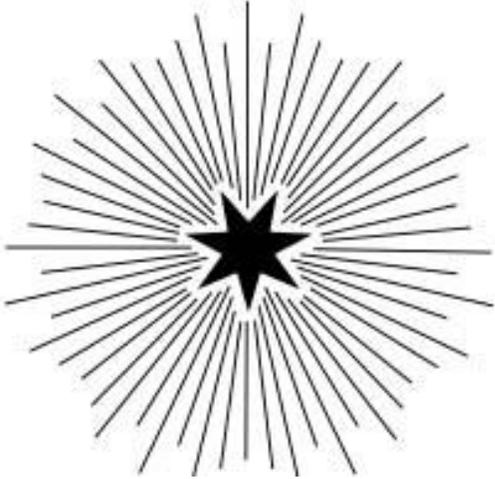


Star of Boston
The Life of Mary Baker Eddy



by

Helen M. Wright



Mary Baker Eddy
Portrait by Emilie Hergenroeder

OTHER BOOKS BY HELEN M. WRIGHT

Mary Baker Eddy: A New Look
Mary Baker Eddy's Church Manual & Church
Universal & Triumphant
Mary Baker Eddy: God's Great Scientist, Vol. I
Mary Baker Eddy: God's Great Scientist, Vol. II
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If Mary Baker Eddy's Manual Were Obeyed
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Mary Baker Eddy Reveals Your Divinity
Humanity's Divinity
Made Whole Through Our Marriage To God
Mary Baker Eddy, Leader Forever (44 page pamphlet)
Mary Baker Eddy, Leader Forever (112 page pamphlet)

NOTE: The author was a personal friend of Gilbert C. Carpenter. There are references throughout this book where she recounts a comment from Mr. Carpenter concerning Mary Baker Eddy or another quote. Such a reference is denoted as "A Carpenter Item."

The following abbreviations are used in this book:

S&H--Science and Health

Mis.--Miscellaneous Writings

Ret.--Retrospection and Instrospection

Pul.--Pulpit and Press

'00, '01, '02--Message for 1900, 1901, 1902

My.--First Church of Christ, Scientist and Miscellany

DCC--Divinity Course and General Collectanea

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Dedication

This book is dedicated to the spiritually-minded reader--you.

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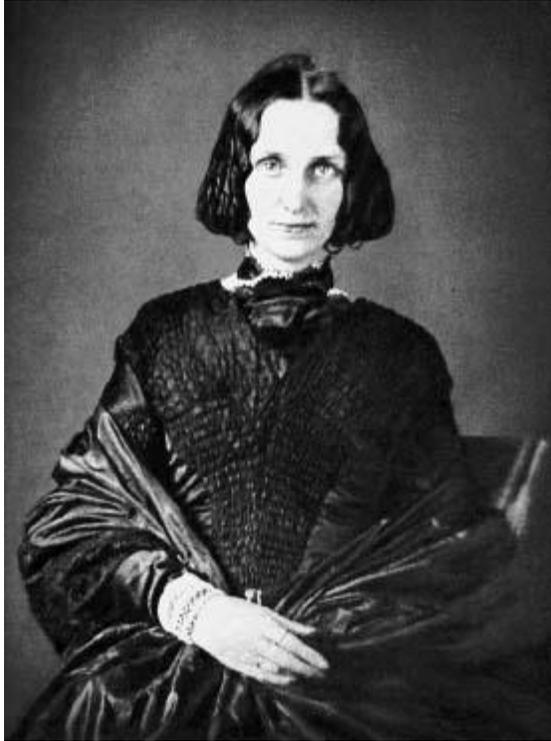
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Mary Baker Eddy

This is the earliest known photograph of her, taken in the early 1850's.

Introduction

During the nineteenth century and the first decade of the twentieth century the foundations of the modern world were laid. Electricity was harnessed; automobiles and airplanes were invented; Einstein formulated the special theory of relativity. But the most significant and least recognized contribution was the mighty, crowning and triumphant discovery of Christian Science by Mary Baker Eddy, a discovery that would fulfill Bible revelation and show us that our own real Mind is God, infinite good.

Mrs. Eddy's work on earth came as divine revelation. This is brought out in her statement to James Henry Wiggin, as reported in My. 318:32. Because Mr. Wiggin had helped Mrs. Eddy, editorially, to make clearer to the man in the street some of her statements in Science and Health, she invited him to visit one of her classes. Mr. Wiggin saw things differently from Mrs. Eddy and when she began her attack on agnosticism, Mr. Wiggin could control himself no longer, and burst out with, "How do you know there ever was such a man as Christ Jesus?"

To this Mrs. Eddy made the firm reply, "I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make no difference to me. I should still know that God's [infinite good's] spiritual ideal is the only real man in His [infinite good's] image and likeness."

It was important to Mrs. Eddy that Christian Scientists, as well as the public in general, have a correct concept of who she was as the Discoverer and Founder of Christian Science, the one chosen to fulfill Jesus' promise and prophecy of the "Comforter," who would bring the Second Coming of the Christ, and teach all men their true identity as one with God, having "the kingdom of God within" their own consciousness as their true Mind.

Mrs. Eddy knew what she had done for mankind. To students she one day said, "As Mary Baker Eddy I am the weakest of mortals, but as the Discoverer and Founder of Christian Science, I am the bone and sinew of the world" (Emma C. Shipman Reminiscences).

Knowing this 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."



Mary Baker Eddy leaving on her drive from her home at Pleasant View.

Part Ia

Mary Baker Eddy and the Fulfilling of Isaiah 54

The Grand Promise Of Isaiah 54

How did Mary Baker Eddy gain her great revelation of evil's unreality? How did she gain the realization and conviction of our present perfection, in reality? She tells us, "God had been graciously preparing me during many years for the reception of this final revelation..."

Isaiah's prophecy of the Second Coming of the Christ sheds light on this preparation and its significance. Listen to the burning words of Isaiah 54, "Sing, O barren, 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. Enlarge the place of thy tent, and let them stretch forth the currents of thine habitation: 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 [our consciousness] to be inhabited [to find that the kingdom of God is within us. It is our own real true Mind]."

What is the momentous triumph foreshadowed in these words?

Chapter 53 of Isaiah has long been recognized as a prophecy of the coming of the Christ, in Jesus. The spiritually-minded reader has seen that Isaiah's chapter 54, on the other hand, is a prophecy of the second coming of the Christ.

Surely Isaiah speaks of Mary Baker Eddy when he says, "For the Lord hath called thee as a woman forsaken and grieved in spirit...For a small moment have I forsaken thee; but with great mercies will I gather thee." As one follows Mary Baker's life and the suffering she endured, it becomes ever more apparent how true was Isaiah's scriptural prophecy concerning her.

In the following pages we will examine how Isaiah 54 foreshadows the life and work of Mary Baker Eddy and what it promises for us through her revelation.

Isaiah 54 foretells a great event unfolding, an event which can illumine the time of upheaval and transformation we find ourselves in today. Amidst the momentous closing days of the 20th century Isaiah directs our attention to another period of impending change, the beginning and middle of the 19th century in New England, where Mary Baker Eddy was being "graciously prepared" for fulfillment of Isaiah's prophecy. To understand what God, infinite good, was preparing for us through her, let us start by looking at what the stage was like when Mary Baker Eddy entered the scene.

New England in the Nineteenth Century

In New England in the first half of the nineteenth century, a great intellectual upheaval was stirring beneath the surface, preparing for a new spiritual order. There was a spirit of prophecy abroad in the land, the culmination of centuries of religious and intellectual searching.

Even before the Pilgrims had set forth for the New World, two hundred years earlier, their minister, John Robinson, had told them, "The Lord has more truth yet to break forth out of His [infinite good's] holy Word....I beseech you remember, it is an article of your church-covenant, that you be ready to receive whatever truth shall be made known to you."

This divine admonition, partially understood, caused the most spiritually-minded to grapple with "things unseen" to mortal vision. It prepared the way for America to become the cradle for the Second Coming of the Christ, though not until Mary Baker Eddy's great revelation broke forth in the latter half of the nineteenth century was John Robinson's prophecy, as well as Isaiah's, fulfilled.

On the other hand, despite this questing spirit, New England in the 1800s was still a land largely under the spell of Jonathan Edwards, who depicted God as a vengeful deity holding sinners over the "pit of hell....worthy of nothing else but to be cast into fire." At this time Christian churches as well as other religions taught that God was a manlike being sitting on a throne. Having read and been taught that God made man in His image and likeness, people assumed that if man is material, then God must be material too, must be a bodily entity like man. Religionists in Mrs. Eddy's childhood had a fiery hell awaiting those who did not believe the "religion" taught them. This strongly held belief would not change until Mary Baker Eddy, in the Second Coming of the Christ, brought the "Comforter" promised by Jesus, revealing God as Love.

However, even in the early 1800s, wherever individual thought was least fettered by materialism, human misconceptions, and church dogma, a deep-felt spiritual perception began to rise to higher freedom. Newborn ideas crowded to the fore in both pulpit and press. It was a time of mighty wrestlings with human beliefs--a time of free thinking.

Isaiah 54 says, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work." Like the smith of prophecy an atmosphere of freer thought was blowing on the coals of human consciousness, preparing them to understand the spiritual revelation that would soon flow from the mighty spiritual pen of Mary Baker Eddy, the holy instrument that Mind was bringing forth.

Forthright thinkers entertained mounting visions that furthered comprehension of things unseen--the unseen verities of God, things spiritual, unseen to the physical senses, "the reign and rule of universal harmony which cannot be lost or remain forever unseen."

A sturdy faith in the self-reliant individual was dawning and growing. A group of thinkers known as transcendentalists--Ralph Waldo Emerson, Henry David Thoreau, Bronson Alcott, Margaret Fuller and others, emphasized the goodness of God, the goodness of man, and limitless possibilities for the human race.

Emerson wrote, "Jesus saw with open eye the mystery of the soul....Alone in all history, Jesus estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates Himself in man, and evermore goes forth anew to take possession of His World. He [Jesus] said, in this jubilee of

sublime emotion, 'I am divine. Through me, God acts; through me, speaks. Would you see God, see me; or see thee, when thou also thinkest as I now think.'"

Emerson had glimpsed the fact Mary Baker Eddy would make so clear, that how we think is all important. Emerson's words would help prepare people to receive her instruction, "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thought" (S&H 261:4).

The consequences of not following this advice can be disastrous. Buddha tells a poignant story of a young father who made this mistake, with tragic results,

"A young widower, who loved his five-year-old son very much, was away on business when bandits burned down the entire village and took his son away. When the widower returned and saw the ruins, he panicked. He took the charred corpse of an infant to be his own child. He cried uncontrollably, pulling his hair and beating his chest.

He organized a cremation ceremony, and collected the ashes and put them in a beautiful velvet pouch. Working, sleeping, or eating he always carried the bag of ashes with him, and every night he would weep anew over his loss.

"One day his real son escaped from the robbers and found his way home. He arrived at his father's new cottage at midnight, and knocked at the door....The young father, who was still carrying the bag of ashes, asked, 'Who is there?' The child answered, 'It's me, Papa. Open the door. It's your son.' In his agitated state of mind, the father thought some mischievous boy was making fun of him. He shouted at the child to go away; and he continued to cry for his lost child. The boy knocked again and again, but the father refused to let him in. Some time passed and finally the child left. From that time on, father and son never saw each other."

Buddha concluded, "Sometimes, somewhere, you take something [wrong] to be the truth, and if you cling to it, then when the real truth comes and knocks at your door, you will refuse to open it."

