

**MARY BAKER EDDY'S
SIX DAYS OF REVELATION**



"PLEASANT VIEW" FROM THE REAR.



Two of the sketches of MRS. EDDY'S HOME "PLEASANT VIEW"
made by JAMES GILMAN, see p.465.

**MARY BAKER EDDY'S
SIX DAYS OF REVELATION**

COMPILED BY
RICHARD OAKES

Showing the Development of Christian Science
from "Let There Be Light"
to "Let Us Make Man in Our Image"
and
Using 1862-94 as a Timed Illustration
of That Which Is Timeless

CHRISTIAN SCIENCE RESEARCH LIBRARY

TO DI AND TO TURO
without whose aid this book would
not have appeared for many more months



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Note to the reader:

The quotations in this book from the pen and lips of Mary Baker Eddy, and others, are arranged so that they may tell the story themselves. The linking sentences are for the purpose of assisting continuity and for preserving the book's central theme.

In brief, the story is presenting an idea developing in line with a principle, much as a rosebud expands with continuing perfection into a full-blown flower in line with its own immutable law of plant unfoldment. In the case of Christian Science, this principle can be openly identified with the one and only universal Principle often called God. Its development is not unique in time but corresponds to the timeless unfoldment of all creation.

The "discovery" of Christian Science, and indeed any demonstration of Christian Science, always illustrates the inevitable course leading from "Let there be light" into the glorious climax of "Let us make man in our image," capped with the Seventh Day seal of perfect fulfillment (Genesis, chapter I).

The theme can best be understood if the reader rejects any sense of "Mary Baker Eddy" as a mortal, once born and now dead, and allows the everlasting God-thought governing those three words to develop. Wherever the record uses the words in a limited sense, they can be translated just as light automatically translates the "darkness . . . upon the face of the deep."

No student of Christian Science can properly read Chapters V and VI of this book without having *Miscellaneous Writings* by Mary Baker Eddy at hand at all times to furnish the text of the references given for her articles from *The Christian Science Journal*. Where these articles can be found in *Miscellaneous Writings* with no significant changes they are listed chronologically but not reproduced.

DIFFERING PRACTICES

The publications from which the various quotations are taken were subject to widely differing editorial practices, punctuation, spelling, etc. The book, however, strives to follow a single standard based partly on modern practice and accepted American spelling, and partly on a general trend as found in the dated works. Items in print which probably were subject to advance scrutiny by Mrs. Eddy are treated as exceptions and left as far as possible in their original format.

Such items have dictated many of the book's own standards of style: e.g. Science and Health neither italicized nor in quotes, magazine (and book) titles in

italics, abbreviations always followed by a period, and a few early spelling forms such as "practise" (verb). Sometimes Mrs. Eddy approved texts which used upper case for the titles of printed works, and *Journal* and other quotations adopting such a practice are, as a rule, not altered in this respect. Magazines and books not identified by some special method are, however, subject to the change to italics.

All letters which are not part of other quotations are introduced uniformly, no matter how the original appeared.

Handwritten messages and much-copied or edited statements are subject to the book's standard treatment, provided the underlying meaning is maintained or brought out. In this connection an amusing anecdote in the Bates-Dittemore book titled *Mary Baker Eddy* provides an illustration.

According to that book, Mrs. Eddy once sent a message to *Journal* editor Julia Field-King for publication, accompanied by this note: "I have been so hindered, have had scarcely an hour in which to compose my message from God. Please punctuate." Laconically the authors added: "Mrs. Field-King did not smile. She punctuated."

To the Christian Scientist who is free from the comments of personal sense and such lack of discernment, the illustration provides an example of the limited relationship of words to the ever-flowing, divine, impersonal Message. To Joseph Mann, Mrs. Eddy once remarked: "God does not know words, only the Spirit"; and at another time she said: "Words bind and impede thought, for thought is of God, but expression is bound by sense."

This explains why persons can read God's perfect wording in Science and Health and still be perplexed or irritated. Words and punctuation are of themselves nothing except as links to the Spirit or Principle back of the words.

Consequently where Mrs. Eddy's words were not specifically examined by her for the best choice likely to bring out the *universal* meaning or Spirit, this book has rejected statements that are hearsay unless they do direct thought clearly to the Spirit back of them. Nevertheless, there has been no reluctance to reframe them to achieve this object where the clear meaning can still be seen through the alleged original, but perhaps now garbled, setting.

Mrs. Eddy defined the scientific rule for correcting copy on Christian Science when she told Julia Field-King: "If you are sometimes perplexed as to points in it, go to Science and Health. It is all there in its genuineness*."

Some of the sayings and writings ascribed to Mary Baker Eddy and used in this book are not found in any printed works. They have been made available to me from many sources. Often these sources give quite different renderings or identification of the same item, and for such overlapping the rule of the above paragraph applies. Many collections were left to me by persons now deceased, but the donors' *names* have of themselves as little value as the *words* referred to in Mrs. Eddy's remark to Joseph Mann. In any case a name list from me would be incomplete, since many request that their incognito be respected.

*See letter of November 7, 1891, page 377.

It should be added, however, that to avoid conflict with human law, I have made no use whatever of "Carpenter materials" — that is, of items physically supplied to me, under an alleged restrictive agreement, by Gilbert Carpenter Jr. or the Carpenter Foundation. Nor has use been made of any copies of materials supplied in this way. These items as thus defined were surrendered *in toto* to the Foundation in 1972, but their text is found in many collections I had no part in forming.

London, England,
October 1980

RICHARD OAKES

Abbreviations:

Works by Mary Baker Eddy:

S. & H.	Science and Health with Key to the Scriptures (final revision)
Mis.	Miscellaneous Writings
No.	No and Yes
Pul.	Pulpit and Press
Ret.	Retrospection and Introspection
Un.	Unity of Good
'01.	Message to The Mother Church, 1901
My.	The First Church of Christ, Scientist and Miscellany
Man. or <i>Manual</i>	Manual of The Mother Church, The First Church of Christ, Scientist

Unless otherwise identified, *Journal* means *The Christian Science Journal*, and Biblical references are from the King James Version.

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PROLOGUE

With the impetus given to the world by Science and Health, some atomic scientists now concede that law is not in the object observed but is in the observer. Physical law is thus seen to depend on how an observer subjectively interprets such law, and he may find himself yielding to universal law if he is guided by truth not theory.

The Christian Scientist, knowing there is in reality one observer, God, is one with God as he takes his observations from Truth. He knows that Christ is not a particular accumulation of matter feeding the multitudes or nailed to the cross, but is found *by him* in the Sermon on the Mount, in obedience to the First Commandment and use of the golden rule. Likewise he can behold the discoverer and founder of Christian Science with God's eyes, refusing to interpret with his own separate sense of law a Mary Baker Eddy of his own making.

Heaven and earth and all things materially observed shall pass away, but Christ's words and example, wherever found and practised, neither arise with time nor do they pass away. In like manner, Christian Science is not found in any personal revelator with a beginning and therefore an end, but will be discerned by the observer who truly identifies the Revelator with the Revelation. If the observer decides to identify the Revelation with person, he will have the consequences of what he has subjectively accepted as law.

The Revelator said (My.120:2): "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me." This "me" is Spirit, not person.

Such words of Mary Baker Eddy illustrating Christian Science are as immortal as Truth; they can never be suddenly brought into being, neither can they pass away or be suppressed or cornered by groups. The immortal "Mary Baker Eddy" as here identified is not touched by an observer's belief. Therefore the Revelator cannot be excused, explained, justified, defended, lauded, vilified, except as an observer's own finite sense of the Revelator may need excuse or explanation; but then it is not the Revelator being analyzed, but a misinterpretation of the Revelator, useful only so far as it phases itself out and Thy Revelator is seen on earth as it is in heaven.

For this reason the following pages are not attempting to introduce or explain or justify a person called Mrs. Eddy. The Revelator is left to write Her own story, and any false sense which clouds the Revelator and the Revelation can be shown for what it is — the best the human mind can manage until God is found to be the only Mind and Thy will is done.

Mrs. Eddy writes in immortal language: "To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of

all that really is" (S. & H. 275:10-2). To grasp or understand Mrs. Eddy, you begin with the unchanging Principle of Mrs. Eddy. Beginning with Mrs. Eddy as effect, or as person "over there," brings glimpses of reality only by reversal, whereas beginning with Truth does "find" Mrs. Eddy.

Jesus is found in his healing words. But is he also found in his denunciations of scribes and Pharisees and in his suffering on the cross? If the Way-shower really beheld in Science the perfect man, why did he not find words of healing for Pontius Pilate, instead of accepting the same imperfect image by which this sinning mortal man appeared to mortals?

He even suggested that Pilate's evil actions could not be healed at all, since they were "given of God." If healing the sick and reforming the sinner are one and the same (S. & H. 404:26), why could Jesus' Science reach a dead Lazarus and not a wavering Pilate?

The answer to these questions lies in an analysis of what the observer is accepting as Jesus. This observer may be in raptures over the purity, divinity, and love which heal Lazarus and all diseases of the multitude, but suppose he is personalizing this divinity. A personalized Christ has little in common with universal Christ: it will have Pharisees to attack, Pilates to bow to, flesh to be pierced, disciples who forsake. This is because God's Christ should not and cannot be narrowed into a finite man-Christ, any more than Truth can be confined to a piece of paper that happens to be recording a truth. The piece of paper loses all significance as it becomes necessary for the observer to find Truth independently and universally.

Those who sought to destroy Jesus' influence actually perpetuated and extended it by removing this personal sense that hid Jesus. In this way they were "given of God," for when the person disappeared, the words and deeds remained forever linked to the immortal Truth they illustrated.

So it is with Mrs. Eddy. The observer's own response to Truth recognizes the truth in Science and Health and the divinity of its Authorship. But if he personalizes the author, he ceases to find Mrs. Eddy. A personalized Mrs. Eddy will have Quimbys to correct, "next friends" to grapple with, flesh to be doctored, students who disobey; and this is all for the same purpose as with Jesus: to expose the personal sense that hides the truth, and instead to observe with God — in other words, to behold the perfect man where vicious enemies and dull students appear to mortals.

