of September 13 the city council adopted her plan and voted to proceed with the much-needed improvement.

There is little doubt that Colonel Sabin received an avalanche of cancellations to his newsletter before the end of September. Eleven years earlier Sarah Crosse's rebellion had more than decimated the Mother's church; but Sabin's defection brought a stream of letters and resolutions of support to the Mother from branch churches all over this land and from abroad. Three of the Leader's responses were published in the Sentinel. To the church in Washington, D.C. she wrote in part:

This year, standing on the verge of the twentieth century, has sounded the tocsin of a higher hope, of strengthened hands, of unveiled hearts, of fourfold unity between the churches of our denomination in this and in other lands. . . .

Heaven be praised for the signs of the times. Let "the heathen rage, and the people imagine a vain thing;" our trust is in the Almighty God. . . .

She deplored and pitied the course Sabin had chosen in her response to First Church in London, England:

Pale, sinful sense, at work to lift itself on crumbling thrones of justice by pulling down its benefactors, will tumble from this scheme into the bottomless abyss of self-damnation, there to relinquish its

league with evil. Wide yawns the gap between this course and Christian Science.

God spare this plunge, lessen its depths, save sinners and fit their being to recover its connection with its divine Principle, Love. For this I shall continue to pray. . . .

The Leader's reference to the Babylonish woman in her Communion address had stated:

. . . This woman . . . "drunk with the wine of her fornication," would enter even the church, — the body of Christ, Truth; and, retaining the heart of the harlot and the purpose of the destroying angel, would pour wormwood into the waters — the disturbed human mind — to drown the strong swimmer struggling for the shore, — aiming for Truth, — and if possible, to poison such as drink of the living water.

Little wonder that Josephine Woodbury took this passage to herself, for by her own admission she had influenced or poisoned the thoughts of many and turned them away from Christian Science and Mrs. Eddy. The victims of such aggressive mental suggestion are unaware that their sudden reverses of feeling or action are not their own decisions but are plotted by another. Sabin's actions were typical of such victims. In his issue of August 9 he referred to himself as Mrs. Eddy's "devoted friend" and said of the persecution of her and her movement:

The present time seems to be fraught with antagonism against the Truth to a remarkable degree, and the clouds seem thicker and thicker as we advance into the future, but we know that God reigns, that God is absolute, that God is All, and that God is Good; therefore no worker of evil can affect His cause or injure those who are faithfully working in His vineyard.

The *News Letter*, like each of its subscribers, is but one in the field that is endeavoring to carry on this great work, and we are all working in the one great cause, and should do all we can to advance the work and uphold our Mother and her appointed agencies.

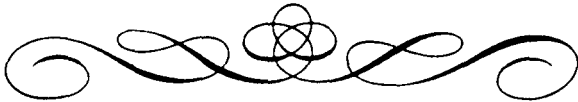
As late as August 30 he had written and published: "God is blessing us all in this work, for, even though surrounded by enemies who are black with envy and hate of mortal mind, who snap and snarl at Christian Science, our blessed Mother, and all who are working in this vineyard of the Lord they can neither hurt, injure, nor retard any of us . . ." What but malicious mental malpractice could have caused his complete reversal and sudden sally against Mrs. Eddy's movement a week later?

The Leader's endeavor to save Colonel Sabin from his unfortunate plunge by writing him "You will listen for His voice," etc. was

reflected in the letter of support and loyalty she received from all the officers of Mrs. Stetson's church wherein they stated: "Day by day we sing, with greater realization, your own words, which now come to us with the force of an oath of allegiance, 'We will follow and rejoice All the rugged way. ' " The Mother's appreciative response included these words of wisdom:

... Even the crown of thorns, which mocked the bleeding brow of our blessed Lord, was over-crowned with a diadem of duties done. So let us meekly meet, mercifully forgive, wisely ponder, and lovingly scan the convulsions of mortal mind, that its sudden sallies may help us, not to a start, but to a tenure of unprecarious joy. Rich hope have I in him who says in his heart: —

I will listen for Thy voice,
Lest my footstep stray;
I will follow and rejoice
All the rugged way.



CHAPTER XXXVI

THE TOCSIN OF A HIGHER HOPE

This year, standing on the verge of the twentieth century, has sounded the tocsin of a higher hope. . . —MARY BAKER EDDY

1899

THE advertisement for Science and Health which appeared weekly in the Sentinel stated: "Revised and enlarged — 1894." That difficult year of erecting the Mother Church had also seen a revision of the textbook. The remaining years of the decade had witnessed the unceasing activity and accomplishments of the Founder as she endeavored to complete her wondrous nineteenth century mission on this earth.

1895 was the year her church was converted to a school by the ordination of Science and Health and the Bible as its only pastors on this planet. '95 also saw the first edition of the *Manual* and the publication of *Pulpit and Press*. In the first month of 1896 the Founder had transferred her copyrights to Calvin Frye, and many more months of 1896 were devoted to the preparation of *Miscellaneous Writings* which was published early in 1897. The Publishing Society Deed of Trust and the Board of Lectureship were both established in January of 1898. The *Weekly* was launched in September of that year, and November saw the famous "Class of Seventy." In January of 1899 the Massachusetts Metaphysical College had been reopened as the Board of Education, and soon thereafter the Publication Committee was established to counteract slanderous attacks.

1899 was frequently referred to as the closing year of the century, and in this year the Mother did all she could to strengthen her students and to solidify her church. But she did not forget her son, George Glover. Before summer she commissioned one of her students, Mr. Charles M. Howe of St. Joseph, Missouri, to act in her behalf in providing a gift for her son and his family; so during the summer and fall Howe was supervising the erection of a commodious eleven-room brick residence in Lead City, South Dakota. But

while the construction was going on, the Mother back in Concord was being bombarded by false charges from Josephine Woodbury and her attorney Frederick W. Peabody who was as vitriolic as was his client in vilifying and endeavoring to discredit the Discoverer and Founder of Christian Science.

Peabody had filed suits for Mrs. Woodbury in both New Hampshire and Massachusetts, and Mrs. Eddy did not feel satisfied with any of the Boston attorneys her students had recommended. She needed the best counsel available to represent her, and she needed to know *now* who that was. Once again she called her "minute man," Edward Bates, to Pleasant View. Mr. Bates had learned to act quickly as he recorded in his reminiscences:

Mrs. Eddy had many times told us, "If you have anything to do, do it quickly before the error gets hold of it and stops you," and we always tried to work on that plan. I recall one time she asked me why I put a certain lady on an important committee. I said: "Because she is a good healer and a good Scientist." She said: "I have no use for her. I once told her to do something which was very important which should have been done at once. She was a whole year doing it. That is not the way to demonstrate Christian Science."

The Leader asked Mr. Bates if he could name a Boston attorney competent to handle her case, but he could not, being little acquainted with Boston lawyers. Mrs. Eddy knew that Edward had good business judgment and would *act* quickly, so when he volunteered to find the right man for her she gave him the commission. In Edward's words:

I quietly made inquiries, the result of which was that I was satisfied that the Honorable Samuel J. Elder was a superior lawyer, universally conceded to be the Dean of the Massachusetts Bar, and he was the man to carry her case intelligently. I wrote her to this effect and she engaged Mr. Elder as her counsel.

Mrs. Eddy's friend, General Streeter, was her attorney in Concord, and as the case grew two other able lawyers were employed in her behalf, Charles W. Bartlett and William A. Morse. The latter, though a competent attorney, had a drinking problem and came one evening in a state of inebriety to Pleasant View much to the consternation of the household member who turned him away. Mrs. Eddy happened to be looking out the window as Morse was making his unsteady departure. She immediately sent for him, and saw that he was lovingly cared for and helped that night. In the morning, after a good night's sleep, he left with a clear head and an unwavering devotion to Mrs. Eddy.



HON. SAMUEL J. ELDER

By fall the Sentinel had its cover design, Science and Health was in its one hundred seventy-second edition, and the *Manual* would soon be in its thirteenth edition. Scarcely a week went by without some circumstance that required a change in or addition to the *Manual*. A letter in the summer of 1899 from Calvin Frye to William B. Johnson tells Mrs. Eddy's thoughts regarding individual versus group activity:

[Mother] requests that Article I, Section 5, be amended by inserting after the word, trustees, the words, "nor syndicates." She says the students had better mingle with other people than form syndicates, but better still would it be for them if they would keep apart from all worldly schemes and work with God.

When published in the *Manual* the by-law read:

No Trusteeships nor Syndicates.

Sect. 5. No Board of Trustees, nor Syndicates, shall ever be formed by, or between, the members of this Church, or shall exist in the Mother Church, except the Trusteeship be constituted by the Pastor Emeritus.

This by-law is now Section 8 of Article I, and though the wording is changed, the meaning is not.

October saw malicious mind running rampant in the world. It began with another attack by Mark Twain on the Discoverer and Founder of Christian Science in the October *Cosmopolitan* magazine, and before the middle of the month one Christian nation had attacked another Christian people when Great Britain, on October 12, declared war on the Boers of South Africa. While Mrs. Eddy was responding to Twain's attack through the columns of the *New York Herald* (*My*. 302), Judge Hanna was fearful that they might be faced with another lawsuit, — this time from Sabin. But the calumniator maliciously attacking the Christian Scientists was not Oliver Sabin, but Josephine Woodbury. To the church officials Mrs. Woodbury was a wicked troublemaker who frightened them somewhat; but to the Leader she was, as Judas, the willing victim of malicious mind with a sad future before her. Nonetheless in the fall of 1899 Mrs. Woodbury's efforts were something to contend with, for she was constantly feeding the press with sensational and scandalous charges against Mrs. Eddy and Christian Science, — all lies.

The truth about Christian Science was stated by Judge Ewing in a beautiful testimony at the Wednesday evening meeting of the Mother Church on October 4. After preliminary remarks about the phenomenal growth of Christian Science in the past three years, he went on to say:

It has been a matter of special interest to me . . . to see the wonderful demonstrations which have been made, and the most marvelous are usually found in the smallest places. It is where two or three are gathered together in his name that the wonderful work is done. This is the argument that we have presented to men and must present to the world, knowing that the one thing of most interest for you and me and all God's children is to make these demonstrations speak for themselves, and say to every doubting man and woman as Jesus said to John, the lame *do* walk and the blind *do* see.

I have taken great pains to investigate and talk with the persons who have been the objects of some of these wonderful cures, and to talk with the person who has treated them, so that I might be able to say, in some sense, that I had a personal knowledge of the cases. It has been a longing of mine to be able to go through, as nearly as I could, the whole catalogue of human ills as they are presented to human sense, and I have almost accomplished that, so that almost every phase of sorrow, suffering, and heart-break I have seen cured. For a long while I knew I could say that the lame walk, I had seen so many instances of that kind. I wanted to be able to say, "The blind *do* see." I knew where very defective eyes were cured, but I wanted to find an instance where blindness had been total, or for a long term of years, so that no one could say that it was not a real, genuine instance of blindness. I wanted to see it perfectly healed. I had the pleasure within the last six weeks of seeing just such a case. I met a young woman twenty-two years of age at a dinner-party of Scientists in a little town in Nebraska, and as I looked across the table at her I could not help saying, "Your life has been a long holiday. You know no sorrow or tears;" but within fifteen minutes I learned that if I had taken the combined sorrows of all the people at that table they would not have equalled a tithe of what she had suffered. I learned from her mother that she had been born with defective eyes, one large and one small, and the sight drawn to one side. At the age of six months a curtain dropped down over her eyes so as to obscure the iris. No one knows whether she ever did see. At six years of age she was sent to an asylum for the blind and remained there twelve years, and was then sent home because she had reached the age-limit of the institution. Eighteen months before she was discharged her mother became interested in Christian Science and took class instruction, and is now the First Reader in the church there, and of course her thought was very naturally addressed to her child, and she gave her all the help she could. But there was not the slightest evidence that the treatment had accomplished anything, except in the cheer of the patient; she felt that she would yet see. After she came home, a neighboring Scientist began to treat her, and about fifteen months after she came home, this cloud just simply disappeared. It did not roll up or down but went out into nothingness, and that girl today sees as well as any man or woman in this house. She said that God had been very good to her, in that He had made the large eye smaller and the small eye larger, so that they were both perfectly balanced. She is now a perfect

specimen of vigorous young womanhood. This is the kind of demonstration that speaks for Christian Science, and enables us to use, with absolute knowledge of the facts, the argument of Christ, "the lame walk and the blind *do see*."

The next night, Thursday, October 5, was the date set for the semi-annual lecture under the auspices of the Mother Church. Because the number expected to attend far exceeded the seating capacity of the Mother Church, Tremont Temple was engaged for the occasion and Judge Ewing was the lecturer. He spoke to a crowded house, and his lecture was as inspiring as his testimony had been the night before; he was the man of the hour to uphold the Leader and her cause. After an unexpected visit with Mrs. Eddy in Concord Ewing wrote of it to his wife:

[She] embraced and kissed me most affectionately and said, "O! my dear student, I cannot speak my gratitude; others have done valiantly; but you have spoken with more wisdom, judgment and law than all the others..." And as usual I said nothing except a blubber or two.

In the Sentinel for November 2 a new Church Rule was published:

Church Rule

It shall be the privilege of all the leading Churches of Christ, Scientist, situated in our largest populated cities, or in the capital cities of the United States, Canada, or Great Britain (in addition to their other established lectures), to call on Judge William G. Ewing of Chicago, Ill., for an annual lecture under the regulations and auspices of the Mother Church in Boston. Also, with the consent of Judge Ewing, the church shall publish his entire lecture in at least one of the leading, local newspapers.

Edward A. Kimball continued to be a strong voice on the lecture platform. Even though he often spoke for two hours, one newspaper in reporting his lecture had stated that he "so interested the audience that they appeared loath to go even when he had finished." In the fall of 1899 the Leader was delegating responsibility for the continuance of her work, and she had another mission for Mr. Kimball quite different from the one just assigned to Judge Ewing and of even greater importance. She called Mr. Kimball to Pleasant View to discuss this sacred trust on the seventh of October. The previous day, October 6, Calvin Frye had transferred the copyrights which he had held since January 12, 1896 back to Mrs. Eddy; and two days later she entered into a contract with Mr. Kimball. The Sentinel for October 19 carried the following notice:

Assignment of Copyright.

An assignment of all right, title, and interest of Mrs. Mary Baker G. Eddy of Concord, N.H., in and to the copyright of all her books, to Mr. Edward A. Kimball, is of record in the office of the Librarian of Congress in Washington, D.C.

In the same issue of the Sentinel Mrs. Eddy published "A Correction" to the previously published answer to the question, "If all matter is unreal, why do we deny the existence of disease in the material body and not the body itself?" (*My*. 217).

Four days earlier the *New York World* had published an extensive interview with Josephine Woodbury which was only one of many. She and Peabody were trying her case in the newspapers as Hanna stated in a letter to Mrs. Eddy at the end of October:

Woodbury and her attorney are continuing to try their case in the newspapers, and in a conversation with Mr. Elder yesterday, he said that a number of lawyers had spoken to him about the gross impropriety of Peabody's action, and they are contemplating bringing his case before the Bar Association.

Mr. Elder's view is to take no notice of it in the newspapers, but give them rope, and then later on bring the whole proceeding to the attention of the court. W. and her attorney are rapidly uncovering themselves and disgusting more and more decent and thinking people.

But Mrs. Woodbury continued to influence the unthinking majority. The following is an example of but one of the numerous falsehoods being sown broadcast. On the fourth of November the *New York World* published a sensational dispatch from Philadelphia regarding the death of a Christian Scientist named Morgan which stated in part: "Finally he became so bad that Mrs. Eddy came on from Boston and called at the Morgan house. She remained for several days, praying for Morgan's recovery. There was no improvement, however." Upon being notified of their mistake the *World* published a correction, but that did not stop the story.

For many years a Note at the end of the Preface in *Science and Health* had stated: "The author takes no patients, and declines medical consultation." Beginning on November 16 the editorial page of each issue of the Sentinel began:

MRS. EDDY DOES NOT RECEIVE PATIENTS

The author of the Christian Science textbook takes no patients, does not consult on disease, nor read letters referring to these subjects.

Also, in the November 16 *Sentinel* the Morgan story was reported and corrected under the heading "A Falsehood Corrected." Colonel Sabin then reprinted this correction in his *News Letter* alongside the story from the *Philadelphia Times*, adding the statement: "It will be noted that the above denial does not deny that she was at Philadelphia." This necessitated another more specific denial in the *Sentinel*, and later in December a letter from Mrs. Morgan in Germantown, Pennsylvania was printed which said in part:

On reading the *Sentinel* of December 7, 1899, I was greatly grieved to find that there is still any questioning about Mrs. Eddy being in Germantown, and perhaps when they learn from my own pen that what was reported in the *Philadelphia Times*, and other papers, is an utter falsehood, they will be satisfied.

But the ripples from the lie continued. In January the *Register* in New Haven, Connecticut published an apology stating that the story from the *New York World* which they had published the day before had been corrected by the *World* and pronounced untrue. But it was still on its travels ahead of the denial; and this falsehood was only one of many.

In December action was brought against Mrs. Woodbury for contempt of court. The judge, Judge Braley, had been strongly prejudiced against Christian Science, convinced that Scientists were an erratic, deluded, unreliable people, and had had a battle with his conscience before deciding to act as judge on the case. But the exemplary behaviour of the Scientists and their sincerity of purpose had impressed him and helped to nullify this prejudice.

On December 28 Josephine Woodbury was found guilty, fined, and warned to cease using the newspapers to influence her suit. An interesting incident that occurred in the courtroom that day has been recorded. When Mrs. Woodbury left the trial table to go to the witness stand, she fixed her eyes upon those of the judge and kept them fixed as she advanced, step by step. With a peculiar expression on his face the judge rose from his seat and moved back a step or two, to the utter astonishment of a young attorney who was in the courtroom. The young lawyer, Rosemary Anderson, had been sharing a dinner table with Judge Braley at the United States Hotel during her stay in Boston and could not help remarking about the incident at dinner that evening. After a surprised look the judge said to her:

I am going to tell you something peculiar. I never had such a strange experience in my life before. As that woman started to come forward I felt just as though a snake were coming toward me, but I

did not know that I left my seat.

Articles less traceable to their source continued to appear in the press that were unfavorable to Mrs. Eddy and favorable to Mrs. Woodbury; however, only the Boston students plus Mrs. Eddy's helpers seemed much perturbed by them. Most of the students were involved with their own problems or church activities.

On the last day of November, which was Thanksgiving Day in 1899, Mrs. Eddy sent to Mrs. Stetson in New York a benediction for the corner-stone of First Church in that city:

To Mrs. A. E. Stetson: —

Beneath this corner-stone, in this silent, sacred sanctuary of earth's sweet songs, paeans of praise and records of Omnipotence, I leave my name with thine in unity and love.

Mary Baker G. Eddy

That same day, in the presence of a thousand Christian Scientists, Mrs. Stetson laid the corner-stone for their magnificent new temple which was to seat twenty-five hundred people. The event was reported in the Sentinel of December 7, and that issue also carried a notice which must have reflected an immediate decision of the Leader; for it was tipped in before the first page and read:

Board of Education

The time for the opening of the Massachusetts Metaphysical College has been postponed until June, 1900. Therefore there will be no session of the Board of Education in January next as heretofore announced. Further notice of this change will be given in our next issue.

A later issue stated that the term would open on Wednesday following the second Tuesday of June, A.D. 1900.

As the year drew to a close the Mother inserted an interesting card in the Sentinel of December 21:

A Card

Beloved:— I ask this favor of all Christian Scientists: Do not send to me on, before, or after the forthcoming holidays aught material, except three tea jackets,— all may contribute to these. One learns to value material things only as one needs them; and the costliest things are those that one needs least. Among my present needs material, are these jackets. Two, of darkish, heavy silk, the shade appropriate to white hair. The third, of thick satin, lighter shade, but sufficiently sombre. Nos. 1 and 2 to be common-sense jackets for mother to work in, and not overtrimmed by any means. No. 3 for best, such as she can afford for her drawing-room.

MARY BAKER EDDY

There was far more in this message than the students saw. Was the Mother looking for "material" tea jackets or a spiritualized thought at this Christmastide that might accompany the gift? There is no evidence that she found what she was looking for or that any student turned to God to help provide a perfect tea jacket. A card from the Mother written on Christmas Day stated simply:

Beloved: — I accept most gratefully your purpose to clothe me, and when God has clothed you sufficiently He will make it easy for you to clothe one of His "little ones." Give yourselves no more trouble to get the three garments called for by me through last week's *Sentinel*.

The Mother had given a gift to a nation the day before when she had received Frau Gunther-Peterson at Pleasant View. Many years earlier she had said to a German man who was one of her early students: "Germany will be the first European nation to accept Christian Science. Their love of God, their profound religious character, their deep faith, and strong intellectual qualities make them particularly receptive to Christian Science." Bertha Gunther-Peterson, scholarly daughter of an eminent physician, had noted the healing of a friend, had procured Science and Health and experienced healing herself. Since that time she had studied in America and returned to Hannover, Germany to practise, being the first German Practitioner listed in the Journal. Now she bore the good news that the Christian Science church in Hannover was the first non-State church ever to be granted a charter by the empire.

At the close of their interview the Mother tenderly blessed Frau Gunther-Peterson and her work. This student never forgot the Leader's parting words: "I look upon the German nation as one of the chief supporters of Christian Science."

While her first German disciple was visiting at Pleasant View on the twenty-fourth of December, Charles M. Howe was representing the Mother in Lead City, South Dakota officiating at the presentation ceremonies of Mrs. Eddy's Christmas gift to her son. The following is from *The Lead City Call*:

One of the most elegant and beautiful gifts ever made in this city was from Rev. Mary B. G. Eddy of Concord, N.H., to George W. Glover of this city. . . . The gift consists of a handsome brick mansion at the head of Maine Street thoroughly equipped and furnished from cellar to garret. . . .

The beautiful residence is located where it commands a most extensive view of the city. Mr. Glover's friends, and we may say all the good people of this city, are much pleased over his good fortune. . . . Mrs. Eddy is a very philanthropic lady, and her charitable work

each year amounts to about one hundred thousand dollars. . . .

The Founder's true charitable work was her great gift of Christian Science to the world. This wondrous gift, this nineteenth century phenomenon, was the marvel of the centuries and represented a lifetime of toil and sacrifice. The alarm bell of a higher hope had been sounding loudly throughout this year, but as 1899 turned to 1900 the Founder felt that she had completed her mission. In January of the new year she wrote and published in the *Sentinel*:

Satisfied

It matters not,
What be thy lot,
So Love doth guide;
For storm or shine —
Pure peace is thine —
Whate'er betide.

And of these stones;
Or tyrant's thrones,
God able is,
To raise up seed —
In thought and deed —
To faithful His.

Aye, darkling sense
Arise, go hence, —
Our God is good:
False fears are foes, —
Truth tatters those,
When understood.

Love looseth thee,
And lifteth me,
Ayont hate's thrall:
There Life is light,
And wisdom might,
And God is all.

The centuries break!
The earthbound wake!
God's glorified;
Who doth His will,
His likeness still,
Is satisfied.



CHAPTER XXXVII

SATISFIED, BUT NOT FINISHED

The song of Christian Science is, "Work— work— work— watch and pray."—MARY BAKER EDDY

1900

THE general thought at the end of 1899 was that a new century was dawning. On the seventh of January the Leader wrote to Augusta Stetson in New York City:

My Beloved Student:

Your costly wearing apparel, your fruit and flowers sent to me at the close of the 19th century are blest precursors of your fidelity in the field and pledges of your unextinguished love for me. Accept, dear one, thanks from the depths of a lone, loving heart, whom the world hath not yet half known, but which you value and seek to comfort.

Please write to me relative to the meeting of some of the members of the Mother Church in your city. Strange indeed, that at this momentous hour they should have met thus, without informing me. I see it can be made a means of *informing others!* With love and my prayers for your safety, prosperity, and happiness this and every year of your pilgrimage.

Give Mother's love and best wishes of the season to your dear church.

Ever lovingly thine,
Mary Baker Eddy

Possibly "this momentous hour" marked the close of the Woman's nineteenth century mission to waken the earthbound. Very likely she felt that her great life work was completed when she wrote "Satisfied." But neither her work nor the century was ended. Some newspapers proclaimed the beginning of the new century in January, 1900, but others pointed out that the nineteenth century would not end until December 31, 1900. The twentieth century would dawn with 1901.

Hundreds of letters passed between Mrs. Eddy and her devoted disciple in New York over the years. In the spring of 1900 Augusta was telling the Leader with grateful enthusiasm of her newest student, a young man of great promise named William D. McCrackan. But the circumstance mentioned in the Leader's letter of January 7 may have prompted the following new rule which appeared in the Sentinel not long thereafter:

A member of the Mother Church, who is not the clerk thereof, shall not appoint a meeting of the First Members of this Church. Only the clerk appoints said meetings and in accordance with the By-laws of this Church.