This seems to be the case with nearly all of us. How few accepted the truth Jesus taught, even though Jesus demonstrated the allness of infinite good! The people of his time clung to their preconceived notions. The same was to happen with Mary Baker Eddy in the Second Coming of the Christ.

"Who can set boundaries for the possibilities of man?" since man is one with God, with our real Mind.

We ourselves set man's boundaries with the limits we place on our own thought.

Literature in the Early New England Time

It is possible that no one would have been prepared to respond to Mary Baker Eddy's revelation, had not literature during this early New England period been blessed with wholesome vigor and common sense. Bronson Alcott, another of the pioneers of the time, wrote in his Journal, "I read not the gospel of wisdom from books written by man, but from the page inscribed by the finger of God."

Theodore Parker in his eloquent sermon "The Transient and the Permanent in Christianity," fired with the new American spirit of revolt, challenged the most sacrosanct doctrines of historic Christianity. He questioned the authenticity and inspiration of the Bible itself, and declared heretically "...it is not so much by the Christ who lived so blameless and beautiful eighteen centuries ago that we are saved directly, but by the Christ we form in our hearts and live out in our lives that we save ourselves, God [infinite good] working with us both to will and to do." This truly great sermon resulted in Parker's virtual ostracism by his more respectable townsmen, but it reflected infinite wisdom and fueled the flame of expanding understanding.

Parker concluded, "Let the transient pass, fleet as it will, and may God send us some new manifestation of the Christian faith, that shall stir men's heart as they were never stirred; some new word which shall teach us what we are in the image of God....give us the Comforter, who shall reveal all needed things!..." Little did this great preacher realize how soon the "Comforter," the Second Coming of the Christ, would arrive and fulfill Jesus' prophecy of the "Comforter" that would "abide with you forever....and teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 16:16 & 26).

New England Was Thinking For Itself

The leading idea of the thinkers of this time was the supremacy of mind over matter. In the words of Bronson Alcott, "the exaltation of mind and spirit runs through the period like a theme with endless variations." Even Abraham Lincoln, remote from Boston geographically, and from Alcott intellectually, wrote, in the spirit of the times, "Happy day when--all appetites controlled, all passions subdued, all matter subjected--mind, all conquering mind, shall live and move, the monarch of the world."

New England was thinking for itself; and from these broader horizons and rarefied thought there was no returning. The time had arrived for the fulfilling of Isaiah 54, with the advent of Mary Baker Eddy, the Second Coming of the Christ, the "Comforter" prophesied and promised by Jesus, just as nineteen centuries earlier the time had come for the fulfilling of Isaiah 53, which prophesied the work of Christ Jesus on earth.

This was the atmosphere into which the infinite good we call God placed its Christ-minded holy instrument, Mary Baker Eddy. She thought in a time of mental prodigies; she wrote in an age of literary masters.

The spiritual eye quickly notes Mary Baker Eddy separated herself from the transcendental writings not only by her more radical attitude toward the material world, but also by a spiritual dominion that was lacking in idealists of the utopian breed.

Mrs. Eddy wrote, "Science lays the axe at the root of error, and cutting down the belief of Life in matter, of Soul in body, and God in man, exchanges fable for fact, turns thought into new channels away from personality to Principle through which alone man is able to reach Life."

This denial of corporeal personality--denial of the finite mortal sense of things--meant taking up the cross, taking it up in a practical and real sense.

Mary Baker Eddy was called "as a woman forsaken," as Isaiah had predicted. "For a small moment have I forsaken thee; but with great mercies will I gather thee," the prophecy promised.

At the beginning Mary Baker Eddy was rejected and had little influence, but today the revelations of Truth that came to her consciousness a century and a quarter ago are sweeping the world in an ever-swelling tide. Everywhere science, theology, and medicine are being influenced by Mary Baker Eddy's teaching and are adopting more spiritual ways. Helping this tide are intelligent, spiritually-minded thinkers who are today broadcasting in their writings ideas Mary Baker Eddy wrote and taught 120 years ago, though these writers seldom mention Christian Science or give Mary Baker Eddy credit.

If this reminds us of St. John's complaint to Jesus, "We saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us," we can take heart in Jesus' response, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38-40).

We can be even more heartened that some of the best minds of our century have not hesitated to give credit where due. The great physical scientist, Albert Einstein, had a firm grasp of what Mary Baker Eddy had accomplished and publicly acknowledged it. One such instance is recorded in an affidavit made by Mrs. Mary Spaulding, librarian for New York City's Fifth Church Reading Room and wife of the famous violinist, Alfred Spaulding. Einstein was a frequent visitor to this Christian Science Reading room and often had conversation with Mrs. Spaulding. On this occasion Einstein said--and these are the exact words of the statement of Mrs. Spaulding's affidavit:

"Science and Health is beyond this generation's understanding. It contains the pure science. And to think that a woman knew this over eighty years ago."

Einstein marveled that a woman a hundred years ago had discovered the nothingness of matter, which the advanced physicists of today have seen for themselves; in Einstein's words, "Matter as matter does not exist."

Until Mary Baker Eddy brought the Second Coming of the Christ, and fulfilled Jesus' promise and prophecy of the "Comforter," psychologists, doctors, physical scientists believed and accepted the Adam dream state of thinking that matter was real. Now all are beginning to glimpse the truth, that matter is merely an illusion, hypnotic suggestion only. All are coming to see that consciousness, Mind, is all that is real, eternally.

The importance and influence of Mary Baker Eddy's revelation is incalculable. Not long ago the Dean of Medicine at the University Medical School in Rochester, New York, told his class of medical students that between 1920 and 1940 a revolution occurred in medicine, because of the "many wonderful Christian Science healings" that doctors, surgeons, and nurses had observed. He said this viewing caused the medical profession to try to "clean itself up." Doctors began telling patients to think positive thoughts, to avoid negative thoughts, and to "cast out fear."

As early as 1930 the world famous Mayo brothers, Dr. William James Mayo and Dr. Charles Horace Mayo, let the world know that they sent their "incurable" patients to Christian Science practitioners, and they were healed.

The Dean said that since 1940 several attempts have been made to "bring medicine more into line with the spiritual approach." This has been a major step forward for medicine. Spiritually-minded doctors are continuing to awaken. Dr. Larry Dossey, author of *Healing Words*, says, "Any time any technique affects the human body, it is the business of medicine to know more about it. I would defend this as a legitimate research project...If doctors don't open up this possibility they're not being good scientists. I think we need to get over our religious indisposition on this point of view."

Today a college professor may lay his hand on a desk, saying, "This feels solid, looks real, but it is not here other than in our consciousness." A famous early 20th century astronomer who discovered great sighting places, places where major observatories could be built, would be delighted with the wonderful progress in astronomy, and flights into outer space, but he would be amazed at the advance in understanding. The great astronomers today are saying, as Einstein saw, that the stars are not "up there," but are only in our consciousness.

Do We Know What We Have in These Books?

Ruth Steiger, a friend of this author, told me that she was one day told by the librarian of another church in New York City which Einstein frequented, "I wish you had been here sooner. Einstein just left. He stopped at the counter before leaving and said, "I wonder if you folks realize what you have in these books."

Do we know what we have in these books? Are we working to bring it out? In her *Message for 1901*, page 30: 4, Mrs. Eddy wrote, "We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation....and the consciousness which is most imbued struggles to articulate itself."

These "successive utterances of reformers" are not limited to Christian Scientists. Today the world's foremost physical scientists are joining Einstein in seeing and struggling to articulate the truth Mary Baker Eddy uncovered a hundred and twenty years ago, namely, that there is no matter; all is consciousness "all is infinite Mind and its infinite manifestation" (S&H 468:10).

In his prophecy of the Second Coming of the Christ, as already quoted, Isaiah, (chapter 54) urges, "Enlarge the place of thy tent, and let them stretch forth the currents of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left." Truly the revelation Mary Baker Eddy brought mankind is breaking forth to bless humanity on every hand.

A Sense of Mission

The greatest upheaval in the history of mankind is today taking place. Why? Because of the advent of Mary Baker Eddy who brought the Second Coming of the Christ, which shows you that "you have

sovereign power to think and act rightly." Why do you, in reality, have this power? Because, as Jesus taught, "the kingdom of God is within you;" it is your real, true Mind, your true consciousness.

In the April Christian Science Journal, 1889, page 4, we find Joshua Bailey's article, saying "Today Truth has come through the person of a New England girl, born of God-fearing parents, in the middle walk of life;...gifted with the fullness of spiritual life, and giving from the cradle indications of a divine mission and power, that caused her mother 'to ponder them in her heart.'"



Mary Baker Eddy's childhood home in Bow, N.H.

Mary Baker Eddy was born in New England, in the year 1821, on the 16th day of July. Her destiny was to fulfill Jesus' promise and prophecy to send the "Comforter" which would transform the world's thinking. It would show mankind's spiritual reality--show it to be the omnipresence of present perfection. Today the "Comforter" is educating mankind that evil is unreal, that it is only illusion, hypnotic suggestion. Mary Baker Eddy's teaching is leading humanity into all truth, awakening all humanity to their oneness with infinite good, to their present perfection, and the full understanding that "the kingdom of God is within you" is your real Mind.

Early in 1821, Abigail Baker--in a modest farmhouse, in the small town of Bow, New Hampshire--was in the attic gathering wool to spin into yarn. "Suddenly she was overwhelmed by the thought that she was filled with the Holy Ghost, and had dominion over the whole earth. At that moment she felt the quickening of the babe. Instantly she thought, 'What a sin I am guilty of--the sin of presumption!'" (Golden Memories, Clara S. Shannon, p.2)

Try as Abigail might she could not shake the sense of holy import. Shocked by her own thoughts of her child's spiritual purpose Mary's mother confided to her friend Sarah Gault, "I don't know what I shall do to stop this blasphemy," whereupon Sarah reminded her of Biblical promises that comforted Abigail.

It would be some months before little Mary would make her appearance, a child who would indeed show divine tendencies. As this child grew, no doubt Abigail Baker had much to "ponder...in her heart," for the girl early showed abilities of healing and discernment. Mrs. Eddy, writing to a friend in 1899, said, "I can discern in the human mind, thoughts, motives and purposes;...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." (Quoted in a pamphlet by Judge Septimus J. Hanna, 1899.)

Mrs. Eddy later added, "It is a consciousness wherewith good is done and no evil can be done...and has increased with my spiritual increase. It has aided me in healing the sick, and subordinating the human to the divine."

The simple but profound incidents of healing in Mary's youth occurred in her home, in the schoolyard, and among relatives, as well as animals. Her healings were the result of her outpouring of love for those who needed love most. Mary loved the farm animals and, as she told Irving Tomlinson, she nursed baby lambs and chicks, singing hymns to animals that were in discomfort.

This healing love caused her father, if he found a weakling in the flock, to say, "Here is another invalid for Mary." Tomlinson relates that then Mary would tenderly take her mild-eyed charge and nurse the fleecy little patient to health and strength. Mrs. Eddy said, "I would take the little chicks, that seemed sickly or perhaps dying, into the bosom of my dress and hold them until I heard a fluttering sound and found the chicken active and strong...."

When Mary's brother, George, cut his leg with an ax and was bleeding badly, Mary's father had five-year-old Mary put her hand on the wound, and George stopped crying. When the doctor came he said he had never seen such a wound heal so quickly. These healings by little Mary disturbed her father. He did not know it was the God that was Love that Mary believed in. So he "prayed for her soul."

Tomlinson reports that in school Mary also healed and transformed those who showed bad tendencies. "Many peculiar circumstances and events connected with my childhood throught the chambers of memory," Mrs. Eddy recalled. In one instance she tells of hearing her name called repeatedly, until she answered, "'Speak, Lord; for Thy servant heareth.'"