Does this imply the deification of Mary Baker Eddy? No and yes! There is, of course, no way in which one *person* among other persons can be deified. But the Author of Science and Health, the Woman of the Apocalypse, the eternal Pastor Emeritus, Christian Science as depicted in *Christ and Christmas*, is the same one "God with us."

God is all there is in truth to generic person, to what appears as Mrs. Eddy, or Jesus, or Judas, or Dittimore, and so on; and as there is but one man, the one ef-

fect of the one Principle, thought truly is dealing with God when dealing truly with "Mrs. Eddy" — as with "Quimby" or with "Pilate" or any circumstance that gives impulse to thought.

It is, of course, easiest for thought to start thus with "Mrs. Eddy" or "Jesus," but with the help of the Revelation, it becomes possible to see God as all there ever could be to person — in other words, to behold in Science *the* perfect man, never as confined to a two-legged creature or as *a* perfect man or woman among many more or less imperfect models.

In choosing a 33-year span (1862–94) to illustrate the full unfoldment of the Science of Christianity, this book makes no claim that time is any part of eternity, or that Science is not complete in any year, or any stretch of so-called years.

In the same way, if it is convenient to treat the unfoldment as having six steps corresponding to the first six days of creation, there is no suggestion that God had difficulty in stating the whole of Science until a particular year or day came by. Moreover, the dates need not imply that the Seventh Day must now start with the year 1895, and close perhaps at the end of 1910. Yet if such a hypothesis is used for the sake of convenience and logic, there is much corroborative material from 1895 through 1910 that can be used for filling a volume devoted solely to the Seventh Day.

When the events of 1895–1910 are alluded to in the present volume, they are represented as being but countless complete demonstrations of Christian Science in which the six-day elements of "Let there be light" through to "Let us make man in our image" are always inherent. In each case the problem, the development, and the Seventh Day joy of the solution are in line with Principle, and really remain independent of date and duration.

CHAPTER I

First Day

And the earth was without form, and void; and darkness was upon the face of the deep.
And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night.

Gen.1:2-5.

When physical scientists realized that men would one day use ever-available forces to make a non-stop flight around the world, they were relying on everlasting facts of principle. In no way were they prophesying that a marvelous day would eventually come on which a single, exclusive airplane would somehow materialize — only to disintegrate after it had performed its supernatural feat.

In similar vein, when the Revelator in the New Testament realized that Truth is ever available to bring forth the man-child of the Woman of the Apocalypse, he was referring to an everlasting spiritual fact. He did not mean that a single, temporary person would one day *be* that Woman, giving the Woman birth in time and letting Her flourish until the person died. Nor did he mean repeated temporary returns of a physical Jesus-type female.

For “Mary Baker Eddy” fully to represent the Woman of the Apocalypse the words have to be but another name for the eternal, spiritual idea, in no way creating the Woman at a mortal birth and extinguishing Her at a death.

Of itself the material, personal history of a woman born Mary Morse Baker in New Hampshire has as much interest in the annals of Science as the history of strips of aluminum foil have in the saga of flight around the world. The history of the Woman can, however, be accurately depicted in the study of the Mind of Mary Baker Eddy, even in limited, personal glimpses of that Mind — just as the principle of mathematics does shine through the correct example.

In the same way, the history of the dragon of the Apocalypse, that is to say, of the one malicious mental malpractitioner or belief of a mind apart from God, can be depicted in the study of its perfect example. In fact, the false belief that the Revelator of Christian Science is a person will *ipso facto* include the belief that the one malicious mental malpractitioner is also a person, and a name will be given in material history to the latter. But the one Discoverer and Founder of Christian Science is no more a starting-and-dying person than the one Mental Malpractitioner is also a particular person, for there is but one Mind that knows neither birth nor death, and only one practice.

Even “Christian Science” does not start and end with persons, and it is not

surprising that the words were in use by writers such as William Adams many years before the discovery associated with 1866, the particular example with which this book is concerned. Many would-be biographies of Mary Baker Eddy have emphasized that in the nineteenth century New England was alive with metaphysical wrestlings. The place and time could well be said to represent an example of the Spirit of God moving on the face of the waters at the moment of creation.

For this initial moment it is sufficient here to concentrate on the New England phenomenon called Phineas P. Quimby, the magnetic healer of Portland, Maine. But let it be said right away that this book is not interested in whether Mrs. Eddy stole ideas from Quimby, or whether Quimby's worthwhile statements were fed to him by Mrs. Eddy. Many books have dealt with such vexations. It does ask what was the truth Mrs. Eddy saw in words used in Quimby's company in 1862-6, and just what it was she found unscientific about the construction the human mind put upon such words. And more than this, it asks what can the student accept as everlastingly, independently, inherently TRUE, in any group of words.

Since Mrs. Eddy never claimed any personal, human authorship of Truth or Science (see '01 4:12 and My.147:28), or even of Science and Health (see Mis.115:4), she could point out the plagiarism of those who would try to pass off Truth as of their own origination.

She properly gave credit to God for all statements of Truth, and what readers find about genuine Christian Science under the authorship of Mary Baker Eddy can be taken as from Life, Truth and Love, not a person.

What she said, or is thought to have said, on subjects other than Christian Science is of little consequence. And what others say on Christian Science is of no consequence unless it, too, is seen to come from Principle. In Mrs. Eddy's own words to a student: "No matter from what source of apparent prominence in our cause an authoritative statement is made, do not accept it as of sterling value unless you can verify it in Science and Health or in some of my other writings" — that is to say, unless you know God (the one and only "I") said it.

Again, referring to personal explanations offered in class by teachers of Christian Science, she is reported to have said: "I had rather there would never be a teacher but the Bible and Science and Health than that such poor teaching should go on in the field."

Members of her November 1888 class record that she said that "not one word of Science and Health is the product of her own thought or invention;" also, that if she had not declared Christian Science to be the revelation of *Truth*, mortal mind would have been proud of her.

The belief in personal authorship of Truth must lead to personal rejection, or to personal failure and disappointment, or at best to the tender view of a gracious mortal inventing Christian Science and bravely striving to put it into practice. Such belief is not getting through to the Revelator whose Life is God, however

comforting it may be to identify with words of Truth some other person saddled with and overcoming current human failings.

In this book the words "Mary Baker Eddy" or simply "Mrs. Eddy" properly mean the truth associated with the Revelation of Christian Science. They have also to be used, in an individual's reference to Mrs. Eddy, for a limited personal sense of revelator in course of replacement either through positive or negative experience.

GENUINE AND SPURIOUS AUTHORSHIP

Investigators have discovered that many of the words of Truth appearing under the name of Mary Baker Eddy were apparently lifted from existing writings — and thus given to God, not man! Yet, while her name may constitute a seal of authenticity, or of Truth-authorship, the reader still has to establish for himself the connection between words and reality, and to impersonalize the Source. Even Science and Health is something he realizes at length he is writing (receiving from God) for himself, in obedience to the dictates of Truth alone.

Quimby's followers, and mental scientists who did not advance to Christian Science, maintained that *Questions and Answers* as used in class by Mrs. Eddy in and after 1867 was in fact Quimby's work or based on it. Assuming that Mr. Quimby and Mrs. Eddy both did in places use identical text, from whatever source, would it not be possible for one interpretation of the same words to be scientific while another was not? When Mrs. Eddy heard Mr. Quimby assert that the truth heals, and that mind controls matter, she might agree on the basis of her own interpretations of these words, rather than his.

Some of Mrs. Eddy's own statements, as recorded later in this chapter, will help to show what she discerned of the perfect man while in contact with Quimby practices, and how the human mind could and did misinterpret and materialize these practices.

A further hint may come from the comparison made here with the First Day of creation. Mrs. Eddy records (S. & H. 504:12-4) that in this day "there is no place where God's light is not seen, since Truth, Life, and Love fill immensity and are ever-present."

The Light, to use Mrs. Eddy's own words elsewhere, is: "All is infinite Mind and its infinite manifestation" (S. & H. 468:10). In such a realization God is all the action there is. God is the healer, and healing comes through man, only as man is totally governed by God. In no sense is that man self-created or personal, or the owner of a dominant mind among many other conflicting minds. Since the only-man has no single independent thought of his own, Mrs. Eddy could truly say to her students, as in her published *Science of Man* (likewise said to have been stolen from or based on Quimby teaching): "You are not man or woman, you are the

Soul and these the shadows and ideas of you." For God, Soul, does require all the credit for every right and healing thought.

But what of the mental scientist's interpretation of such words? What of the sacrilege which claims God is in man, in a person, enabling that person to impose his mind or will on another man's mind that is less godlike or forceful? The difference is clear between Mrs. Eddy's view of one Mind governing all, with this Mind "my Mind," and Quimby's followers' views that "my mind" generating control over other minds and bodies is "me," and is determined by "my" own creativity. Jesus indicated the correct view when he said: "I can of mine own self do nothing."

GENUINE AND SPURIOUS HEALING

"And God saw the light" — namely, "All is infinite Mind and its infinite manifestation" — "that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night."

Just as God recognized and *called the darkness* Night, so the Revelator under the name Mary Baker Eddy could call the belief of more than one Mind dark or unscientific. The darkness makes no difference to the fact which light reveals, and likewise the misinterpretations of Quimbyism or of Eddyism or any other healing theory do not alter the fact that the one Mind is all the healing action there is. The period 1862-6 brings very clear distinctions between the Day-time action of the one Mind through what is called person, and the Night-time action of a so-called personal mind, waiting for illumination.

Two kinds of recorded healing will illustrate. The first is taken from the 1907 edition of Sibyl Wilbur's *The Life of Mary Baker Eddy* as approved by Mrs. Eddy (My.298:8): "Among those who sought aid [from Mrs. Patterson, as Mrs. Eddy was in 1862] was a mother carrying her infant, a child whose eyes were badly diseased. Mrs. Patterson. . . took the babe in her arms and looked into its eyes She reflected that Jesus had said, 'Suffer the little children to come unto me and forbid them not.' 'Who,' she asked herself, 'has forbidden this little one, who is leading it into the way of blindness?' Mrs. Eddy has stated that she lifted her thought to God and returned the child to its mother, assuring her that God is able to keep his children. The mother looked at the child's eyes and they were healed."