The incessant, insidious work of the enemy had to be met world-wide this last year of the century, and the Leader saw that to meet it effectively required an enlargement of her Publishing Committee. Early in January she asked Mr. Tomlinson to write the by-law which she had seen as necessary. Her answer to his letter later in the month said:

Yours just read. Before I received it I had typed my By-law relating to Publishing Com. I thank you for your dear interest in our cause. I thank God that I can call on you for help. But dear one, never attempt to steady the altar. God had told me what to do before the subject was named to you. And you will be delighted to hear that I had requested the clerk to read my letter requesting the Church to elect Mr. Farlow.

“Never attempt to steady the altar.” This was a mild rebuke to Mr. Tomlinson, but the letter she had written to the clerk on January 8 was much more severe:

Beloved Student:

I only asked Mr. Tomlinson to write that By-law for me but he sent it to the church before I had examined it. Herein find the proper By-law as written by myself. Wipe out the other one. Do not vote on a By-law except when I have sent it.

With love,
M. B. Eddy

N.B. Do not change the name of the street unless some great advantage is to be derived from it. Say in open meeting to my church that Mother recommends that this church elect Mr. Alfred Farlow, C.S.D., to constitute the Publishing Committee.

Again,
M. B. Eddy

In this twentieth century few other than Christian Scientists are



ALFRED FARLOW
Elected Publishing Committee in January, 1900

aware that *one* person can constitute a committee. Even few Christian Scientists are aware of what the enemy has done to the words and dictionaries of our English language. The word committee is a point in question. Noah Webster, the Father of American English, in his 1828 unabridged lexicon, began his definition of committee, "One or more persons, elected or appointed, to whom any matter or business is referred. . . ." By 1936 a Webster's Collegiate Dictionary had divided the definition of committee into parts, but the first part still read: "1. A person to whom some trust or charge is committed." America stands for the integrity and freedom of the individual, but the age of the church of the Laodiceans would subjugate the individual to the group. By the middle of the twentieth century the first definition for committee in a Webster's College Edition Dictionary read: "1. a group of people chosen . . . to consider some matter or to function in a certain capacity." This word represents but one of the many, many changes. The spiriual import has been largely deleted from the dictionaries of today though many still retain or use Webster's name. Fortunate indeed is the student who can study his textbooks with the aid of Noah Webster's *original* masterpiece, *An American Dictionary of the English Language*.

The new by-law relating to the Publishing Committee appeared in the January 18, 1900, edition of the *Sentinel*:

The large branch churches in the principal cities of the United States and Canada are hereby requested to appoint a Publishing Committee to serve in their localities, under their Church By-laws.

Another area of concern for the Leader early in 1900 was the teaching. Her article titled "Church By-laws" in the January 18 *Sentinel* began with these two paragraphs:

The By-law on page 66, Article XXX, Section 7, in our Church Manual, shall be amended so as to read, Not less than four lessons, and *more if requisite* (and but one each day), shall be given to students in Obstetrics under the auspices of the Massachusetts Metaphysical College. A student in this class shall prepare a paper on Accouchement, giving in detail, the physical and mental treatment requisite for the Scientific and safe delivery of the mother. This paper shall be discussed by the class and examined by the teacher, who shall decide as to the proper qualification of his pupils to practise Obstetrics. The tuition of students in Obstetrics is \$100 each for one course, and they shall pay their tuition to the teacher in this department.

Not less than three *thorough* lessons, by a *well qualified* teacher, shall be given to each Primary and Normal class on the subject of *mental practice and malpractice*. The students in this class shall be

required to prepare a paper on this subject, and after reading it, and having it thoroughly discussed by the class and understood, they shall retain no copy of it, but shall give the paper immediately to their teacher, who shall decide upon its thoroughness, and accuracy. This paper shall be sent to Mrs. Eddy, President of the Massachusetts Metaphysical College, for examination, if she so requires, before the Normal class students shall receive their certificates of degrees. The session shall continue not less than two weeks.

In January the Sentinel published Mrs. Eddy's message to the first annual meeting of the Concord church (*My. 154*) wherein she said that "the church militant, embodied in a visible communion" foreshadows "the church triumphant." January Sentinels also published the order of services in the Mother Church followed by the statement that insofar as local conditions would permit, it would be well for the branch churches to follow the same order for the purpose of having a uniform service. An interesting advertisement first appeared in the Sentinel of January 18:

The Birthplace of Mary Baker Eddy

Reproduced by the Aid of Mrs. Eddy's Information,
Photographs of Site, and Authentic Data.

This is the title of a well-executed etching from an original drawing by Rufus H. Baker. It restores on paper the Baker homestead as it appeared in Mrs. Eddy's girlhood. Now the site is but a tithe of the old farm, and only a few fruit trees remain to suggest the once fine orchards.

This picture has been made possible mainly through Mrs. Eddy's kindly assistance.

These paragraphs followed by description, prices, and Rufus Baker's address continued to appear in subsequent issues.

The Leader gave assistance to ever so many people in various commercial enterprises. Later in the year she asked Christian Scientists to subscribe to the *Granite Monthly* of Concord, New Hampshire, ever encouraging Scientists to support worthwhile endeavors and deserving people. The *Granite Monthly* had published fair articles about the Leader and her movement.

Her own expressions of charity were numerous and constant. On February 5 when Governor Rollins of New Hampshire began a fund by subscribing twenty dollars (worth approximately one ounce of gold in 1900) to assist the Shakers who had suffered great loss by fire, Mrs. Eddy was the very first to respond to his appeal. She sent one hundred dollars for the Shakers' relief and before the month was over she sent one thousand dollars to the church in Hannover, Germany. Her *greatest* gifts to humanity were, however, never her

money; but her words of wisdom which she poured out daily to her students. A letter written February 2 to help and bless Irving Tomlinson has been recorded (*My*. 247) and continues to bless and guide students today with such statements as: "Do you come to your little flock so filled with divine food that you cast your bread upon the waters?"

The Leader's words of approval and commendation were not reserved to Christian Scientists. The March *Journal* included the following from her pen:

DEWEY'S "PERFECT" FOUNTAIN PEN

The Dewey's "Perfect" Fountain Pen has recently entered my employ, and after one month's trial I find it well-named,— perfect. I had tried various styles of fountain pens, but not until I got "Dewey's Perfect Fountain Pen" did I find one that meets the demand in every respect. To write with this pen is indeed a pleasure, it never fails to make its mark; and the construction is such there is no joint through which the ink can leak and stain the fingers. Manufactured by A. A. Waterman & Co., Boston, Mass.

Mary Baker Eddy

Pleasant View, Concord, N.H., February 2, 1900

But there were times when she had to deny those endeavoring to capitalize on her popularity without a proper motive as is evident in this paragraph published in the *Sentinel* of May 3:

Take Notice

My attention has just been called to a proof of a photograph of mine sent out by William H. Pierce & Co., Boston, which they claim is the best extant of me today. This photo is merely a fac-simile of a photograph taken by an artist in Concord about ten years ago, which I condemned, and I have refused to sit for a photograph since that date.

In a letter dated April 26 she wrote:

My thoughts form my face and its expressions; hence, these vary and no photographer has caught the expression of my best thoughts or the thought of my best expression. . . . Of this I am sure, that my works, not my face, must declare me.

Nonetheless, there was great demand for pictures of the Leader, and she did endeavor to meet this demand and to aid honest enterprise. In the next issue of the *Sentinel*, the notice about the condemned photograph was followed by her approval of her portrait which was sold by J. C. Derby & Co., plus the announcement that she had consented to Mr. Derby's manufacturing a Christian

Science ensignia. Later in the spring another announcement appeared under the title "Unauthorized":

We have just received a cut of a "bust of the Rev. Mary Baker G. Eddy," with the accompanying information that it is "manufactured and sold only by Frank C. Traverse of Kirksville, Missouri."

On the opposite side of the leaf it is said by Mr. Traverse that he takes "great satisfaction in presenting to the friends of Mrs. Eddy this descriptive booklet of her bust. No labor or expense has been spared in the production of this work, the original of which is the masterpiece of one of the most eminent sculptors of this country. Hence we are able to offer a bust of the highest excellence and superior finish not equalled by any other manufacturer in the United States."

In reference to this bust we have to say it is wholly unauthorized by Mrs. Eddy, or by any one having authority to speak for her. We are informed that she had no knowledge that such a thing was contemplated. . . .

Though the criticism of the bust was from the editor's pen and not from Mrs. Eddy, the Leader did have to refute another endeavor to capitalize on her name and following in the spring of 1900. Had the donors of the stock which she returned on April 24 been truly expressing their gratitude for Christian Science, it is probable that this gratitude would have found expression in some other form. But a selfish motive would necessitate the card the Leader published in both Sentinel and Journal:

A Card

To the donors of the certificate of one thousand shares in stock of Acme Smelting and Refining Co., Phoenix, Arizona, accompanied by a kind letter, I beg to say: Accept this public, as well as my private, acknowledgment of your liberal gift, the certificate whereof, I returned with my thanks on April 24, 1900.

On June 20, 1900, I received two certificates from Ada M. Surbaugh; one representing 306, and the other 732, shares in stock of the Argus Mining and Milling Co., of Bingham Canyon, Utah. These I have also returned, in like manner, to the dear donor, with my grateful thanks for her gift and excellent letter which accompanied it.

I publish these facts to inform said givers of my actions relative to these certificates of mining stock, because I have not yet heard from them in reply to my letters, and the certificates which I have returned. I am not at present, never have been, and never shall be, in any way, directly or indirectly, connected with mining stock. I am looking for my treasures above not beneath. Besides I am not inclined to stock-holding.



MARY BAKER EDDY
Could this be a picture of the bust referred to?

Attacks on Christian Science and the Founder continued to appear in the press, but now there was some refutation from the Publishing Committee in various states. Before the end of February the Publishing Committee By-law had been extended to include Great Britain with this note appended:

Note.— It is understood that the Committee referred to consists of one person as indicated in previous By-laws.

It also specified only one Publishing Committee in each state. In another month it was enlarged (or narrowed) in this manner:

The Publishing Committee shall consist of males only. . . . The female incumbents shall immediately resign this office and males shall be elected to fill the vacancy. It is by no means an office befitting a woman.

All this time false rumors continued to circulate. One that was a total lie began with the *Independent* of New York, was reprinted in the Hartford, Connecticut *Post* in February, and in the Boston *Transcript* in March. It stated that there was a split in the Christian Science church, that over ten thousand Eddy followers had left and that the faction had already formed over twenty churches. The truth was that new Christian Science branch churches were being formed at an unprecedented rate and that the Mother Church membership was growing steadily with well over a thousand new applicants at each semi-annual admission day. An article in the Chicago *Times-Herald* titled "Great Growth of a Faith" gave a truer picture of the reception of Christian Science in 1900:

Sunday, March 18, 1900, another mile-post marked the growth of the Christian Science denomination in Chicago. The event was the first service of the Christian Science Society of West Pullman. . . . The new church is the fifth which has been established in this city since 1890. . . .

The new church began its career with a membership of between sixty and seventy, but the attendance, following the general rule, was much greater. . . . The place of worship was a hall which has been rented for the time being, but if the congregation does not prove an exception it will not be long before it will have sufficient strength to build a temple of its own, and possibly in turn send forth from its doors an offshoot to establish another congregation in some other part of the city.

The society is a child of the First Church of Christ, Scientist, as are also the Second, Third, and Fourth churches. Early in February the congregation of the First Church again became so large that the meetings held there were crowded, and from one hundred to two

hundred people were compelled to stand during the services. It was recognized that the time had come for further development, and the people of West Pullman decided to start their own organization. . . .

The growth of the faith in Chicago presents some remarkable features. In the first place, it must be understood that Christian Science has drawn its following from the best elements of citizenship. Bankers, substantial business men, society people, and men and women of means have been attracted to it, and have cheerfully accepted its teachings and are testifying today of the good it has done them.

The character of the people who are accepting the faith is proof that it is not to be classed as a fad, but as a doctrine which thousands of deep-thinking people want.

The members of the First Church worship in a stone edifice at Drexel Boulevard and Fortieth Street, and have nourished to full bloom four new churches. From a small beginning the congregations have grown to about the following proportions:—

First Church	1,500
Second Church	800
Third Church	800
Fourth Church	500
West Pullman	70

The church membership and congregations do not comprise all the people who subscribe to the tenets of faith, for there are probably between eight and ten thousand Christian Scientists in Chicago. The church edifices in which the Christian Scientists worship are free from debt. That of the First Church is a stone structure costing \$112,000 and having a seating capacity of fifteen hundred. The second church is erecting a stone edifice at Wrightwood and Pine Grove Avenues which will cost \$115,000 and seat fifteen hundred. The building which the Third Church is constructing is of enameled brick, located at Washington Boulevard and Leavitt Street, and will cost \$115,000 and seat fifteen hundred.

. . . The rapid growth of the denomination is illustrated by the fact that one year after the first church was dedicated the second was started, and one month after the second opened its doors the third came into existence.

Thirty-three years ago there was but one Christian Scientist in the world — the Rev. Mary Baker G. Eddy. Today the faith numbers half a million ardent followers. . . .

Little wonder that Mrs. Eddy labelled Chicago “the wonder of the western hemisphere.” In addition to accurate first hand reports such as the foregoing, occasional just and appreciative articles appeared in the press, but scandalous lies circulate much faster, and malicious mind was manufacturing more and more lies. In addition it was causing Christian Scientists to question and challenge other Christian Scientists which forced the Leader to formulate a By-law

to handle complaints against members. This was soon amended to make branch churches handle their own complaints, and enlarged to include the complainant as well as the accused, viz.: "Also, the complainant shall cease to speak ill of him, or be subject to discipline and dismissal from this Church."

Another by-law demanding *self-improvement* was published in the April 19 *Sentinel*:

Both the husband and wife shall pay tuition for class instruction; only one of them shall teach classes in Christian Science—and that one shall be elected by the *two in one*, viz., both husband and wife; any jargon as to which of those shall be teacher, may exclude the jarring one from his or her office in church.

But complaints against one loyal member after another continued to pour into Boston. One paragraph published in the *Sentinel* stated:

We feel it to be our duty to say in refutation of all rumors to the contrary that Rev. George Tomkins, D.D., C.S. has not retired from the Christian Science work, nor allied himself with any movement adverse to true Christian Science. He remains true to his colors, and is actively in the work at Camden, N.J., as will be seen by his card in the *Christian Science Journal*.

The directors did not apprise Mrs. Eddy of all the complaints nor of their ensuing disciplinary action. One of her dear students who was under discipline by the board was John P. Filbert. John and his wife had been taught by the Leader early in 1886 and John was in her February, 1887 Normal Class. At a later date they were invited to observe a class then in progress, and John had the added privilege of a private interview. He brought along his list of questions, but Mrs. Eddy gave him no opportunity to ask any as she kept questioning him about the field and about his work. Suddenly he realized that he was answering all of his own questions *in order*. When the last one was answered Mrs. Eddy looked up at him, smiled, and said: "You are getting to be a big boy, John."

In the spring of 1900 when Mrs. Eddy learned that John Filbert was the subject of disciplinary action she wrote him immediately:

Only yesterday I heard for the first time that you are being reprimanded by my church! My astonishment was indescribable. . . . If you have erred be like all true followers ready to confess you have. It is not necessary that you repeat an error but only signify your regret and if you are not in the fault say so and all is canceled by my Church and God will do justly in his rewards and punishments.

On the same day the Leader wrote to her board of directors:

Please pass the enclosed By-law and also repeal the votes taken on discipline of J.P. Filbert, S. J. Sawyer and Mrs. Graybill of Atchison, Kansas, and all other cases not done under my knowledge.

Mr. Johnson wrote in response on the fourth of May:

The Directors are glad to get the word to dismiss *all complaints*. . . . We believe this will do much good, and we shall not have these skeletons haunting us. The slate will be wiped clean and may we hope that it will be kept so.

The Leader's answer to the clerk finished the situation:

Do not record one word of the slander on the accused members. Bury it among the offal of lies.

It is not improbable that all this "offal of lies" was the result of malpractice related to the Woodbury case still preparing for trial. Mrs. Eddy's Boston attorneys and officials were much involved in preparing the defense, and to this end were taking a good deal of testimony. The foul stuff uncovered was often shocking, but there were occasional lighter moments as indicated by the Leader's response to a letter from William B. Johnson in April:

My beloved Student:

Your letter and the good old man's testimony are just read and such a laugh as I had is a rarity in these times. I could almost hear him talk, so characteristic was the written vernacular. Will you say to Judge Hanna and yourself, I thank you for the penning of it. Do not trouble yourself to copy testimony for me to read. I thank you, but have not time to indulge in it.

With love,
Mother

M. B. Eddy

N.B. Have got the clinch over the Pub. Com. settled by dint of wisdom. Carol had chosen to remain on Board of Lectureship rather than the Pub. Com. Both, none can be, for the stuff *she* publishes would go into the newspapers always when the lecturer would be off on his Lecture tour and no Com. there to attend to it. With the hope of Heaven sometime.

M.B.E.

The Mother truly had not time to indulge in reading the testimony. Even her work of meeting and refuting the attacks and the lies was secondary. Her great work of *founding* Christian Science in this

“wicked world” must go on despite the hatred directed at her; and it did. In February she had published the Order of Communion Service, and by the end of March perhaps what was her most important work of 1900 was completed.

The heart and soul of Mrs. Eddy’s mission was her babe, Science and Health, and in this closing year of the nineteenth century the author had once again revised her masterpiece. The advertisement for Science and Health in the Sentinel of April 5 stated: “665 pages. Revised 1894.” The following week the words, “Revised 1894” were deleted from the advertisement which was changed to read: “675 pages.” This was the only indication that ten pages had been added to the new revision, or even that there was a new revision in 1900. Were the students so involved with the Woodbury case, the false charges, the rumors, the complaints, the disciplinary actions, their own work, that they had lost their perspective and their appreciation for the great things of lasting value?

Many students were all but overwhelmed by the malice to be met at this hour, but the Publishing Committee was performing a vital function by publicly refuting in the newspapers the lies that were being sown broadcast. Thus the calumny and slander, aimed mainly at the Leader, were counteracted, but they were not stopped. Early in May the editor of the *Boston Herald* asked Mrs. Eddy for a statement, and her brief response appeared in his paper on May 5:

To the Editor of *The Herald*:

I even hope that those who are kind enough to speak well of me may do so honestly, and not too earnestly, and this seldom, until mankind learn more of my meaning and can speak justly of my living. Mary Baker G. Eddy.

Pleasant View, Concord, N.H., May 4, 1900

No one could know what the Founder endured while never losing sight of her mission nor of the underlying reality, the perfection of being. Little wonder that she had recently written in a letter to her Board of Lecturers: “Millions may know that I am the Founder of Christian Science. I only know what that means.”

“With the hope of Heaven sometime” the Mother was ever expressing appreciation for every good work. In this letter to her “twelve faithful witnesses” she stated, “*Beloved Students*: I am more than satisfied with your work: its grandeur almost surprises me.”

The lecturers were meeting with phenomenal success. News reports from various locations stated that the lectures were very well attended, often crowded, and that the audiences were mainly non-Christian Scientists. Perhaps the adverse publicity was arousing

interest; but many who came out of curiosity left to ponder the things of God. Before the end of May the Leader's "faithful witnesses" were increased. An amendment of the Board of Lectureship By-law unlimited their number, so that they were no longer restricted to twelve.

The lecturers were truly doing a wonderful work,— introducing Christian Science to the general public, in a gentle, dignified way, breaking down the resistance and leavening the thought. Each lectured in his own assigned territory with the exception of Judge Ewing who had been on an extended nationwide tour delivering his lecture "Christian Science, the Religion of Jesus Christ" from one end of our nation to the other. In January he had lectured in Iowa, Illinois, Missouri, Ohio, and New York. February had found him in the far southwest lecturing in San Diego, California; and the next few weeks he covered California, Oregon, Washington, Idaho, etc. This Colorado report from the *Denver Evening Times* indicates the western reception to the lecturers in general and to Judge Ewing in particular:

The enthusiasm with which Judge Ewing of Chicago was greeted upon the occasion of his lecture on Christian Science at the Central Presbyterian Church Thursday evening (March 22), has not been excelled since the days when Mr. [William Jennings] Bryan visited Denver in 1896. No lecturer who ever visited Denver was greeted by so large an audience. The great auditorium of the church was wholly inadequate to accommodate those who sought admission. The sidewalk in front of the church was black with people an hour and a half before time for the lecture, and hundreds of people were turned away, unable to get within hearing distance of the lecture.

Judge Ewing's tour next brought him back to the midwest, then north to Wisconsin the second week in April at about the same time that Charles M. Howe was enjoying the privilege of an interview with the Leader at Pleasant View.

Mid-April was Easter Sunday which was a red letter day in Montreal, Canada. It marked the opening of the first church in the entire British Empire that was built by and for Christian Scientists. This was Clara Shannon's church to which the Leader sent the following message for their opening service:

First Church of Christ, Scientist, Montreal, Can.

Beloved brethren, accept my thanks for your tender Easter greeting. May the risen Christ illumine the history of your church and the lives of its dear members with eternal light and love.

Mary Baker Eddy

Another Easter message from the Leader was a telegram to the directors in Boston who had sent an Easter gift of potted plants:

God bless my old Board of Directors and their plants. With love,
Mother

The Leader's feelings this Easter season were set down the following Wednesday and published in the next issue of the Journal:

EASTER MORN

Gently thou beckonest from the giant hills,
And new-born beauty in the emerald sky,
And wakening murmurs from the drowsy rills,
O gladsome dayspring! reft of mortal sigh—
To glorify all time— eternity—
With thy still fathomless Christ-majesty.

Brightly Thou gildest gladdened joy, dear God!
Give risen power to prayer; fan Thou the flame
Of right with might; and, midst the rod,
And stern, dark shadows cast on Thy blest name,
Lift Thou a patient love above earth's ire,
Piercing the clouds with its triumphal spire.

With sacred song and loudest breath of praise,
Echoing amidst the hymning spheres of light—
And Heaven's lyres and angels' loving lays—
Send to the loyal struggler for the right
Joy, not of time and not by nature sown,
But the celestial seed dropped from Love's throne.

Prolong the strain "Christ risen!" Sad sense, annoy
No more the peace of Soul's sweet solitude!
Deep lonesome, tear-filled tones of distant joy,
Depart! Glad Easter glows with gratitude—
Love's verdure veils the leaflet's wondrous birth—
Rich rays, rare footprints on the dust of earth.

Not life the vassal of the changeful hour,
Nor burdened bliss, but Truth and Love attest
The solemn splendor of immortal power—
The ever Christ, and glorified behest,
Poured on the sense that deems no suffering vain
Which wipes away the sting of death— sin, pain.

* * *

Judge Ewing most likely spent the Easter holiday at his home in Chicago, but he was very soon back on the road lecturing in Iowa, Ohio, Pennsylvania, Maryland, New York, and then on up into New England. His lecture of May 26 may have been the most interesting of his entire tour. Surely the afterglow was. It was stormy that Saturday night in the Bethlehem of America, Lynn, Massachusetts, when Judge Ewing stepped onto the platform;— stormy in more ways than one, for the judge found himself facing a very hostile audience. The antagonism was so great that he felt it was useless to deliver his prepared lecture, so instead he got down from the platform and standing right before the people took them into his confidence in his friendly, winning way. He praised their town. He told them how he had learned in his recent travels that it was well-known all over the land for its wonderful footwear. After some expansion on this theme he was able to tell them the real reason why Lynn would never fade from the history of the world— it was the birthplace of Science and Health.

Then allowing Spirit to speak through him, he told in beautiful, sympathetic language of some of Mrs. Eddy's struggles, privations, and difficulties in bringing forth her book, and emphasized that it was only her deep love for mankind that enabled her to stand and overcome all that she had to meet.

There was hardly a dry eye when he finished talking about Mrs. Eddy. Then the judge went back up onto the platform and delivered his lecture, "Christian Science, the Religion of Jesus Christ."

The next morning Judge Ewing had an appointment with Mrs. Eddy at Pleasant View, so he boarded the earliest train to Concord. The first thing the Leader did was to thank him for all the things he had said about her the night before, assuring him how true they were and quoting almost his exact words which had been totally extemporaneous. The judge became more and more puzzled, knowing that he had come on the first train since his lecture which train had also brought the newspapers, and that she had not possibly had time to read any reports. Finally he burst out, "How do you know what I said?" Mrs. Eddy's simple reply was: "Suppose I told you that I heard you."

The thoughts of Christian Scientists all over the world were turning to the annual Communion season of the Mother Church. Communion would be celebrated in Boston on Sunday, June 3, and the annual meeting of the Mother Church was to be held the following Tuesday. In the past the periodicals had encouraged attendance, but attendance was not emphasized in 1900 because of this instructive letter from the Mother to the board of directors and Editor Hanna:

As an exception to the positive rule that our Annual Meeting shall not be over-run, I herein say, Let them come at our Annual Meeting this year, as many as want to come. Leave it to their option.

With attendance neither encouraged nor discouraged many hundreds, perhaps thousands, of Scientists would be coming to Boston, and preparation for all these visitors was requisite. In the Leader's eyes preparation meant that the Mother Church must set an example for the branch church members, but once again she had to thunder to her board of directors to waken them to action. Her letter of May 16 intended to rouse them to attend to God's work was emphasized by underlining:

To the Board of Directors

Beloved Students:

Once more God thunders in your ears— "*Get a reading room in Boston and locate it in that part of the city where people will be most apt to go into it.*"

Again I say unless you do this at once and have it ready, *furnished*, and ready, *before* our Communion season, it will be *ill with thee*. I see this; I *know* it. You have not prospered since you disobeyed God in not getting the right location and at the time He bade you do it, for another church building, and publishing house for His word to be heard therefrom. I beg for God's dear sake, for your own, and for mine, that you *obey this call*. Announce at *once* and not stop till you have accomplished my request in this letter. Write to me.