Mary was learning that divine service means daily deeds in service to a loving God, as she would later make clear in Science and Health.

Early on, a sense of mission lodged in Mary's consciousness. Even as a tiny child, when asked, "What are you going to do when you grow up," she would answer, "I will write a book" (The Life of Mary Baker Eddy, Sibyl Wilbur).

At the age of nine Mary told her beloved brother, Albert, that she wanted to be a scholar, "because when I grow up I shall write a book."

In Retrospection and Introspection Mrs. Eddy tells us, "From my very childhood I was impelled by a hunger and thirst after divine things--a desire for something higher and better than matter, and apart from it, to seek diligently for the knowledge of God [infinite good] as the one great and ever-present relief from human woe." Mary's faithfulness was a pilgrimage in spiritual perception. When she discovered that Daniel prayed three times daily, she formed the habit of doing likewise.

Why did Mary Baker later find the element of spiritual healing?

She found it because "she sought for it as men quest for buried treasure."

"Thou Shalt Not Be Put to Shame"

Isaiah 54 promises, "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame." How true these words ring. Though quiet and modest in her own right, Mary Baker was fearless and forthright in the service of Truth.

Never in her long life would Mary be content to settle for mere opinions. Her opinions soon climbed up into convictions. Quick to catch the point, she never remained long the uncommitted spectator cautiously and objectively weighing evidence. She soon became the passionate and prophetic proponent of profound conviction. No grays crept into the warp and woof of her mentality. The scarlet thread of spiritual conviction ran conspicuously and untiringly through all the thinking of the fourscore years and ten of her extraordinary life.

Mary's steadfastness was evident from childhood. Then, as later, she would not turn aside from what she knew to be true even when standing firm brought the world's wrath down upon her.

For Mark Baker, Mary's father, as well as for many New Englanders in the early 1820s and beyond, new ideas were heresy. Mary had been gently learning, through experience, that God is ever-present Love, but the theology of her parents was trying to teach her something quite different, as they tried to win their daughter from dreaded "heresy."

Mary Baker yearned for the tender, loving God that is divine Love, and experiences in her early life affirmed to her that God is Love. But Mary had been born into the world of Calvinism where thoughts of God as Love were considered almost profane. When Mark Baker discovered that Mary was rejecting the belief of everlasting punishment, he was greatly displeased. Not only did he fear her soul would be lost, but, being a man of some importance in the church, his pride was wounded. Mark Baker's thundering assertions upset the entire household.

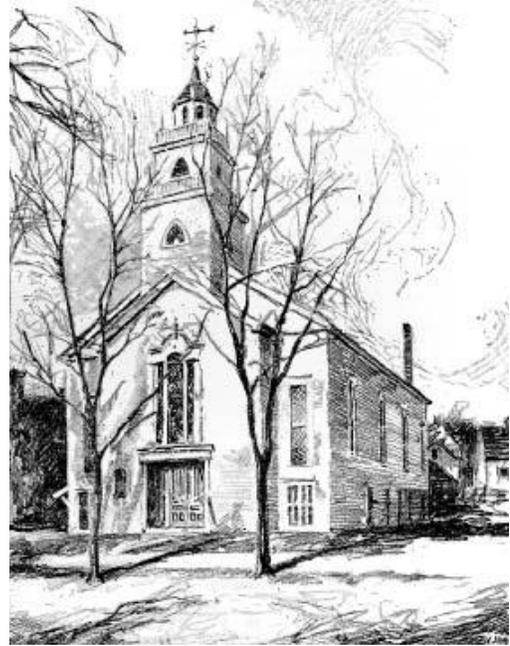
By nature and upbringing Mary was an obedient child, but she could not alter her convictions that God was a God of Love. Her father's relentless theology emphasizing belief in everlasting punishment made Mary sick, and as Mark continued storming, Mary became seriously ill.

Finally her mother told her to rest in God's Love. Mary prayed, and as she did her happiness returned, the fever abated and she felt borne up by an inner joy. She tells us that as she went to God in prayer, seeking God's guidance, "a soft glow of ineffable joy came over me. The fever was gone, and I rose and dressed myself, in a normal condition of health....The physician marveled; and the 'horrible decree' of predestination--as Calvin rightly called his own tenet--forever lost its power over me" (Ret. pp.13-14).

Mary Baker had been healed instantly, to the physician's great surprise. At that time she, of course, did not know or question why, but years later she determined, "I must know the Science of this healing."

The illness and recovery strengthened Mary's conviction of the absoluteness of God's Love. When an all-important church meeting came, and it was Mary's turn to go forward, she tells us she was ready for the minister's doleful questions. She told him she was willing to trust God, but she could not believe in the doctrine of everlasting punishment or the decree of unconditional election. The minister was startled. Mary's father, Mark, sat stiffly, his face set and scowling. Abigail, Mary's mother, was alert, straining to hear. Mary's trust in God was evident.

Next, the minister asked when Mary had experienced "a change of heart." Mary was by now in tears. She said she could not give a specific date. The minister wanted to know how she felt when the new light dawned within. Mary paused, then replied that she could only repeat what the Psalmist had declared, "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me, and lead me in the way everlasting."



The Congregational Church--Tilton

Mary spoke these words with such pure conviction that many of the church members wept. This was not to be the last time that her most deeply felt convictions held firm in the face of great pressure to conform.

Though only twelve years of age Mary Baker was already fulfilling the scriptural prophecy of Isaiah 54, "Fear--not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame."

"A Woman Forsaken and Grieved in Spirit"

Isaiah 54 promises, "thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood anymore."

Ever more, as Mary Baker's life unfolded, would these words fit her experience. One meaning of "widow" in Webster is "to deprive of something greatly loved or needed; make desolate." Before Mary Baker discovered Christian Science in 1866, she was indeed a "widow," for she was deprived of the deep understanding of the Christ Science that would heal and bless. This widowhood would be reflected over and over in the circumstances of her life until it drove her to the full and final revelation of Truth.

In 1843 Mary Baker married George Washington Glover--a marriage destined for early widowhood, destined to last less than a year. At George Glover's death, Mary freed his slaves, a daring thing to do in those days. Under the loving care of her husband's Masonic friends, she was escorted to New York where her brother George was waiting to greet her.

In August Mary was once again under the Baker roof. In September her son, George Washington Glover, II, was born. For Mary, always in frail health, this was a fearful ordeal. Her family despaired of her life; and from then on until Mary Baker Glover discovered Christian Science, she was an invalid.

Painful as it seemed at this time, her marriage and early widowhood, far from being a retracing of footsteps, was a move toward a goal. No human marriage could stand in the way of the destiny prophesied in Isaiah 54, "For thy Maker is thine 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."

The words of Isaiah would be fulfilled to the letter, "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. For a small moment have I forsaken thee; [this seemed true; for the next few score years were to be years of great suffering both mentally and physically]; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment [how true this seemed from the human mortal standpoint]. But with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

Mary's path was to lead upward despite devious windings until new peaks of thought were to come into view, pointing the path of discovery in the years that lay ahead.

Mary Glover's illness made it impossible for her to take care of little George, so he was farmed out to the care of others. After Mary's mother, Abigail, died, and Mary's father, Mark Baker, took a second wife, Mary was no longer welcome in her childhood home. She moved in with her sister, Abigail Tilton, who was five years older. This was not a happy arrangement. When Mary voiced opinions conflicting with those of her sister, Abigail would protest, "Mary, do you dare to say that in my house?" Mary's decisive reply was, "I dare to speak what I believe, in any house." This daring to speak what she believed fitted her to fulfill Isaiah's prophecy concerning her.

These were sad days for Mary Glover. She was separated from and yearning for her child. It was humiliating to live as a dependent in the Tilton home where controversy and even acrimony often invaded the atmosphere.

But hope came to sustain Mary through months of helplessness; patience came to endure the times of dependence; courage came for the coming years. Mary's Christian qualities overcame the human weakness, and she went forward in her pursuit of true healing--healing of heart and mind as well as of body.

Then a way seemed to open for Mary out of her difficulties. Ill as she continued to be, Mary had remained always gracious, and beautiful in appearance, and her name had been coupled with more than one suitor for her hand. Now Dr. Patterson (a doctor of dentistry), a cousin of Mary's stepmother, assured Mary he would give a home to George, her son, with whom she yearned to be reunited. Mary accepted Patterson's proposal. Unfortunately, she was to find herself sadly deceived.

Looking back in 1891, across the years, to the decision she made in 1853 and its painfully disappointing consequences, she would write, "My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me."

What a terrible disappointment and sorrow this must have been to the grieving mother! Without her son, the years of being wife to Dr. Patterson would prove as drab as any years could be for a woman always vibrant in mind, but trapped in a suffering body.



The Patterson's Cottage in Groton

After two years the Pattersons moved to North Groton. The new home was a lonely spot for Mary. Woods and mountains hemmed in her home, and deep discouragement seemed to bear down upon her spirit and block every effort to recover. For a short period little George was allowed to come and visit his invalid mother, but soon the boy was taken to Minnesota and told that his mother was dead. They were not to meet again for many years.

If Mary Patterson could have known of Isaiah's prophecy concerning her mission, surely it would have been a great comfort at this time. Isaiah prophesied, "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."

This yearning mother, deprived of the affection of her only child, was later to be called "Mother," and be loved by the millions whose SPIRITUAL BIRTH would spring from her revelation of Truth. They would learn from her remarkable book, Science and Health, that human life must be redeemed, not ignored, that faith must be proved by works, that an acceptance of Spirit, divine understanding, as the Life of man, can begin at once to banish from experience the grosser forms of illusion, including all the ills that flesh is heir to.

Her book would explain the healings of Jesus as natural manifestations of his divine consciousness of reality, and declare that the same truth he knew could produce the same results today in the healing of

physical disease, as well as in the regeneration and reformation of character. Readers would find in Science and Health a power that would move them deeply. They would see in it the fulfillment of Jesus' promise and prophecy of the "Comforter," the Second Coming of the Christ.

In Search of Healing

"O thou afflicted, tossed with tempest, and not comforted." To this "afflicted" one, who would fulfill Jesus' prophecy of the "Comforter," and bring the Second Coming of the Christ, Isaiah promises, "Behold, I will lay thy stones with fair colours, 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 [which stand for sacred, deep, and beautiful spiritual thoughts and ideas]. And all thy children [those who follow the teachings of the Second Coming of the Christ] shall be taught of the Lord....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 near thee."

What a comfort it would have been to Mary Glover Patterson, as she read these words, to have known they were a prophecy of what lay ahead as her own life work. Suffering greatly and confined to her bed, she was left much alone. In solitude, separated from all human solace, she pursued her lonely effort to break the fetters of disease. But in this very suffering and solitude, infinite good was laying a foundation of "pleasant stones" with "fair colours," for proportionately as Mary weaned herself from human dependence, came the necessity for leaning on the divine, and the more she leaned--the more she turned to her Bible for help--the more she felt the support of the everlasting arms.

Mary Baker had been adhering perhaps since a teenager to certain dietetic theories, and in her twenties she had studied textbooks on homeopathy. For her to discover Christian Science her thought would have to be far removed from material methods as having anything to do with the healing process. More and more, now, she lifted her thought to God, until lifting her thought to God became more natural to Mary than walking.

It was while she was an invalid in North Groton that Mary made a solemn "promise to God that if He restored her health, she would devote her future years to helping sick and suffering humanity." (The Discovery of the Science of Man, Doris Grekel, p.43)

As she looked back on this promise years later, Mrs. Eddy felt it marked the beginning of a new period in her life. It was during this period that an incident occurred which kept alive the hope of finding divine healing and gave her the opportunity to begin her fulfillment of that sacred vow.