The second is taken from Lucius Burkmar's personal journal as recorded in *The Quimby Manuscripts* by H.W. Dresser. Referring to some of Mr. Quimby's cures, Burkmar (his hypnotic "subject" in his early practice) wrote: "He has cured a man that couldn't walk nor speak. It has produced a great excitement here among the people. He [the patient] has been confined to his house about a year, and never has spoken or walked. In one hour he [Mr. Quimby] made him walk

about the room and speak so as to be heard in another room.”

And in another entry: “Mr. Quimby has performed a miracle here. He took a man that had a lame shoulder. It was partially out of joint. He worked upon it, and the man said there was no pain in it. This astonished them. This afternoon the man went about his work as well as ever.”

Health was established in all these three cases as the fact of man, but the understanding of what did the work gets different explanations. With Mrs. Eddy it was all God — with Mr. Quimby there was a human intermediary, a “something” between Mind and its manifestation.

While many considered that some magnetic fluid was conveyed by a mental healer, Burkmar’s notes show that he discounted an actual fluid. He wrote that Quimby’s remarks on one occasion “clearly demonstrated that there was no fluid, and he showed the relation between mind and matter.”

Commenting on this journal entry, Mr. Dresser gives his own odd opinion as follows: “Rightly interpreted, this explanation leads beyond ‘animal magnetism’ by showing that it is not a question of a supposed ‘fluid’ or of electricity, but of *mental influences* which no mesmeric theory could account for.” And he continues: “In an article addressed to the editor of a Portland paper, February, 1862 . . . Mr. Quimby says: ‘When I mesmerized my subject, he would prescribe some simple herb that would do no harm or good of itself. In some cases this would cure the patient. I also found that any medicine would cure if he ordered it. This led me to investigate the matter, and arrive at the stand I now take: that the cure is not in the medicine, but in the confidence of the doctor or medium. A clairvoyant never reasons nor alters his opinions.’ ”

Quimby did, however, continue to use manipulation (rubbing the head or stomach), and when Mrs. Patterson (Eddy) asked him how such practices could benefit the sick (Mis.278:17), he answered in substance: “Because it conveys *electricity* to them.”

Further musings by Mr. Quimby himself on the subject are recorded as follows: “The great trouble with mankind is this, they are spiritually sick, and the remedies they apply only serve to make them worse. The invention of disease, like the invention of fashion, has almost upset the whole community. If physicians would investigate mind a little more and medicine a little less, they would be of some service; but this inventing disease is like inventing laws; instead of helping man, they make him worse,”

In similar vein, Quimby’s professional card read in part:

Dr. P.P. Quimby . . . *gives no medicines and makes no outward applications*, but simply sits down by the patients, tells them their feelings, &c., then his explanation is the cure; and if he succeeds in correcting their error, he changes the fluids of the system and establishes the truth, or health. *The Truth is the Cure*. This mode of practice applies to all cases. If no explanation is given no charge is made, for no effect is produced. His opinion without an explanation is useless, for it contains no knowledge.

MIND OVER MIND

In short, Quimby believed that mind controls matter, and that another mind can come along to correct matter by correcting the mind that was controlling it in the first place. In this situation there are many minds, and he uses Wisdom (capital W) as the fount of knowledge (small k) by which one mind can furnish itself with the means to control another mind.

In an article titled "Mind is Spiritual Matter," quoted by Dresser, Quimby writes:

I found that by the power of my own mind I could change the mind of my patient and produce a chemical change in the body, like dissolving a tumor. Now the word mind is not the substance, only the name of the substance that can be changed. The world makes mind intelligence, i.e. direction. I put no intelligence in it, but make it *subject to intelligence* I call the power that governs mind, spirit. But you will see that I recognize a Wisdom superior to the word mind, for I always apply the word mind to matter, but never apply it to the First Cause. Thought is also matter, but not the same matter, any more than the earth is the same matter as the seed which is put into it.

At this point it might be said that the earth is without form and void, and darkness is upon the face of the deep! But the Spirit of God moves on the face of the waters, and the Revelator corrects and illumines the above Quimby sentiments as follows (S. & H. 251:15): "We must learn how mankind govern the body, — whether through faith in hygiene, in drugs, or in will-power. We should learn whether they govern the body through a belief in the necessity of sickness and death, sin and pardon, or govern it from the higher understanding that the divine Mind makes perfect, acts upon the so-called human mind through truth, leads the human mind to relinquish all error, to find the divine Mind to be the only Mind, and the healer of sin, disease, death." In the Revelation there is only *one* divine Mind — and *one* human mind, which is but a mistaken sense, since the Mind of man is God.

THE MYTHICAL SUFFERER IS NOT I

In Mrs. Patterson's case, the drama of the darkness upon the face of the deep, as it prepared itself for the light, may be taken as beginning with her first visit to Quimby in October 1862.

She had already spent "many years in hunger and weakness" (S. & H. 221:10), and while hoping for relief at Dr. Vail's Hydropathic Institute in New Hampshire, she heard of a remarkable healing by Dr. Quimby of one of the Vail patients said to be incurable. She decided to make a supreme effort to go to this unorthodox "doctor."

She had also been experimenting with the Graham system to cure dyspepsia, and since this produced some instructive developments in *Science and Health* in later years — equally applicable to her current Quimby experiment — they are outlined here as follows: At first Mrs. Patterson allowed herself to be known as the patient, saying in the First Edition of *Science and Health* (p.189) that “when quite a child we adopted the Graham system for dyspepsia,” and she bemoaned the sad experience “of which we had partaken.”

A few years later, changed from this “we,” the same sufferer became “an individual,” as in the Third Edition (Vol.I, p.100), only to become “a woman” in the Sixteenth (p.115), and finally and significantly “*a person*” in the final revisions, with masculine pronouns to describe the mythical sufferer, who “is now in perfect health.”

In this way it became clear that the so-called patient is personal sense, or, as applied to Mary Baker Eddy, simply a belief in a personal revelator, needing Christian Science to bring it to “perfect health.”

Since the Revelation of Christian Science is the ever-present cure for dyspepsia, etc., it is obvious that the Revelator is not embodied or confined in a single example of this truth, but does include all there is to “person.” Similarly, the Revelation embraces all there is to “a person” conducting a Quimby experiment, but the Revelator is not that particular person.

For comparison with the Quimby doctrines already quoted, here is some of the text of the actual references to the Graham experiment from the First Edition: “The belief that fasting or feasting enables man to grow better, morally or physically, is one of the fruits of the ‘tree of knowledge’ against which Wisdom warned man We learned a dyspeptic is very far from the image and likeness of God, from having ‘dominion over the fish of the sea, the fowls of the air, or beasts of the field;’ therefore, that God never made one; while the Graham system, hygiene, physiology, materia medica, etc., did, and contrary to His commands.”

It will be seen that this passage contains thoughts similar to those expressed in one part of Quimby’s professional card, but in the same First Edition of *Science and Health* (p.373) Mrs. Patterson maintains that Quimby never studied *Science*, “but reached his own high standpoint and grew to it through his own, and not another’s progress. He was a good man, a law to himself; when we knew him he was growing out of mesmerism.”

Later she wrote (Mis.379:12): “He was neither a scholar* nor a metaphysician. I never heard him say that matter was not as real as Mind, or that electricity was not as potential or remedial, or allude to God as the divine Principle of all healing. He certainly had advanced views of his own, but they commingled error with truth, and were not Science. On his rare humanity and sympathy one could write a sonnet.” And in the early days she did just that! Her sonnet “suggested by reading the remarkable cure of Captain F.W. Deering” was written for the *Portland Courier* in 1862:

*In recommending Quimby to a friend, James Webster wrote in 1843: “Mr. Quimby is not an educated man, nor is he pretending or obtrusive; but I think if you should take occasion to converse with him you will discern many traces of deep thought and reflection.”

To Dr. P.P. Quimby:

Mid light of science sits the sage profound,
A-wing with classics and his starry lore,
Climbing to Venus, chasing Saturn round,
Turning his mystic pages o'er and o'er,

Till, from empyrean space, his wearied sight
Turns to the oasis on which to gaze,
More bright than glitters on the brow of night
The self-taught man walking in wisdom's ways.

Then paused the captive gaze with peace entwined,
And sight was satisfied with thee to dwell;
But not in classics could the book-worm find
That law of excellence whence came the spell

Potent o'er all, — the captive to unbind,
To heal the sick and faint, the halt and blind.

A hint that Mrs. Patterson, in these verses, was writing about qualities, rather than person, is found in the fact that she had already used the first half of the sonnet and lines 9 and 12 for someone else! With almost the same wording, except towards the end, she had submitted the lines "respectfully dedicated to Mrs. R." to the *New Hampshire Patriot* where they appeared November 13, 1845.

Her other well-known poem for Quimby, on the occasion of his demise in January 1866, appeared in the *Lynn Reporter* eight days before the fall on the ice which led her to choose 1866 as the date for the discovery of Christian Science. This read:

Lines on the Death of Dr. P.P. Quimby, Who Healed with the Truth that Christ Taught in Contradistinction to All Isms:

Did sackcloth clothe the sun and day grow night,
All matter mourn the hour with dewy eyes,
When Truth, receding from our mortal sight,
Had paid to error her last sacrifice?

Can we forget the power that gave us life?
Shall we forget the wisdom of its way?
Then ask me not amid this mortal strife —
This keenest pang of animated clay —

To mourn him less; to mourn him more were just
If to his memory 'twere a tribute given
For every solemn, sacred, earnest trust
Delivered to us ere he rose to heaven.

Heaven but the happiness of that calm soul,
 Growing in stature to the throne of God;
 Rest should reward him who hath made us whole,
 Seeking, though tremblers, where his footsteps trod.

To help introduce other of Mrs. Patterson's writings in the Quimby era, here is a little more of the surrounding history: Her husband, Dr. Patterson, made the first overtures to Quimby on her behalf, by letter dated October 14, 1861, requesting that he visit her in Concord, N.H. In reply Quimby expressed confidence in his ability to heal her, but declined to make the journey.