Well-located reading rooms open to the public were a unique feature of the Christian Science movement,— unique in the history of the world. Some branch churches in 1900 were maintaining rooms which could be models for the whole field to follow, while the Mother Church in Boston had none. The directors needed to see the importance of this issue.

At the same time the Leader published a card in the Sentinel which both encouraged and discouraged those who were undecided about attending the annual meeting:

Card

Beloved Students: In reply to the eager questions from the Field, Does Mrs. Eddy purpose to attend the next Annual Meeting of the Mother Church?— Will say, I shall not be with you personally, but do not let this prevent your attendance.



CHAPTER XXXVIII
COMMUNION SEASON — 1900

To-day you have come to a sumptuous feast, to one that for many years has been awaiting you. —MARY BAKER EDDY

1900

AS Communion Sunday, June 3, drew near the directors sent a special letter of invitation to the Leader. She responded on Saturday, June 2:

Your kind request for me to be with you at your Communion season is gratefully acknowledged. I am with you in my Message. In *propria persona* I shall be at Pleasant View, be in durance, watching for the dear descent of divine Love— at the feast of Soul. I cannot find time to meet you otherwise, and I am sure it will be a Pentecost for you all tomorrow.

That same Saturday at their semi-annual meeting the First Members admitted nearly twenty-three hundred new members.

The main feature of the Communion service the next morning was the Mother's message which was read by John W. Reeder, C.S.B. Evidently the inclement weather deterred no one, for though four services had been planned, it was soon seen that a fifth service would be necessary in order to accommodate all wishing to attend. Never before had so many Scientists visited Boston at one time. Every seat was filled and some were standing in the aisles at every service including the last one at 7:30 P.M. The services were identical with the exception of the fourth at 4 P.M.:

At the four o'clock service it was suggested that some expression of gratitude should be extended to our Leader for the most helpful and inspiring message received on the occasion, and the congregation rose *en masse* in passing a vote of thanks. A message was then sent to Mrs. Eddy at her home in Concord, making mention of this pleasing event.

The Mother was truly in durance at Pleasant View. One member of her household said:

Our Leader seemed to be in durance at the Communion season, in the sense that whenever the students assembled together, it brought an increase in the error for her to handle. This meant that she was compelled to stay at her post and work. . . .

A few students drank in every word of the Mother's pentecostal message, but most would need to study and to ponder it later when it was issued in pamphlet form before they would know much of what the Mother had said. They were so filled with the joy of the occasion and the vacation atmosphere that they were not thinking deeply nor working scientifically. It was this very laxness that put such a burden upon the Leader.

Nevertheless the occasion was a joyous one that would be long remembered by all present. The Mother Church now had over eighteen thousand members, more than three thousand of whom attended the Annual Meeting which was held in Mechanics Hall the following Tuesday. After the opening exercises conducted by President William P. McKenzie, he suggested the sending of a message of love "to our beloved Teacher, Leader, and Mother in Israel, and asked the pleasure of the meeting." They did not follow the Leader's example when appointing a committee, but the eight prominent Scientists selected (Captain Linscott of Washington, D.C.; Mrs. Mims of Atlanta, Ga.; Mr. Buswell of Beatrice, Neb.; Dr. Fluno of Oakland, Cal.; Judge Ewing of Chicago; Mrs. Stetson of New York City; Dr. Tomkins of Camden, N.J.; and Mr. Bates of Boston) soon returned with an appropriate message, which was sent at once and which said in part:

Beloved Teacher, Leader, and Mother:— Your annual message of love and guidance to your Church, and through your Church to the whole world, has inspired the gratitude of all your children; and this moves us to renewed efforts and holier consecration to the work you have given us to do for all mankind.

We recognize in your message a demand upon us to "press toward the mark for the prize of the high calling of God in Christ Jesus." . . .

With the exception of the president, the officers of the church remained the same for the coming year, viz., Stephen A. Chase, Treasurer; William B. Johnson, Clerk; S. J. Hanna, First Reader; and Eldora O. Gragg, Second Reader. The new president for the coming year was Edward P. Bates, the man who had pushed the erection of the Mother Church edifice to completion in 1894. Bates had been president of the Mother Church at that time and again in

1895. Perhaps the Leader wanted this “minute man” available in Boston in this litigious year of 1900. Following his address as incoming president reports of progress and growth were the order of the day midst an atmosphere of rejoicing.

Once again Tremont Temple had been engaged for the Wednesday evening meeting which was held the next day, June 6, but in 1900 it was found inadequate. Every inch of seating and standing room was crowded and nearly a thousand more were seeking entrance. The *Boston Transcript* reported:

It was an unusual meeting that took place in Tremont Temple last evening for the relation of experiences by Christian Scientists. . . . When it was seen that the hall would not begin to include all who wanted to get into it, another meeting was started in Lorimer Hall, and this also was crowded even to the limit of standing-room. Judge S. J. Hanna presided at the main meeting, and Edward A. Kimball of the Board of Lectureship conducted the other. . . .

Local Scientists had been asked to yield the floor to the visitors, but even so both meetings had testimonies one after another, sometimes one upon another, as fast as the speakers could rise and be recognized. Almost all told of healings of diseases or deformity many of which resulted from the study of Science and Health alone.

Local Scientists did more than yield the floor to their visiting brethren. James A. Neal opened his pleasant rooms in Boston to the guests. Also the large residence and spacious grounds of the Metcalfs in the lovely suburb of West Newton were placed wholly at the disposal of the visiting Scientists, several hundreds of whom enjoyed this hospitality.

Many hundreds journeyed to Concord to visit Pleasant View and, though uninvited, were welcomed graciously. That fact, however, was not publicized, probably to keep from attracting the merely curious. Of course the Scientists were hoping that they might see the Leader, and hundreds did see her on both Tuesday and Wednesday as she went out for her daily drive. On Thursday, June 7, over five hundred of the more than six thousand Scientists who attended the Communion service were assembled on the lawn of her home when Mrs. Eddy addressed them from her porch, saying, as one listener recorded:

Beloved Christian Scientists: — I greet you. I thank you and the six thousand. We have had the blessed communion season together. It has been blessed to you all. Behold, you have been weighed in the balance and have not been found wanting.

Now, dear children, Christian Scientists. . . you are the walls of the earth. This week has been a memorable week to you and to me,

coming to commune with our Lord. Carry back the glad tidings to the other six thousand.

All that I have ever accomplished and all that I ever hope to accomplish for myself or for the Cause has been accomplished through my absolute consecration to God alone. Thirty-four years ago, in Boston, I took on myself the cross. I said:

Jesus, I my cross have taken,
All to leave and follow thee.
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.

Perish every fond ambition,
All I've sought or hoped or known,
Yet how rich is my condition,
God and heaven are still my own.

Let the world despise and leave me,
They have left my Saviour too;
Human hearts and looks deceive me—
Thou art not like them, untrue.

Oh, while Thou dost smile upon me,
God of wisdom, Love, and might,
Foes may hate and friends disown me,
Show Thy face and all is bright.

When you see the little room upstairs with swing, think of Mother at twilight, thinking, pondering, and praying. I would say to all those who have come from far and near, showing their gratitude to the Mother Church of Christian Science, through me, Good-bye, Good-bye, which in the Saxon means, "God bless you."

A young journalist named Willard S. Mattox was one of those assembled at Pleasant View that Thursday. He had joined the Mother Church the year before, having been attracted to Christian Science by a wonderful healing his mother had experienced. Mattox was honored with a private interview with Mrs. Eddy which may have marked the beginning of his dedicated work for Christian Science. Before the end of June his letters as Publishing Committee for New York City correcting misstatements about Christian Science and its Founder were being published in New York newspapers.

The following Sunday, June 10, was Communion Sunday in the branch churches. Visitors from twenty-five states plus Canada and Norway attended the services of the Concord church where the Lesson-Sermon subject, as at all the branches, was "Sacrament."

The Concord church service was unique, however, in that the following letter from the Leader was read to the congregation:

Beloved Christian Scientists:— Each day during the past week I have allowed myself the joy of welcoming to Pleasant View a dear multitude of Christian Scientists, who came spontaneously, without invitation or appointment, and with true hearts fervently. While I deeply appreciate their loving thoughts and desire to see Mother, yet, in order not to hinder my work for God and our Cause, my gates are now closed to visitors except by previous appointment. The reading room in our hall is open to all.

After writing the above I opened my Bible to the verses 7, 8, and 9 of the twenty-fifth chapter of Matthew.

With deep love,
Mary Baker Eddy

Pleasant View, Concord, N.H., June 10, 1900

Several years later Mrs. Eddy said to members of her household: “God talks to me through this book (the Bible) as a person talks to another, and has for forty years.” The wise in the congregation at Concord that day went home and read the three verses from Matthew 25, but the foolish probably did not:

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

A change took place at this 1900 Communion season which shows us today how every detail demanded the Leader’s attention. Article XXXII, Section 1 had been read in the churches on Communion Sunday (This is Art. VIII, Sect. 3 in the last Manual); but a notice in the Sentinel of June 7, 1900 stated:

By-law Repealed

The By-law which appeared in the 13th edition of the Church Manual as section 1 of Article XXXII, has been repealed; so that only the Church Tenets are now to be read at the Communion services.

In a letter to Editor Hanna the next day the Leader said:

Your ad that refers to a repealed By-law relating to what has been read in church mystifies me. I have required no repeal of Article 32, Sec. 1 in the 13th edition of the Manual.

The next issue of the Sentinel published:

A Correction

We were mistaken in saying last week that Section 1 of Article XXXII of the Church Manual had been repealed. We should have said that the clause thereof requiring this By-law to be read at the Communion services was repealed.

This seemingly minor error may have been but a part of the laxness in the holiday atmosphere, but whatever the cause, the Mother, ever and always, had not only to direct, but to watch and correct the work of her students.

For some Scientists the most rewarding part of this Communion season was yet to come. Those chosen few were in Boston to attend the Normal class of the Board of Education which was to convene on Wednesday, June 13. The maximum number of students for this course was thirty-three plus those with a special invitation from Mrs. Eddy. A larger number would assemble approximately two weeks later for the course in obstetrics which was to follow the normal class. The unusually large obstetric class was due to a notice which had appeared in the Sentinel of April 26:

The Obstetric Course

In answer to inquiries we will say that the class in obstetrics to be held in June is open to all students of the Massachusetts Metaphysical College who have not taken the obstetrics course. As the time is short no formal applications need be made out, but letters requesting the course may be addressed to the Board of Education, 95 Falmouth Street, Boston, or in case of long distances, telegrams may be sent as late as May 20.

BOARD OF EDUCATION

For many weeks the Board of Education as well as the Leader had been preparing for this feast of Soul. In May Mrs. Eddy had written to the directors: "Elect only a board of three; have By-law amended to read thus. Board of Education: Judge Septimus J. Hanna, Edward A. Kimball, Dr. Alfred Baker."

The Leader's instruction to Hanna and Kimball on June 8 stated:

As I have requested the By-law relating to husband and wife to be repealed, your construction is not questionable. I do not need to say you can teach both husband and wife as usual, and add to your teaching the hint they are not to quarrel over who shall be greatest; we (?) all will take your hint.

... If the church has let me know it, I did request a repeal of the By-law relating to husband and wife, and that you publish in this issue of Sentinel that it was struck out.

The notice which had *not* appeared in *this* issue of the Sentinel

was published a week later (June 14) together with another change the Mother had written to Hanna and Kimball on June 9:

Beloved Students:

The way is clear as God's appointing and this is the way. Have but one teacher during the College term and have no member of the Board present but this one teacher. Have this clause properly inserted in the Church By-law and have a meeting called and it acted upon immediately.

Kimball was the one teacher of Christian Science, Hanna was the vice-president of the board, and Dr. Baker was the teacher of obstetrics. On the thirtieth of June, following the normal class, Mr. Kimball wrote Mrs. Eddy his evaluation of many of the students together with an explanation of how the teaching had unfolded. His first presentation was Christian Science as "exact Science." The second step was "an elaborate uncovering of the claims of error." Logically the third step was to meet and destroy this uncovered error with "the sensible, practicable application" of Christian Science. The great need for "the highest conceivable morality, the most tender love, and the activity of mercy, forbearance and forgiveness" constituted the fourth and final area of presentation.

Kimball's impression of Rabbi Max Wertheimer, who had been warmly received by the Christian Science church when he had publicly resigned his rabbinical position in favor of Christian Science, was that he was insignificant in appearance and "a poor public speaker but does not know it," albeit alert, well-read, industrious, dramatic, assertive, ardent, sincere, and on the whole promising. But when left on his own to demonstrate his knowledge of Science, Wertheimer's promise soon faded, his interest proved superficial, and his later criticisms of Christian Science grossly inaccurate.

Mr. Kimball saw unusual competence and earnestness in the two sisters from Scotland, E. Mary Ramsay and C. Lilius Ramsay, and the promise he saw in them was fulfilled in later years.

William D. McCrackan, though American, was as much the aristocrat as were Lady Ramsay's daughters. He was cultivated, refined, genial, and was also a scholar, a historian, and a reformer. He was one of the several who were in the normal class by special invitation from Mrs. Eddy. In his letter of June 11 to the Leader he recalled nostalgically:

As a boy I often passed along the road from Concord to St. Paul's School, where I was from 1878 to 1881 and again in 1886-1887 as a teacher. Every part of the road is familiar to me, and the spot where your own "Pleasant View" is situated comes before my mind as I write.

In his letter of June 30, Mr. Kimball wrote of Mr. McCrackan:

I was much pleased with Prof. McCrackan. He seems to be gentle, refined, and childlike in his reception of Christian Science... and I shall look with affectionate anticipation for a beautiful career.

Perhaps Kimball felt that this student had not yet been tried by fire, for he added to the above: "I do not think that it is best to give Mr. McCrackan a certificate this year." Within a few months, however, McCrackan did prove himself and did receive his certificate to teach.

The normal class was followed immediately by the class in obstetrics, shortly after which two changes appeared in the *Manual*. Section 2 of Article XXXIV in the seventeenth edition which was published in 1900 reads:

Not less than seven lessons, and more if requisite (and but one each day) shall be given to students in obstetrics under the auspices of the Massachusetts Metaphysical College.

The following sentence was also added to Section 4 of the same Article: "Beginning with the year 1901, the term for teaching obstetrics commences six months after the close of the college term."

In Dr. Baker's notes of the obstetric class, which have been preserved, is this paragraph:

Destroy the lie that there are any divisions or inconsistencies in the College. These are mental suggestions... Mother says, "Mental suggestion is original sin." To say the teaching in the College is not uniform is a lie... Mother foresaw that the error would make this claim, last summer, so had me sit in Mr. Kimball's class and he in mine.

The two teachers were students in one another's classes and were not there as members of the Board of Education.

The suggestion was sent forth that Mrs. Eddy was really teaching these classes through her students. Though she instructed, guided, and helped them all she could, the suggestion was fallacious and needed refutation. Dr. Baker's notes of the class include the sentence: "When error said Mother is teaching these classes, she answered that she is not teaching by proxy, any more than patients are healed by her through favorite students." This refutation was made public and given to the field in the August 16 *Sentinel*:

Question Answered

BY MARY BAKER G. EDDY

A fad of belief is the fool of mesmerism. The belief that an individ-

ual can either teach or heal by proxy is a false faith that will end bitterly. My published works are teachers and healers; my private life is given to a servitude, the fruit whereof all mankind may share. Such labor is impartial, meted out to no one more than another. Therefore an individual should not enter the Massachusetts Metaphysical College with the expectation of receiving instruction from me, other than that my books afford, unless I am personally present. Patients do not anticipate being helped by me through some favored student. Such practice were erroneous; and such an anticipation on the part of the sick a hindrance rather than help.

My good students have all the honor of their success in teaching or in healing. I by no means would pluck their plumes. Human power is most properly used in preventing the occasion; otherwise its use is abuse.

* * *

HONOR IN HIS OWN COUNTRY

While the rejoicing Christian Scientists were visiting in Boston and Concord, New Hampshire, Concordians were preparing for a celebration of another kind. Mrs. Eddy's helpers in Concord were concerned,— especially those students who remembered her response to invitations to attend the Chicago World's Fair in 1893, viz., "Do not expect me. I have no desire to see or to hear what is to be offered. . . I have a world of wisdom and love to contemplate that concerns me, and you, infinitely beyond all earthly expositions or exhibitions." The students' concern was not because of the pending Concord State Fair, but because of the excellent location that the Fair Association of active Concord businessmen had obtained. Their newly acquired fair grounds adjoined the south line of Pleasant View. Many might have objected to the crowds and noise injected upon their residential privacy, but Mrs. Eddy's understanding of individual liberty would not permit objection to anything a man wanted to do with his own property so long as it was not evil.

Different occasions require different tactics. The Leader's message regarding the World's Fair in 1893 and her private words labeling it Vanity Fair were to Christian Scientists. The businessmen who formed the Fair Association in Concord in 1900 were not Christian Scientists, and she encouraged them in their endeavor. They extended to her a special invitation to attend the fair on Governor's Day, September 6; but she declined their invitation to be listed on the program. Consequently, to all but the fair officials her appearance was a surprise and the reception spontaneous. It was Mrs. Eddy's first public appearance at other than her church

functions in many years and was reported in the press all across the country. The following is from the *Boston Daily Globe*:

The feature of the day was not on the set programme. This was the appearance of Rev. Mary Baker G. Eddy. She arrived at the main entrance at three o'clock. The races on the track were immediately suspended and, under the escort of mounted police with patrolmen on either side of her carriage, Mrs. Eddy drove around the race track in her victoria, drawn by a pair of handsome bays. . . .

The coming of Mrs. Eddy was announced through a large megaphone, and when her carriage was driven before the grand stand, filled with five thousand people, and surrounded by three times that number, there was considerable applause and many bared heads. Mrs. Eddy responded with a gracious smile and nods of recognition. She looked remarkably fresh and fair for a woman of eighty years, and in her quiet dress of lavender shade presented a picture not soon to be forgotten.

The *Boston Journal* said of Mrs. Eddy's appearance:

As the carriage approached the Governor's reviewing stand, she was announced to the throng as the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. The band struck up a patriotic air and the ten thousand spectators in the amphitheatre waved handkerchiefs, cheered, and applauded. In deference to Mrs. Eddy's distaste for undue demonstration, the crowd had been requested by the authorities to refrain from a too boisterous recognition of her presence. After having made the circuit of the grounds, Mrs. Eddy and her escort, together with about fifty visiting Christian Scientists, witnessed the greater part of the afternoon programme. Before leaving Mrs. Eddy expressed to the authorities and to her escorts her appreciation of the honor paid her.

Judge Hanna, who accompanied Mrs. Eddy to the fair, editorialized in the next issue of the *Sentinel*:

The writer and his wife were honored by an invitation to accompany Mrs. Eddy in her carriage, and were thus afforded the privilege of witnessing her delight at the demonstration of welcome and cordiality, as well as her lively interest in all that transpired while she remained on the grounds. There were two events that deeply impressed her because of the thoughtful consideration evinced: the announcement of her name and designation as the Discoverer and Founder of Christian Science, and the request by the management that anything in the nature of a boisterous demonstration should be avoided because of her well-known distaste for undue publicity.

The incident quite reversed the Scriptural adage that a prophet is not without honor, save in his own country, and in his own house, for

never did a prophet or dignitary receive greater honor and respect than was accorded Mrs. Eddy on this occasion.

Mrs. Eddy's special friend, George H. Moses, editor of the *Concord Monitor* and of the *Independent Statesman*, was a member of the Fair Association. This is his letter of September 8:

My Dear Mrs. Eddy:— Ere this you have doubtless seen Mr. Pearson's account of your reception at the Fair Grounds on Thursday. I trust his language is acceptable to you, though with the weight that the Fair has put upon us, I am surprised if anything has gone as we would wish it.

The main thing about your visit which should be remembered, as I regard it, is the genuine spontaneity of your reception. Nothing was prearranged, nothing was studied. It was the true recognition of your personality— and as such is worthy to be cherished as indicating the real feeling of the people.

Speaking for myself, and for the other managers of the Fair, I beg to express our thanks for your visit, and our wish that we may see you on future Governor's Days, when you may fitly share with "The First Citizen" the honors of "The First Resident" of the state.

As was her custom Mrs. Eddy expressed her appreciation in deeds as well as words. In her response to Mr. Moses she said in part:

I had no intimation and no idea of the kind care and honor that you had in store for me till I met the situation. It was indeed mutually spontaneous, a gentle effusion from the heart of the metropolis of my native state that will never pass from my memory, nor cease to cheer it.

Please find enclosed a check for \$1,000, my present gift to the Concord State Fair Association. This small sum is to be applied for aiding the improvement of the exterior of the buildings on the fair grounds— including the cupola on the main building.

Many newspapers remarked that this public appearance of the Leader of Christian Science disproved the numerous, recent accounts of her illness or decrepitude. Special notice was taken of her vigor and youthful appearance; and all in all this seemed a fitting climax to the most prosperous season the cause had ever seen. Perhaps most noteworthy of the occasion was the public proof of the breaking of one more mortal belief by the demonstration that a prophet *is* with honor in his own country.

CHAPTER XXXIX
UNCEASING LABORS

For many years I have desired to step aside and to have someone take my place as leader of this mighty movement. . . . I strove earnestly to fit others for this great responsibility. But no one else has seemed equal to "bear the burden and heat of the day."

—MARY BAKER EDDY

1900

THE *Sentinel* of September 13 reprinted an article from the *Boston Post* which may partly explain Mrs. Eddy's reason for attending the fair. It also reveals the intensity of the malicious malpractice against her by her refractory student. On the ninth of August a reporter from the *Boston Post* had arrived at Pleasant View unannounced and was told that Mrs. Eddy would probably not grant him an interview; but she did, and he titled his report:

Mrs. Eddy to the World

"You may send out to all the world this message from me:—

"I am well, despite the many attempts of those opposed to the Principle of Christian Science to prove otherwise. For thirty-four years I have labored in this great field and never have I been so keenly alive to the glorious privilege of living and working.

"You have asked me if it were true that I am a sufferer with cancer. You have asked me if it is true that a doctor of medicine is in attendance upon me.

"To both these questions I answer NO with all the truth in my being. I am free from disease and there is but one physician guarding my welfare. He is the Great Physician.

"Stories telling of my illness have been, I am sorry to say, industriously circulated. They are naught but malicious falsehoods. Their object, I presume, is to injure my health, and to discredit my belief and practice of what I have expounded for more than thirty years. This indeed would be much to those who oppose the growth of the Science of Christ.

"For many years I have been aware of what you tell me, and in a

quiet way I have guarded against these unseen enemies, not personal enemies but enemies of the faith.

“With your own eyes you can see that I am well and strong, although the cycle of years usually allotted to man has passed over my head.

“I shall be pleased to answer any questions that may serve to set aright any mistaken belief aroused by unfounded and unworthy reports concerning my health and adherence to the great Principle of Christian Science.”

REV. MARY BAKER EDDY to the *Post*

It would be interesting to know what the reporter told Mrs. Eddy. This is the story of his interview:

Concord, N.H., August 9. The Rev. Mary Baker Eddy, the head of the Christian Science Church, today made a statement to the *Post* concerning the avalanche of stories which have been circulated of late, attributing to the Mother a lack of faith in the doctrines of Christian Science. It has been further stated that Mrs. Eddy has the constant services of a physician. . . . Until today Mrs. Eddy has not made any public references to these charges.

The Mother is a very busy woman, and Secretary Frye doubted that she could spare the time necessary for an interview, but when the mission of the *Post* man was made known, Mrs. Eddy immediately granted the request for a personal talk.

There was a slight rustling of silk at the top of the stairs, a moment's whispering, and then Mrs. Eddy came down the broad staircase of her home. In another moment she stood at the doorway leading into the reception room.

“They have shown you into a rather dark room,” she said. “Come with me,” and she led the way into the front drawing room which was brilliantly lighted by the afternoon sun.

Mrs. Eddy impressed one as singularly graceful and winning in bearing. Her figure is tall, slender, and flexible in movement as a Delsarte disciple. Her face is oval in shape, the features regular yet indicative of strong character. Her eyes are a luminous blue, a bright contrast to the mass of wavy white hair that falls over her temples.

Mrs. Eddy is a striking picture of health in old age. Her step is firm and she walks with an easy grace, strongly conveying the impression of health and strength.

Taking a seat on the sofa, and motioning the reporter to a chair near at hand, she said, “Now I am ready to give you any information that you think will be of interest to the public.