A mother brought a baby with inflamed eyes to Mary Patterson and asked her to implore God to heal her child. Mary's heart was filled with compassion as she lifted her thought to God. As she recalls the event, "Mrs. Smith, of Rumney, N.H., came to me with her infant whose eyes were diseased, a mass of inflammation, neither pupil nor iris discernible. I gave the infant no drugs, held her in my arms a few moments while lifting my thought to God. Then returned the babe to her mother, healed."(Footprints Fadeless, Mary Baker Eddy, p.6)

The child's sight was restored. This wonderful healing was enough to overpower discouragement, and renew endeavor.

Outwardly, however, little change was evident in Mary Patterson's life. In 1860 the Pattersons moved to near-by Rumney. The next year, 1861, war broke out between the North and South. The main issue was the immorality of slavery. For Mary Patterson slavery also meant a material body bound in the chains of chronic illness, under the lash of pain. But the weapons of her warfare were not carnal, but mighty through God to the pulling down of strongholds. (See II Cor. 10:4.)

The Civil War continued raging. In the West, Mary's son George had enlisted and would serve throughout the war. While in the army he heard of his mother's whereabouts and wrote to her. Imagine the depths of emotion that must have stirred within this lonely mother in the New Hampshire hills when George's letter reached her! But not until George Glover was thirty-four years old and had a wife and two children was the letter followed by a visit to his mother.

Meanwhile, another tragedy struck. Dr. Patterson, aiding the Union effort, was captured by the enemy, and held prisoner in the South.

For Mary at this time, neither the things that had been, nor the things that were, held any promise for the future, but the hope of something spiritual, something vital, remained paramount in her consciousness.

"As early as 1862 Mary began to write down and give to friends the results of her Scriptural study, for the Bible was her sole teacher" (S&H viii: 28). These early glimmerings were like "the first steps of a child in the newly discovered world of Spirit" (ibid).

Time would tell that Mary's heritage was greater than any land or human ancestry could bestow--that infinite good had claimed her as its own and was doing its will with her. It would show that her history is a holy one, found in her inspired writings and their continuous healing and redemption of humanity. But the accomplishment of this prophecy was still hidden in the future, awaiting the complete fulfillment of Isaiah 54.

Phineas Parkhurst Quimby

Before Daniel Patterson had left for the South in the civil war, he had answered a circular received from a doctor in Portland, Maine, a Dr. Phineas Parkhurst Quimby, who gave no medicine but cured patients by talking to them. The Pattersons had heard that Dr. Quimby performed remarkable cures through his drugless method. When Dr. Patterson had written to him, seeking his help for Mary, Mr. Quimby had replied that he was sure he could cure Mrs. Patterson.

An unlettered man, a clock maker by trade, Quimby had been giving public exhibitions of mesmerism for several years. He was not a spiritualist or a religionist, but after discovering that he could help the sick, he forsook the trickery of the platform for a generous and earnest endeavor to benefit the suffering. He sought humanly to control the thoughts of those who came to him for help, a method we today call mesmerism and hypnotism, or control by the human mind. Quimby passed on in January of 1866. He

would not have been known to posterity had it not been for his brief association with Mrs. Patterson as his patient.

In 1859 Mary Patterson had made the solemn promise to God, infinite good, that if He, infinite good, raised her up to health she would devote her life to the healing of mankind.

Since childhood Mary had cherished the scriptural promise, "And these signs shall follow them that believe; ...they shall lay hands on the sick, and they shall recover." These words rang true to Mary, for, as we have seen, many incidents of a spiritual nature had illumined her childhood and young adulthood. She remembered how, as a child, she had heard her name being called again and again until her saintly mother had told her to answer in the words of Samuel, "Speak, Lord; for thy servant heareth."

Mary had never forgotten that when she had turned to God for help, long ago, her childhood fever had yielded. She recalled other healings as well, as when an insane man at her school had become harmless as Mary spoke to him. Only recently the blind baby had received sight.

With experiences such as these in thought Mary Patterson studied the accounts of spiritual healing in the Bible, earnestly convinced that spiritual healing was still possible. Thus it was that while Dr. Patterson was gone, Mary journeyed to Portland, Maine, full of hope and expectation, to be treated by Dr. Quimby in October of 1862. Quimby dipped his hands in water and rubbed her head vigorously after explaining the psychological origin of her illness.

Mrs. Eddy later recalled that she found temporary relief from suffering after her first visit with Mr. Quimby. She told Tomlinson, "At first my case improved wonderfully under his treatment." With her deep faith in God she felt this improvement must be of God. She could not conceive of any other source that could have such a remarkable effect on her.

But she must know HOW the healing was done. Mary did not realize that Dr. Quimby was a mesmerist and not at all inclined toward religion.

We can see that this period could be regarded as the most dangerous part of Mary's search. Why? Because coupled with her respite from unceasing pain, was the false impression that she had reached her journey's end. Perhaps what saved her was her high expectations. She thought of Dr. Quimby's practice as a mode of divine healing. She did not accept the premise that Quimby's human mind (alias mesmerism), however well intentioned, could have healed her.

Nor could she believe that the human mind could help her to heal others, as she was continuing to do. Indeed, while Mrs. Patterson was making her visits to Dr. Quimby, she healed patients that he had given up, including one patient, Mary Ann Jarvis, whom she healed of consumption, as related in *Science and Health*, p. 184:27.

Because of Mary's own great spirituality she felt instinctively that any power that could truly help her must come from God. She sought its Science in her talks with Quimby. In his notes she found nothing beyond personal mesmerism; strive as she would, she could not find the light she sought, because it was not there.

Mary Patterson had to search further. But infinite good was leading. Though she had no hint that the attainment of her heart's desire lay only two years ahead, the urge of her search persisted stronger than ever. Her uncovering of mesmerism, hypnotism, and mortal mind illusion, and her teaching concerning it, would soon be delivering millions from false beliefs.

The Dropsy Cure

It was about this time that Dr. Patterson escaped from his captors in the South and rejoined his wife. After her husband's return, Mary continued to prescribe remedies for herself and others. The desire to heal had drawn her to allopathy and homeopathy, which she had been studying for some years. Now infinite good needed to point Mary away from all material remedies.

One very special case was destined to influence her thinking greatly. (See S&H p. 156.) It concerned a woman with dropsy, whose physicians had given the case up. Mary took the case and prescribed according to her understanding of homeopathy. There was soon noticeable improvement. Mary became concerned about overdoing the remedy; but the patient would not give up the remedy that had brought her relief. Without telling the patient, Mary administered unmedicated pills. The improvement continued, and the patient was cured.

Many years later Mrs. Eddy spoke of that cure as "...a falling apple to me--it made plain to me that mind governed the whole question of her recovery. I was always praying to be kept from sin, and I waited and prayed for God to direct me."

Recalling this event to Irving Tomlinson Mrs. Eddy again described it as the falling apple. She said it had been the "enlightenment of the human understanding" and contrasted this with her later discovery of Christian Science in 1866 which came as "the revelation of the divine Mind."

Why was this case important to Mary? Because first, the same remedy that had been powerless when administered by the doctor, became powerful when she prescribed and administered it. Second, the unmedicated pills were as effective as the medicated ones. Mrs. Eddy (then Mrs. Patterson) saw that both the thought of the physician and the thought of the patient were the determining factors in the case; matter was not a factor.

Later, after her discovery of Christian Science, Mrs. Eddy would write that "the physician must know himself and understand the mental state of his patient....'Cast the beam out of thine own eye.' Learn what in thine own mentality is unlike 'the anointed,' and cast it out; then thou wilt discern the error in thy patient's mind that makes his body sick, and remove it...." (Mis. 355).

The Second Coming of The Christ

Christ Jesus said that greater works than he had done would be done. It would be Mary Baker Eddy who would do the greater work. Why? She was the final and inevitable rung in the ladder lifting us from earth to heaven.

We read in Hebrews VII, verse 3, that Melchisedec, who was "like unto the Son of God," came "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

Notice that Melchisedec had no earthly father or mother. He had no belief of material origin to hinder him, no birth and therefore no death.

Next came Jesus, who had an earthly mother. In Hebrews VII:15 we read, "...after the similitude of Melchisedec there ariseth another priest who is made, not after the law of a carnal commandment, but after the power of an endless life." This was Jesus the Christ, who was made "a priest forever after the order of Melchisedec." Of Jesus, Mrs. Eddy writes, "He expressed the highest type of divinity, which a fleshly form could express in that age" (S&H 332:29). Notice that he had ONE human parent, a mother. "He was appointed...to appear to mortals in such a form of humanity as they could understand as well as perceive." It is important here to see that he had only one human parent.

Nearly two thousand years elapsed until the Second Coming of the Christ came with the writings of our Leader, Mary Baker Eddy, and with it, the fulfilling of Jesus' promise and prophecy of the "Comforter" that "shall teach you all things," and "abide with you forever" (John 14). The greatness that we need to note here is that though Mary Baker Eddy was saddled with the belief of having both a human father and a human mother, she was able through her Christ Mind to fulfill scriptural prophecy concerning her and bring the promised "Comforter" that would teach us all things, spiritually.

This second appearing in the flesh of the Christ Truth, "hidden in sacred secrecy from the visible world" (S&H 118:7) would fulfill Jeremiah's prophecy, "the Lord hath created a new thing in the earth, a woman shall compass a man." Mary Baker Eddy's great revelation of the omnipresence of present perfection would compass (include) the teaching of Christ Jesus.

Mary Baker Eddy would prove that each one of us, though born of human parents, can lay off "the first death," human birth, and the fleshly beliefs about ourselves--can lay off the Adam dream that makes us think we live in a matter body. And as we "exchange the pleasures and pains of sense for the joys of Soul," we are using our infinite harmonious Christ-expressing selfhood. What a great revelation! "Step by step since time began we see the steady gain of man."

Think of it, dear reader! Mary Baker Eddy was, to human sense, wholly material, being born of two parents in belief--unlike Melchisedec who appeared "without father, without mother" and unlike Jesus who was born of a Virgin. Yet Mary Baker Eddy, in the Second Coming of the Christ, had the enormous task of teaching all mankind how to overcome all error as Jesus had done.

Through her writings we can learn "the truth that will make [us] free" learn to have dominion over all sin, disease and death. It is now just a matter of obeying the written word, practicing what we read in Mary Baker Eddy's writings.

In 1864 the Great Revelation Still Lay Ahead

In 1864 Mary Baker Eddy's great revelation lay just around the corner, but Mary's path to it still lay through suffering. At the end of the Civil War the Pattersons were reunited, living in Lynn, Massachusetts, but Mary Patterson seemed to have emerged from one disappointment only to endure another. Dr. Patterson became unfaithful, a cruel blow. His final unfaithfulness and desertion would take place two years later when he was again unfaithful and this unfortunate marriage would end in divorce.

Years later Mary Baker Eddy was to write,

"Note this, that the very message 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 [true consciousness] the four equal sides of which were 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 descending upon you" (S&H 574:19).

A few years down this long painful road, Mary Baker Eddy would write, "The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S&H 574:27). And again, "Trials are proofs of God's care.... The broadest facts array the most falsities against themselves, for they bring error from under cover. It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion" (S&H 97).

Meanwhile, at the age of 46, Mary Patterson was again alone. She knew not which way to turn. Her only financial support was an annuity of two hundred dollars a year. In *Retrospection & Introspection* she wrote, "Previously the cloud of mortal mind seemed to have a silver lining; but now it was not even fringed with light." Many a brave adventurer, when all seemed lost, has asked the questions that faced her: Had all her struggles been in vain? Were all her hopes illusions? Mary was to find her answer in the dawn of light that lay ahead--in the breaking of the dawn wherein the haven, heaven, lay revealed.