Before any further move was made, Dr. Patterson was taken prisoner of war by Southern troops in the conflict now raging between the States, so that Mrs. Patterson was left alone in New Hampshire and had to move to the home of her sister, Abigail Tilton. On May 29, 1862, "in bed and without ceremony" she herself wrote Dr. Quimby urging him to come to her at once, since her husband's capture had brought on such a relapse that there was no way now she could go to Quimby.

Three months later, having managed instead to reach Vail's Institute on the insistence of her sister, she wrote again, conscious of the "great mistake I made in not trying to reach you when I had more strength." She asked, "Suppose I have faith sufficient to start for you, do you think I can reach you without sinking from the effects of the journey?"

The journey was eventually made and the treatment brought a decided improvement in Mrs. Patterson's health, for which she publicly expressed profuse gratitude in articles in the Portland press. And after her return to Abigail Tilton's home she continued to receive "angel visits" from Quimby — that is to say, absent treatment, usually given at some specific hour so that the patient could be receptive. It became so personal a visitation that Mrs. Patterson, on one occasion at least, believed she could actually see the "doctor."

Later Mrs. Patterson went into the practice herself — with some success, but with the usual drawbacks that attend personalized treatment. For she found that while taking over the patient's mental convictions for correction, she was liable to take on the errors herself. She also gave some lectures, indicating the remarkable improvement in her own case, despite many apparent lapses.

MRS. PATTERSON'S ARTICLES AND LETTERS

1862

November — *Articles from Portland Evening Courier*, by Mary M. Patterson:

1) [Dated November 7]: When our Shakespeare decided that "there were more things

in this world than were dreamed of in your philosophy," I cannot say of a verity that he had a foreknowledge of P.P. Quimby. And when the school Platonic anatomized the soul and divided it into halves, to be reunited by elementary attractions, and heathen philosophers averred that old Chaos in sullen silence brooded o'er the earth until her inimitable form was hatched from the egg of night, I would not at present decide whether the fallacy was found in their premises or conclusions, never having dated my existence before the flood.

When the startled alchemist discovered, as he supposed, a universal solvent, or the philosopher's stone, and the more daring Archimedes invented a lever wherewithal to pry up the universe, I cannot say that in either the principle obtained in nature or in art, or that it worked well, having never tried it. But, when by a falling apple an immutable law was discovered, we gave it the crown of science, which is incontrovertible and capable of demonstration: hence that was wisdom and truth.

When from the evidence of the senses my reason takes cognizance of truth, although it may appear in quite a miraculous view, I must acknowledge that as *science* which is truth uninvestigated. Hence the following demonstration:—

Three weeks since I quitted my nurse and sick-room *en route* for Portland. The belief of my recovery had died out of the hearts of those who were most anxious for it. With this mental and physical depression I first visited P.P. Quimby; and in less than one week from that time I ascended by a stairway of one hundred and eighty-two steps to the dome of the City Hall, and am improving *ad infinitum*. To the most subtle reasoning, such a proof, coupled, too, as it is with numberless similar ones, demonstrates his *power* to heal. Now for a brief analysis of this power.

Is it spiritualism? Listen to the words of wisdom. "Believe in God, believe also in me; or believe me for the very work's sake." Now, then, his works are but the result of superior wisdom, which can demonstrate a science not understood; hence it were a doubtful proceeding not to believe *him* for the work's sake. Well, then, he denies that his power to heal the sick is borrowed from the spirits of this or another world; and let us take the Scripture for proof. "A kingdom divided against itself cannot stand." How, then, can he receive the friendly aid of the disenthralled spirit, while he rejects the faith of the solemn mystic who crosses the threshold of the dark unknown to conjure up from the vasty deep the awe-struck spirit of some invisible squaw?

Again, is it by animal magnetism that he heals the sick? Let us examine. I have employed electro-magnetism and animal magnetism and for a brief interval have felt relief, from the equilibrium which I fancied was restored to an exhausted system or by a diffusion of concentrated action. But in no instance did I get rid of a return of all my ailments, because I had not been helped out of the error in which opinions involved us. My operator believed in disease independent of the mind; hence, I could not be wiser than my teacher.

But now I can see dimly at first, and only as trees walking, the great principle which underlies Dr. Quimby's faith and works; and just in proportion to my right perception of truth is my recovery. This truth which he opposes to the error of giving intelligence to matter and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action; and the mechanism of the body goes on undisturbed. That this is a science capable of demon-

stration becomes clear to the minds of those patients who reason upon the process of their cure. The truth which he establishes in the patient cures him (although he may be wholly unconscious thereof); and the body, which is full of light, is no longer in disease. At present I am too much in error to elucidate the truth, and can touch only the key-note for the master hand to wake the harmony. May it be in essays instead of notes! say I. After all, this is a very *spiritual* doctrine; but the eternal years of God are with it, and it must stand firm as the rock of ages. And to many a poor sufferer may it be found, as by me, "the shadow of a great rock in a weary land."

2) [Replying to criticisms of her first article]: P.P. Quimby stands upon the plane of wisdom with his truth. Christ healed the sick, but not by jugglery or with drugs. As the former speaks as never man before spake, and heals as never man healed since Christ, is he not identified with truth, and is not this the Christ which is in him? We know that in wisdom is life, "and the life was the light of men." P.P. Quimby rolls away the stone from the sepulchre of error, and health is the resurrection. But we also know that "light shineth in darkness, and the darkness comprehendeth it not."

1863

January — *Letters to Dr. P.P. Quimby:*

1) [Dated January 12 and signed "Yours ever, MARY M. PATTERSON"]:

Dear Sir: Yours of recent date was received with pleasure

Your angel visit here removed my stomach pain, the particulars of which were very remarkable and sometime I will narrate them to you.

I am to all who once knew me a living wonder, and a living monument of your power: five or six of my friends are going to visit you. My sister, Mrs. Tilton, will not find it convenient to leave at present. I am at this time with her, and company from Boston will detain her at present. She wishes me to accompany her son to Portland to see you and probably he will visit you soon

I eat, drink and am merry; have no laws to fetter my spirit now, though I am quite as much of an escaped prisoner as my dear husband was.

Many thanks for your kind wishes for my future. I mean not again to look mournfully into the past, but wisely to improve the present, and go forth to meet the future with a woman's courage. I somewhat expect my husband will take up arms [for] our nation's rights, he yearns to do it, and I shall try to acquiesce.

My explanation of your curative principle surprises people: especially those whose minds are *all* matter are convinced by the external appearance of *errors* in their exit; as for instance, the sores that have visited me, and yet I never lost my faith, or cursed *wisdom*, but have lived to receive all with usury again.

The Dr. wishes to be kindly remembered.

2) [Dated January 31 and signed "Yours truly, MARY M. PATTERSON"]:

Dear Dr.: I have only time to write a line before the mail goes out. I have been not as well for several days — have a pain and soreness in the stomach and spine opposite the stomach. My food increases it. When I returned I ate just as the family did,

and the three meals of rich food added to the fatigue of my journey revived the old error that such things hurt me. You know that I am less than one year from the 39 of supposed disease, and the habit is yet so strong upon me that I need your *occasional* aid. Yet if 'twere not for *visiting* I could manage myself; but not being at *home* I have no *tranquility* wherewith to aid myself.

Please come to me and remove this pain and tell me your fee. Enclosed please find the pay for my last sitting. My sister and her son will visit you at an early period. She has an abdominal rupture, and I am very anxious for her restoration. She is very useful to her family and community.

March — *Letter to Dr. P.P. Quimby* [dated March 10 and signed "As ever, Yours truly, MARY M. PATTERSON"]:

Dear Sir: One week today since my nephew left your immediate care, and his parents are anxious for your saving power to be renewed in his behalf. But this is the period of excitement in N. Hampshire and the ballot box controls, hence he cannot visit you until next week. His Mother wished me to write you for the purpose of renewing your influence — to ask you to hold him back from his easy besetting sins. He is beginning to smoke again, and they so fear if he indulges in this that the worst of all his habits, *viz.* drinking intoxicating liquor, may return. His parents wish you to make these things impossible to him until he returns to you accompanied by his Mother, which we hope will be soon. His parents are truly grateful and somewhat encouraged at the success thus far.

A word about my *own* self. I am suffering somewhat from old habits, pain in the back and stomach, a cold just now, and bilious. Won't you laugh when I tell you since I have been trying to affect Albert, I am suffering from a constant desire to smoke!! Do pray rid me of this feeling. I should think it deplorable to feel long as Albert does. He says he constantly longs to smoke. But we *think* he has not drunk improper beverages since his return; however, won't you include this in your catalogue when you send the subtle fluid of mind, or *spirit*, to conquer matter.

Love to Mrs. P.

During a further visit to Quimby in Portland in 1863 Mrs. Patterson wrote articles that were printed in the *Portland Daily Press*, and she met other patients including Miss Mary Ann Jarvis, who was consumptive and whose home was with her sister in Warren, Me.; Mrs Sarah Crosby, a spiritualist, with whom she later stayed in Albion, Me.; and "sister" Hannah, whose case proved fatal.

October — *Article from Portland Daily Press* [dated October 27 and signed "M.M. PATTERSON"]:

... Opportunities occur to test moral courage in everyday life. When we sit, a listless spectator, and listen to the innuendo of the thoughtless or malicious, do we come to the rescue as if we were the natural defenders and bodyguard of truth? ...

Calmly to meet life as we have it, is to write on its pages — dimmed by tearblots and marred by erasures of hope — a sublime epic.

Paul was my Christian hero, when he looked down into the stillness of a great soul and said, "all these things cannot move me;" and yet I can almost see the thoughts which accompanied that saying, falling down into that deep well, splash the water up into his eyes.

Wisdom lives near the bottom of human life that with humility it may ascend to the gate of heaven. Its power to rise is its own identity, and for us to await with patience the resurrection, is to understand God. All things shall work together for good to those who love Him. Engrave this upon your banner, you tried and tempted, life-tossed hero. Then look up, read anew the promise of your enlistment, and fight on, perhaps a hero in rags, but even greater than a hero in armor.

If wisdom takes from you riches, health is left, which is better than riches. If health is taken he leaves wealth. If he takes both he leaves friends. And if he takes all these, house, home and worldly goods, wisdom is not exhausted; we call at the font, which can make blessings of what remains.