“It is with sadness that I have noted a certain inclination to ascribe to me a condition that does not exist. Did I not believe that reports wholly false have been scattered abroad concerning my physical condition, and that these falsehoods coming to the ears of my many friends would cause them pain, I would not feel that it were necessary publicly to utter any denials. . . . ”

There is food for thought for the metaphysician in that last sentence. Her public denial would be unnecessary if she did not *believe* that false reports had been scattered abroad that would pain her friends. Even her answers to the journalist's questions which said one thing to him, say another to the Christian Scientist. The questions and answers continued:

"I claim nothing more than to be the Discoverer and Founder of Christian Science; that I should depart from its great Principle must indeed shock the world. I feel that in the face of what I have heard I ought to give you every opportunity to print in your paper personal observations that will directly refute such statements, founded in the brain of some one, who, disregarding all truth, all facts, gives to the world a lie in the shape of truth.

"It has been persistently reported, Mrs. Eddy," the reporter said, "that you are a sufferer from cancer. Will you kindly make a positive statement, denying or confirming the truth of such report?"

Sitting upright with eyes that shone with a strange light, Mrs. Eddy replied in tones that carried strong conviction,—

"I do not suffer from any bodily ailment, and never before in all my life have I so thoroughly enjoyed the blessing of perfect health. I am an old lady," she added more softly, and then smiling, added, "That is, in years but not in my own sight."

"Is it true that a doctor of medicine calls upon you regularly, and that you are under his care professionally?"

"To that question let me reply as I did to the previous one; No! and in addition I will summon my household, and they will tell you in language that there is no mistaking that those responsible for such statements are untruthful and unjust."

Mrs. Eddy rose, and with a quick movement touched an electric button at the drawing room door. Her whole bearing was one of suppressed earnestness, leaving no doubt that her whole heart was intent upon proving beyond a question the accuracy of her statements.

A few minutes later the entire household assembled in the hallway, and in answer to questions put by the representative of the *Post*, plainly and fully told what they knew of the daily life of the head of the Christian Science Church. . . .

All were positive that no doctor of medicine has ever attended upon Mrs. Eddy since her discovery of Christian Science, and that she was under the care of a physician was positively denied by her personal servants. . . .

"If there is nothing further that you would like to say I will ask to be excused," Mrs. Eddy said, "for I have much work to do. . . ."

Mrs. Eddy went toward the stairs, and as she went to the upper story called back: "I climb these stairs a great many times each day. Do you not think that I am very sprightly?" and then she disappeared, leaving the impression behind that converse had been held

with a being far above the average of mortals. . . .

On the same day, August 9, Mrs. Eddy had written two letters to her directors. One was a rebuke to the full board for placing an inexperienced young man in charge of the Reading Room:

To the full Board of Directors

My dear Students:

Do not you know that Mr. Armstrong's dear son is put in just the wrong place for his own good, and the good of our Cause! This move of subjecting him to the full fire of m.a.m. is all done by W, showing you how *you are controlled* by her and so would do such an imprudent, *unwise* act. This has caused another by-law to be enacted and put in the Manual. Oh, how long will even the *Board of Directors* be led by *sin* and *Satan*! If another act like this is consummated by you, I will change the entire Board. You give me little cause to have any faith in you.

As ever,

Mother

N.B. Call a meeting at once and act on this as the By-law demands.

The new by-law first appeared in the eighteenth edition of the *Manual* establishing qualifications for the Reading Room Librarian: "He or she shall have no bad habits, shall have had experience in the Field," etc.

The Leader's second letter to the directors on August 9 was sent to William B. Johnson:

Beloved Student:

The one devil, evil, takes thought by drugs as well as siege. The drugs are morphine, opium, hashish, arsenic, rhus-radican, strychnine. There is need of awakening before it is *too late*.

M.B.E.

This summer of such unceasing activity in Boston also saw an important new step developing in Germany. In December of 1899 Frau Gunther-Peterson and her companion Fraulein Ida Schoen had been received at Pleasant View and had presented Mrs. Eddy with a lovely Christmas gift,— a handsome German Bible. Since then, their Christian Science work in Hannover, Germany, as well as that of Ida's sister, Marie, had grown wonderfully and had created a demand for Christian Science literature in German,— a need which Marie Schoen endeavored to supply. In June Fraulein Schoen issued a notice in German, which, translated, said in part:

To Our Friends

The Truth of Christian Science has spread so rapidly amongst all

classes of the population and in all parts of Germany since the three years of our work here, that is has become an impossibility for us to remain in touch by personal intercourse. . .

We now hope to meet the desire and the need of all by the publication from October 1st on of this year, of a Periodical . . . to supply . . . the want of those who are unable to avail themselves of the English literature on Christian Science.

. . . we wish to emphasize that its contents will absolutely rest upon and in every respect represent and comprise the principles and views taught by Mrs. Mary Baker G. Eddy. . .

This announcement of the *German Monthly of Christian Science* did not reach Boston until September 6, the day Mrs. Eddy was in attendance at the Concord State Fair. Once translated, consternation set in. The first thing the officials did was, on September 13, to send a letter of expostulation to Marie Schoen. Their care in this situation next challenged Frau Gunther-Peterson's right to teach as is easily deduced from Mrs. Eddy's response to her Publishing Society trustee on September 14:

My dear Student:

Your care (?) is commendable but Frau Gunther-Peterson must have all the privileges of her degree for I granted it to her under circumstances that demanded this exception to our rules which I will name briefly. She came here to enter our Mass. Met. Col. The term was deferred as you remember. Before she came, some dignitaries (?) in Germany had requested her to teach them. She told them she would after her course at our College. When she was deprived of this course as aforesaid she feared that before she could enter upon it she might lose those important students. I told her as an exception she might take the Normal course with Mrs. Lathrop, and as she was a C.S.D. she, Mrs. P. could take that degree of her as one of the Board of Instruction and so teach her class. This was better than to lose her students. But Frau Peterson must now pass through the College course and you may credit her tuition to me. Please inform her of this.

With love, Mother
M. B. Eddy

Within another five days they had a letter on its way to Frau Peterson regarding her C.S.B. and also urging the discontinuance of the *German Journal*. Meanwhile the Mother had written her publisher, Joseph Armstrong, about the situation and how to meet it. Joseph's letter of September 23 to Publishing Society trustee Thomas Hatten is self-explanatory:

My Dear Brother Thomas:

Mother is busy or she would have written Brother McKenzie herself on this matter. As I am writing to you she asks that you will please tell him that this is a direct order from her.

It is about the matter of attempting to translate "Science and Health" into German, as Mr. McKenzie wrote to Mother. Fraulein Schoen and Frau Gunther-Peterson of Germany are undertaking this, in some way, which you and Mr. McKenzie know more about than I do; and Mother's word to you is that you should *faithfully pray* for them. Their purpose is to do good, but M.A.M. has misdirected them, and what they need is that you be patiently *helpful* to them.

Both mentally and by *kindly* writing to them to deliver them.

They would not work independently in such an important matter, nor even run any risk of working out of God's time.

Good speed you and them in the *right* way.

Sincerely and lovingly,

Joseph

P.S. I do not take that in writing them Mother's word to you should in any way be referred to, but that you come to them from your own full brotherly heart.

When Mrs. Eddy set up the Publishing Society she asked for a small, strong board of three trustees, one a metaphysician (doctor), one a business man, and one a scholar. McKenzie was her scholar, and though all three were practising Christian Scientists, this situation demanded more metaphysics than scholarship; hence her response to McKenzie was routed through two other students. Also, her scholar now had the calm, active support of both Joseph Armstrong and Thomas Hatten who had been guided by the Mother's hand to work in the right direction. At the same time the Leader turned to God for a solution to this problem, which was revealed to her and which she sent on to McKenzie on September 28:

Rev. W. P. McKenzie

Beloved Student:

I have travailed in Soul for the dear students in Germany and have built up a theory for their relief that I want made practical by our Publishing Society in Boston. It is this: To have the Sentinel and C. S. Journal issued from our House in Boston printed in both the English and German tongue and sent to Germany. That grand nation should certainly have the means for obtaining a knowledge of Christian Science. And this way of providing it will save breaking the international law on copyright, and dearer far to my heart, it will help Frau Gunther-Peterson and Fraulein Schoen to accomplish a great work which they have nobly and patiently inaugurated for the good of their people and the spread of Christian Science.

Please bring this request of mine to your Board at once and act

upon it in the bonds of Christian unity which we all entertain so warmly for our brothers and sisters across the sea.

She gave them the solution with instructions to act at once, but, sad to say, months dragged into years before her plan was finally implemented. If her nineteenth century mission was to be completed in the nineteenth century, the time had come for students to do more of the work and lean less upon their Leader. After numerous letters concerning every detail had been sent to Pleasant View, the following letter was sent to McKenzie on October 21:

Referring to the German translations of Christian Science literature,— the leaders of our Cause, the officers of the Mother Church, and the Trustees of our Publishing Society in Boston, should adjust this matter, wisely, and in a way that shall retain harmonious relations with the loyal workers in Germany and other foreign countries; and this must be done without placing the burden on Mother or holding her responsible for their decision in this matter. For too many years she has had to carry these burdens alone, but now feels that others should take these cares upon themselves and relieve her.

She emphatically refuses to endorse anything that will tend to make a break between the Christian Scientist Churches in Germany and herself.

Yours fraternally,
Calvin A. Frye



CHAPTER XL
SORE TRAVAIL

Do the children of this period dream of the spiritual Mother's sore travail through the long night, that has opened their eyes to the light of Christian Science? —MARY BAKER EDDY

1900

WHILE Boston officials were laboring over the translation problem, the lecturers were meeting with phenomenal success. Edward A. Kimball had lectured to an immense audience in Stephen, Minnesota, on the twenty-third of September, but his lecture in Kansas City on September 30 broke all records. Back home in Chicago, he wrote of it to the Leader:

Chicago, Ill., Oct. 2, 1900

Dear Mother:

I lectured in the great Convention Hall in Kansas City on Sunday (this is the hall where Mr. [William Jennings] Bryan was nominated), and the audience was *enormous*. The newspapers stated that there were ten thousand people there, but the number really was eight thousand.

Think of that out of a population of only one hundred and seventy-five thousand. You can get some idea of this audience when I tell you that it was three times as large as the seating capacity of Tremont Temple in Boston. The total capacity of the hall is twelve thousand.

The two churches joined very harmoniously to bring this event to pass, and by doing so have made history, because there never was such an audience assembled by Christian Scientists before.

The *Kansas City Star*, with a circulation of ninety thousand, published the lecture in full.

We expect to have a similar affair here next week. I am to lecture for all the churches in the Coliseum, and it is probable that there will be an audience of ten thousand people.

The lecture at Kansas City was my two hundredth, and because you are interested in this lecture work I will say that I never have missed an appointment nor postponed a date.

One hundred and ninety-seven of these lectures have been *without*

rain. In the other three the rain did not materially affect the audience with one exception.

With much love,
Edward A. Kimball

The Kansas City Scientists had been concerned that their lecturer could not be heard in such an enormous hall, but one of them wrote following the lecture:

... the acoustic properties of the hall seemed perfect. Hundreds seated in the south balcony, fully a half block distant from the speaker, could hear every word. Toward the close of the lecture, and amid profound silence, Mr. Kimball read from Science and Health... [The lame, the deaf, the dumb, the blind ... into the land of Christian Science where fetters fall ...] The impressiveness of this moment can scarcely be described. The vast audience leaned forward and reverently listened....

Kimball's lecture in Kansas City made history, but all the Christian Science lectures were growing in popularity. In the Sentinel for September 20 Mrs. Eddy had published this notice:

I have the pleasure of announcing to our readers, by consent of Judge Joseph R. Clarkson of Omaha, Neb., that he is now available as a lecturer throughout the United States and Canada. Any Church of Christ, Scientist, can call for his valuable services in this capacity, and be supplied according to the rules regulating the Board of Lectureship.

The response to this notice was immediate. Many churches, including the Mother Church, called for his services which involved a good deal of correspondence including this bit on the twenty-sixth of September:

Beloved Mother:

A few days ago I wrote you saying that the Directors had selected Judge Joseph Clarkson to give the next lecture on Christian Science for the Mother Church and asked you if you approved of the selection. I have received no word from you on that subject, so now I ask again, thinking that it is possible my former letter may not have reached you. Will you kindly let me know if you approve of Judge Clarkson, so that we may telegraph him as the time is getting short.

Hastily and lovingly yours,
William B. Johnson

Beloved Student:

This is the first time I have heard of your selection for lecturer. Yes, I highly approve of it.

With love,
M. B. Eddy

The semi-annual Mother Church lecture was given by Clarkson at Tremont Temple on Tuesday, October 9, to an audience of twenty-five hundred who turned out in a pouring rain. Another first occurred that same night in Chicago where Mr. Kimball lectured to an audience estimated to be between ten and fifteen thousand. Hanna editorialized about this Chicago event: "These great gatherings, to hear from the lips of our lecturers something of what Christian Science is and what it is not, are among the astonishing events of this astonishing age. . . ."

Far more astonishing was the work of wickedness against Mrs. Eddy and Christian Science that seemed to be going on behind the scenes. No prominent worker was untouched by it, but few were aware of this until awakened by the Leader.

Clarkson, unawakened to this danger, went on to lecture at Fairmont, Minnesota, Philadelphia, Saint Louis, and many other locations in several states.

But Clarkson was strong and dedicated. Her dear, adopted son who had not been able to withstand the malicious animal magnetism directed at his mother and her cause was a weak link that the enemy would use as a tool. In the endeavor to prevent this if possible and to strengthen him, his mother wrote to him on October 28:

Dear Doctor:

A few moments I give to you this calm, sweet Sunday. How good God is to us who know so little how to be good to Him. But Love is divine— is always Love, and in its objects, whether it be the rod or staff, it comforteth us and points the path.

I have longed for time enough to say to you that I acted *not*, in your dismissal from The Mother Church. I only assented in order to choose the least of two evils viz.— your case coming before this church from a branch church, and the charge being criminal according to law— or simply to drop your name and reject the other charge.

May God bless you in all your paths in life— make them straight and leading onward and upward. May you realize that mother has done the best for you that she knows, even if she is not understood; yet she is faithful. You are better to be removed from m.a.m. in Boston.

Affectionately,
M. B. Eddy

With all the demands upon the Founder's time, her primary efforts were always devoted to healing, though no longer at public request. An early student, tracing Mrs. Eddy's footsteps shortly after she left us, recorded the following:

I was standing at the second flight of stairs in 385 Commonwealth Avenue in Boston, Mrs. Eddy's old home, when Mrs. _____ said to me: "It was at the foot of this staircase that Mrs. Eddy raised Calvin Frye from the dead. She had called him to come downstairs, and he fell near the bottom and broke his neck, and was lying so that his head was twisted under his body. Mrs. Eddy said to him, 'Calvin, get up; Calvin, get up.' And the second or third time she said it, Mr. Frye came to life, and got up on his feet."

This, I believe, was the first time Mrs. Eddy raised Calvin Frye from the dead, of the three cases I have heard of. I told a student who had been with Mrs. Eddy in the early days that I knew Mrs. Eddy had raised Calvin Frye from the dead on two different occasions. She said, "Oh, more than that," and then told me that one time she and Mrs. Eddy were together on the veranda and Mrs. Eddy sent her with a message to Mr. Frye. When she reached his room she called to him but got no answer. Then she went in and found him on the floor. He must have been there some time. She lifted his arm and it fell limp. She felt his hand and it was cold. Then she called Mrs. Eddy, who came very quickly and saw his condition and great need. Through C. S. treatment she helped him and he returned to consciousness. Then speaking the Truth to him continually, after about an hour he moved his head. Mrs. Eddy standing beside him, told him to arise with her help, which he did, and then she left him. She then called him to her from time to time and spoke the Truth to him very earnestly until she found he was quite well.

This latter experience occurred at Pleasant View and is recorded in greater detail in Clara Shannon's *Golden Memories*:

One day, while I was writing to Mrs. Eddy's dictation, she sent me with a message to Mr. Frye, who was in his room. When I reached the door, which was open, I saw him lying on his back on the carpet, apparently lifeless. I returned to our Leader and told her about it, saying, "It seems as though he has fainted." She immediately rose and we both went to his room. She kneeled beside him and lifted his arm, which fell inert. She then began to talk to him. I had been praying for him, but what she said to him was a revelation to which I listened in wonder. Such heavenly words and tenderness, such expression of love I had never heard, telling him the truth of Man's relationship to God. After a while he opened his eyes, and as soon as Mother saw that he was becoming conscious, her voice changed, and most severely she rebuked the error that seemed to be attacking him. Her voice and manner were so different, according to the need, that I was deeply impressed.

Presently she told him to rise on his feet and gave him her hand to help him to get up. Then she turned around and went out of the room down the passage where she had been sitting, when she called out, "Calvin, come here!" and he followed her. She spoke to him for

several minutes striving to wake him up— at times, thundering against the error. Then she said, “Now you can go back to your room.” He went from the passage towards his room, but before he entered she called him again and talked to him, and this was repeated several times.

I said, “Oh, Mother, couldn’t you let him sit down a few minutes?” She said, “No, if he sits down he may not waken again— he must be aroused; we mustn’t let him die— he is not quite awake yet!” She began to talk to him again and reminded him of the time when Martha and Mr. Frye together drove out and spent the day there, and she began to remind him of the experiences of that day. That reached him, and she said, “You haven’t forgotten, Calvin?” and he said, “No, Mother!” and laughed heartily. Then she talked more of the Truth to him and told him he could go back to his room and this time “watch.”

She explained to me that when you speak the truth to anyone, if the truth you speak causes him to laugh, cry or get angry, you have reached the thought that needed correction.

The next day Clara Shannon went to Calvin and asked, “Calvin, where were you yesterday when you appeared to us to have died?” He answered, “In the pantry, eating custard pie.” Miss Shannon also recorded that Calvin never referred to this experience, but that ever after he was a changed man.

Such were the time-consuming episodes of Mrs. Eddy’s life, a life the world knew nothing of.

The Leader was never beguiled by the silent arguments of the enemy which were constantly influencing her students, but she was obliged to be just as constant in her endeavors to awaken and instruct them to resist this influence. She had to do the same with her attorneys who were working on the Woodbury case, which proved more difficult, for they were not Christian Scientists and had no understanding of animal magnetism. Nevertheless, near the end of October when attorneys Streeter in Concord and Elder in Boston were contemplating an action that was directed by Mrs. Woodbury, Mrs. Eddy wrote to General Streeter explaining this influence and expressing her opposition to their plan. Later, both agreed sheepishly that she was right, although they were not easily convinced as is evident from General Streeter’s response on November 1 to Mrs. Eddy’s letter:

...By the last statement, I infer that you think Mrs. W. has “through mental silent suggestion” influenced my mind (as well as that of Mr. Elder) to show our hand,— that is, file the interrogatories,— and when you say “go no further with my consent in that direction,” I understand you to instruct me that I am not to see Mr. Elder on your behalf about filing these interrogatories and that the

same are not to be filed. Is this what you really mean? If it is, I ought to advise you that you should have counsel whose mental balance cannot be influenced to mismanage your case through the mental silent suggestion of a woman like Madam Woodbury.

I, as one of your counsel, am not conscious of being influenced by Mrs. W. to take any action prejudicial to the interests of the case which I, with Mr. Elder, have been employed to defend. I know of but one way to protect your interests and that is to deal with this plaintiff's case in the same way and by the same methods that I would deal with any plaintiff's case in which such a vicious and selfish attack has been made on my client as Mrs. Woodbury has made on you.

Of course Gen. Streeter was not conscious of being influenced by mental malpractice. That was the one evil incessantly lulling mankind and keeping "the world asleep in night's embrace." Mrs. Eddy's whole mission was to awaken the sleepers and "break earth's stupid rest," though much of her labor was unseen and unappreciated at the time as she stated: "Do the children of this period dream of the spiritual Mother's sore travail through the long night, that has opened their eyes to the light of Christian Science?"

At this crucial hour her directors in Boston needed to open their eyes to the enemies' tactics, so the Leader sent them a copy of her letter to Dr. Foster Eddy. On the same day, November 8, William B. Johnson received a telephone call, probably from Calvin Frye. The message was as follows:

Mother charges you and the other directors not to name outside your meeting together what she has written in a letter now on the way to you; nor the contents of enclosed letter to Dr. Eddy. Also show these letters to Judge Hanna with same charge; not to speak of it to anyone. This she says under authority of our Church By-law.

Her November 8 letter to the directors read·

Beloved Students:

Enclosed find copy of my letter to Dr. Foster. I knew it was *needed*. W. does not mentally neglect him for witness against us.

You will remember that when the charge of the Dr. having been a "counterfeiter," was sent to The Mother Church, or brought there by Mrs. Chanfrau— I objected to having it laid before the church and you kindly complied and it was dropped. This is what I refer to in my letter.

With love,
Mother
M. B. Eddy

O for the peace of a dog in my old age.
"Mother"

What a graphic depiction of “the spiritual Mother’s sore travail” in one sentence! Her students were so easily led to magnify items of small import while overlooking the vital issues of the moment that needed their attention and with which the Leader so greatly needed their help.

During much of November Wm. B. Johnson was concerned with Mrs. Eddy’s coat of arms, one small part of which bore a medal. Mr. Johnson’s son, in his study of heraldry at Harvard University, had learned that medals pendant on a coat of arms do not pass from generation to generation, but belong merely to the one to whom granted. Mr. Johnson was familiar with the Leader’s insignia, for all her letters had a wax seal stamped with her crest; so he took it upon himself to make the correction in a new intaglio which he sent to her along with a letter of explanation before the end of November. Her response was dated November 30:

Beloved Student:

Your beautiful gift to me and the care you have taken to make it correct as well as beautiful I appreciate. Accept my thanks.

You named the need of my crest at the door of my home on Commonwealth Avenue being changed. Will you ask Mr. Bates to do this for me and make my family coat of arms there like the one you have on the stamp you gave me? The crystal handle on this is exquisite, its weight helps to make good impress, its cutting is fine and gold band pretty.

In regard to the vacancy your withdrawal occasions on the Bible Lesson Committee I have only this to say and you will please repeat it to the First Members at your next meeting. I think you have already sufficient members on the Committee and recommend that you leave the number as it is at present.

May the last of this century be to you the best, and divine Love make your life *forever blest*.

With love,
 Mother
 Mary Baker Eddy

In mid-November while Mr. Johnson was involved with intaglios, the Episcopal Church of the United States held its twentieth annual Congress, in Providence, Rhode Island. Their opening meeting on November 13 was an attack and defense of Christian Science which was fully reported in the *Providence Journal* the next day. Several pages of the November 22 *Sentinel* were devoted to a report of this meeting, but even though Hanna refuted some of the attacks made, the arrangement of the *Sentinel* report left the impression that the overall meeting was kindly toward Christian Science which was not the case. Hanna was totally dedicated to Mrs. Eddy and to

Christian Science. He had been a great help in the past and was in a key position to assist her, but he was not giving her the help she needed at the present hour for the furtherance of the Cause. No progress had been made on the Sentinel and Journal in German. In the Episcopal Congress "the armaments of concealed warfare" had not been met, so the Leader must meet this attack herself, which she mentioned in her letter of November 27 to Mrs. Stetson:

Augusta, darling:

What shall I say to a good child like you— to a Christian Scientist such as you? this— well done good and faithful thou shalt be made ruler over many things, enter thou into the joy of doing good.

Do not you feel happy in clothing her who loves you, prays for you, watches for you, waits for you to be with her here and in Heaven?

Yes, darling child, mother appreciates your footsteps of the flock, whom the great Shepherd are calling, who hear and follow and none shall be able to pluck them out of his hands.

You will hear from me soon, through the newspapers, on the Episcopal Congress. It will help you, dear one, to meet the armaments of concealed warfare.

Again, darling, I say, mother loves you and appreciates your scientific demonstration over my other students and the "enter thou" that God is speaking to you.

With love, *thine*,
Mary B. Eddy

Before her response to the Episcopal Congress was published, the *Boston Globe* requested her sentiment on what the last Thanksgiving Day of the nineteenth century should signify to all mankind. Her response (*My*. 264) was published in the *Globe* on Thursday, November 29. Her article regarding the Episcopal Congress appeared in the *Boston Herald* the following Sunday, December 2:

The Church Congress of the Episcopal Church, recently convened at Providence, R.I., smiled mildly on some features of Christian Science, but its arrangement of the programme for the discussion of the subject was unfortunate, in the interests of strict justice and fair play. The discussion was opened, first, with an address by Professor Theodore F. Seward of New York, author of *The Brotherhood of Christian Unity*, and a member of the Episcopal Church, which was able, compact, courteous, and altogether logical and ample. It was a conscientious tribute from one whose heart is manifestly full of the love of Christ and love for his fellow-men; who has studied Christian Science from its spiritual standpoint, with a firm belief in Christ, Jesus, his example, and his teachings; and who has aimed to get to the very bottom of his subject. It is reported that he was listened to with rapt attention, from its beginning to its close, by an audience of fifteen hundred persons. His opening of the discussion gave unlimit-

ed opportunity for unbridled criticism from those who followed him, without possible reply; and a lawyer, who referred to Christian Science in objectionable phrase made the argument against it, and made his exit from the Congress, substantially uncorrected and unrebuked.