How aware was Mary Baker Glover Patterson of her divine destiny, at this point? How aware was she of the divine revelation soon to flood her Mind? In *Miscellaneous Writings*, p. 127, Mrs. Eddy writes,

"When a hungry heart petitions the divine Father-Mother God for bread, it is not given a stone, but more grace, obedience, and love. If this heart, humble and trustful, faithfully asks divine Love to feed it with the bread of heaven, health, holiness, it will be conformed to a fitness to receive the answer to its desire; then will flow into it the 'river of His pleasure,' the tributary of divine Love, and great growth in Christian Science will follow."

Again she wrote, "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to [the infinite good we call] God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love.

"Time may commence, but it cannot complete, the new birth; eternity does this; for progress is the law of infinity. Only through the sore travail of mortal mind shall soul as sense be satisfied, and man awake

in [infinite good's] likeness. What a faith-lighted thought is this! that mortals can lay off the 'old man,' until man is found to be the infinite good that we name God, and the fullness of the stature of man in Christ appears.

"Let us then divest our thought of the mortal and material view which contradicts the ever-presence and all-power of good; let us take in only the immortal facts, which include these, and where will we see or feel evil?" (See Mis. 14:2.)

And here we see the fruit of the years of loneliness and disappointment. Infinite good had been weaning Mary away from the material to the spiritual, until she could finally lay off the "old man." The time was ripe for the discovery of the divine revelation, when the fullness of the stature of man in Christ would appear.

As the door closed on the Quimby years, another door opened--a door that was never to shut.

Part Ib

The Great Revelation's Time Had Come

It was February 4th, 1866, a bitterly cold winter night; the streets were covered with ice. Mary Patterson left her home in Swampscott to attend a temperance lecture in Lynn. She slipped on the icy sidewalk, and fell with such force as to injure herself severely, sustaining a concussion of the brain and an injury of the spine, and rendering herself insensible.

A doctor was called. Mary was carried into a nearby house, where she remained unconscious until the following morning. Then, at her insistence, with greatest care she was removed to her own home, the doctor despairing of any recovery for her.

Now Mary was lying in her upstairs bedroom. The doctor had left some homeopathic medicine but Mary Patterson did not take it. She turned instead to Scripture; she knew her healing rested on "that consciousness which God bestows" (S&H 573:7).

The Bible was open to the healing of the man sick of the palsy. "And, behold, certain of the scribes said within themselves, "This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins. Then said he to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And he arose and departed to his house."

Mary Glover Patterson's eyes lingered on the verse, "For whether is easier, to say, Thy sins be forgiven thee; or to say, rise and walk." Mary at that moment perceived that the same Principle healed both sin and sickness. In this perception she saw in Jesus' words the golden thread that forever holds man in the image of his Maker, which we today know is our own right Mind, the kingdom of God within our consciousness, that is Love. Reverently, humbly, Mrs. Patterson felt the presence of the infinite good we call God.

In early editions of Science and Health Mary tells of reading also that morning from the third chapter of Mark where "our Master healed the withered hand on the Sabbath day." She describes how, "as [she] read, a change passed over [her]; the limbs that were immovable, cold, and without feeling, warmed; the internal agony ceased, [her] strength came instantaneously, and [she] rose from [her] bed and stood upon [her] feet, well" (1881, S&H, Third Ed. p. 156).

Mary Glover Patterson left her bed and, to the utter astonishment of those in the next room who were waiting for her to die, she walked in, healed. When she greeted the pastor at the door he thought he was seeing an apparition.

When the doctor came he expressed such incredulity and disbelief that it seemed to strike at Mary and she felt weakened and could not stand. But as she again turned to her Bible and read from the ninth chapter of Matthew (the healing of the palsied man) Jesus' words, "Arise and walk" spoke to her strongly, and again she arose in strength, and the claim of relapse dissolved.

When interviewed in later years, Mrs. Eddy recalled that as she lay in her room that morning, so close to death, "...the dear ones around me said, 'If you can't live, tell us something, do tell us something as you always do, of your views.'...I said to them, 'Why, I can't conceive in this vestibule that there is death. It does not seem death to me; life seems continuous, and my Father's [infinite good's] face dearer than ever before."

"The clergyman entered and said, 'You seem near heaven. Do you realize that you cannot recover?' I said, 'They tell me so, but I cannot realize it.' And he said to me, 'I must see you again; I am engaged now, but I will call in a little time. I want to see you again, living if I can.'

"He stepped out....I requested the others to leave the room and they did. Then I rose from my bed perfectly sound; never knew health before, always an invalid. I went down stairs....The clergyman returned. He was so startled he did not know whether to conclude it was me in the body or out. He said, 'What does this mean?' I said, 'I do not know.'

"The doctor came....He said, 'How was this done?' I said, 'I cannot tell you in any wise whatever, except it seemed to me all a thing or state of my mental consciousness. It didn't seem to belong to the body, or material condition. When I awakened to this sense of change I was there, that is all I know.'He said, 'This is impossible,' and immediately I felt I was back again, and I staggered. He caught me and set me in a chair, and he said, 'There, I will go out. If you have done that much, you can again.'...When I felt myself back again I felt more discouraged than ever.

"As I sat there it all seemed to come to me again with such a light and such a presence, and I felt, 'It is all the mind. These are spiritual stages of consciousness,' and I rose right up again. And then I felt I never could be conquered again.

In Science and Health (p. 108) Mrs. Eddy wrote of this experience,

"When apparently near the confines of mortal existence, standing already within the shadow of the death-valley, I learned these truths in divine Science: that all real being is in God [infinite good] the divine Mind, and that Life, Truth, and Love are all-powerful and ever-present; that the opposite of Truth--called error, sin, sickness, disease, death--is the false testimony of false material sense, of mind in matter; that this false sense evolves, in belief, a subjective state of mortal mind which this same so-called mind names matter, shutting out the true sense of Spirit. ["Error," she said, "comes to us for life, and we give it all the life it has."]

"My discovery that erring, mortal, misnamed mind produces all the organism and action of the mortal body, set my thoughts to work in new channels, and led up to my demonstration of the proposition that Mind is All and matter is naught as the leading factor in Mind-science."

With this discovery Mary rose from her bed, healed.

The Years of Waiting Were Over The Unfolding Demonstration

The years of waiting were over! At last the darkness was past. And though many a weary mile still lay ahead, the great adventure to find the Christ Science was at hand, merging into the revelation of Truth. Discovery had come at last. It was to lengthen into years of expanding revelation.

From that day in February 1866 forward, Mary lived for one purpose only: to bring her revelation of reality to a world sunk in materialism. Reading in the New Testament of Jesus' healing work, Mary Baker Eddy had glimpsed God and his relationship to man in an entirely new way--and found herself healed. She had seen that human birth is the first death. It pulls the wool over our eyes so that we "see through a glass darkly," and no longer remember our preexistence where we knew the truth about ourselves, that our own real and true Mind is Love; and this true Mind sees only as Love sees.

We have seen how, as the woman scripturally prophesied to bring the "Comforter," the Second Coming of the Christ, Mary Baker Eddy had been fitted for her part through steady constant unfoldment. As human kinships had been found wanting, the relationship between the infinite good we call God and Its offspring had become ever more real to her.

Forty-six years of terrible suffering now lay behind, years our Leader would later term "gracious preparation." The spiritual impulsion that had loosened her grasp on human aid had tightened her hold on changeless Love, and Mary was prepared to completely yield to the divine purpose.

On page 24 of Retrospection & Introspection she writes, "I then withdrew from society about three years, to ponder my mission, to search the Scriptures [as we see her doing in Christ and Christmas in Picture No. 3, entitled "Seeking and Finding"], to find the Science of Mind that should take the things of God [of infinite good] and show them to the creature, and reveal the great curative Principle, Deity [infinite Love, our real, true Mind, "the kingdom of God within [us]."

For these next three years she studied the Scriptures, making copious notes on their spiritual meaning; she healed others and began to teach what had been revealed to her. In Science and Health, she writes:

"The search was sweet, calm, and buoyant with hope, not selfish nor depressing. I knew the Principle of all harmonious Mind-action to be God, and that cures were produced in primitive Christian healing by holy uplifting faith; but I must know the Science of this healing [so that we could use this Christ Science just as we use the science of mathematics to work out any problem], and I won my way to absolute conclusions through divine revelation, reason, and demonstration."

Mary foresaw the inevitable struggle with old theology. Old theology had no conception that the fundamental error of mortal man is the belief that man is matter, but Mary heard the whole world's cry for deliverance from the woes of the flesh and material thinking. She reached out with eager comprehension to understand and receive divine Science so that she could translate its message in terms humanity could understand and demonstrate.

At first she says the translation was but a feeble attempt to express in writing the vision that was unfolding. As she persevered, never faltering or failing, the divine inspiration was gradually formulated and systematized so that it revealed the Principle and laws of eternal Life, Truth, and Love.

On page 25 of Retrospection she tells us, "...the Scriptures had a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of spiritual Science and metaphysical healing, in a word, Christian Science."

Again on page 25 of Retrospection she states, "I named it Christian, because it is compassionate, helpful, and spiritual. God [infinite good] I called immortal Mind. That which sins, suffers, and dies, I named mortal mind. The physical senses, or sensuous nature, I called error and shadow. Soul I denominated substance, because Soul [true identity] alone is truly substantial. God I characterized as individual identity, but His [infinite good's] corporeality I denied. The real, I claimed as eternal; and its antipodes, or the temporal, I described as UNREAL. Spirit I called the reality; and matter, the unreality."

On page 28 (ibid.), Mary Baker Eddy explains, "I had learned that thought must be spiritualized in order to apprehend Spirit [infinite good]. It must become honest, unselfish, and pure in order to have the least understanding of God [infinite good] in divine Science. The first must become last. Our reliance upon material things must be transferred to a perception of and dependence on spiritual things. For Spirit [infinite good, understanding, present perfection] to be supreme in our affections, we must be clad with divine power. [We must follow the admonition she later wrote, "Know then that you possess sovereign power to think and act rightly."] Purity, self-renunciation, faith, and understanding must reduce all things real to their own mental denomination, Mind, which divides, sub-divides, increases, diminishes, constitutes and sustains, according to the law of God [infinite good]."

Mrs. Eddy tells us she "had learned that Mind reconstructed the body, and that nothing else could. How it was done, the spiritual Science of Mind must reveal. It was a mystery to me then, but I have since understood it. All Science is a revelation. Its Principle is divine..."

The Years 1866 to 1868

Mary Patterson and Her Healings

In March of 1866 the Pattersons took a room in the Russell home. From here, a few months after Mary's healing in February, Dr. Patterson again proved unfaithful, deserting Mary for another woman. When he first proved unfaithful and the pair asked forgiveness, Mary forgave them. But when Daniel betrayed her a second time, deserting her again to run off with another woman, Mary told him he could not return. She had taken him back after his first affair, but she did not after the second.

Mrs. Patterson stayed on with the Russells, reading and studying the Bible and writing as understanding opened for her. Mary felt God-impelled to gain a demonstrable understanding of what had been divinely revealed to her, and to impart this understanding to others. For most of her life she had been seeking an understanding of how to heal physical ailments in the way Jesus did. From her past experiences she had become convinced that all ailments had a mental nature, and could be cured by a change of mind. She now saw that one must see that his own real Mind is God, "the kingdom of God within" and that this is the healer of all ailments.