There is a bow of promise ever-arching, and a silver lining to the cloud; wait a little and a solitary star comes out to cheer it. In the heat of the contest the strong may perish, or the way-worn lay down to die; but you will hear the ring of their armor, and wrapping their standard of stripes about them they "sleep well after life's fitful fever." Is it brave to face the heavy hail of death on the field of glory? Is it courage to shield a loved one from the swift-winged archer, by life of ours? What then is it to live when all of life is dead, the spirit of its dream fled forever, too fair for aught so fleet?

November — *Article from Portland Daily Press* [dated November 21]:

[The year 1861] bore on its back a gigantic idea born of the people and we "call its name Gad for behold a troop cometh." The offspring was of the European race, possessing the bone and sinew of progress and free government. "When the breaking waves dashed high," it first stepped its American foot on Plymouth Rock, but pale error came with it in prayers and superstition. This relic of feudalism has since grown with freedom, the tares and wheat together, forging chains for slaves ecclesiastic and civic in opinions of Dr. or Priest which said to the infancy of wisdom, "hither shalt thou come and no farther."

Wisdom is in all events, though man not being in that wisdom sees it not; yet there are few minds so opaque as not to admit the entrance of some light, though they give not back the image formed of light, so great is their darkness it absorbs all rays.

Error must not enter into the calculation of mathematics or the answer will show it. A theory of opinions (according to the wisest men of this age) is not science, but a false statement of it; it is a house built upon the sand, the winds and storm beat it down, and the searcher after truth hangs his head in dismay at the disaster, uncertain of the cause.

Thus our experiment of a free government finds that this paradoxical problem of slavery ingrafted into freedom, when wrought by wisdom brings not the answer of equal rights for a product; hence wisdom goes back even in death struggles of our brave and bleeding soldiers to a correct statement of the sum to be wrought, *viz:* that "all men are born free and equal," possessing the inalienable right of liberty; and now the reckoning goes on aright, for science cannot err, and if the error is out of the first statement the result is correct and full of blessings.

Says one, a government by the people is democratic, and this is my household god. So is the true spirit of it mine, saith another, and in the rule of their households you will find them worshipping very different divinities. The former may have benevolent impulse and action, but it is impulsive only, and his strongest tie to humanity is a desire to govern it; his own intellect and morality enslaved, he wishes to enslave another's, and all his philosophy is obtained from prejudice and false reasoning, out of which he drafts his own littleness.

December — *Poems from Portland Daily Press:*

- 1) *On Reading the Call for Soldiers* [by the Governor of New Hampshire], by M.M. Patterson [dated December 12]:

Rouse, freemen! join the onward march
 Of truth — 'tis freedom's hour;
 Her triumph ne'er will yeomen yield,
 Once having felt her power.
 Wait not the bugle-call to arms —
 The foeman on the track;
 Your country's voice your ear should charm,
 Your mountains give it back.

Rouse to the justice of her cause,
 Wake to the glory, too;
 Defend her honor, save her laws,
 Your country calls for you!
 O maiden mild, bid sire and son
 Advance with eager breath;
 To die in triumph, life were won,
 To live in shame, but death!

Sons of the granite, rock-ribbed State,
 This crucifixion share;
 Nailed to the cross we'd share your fate,
 In woman's strength and prayer.
 Upon this hour again lay down
 Our sons — our lives more free,
 That we might do what they have done
 For God and liberty.

- 2) *Christmas Day*, by Mary M. Patterson [dated December 31]:

Merry Christmas, this thy bringing —
 Gifts of love and gifts of grief?
 Love revealed by tender trifles
 Lives the longer in belief.
 Love grown tired for lack of telling,
 Pride without a prize to pay,
 Heart grown weary for replying,
 Gives, nor gets a gift today.

Like the captives' dream of freedom,
 Like the failing hope that mocks,
 Like a clanking chain which holds thee
 To a surf-surrounded rock.
 Words that touch the fount, unsealing
 Where the frozen tears lie deep,
 Merry Christmas! to o'erburdened
 Hearts that answer but to weep.

Mother, mourning at the threshold
 Of a lonely household door —
 Soldier-son with heart aweary,
 Thinking all home pleasures o'er, —
 Mother, dreaming of those golden
 Curls she twined round boyhood's brow;
 Dying soldier, bright locks blood-stained,
 Yearning for that love-look now;

Pale heart at the bier, or banquet,
 Blank despair, or trembling joy,
 Fill our Northern Christmas chorus, —
 What is thine, my soldier-boy?
 In the camp, or at the battle,
 Weary on the march, or guard,
 Know, my brave boy, hearts are with thee,
 Love and glory thy reward.

How my sad eyes, dim with teardrops,
 Long to look upon my son,
 Gazing back upon his childhood,
 Wishing more I could have done.
 Merry Christmas! what's thy meaning,
 Gifts to give, not as thou art?
 Robbed of joy, and dearer treasure,
 Robbed of love, — replies the heart!

1864

January — *Articles from Portland Daily Press:*

1) *Lecture by Mrs. Patterson in Mechanics' Hall, Portland* [dated January 11]:

. . . Having been cured of a disease by Dr. Quimby, she alluded in the course of her remarks [last evening] to the nature of the ill's flesh is heir to, and endeavored to explain the cause of such diseases upon metaphysical, physiological and philosophical principles, but she reasoned so high above the ordinary plane upon which we stand that we failed to comprehend her full meaning. We understood her, however, to say that in most cases "disease is an error of the spirit, and it only needs truth to combat it." Truth, no doubt is a mighty remedy in thousands of cures in this mundane sphere, and when properly applied would have a very salutary effect upon both matter and

spirit between which there is a very close connection so long as we tabernacle in the flesh.

A mind diseased is often harder to cure than a body out of sorts, and the former ills too frequently produce the latter. A healthy mind helps the body to shake off disease, and oftentimes a remedy for this "error of the spirit," would also cure the physical frame. To make an apothecary's shop of the human stomach is not always the best mode to cure diseases of the body, and especially when they originate in the morbid state of the spirit.

2) *Wayside Thoughts*, by M.M. Patterson [dated January 29] (as *Perfidy and Slander*, Mis.226).

February — *Poem from Portland Daily Press* [dated February 19]:
*The Last but One, To Sister Hannah**, by Mary M. Patterson:

Forever near, that earnest eye
 Which turned in death to me,
 Seems following, watchful, silently,
 My every step to see;
 That I might bear its blessing on,
 Though future tears shall flow,
 A token of consoling love
 E'en from that hour of woe.

How springs the veil of time aside
 At memory's mighty spell,
 And harp-strings in their breaking tones
 A sweeter music swell.
 When, smiling back, they come! the dead,
 From the grave's bondage free,
 E'en with the heart's full tone to speak,
 And look in love on me.

The wild wind's track, the stars which light
 Their shining lamps on high
 Point to a sphere of beauty bright,
 A world beyond the sky;
 But this with mournful memory blent,
 No joys of earth restore,
 The winds and stars may wander by,
 Thy step is at my door.

Yet round the old familiar hearth,
 At vesper hour, a tear
 May trembling from my eyelids fall,
 That I can't see thee here;
 Yet I will think, of what *thou said*,
 And tread as thou hast trod,
 Where oft thy spirit once could lift
 The trust of mine to God.

*Adapted with slight variations from her poem to "My Mother in Heaven," in *New Hampshire Patriot* December 20, 1849.

I bless thee, sister, precious guide
 For my most sacred share
 In all the secrets of thy heart,
 Its sorrow, joys and prayer,
 May wisdom learn me as I go
 Life's parting words to greet,
 Thy mantling virtues o'er me throw
 Till four of us shall meet.

And sometimes in sweet vision blest,
 Visit my lone repose,
 And bear from thine own bosom's rest,
 A balm for human woes;
 Till, clothed in robes more pure and white,
 Apart from sin and pain,
 With thee, we meet no more to part,
 A family again.

March — *Letter to Dr. P.P. Quimby*, written during a visit to Mary Ann Jarvis [dated Warren, March 31, and signed "Ever with esteem, M.M. PATTERSON"]:

My dear Doctor: I am *here* after a ride of two days Found my friend [Miss Jarvis] glad at last that I had got here She is in a peculiar condition, last Saturday she had a paroxysm of what she called "difficulty of breathing on account of the easterly wind." I sat down by her, took her hands and explained in my poor way what it was, instead of what it *was not* as she had understood it. In a little, her breath became natural, and to my surprise even, she raised phlegm easily and has scarcely coughed since, till today. So I have laughed at her about the wind veering according to P.P. Quimby. I say to her, "Why even the winds and waves obey him."

But last evening we made a mistake. I had a letter from Mrs. Crosby which I read aloud (unwisely), and in which she anticipated the time when I should again be with her. I stopped as by intuition, looked at Mary and she was the picture of despair. This morning she told me her night was sleepless, that she felt I should leave her and all she had tried to live for was to see me. What could I say? I must of course leave her, but I told her not until she was more self-reliant and willing I should go.

Still she is weeping and I can't get her out of it. When I sit by her she seems frightened and nervous. I cannot feel any physical suffering of hers as I did of Hannah. Her nervousness has got into my errors in a lump.

I wish you could come to my aid — help me to sleep and relieve the confined state of the bowels. Dear Doctor, what could I do without you? I feel less physical strength this spring than I did last, my nervous excitement at one time weakened me. I then had a jaw of trouble and still have so I can't eat enough; all this, and *more of this*, is what's the matter, is it not? I do not want to return to Portland to stop if I can avoid it

Love to George [Quimby's son and assistant].

[P.S.] Dr. won't you continue to help me by thinking of *myself*?

April — *Letters to P.P. Quimby*, from Warren, Me.:

1) [Dated April 5 and signed "Ever the same in gratitude and esteem, MARY M. PATTERSON"]:

My dear Doctor: I received your gift of the "comforter" last Thursday, and to my amazement Miss Jarvis grew at once gay even, and has not been very sad a moment since. Your *power* put *me to sleep* and I have not felt nervous since, and the relief in other respects was entire, as I am well now for me.