As Christian Science is founded strictly on the life and teachings of Christ Jesus, it may be pertinent to ask why a doctor or a lawyer, who evidently has no aggressive faith in Jesus and his life labors for humanity, and who seldom reads a chapter from the Gospels and rarely enters a Christian house of worship, should be asked to address such a Congress on such a subject? Is it not obvious that the religious side of the question— its important and vital side— would be studiously ignored? Note the addresses of Dr. William M. Polk and Mr. W. A. Purrington, as reported in the *Providence Journal*, for a definite answer. Lawyer Leavitt's reply to unjust criticisms against the Christian Science textbook was a spiritual sunburst on the darkness.

As an interesting illustration of the lack of spirit and breadth, and nobility of Mr. Purrington's address, the following is quoted from it verbatim:—

“It is only just to say that Mrs. Eddy's practice is in accord with this part of her teaching. She says there is no pain and no disease, and that she can restore decaying bones to healthy condition (*Science and Health*, 16, 359), yet she had her teeth extracted by Dr. Fletcher of 77 North Main Street, Concord, N.H., under the so-called painless method, by local anaesthesia, and she now wears artificial dentures made by him.”

The following over Dr. Fletcher's own signature is also given verbatim:—

“The story told by the Rev. Dr. Whitaker and others, to the effect that Mrs. Mary Baker G. Eddy called at my office in Concord, N.H., in great pain, and had a carious tooth extracted, requesting me to use a local anaesthetic before extracting the tooth, is incorrect. Mrs. Eddy did call at my office and had a troublesome tooth extracted. But it was not a carious tooth, neither was she in pain at the time. She did request me to extract the tooth, allowing me to use my own painless method for extracting teeth, which I had recommended.

“I shall take no further notice of inquiries on this subject.

“(signed) John M. Fletcher

“Concord, N.H., November 22, 1900”

I have a copy of a letter which Dr. Fletcher received, in which the writer proposed a bribe of \$200 if the doctor would authorize a story about Mrs. Eddy concerning this remarkable episode (!) such as the correspondent might dictate. But Dr. Fletcher said practically, “Get thee behind me, Satan.” The doctor is a man of repute— a native of my native state— a man that cannot be bought or sold.

Those familiar with my writings know that long ago I instructed Christian Scientists not to interfere with methods of surgery, but if they should call a surgeon, to submit to his methods without discussion. Those who are unfamiliar with them, or misconstrue them,

should hesitate to criticise without personal knowledge. The following is extracted from the Christian Science textbook, page 400, and has been published in said book since its first issue in 1875:

“Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction, and the prevention of inflammation.”

I have always instructed students in Christian Science to be wise and discreet, conforming, where conscience is not offended, to the usages of men. The practice of surgery is not introduced into Christian Science, whose rules and methods are based upon the examples of Jesus and his followers. Bishop Berkeley and I agree that all is Mind. Then, consistently with this premise, the conclusion is, that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of this means, I have turned the dentist’s mental protest against myself; he thinks I must suffer because his method is interfered with. Therefore, his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result.

The balance of this lengthy article appears in *First Church of Christ, Scientist, and Miscellany*, pages 109-115, under the title “The Christian Science Textbook.”



CHAPTER XLI

MAN VERSUS WOMAN

“Dear one, cultivate this tender emotion . . .”
—MARY BAKER EDDY

1900

JUDGE Clarkson’s lecture tour brought him back to New England toward the end of November, and on Saturday, December 1, he spent two hours with Mrs. Eddy at Pleasant View. The judge’s masculine logic needed to be balanced with feminine tenderness and inspiration which was not accomplished in this two hour interview and may have been the reason he was invited to dine with Mrs. Eddy the following Friday. Before Friday arrived the Leader wrote to Irving C. Tomlinson regarding a new lecture he had submitted for her approval giving him the advice that Clarkson was resisting:

Dear one, cultivate this tender emotion, have a cell less in the brain and a fibre more in the heart in yourself and it will do much for your lectures and in healing the sick. . . . When lecturing, or addressing the church . . . let this tenderness *appear* and like the dew, it will refresh the parched ear and lonely heart.

From the very beginning of her founding work too many of her students had either idolized Mrs. Eddy or turned away completely from her. The former amounted to worshipping her personality and the latter became either an adulteration or total rejection of Christian Science. Judge Clarkson had come dangerously close to the former position, but now when he discussed all the details of the Woodbury case with the Boston officials he could no longer see that the Leader was guided by God and leading properly. His legal reasoning took precedence over his spiritual inclinations. He very much needed “a cell less in the brain and a fibre more in the heart,” but he was blind to his own lack and growing blind to Mrs. Eddy’s spirituality. Following his visit on December 7, Calvin Frye made this entry in his diary:

Judge Clarkson dined with Mrs. Eddy today & after dinner tried to convince her again that she was mistaken & the cause was going to ruin & the men were essential to take the lead of the cause of C.S. & to assert their rights without her dictation.

Judge Clarkson had not understood Mrs. Eddy when he came close to personality worship, but he understood her even less now. Failing to convince her of his point of view which amounted to masculine supremacy rather than equality of the sexes, he chemicalized and left the movement shortly thereafter. Mrs. Eddy expressed her reaction to their conversations with her pen in an essay entitled "Man and Woman" which stated in part:

I have from the beginning of my labors uniformly associated man and woman in all endeavors to demonstrate Christian Science . . . I have given the preponderance to the masculine element in my organizations for carrying out the functions of Christian Science. . . .

Herein we show no usurpation of power on the part of woman, either in the Principle, the rules, or the organization of Christian Science. The equality of man and woman is established in the premises of this Science. God made them male and female from the beginning, and they were in His image and likeness— not images, but *image*. In the divine Mind there is no sex, no sexuality, and no procreation; the infinite Mind includes all in Mind.

. . . If God has at any period bestowed a superabundance of His image and likeness on man more than on woman, or *vice versa*, He is not an impartial God; whereas the Scripture informs us that God is no respecter of persons. If at any period the reflection of the masculinity of God seems more apparent and desirable to the human senses than the reflection of His femininity, it is because the human perception, apprehension, and understanding have not kept pace with the divine Love and order that characterize the period which manifests the dual nature of God, and the equality of man and woman.

. . . The masculine element has had precedence in history; but the history of time is temporal— it is not eternal— . . . The masculine element must not murmur if at some period in human history time should take a turn in behalf of woman, and say— her time has come, and the reflection of God's feminine nature is permitted consideration, has come to the front, and will be heard and understood. . . .

Now, then, let us return to God, to the divine Principle of the universe including man; we shall find therein no occasion for departure, no occasion for strife, no suggestion of pre-eminence, or dis-severance of the masculine and feminine elements of God's creating— no question of whom shall be the greatest.

. . . If the so-called devil would fight with God over the comparative rights of His creation, and man and woman, his satanic majesty must succumb to the over-rulings of divine Love. Christian Scientists cannot afford to drop their weight into the scale of evil on this topic,

or on any other that conflicts with one God, one Mind, the Sermon on the mount, and the recognition that woman is not least because last at the cross and first at the sepulchre— the last to linger in tender ministrations of love, and the first to discern the Christ idea—

Along the lines of evil is the rule of lamentation over the sins of others, not, however, the lamentation of the prophet, just and reformatory. Failing in one act, evil quickly lifts the curtain on another. But the scene shifts, and behold a woman! — the almond blossom upon her head, busy hands and pen, never leaving the post of duty, but week after week, month after month, and year after year, toiling, watching, praying, and sending forth messages of God's dear love over all the earth. No remuneration, save the blessing it brings to mankind, to compensate such a life; hence her refusal thereof, and joy to share the income from her books with the needy ones of earth and for life's best objects.

No person understands Christian Science who regards a corporeal man or woman as a Christ. . . . Christ was the Son of God; Jesus was the son of Mary; . . . This dual nature divine metaphysics clearly explains, and human nature must not becloud the interpretation of God and man.

On December 17 Calvin Frye wrote to the Librarian of Congress, Washington, D.C.:

Please issue a copyright for title and contents of a book entitled *Man and Woman* by Mary Baker G. Eddy who is a resident of the United States of America. Said copyright to be issued in her name as author. All rights to be reserved by her.

This book was a correction of the attitude expressed by Judge Clarkson and entertained to a degree by many of her Boston officials, but, though copyrighted, it was not published at this time.

Her lieutenants often thought that Mrs. Eddy was arbitrary and dictatorial, which she was, for no one else had the broad overview of the cause nor the total dedication to doing God's work on this earth; nor her vision, nor her insight regarding the enemy's tactics. She had brought the Motherhood of God to the apprehension of the world, and her every thought and action were devoted to establishing this understanding upon a firm foundation. Because she turned constantly to God she *knew* she was right and spoke with authority; and when corrected or warned by Wisdom she changed her course immediately. Probably no one could comprehend her zig-zag course; and few could follow her directions without murmuring. There was one devoted student who could and did follow without complaint, who considered every instruction from Mrs. Eddy as an order to be acted upon immediately, and the Mother's thought

turned to this faithful, obedient student on the day she copyrighted the message so sorely needed by the men in her movement:

To Augusta Stetson:

Pleasant View, Concord, N.H.

December 17, 1900

Darling Augusta, My Precious Child:

... I always explain Christ as the *invisible* and never corporeal. Jesus was a man corporeal. Christ was, is, and forever will be the Holy Ghost, or in scientific phrase, the spiritual idea of God. I am corporeal to the senses, even as Paul was. But God has anointed me to do His work, to reveal His Word, to lead His people. And your faithful adherence to my directions and love for me has caused you to prosper in the field even as you have. ...

Jesus was the man that was a prophet and the best and greatest man that ever has appeared on earth, but Jesus was not Christ, for Christ is the spiritual individual that the eye cannot see. Jesus was called Christ only in the sense that you say, a Godlike man. I am only a Godlike woman, God-anointed, and I have done a work that none others could do. As Paul was not understood and Jesus was not understood at the time they taught and demonstrated, so I am not. As following them and obeying them blessed all who did thus— so obeying me and following faithfully blesses all who do this. ...

Your loving Mother and Teacher and Leader,
M. B. Eddy



CHAPTER XLII
THE CENTURY ENDS

*One hundred years, aflame with Love,
Again shall bid old earth good-bye—*
—MARY BAKER EDDY

1900

BEFORE the end of the nineteenth century this letter from Calvin Frye appeared in the Sentinel:

Our Text-Book

INASMUCH as numerous inquiries have been received by Mrs. Eddy's publisher asking the meaning of two paragraphs as they appeared in recent editions of "Science and Health with Key to the Scriptures," she has restated the latter part of these paragraphs so they will read in future editions of our text-book as follows:

On page 127, last part of first paragraph:— What God cannot do man need not attempt. If God heals not the sick, they are not healed. In any case feebler attempts would be hopeless, for no lesser power equals the infinite, All-power; but God can and does heal the sick.

And on page 458 last half of first paragraph:— Some individuals assimilate Truth more rapidly than others; but any student who adheres to the divine rules of Christian Science and practises them, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.

By comparing the above with what is in earlier editions of our text-book, it will readily be seen that the author has retained the original ideas, and only clothed them in new dress, which, by some readers, may be more easily understood.

Calvin A. Frye

[The previous edition read: p. 127— What God cannot do, man need not attempt. If God heals not the sick, it is because He cannot or will not. In either case feebler attempts would be hopeless, for no lesser power equals the infinite All-power.
p. 458— Some individuals assimilate Truth more rapidly than

others; but I never knew a student, who adhered to the divine precepts of this Science, and practised them unselfishly, who did not heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success.]

The Teacher's next words for publication appeared in the *New York Journal* of December 23 (*My*. 256). This last Christmas message of the nineteenth century ended thus:

To this auspicious Christmastide— which hallows the close of the nineteenth century— our hearts are kneeling humbly; we own His grace, reviving, healing. At this immortal hour all human hate, pride, greed, lust should bow, and own Christ's power, and the reign of Truth and Life divine make man's being pure and blest.

The close of the nineteenth century was marked by numerous celebrations, speeches, and articles, but perhaps none was more interesting than that which took place in the office of the mayor of Detroit, Michigan, on the eve of the new century. Two days earlier Mayor Maybury had sent the following letter to a few of the most prominent people in his city:

I am particularly desirous that those who witness the coming of the twenty-first century shall have every evidence that those who are permitted to see the opening of the twentieth century have appreciated the glorious inheritance of the century closing, and I am desirous that there should be put on record letters from men prominent in the commercial, religious, professional, and moral on-going of the city and state. The letters so prepared will be placed in a box and sealed, to be opened a century hence. . . .

If such a box had been deposited one hundred years ago, how many facts of the history of Michigan, as well as of Detroit, would be disclosed that are now lost. . . .

I believe that the papers which I am seeking to put away in this form will be invaluable in the long future. Please do not disappoint me. . . .

Newsclippings of this event, of the sealing of the box to be deposited in the city archives for 100 years, and Mayor Maybury's letter of greeting to the mayor of Detroit in 2001 were sent to Editor Hanna along with this cover letter:

Dear Brother:— Thinking that the enclosed clippings may contain some thoughts of interest to the Field at large, I venture to send them, with a copy of the Mayor's letter to myself. It was he who introduced me at my lecture in November, and at its close expressed a great deal of interest in the subject. At his request, I prepared the article referred to, and it was laid away with the others to be opened a

century hence, no one but the writers being aware of the contents at the present time, so far as I know.

Yours in Truth,
Annie M. Knott

Mrs. Knott had been requested by the mayor to write an article for posterity on the subject: "Growth of Christian Science in Detroit in the Twentieth Century." It would be interesting to know what Mrs. Knott's expectations for the twentieth century were.

The prosperity of Christian Science at the turn of the century was cause for great rejoicing among the students who expected ever increasing prosperity in a glorious future. They had witnessed the marvels of the church of Philadelphia to which the Spirit saith, "behold I have set before thee an open door, and no man can shut it." One who understood the seven churches as seven church ages and comprehended the sixth church age as the advent of Christian Science was aware of the further promise to the church in Philadelphia: "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." The evidence seems to indicate, however, that the Discoverer of scientific Christianity was the only one who understood the seven churches. Her followers were not even aware that the present prosperity was due *solely* to her founding footsteps.

The Founder, on the other hand, saw, even in her best students, a lack of scientific spiritual understanding and a constant resistance to spiritual demands. Such tenacity of material beliefs foretold a testing time, a seventh church age, a future far different from that expected by most Scientists in 1900 in the path from sense to Soul. When the editors of the *New York World* sent to Mrs. Eddy the query "What is the chief danger, social or political, that confronts the new century?" she responded:

Insufficient Freedom

To my sense the most imminent dangers confronting the coming century are robbing people of life and liberty under warrant of the Scriptures, the rights of politics and human power, industrial slavery, insufficient freedom of honest competition, ritual, creed, and trusts in place of the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

Mrs. Eddy also foresaw a turn for woman in the future as alluded to in her article "Man and Woman," and she may have foreseen racial problems when she said to a correspondent of the *New York Herald*, "to my view, the idea of race is superior to the idea of sex." But she did not leave it there.

In January of 1900 the Leader had written "Satisfied."

In January of 1901 she wrote:

The New Century

THOU God-crowned, patient Century!
 Thine hour hath come. Eternity
 Draws nigh — and beckoning from above,
 One hundred years, aflame with Love,
 Again shall bid old earth good-bye—
 And lo, the light! for Heaven is nigh!—
 New themes seraphic, Life divine,
 And bliss that wipes the tears of time
 Away, will enter, when they may—
 And bask in one eternal day:

'Tis writ on earth, on leaf and flower—
 Love hath one race, one realm, one power.
 Dear God! how great, how good Thou art
 To heal humanity's sore heart;
 To probe the wound, then pour the balm—
 A life perfected, strong and calm.
 The dark domain of pain and sin
 Surrenders— Love doth enter in,
 And peace is won, and lost is vice:
 Right reigns, and blood was not its price.

The nineteenth century had drawn to its close, and God's chosen witness for this age could say in the words of Saint Paul: "I have fought a good fight, I have finished my course, I have kept the faith." A year earlier she had written and published "Satisfied," but she did not republish it at the century's end. Mary Baker Eddy's labors for the last thirty-four years of the nineteenth century are graphically expressed in two brief sentences she had written to her Board of Lectureship a few months earlier: "Millions may know that I am the Founder of Christian Science. I alone know what that means."



APPENDICES

APPENDICES

APPENDIX A — (Chapter X, page 110) The following article appeared in the *Christian Science Journal* for October, 1892, Vol. X, pages 273-276.

TO THE CONTRIBUTORS OF THE CHURCH BUILDING FUND IN BOSTON MARY BAKER G. EDDY

BELOVED STUDENTS AND FRIENDS: Certain legal proceedings with reference to the title to the church lot in Boston, which I donated about three years ago for the specific purpose of building thereon a church edifice, have been taken, which, I am advised by my legal advisors, reverted the title in me. As soon as this end was accomplished I executed a trust deed of the lot, a copy of which is herewith appended.

I conveyed said lot through Mr. Perry, and Mr. Knapp, of Boston. In Mr. Knapp's deed of trust to Mr. Lang, Mr. Munroe and Mr. Nixon, no provision was made for publishing rooms. A few weeks ago, my lawyer showed me a circular letter, that had been issued without my knowledge, calling on the public for funds wherewith to build a church, and publishing rooms, upon said lot.

In July 16, 1892, I asked my lawyer in the presence of the Trustees, Mr. Knapp and Dr. Eddy (Mr. Knapp and Dr. Eddy will testify that I objected from the beginning to having the church occupied for aught else but church work) if advertising for funds to build publishing rooms gave any title to the church property? Before he could reply Mr. Nixon said that it did not, but the lawyer replied emphatically that it did. After that I said no more about commencing to build the church.

As much of the Building Fund was received, after this illegal call, the Directors and Trustees have thought best to return this fund to the contributors. It is plain that their money should not be used without their knowledge as to the specific purpose for which the church lot was donated. Before seeing the circular letter, I had advised Mr. Lang not to delay appropriating the money he had on hand and to commence building the church, at the same time we would conjoin in making the title sound. The Trustees then declined to do this, but afterwards united with me in its accomplishment— and we now have a sound title, but are minus funds.

My lawyer has advised, under the circumstances, to return the money to the contributors, for them to send back to the new Board of Directors, to

be used according to the original purpose. In coming back, may the talents be doubled, and so blessed that the Building Fund shall be increased to sixty thousand dollars. It is hoped that this plan will be acceptable to all. I am 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!— a church to be erected on a lot given, and regiven to them under such difficult circumstances, by the author of SCIENCE AND HEALTH.

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. It is far too vital to the present and future welfare of Christian Science, to be left undone.

Both lawyers, Mr. Griffin of Boston, and Mr. Streeter of Concord, agree that Mr. Knapp's deed was deficient, solely on the question, as to whether this deed created a public, or a private trust. Mr. Knapp has always been willing to quitclaim the minor points— his wife's dower (which was a legal blunder), and his heirs' claims, but being himself limited in trust, he could not settle the question of ownership. When this first deed was executed, the church was in such a condition, that it troubled me to know whether to donate my lot to the church, or to Christian Scientists in general.

When the Building Fund had reached thirty thousand dollars, I urged the Trustees to commence building, this they refused on the grounds of having an unsafe title. I then suggested again the steps to be taken for perfecting this title, steps which they have since, in substance, accepted.

Another cause of delay was alleged— the necessity of organizing a church, to which the land could be donated. About six weeks ago I called for legal counsel and engaged two able lawyers in my native state. Guided by the Divine Love they found in the laws of Massachusetts the statute referred to in the following deed (and which is herewith published) for incorporating a body of donees, without organizing a church.

Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock. What joy might now crown this faith had it taken firmly the first steps and held on, till it clasped God's right hand.

All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization.

Setting aside all personal interests,— and without a single obligation on my part,— sparing neither time nor money, I have the second time obtained for our church in Boston, a pacific settlement, and a legal title to go on and build a church edifice in the interest of Christian Science. I specially request the contributors to recall every cent they have contributed and forward at once the amount to our Trustees or the Board of Directors. Remember it was the Boston *Church Building* Fund for which

you were legally asked to contribute and it is this now.

Beloved contributors, please consider, that “to err is human, to forgive Divine.” My students who composed the honorable Boards of Directors and Trustees have, without a murmur, labored hard in the discharge of their offices; and I fervently hope they will reap a rich reward from experience, be abundantly blessed for every right motive, and long enjoy the good that has been accomplished.

It is alleged, that it has been said, this article shall not be published. “He giveth His angels charge over thee to keep thee in all thy ways.” The power that overruled the writing of Science and Health, is, to my sense, overruling and compelling this simple statement of *facts*.

Many, many thanks to the noble contributors for their liberality, patience and fidelity. The following is a copy of my deed of trust.

[Then appeared Mrs. Eddy’s deed of trust of September 1, 1892, including the footnote giving the text of Chapter 39 of the Public Statutes of Massachusetts. These appeared intact in every edition of the *Manual* through the eighty-eighth edition (which was in effect when Mrs. Eddy left us in December, 1910) and in some of the eighty-ninth editions.]

* * *

APPENDIX B — (Chapter XV, page 154) Address of Hon. Charles Carroll Bonney to the Christian Science Congress of the World's Parliament of Religions on Wednesday, September 20, 1893. This address was published in the *Christian Science Journal* for November, 1893, Vol. XI, pp. 338-340.

I come as general president of the World's Congress Auxiliary of 1893, to salute you and bid you welcome.

This great audience, filling this "Hall of Washington," gives me occasion to extend to you with my words of welcome, words of hearty congratulation.

When science becomes Christian, then the world indeed advances toward the millennial dawn.

No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people which you represent, known as the Christian Scientists.

We had come to the state of the world in which science was called infidel, although true science could never look otherwise than up through nature unto nature's God.

The Christian Scientists were therefore called to declare and emphasize the real harmony between religion and science; and to restore the waning faith of many in the verities of the sacred Scriptures.

This body of Christian Scientists will do no harm to any other body of worshippers of the living God and servants of the brother man anywhere in the world.

Catholic and Protestant— though we may say of the Catholic church that it has always held firm the faith in the supernatural and in the supremacy of the divine— Catholic and Protestant, Baptist and Presbyterian, Methodist and Friends, Unitarian and Congregationalist, may all thank God for the new energy and life contributed to the world and especially to Christendom by you and those whom you represent.

The common idea that a miracle is something which has been done in contravention of law is to be wholly discarded and repudiated.

There is not one miracle recounted in the sacred Scriptures which was not wrought in perfect conformity to the laws which the divine Creator had established. It is mere ignorance of those laws that leads men to think that miracles are acts in contravention of them.

To know the law is to see that the wonder is wrought by means of law, and that the only miracle consists in the wonderfulness of the act which is done.

Who can doubt, in witnessing the tremendous events that are now transpiring in our midst, that the day of miracles is as surely here as it was eighteen centuries ago.

To restore a living faith in the efficacy of the prayer— the fervent and effectual prayer of the righteous man which availeth much; to teach everywhere the supremacy of spiritual forces; to teach and to emphasize the fact that in the presence of these spiritual forces all other forces are weak and inefficient,— that I understand to be your mission.

That you may so fulfil this mission that not only all Christendom, all the great bodies to which I have referred, but the whole world and all its worshippers of God and servants of man, may have cause to rise up and call you blessed, is my sincere and fervent wish. The world assembles here in this great year that its peoples and churches may know each other better.

You, yourselves, come to make known to the world who you are, what faith you hold, what work you have done, what achievements you have made; and on the other hand, to learn from all the others what work they have done, and what faith they hold, in order that, seeing in each other's faces the same spirit of charity, and learning that all are engaged in the same heavenly service, you may take courage in the support of each other.

That is the reign of peace which these world's congresses of 1893 were organized to inaugurate, which they have inaugurated, and which they will continue to uphold.

In closing I only wish to renew my words of heartiest welcome and bid you God-speed in your work.

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APPENDIX C — (Chapter XV, page 160) Mrs. Eddy's Address to the World's Parliament of Religions, September 22, 1893, read by Septimus J. Hanna.

Reverend Mary B. G. Eddy, the discoverer and founder of Christian Science, was born in the little town of Bow, among the hills of New Hampshire. Her family tree, taking root in illustrious ancestry, spread its branches from London and Edinburgh, Great Britain, to the United States. The family crest and coat of arms bear these mottoes: *Vincere aut mori*, "Victory or death," and *Tria juncta in uno*, "Three joined in one." In her work, *Science and Health with Key to the Scriptures*, the textbook of Christian Science, the author writes:

In this revolutionary period the voice of God in behalf of the African slave was still echoing in our land, when this new Christian crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death, be stricken from the human mind and body, and their freedom should be won, not through human warfare, not with bayonet and blood, but through Divine Science.

God has built a higher platform of human rights and built it on diviner claims. These claims are not made through code or creed, but in demonstration of "peace on earth and good-will to men." Human codes of theology, medicine, and hygiene cramp the mind, which needs freedom. Christ, Truth, rend asunder these fetters, and man's birthright and sole allegiance to his Maker go on undisturbed in Divine Science.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than the Divine Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems which to-day hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged. Christian Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. The healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, and extends through all space. Science is not the shibboleth of a sect, or the cabalistic insignia of a philosophy. Science is Mind, not matter, and because Science is not human it must be Divine. In 1867 I commenced reducing this latent power to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the devout learner to demonstrate anew in some degree the divine Principle upon which Jesus' healing was based, and the sacred rules for its present presentation and application to the cure of disease.