Unfortunately, the Russells became increasingly hostile toward what Mary Baker Glover (as she now called herself) was writing and devoting her time to, and when she did not have the \$1.50 for the week's rent, they evicted her.

Mary Glover was faithfully following the daystar of Christian healing, and it placed extraordinary demands on her as she walked in the way Christ points out. For example, when Mary's sister Abigail offered her a home if Mary would give up her "theory of divine healing," Mary had to refuse.

When Mary had been asked to give up her son, she was an invalid and had neither the strength nor the understanding to resist. But now, having had the divine revelation, she told her sister: "I must do the work God has called me to do." She had learned that "no man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Hour after hour through the years 1866 to 1870 Mary spent in Bible study, writing down what she was learning from the perspective of revelation. At this time "it looked as if centuries of spiritual growth were requisite to enable me to elucidate or to demonstrate what I had discovered; but an unlooked-for, imperative call for help impelled me to begin this stupendous work at once, and teach the first student, Hiram S. Crafts, in Christian Science." (See Mis. 380:7.)

A call came to her from a child with an inflamed finger. Mary Baker Glover had sought refuge with the Phillips, whose fifteen year old son was suffering from a very painful infected finger which had kept him out of school for several days. Mrs. Glover asked the boy if he would like her to heal it. When he assented she asked him not to look at the finger or allow others to look at it. He was obedient. The next morning all were amazed, for there was no evidence of the painful felon that had kept the boy in agony.

Mary did not consider this healing a miracle, but said it "is natural, divinely natural. All life rightly understood is so" (The Life of Mary Baker Eddy, Sibyl Wilbur, p. 140-1).

Wherever Mary went now, she healed. On the beach in the summer of 1866, Mrs. Glover saw a seven-year-old boy, George, whose mother had left him there while she did an errand. The child had club feet and had never walked. When the mother returned she was stunned to see her George walking hand in hand with a strange woman. The two women looked into each others eyes, and wept. The child was completely and permanently healed. And so the healings, hundreds of them, continued.

Still Mary had no place to call home. In 1866, alone, Mary Baker Glover was forced to change her residence ten times. For the next few years she lived in various homes--the Crafts', the Winslows', the Websters', Mrs. Bagley's, the Wentworths', and others. Why the many moves, when Mrs. Glover so loved everyone she came in contact with?

An early student explained, "...It was unfortunate that at this time in her life Mrs. Glover, with her small income, was obliged to live with people who were without education or cultivation. It was never Mary's custom to keep apart from the family. She invariably mingled with them and through them kept in touch with the world. She had a great work to do; she was possessed by her purpose, and like Paul the apostle...she reiterated to herself, "This one thing I do." Of course simple-minded people, who take life as it comes from day to day, find anyone with so fixed an object in life, a rebuke to the flow of their own animal spirits [and so grew to resent her]."

In these first years of revelation, both inner calm and outer turbulence were Mary's lot. During the germination and unfoldment of this holy work she found the last tie which bound her to family and home, broken. Dearly as she loved her family and all connected with her childhood home, Mary submitted to this severing.

One protests, why was this added burden necessary? Surely infinite good would not inflict continued suffering needlessly! Why were ceaseless toil, self-renunciation and rejection and the sundering of almost every natural or human tie of affection now laid upon Mary Glover after her years of physical suffering?

Our Leader herself supplies the answer, for it was during these years of trial that it became clear to her what her mission was. In *Retrospection*, p. 30, Mrs. Eddy writes,

"It is often asked why Christian Science was revealed to me as one intelligence, analyzing, uncovering, and annihilating the false testimony of the physical senses. Why was this conviction necessary to the right apprehension of the invincible and infinite energies of Truth and Love, as contrasted with the foibles and fables of finite mind and material existence?

"The answer is plain. St. Paul declared that the law was the schoolmaster, to bring him to Christ. Even so was I led into the mazes of divine metaphysics through the gospel of suffering, the providence of God, and the cross of Christ. No one else can drain the cup which I have drunk to the dregs as the Discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting this cup."

Mrs. Glover Finds a Student

Mary's recovery from her fall on the ice was a revelation from the divine Mind. She had glimpsed "Life in and of Spirit; this Life being the sole reality of existence." (See Mis. p. 24). However, it was not until the latter part of 1866 that Mary Glover arrived at the scientific certainty of how to be well herself and how to heal others.

Mrs. Eddy makes it clear that Christian Science came to mankind from God; that she was simply the "transparency for Truth." (See S&H 295:19-24). We have seen that from before birth God was preparing Mary for her divine mission--to share with mankind the Science that lay behind Jesus' work and that lay behind her healing. Mary Baker Eddy's history is a holy one, but her task was by no means easy. Mary began where Jesus left off. How was she to teach frail mortals from this spiritual height?

"Start where you stand" is the beginning of the road to accomplishment. Mary made that beginning.

In the fall of 1866, Mary Baker Glover found her first student. It was at Mrs. Clark's boarding house that Mrs. Glover met Hiram S. Crafts. Mrs. Glover, by this time, had proved by many cases of healing that all causation is infinite Mind. Hiram learned quickly, and wanted to become a healer. After the Crafts returned home, Mrs. Crafts asked Mrs. Glover to come to them and help Hiram establish a practice.

Mrs. Glover moved in with Hiram Crafts and his wife in order to teach him Christian Science healing. She instructed Hiram from manuscripts that she wrote. His success in healing was so phenomenal that in April, 1867, they moved to a larger town, Taunton, Massachusetts, where Hiram Crafts advertised in the Taunton newspaper:

"To the Sick, Dr. H.S. Crafts. Would say unhesitatingly, I can cure you, and I have never failed to cure Consumption, Catarrh, Scrofula, Dyspepsia, and Rheumatism with many other forms of disease and weakness, in which I am especially successful...."

Then appeared testimonials of wonderful healings, such as that of Mrs. Abigail Raymond, who was healed of an internal abscess that threatened to destroy her life. "Dr." Crafts was an apt pupil, and with Mrs. Glover's help he where, in 1867 and 1868, she continued seeking a thorough understanding of the Principle and rules of the divine Science that had healed her. Here she had time to write the beginnings of what would become Science and Health.

The Websters witnessed many healings performed by Mary Glover. Years later when Mrs. Glover was publishing the first edition of Science and Health a student asked her why she wrote Science and Health. In response, Mary told her of the following occasion.

One day a telegram arrived at the Websters for Mrs. Mary B. Glover (as Mrs. Eddy was then calling herself). It said, "Mrs. Gale is very sick. Please come..." The telegram summoned her to the bedside of a lady who was dying of consumption.

Three or four doctors were present when she arrived--fine men who had expended all their medical knowledge in trying to save this lady from death. When they had found there was no hope for her

recovery, they had decided to test "that woman" (Mary Baker Glover) as they had heard of someone who had been cured by her. At their suggestion the lady's husband had sent for her.

When Mrs. Glover arrived at Mrs. Gale's home, the doctors informed her there was no hope; the patient was dying of pneumonia. Mary entered the room. The patient was propped up with many pillows and could not speak. Our Leader saw that what Mrs. Gale needed was an arousal and quickly pulled all the pillows away from behind her. As she fell backwards, the patient said, "Oh, you have killed me," but Mrs. Glover told her that she could get up and that she would help her to dress. (Mrs. Eddy, like Jesus, healed instantaneously by knowing the truth, just as a mathematician "heals" $2 \times 2 = 5$.) The lady was instantaneously well, healed on the spot. Mrs. Glover asked the doctors to leave the room while she helped Mrs. Gale dress, after which they rejoined the doctors and Mr. Gale in the sitting room.

When Clara Shannon, in later years, asked Mrs. Eddy what had prompted her to write Science and Health, Mrs. Eddy told Clara of this healing, and added "One of the doctors, an old experienced physician, witnessed this, and he said, "How did you do it, what did you do? Mrs. Glover said, "I can't tell you, it was God," and he said, "Why don't you write it in a book, publish it, and give it to the world?"

When Mary Baker Glover returned home she opened her Bible, and her eyes fell on the words "Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book" (Jeremiah 30.2).

Mrs. Glover Takes Two Students

Mary Glover still longed to teach others how to heal; her months with Hiram Crafts had shown her that others could be taught how to heal as Jesus had healed. Early in 1870 Mary Glover took two students, Sarah Bagley and Richard Kennedy.

Because Mrs. Glover had as yet no textbook she used the Socratic method for teaching. Later her early talks were systematized; the dissertations were dignified into the form of lectures which her early students declared to have been illuminating and inspirational beyond price.

These dissertations as well as her writings, we learn, were beginning to unseal the fountains of her inspiration. She had arrived at a clear standpoint, and could now wrap in words the spiritual concepts which had before been elusive and intangible. From this standpoint she lifted her eyes to a far horizon-- the work now before her was the work of promulgation, how to make it known, how to spread it abroad.

By the spring of 1870 Mary Baker Glover had completed the manuscript entitled "The Science of Man." This booklet contained the fundamental principles of Christian Science, but she knew it was premature. "I did not venture upon its publication until later, having learned that the merits of Christian Science must be proven before a work on this subject could be profitably published" (Ret. p. 35).

Although Mary Glover had patiently labored four successive years, carefully and earnestly writing and rewriting the truth that was growing in her understanding, only to set it aside, she knew it was a necessary step. She understood that the unfolding of revelation was a steady growth. She could not

have had her great discovery in 1866 had she not been prepared for it by long application to spiritual inquiry. Neither could she have written Science and Health had she not labored long and with perfect submission to imperative spiritual guidance.

All is Already Within Our Consciousness

No one learns anything from a book, whether it is the Bible or a book on arithmetic. Everything in the arithmetic book or the Bible or in any subject, is already within our consciousness "the kingdom of God within you." It is only as we desire to learn, have a hunger to learn, that a book helps us to step by step learn the subject. So it was with Mary Baker Eddy as she tells us in Retrospection and Introspection.

In Ret., p. 31, Mary Baker Eddy tells us, "From my earliest childhood I was impelled by a hunger and thirst after divine things, a desire for something higher and better than matter, and apart from it, to seek diligently for the knowledge of God as the one great and ever-present relief from human woe."

In The Christian Science Journal, June, 1887, Mrs. Eddy wrote, "As long ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical systems were in no proper sense Scientific. In 1862, when I first visited Dr. Quimby, I was proclaiming--to druggists, spiritualists, and mesmerists--that Science must govern all healing." And in Ret. p. 31, Mrs. Eddy tells us, "The first spontaneous motion of Truth and Love, acting through Christian Science on my roused consciousness, banished at once and forever the fundamental error of faith in things material; for this trust is the unseen sin, the unknown foe, the heart's untamed desire which breaketh the divine commandments."

"The Christian Scientist is alone with his own being and with the reality of things" just as the mathematician is alone with the multiplication table. (See '01, p. 20:8.) But, if he thinks $2 \times 2 = 5$ is something "out there," other than his own misperception, his own ignorance, he can't heal a single mistake in math. All we ever need is to get understanding; then, as the Bible says, "...by [his] stripes ye were healed...seek ye first the kingdom of God," then "all these things shall be added unto you." (1 Pet. 2:24 and Matt. 6:33)

Classes Are Started

In Lynn Mrs. Eddy started classes with those she had drawn to her through healing. They were shoe factory workers, their hands stained with the leather dye and tools of the day's occupation, their narrow lives cramped mentally and physically. As they listened to the words of revelation that Mary Glover poured on them, they must have found their hearts stirred within them. Like the early Christians they found the Word confirmed by healing power, for they were able to perform cures with the truths they had learned. Courage from on high must have impelled this little band of mental pioneers as they went forth to solve the problems of life through the spiritual instruction Mary Glover gave them.