I forgot to tell you, on my way hither I met a gentleman in the cars who lectured at the Methodist Church and was former editor of the *Banner of Light*. He recognized me and commenced talking; soon the conversation turned upon you, and he heard for once the truth of you. He had heard of you before but from his remarks I learned he thought you a defunct spiritualist; before I quitted him at Berwick he had endorsed your science, and acknowledged himself greatly interested in it; said he would call and see you if he had possible time while at Portland.

I feel just as if you had called away Mrs. Crosby's thoughts from me. Is it so? I want you to return them now for Miss Jarvis is doing well, and I shall not stop here longer than is necessary to make her happy. Mrs. Crosby is one of the precious *few* affinities with whom I meet and I shall visit her after getting through here.

I have changed the thoughts of some ignoramuses here about Hannah's death, and your practice. How queerly people think about what they know nothing of. Surely few there be who have any "part and lot in your matters" and many there are "in the gall of bitterness and bonds of iniquity," some of whom are not worth being saved. May the peace of wisdom which passeth all understanding be and abide with you.

2) [Dated April 10 and signed "M.M.P."]:

Dear Dr. Quimby: Somehow I am "impressed" to write you as the spiritualists call it.

Last Wednesday at 12 M. I saw you in this parlor where I am now writing. You wore a hat and dress coat. I said to your Doctorship, How do you do? whereupon you answered not again, but left, which I called dodging the question! Well, I sighed, "am sorry I spoke," but really he need not have gone so suddenly. I was not intending to ask him to have stayed to my lecture! But I did see you and was not thinking of you at that time. The lecture was thinly attended, but the precious few were those whom a lady present (the manufacturer's wife) said were the uppertendam; only think of Yankee castes in *all our country villages*. I thoroughly wish we were understood as a people, the *true American idea*. But I felt pleased to know there were men of intellect and comprehension present, such as Mr. Hodgeman, and Mr. Johnson of this place.

I was told Mr. Hodgeman, a man of 60 years old, said 'twas the nearest *right* of anything he ever heard at Warren.

Mrs. Fuller (the woolen manufacturer's wife) has since sent for me to visit her professionally! She is sick. I returned a note that I was not done with my pupilage yet, and recommended her to visit you.

One first reason of my thinking to lecture here at all, was the general opinion that I was a spiritualist. This came as I was told from one of your patient's reporting here that you were such. Now don't name this to Mrs. Pierce for she will understand it [was she], and I so hate gossiping.

The commencement of my lecture was adapted to this end. I began like this — Ladies and gentlemen, To correct any misconceived ideas on the subject we would first say — that a belief in spiritualism, as defined by rappings, trances, or any agency in healing the sick, coming from the dead, we wholly disclaim.

I had no poetry at the close, 'twas all *truth*. Will read it to you if you will like when next I see you. Had a letter from the editor of the *Independent* to write for his widely circulated journal. But I am not strong enough to step out upon the wave yet. I fear at least wetting my feet. Wrote him I was not able. I long, long to be strong! and then would I not be happy saying just what I wish to, and letting people read it? . . . P.S. Miss Jarvis has got well. A lame back and some other ailments have all gone. She says she is better than she was upon Mrs. H's death. Shall go to Albion soon.

3) [Dated April 24 and signed "Ever in bands of Fellowship, M.M.P."]:

Dear Dr.: I am a little bit lonesome, doing and suffering. Am wishing I was around the home-hearth with my child and husband amid the joys of liberty. My dear friend does all in her power to make me enjoy my stay here, but you know her body of belief "is full of wounds and bruises" which in getting her out of I stumble, i.e. I feel the old temptations strengthen in my body when I come into daily contact with hers. I see and think I believe more than ever the *truth*, but the flesh is weak. When I came here she could not do but a little housework, had not a girl up to that time. In three weeks she did her *washing!* a thing she told me she had not thought of being able to do ever again, and had not done before for six months. She never knows which way the wind blows now, *east* or contrawise.

When she thinks I will leave her she grows worse, but this I can manage when the time comes. The cup which my Father — Wisdom hath prepared for me shall I not drink it? To our material sense 'tis even at times gall; but he that forsaketh not father and mother to follow me, is not worthy of me.

'Tis a very great thing to subdue, much more to conquer our spiritual foes. I find them worse than their identities in individuals. Happiness is not found in any condition but wisdom, and this embraces not envy, avarice, malice, or mad ambition. Jesus taught as *man* does *not*; who then is wise, but you? What is your truth if it applies only to the evil diseases which sham themselves? What is the theory worth when it is only human as a Westminster catechism? Dr., I have a strange feeling of late that I ought to be *perfect* after the command of science, in order to know and do the right. So much as I need to attain before that, makes the job look difficult, but I shall try. When men and above all women, revile me, to forgive and pity. When I am misjudged because misunderstood, to feel: Wisdom forgive them for they know not what they do. When the idle and empty brains of such (as will know more I hope one day) think to advance their own moral or social position by pulling down their neighbors, try another score of times on me, I think they will find me impervious: above the wound even, which strangers can inflict.

All things shall work together for good to them who love wisdom; i.e., if they have the courage to feel — these are not they whom my Father hath chosen. I can love only a good, honorable and brave career; no other can suit me. If I could use my pen as I long to do, and not sink under it: I would work after this *model* till it should appear a "thing of beauty which is a joy forever."

Posted at the public marts of this city is this notice:

Mrs. M.M. Patterson will lecture at the Town Hall one week from next Wednesday on P.P. Quimby's spiritual Science healing disease — as opposed to Deism or Rochester-Rapping Spiritualism.

This is nearly as I can remember. I have changed my lecture to suit the occasion. This seems to me a spiritual need of this people. I like much the hearts of Warren folks, i.e., better than their heads. They are very respectful and kind to me. Would *you* have the courage to attend if here? *Sometimes* wisdom is known by her followers. Hope it will be this time. Please attend to my case when you get this; dyspepsia and constipation; two bugbears that Miss Jarvis has just got rid of and saddled on to me.

May — *Letters to P.P. Quimby, from Warren, Me.:*

1) [Dated May 24 and signed "As ever, M.M.P."]:

Dear Doctor: I am very ill again. When I start all right, some slight circumstance such as Miss Jarvis, getting frightened with my cough — and hanging her weight and my own in the wrong scale pulls me down again. So I am resolved to go to Portland this week.

Will friend George tell Mrs. Wilson I want the room I occupied before leaving, for my husband will be with me as soon as he returns to Lynn if I am not able to go to him.

Enclosed please find a "penny for your thoughts" and come to my relief in these respects — restless nights and spinal pain and heat.

2) [Dated May and signed "Ever with gratitude, M.M.P."]:

Dear Doctor: I have often repeated the first instance of my salvation to wondering hearers, and if when we are converted we should strengthen our brethren how ought I not to preach?

I have learned more in 2 months than I am capable of practising, to say the least, but I can *preach* forever.

A clear and lucid demonstration of the truth you practise has been given in my case. As clear as any experiments I ever saw in clairvoyance. For instance, when I came here I was not troubled essentially with my old diseases; but when I have got heated by nervous excitement I would have inflamed ears, eyes or nose. Even the injury of my jaw was powerless to hurt me but has gone on to heal.

But as I took Miss Jarvis' heat I found in it her fears, and those made me frightened but my heat contained the first of my ideas, that was, the old complaint.

So my stomach was immensely severe of pain in the back.

I wrote you Wed. I believe; at any rate, while I was weakened by my sufferings the terror of this home and people took fast hold of me, and the morning after I wrote you, before you got my letter, I [had been] spitting blood, with the ugliest sounding cough I ever heard; when I would lie on my left side the rattling was down apparently to the depths of the lungs, my breathing was like the wheezing of asthma!

After you got my letter I grew nervous, never slept any Thursday night, but yesterday morning (Friday) I dropped to sleep; between the hours of 7, and 8 o'clock, I woke suddenly, as if you called my name, opened my eyes and saw you! Called to

Emma, asked her what time it was? She replied 8 o'clock. I felt as if I must get up, rose and dressed me, went out doors, felt the spinal idea vanishing — and with it the stiffness and soreness also; came in and after much of agitation on the nerves spoke in a loud voice as usual, only a little hoarse; the only time I could speak aloud after spitting blood. I am up and about today, i.e. by the help of the Lord (Quimby). I continue till time; better understanding the wholesome saying, "Be ye not overcome with evil, but overcome evil with good."

I thank Wisdom that you were not a hopeless invalid ever; hence your power to resist the Devil. When Miss Jarvis would come to my bed it would invariably set me to *coughing*. And before I was sick she had lost even a hem, or the least approach to a cough; now she is coughing a little but she can't get back for I have borne her sins and you have saved me. I did feel once, Why hast thou forsaken me? i.e., your wisdom; am well right now. Please come occasionally and if you make my nights *sleepy* and bowels act again I can go on without fear.

July — *Letter to P.P. Quimby* [dated Lynn, Mass., July 8, and signed "Ever yours, M.M.P."]:

My dear Doctor: I am wishing I could see you today. My husband was seized 2 days ago with fever and what is called erysipelas. Today he is almost frightful to look upon. Oh! how I wish you were within reach of us, and how easily you could save him. He only laughs at *me* when I talk the truth to him. His face is a purple red and swelled horribly. I feel alarmed about him for fear it will reach the brain as he knows the M.D.'s opinions. I have watched and waited upon him till I am not a little out of tune, feel *tired* and it hurts me now to move. Can you not prevent my taking it and send relief to him?

November — *Letter in Lynn Bay State* [signed "M.M.P*****."]:
Day after Thanksgiving:

Mr. Editor: Yes, this festive holiday, the presidential election, and any other sign but boots and shoes in Lynn — are among the things that were.

But to indulge in audible grumbling over this, and at this time, were ungrateful, even for a dyspeptic; and today, to still the regrets for yesterday, we have only, like a veteran soldier, to "fight over our old battles" — to "tell the tale that to us was so dear *not long ago*" — Thanks to the hospitality and the Thanksgiving "necessity," which made us a guest at a family gathering in Lynn on this anniversary. (Then as *Thanksgiving Dinner*, Mis. 230, with minor changes, and omissions such as "That was a scientific baby.")