The Principle of Christian Science is God. Its practice is the power of Truth over error; its rules demonstrate Science. The first rule of this

Science is, "Thou shalt have no other gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their divine Principle is impossible. Jesus' sermon on the Mount is the essence of the *morale* of this Science. In 1893, for more than a quarter of a century, these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration possible, they have shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee. Jesus said: "And these signs shall follow them that believe; . . . They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This promise is *perpetual*. Had it been given only to his immediate disciples, the scriptural passage would read *you*, not *they*. The purpose of his great life-work extends through time, and touches universal humanity; its Principle is infinite, extending beyond the pale of a single period or a limited following. His miracles illustrate an ever-operative divine Principle, scientific order and continuity. Within one decade this Science has stopped the illicit clamor and advancing trend of "free love"; it has opened dungeon doors to the captives of sin, sickness and death; given impulse to honest inquiry and religious liberty; moderated the appetites and passions of men; reformed thousands of inebriates; healed over one million cases of disease considered hopeless, and advanced the race physically, morally and spiritually.

I learned that all real Being is in the immortal, divine Mind, whereas the five material senses evolve a subjective state of mortal mind, called mortality and matter, thereby shutting out the true sense of immortality and Spirit. Christian Science explains all cause and effect as mental and not physical. It lifts the veil from Soul, and silences the false testimony of sense. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned mind to master the body. The first commandment of the Hebrew decalogue unfolds the facts of universal brotherhood; since to have one God is to have one Mind and one Father, and this spiritually and scientifically establishes the brotherhood of man. Also, God being the only Mind, it is found impossible for God's children to have other minds, or to be antagonistic and war one with another. Mind is one, including noumena and phenomena, God and His thoughts. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Therefore Mind is divine and not human. To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence?

Christian Science solves the problem of the relative rights and privileges of man and woman on their diviner claims. It finds in scriptural Genesis, that Eve recorded last is therefore first, she is a degree higher than Adam in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum; she was the first discoverer of human weakness, and the first who acknowledged error

to be error. Woman was the mother of Jesus, and the first to perceive a risen Saviour. Woman first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity.

The Revelator had not passed the transitional stage in human experience called death, but he already saw in prophetic vision woman "crowned with twelve stars," types of the twelve tribes of Israel, and the spiritual enlightenment of primal religion.

If brain, blood, bones help constitute a man, when Adam parted with his rib he lost a portion of his manhood. Man is the generic term for God's children, made in His own image and likeness, and because they are thus made, reflected, the male and female of His creating are equipoised in the balances of God. So let it be. To the sore question "What are the working-men's rights?" Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employe are actuated by the spirit of this saying of the meek and mighty Son of God: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The following are the tenets of the Christian Science Churches:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.

2. We acknowledge and adore one Supreme God. We acknowledge his Son, and the Holy Ghost, and man in the Divine image and likeness.

3. We acknowledge God's forgiveness of sin, in the destruction of sin, and His punishment of "Whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as the efficacy and evidence of Divine Love, of man's unity with God, and of the great merits of the Way-shower.

4. We acknowledge the way of salvation demonstrated by Jesus, as the power of Truth over all error, sin, sickness and death, and the resurrection of human faith to seize the great possibilities and living energies of the Divine Life.

5. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus. To love one another, and , up to our highest understanding, to be meek, merciful and just.

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APPENDIX D

APPENDIX D — (Chapter XXVIII, page 323) Deed of Trust Organizing The Christian Science Publishing Society given by Mary Baker Eddy, January 25, 1898, Boston, U.S.A.

DEED OF TRUST

Be It Known That I, Mary Baker G. Eddy, of Concord, New Hampshire, in consideration of one dollar to me paid by Edward P. Bates, James A. Neal and William P. McKenzie, all of Boston, Massachusetts, and in consideration of their agreement to faithfully observe and perform all the conditions hereinafter specified to be by them observed and performed, and for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me do hereby sell and convey to them, and the said Bates, Neal and McKenzie, and their successors in the trust hereinafter established all and singular the personal property, goods, and chattels which were sold and conveyed to me by the Christian Science Publishing Society by its bill of of sale dated January 21, 1898, said property being located in the premises numbered 95 and 97 Falmouth Street in said Boston, including the publication called "The Christian Science Journal" (not including the copyrights thereof), the linotype, all pamphlets, tracts, and other literature conveyed to me by said sale, the hymnal, the subscription lists of "The Christian Science Journal" and of "The Christian Science Quarterly" all stationary fixtures, stock on hand manufactured or otherwise, machinery, tools, mailing lists, book accounts, notes, drafts, checks and bills whether in process of collection or not, five United States bonds of one thousand dollars each, all cash and bank accounts and all personal property of whatsoever kind or nature which belonged to said Society and which were conveyed to me as aforesaid, excepting only such said property as may have been used and disposed of since the date of said sale to me *upon the following perpetual and irrevocable trust and confidence*, namely:

1. Said trustees shall hold and manage said property and property rights exclusively for the purpose of carrying on the business, which has been heretofore conducted by said Christian Science Publishing Society, in promoting the interest of Christian Science; and the principal place of business shall be in said Boston.

2. The business shall be done by said trustees under the unincorporated name of "The Christian Science Publishing Society."

3. Said trustees shall energetically and judiciously manage the business of the Publishing Society on a strictly Christian basis, and *upon their own responsibility*, and without consulting me about details, subject only to my supervision, if I shall at any time elect to advise or direct them.

4. Said trustees shall keep accurate books of account of all the business done by them, and shall deposit in a responsible and reliable Bank or Trust Company all bonds, mortgages, deeds, and other documents or writings obligatory of every kind and nature for safe keeping; also all surplus funds over and above the sum necessary to defray the running expenses of the business, until the same shall be paid over to the Church

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Treasurer, as herein provided. No papers or monies shall be taken from said Bank or Trust Company excepting by and in presence of a majority of said Trustees. Once in every six months, the trustees shall account for and pay over to the treasurer of "The First Church of Christ, Scientist, in Boston, Mass.," the entire net profits of said business. The "net profits" shall be understood to mean the balance remaining at the end of each six months after paying the usual and legitimate expenses incurred in conducting the business. No authority is intended to be conferred upon the trustees to expend the money of the trust for property not necessary for the immediate successful prosecution of the business, or to invest the same for the purpose of speculation, or to incur liabilities beyond their ability to liquidate promptly from the current income of the business. Said treasurer shall hold the money so paid over to him subject to the order of "The First Members" of said Church, who are authorized to order its disposition only in accordance with the rules and by-laws contained in the Manual of said Church.

5. The business manager shall present to the Trustees at the end of each month, a full and correct statement of the receipts and expenditures of the month.

6. Said Trustees shall employ all the help necessary to the proper conduct of said business, and shall discharge the same in their discretion or according to the needs of the business, excepting that the business manager may call in at times of necessity such temporary help as will facilitate the business.

7. The Trustees shall employ such number of persons as they may deem necessary to prepare Bible Lessons or Lesson Sermons to be read in the Christian Science Churches, the same to be published Quarterly as has heretofore been done by and in the name of the Christian Science Quarterly; and they may, in their discretion, change the name or style of such Quarterly publication as occasion may demand. They shall also fix the compensation of the persons so selected.

8. Said Trustees shall have direction and supervision of the publication of said Quarterly, and also of all pamphlets, tracts, and other literature pertaining to said business, using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause, reserving the rights to make such changes as I may think important.

9. Said Trustees and their successors in trust shall not be eligible to said trusteeship or to continue in the same, unless they are loyal, faithful and consistent believers and advocates of the principles of Christian Science as taught by me in my book "Science and Health, with Key to the Scriptures."

10. Whenever a vacancy shall occur in said trusteeship for any cause, I reserve the right to fill the same by appointment, if I shall so desire so long as I may live; but if I do not elect to exercise this right, the remaining trustees shall fill said vacancy. The First Members together with the directors of said church shall have the power to declare vacancies in said trusteeship for such reason as to them may seem expedient.

11. I also reserve the right to withdraw from said trust, if I shall so

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desire, the publication of the *Christian Science Journal*, but if I do not exercise this reserved option, then said *Journal* shall remain a part of the trust property forever.

12. Upon my decease, in consideration aforesaid, I sell and convey to said trustees my copyright of "The *Christian Science Journal*" to be held by them as the other property of said trust.

13. Said trustees shall each receive annually one thousand dollars for their services in that capacity, payable semi-annually in payment of five hundred dollars, or such salary as the said Church may determine from time to time.

14. The delivery of this instrument to, and its acceptance by, said trustees shall be regarded as the full establishment of the trust and as an agreement by the trustees to honestly and faithfully do and perform all things to be done and performed by them within the terms, objects and purposes of this instrument.

Witness my hand and seal at Concord, New Hampshire, this twenty-fifth day of January, 1898.

(Signed) MARY BAKER EDDY [Seal]

We accept the foregoing Trust,

(Signed) EDWARD P. BATES

JAMES A. NEAL

WM. P. MCKENZIE

January 25, 1898.

September 8, 1898 (Signed) Thomas W. Hatten, succeeding Edward P. Bates, Resigned.

October 21, 1898 (Signed) Joseph B. Clark, succeeding James A. Neal, Resigned.

September 25, 1906 (Signed) Allison V. Stewart, succeeding Joseph B. Clark, deceased.

January 6, 1908 (Signed) William D. McCrackan, succeeding Allison V. Stewart, Resigned.

June 19, 1908 (Signed) Clifford P. Smith, succeeding William D. McCrackan, Resigned.

September 12, 1911 (Signed) James R. Neal, succeeding Clifford P. Smith, Resigned.

December 2, 1912 (Signed) Herbert W. Eustace, succeeding James R. Neal, Resigned.

February 1, 1917 (Signed) Edward A. Merritt, succeeding Thomas W. Hatten, Resigned.

August 1, 1917 (Signed) David B. Ogden, succeeding William P. McKenzie, Resigned.

August 1, 1917 (Signed) Lamont Rowlands, succeeding Edward A. Merritt, Resigned.

APPENDIX E — (Chapter XXX, page 345) The following article presents the vision of Rev. Gardiner Spring which he entitled "The Church in the Wilderness." It appeared in the *Christian Science Journal* for July, 1898, Vol. XVI, pp. 230-248.

AN INTERESTING PROPHECY

We herewith publish what seems to us an interesting prophecy.

The article is entitled, "The Church in the Wilderness," and is contained in a little book written in 1838 by the Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church of New York, the work itself being entitled *Fragments from the Study of a Pastor*.

It is interesting to note that the place of Mr. Spring's revelation was on *Mont Viso* (Mount of Vision) of the Alpine range, at a point whereon the persecuted *Vaudois* or Waldenses, found an asylum. It will be remembered that this sect arose in the south of France about A.D. 1170. They were the first to protest, as a body, against the corruption of the Roman church, and as a consequence, were of course bitterly persecuted. Persecution, however (as it always does), gave vitality to their doctrines, which passed on to Wycliffe and Huss, and through them produced the Reformation in Germany and England. This sect was distinguished from the Franciscans in that they taught the *doctrine* of Christ, while the latter taught the *person* of Christ, or Jesus. They had no *official priesthood*. They regarded the sacraments as merely symbolical, and with them ceremonies gradually disappeared. They became merged in the general Protestant movement in Germany and England.

As will be readily seen by Christian Scientists, they were among the forerunners of the larger Protestantism which is finding its expression in a general protest against all forms and conditions of erroneous doctrine,—in the churches and out of them.

Following is the prophecy:—

THE CHURCH IN THE WILDERNESS

I was crossing a narrow strip of land which lies upon the frontiers of France and Italy, where the Alps, without losing their loftiness and sublimity, begin to incline toward the Mediterranean, and occasionally put on an appearance of freshness and verdure. I had resolved, if possible, to ascend *Mont Viso*. Though not so high as *Mont Blanc*, yet from its solitary and isolated position, it presents a more imposing appearance of grandeur. It stands almost alone; and, like a colossal pyramid, rises high above the various crests, and peaks, and ridges which surround its base. It presented to my mind the aspect of some huge beacon towering amid the storm; and the strange irregularity of the scenery gave strength to the impression. It seemed as though the heaving, angry ocean had been here arrested in the extreme fury of its tempest, and as if the power which had caused, had suddenly stilled, its terrors, and bound it in solid and enduring chains. Inconstancy and change seemed strongly represented in constant and

unchanging forms— the very emblem of mutability fixed as it might seem immutable.

Already had I ascended far up the mountain, and all the beautiful plain of Italy was spread out before me. That immense reservoir of waters, that well-known extent of gardens and cities of wealth and splendor, which the heroes of ancient and modern times pointed out to their soldiers as the reward of perseverance and victory, glittered upon my eyes. At the foot of the mountain, on one side, had once stood the elephants of Hannibal and the armies of Francis the First; on the other, the forces of Caesar, Charlemagne, and Napoleon. So vivid was my fancy, it almost seemed that I could hear the sullen tramp of their legions; and the rushing of the streams around me seemed disturbed by the fording of their thronging cavalry, and all the tumult of a hurried march. I looked almost to see the Roman eagle hovering over their steps, or the lilies of France trembling to the mountain air.

The continued and almost unbroken stillness of the scene recalled me from this vision of the past. All this glory and greatness had departed. Sooner will the first drops which issued from these torrents, come back from the vast ocean in which they are mingled, and flow again from their source, than aught of all this life and renown return, to trouble or astonish the scene on which they once played so conspicuous and interesting a part. Yet I dwelt long, and with singular pleasure, on the names of those illustrious heroes. And who does not, as he crosses the Alps?

It was with a feeling of self-reproach that I turned at last, to think of others. The glory and splendor of this world had first taken possession of my mind, while true worth and piety had also their monuments near me. I was standing in the retreat of the *ancient Vaudois*.

Few remember them. They lived unknown,
Till persecution dragged them into fame,
And chased them up to heaven.

From the eminence from which I surveyed them, four beautiful valleys spread themselves before me something in the form of a *fan*, converging from the distance, and terminating almost in a point near the spot where I stood. I had heard of this asylum of the faithful as the region of barrenness and ice. I had read of it as a desert environed with frightful precipices, and protected by eternal snows. But such was not the scene on which I gazed. A beautiful sky spread its blue arch above. The verdure was springing from the sides of the mountain, scantily, it is true, but for that the more welcome. The valley below seemed spread with a carpet of rich emerald, wrought in with the brightest flowers. Nor were the light and life of civilization wanting to complete the picture. Scattered villages and villas were seen at intervals, and everywhere the vine and the fig-tree enriched the plain. The Po and the Dora too, with their almost innumerable branches, were wildly urging their waters down the rocks and through the crevices of the mountains, till you might see them quietly stealing to the valleys and mingling with the streams below.

I stood gazing, sometimes at the naked and barren cliffs of some distant

promontory; sometimes at mountains that lifted their snowy summits where the eagle is never seen to soar; and sometimes at the enchanting plain beneath. *And are these the rocks, said I, which looked down upon those sanguinary persecutions? Are these the mountains whence vibrated those songs of salvation that indicated to the foe the retreat of the faithful? Are these the streams once stained with the blood of the saints? Are these the valleys from which ascended in many a mingled column the flames of the fagot, the supplications and sighs of the martyrs, and the fiend-like exultation of their destroyers?* I felt as though I were surveying the monuments of deeds in which one scarce knows which had the pre-eminence,—the faith and constancy of the victims, or the fury of their fierce persecutors. Here once dwelt a small, poor, forgotten people; a people, weak indeed, but full of that faith which *wrought righteousness, obtained promises, stopped the mouths of lions, escaped the edge of the sword.* Here dwelt a people whose glory shone brightest in their tribulations, and to whom it was entrusted to preserve the purity of the faith through centuries of darkness, when barbarous nations ravaged and destroyed all around them, making no distinction between what was sacred and what was profane. And here still dwelt the descendants of that same people, in all the peculiarity of their language, habits, and manners, as well as in all the integrity of that faith which has survived the revolution of empires, and which is still destined to travel down the descent of time, and as successive ages roll on, exert a reforming and purifying influence over the world.

And can this be the place, thought I, where the Woman, described in the Apocalypse, *hath a place prepared of God, where she is nourished for a time, and times, and half a time, from the face of the Serpent?* While this inquiry was passing through my mind, I was lost in contemplation. My thoughts became irregular and wild. My imagination wandered, I knew not whither. Whether it were that sleep overtook me on the mountain, and what followed was the fancy of a dream, or whether a waking vision occupied my senses, I am unable to tell. I seemed raised in spirit above the world; and yet my hopes and fears were strangely connected with its spiritual welfare and prosperity. A subject upon which I had thought, and read, and conversed often, weighed upon my bosom, and filled it with deep and serious reflection. My anxious mind brooded over it, as some busy, restless fancy, waking to the roar of the tempest, pictures to itself evils which nothing can remedy or relieve.

I trembled for the Ark of God. Errors, deeply ruinous in doctrine and practice, were inducing desolation and decay. A smooth theology had taken the place of those wholesome truths which have in every age been the wisdom of God, and the power of God to salvation. The *meekness of wisdom* was superseded by a vaunting and arrogant spirit; and means and measures were making progress in the church, which threatened to burn over her fairest borders, and leave them like a land that could not be tilled or sown, or eared, or harvested for generations to come. I saw collisions of sentiment distracting the minds and dividing the counsels of those who were once *joined together in the same mind and the same judgment.* I saw also chilling alienations among those who once loved as brethren; while

the peaceful spirit who had so long hovered over this fair land, was just about to spread his pinions and fly away. Already, *the ways of Zion mourned because few came to her solemn feasts*. Already the streams of mercy seemed to be drying up, which have for so long a period been refreshing our heritage and bearing on their bosom the blessings of salvation to distant lands. *From the daughter of Zion all her beauty was departed. Her princes were become like harts that find no pasture; and they were gone without strength before the pursuer*. I thought of her in the days of her captivity and reproach, when she hung her harp upon the willows and wept. I remembered, and could not forbear uttering aloud, that affecting lamentation of the Prophet, *How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto earth the beauty of Israel, and remembered not his footstool in the day of his anger*.

Such were the thoughts which occupied me in my reverie. And they were not without close connection and sympathy with those which had often disturbed me in my hours of waking reflection. The day seemed dark and gloomy like one in November. The sun was enveloped in clouds and the rough north wind roared around me. I was by the side of a lofty, weather-beaten mountain. Its top seemed to support the heavens, and its brow frowned over a deep, expansive wilderness, impervious to the eye, and immeasurable in extent. It appeared at first view as one vast desert, where was no trace of human footsteps, and where no man dwelt.

As I was walking to and fro with a mind almost as cheerless as the rugged cliffs around me, suddenly a chorus of superhuman voices filled the air. The words of their song fell distinctly upon my ear, clear and sweet as from instruments of silver. They chanted, *Who is this that cometh up from the wilderness, leaning upon her Beloved?* As I turned to look toward the desert, I beheld a female form of distinguished attractions and beauty, leaning on *One like unto the Son of Man*. Her countenance was expressive of intelligence and sweetness. Her mien was humble, yet a peculiar dignity shone in her every action, and her entire appearance seemed pre-eminently fitted to please and captivate. I had heard of One dwelling in the wilderness, whom the tongues of inspired men and angels had represented as clothed with celestial comeliness and decked with beauty from the skies— a wanderer in the desert, but not alone; hand in hand with One more powerful than herself, she had her course through its strife and temptations. As my eye rested upon her for the purpose of scanning her person more carefully, that I might satisfy myself if this were indeed she of whom I had heard, I saw that she was enveloped in a dense and hazy atmosphere, through which a pale light beamed from her countenance and clothed her form, and seemed everywhere struggling to dart forth its rays. For the moment it seemed doubtful whether she would not be merged in the obscurity; but the mist was soon dissipated, and she looked forth like *the moon walking in her brightness*, luminous in her entire form, and like *the angel standing in the sun*, conspicuous to the world.

I observed that her features were in part covered with a veil. She had an humble, lowly spirit, and though in the full power of youth and beauty, seemed utterly unconscious of her attractions. She had no desire of superi-

ority or distinction; no undue assumption of dignity; no spirit of ambition or rivalry. She did not court applause, nor was she offended at rebuke. She sought not the eye of the world, neither delighted in its bustle and confusion; but rather in the shade and stillness of some beloved retreat, open only to the observation, and consecrated only by the presence, of her Lord and Husband. At times she instinctively shrunk from his inspection, and hid her face in confusion. Nor was there in this any affectation of modesty, but a deep and ingenuous impression of her unworthiness that oppressed her, and often indeed found its way to her lips. *Look not upon me*, she would exclaim, *Look not upon me, because the Sun hath looked upon me!* One of her loveliest characteristics, as it seemed to me, was this humble, meek and retiring spirit. Her progress was often rapid, yet was it noiseless and silent as the dew of heaven. Wherever she took a false step, she herself was the first to detect it, and prompt and faithful in her self-reproach. Rather than feel that she was worthy to be the object of admiration, many a time would she lay her hand upon her mouth and exclaim, *Behold I am vile!* There was a lowliness of demeanor exemplified in her progress that reminded me of the spirit of genuine piety. She seemed at such a remove from the haughty, overbearing temper of the world, that I concluded she belonged to another race of beings. For nothing did I envy her so much as for this unearthly spirit.

And can this be she, thought I, of whom I have so often read, that was *cast out into the open field to the loathing of her person in the day that she was born?* If so, nothing could be more striking than the contrast between her original condition, her debased parentage, and her present elevation and prospects. She was like one who had sustained a moral transformation, and had been, as it were, re-created and born anew. Once *poor and miserable, and blind, and naked*, she now was *clothed with embroidered work, girded about with fine linen, covered with silk, and decked with ornaments.* Though *her birth and nativity were of the land of Canaan*; though *her father was an Amorite and her mother a Hittite*; yet she was now allied to a family that participates in the riches and royalty of a nobler world, and *her renown went forth among the nations for her beauty.* She was the child of God—the adopted daughter of the king of heaven. Her second birth traced her lineage to the skies; *born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* She had no unborrowed splendor, yet was she *covered with righteousness as with a garment, and prepared as a bride adorned for her husband.* Though once soiled and blemished by her native servitude; though abject in her occupation and associates; yet was she now *as the wings of a dove covered with silver and her feathers with yellow gold.* My own impressions of her loveliness were confirmed by what I distinctly heard from the lips of her royal husband. *Behold, said he, thou art fair, my love, behold thou art fair. My dove, my undefiled is but one; she is the only one of her mother; she is the choice one of her that bare her.* Sometimes he spoke of the tenderness of her attachment; sometimes of her purity and faithfulness; and sometimes, breaking forth in the language of gratified joy, he exclaimed, *Thou art all fair, my love, there is no spot in thee!*

Filled with admiration, I could not but again exclaim, *Who is this?*—so

depraved in her nativity and yet so exalted in her adoption— so impure in her original, and yet so pure in her transformation— so heaven born, so acknowledged and endeared to higher worlds, and yet in her own view so worthless? The answer was quickly upon my lips. Who but the *church of the First Born!*— the spiritual Jerusalem from God out of heaven— *the Bride, the Lamb's Wife!* Who but that complex, ornate, and lovely Personage, who is a lively emblem, a typical designation of the virtuous of every age and name, here embodied and personified by the daughter of Zion *travelling in the greatness of her strength.*

This amiable and fair being I beheld far from the abodes of men, in the waste, howling desert. *She had no continuing city.* She was away from home, often *afflicted, tossed with tempest, and not comforted.* The place where she sojourned was a place of vicissitude and woe. There were *no sorrows like her sorrows,* and a stranger did not intermeddle with her joy. Here she *stretched forth her hands unto God, and her soul thirsted for him, as a thirsty land* for the grateful and ever welcome rain. Here she met with delays, hindrances, and vexations. The powers of darkness were leagued against her, combining their strength and subtlety to perplex and embitter her mind, to retard her progress, and effect her destruction. She was passing through an enemy's land, and had *put on the whole armor of God. Without were fightings, and within were fears.* External foes, and indwelling sins, distracting cares, painful bereavements, and a subtle adversary often filled her with despondency, and spoiled her every earth-born hope.

I observed that she did not always know how to explore her path, and that she sometimes forsook her guide and wandered from the way. Then she was depressed and discouraged, and instead of going cheerfully forward, would stray up and down in the wilderness. And then her courage faltered, her strength languished, and her beauty withered. Many a time at such seasons, would she sit down and weep with abundant sorrow, and exclaim as though all hope had deserted her, *My heart is overwhelmed within me! All thy waves and billows are gone over my soul!* The wilderness too was long, and she was often wearied by the length of the way. Sometimes she trembled, and seemed on the point of fainting or falling; and then again she would press forward, now with a bold, and now with a doubtful step.

Here she wandered amid the gloom and darkness of the desert. Here she had *a place prepared for her by God.* With his own hands, he spread a table for her. The rock supplied her, and the manna descended. She fed on angels' food, and ate the bread of life. The pillar and the cloud moved before her. The God of Israel himself was with her,— a friend in need, a refuge in times of trouble. In his mercy and care, in his power and faithfulness, she had resources which never failed. She sometimes grieved him, but he never abandoned her. He seemed to have no employment so delightful to his heart, as to care for her. He would watch her every step. He would often throw around her the arms of his protection to save her even from imaginary harm. He would spread his banner of love over her, and support her from step to step in all her course. I heard him say to her, *I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast*

precious in my sight, I have loved thee; therefore will I give men for thee, and people for thy life. It seemed to me that he would crush a thousand worlds, before one hair of her head should fall to the ground.