For Mrs. Glover the ability to heal came from far more than an intellectual understanding of metaphysical concepts. It was rather whether material sense or spiritual sense governed the practitioner. Without the spiritual aspect, the love, the healing practice turned into a mesmeric exercise of one mind controlling another. This is why she stressed to her students the need for greater goodness

and purity in their thought and lives. Before Mrs. Eddy wrote the words in *Science and Health*, she lived the words, and proved them for all time.

The healings at this time were many. For Mary Glover, her discovery of divine Science, which had come as a revelation from God, was a "pearl of great price." Scientific Christian healing was a lifework. It was not simply a way to earn a living, but rather a total commitment was essential to success in this healing work. You cannot think of the physical condition, but must think only the fact that God, your own real Mind, "the kingdom of God within" you as your own consciousness, is all. You have to shut out what the physicians have said, and shut out everything else from the material side.

Mary said that she spoke sharply sometimes because the thought must move. To follow Mrs. Glover, any student would have to cross swords with the world's beliefs in matter as a reality. Today the honest earnest student knows he can only follow Christ as far as he follows his Leader, Mary Baker Eddy, who brought the Second Coming of the Christ.

Richard Kennedy was one who did not. When he had entered the scene in June of 1870, he at first seemed to be a promising student. Sadly, he proved unfaithful; he became a mesmerist. Richard Kennedy's faithlessness was a blow to Mary Glover. His erring, disobedient ways--manipulating his patients--caused Mrs. Glover great distress. In the end, however, it was a great blessing, for it led her to deeply penetrate into the evils of animal magnetism and mesmerism. It again proved her statement,

"The very circumstance which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares" (S&H 574:27).



Mrs. Eddy about 1871, when teaching her first classes in Lynn, Mass.

It was necessary that Mrs. Eddy go "to the bottom of mental action [which] reveals the theodicy which indicates the rightness of all divine action, as the emanation of divine Mind, and the consequent wrongness of the opposite so-called action, evil, occultism, necromancy, mesmerism, hypnotism" (S&H p. 104). By delving into the ways of mesmerism and animal magnetism in light of the life of the Master she would gain the understanding that man--Mind's idea or image cannot be used by evil as an agent, or a victim, because man, in reality, is forever governed by the one Mind, God, the kingdom of God within your consciousness, which is your real true Mind and "cannot be tempted with evil, neither...tempteth [God, infinite good] any man" (James 1:13). She would realize that the infinity of good as Mind, your real Mind, implies the unreality of evil mentality.

This spiritual truth would prove of invaluable assistance to her all through the years to come, enabling her in great measure to defend the expansion of her work against division and divergence. She later said, "If students do not learn to handle animal magnetism [error of any kind, and the belief of life, substance and intelligence in matter], Christian Science will do very little good in the world."

How She Came To Write *Science & Health*

Above all, the conflict with Richard Kennedy was a blessing in disguise because it fixed in Mary Glover the purpose to begin writing a textbook.

Mary Baker Glover recalled that after she had earnestly asked God what her next step should be, she opened her Bible and her eyes fell on the verse: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever" (Isaiah 30:8). From 1866 to 1872 Mary had intensely studied the Bible. She had healed the sick through prayer alone, and had taught others how to heal every manner of sin and disease. In 1872 she suspended teaching in order to devote her full time to finishing *Science and Health*.

Between 1872 and 1875 Mary Glover was busy writing the textbook that would explain the Science that through divine revelation she had discovered in 1866. In the Preface of her first edition of *Science and Health* Mrs. Eddy wrote: "We propose to settle the question of 'What is Truth?' on the ground of proof. Let that method of healing the sick and establishing Christianity, be adopted, that is found to give the most health, and make the best Christians...."

Her method of healing, which demonstrated the reality of the divine Science that had been revealed to her by God, the infinite good that was her own divine Mind, "the kingdom of God within" her consciousness, did "give the most health, and did make the best Christians...." Why? Because it treated the whole man, transforming human character while it healed the body.

The First Edition of Science and Health

In the spring of 1874 Mrs. Glover was living in a boarding-house at Number 9 Broad Street. She had moved many times and now needed absolute peace and seclusion in order to add those important finishing touches that would bring her book, *Science and Health*, together, to unify it and complete it. She did not have this peace and quiet here at No. 9 Broad Street.

Leaning at the window she breathed a silent prayer for a resting place. Lifting her eyes, she saw across the way a little frame house with a sign affixed stating it was for sale. Contemplating it, she resolved to own it. With her own home she felt her work would go forward more progressively.



*The house at No. 8 Broad Street
Mr. Eddy is in the window*

Mary had some modest resources, saved from tuition payments, which she had guarded in case she had to publish her own book. On March 31st, 1874, the property at No. 8 Broad Street was deeded to Mary Baker Glover. It was to be the first home of Christian Science; there she would complete her book. Because of limited means she had to rent out much of the house, reserving the front parlor for a class-room. On the attic floor she reserved a small bedroom lighted

only by a skylight in the sloping roof. In this unheated garret chamber she was able to finish her *Science and Health* manuscript, the work of nearly nine years.

In the fall of 1874 Mary Baker Glover gave the manuscript of her book into the hands of a printer. A fund had been subscribed to by some of the students to ensure its publication. Mrs. Glover had done everything necessary. Then half way through there was a halt in its printing.

In Retrospection, p.37 and 38, Mrs. Eddy tells us, "My reluctance to give the public, in my first edition of Science and Health, the chapter on Animal Magnetism, and the divine purpose that this should be done, may have an interest for the reader, and will be seen in the following circumstances. I had finished that edition as far as that chapter, when the printer informed me that he could not go on with my work...."

"After months had passed, I 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. Accordingly, I set to work, contrary to my inclination, to fulfill this painful task, and finished my copy for the book....My printer resumed his work at the same time, finished printing the copy he had on hand, and started for Lynn to see me. [At the same time] I started for Boston with my finished copy. We met at the Eastern depot in Lynn, and were both surprised....Not a word had passed between us, audibly or mentally, while this went on."

Science & Health came out on October 30, 1875 in an edition of one thousand. It was a stout volume bound in green cloth. Though Mrs. Eddy would many times revise this book, the essential statements in her last edition are the same as in the original volume. Her revision was always for improvement of expression, not to change the content of her message, although, to bring it closer to what people of her day could accept, she hid those vital truths they were not ready for. On page 37 of Retrospection she states,

"Science and Health, containing the complete statement of Christian Science...was published in 1875."

The landmark 50th edition of Science and Health came in early 1891. By September it had reached sixty-two editions. "The book had been written under the severest hardships. It was revised painstakingly in the midst of the multitudinous duties of a leader. It has been plagiarized and pirated from, vilified and burlesqued, but it will stand."

It still stands today. To date over 9,000,000 copies of this remarkable book have been sold. "Science and Health is the textbook of Christian Science. Whoever learns the letter of this book, must also gain its spiritual significance, in order to demonstrate Christian Science."

Whether teaching or lecturing, healing was at the heart of all Mary Glover's efforts. Concerning her teaching, she wrote a prospective student in 1876, "...If I do not make pupils capable of healing I will refund the money to them." To Mrs. Glover, the purpose of teaching was to produce students who could heal through Christian prayer alone.

In 1901 Calvin Frye wrote in his diary concerning a healing in which the patient was supposed to die. After Mrs. Eddy cured him she said, "I knew that if he died he would awake to find he had not that disease and I wanted to awake him to it before he died" (Frye's Diary, Oct. 9, 1901).

Mary Baker Glover wanted to awaken all mankind to the divine truth of their being. This was certainly behind her writing of Science and Health, the Second Coming of the Christ, the "Comforter" Jesus promised and prophesied. Mary Baker Glover knew it was part of her divine mission to see that the message in Science and Health reached all who "hunger and thirst after righteousness." Therefore one of Mary Glover's primary concerns was getting Science and Health into the hands of the public.

She appointed one of her students, Daniel Spofford, as publisher, to be responsible for the sale of the book. She wrote him, "What you most need is Love, meekness and charity, or patience with everybody....These things would increase your success."

In March of 1876 Mary Glover met Asa Gilbert Eddy, who came to her for healing of heart disease. He quickly became a Christian Science practitioner, being the first to announce himself to the public as a Christian Scientist. To a pupil, Mrs. Eddy wrote: "...Last spring Dr. Eddy came to me a hopeless invalid. I saw him then for the first time, and but twice. When his health was so improved he next came to join my class....In four weeks after he came to study he was in practice doing well, worked up an excellent reputation for healing and at length won my affections on the ground alone of his great goodness and strength of character."

The need to protect her "child," the newborn "cause of truth," was something Mrs. Eddy was keenly alert to because the materialistic thought of the entire world openly resisted this holy "cause" to the point of trying to destroy it. One such case occurred when Mary Baker Eddy's husband, Dr. Eddy, was falsely charged with being a party to a conspiracy to murder Daniel Spofford. This malicious lie was exposed and dismissed; and in March, 1879, Mrs. Eddy wrote a friend that "The cause is prospering again, rising up slowly from the awful blow of malice and falsehoods dealt it last autumn...."

Materialism's attempt to ruin the cause of Truth had failed utterly, and Mrs. Eddy was not slowed down by it, but courageously, under divine direction, led the holy Cause forward.

Students Turn Against Their Teacher

Such events should not surprise us. Isaiah 54:15-17 had prophesied, "Behold they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy."

This case was but one example. The five years after the publishing of Science and Health saw the conflict of personalities as people did "gather together against" Mrs. Eddy--important helpers turning against her and perpetrating much evil, robbing her of funds so that she could not properly publish the second edition of Science and Health. (Picture 4 of Christ and Christmas shows this time of Mrs. Eddy's life.)

But Isaiah's prophecy continues with a promise of deliverance, "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."

Once again the prophecy held. The conflict of Mrs. Eddy's materially-minded, unscientific students cleared the atmosphere. Neither disaffection among her students nor aggression from without conquered her steadfast confidence and trust in divine direction. At the end of a path of seeming defeat Mrs. Eddy always saw a widening horizon.

However dire the circumstances Mrs. Eddy faced, she invariably found them to be blessings in disguise. For instance, it was because of setbacks like the ones mentioned here that Mary was led to investigate

"the metaphysical mystery of error" (Mis. 223:1). Mrs. Eddy knew evil to be an illusion, hypnotic suggestion only; but she also knew that unless its true nature was specifically uncovered, thought could be influenced unconsciously. Her next edition of Science and Health therefore expanded the original sixteen pages on this subject into a forty-six page chapter entitled "Demonology."

Always aware of divine support, Mary Baker Eddy went forward. Because of the tremendous amount of work now involved, Mrs. Eddy at this time organized the Christian Science Association, to help carry the load.

A bitter blow came to Mary with the death of her beloved husband, Dr. Asa Gilbert Eddy, on June 3, 1882. Mrs. Eddy retired to a student's home in Vermont to regain her peace and to find healing. The healing came.

On returning home Mrs. Eddy wrote in her Bible: "Aug. 6th, 1882...opened to Isaiah 54." One of the comforting verses she read there was, "thou...shalt not remember the reproach of thy widowhood any more." Soon she was able to tell a student, "The ship of Science is again walking the wave, rising above the billows, bidding defiance to the flood-gates of error, for God [her own right Mind, "the kingdom of God within" her consciousness] is at the helm."

The Christian Science field was now to see a great outreach. In 1882, following her return from her retreat in Vermont after Dr. Eddy's death, Mrs. Eddy delivered an address on Christian healing in the Methodist temple in Barton. This was a subject ever in her heart.