1865

July — *Letter to P.P. Quimby* [dated Lynn, July 29, and signed "M.M. PATTERSON"]:

Dear Doctor: I have just received a letter that has well nigh separated soul and body and the first thing I thought of doing was to go to you like the Mother of old.

A letter informed me from the house where George my son is stopping that he is but just alive, not able to sit up, with what they call consumption of the bowels. He reached Enterprise, Minnesota, on his way home to me and there had to stop, too feeble to get farther. If I am with this body next Mond. I shall start for him with it, although I am sick today and know nothing of the route to him. O Doctor, 'tis only in you I have any hope and can't you save him? He is too good, too noble and self-sacrificing to be lost to this world even in example.

All I ask, all I hope for, is that he may be spared to me. Save him, save him if you can. He shall be brought to you, if he can possibly bear the journey.

Since the above, something tells me not to start — that it is now too late. Oh! Doctor, I know not what I have written*.

THE FALL UPON THE ICE

1866

February —

A news item in the *Lynn Reporter* told its readers that Mrs. Mary Patterson had been severely injured by a fall upon the ice on the evening of Thursday, February 1; also that Dr. Cushing had been called and found her injuries to include spasms and internal suffering.

With this event in history it was to become fully clear that person (Quimby, for example) is not another Christ even if he heals "with the Truth that Christ taught," but that the *one Christ* is the ever-present Healer. This Mind of Christ, which St. Paul says "we have," is ever available to forgive (correct) the belief that there is any other mind.

The Revelator sums up the lessons of the fall on the ice as follows (Mis.pp.23-4): "It is plain that the Me spoken of in the First Commandment, must be Mind; for matter is not the Christian's God, and is not intelligent . . . All must be Mind and Mind's ideas; since according to natural science, God, Spirit, could not change its species and evolve matter . . . This knowledge came to me in an hour of great need . . . [and] is practical, for it wrought my immediate recovery from an injury caused by an accident, and pronounced fatal by the physicians."

Furthermore, when answering the questions (Mis.180:7) "How is it that you are restored to us? Has Christ come again on earth?" Mrs. Eddy states: "Christ never left; Christ is Truth, and Truth is always here, — the impersonal Saviour."

This description of her recovery from the effects of the fall is taken from the Third Edition of *Science and Health* (Vol.I, p.155):

We became insensible after the injury, and were taken to the house of Mr. Samuel Bubier, one of our most respected citizens. The kindness and care of his excellent wife, and the administration of ether, carried us through the first night; we were then removed on a bed to our home; the case was pronounced fatal by our at-

*This distraught letter, to which some punctuation has been added, did *not* herald the demise of George Washington Glover; nor did he re-enter his mother's life and experiences for another fifteen years (see p.95)

tending physician and surgeon; he said we could not survive over three days. The third day was the Sabbath; our clergyman visited us before services, prayed with us, and said farewell. We asked him to call after meeting. He replied by asking if we knew the fatal nature of our injury, and that we were sinking, and might not survive through the day. We replied that we knew it all, but had such faith in God we thought He would raise us up. After he left, we requested to be left alone; the room was full of people, but they all passed out. We opened the Bible to the third chapter of Mark*, where our Master healed the withered hand on the Sabbath day. As we read the change passed over us; the limbs that were immovable, cold, and without feeling, warmed; the internal agony ceased, our strength came instantaneously, and we rose from our bed and stood upon our feet, well. The clergyman called after services, and we met him at the door, and that day prepared our family supper. There are persons living who can attest to the above facts. We have understood that our attending physician said, about three years ago [i.e. about 1878], in a meeting of a medical society in Boston, that his medicine cured us at the time of that accident, and we acknowledged it then. He may not have said that; we hope that he did not, for the sake of his own honor and integrity, for we can prove, by our nurse and others, that we refused to take a particle of medicine, or to be etherized, or to have a simple application to the injured parts after we reached our home. The accident occurred in the evening, on our way to a temperance meeting, and we were taken to our home on a bed the next morning, and rose from it on the third day, as before stated. Our physician was astounded when he called Monday forenoon and found us about the house. We transcribed what he said to our journal, and it was as follows: "What! are you about? Was it those higher attenuations I gave you that have produced such a result?" We replied, "Come here and we will show you," and went to our table by the bedside, opened the drawer, and there he saw every particle of medicine he had left for us. He looked with blank astonishment, and continued: "If you will tell me how you cured yourself I will lay aside drugs and never prescribe another dose of medicine." We replied, "It is impossible for us to do that now, but we hope to explain it at some future period to the world."

Almost a quarter of a century later, an interviewer caught some of the spiritual overtones of the discovery when he recorded Mrs. Eddy's description in retrospect as follows:

... I slipped upon the pavement, fell across the curbstone, and that induced an injury that they considered as fatal as if my head had been severed. The papers I have clippings from advertised me as fatally injured, and the doctors said they could do nothing for me, but chloroformed me and took me home on a mattress. When I got home 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," and I said to them, "Why, I can't conceive in this vestibule that there is death."

I was then in a position that I do not like to name, because I want to dismiss it from my mind, but it was called spinal dislocation. I said, "It does not seem death to me; life seems continuous, and my Father's face dearer than ever before," and as I talked they did not know what to make of it. Finally I said to them, "Won't you leave the room a little while? I am getting oppressed." The clergyman was just about to

*The unfolding of Christian Science is independent of time and place and person, and of the physical opening of any Bible. The first article quoted above (Mis. 24:10) gives Matt. xi:2. the healing of the palsy, as the passage to which the invalid opened.

come and see me, and he entered, and then he talked with me a little, and he 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, and was gone perhaps a half hour. I requested the others to leave the room and they did. Then I rose from my bed perfectly sound; never knew health before, as I was always an invalid. I went downstairs, and met mother*.

The clergyman returned. He was so startled he did not know whether to conclude it was I in the body or out! He said, "What does this mean?" I said, "I do not know." The doctor was sent for, who had given me up and was not coming again. 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."

It came to me in a bit of Scripture, that is now absent from my thought, and I immediately arose from my bed; and before that, my feet were dead, and they kept something to heat them, for fear they would be stiff utterly. And it seemed to me as I talked to him that I was more weakened, and he said, "It is impossible that that could have been. It must have been the medicine." I said, "Your medicine is every bit in the drawer, go and look." There it was in my drawer, and I had not taken one bit of it. When I showed him that, 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, saying, "There, I will go out. If you have done that much, you can again." My limbs crippled under me just like that. This is veritable. There are people living in Swampscott now who can tell. When I found 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 rose right up again.

Then I felt I never could be conquered again, and as they came rushing in I said, "Do not talk with me much at present; wait a little, and I will tell you all I can," and they would keep me up till twelve o'clock talking, and I stood it, and at that time I had a big task of material duties — my husband happened to be gone — and I seemed in such a bother I did not know what to do, until at last I got away a little while, and then I began to steady down, and say, "I *can* tell this, and the world can know what it means," and from that time I have demonstrated it.

MIND-HEALING HISTORY

Mrs. Eddy's own published summary of the lessons and uncoverings of the Quimby period and its immediate aftermath was written 21 years later. At a time when Julius Dresser was claiming that Christian Science was but another name for Quimbyism she wrote a long article in *The Christian Science Journal* vigorously countering the belief that Mind-healing is either mind-over-matter or mind-over-mind. Although its writing goes outside what has been chosen as the

*Copied as recorded. Mrs. Abigail Ambrose Baker had died in November 1849.

First Day, its main thrust is towards the events of 1862-6 and may appropriately be included here. It was not added to *Miscellaneous Writings*.

— *Article from Journal*, [dated June 1887 and covering the Quimby period]:
Mind-Healing History, by Rev. Mary Baker G. Eddy:

The fool hath said in his heart, "There is no God." — Psalm xiv. 1.

By reason of "mining and tunnelling," and the sinister, silently directed mental influence of our latest aspirant to the discovery of Christian Science, — a student who, about one year ago, received his first lesson* from me, — Mr. J.A. Dresser has again "let loose the dogs of war." In other words, he has loosed from the leash his pet poodle, to alternately bark and whine at my heels. In a peppery pamphlet, Mr. Dresser delivers a stupendous eulogy over the late P.P. Quimby, as his healer, and exaggerates and fabricates in Quimby's behalf; but all that is kind, and I wish it was honest. I commend gratitude, even in the child who hates his mother; and this gratitude should be a lesson to that suckling litterateur, Mr. Marston*, whom I taught, and whose life I saved three years ago, but who now squeaks out an echo of Mr. Dresser's abuse.

Did I write those articles, in Mr. Dresser's pamphlet, purporting to be mine? I might have written them, twenty or thirty years ago, for I was under the mesmeric treatment of Dr. Quimby from 1862 until his death in 1865 [sic]. He was illiterate, and I knew nothing then of the Science of Mind-healing; and I was as ignorant of mesmerism as Eve, before she was taught by the serpent. Mind-science, was unknown to me; and my head was so turned by Animal Magnetism and will-power, under his treatment, that I might have written something as hopelessly incorrect as the articles now published in the Dresser pamphlet.

After turning in despair from *Materia Medica* to new remedies in the realm of mortal mind, I struck out blindly, and imagined that any other mode of medicine might be more scientific. I even believed that hygiene and physiology were scientific; though I dropped all such conclusions, after discovering the Science of Mind-healing, and immediately gave up the idea that Mr. Quimby's practice was anything above its physical method of manipulation, or that its basis was anything but mortal mind. Indeed, I often asked him for an explanation of his practice, but he never gave it. Once he told me, that by manipulation, and the use of water, he conveyed a healthy electricity to my body. At length his method lost its power over my belief, and the disease was more formidable than ever. I was not healed until after the death of Mr. Quimby; and then healing came as the result of my discovery, in 1866, of the Science of Mind-healing, since named Christian Science.

If, as Mr. Dresser says, Mr. Quimby's theory (if he had one) and practice were like mine, purely mental, what need had he of such physical means as wetting his hands in water and rubbing the head? Yet these appliances he continued until he ceased practice; and in his last sickness, the poor man employed a homoeopathic physician. The Science of Mind-healing would be lost by such means, and it is a moral impossibility to understand or to demonstrate this Science through such extraneous aids.