And yet there were sensible alternations in her spirit and condition. Sometimes she *looked for light, and beheld darkness, and for good, and behold, trouble and vexation;* and then again, her most chilling fears were turned into hopes, and her deepest sorrows into joy. Sometimes her prospect was gilded by all the varied tints of Spring, and all the rich maturity of Autumn; while sometimes the snows of Winter swept along her path, and night enshrouded it with gloom. At times, the skies above her were soft and serene; at times, they were black and heavy,— lowering with tempest, and dark with indignation. Her path now lay through beds of spices, and along the fruits of the valley, which the forest enriched with its softest foliage; where the murmur of the running streams, and the light breezes cheered and refreshed her, and every odor, charged with fragrance, brought pleasure to her senses; and again she was constrained, amid the wildness of the precipices and the roar of the tempest, to pass along the *lions' dens and the mountains of the leopards.*

As I was attentively observing her, a beam of light fell on her path, at a moment when the darkness had increased around her, and when despondency seemed almost to overwhelm her soul. All at once her countenance became bright, and though still pensive, she pursued her course with revived strength and freshness. Something had roused her from her depression and put new courage into her heart. It was *the voice of her Beloved.* A multitude of conflicting emotions seemed for a moment to agitate her bosom. They were emotions of surprise, of joy, and of grief. *Rise up, my love, my fair One, said he, and come away! For lo, the Winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land! Arise, my love, my fair one, and come away!* At this well-known voice, a tear stood in her eye. She *looked on him whom she had pierced and mourned.* I heard her confessions of folly, and promises of faithfulness, and felt that I could make them my own. My soul melted within me, and flowed forth in her every tear. Never shall I forget when she hid herself from his sight, as though fearful of his reproaches, and bewailed her departures from *him whom her soul loved.* Then it was that I heard him say, *O my dove, that art in the clefts of the rock; let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely!* Then it was that he *allured her and spake comfortably unto her, and gave her the valley of Achor for a door of hope, and she sang there as in the days of her youth.* There did he wipe away her tears from her cheeks, and cheer her with the promise of his favor; while she, animated and buoyant with warm affection and eager hopes, was once more *like a roe, or young hart upon the mountains of Bether.* For the moment, she forgot that she was in the wilderness. She remembered not that she was far from her destined home, so much did the presence of him she thus loved smooth her path along the desert, and render her sojourn amid its wilds a season of happiness and security.

This endured not long. Dark clouds again enfolded her, the scene put off

its charms, and the way before her was curtained with its wonted gloom. There was nothing here to allure her stay, nothing suited to her large desires, nothing that could become the source of her blessedness, or the place of her repose. Nor was she either alarmed or surprised by the oft-repeated admonition, *Arise, and depart hence, for this is not your rest, because it is polluted*; for as often did she herself respond, *O that I had wings like a dove, for then would I fly away and be at rest!* To her hallowed mind, the place of her pilgrimage presented nothing but a wilderness, which she longed to leave behind her. Communion with her Lord had rendered it at times a place of delightful remembrance; but she well knew that a higher abode was awaiting her, where she should enjoy his presence uninterruptedly and forever. There was her treasure, and there her heart. Her conversation was there. Her ardent desires, her highest good was there. Heaven absorbed her attention, awakened her highest affections and passions, and exhausted the vigor of her mind. Her very sorrows and griefs indicated its aspirations and tendencies. Like the magnetic needle, amid all the variations of a transient conflict, or passing storm, her heart exhibited a trembling agitation till it reposed in one unchanging point of rest. There were moments when her faith, with more than ordinary vividness, realized the unseen world, when a hope full of immortality shed its fragrance over her spirits, and made her long for the promised land. And then, habitually watchful of the pillar and the cloud, regardless of obstacles and fearless of danger, onward she went from conquering to conquer. The circuits and vicissitudes of her path might at times bewilder her; the grandeur of the scenery, or its softness and beauty might for a moment allure her; but her aim was fixed,— the object single to which she aspired. *Forgetting the things that were behind, and reaching forth to those which were before, she pressed toward the mark for the prize of the high calling of God in Jesus Christ.* It was the way to the Heavenly City, and she could not turn back. It was the only way, and she could not forego the expectation of that imperishable inheritance.

I stood a while wondering at her zeal and steadfastness, but my wonder ceased when I recollected that she was not alone. She leaned on One who seemed more than mortal.

In his side he bore,
And in his hands and feet the cruel scars.

He it was who *bore her griefs, carried her sorrows*, and even made her sins his own. It was her Lord— her Husband— her Life— her Sacrifice. It was *he who liveth and was dead, and is alive for evermore*, to succor and bless his church when all the nations die. I saw the secret of her strength. *Her life was hid with Christ in God.* Though she was perfect weakness, she had omnipotence to lean upon. Experience had taught her her own insufficiency, and *she lived by faith in him who loved her, and gave himself for her.* I was not a little interested in this view of her progress. Literally did she *come up from the wilderness, leaning upon her Beloved.* She did not move a step without him. She did not wait for him to lead her, but went forward *leaning upon him.* When she stood still, she always stood alone. Once I saw her so depressed and weary, that she sank to the earth; and then he took

her up in his arms and carried her like a lamb in his bosom. Thus she pursued her way— for the most part wakeful, active, persevering— and yet ever *leaning upon him*. The influence under which she acted, seemed a sort of charm upon her will, and *drew her with the cords of love as with the bands of a man*. It was her joy, as well as her strength. It gave buoyancy to her hopes, and inspired her with the confidence that he would keep her from falling and bear her safely through. When by some strong temptation, she lost sight of her dependence, most bitterly was she made to repent of her self-confidence and folly. Then it was that her time was spent in retracing and recovering the ground she had lost, and bemoaning her sad condition. Many a time has she then exclaimed, *O that it were with me as in months past when the candle of the Lord shone upon my head!* But these seasons of self-reproach and pensiveness were comparatively few. Habitually she looked beyond all created things, felt herself to be his creature and child, subject to his guidance and control, dependent on his strength and grace. Never did she delight in her dependence more than during the seasons of her greatest vigor, her most rapid progress. Never could she say with a more comforted confidence, than in her most successful victories, *My soul, wait thou upon God, for my expectation is from Him!*

I thought I saw the heavenly axiom verified, *I love them that love me*. By nothing was her guide and patron more distinguished than his love for her, and by nothing was she more distinguished than her love to him. In strains sweet as angels use, I often heard her sing, *My beloved is the chief among ten thousands! Yea, he is altogether lovely!* On him she placed her fondest affection, and reposed her every hope. Her love was confiding and unsuspecting; her confidence filial and even childlike. Sometimes you might see her reclining under the shadow of his favor with great delight; sometimes lamenting his absence and watching for his return; sometimes traversing with him the loftiest mountains and sometimes exploring the vineyards *to see if the vine flourish and the tender grape appear*. If difficulties opposed, or dangers threatened, or enemies stood ready to devour; *his grace was sufficient for her, his strength was made perfect in her weakness*, his presence was her chief joy. Leaning on him, she escaped the dangers of the wilderness, ascended the steepest mountains, stood safe on the brink of the angry precipice, penetrated hideous forests, resisted and overcame the fiercest beasts of prey. With her eye on him and all her trust in him, she continued her course. And while *the youth became faint and were weary, and the young men had utterly fallen, she renewed her strength*; in heavenly contemplation, she mounted up with wings as an eagle, and through all her course of duty and of trial, she *ran and was not weary, and walked and did not faint*. While others were intimidated by dangers, or discouraged by difficulty, or lost sight of their Leader, she pressed forward, because her courage was inspirited from above, and her exertion had a spring, a source, an energy not her own. The dangers and trials of the wilderness were gradually left behind her, and remembered only to enhance her gratitude and perpetuate her praise.

I observed, that in leaning upon her Beloved, she was often *led in a way that she knew not, and in paths that she had not known*. She seemed to be

under a sort of discipline, designed to subdue her will to an unconditional acquiescence in his; to chastise her self-confidence, and teach her to walk *by faith and not by sight*. Like the Father of the faithful, she *went forth not knowing whither she went*. She knew not whither she was going the next hour, the next moment, the next step. It was her province to follow, not to lead; to obey, not to dictate. Her hopes and fears were both subject to disappointment. She was journeying in a weary land, and beheld the way stretching out almost immeasurably before her and lengthening as she proceeded. Often was she conducted by a very diversified course—sometimes amid scenes of mercy, and sometimes amid scenes of judgment—now amid well watered meadows, and now over dry and barren lands—now to mountains whence she caught a glimpse of her promised inheritance, and now to some low valley where the light of heaven scarcely penetrated. Her path was checkered and variable, like the path of human life. It was perpetually changing—rousing her attention when she was ungrateful—recalling her confidence when she had placed it upon creatures. Her disposition was thus tried, and her character formed. Many a time what she thought her best seasons, proved her worst; and what she thought her worst, proved her best; till, by an alternately painful and joyful experience she learned to repose all her confidence in her Redeemer, and to have no will but his. I had not seen such a spirit among men. The storms of life had driven her to this wilderness; there to live eminently above the world and walk with God. There was a tenderness, a meekness and submission, a love, a gratitude, a cheerfulness which was not of this world.

I could not help exclaiming, *What a glorious object is this which I behold!* The church of the First Born struggling through this world,—this moral wilderness,—is *a spectacle to God, to angels and men*. This humble and lovely Personage, thought I, may well be the object of concern, of solicitude, of admiration. While this reflection was passing in my mind, a multitude of voices, issuing I knew not whence, repeated the song, *Who is this that cometh up from the wilderness, leaning upon her Beloved?* I turned to ascertain whom they were that spoke, and it seemed to me that the atmosphere around and above her was filled with living beings. They were of various descriptions and orders, very dissimilar in their appearance, but all deeply interested in the progress and condition of this daughter of Zion. There was a peculiarity about her person, her professions, her claims, her prospects, that attracted the attention of the inhabitants of this lower world. She disclaimed the authority of its maxims and usages. She declined its pleasures, and all participation in its unhallowed amusements. And she would not needlessly, even intermingle with its society. *She came out and was separate*, that all might know what immunities she challenged, and of what inheritance she was the expectant.

She was like *a city set on an hill*. None could help seeing her; none could view her with indifference. Good men beheld her, as identified with the glory of the Redeemer, as identifying their own happiness and glory with hers, as embodying the best interests of mankind in this world and that which is to come. Though now depressed, they saw that soon she was to be triumphant, soon to behold *her sons coming from far, and her daughters*

from the end of the world; and though still bearing the marks of imperfection and servitude, e'er long to share the kingdoms of this world with her Prince, and wear a diadem of gold.

Bad men beheld her, sometimes to wonder at the peculiarity of her condition— a feeble woman coming up from the wilderness, leaning upon her beloved! Sometimes to admire her beauty, for she was *comely as Jerusalem*, and the *fairest among women*; sometimes to acknowledge her influence and power, for she was *terrible as an army with banners*; sometimes to feel the reproach of her example, for though shining in borrowed splendor, yet was she the light of the world; sometimes to be envious at her allotment, for the smile of heaven played upon her countenance, and *the solitary place was glad for her*: And sometimes to hate her with perfect hatred, to vex and injure her, to persecute, and if possible to destroy her.

I saw also a multitude of living spirits hovering over her path and near her person. They were messengers from a higher world—an exalted order of beings, and seemed to have come from the presence of God. Their countenances were like lightning, and their raiment white as snow. They possessed wonderful power and activity, and moved with the swiftness of the wind. They were beautiful also beyond a parallel— clothed with unfading and immortal youth, and glowing with the energy and ardor of truth and love. I saw them lifting up their hands— spreading forth their wings and apparently in sweet discourse with one another as they watched her progress. Now, they would stoop down and bend their faces towards the ground to observe her. Again, they would fly through the air and return, as though from some unknown region whither they had gone to tell of her conquests. At times, they would range themselves in throngs and companies, and strike their lyres and tune their hymns of praise. One particularly, I observed, of elevated mien and resplendent countenance, who hovered around her head, so near indeed that the vivid light that enveloped her, colored and tinged his form, covering both as with a mantle of celestial splendor. With his finger he pointed towards Heaven and said, *Eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God hath prepared for them that love him!*

I saw, too, dark and benighted spirits, irritated with malignity, corroded with envy, and scarred by God's indignation, come up as it were out of the earth, and alight about her. I trembled for her safety, for it seemed to me they *came with great wrath, as though they knew they had but a short time*. I was reassured however by the calm and confident mien with which she looked around, as though certain of protection from One mightier than they. And then I heard the clashing of arms, and saw the rushing of battle. In the tumultuous conflict which ensued, I could distinguish voices of fiend-like rage and despair, the answer of exulting indignant courage mingled together, and at times the startling cry of some wounded, fallen combatant, resounding faint and fainter, as though borne and hurried down to earth's very centre. With what deep interest did I await the result! Yet I did not fear for it. Soon the noise of strife gave place to shouts of victory. And from the sweet notes of praise— praise *to him who is seated upon the throne*,— I knew they were from the victorious company who are *ministering spirits to them that shall be heirs of salvation*, and to whom

the church was the object of unremitting care.

I saw also, that God her mighty Maker regarded her. More than all things else, did she illustrate his ineffable glory. He beheld her clothed with his own loveliness. *He rejoiced over her with joy; he joyed over her with singing. As a bridegroom rejoiceth over his bride, so did her God rejoice over her.* God her Redeemer was with her— her *shelter and shade, her glory and the lifter up of her head.* God her Sanctifier too had his dwelling within her heart, and made her his Temple; while the ever blessed and glorious Trinity, through her, made impressive and augmenting discoveries of his own excellence.

Next to her glorious Lord, no object so well deserved, or might so well attract attention, as this pilgrim in the desert. I looked upon her with more than admiration. And while I gazed on her, as in her beauty and her might she pursued her course, I could not help repeating the vow I had made in my youth,—*If I forget thee, O Jerusalem, let my right hand forget her cunning!— let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy!*

Inexpressibly happy, thought I, is the Church of God! Where is there in the world so amiable and lovely a character— where a community so favored as this! Many a time when she has had no resting place, and has been hunted like a partridge upon the mountains, has the Shepherd and Stone of Israel provided safety and repose for her, and kept her as the apple of his eye. Often when she has been driven from among men, and perdition like a flood has chased her, has he himself been her dwelling place, and nourished and brought her up as an only child. Her ignorance he has instructed; her languor and depression he has changed into hope and rejoicing; her solitude he has sweetened by his presence; her danger he has driven far away. He has been *her refuge and her strength.* To the multiplied mischiefs that have passed through the earth, he has said, *Touch not mine anointed and do my people no harm!* He has beautified and enlarged her. He has caused her to look forth like the morning. He has *made her head like Carmel, and the hair of her head like Lebanon.* He has *set her as a seal upon his heart, as a seal upon his arm.* Now will his purposes of love toward her be accomplished, till he has purified her from all her imperfection, decked her with majesty and excellency, and in the day of her celestial espousals, *presented her to himself a glorious church, not having spot, or wrinkle, or any such thing.*

While this train of thought was passing through my mind, I cast my eyes once more towards the wilderness. No longer was it a desert, but rather an expanse of cultivated fields, and gardens of richest shrubbery, everywhere interspersed with beautiful villages, towering palaces, lofty turrets, and living men. The corn, and the vine, the olive and the palm flourished. *Instead of the thorn, was the fir tree, and instead of the briar, the myrtle and the rose. Waters broke out in the desert.* The way through this verdant territory seemed a highway. No tedious, intricate pilgrimage was it now. Enemies had disappeared. *No lion was there, neither any ravenous beast went up thereon. it was not found there.* And the pilgrim had now thrown aside that veil which obscured her, and put on her most splendid attire. A voice reached her from the heavens, *Arise, shine, for thy light is come, and*

the glory of the Lord is risen upon thee. She looked forth now as the effulgence of the world. She seemed as it were, *clothed with the Sun; the moon was under her feet, and upon her head was a crown of twelve stars.* There was a halo of glory encircling her, that reminded me of the *Shekinah* that stood over the ancient tabernacle. She was near to the Deity, encompassed with glory, and living within the comprehension of his smile. Kings and princes were allured by her brightness, and the wondering people came bending to her. *The Kings of Tarshish and the isles brought her presents; the kings of Sheba and Seba offered her gifts.* No longer did she falter in her course, or turn her eye backward. She was clothed with a divine panoply, and went forth *more than conqueror through him that loved her.* A banner waved over her of the purest gold, on one side of which was set in rich enamel, THE LORD KNOWETH THEM THAT ARE HIS; and on the other, LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY. At her approach, every false system of religion was arrested in its progress; all mist and darkness, error and delusion, sin, shame and woe fled before her. Streams of light and salvation flowed everywhere around her, and sent forth their blessings to every land. In her hand she carried a scroll, or parchment, which she unfolded before the nations, and by which she *turned them from darkness unto light, and from the power of Satan unto God.* Wonderful was the transformation that attended and followed her brilliant career. Iniquity fell before her. Tyranny and oppression and unrighteousness were blasted by her breath. Misery and despair were together chased away by the light of her countenance. *Every valley was exalted, and every mountain and hill was made low; the crooked was made straight, and the rough places plain; and the glory of the Lord was revealed, and all flesh saw it together.*

*O scenes surpassing fable and yet true;
Scenes of accomplished bliss, which who can see
Though but in distant prospect, and not feel
His soul refresh'd with foretastes of the joy!*

The mountains and the hills broke forth before her into singing and all the trees of the field clapped their hands. The Spirit was poured from on high, and the world appeared to be turning to the service and favor of the true God. Every revolution of this diurnal sphere beheld her triumphs *from the rising of the Sun to his going down.*

Distant, barbarous climes,
Rivers unknown to song, where first the sun
Gilds Indian mountains, or his setting beam
Flames on the Atlantic isles,

alternately became the scenes of her perpetuated victories. Distant continents and islands, wandering tribes and collected empires, though once shrouded in deepest gloom, now beheld and reflected the brightness of her rising.

APPENDIX E

One song employs all nations, and all cry
Worthy the Lamb, for he was slain for us!
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy.
'Till nation after nation taught the strain,
Earth rolls the rapt'rous hosannah round.

My reverie continued, but the gloom and depression which at first pervaded it passed away. Instead of a dark day in November, it appeared to my gratified imagination like the loveliest in May. Brown autumn had fled. Winter had been chased away by the softness and beauty of Spring. The sun was just descending in his gayest chariot, and throwing his light from pole to pole. The rough north wind had yielded to the fragrant zephyr. The rugged mountain had become like the verdant lawn. The unclouded sky, the balmy air, the rich foliage of the forest, the fragrant flowers were but faintly emblematical of the unbroken serenity I felt within. The birds were chanting their songs of joy, and all nature was vocal with praise and blossoming with hope. The bow of promise threw its arch over the eastern sky, and as the sun went down, he cast forth the signals of a still brighter day.

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APPENDIX F

APPENDIX F — (Chapter XXX, page 346) The editorial written by Septimus J. Hanna in 1898, portions of which appeared in the *Christian Science Journal* for July, 1898.

HANNA'S EDITORIAL IN FULL

Pleasant View
Concord, New Hampshire
June 18, 1898

My Beloved Student:—

The time has not yet come in which to say the wonderful things you have written in proof read by me today, unless you qualify it.

Now you may hold your ground as therein, but do not say blandly that I represent the second appearing of Christ. That assertion will array mortal mind against us, and M.A.M. has been putting it into your mind to say it, and the infinite Love has inspired *you to say it*.

Now be wiser than a serpent. Throw out your truths not as affirmations or protestations, but as suggestions. Then you catch your fish, and make the wrath of man praise Him.

With deep love,
Mother

EDITOR'S TABLE

It has ever been a peculiarity of human nature to relegate prophecy and prophets to the past. It is as much a truism that a prophet is not without honor save in his own age and generation, as that he is not without honor save in his own country. When the great Prophet of Nazareth appeared on the world's arena, teaching as no prophet had taught before him and proving the efficacy of his teaching by the performance of works that no prophet had performed before him, his age and generation rejected him and his teachings, and refused to believe in the divinity of his works, although compelled to admit that they were wonderful and above all human understanding.

It was easy for that age and generation to believe that Moses, Elijah, and many others who had flourished in previous times, were prophets. Their teachings were unquestionably accepted by the Jews as of divine authority. But to believe that there was actually then amongst them a prophet greater than any who had preceded him was more than the blindness of that age and generation was ready for. Only a few would believe and accept. Yet Jesus' coming had long and repeatedly been foretold, and a Messianic appearing was generally expected among the Jews, the people who, more than any other, refused to receive him.

A second-coming is as clearly prophesied as was the first coming. The Old Testament writers foretold it, Jesus plainly prophesied it, and the apostles reiterated these prophecies. The only question among believers in the Bible has been as to the time and manner of the coming. In respect to this there has been and yet is, much disputation, speculation, and contro-

versy. A personal coming is generally believed in, and the only personality that will at present meet the general expectancy of Christendom is the identical personality of Jesus as he appeared nineteen hundred years ago.

Only, as yet, a comparatively small part of mankind are ready to accept the larger coming comprehended in a re-establishment of the religious *regime* which Jesus inaugurated. This small part of mankind are satisfied that the second-coming has commenced and is now manifesting itself in the works which Jesus taught should be the evidence of the fact that the Kingdom of Heaven was at hand. While this coming is, in a sense, general, presaging a universal Kingdom, it is in another sense, individual. There can be no general or universal Kingdom that does not include, first and foremost, the individual. As units make millions and trillions, so individuals make an aggregate. Individuality, therefore, leads to universality. Individuality, in its best sense, includes personality. Not the false personality of mortal sense, but the true personality, which, in its individuality, reflects the Divine character. From this point of view Christian Scientists believe in a personal second-coming.

God has ever manifested himself, in large measure, through persons or individuals. Through the Biblical writers, and through Moses, Elijah, Abraham, Isaac, Jacob, and many others, he manifested himself in a sense above and beyond that of the average of their contemporaries or the generality of those who preceded them. In Christ Jesus he manifested himself in the largest sense of all and in ways apart from all. Yet, as we have said, notwithstanding the wonderful and striking character of such manifestations, the material perception of that age and generation could not accept them as of God. The "remnant" only could see and accept. It has been so in a relative sense ever since.

Christian Scientists see in the non-acceptance of the God-manifestations of today an almost literal repetition of early history. They see a blindness to the signs of the times which compares well with the ancient blindness. So long has the world been adrift from the moorings of a genuinely spiritual Christianity that it is not strange it should continue in its self-mesmerized condition until aroused therefrom by special circumstances or proofs of a higher Christianity brought home to individuals in signs and wonders of healing, and other impressive ways. Until so awakened, the great majority are indifferent to, and incredulous of, the tokens of the second-coming. That thousands are being awakened and are actually accepting the tokens is, nevertheless, indubitable proof that convincing circumstances are constantly taking place. Jesus' saying, "By their fruits ye shall know them," is becoming more and more a verity.

Must the "Spirit of Truth," or the "Comforter," that Jesus said should come be personalized or individualized? Undoubtedly. There could be no fulfillment of prophecy otherwise.

What, then, in the Christian Science estimate, is the second-coming? First appeared the person or individual. Then followed the works.

Who is the personality or individuality manifesting the second-coming?

The answer of every true Christian Scientist will be: The person or individual who has done, and is doing, the works, in a sense above and beyond that of the average of those, even, who are addressing themselves

to the task of regenerating the race.

Is there one such?

Christian Scientists unhesitatingly answer, Yes: The Reverend Mary Baker Eddy.

Where is the proof?

We will produce it. First we go to the Bible. We find our proof in Genesis and Revelation and uniformly between those books.

In the declaration in Genesis that God created man in his own image, male and female, we recognize the divine Fatherhood and Motherhood. That Fatherhood and Motherhood must logically express itself in the male and female. Otherwise there were no true, full "image and likeness." That would not be a complete second-coming which did not express the "fulness of the Godhead bodily." In other words, there must be a personalized or individualized expression of the male and female of God's creation before there is a full revelation of God to mankind. How could such an expression reach human conception unless it were manifested in human form?

By common belief of all Christians Jesus represented the malehood of God. Is it not reasonable to assume that a full or completed revelation includes God's female-hood? If God is male only, it seems that He would embrace within himself but a half of Being or Individuality; and it would be impossible to reconcile such a conception with his own declaration in Genesis that out of his self-hood he created "male and female."

Christian Scientists believe in a *full* Godhead; and thus believing they believe also in a *full* manifestation of that Godhead to humanity. Therefore they see in Genesis a prophecy of the second-coming in female form. In Revelation they see the finality of prophecy. To their understanding the Woman of the Apocalypse stands in type for the female of God's creation spoken of in Genesis. They see in spiritual vision or perception the "Spiritual ideal as a woman clothed in (reflecting) light, a bride coming down from Heaven, wedded to the Lamb of Love." (Science and Health with Key to the Scriptures.) The Apocalypse is indeed a "revelation" to their thought, and in it they see a "new heaven and a new earth."