The Christian Science Journal appeared in April, 1883. Mrs. Eddy served as editor and wrote much of the Journal's contents. Mrs. Eddy's work was hard and arduous, seven days a week, with little leisure. She rested solely in the love for the work, and the love for God (infinite good).

Christian Science was now knocking loudly at people's thinking. Newspapers and churches were raising questions regarding this new denomination. Mrs. Eddy issued two pamphlets: "Historical Sketch of Metaphysical Healing" and "Defense of Christian Science."

After much revision "Historical Sketch of Metaphysical Healing" would be published in 1891 as the book Retrospection and Introspection; and later "Defense of Christian Science" would be issued as No and Yes.

Besides her publishing, writing, preaching, Mrs. Eddy also gave classes, and in 1884 she even made her first trip to Chicago, where she lectured on: "Whom do men say that I am?" She told a student afterwards, "I went in May to Chicago at the imperative call of people there and my own sense of the need. This great work had been started, but my students needed me to give it a right foundation and impulse in that city of ceaseless enterprise. So I went, and in three weeks taught a class of 25 pupils, lectured in Music Hall to a full house, got 20 subscriptions for my Journal, sold about thirty copies of Science and Health...."

Second Visit to Chicago

In 1888 Mary Baker Eddy made a second visit to Chicago. On this visit Mrs. Eddy spoke extemporaneously, for she had not been told she would be the principle speaker. She spoke on "Science and the Senses." The Boston Evening Traveller described what happened at the end of the address:

"When she had finished, the scenes that followed will long be remembered by those who saw them. The people were in the presence of the woman whose book had healed them, and they knew it. Up came the crowds to her side, begging for one hand-clasp, one look, one memorial of her, whose name was a power and a sacred thing in their homes. Those whom she had never seen before--invalids raised up by her book, Science and Health; each attempted to hurriedly tell the wonderful story. A mother who failed to get near held high her babe to look on her helper. Others touched the dress of their benefactor, not so much as asking for more. An aged woman, trembling with palsy at Mrs. Eddy feet, cried, 'Help, help!' and the cry was answered. Many such people were known to go away healed."

Other healings that day involved rheumatism, paralysis, diabetes. One in particular was noted by several people. A woman in the front row had come in with great difficulty on crutches. At the conclusion of the talk she rose and spoke to Mrs. Eddy, who leaned over the platform to reply. Immediately the woman laid down her crutches and walked out free." Mrs. Eddy healed her just as a mathematician would heal $2 \times 2 = 5$.

If we weren't all so buried in the senses, if we could all learn the lesson of love, we would all be doing this same kind of healing today.

Loving Rebukes: a Call to Awaken

While Mrs. Eddy was in Chicago a number of her students met, back in Boston, and rebelled against her. Even so, Mrs. Eddy continued to love them. Love was the only way Mrs. Eddy knew to respond to hate, or to settle disagreements. She knew that "the arrow that doth wound the dove darts not from those who watch and love, [for] Love alone is Life; and life most sweet, as heart to heart speaks kindly when we meet and part."

Mary Baker Eddy did not turn away from her students when they failed her. Like Jesus in the Garden of Gethsemane, she returned again and again to lovingly urge them to wake up. She reproved, rebuked, exhorted with a boundless love. Like Jesus on the cross she proffered forgiveness in place of judgment, "for they know not what they do."

Now, after this students' rebellion, Mrs. Eddy again saw the great need of teaching her students how to guard against the influence of animal magnetism--the belief that mind is in matter and is both evil and good, that evil is as real as good, and more powerful.

Mrs. Eddy was separated from most theologians of her day, because she knew that in order to heal as Jesus did, one needs to believe and understand that God [infinite good, your own real Mind, "the kingdom of God within" your consciousness] does not know evil, and therefore one must treat evil as an illusion of the carnal Mind, as merely hypnotic suggestion. The problem of animal magnetism is not one

of overcoming a real power, but of not being influenced by the false suggestion that matter or brain, or human methods have power.

Mrs. Eddy considered teaching the handling of animal magnetism most important today. She wanted it thoroughly understood "that human will is not Christian Science, and he [the Christian Scientist] must defend himself from the influence of human will. He feels morally obligated to open the eyes of his students that they may perceive the nature and methods of error of every sort, especially any subtle degree of evil, deceived and deceiving" (S&H 451:20). "Uncover error, and it turns the lie upon you," she tells us, but we must continue to uncover it so it can be seen that it is illusion only, hypnotic suggestion, for it has no power when seen correctly.

It was Mary Baker Eddy's correct seeing--seeing with the eyes of Love--that enabled her to heal continuously. She "saw the love of God encircling the universe and man;" and this love so permeated her consciousness that she healed with Christ-like compassion everyone who turned to her for healing.

"Christianity, with the crown of Love upon her brow, must be [our] queen of life" (S&H 451:6). Then we will demonstrate the nothingness of sickness and sin. Our lives will reveal the omnipotence of divine good, and healing will follow.

The Love that crowned Mary Baker Eddy's life work transcended any sense of self. Meekness was one of the great qualities of the Leader of Christian Science, and one she especially valued, for it is essential in the healing practice. Mrs. Eddy's meekness, along with her unselfed love, purity, honesty, fearlessness, wisdom, and her absolute faith in God were her foundation stones as she brought the Second Coming of the Christ, the "Comforter" Jesus promised.

It was because Mrs. Eddy lived what she taught, and because she "let this Mind be in [her], which was also in Christ Jesus" that she was able to perform so many thousands of healings and taught her students to heal. It was because she constantly launched out deeper and anchored herself to God [to her own real divine Mind, "the kingdom of God within" her consciousness], that she could instantly heal the errors presented to her.

Mrs. Eddy warned that we are inconsistent if we fail to do as we say. She was instant and loving both in her rebuke of the wrong method and in her explanation of the right way to heal because she knew that only so far as the purity of the divine Mind was reflected in the students' minds, only to that degree would they succeed in healing. "When will the Spirit of Truth and Love prevail throughout the ranks of those who profess to be Christian Scientists?" she pleaded. The harvest has not yet come, but the way to the accomplishment of all good is marked by three milestones: self-knowledge, humility, love.

"The Onward March"

In November, 1888, Mrs. Eddy wrote a student, "We are gaining in the onward march slowly, but surely, through the clouds of selfishness out into the light of universal Love. God speed the dawn. Our cause has had a great propulsion from my late large class. Over fifty members have gone into our C. S. Association since the stampede out of it."



The Mother Church and the extension



As always, Mary saw the future prophetically. When discouragement assailed her, spiritual vision showed her the path ahead. She had learned to walk over, not through, troubled waters of mortal strife. She utterly trusted the Truth which had delivered her from frailty and suffering. Thus was Mrs. Eddy led, by foresight and wisdom, to guide the initial stages of a movement destined

to be world-wide, and to unfold forever.

In March 1892 Mrs. Eddy wrote in the Journal: "If our Church is organized, it is to meet the demand, 'suffer it to be so now.' The real Christian compact is love for another. This bond is wholly spiritual and inviolate. Our prosperity and progress rest on the love felt and expressed for each other by its members."

Because Mrs. Eddy saw that more of the spirit than of the letter was required to reach the Christ-stage of healing instantly, and to encourage this spirit she spent much of 1893 working with James Gilman, an artist from Vermont, to illustrate a poem she had written early in the year. This poem, and the pictures illustrating it, she said, were her life story.

In June of 1899 Mrs. Eddy traveled to Boston to address the Annual Meeting of The Mother Church. Because of the large numbers attending that year, the meeting was held in Tremont Temple. Mrs. Eddy told her students that the special demand of the hour was the "fulfillment of divine Love in our lives...." She went on to say, "Divine Love has strengthened the hand and encouraged the heart of every member....Divine Love hath opened the gate Beautiful to us, where we may see God and live....Divine Love will also rebuke and destroy disease, and destroy the belief of life in matter....Divine Love is our only physician, and never loses a case. It binds up the broken-hearted; heals the poor body, whose whole head is sick and whose heart is faint...."

As always when Mrs. Eddy spoke there were healings, wonderful healings, many of which are preserved in the archives of the Mother Church. Mary Baker Eddy taught and demonstrated dominion over all evil. She taught lasting spiritual peace. The divine revelation of Christian Science had come from infinity, it moved through infinity, and the Leader moved with it.

Hear again the triumphant promise of Isaiah 54, "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. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame."

How true this prophecy was can be seen from what occurred at the time of the dedication of the Extension to the little Mother Church in 1906, a short sixty years after her great discovery of evil's unreality and infinite good's allness, fulfilling Jesus' promise and prophecy of the "Comforter," the Second Coming of the Christ. Thousands of Christian Scientists poured into Boston. "The press of the world was staggered at this sign of so great a vitality in so new a religion." Of this occasion, Sibyl Wilbur wrote:

The Christian Scientists who had come to Boston to see The Mother Church [Extension] dedicated, remained to attend the Wednesday evening meeting at which testimonies of Christian Science healing were given. The great temple was crowded from floor to dome, and overflow meetings were held in the original Mother Church and in four--public halls. Many who were not Christian Scientists were amazed listeners to the outpouring of testimonies from every part of the great auditorium. Men and women arose in their places on the floor of the church, and in first and second balconies. As each arose he called the name of his city and waited his turn to tell of the miracle of health and virtue wrought in his or her life as a result of the study of Christian Science. The names of the cities called up the near and the far of the civilized world--Liverpool, Galveston, St. Petersburg, San Francisco, Paris, New York, Atlanta, and Portland. There were colored people as well as white in that audience; there were French, German, and Scandinavian; there were army officers from Great Britain, and members of the British nobility, Americans of great wealth, jurists, former doctors and clergymen, teachers, clerks, day laborers.

It was like a jubilation of any army with banners. And not only with the vanquishment of cancers, consumption, broken limbs, malignant diseases, and paralysis did these votaries of Christian Science testify, but of poverty overcome, victory gained over drunkenness, morphine, and immoral lives. It was a triumphant assertion of health and power of spiritual living. (The Life of Mary Baker Eddy, Sibyl Wilbur, p. 342).

S. P. Bancroft, who had studied with Mrs. Eddy in 1870, and who was present when Bronson Alcott visited her little group in 1876, wrote to Mrs. Eddy at this time of dedication:

My dear Teacher, Of the many thousands who attended the dedicatory services at the Christian Science church last Sunday it is doubtful if there was one so deeply impressed with the grandeur and magnitude of your work as was the writer, whom you will recall as a member of your first class in Lynn, Mass., nearly forty years ago. When you told us that the truth you expounded was the little leaven that should leaven the whole lump, we thought this might be true in some far distant day beyond our mortal vision. It was above conception that in less than forty years a new system of faith and worship, as well as of healing, should number its adherents by the hundreds of thousands, and its tenets be accepted wholly or in part by nearly every religious and scientific body in the civilized world...

Seated in the gallery of that magnificent temple, which has been reared by you, gazing across that sea of heads, listening again to your words explaining the Scriptures, my mind carried back to that first public meeting in the little hall on Market Street, Lynn, where you preached to a handful of people....As I heard the sonorous tones of the powerful organ [in this grand amphitheater] and the mighty chorus of five

thousand voices, I thought of the little melodeon on which my wife played, and of my own feeble attempts to lead the singing.

Possibly you may remember the words of my uncle, the good old deacon of the First Congregational Church in Lynn, when told that I had studied with you. "My boy, you will be ruined for life; it is the work of the devil." He only expressed the thought of all Christian (?) people at that time. What a change in the Christian world! "The stone which the builders rejected" has become the corner-stone of this wonderful temple of "wisdom, Truth, and Love..." (My. pp.58-60).