Must the Woman of the Apocalypse be personalized or individualized to mankind? By every principle of logical sequence in Biblical prophecy, Yes.

Without undertaking to speak for any but ourself (the writer hereof), we read in the 54th chapter of Isaiah a distinct prophecy of the personalized or individualized woman spoken of in Genesis and revealed in the Apocalypse. All Bible commentators and students agree that the 53rd chapter of Isaiah is directly prophetic of Jesus in his distinctively personal character. We see in the 54th chapter quite as distinct and direct a prophecy of a Woman. Is there not much significance in the fact that the female representing the second-coming should be thus placed in juxtaposition with the male who represented the first coming?

Let us look at the 54th chapter of Isaiah: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

Mary Baker Eddy had only one son born to her of the flesh, and in his

early infancy he was surreptitiously taken from her and for years concealed. He has always lived away from her, and yet so lives, although it was her intense desire that he should be with her and be her child in every sense of the word. What mortal sense would call a strange and unaccountable fate has decreed otherwise, and neither son nor mother seems able to control the conditions which have separated them. She is therefore, to all intents and purposes, without a child of the flesh. But what of her other children,— her spiritual children? They are now numbered by the thousands, and their numbers are being augmented with amazing rapidity; and how spontaneously and unanimately have they arisen and called her “Mother!” Long ere the writer had read the 54th chapter of Isaiah as he now reads it, scarcely knowing why, and like unto a little child, he lisped the word “Mother” when he spoke of her. Thousands of others have done so and thousands more are daily doing so. Among the most touching sights that have ever come within our observation has been the childlike simplicity with which full-grown men— great strong men, physically and mentally have addressed this delicate, sensitive little woman as “Mother”. Not in mockery or jest, but in the seriousness of profound conviction. Yea, her adherents call her their Mother and themselves her children as if by common impulsion and that impulsion is known to them to be above the human.

“Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.”

The textbook of Christian Science, “Science and Health with Key to the Scriptures,” is but a systematized amplification of the Mosaic Decalogue and the Sermon on the Mount. The teachings of these constitute the groundwork of Christianity. Were they fully understood and practised the Kingdom of Christ would have fully come. To the extent that they are being understood and practised the Kingdom is coming into human consciousness, and the receiving of the Christ-spirit into human consciousness is the true coming of His Kingdom. Let it always be borne in mind by believers in the Bible that Jesus declared the evidence of the presence of the Kingdom to be the healing of the sick, the casting out of devils, the cleansing of lepers, and the raising of the dead. Certainly these must be the evidences, for carried to their ultimate effect, they comprehend the complete redemption of the human race.

In so far as these evidences are being now brought into view through Christian Science, may it not be consistently claimed that the second-coming is here; and in so far as a single Woman has been the instrument of bringing these evidences into view, may it not be consistently claimed that she is the personal representative of that second-coming? Is there anything far-fetched or unreasonable in this?

Spiritualization of thought and action is love of God, and love of God is love of the brother. The cords of this love are being rapidly lengthened through Christian Science; the stakes (solid foundation) of this love are being daily strengthened through practical works; literally are the demon-

strators of this Science breaking forth on the right hand on the left, and it requires not the eye of prophecy to see as the necessary result of this breaking forth that the seed "shall inherit the Gentiles (unbelievers), and make the desolate cities (barren aggregates of human thought) to be inhabited." If Christian Science is at all what it claims to be, this prophecy of Isaiah is even now in process of distinct fulfilment. For the verity of its claims its adherents point with confidence to its works.

"Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called."

When we recall the reproaches cast upon Mrs. Eddy because of her widowhood, especially by certain of the clergy, and think upon the irrepressible energy with which the tongue of slander has wagged against her, without any known or apparent reason, it is not strange that we read in the tender words of this prophecy God's purpose to protect his child.

Those who are in position to know of the inner life of Mrs. Eddy can most deeply appreciate the last of the above verses. They know that she walks constantly with God, looking to Him for guidance in her every step, and relying upon Him alone for direction in the great religious movement of which she is the head. Deeply was the writer impressed while sitting with her at her dining table in Concord not long since, when in childlike simplicity, yet with deepest seriousness, she said: "I am learning more and more to take God with me into every detail of my life."

If it be possible for "a widow," still living on this plane of existence, to make her "Maker her husband," surely that widow is Mrs. Eddy.

"For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

To those familiar with Mrs. Eddy's life and career this is indeed literal prophecy. None could be more so. Alone, and often, in most trying times, forsaken by all but God, she trod the wine-press of her mighty endeavor, undismayedly yet with "bleeding footsteps," fighting and wrestling and praying against the opposition of the world. A "woman forsaken and grieved in spirit" at times, but rallying quickly in the majesty and might of the Maker who is her husband. And well she might, for, whether she then knew it or not, God had said to her in explicit words,—

"For a small moment have I forsaken thee; but with great mercies will I gather thee."

To those who know, has there not been a startling fulfillment of this prophecy? How often by some has that "small moment" been witnessed, and how quickly have they seen the gathering with great mercies.

Not less literally have they witnessed the verification of this prophecy:—

"In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Again:—"For this is as the waters of Noah unto me: for as I have sworn

that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

If one who constantly walks with God, who lives the precepts of the Decalogue and the Sermon on the Mount, and who is giving her whole life to the work of enabling others so to live, does not come within these tender assurances, where shall we find any who do?

"O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come to thee. . . . No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Could there be a more explicit fulfillment of this prophecy than the following, written by Mrs. Eddy to the writer, but with no reference whatever to the use we are now making of it, and not intended for publication at all, until by special request consent was obtained?

"Twenty-one years ago, when the first revolt took place in our church, I had a vision and uttered it. We then had no funds, I no salary, and Christian Science few followers. In that vision I prophesied great prosperity, plenty of money, blessings un-numbered, and the utterance was to the 'Daughter of Zion; she shall sit under her own vine and fig-tree, and all peoples shall hear her gladly.' That was when I had but one or two loyal students, all had deserted in the darkest hour, the people scorned my teaching, and even those I raised instantly from the door of death would shun me on the street. In 1898 that dear verse in my hall at Concord was suggested to my thought which, for fifty years, had been forgotten:

Daughter of Zion, awake from thy sadness;
 Awake! for thy foes shall oppress thee no more
 Bright o'er thy hills dawns the day-star of gladness;
 Arise! for the night of thy sorrow is o'er."

She closes her letter with these words:

"Oh, the goodness and loving kindness of our God, who can tell it?
 "Oh, the Love that never faileth!"

Millions are now hearing the "Daughter of Zion" gladly. She is sitting under her own vine and fig-tree; God has prospered her and her Cause most bounteously in the financial and every other rightful way; she who was "afflicted, tossed with tempest, and (for a small moment) not comforted," has literally witnessed the rich fulfillment of God's promise to her: "I

will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Literally enough has this promise been redeemed in the material and prospective.

But what of this material abundance? To no selfish end is it being appropriated. It is fast being converted into the Lord's treasury. Such use is being made of it as would be expected of one who in prophetic vision foresaw "prosperity, plenty of money, and blessings unnumbered," for a sacred Cause.

In the April, 1898, *Journal*, Mrs. Eddy, speaking of the financial problem as she experienced it, says:

"After four years from my discovery of Christian Science, while taking no remuneration for my labors, and healing all manner of diseases, I was confronted with the fact of no monetary means left wherewith to hire a hall in which to speak, or to establish a *Christian Science Home* for indigent students (which I yearned to do), or even to meet my own current expenses, and halted from necessity.

"I had cast my all into the treasury of Truth, but where were the means with which to carry on a Cause? To desert the Cause never occurred to me, but nobody then wanted Christian Science, nor gave it a half penny. Though sorely oppressed I was above begging, and knew well the priceless worth of what had been bestowed without money or price. Just then God stretched forth His hand. He it was that bade me do what I did, and it prospered at every step. . . . It was thus that I earned the means wherewith to start a *Christian Science Home* for the poor worthy student, to establish a *Metaphysical College*, to plant our first magazine, to purchase the site for a church edifice, to give my church the *Christian Science Journal*, and to keep the 'wolves in sheep's clothing,' from preying upon my pearls, from clogging the wheels of Christian Science."

The donation of the valuable lot of ground to The Mother Church in Boston, liberal aid to the erection of the church building, countless contributions to indigent students and to charitable purposes outside our ranks, a score of contributions to branch churches and societies for building and other purposes, the transfer *en toto* of the Publishing Society with all its property, prerequisites, and prospects, as well as her valuable residence on Commonwealth Avenue, to The Mother Church in perpetuity, and her latest donation in trust of four thousand dollars to the children of Scientists or "Busy Bees,"— these are *some* of the evidences of the sense in which this Daughter of Zion is sitting under her own vine and fig-tree and dispensing the wine of Life and the figs of Love to hungering and thirsting humanity.

This God-fearing, God-loving, and God-reflecting woman truly is witnessing the reassuring and unmistakable evidences that her children are being "taught of the Lord." She can easily foresee that when they shall have imbibed and practised the fulness of such teaching "great will be the peace" of her "children."

Has not this Daughter of Zion also witnessed the fulfillment of this promise of God: "No weapon that is formed against thee shall prosper"?

Every form of opposition has been made against her and her teaching possible to humanity, saving only attempts to murder her in the ordinary or physical sense. The mental assassin has exhausted his ingenuity and resources in his vain efforts. But no weapon raised against her has prospered. Grandly and majestically has her work gone on, and mightily has it prospered. So much so that it is challenging the wonder and awe of the millions.

We shall not stop to enlarge upon the "mighty works." They are becoming well-known and widely recognized. Read of some of them in this *Journal*, and in the newspapers and magazines of the country. Hear of them in the weekly testimonial meetings. Hear how thousands have been raised from beds of sorrow, sickness, and pain, to joy, and health, and hope; how despairing sinners have been aroused from the lethargy of hades to a sense of their manhood in Christ Jesus and their childhood in God; how agnostics have become unquestioning believers in the Divine power to heal and save; how atheists have come to *know* that God *is*, and that in Him they live, and move, and have their being; how infidels have been reclaimed from all unbelief; how sceptics have become convinced by proof they could no longer dispute; how drunkards have been redeemed from hells of woe and made to rejoice in freedom from their dread tormentor; how licentiates and libertines have been made to blush for their sins and turned toward abstinence and purity; how dishonesty is being made to quail and cringe before the majesty of Truth and Right; how hate and selfishness are being supplanted by self-sacrifice and love; how all the blighting and damning qualities of human thought are being uprooted and destroyed to the purification and spiritualization of such thought; and how those who have only recently been the unhappy victims of some or all of these death-dealing trammels are now proving their disenthralment by healing their neighbors of sickness and pointing the way to their salvation from sin, whilst healer and healed, saver and saved, are alike coming into the temple of the New Jerusalem, literally "leaping and shouting, and praising God."

Observe too, how rapidly beautiful and stately church edifices, reared in the name of, and dedicated to, the God of the living, not of the dead, are springing into existence all over our land; how one common sermon, compiled from the Eternal Word, is preached in more than five hundred places in this country, England, and the Continental Countries each recurring Sabbath, while the number is being almost weekly added to; how reading, and hearing these sermons read, are healing sickness and awakening sinners every Sabbath day; how the reading of the Bible and the books whose writing was divinely entrusted to the "Woman's" hand, is daily healing sickness and saving sinners; how the Spirit of God, through these manifold instrumentalities, is indeed moving upon the face of the troubled waters of mortal discord to the calming thereof, and how the Light whereof God said, Let it *be*, and it *was*, is shining athwart the world's horizon and glinting into the darkest recesses of mortal thought,— observe and think upon all this, and say: Is not "this the heritage of the Lord," and is

not "their righteousness" of him?

While, in the foregoing, we plainly see the Woman, as in other Scripture we see the Man, we look beyond all personality and as plainly see the Male and Female,— the universal Manhood and Womanhood comprehended in the Divine scheme,— and know that the ideal Manhood and Womanhood of God's Word personally typified as we have shown, is,— must in the Divine order be,— the heritage of every son and daughter of God's creating; and he created *all*.

Hence we recognize personality in type only that we may thereby understand the unified Individuality of Father and Son, and Mother and Daughter, in the fulness of that Godhead whose second-coming is upon us, wherein we see "a new Heaven and a new earth." We see the man who was "despised and rejected of men; a man of sorrows, and acquainted with grief. . . . oppressed and afflicted;" and we see also the Man of whom God said: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors" (Isaiah 53).

We see also the woman of travail, spoken of in Isaiah, as before shown, and of whom God further spake in Jeremiah 4: "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me *now!* for my soul (*italics are ours*) is wearied because of murderers;" and we see also the Woman of whom God said: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in a day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah 66). "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh" (Isaiah 62). And we read of the man and woman: "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their hand shall they possess the double: everlasting joy shall be unto them. . . . And I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah 61).

By way of epilogue to this effort to "render tribute where tribute is due," and, in some small part, meet the imperative demands of the history of our times, we present herewith what seems to us a remarkable prophecy; a prophecy in direct line with the Scripture prophecies to which we have above referred. Nor let us sneer at the author's claim that this prophecy came to him as a vision and by apparently supernatural means. Until we know more of God and His methods let us withhold our feeble, finite judgment,— unless we are ready to acknowledge that God does, in these latter days, speak to His faithful ones through vision and voice as He did of old. We refer to an article entitled, "The Church in the Wilderness," contained in a little book written in 1838 by the Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church of New York, the work itself being entitled *Fragments from the Study of a Pastor*.

We should like to make some comments on this, to us wonderful, production, but space will not permit. Let it be observed, however, that some of the Scriptural quotations are from the 54th of Isaiah.

It may be interesting to know how this somewhat ancient little book came to light at this *particular time*, and we will mention how.

A Faithful student of Mrs. Eddy sent it us, saying:

"I would like to tell you how the book came into my hands. It is interesting to know how it came to light. Two years ago last winter I was living in a furnished house which I rented of a dear friend. There was in the house a large number of books which once belonged to an old uncle. I used to sit by a window when reading; close to this window stood a small bookcase filled mostly with small old books. Two or three times, perhaps oftener, when sitting there the thought came I wonder if there is not something among those books that would give light on the Bible, or explain its truth, and would say, Sometime I will look the books over. One morning I was sorely tempted; after the morning's work was finished I sat down with Science and Health to dispel the seeming error. I had read but a short time when the thought again came that there might be something in the book-case of value. I looked at the books, took one out; the first or second—I cannot remember which—was 'The Church in the Wilderness.' I commenced reading in the middle of the chapter, but the little I read healed me. The next day as soon as I returned from church I read the whole chapter. I then invited the students up to read it. When I read it a year from that time I saw far more than at first.

"I am filled with gratitude that I reflected God sufficiently to bring to light this marvelous history of the appearing of Truth. It helped me to realize what our Mother is, as never before, for I knew I was reading of her experiences. Also those of The Mother Church."

The "Mother Church" is the material expression of that church universal implied in the second-coming; but we ask, in all sincerity, could that Church have been thus expressed but for the labor, toil, and self-sacrificing devotion of the Daughter of Zion to whom its building was entrusted?

The prophet Isaiah clearly saw the personalized Woman. The Bible commentators, not discerning the fact of a female appearing as the type of the second-coming, naturally enough saw in Isaiah's prophecy only the Church of Christ, apart from any particular person.

Christian Scientists recognize in the material structure, called "The Mother Church"—the First Church of Christ, Scientist, in Boston, Mass., with its branches throughout the world, the type of the second-coming of the Christ, or the final and universal application of the Christ-Principle. They also recognize in the Founder of this Church the typical embodiment in human form of the female of God's creation prophesied in Scripture.

These are evidences presented to mortal sense of the universal idea of the Church and of the Woman embraced in Revelation.

Our latter-day prophet, the Rev. Gardiner Spring, saw also both the Church, and the Woman typifying the Church. Hence its impressiveness from the standpoint of Scientific prophecy.

It is interesting to note that the place of Mr. Spring's revelation was on *Mont Viso* (Mount of Vision) of the Alpine range, at a point whereon the

persecuted *Vaudois* or Waldenses, found an asylum. It will be remembered that this sect arose in the south of France about A.D. 1170. They were the first to protest, as a body, against the corruption of the Roman church, and as a consequence were, of course, bitterly persecuted. Persecution, however, (as it always does), gave vitality to their doctrines, which passed on to Wycliffe and Huss, and through them produced the Reformation in Germany and England. This sect was distinguished from the Franciscans in that they taught the *doctrine* of Christ, while the latter taught the *person* of Christ, or Jesus. They had no *official priesthood*. They regarded the sacraments as merely symbolical, and with them ceremonies gradually disappeared. They became merged in the general Protestant movement in Germany and England.

As will be readily seen by Christian Scientists, they were among the forerunners of the larger Protestantism which is finding its expression in a general protest against all forms and conditions of erroneous doctrine,—in the churches and out of them.

The following was added by Mrs. Eddy: “We know there is but one God, one Christ Jesus, and one mother of Jesus. But we deem it no infringement to regard the fulfillment of Scripture as indicated at the present period, and named therein, a self-evident proof thereof— not confined to personality but the works which declare the Word.”

(The prophecy of Mr. Spring is printed in full in Volume XVI of the *Christian Science Journal*, page 230.)

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NOTES

NOTE 1. (Chapter IX, page 93) The sixty-four students to whom William B. Johnson sent his letter of May 3, 1892 were:

Sue Ella Bradshaw	Mrs. Nellie B. Eaton
Mrs. Ellen Brown Linscott	Mrs. Ruth B. Ewing
Mrs. E. A. Thompson	Edward A. Kimball
Mrs. Ella P. Sweet	M. Anna Osgood
Charles M. Howe	John P. Filbert
E. M. Buswell	Mrs. Caroline W. Frame
Mrs. Emma D. Behan	Mrs. M. Bettie Bell
Mrs. A. J. Baird	Mrs. Mary H. Philbrick
Mrs. Jennie B. Fenn	Mrs. George W. Adams
Miss Sarah J. Clark	Mrs. G. P. Noyes
Joseph Armstrong	Mrs. Hannah A. Larminie
Miss Emma M. Estes	Mrs. George Lancaster
Mrs. Jessie G. Clark	Mrs. Annie M. Knott
Silas J. Sawyer	Mrs. Isabella M. Stewart
Mrs. Mary A. Lewis	Miss Clara M. S. Shannon
Miss Virginia Johnson	Mrs. Annie V. C. Leavitt
Eugene H. Greene	E. R. Hardy
Stephen A. Chase	Miss Alice Dayton
Mrs. Harriet G. Betts	Mrs. Josephine C. Otterson
Miss Marie M. Adams	Mrs. Augusta E. Stetson
Mrs. M. A. Bagley	Mrs. Henrietta E. Chanfrau
Gen. E. N. Bates	Edward W. Hammond
Mrs. Mary F. Berry	Mrs. Mary B. Hinckley
Mrs. Harvey Bissell	Mrs. Emilie B. Hulin
Miss Sarah J. Pine	Mrs. Pamela J. Leonard
J. F. Brieryly	Mrs. H. Elizabeth Roberts
Miss Mary Brookins	Mrs. Kate E. Rousseau
Mrs. W. T. Carpenter	Bradford Sherman
Edward C. Clark	Mrs. Elvira W. Spaulding
Janet T. Colman	Mary E. Spooner
Miss Ellen E. Cross	William H. Wing
Mrs. A. Dorland	Alfred Farlow

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NOTE 2. (Chapter XV, page 160) The following appeared under "Notices" in the *Christian Science Journal* of January, 1894, Volume XI, page 456.

"The World's Parliament of Religions," in two volumes, edited by Rev. John Henry Barrows, D.D., is now out. This work contains 1624 pages, and each volume contains 100 illustrations. It contains a complete history of the proceedings of the Religious Parliament, and the Christian Science section contains a paper prepared by our Leader, the Reverend Mary B. G. Eddy, also a full page portrait of her. The paper contains a portion of her address read before the Parliament (Advisory Council), also extracts from the various papers read at our Congress. The publishers desired a group of the portraits of all the speakers, but the latter preferred that only the portrait of our leader should appear.

The work will be sold only by subscription. All who desire may send their orders to E. A. Kimball, 5020 Woodlawn Avenue, Chicago, and the commission allowed him, he very generously proposes, shall be turned into the Church Building Fund.

[Mrs. Eddy's address to the Parliament of Religions appears in Appendix C.]

* * *

NOTE 3. (Chapter XVIII, page 194) The following articles, wrapped separately in oil-silk, were placed in the copper box before it was sealed and put into the corner stone:

THE BIBLE, in finest morocco binding

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Mary Baker Eddy, eighty-fourth edition in same size and binding as the Bible.

Other works by Mrs. Eddy:

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 (out of print)

Five Numbers of the CHRISTIAN SCIENCE SERIES

An ADDRESS, in manuscript, written for the occasion

Beside these:

THE CHRISTIAN SCIENCE JOURNAL, June, 1894, Vol. VI

THE CHRISTIAN SCIENCE QUARTERLY BIBLE LESSONS, for April, May, and June, 1894

THREE CARDS: the first containing a list of the students who contributed one thousand dollars each to the building fund; the second, a

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grateful acknowledgment of the same by our Teacher; the third, a list of the Board of Directors, written by Mrs. Eddy's own hand.

* * *

NOTE 4. (Chapter XVIII, page 196) The names of the students who contributed forty-two thousand dollars to the building fund appeared in the *Christian Science Journal* for June, 1894, Volume XII, page 93, in the following order which is that in which their contributions passed into the hands of the treasurer.

E. J. Foster Eddy	Edward A. Kimball
Caroline W. Frame	Mrs. Kate Davidson Kimball
Elizabeth P. Skinner	Mary M. W. Adams
Emilie B. Hulin	Ezra M. Buswell
Emily M. Meador	Mrs. Elizabeth Buswell
Josephine Curtis Otterson	Mrs. E. A. Thompson
Eldora O. Gragg	Mary W. Munroe
Mrs. Livingston Mims	Julia S. Bartlett
Carol Norton	Laura Lathrop
Augusta E. Stetson	Isabella M. Stewart
Mrs. R. E. Kent	John H. Stewart
S. J. Hanna	Mary Hinds Philbrick
Camilla Hanna	Hannah Abigail Larminie
Berenice H. Goodall	Francis J. Fluno
Pamela J. Leonard	Mrs. Ella V. Fluno
John F. Linscott	Julia Field King
Ellen Brown Linscott	Miss Emelyn M. Tobey
Janet T. Colman	Mrs. Ellen L. Clarke
M. Bettie Bell	Edward P. Bates
S. J. Sawyer	Mrs. Caroline S. Bates
Jennie E. Sawyer	Alfred Farlow
Sarah J. Clark	Mrs. Harriet L. Betts
Ruth B. Ewing	Mr. and Mrs. Baxter
Elizabeth Webster	Mrs. Ella P. Sweet
Charles M. Howe	Mrs. Caroline D. Noyes

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NOTE 5. (Chapter XXXI, page 358) Mrs. Eddy's last class in November, 1898, included the 67 persons listed below plus Calvin A. Frye.

Adams, George Wendell	Lathrop, John Carroll
Andrews, Mrs. Effie	McBean, Mrs. Catherine
Baker, Mrs. Anna B. White	McDonald, Miss Margaret S.
Baker, Dr. Alfred E.	McKee, David N.
Betts, Edgar K.	McKenzie, Rev. William P.
Betts, Mrs. Harriet L.	Mann, Mrs. Frances Mack
Blain, Julian	Mann, Joseph
Bond, Miss Lulu H.	Meehan, Albert
Brown, Miss Alice Seward	Metcalf, Albert
Buswell, Ezra M.	Metcalf, Mrs. Mary C.
Chamberlain, Miss Jessie C.	Miller, Mrs. Frederica L.
Chanfrau, Mrs. Henrietta E.	Miller, William N.
Clark, Joseph B.	Mims, Mrs. Sue Harper
Clarkson, Judge Joseph R.	Moore, George H.
Coates, Lewis B.	Neal, James A.
Cochrane, Mrs. E. Rose	Norton, Carol
Colles, Mrs. Marjorie	Norwood, Edward Everett
Davis, Mrs. Emma S.	Pearson, Charles W.
Dole, Rev. Walter	Robertson, Mrs. Annie Louise
Eaton, Miss Mary E.	Robertson, Miss Nemi
Easton, Miss Emma Gould	Shipman, Miss Emma C.
Fiske, Rev. Henry S.	Smith, J. Edward
Foster, Mrs. Henrietta	Smith, Richard
Frame, Mrs. Caroline W.	Speakman, Miss Rachel T.
Hanna, Mrs. Camilla	Stewart, John H.
Hanna, Judge Septimus J.	Stewart, Miss Mary
Higman, Mrs. Elizabeth W.	Stocking, Miss Daisette D.
Higman, Ormond	Stone, Mrs. Lida Stocking
Kent, Mrs. Rose E.	Sulcer, Dr. Abraham A.
Kimball, Edward A.	Thompson, Miss Abigail Dyer
Kimball, Mrs. Kate Davidson	Thompson, Mrs. Emma A.
King, Mrs. Frances J.	Tomlinson, Rev. Irving C.
Knapp, Miss Daphne S.	

Press representatives:

Moses, George H.
Robinson, Allan H.

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