It can be shown that Mr. Dresser tried Quimby's method, and relinquished it because he could not heal by it. I denounced it, after a few of my first students rubbed the heads of their patients, and the immorality of one student opened my eyes to the horrors possible in Animal Magnetism. A mesmerist contemporary with Mr. Dresser,

*Mrs. Eddy admitted Mr. Dresser to a Primary class in May 1886. Luther Marson attended a class in 1883 and later broke with Mrs. Eddy.

Dr. Evans, had it announced on his business cards, until 1884, that he practised mesmerism. Mr. Quimby never, to my knowledge, taught that matter was mind; and he never intimated to me that he healed mentally, or by the aid of Mind. Did he believe matter and mind to be one, and then rub matter, in order to convince the mind of Truth? Which did he manipulate with his hands, matter or mind? Was Mr. Quimby's entire method of treating the sick intended to hoodwink his patients, as Mr. Dresser would now have us believe?

Mr. Dresser says Mr. Quimby "progressed gradually *out* of mesmerism, into a knowledge of the hidden powers of mind." How does Mr. Dresser know this? Let him produce a single proof of it. Mr. Quimby told me and others, that he did not know how he healed. I never heard him intimate that he healed disease mentally; and many others will testify that, up to his last sickness, he treated us magnetically, — manipulating our heads, and making passes in the air while he stood in front of us. During his treatments I felt like one having hold of an electric battery, and standing on an insulated stool.

His healing was never considered or called anything but Mesmerism. I tried to think better of it, and to procure him public favor. He was my doctor, and it wounded me to have him despised. The last time I saw him, he said, "You have made me all I am in Portland." In those days he needed friends. Why did not Dresser lecture then for Quimby, as he does now? He had no defender then but myself. I believed he was doing good; and even now, knowing as I do the harm in his practice, I would never revert to it, but for this public challenge. I was ignorant of the basis of Animal Magnetism twenty years ago, but know now that it would disgrace and invalidate any mode of medicine.

He says: Quimby "found in man a principle, or a power, that was not of man himself, but was higher than man, and of which he could only be a medium." The Principle of Christian Science is not to be found *in* man, for Science shows that God is the Principle of man; and that as the greater cannot be in the lesser, God cannot be in man. Science also shows that a sinning, sick, and dying mortal is a poor medium for the harmonious, eternal, and divine Life.

Mr. Dresser says: Dr. Quimby "found that disease was nothing but an erroneous belief of mind. Here was a discovery of truth, and on this discovery he founded a system of treating the sick, and founded a science of life." Now it is clear that finding disease to be an error of belief was not the discovery of the Truth that could heal it. When did Mr. Quimby found a system? He neither wrote a book, taught a student, nor explained how he healed. Where is his system? This system is laid on the shelf; and Quimby's manuscripts are withheld from the people, under the pretence that, although the system is so important to this age, his writings are so unfit for it, that nobody must read them. Yet Mr. Dresser can practise this system; and Mrs. Eddy's works, which (as he insinuates) include the substance of this system, are in demand and are doing good. The Science of Life is not founded on a practice, but on Principle. A discovery is not Principle; and an error of belief is neither the foundation nor the Truth of a true discovery. Will this able advocate and expositor, now that he comes to the front, please explain the Principle of the Science of Life, on the basis of the Quimby practice? If he will, then, in the far future, we may hope to climb the hidden heights of this system.

For the past fifteen years the public have been semi-annually notified that the Quimby manuscripts would soon be published; and I now offer a premium for the publication of those alleged manuscripts, — provided, when examined, they prove to be Mr. Quimby's own writings.

Dresser again quotes from Quimby: "Disease and its power over life, and its curability, are all embraced in our belief." I have heard Quimby talk like that myself. He believed in the reality of disease, and its power over life; and he depended on man's belief in order to heal him, as all mesmerists do. Nothing is more remote than this from Science, whose Principle is God, and whose power is vested in its Principle, and not in man. In the Science of Mind you find no disease, and no power superior to Life, because Life is God. This Science substitutes, for human belief, the Divine Mind and His power; and it shows that mortal, erring belief has no curative power. The so-called cure, wrought through belief, is an effect produced by human will, inducing a state of mesmerism that is worse than the disease.

Dresser quotes Quimby as saying: "I know that I can distinguish that which is false from a truth, in religion or in disease." Here Mr. Quimby says there *is* truth in disease; yet Dresser says that Quimby found disease to be error. The fact is, Mr. Dresser borrows from my Science and Health, though without giving the author due credit, and then attributes these statements to Mr. Quimby's lore. Incapable of deciphering Christian Science Mind-healing, Mr. Dresser does not understand it well enough even to state its ideas correctly, and could not demonstrate Mind-science through his own statement.

If Truth is in disease, or disease is in Truth, surely disease cannot be destroyed by Truth. Dresser's theory, throughout, is an outgrowth of Animal Magnetism. It presupposes disease to be an Intelligence, Soul to dwell in sense, Truth in error, and Mind in matter.

Those statements, which Dresser covertly calls *misstatements*, were facts elicited by his uncalled-for attacks upon me in the *Boston Post*, four years ago; facts that exposed his falsehoods, and which he had opportunity to disprove in Court, — though he did not venture to appear there. In his eulogy on Quimby he contradicts his past statements in newspaper articles; for in one of them he wrote: "Dr. Quimby claimed no authorship that was eternal, but simply the discovery that disease was an error; and Mrs. Eddy knew that he (Quimby) never used mesmerism in treating the sick."

In his pamphlet Dresser states that Quimby "discovered the science of life," — God. Must not the Science of life be of necessity eternal? Later, Mr. Dresser owns that Quimby had been a mesmerist.

Who is the Haman, to whom Mr. Dresser alludes? Is it not he who rests not, but would trouble the peace of the dead, so long as a Mordecai is at the gate, — even though this Mordecai had given Haman his only place and power as a so-called healer?

Was it "an evil hour," as Dresser hints, when I exchanged poetry for Truth, grasped in some degree the understanding of Truth, and undertook at all hazards to bless them that cursed me? Was it an evil hour when I discovered Christian Science Mind-healing, and gave to the world, in my work called Science and Health, the leaves that are "for the healing of the nations"?

Was it "for some strange reason" that the impulse came upon me to endure all

things for Truth's sake? Does ceaseless servitude, while treading the thorny path *alone* and for others' sake, arise from "a purely selfish purpose"? This obscure history, which Dresser foists upon the public, provides no legacy of Mind, whereby Quimby's unscrupulous advocate can take one forward step for the human race. After the death of this so-called Originator of Mind-healing, it required ten years of nameless experience for me to reach the standpoint of my first edition of *Science and Health*, the book which gave Mr. Dresser his only knowledge (meagre as it is) of the Science of Mind-healing.

Is it love for our "mutual friend," or envy of the living, that would drag the silent departed so mercilessly before the people? I would touch tenderly his memory, speak reverently of his humane purpose, and name only his virtues, did not this man Dresser drive me, for conscience-sake, to sketch the facts. I cannot defraud humanity of its claims, hide the true discovery, or close my eyes to usurpers, casting lots for Truth's seamless robe. Silencing my grief at treading less lightly on the ashes of the dead, I must write down Christian Science Mind-healing as the antipodes of Mr. Quimby's theory (if he had one!) and of his treatment of disease; for true Mind-healing is the opposite of all modes of mortal mind or matter, whether taking the form of Animal Magnetism, of drugs, of hygiene, or of eclectic pathology.

It has always been my misfortune to think people better and bigger than they really are. My mistake is, to endow another person with my ideal, and then make him think it his own. This is apparent, even in those articles credited to me. When I thought Mr. Quimby was doing good, it was natural for me to help him; and hundreds of others I have helped since then, sparing neither ease, time, nor money for this end.

The most unselfish motives evoke the most ingratitude; yet it is only by such motives that the best results are achieved. My final discovery of the Science of Mind-healing was the outgrowth of my motives and method.

A dozen years before meeting Mr. Quimby, I healed desperate cases of disease with unmedicated globules. This was then my *modus operandi*, arising from such ignorant therapeutics; but it was by no means Christian Science Mind-healing. The lost chord of Truth (healing, as of old) I caught consciously from the Divine Harmony, vibrating its own sweet music. It was to me a revelation of Truth, — God; and Science, explaining the Principle of this Divine Harmony, enabled me to understand it, and to systematize and demonstrate Truth.

It was after the death of Mr. Quimby, and when I was apparently at the door of death, that I made this discovery, in 1866. After that, it took about ten years of hard work for me to reach the standard of my first edition of *Science and Health*, published in 1875.

Before understanding and settling the great question of my discovery, I wrote to Mr. Dresser, who had tried Mr. Quimby's cure by manipulation, and asked him if he could help anybody, or tell me how Quimby healed. He replied, in a letter which I have, to the effect that he could not, and was unable to heal his wife of a slight ailment; adding, that he did not believe anyone living knew how Mr. Quimby healed the sick.

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 Mr. Quimby, I was proclaiming — to druggists, spiritualists, and mesmerists — that Science must govern all healing.

When, therefore, I believed that Mr. Quimby had healed me, I naturally wrote and talked as if his method must be genuine Science, and I was too proud to believe it could be aught else.

Afterwards I suffered a relapse; then I saw my bitter mistake. I then realized the harmful influence, mentally and physically, of such a false human concept. This I hastened to acknowledge. In proportion as the mischief of misconceived mental bases and methods of treating disease were discovered, I took back my words, uttered in ignorant enthusiasm, and stated the Truth as it is in Science.

Misinterpretations and misapplications of Truth constitute all error; and error can only be destroyed by the correct interpretation and application of Truth. The animal poison imparted through mortal mind, by false or incorrect mental physicians, is more destructive to health and morals than are the mineral and vegetable poisons prescribed by the matter-physicians. This acknowledgment brings the wrath of mediums and mesmerists upon me, but never warps my purpose to enlighten mankind.

I discovered the Science of Mind-healing, and that was enough. It was the way Christ had pointed out: and that fact glorified it. My discovery promises nothing but blessings to every inhabitant of the globe. This glorious prospect seems to incense some degraded minds, and stimulate their unscrupulous efforts to thwart its benign influence and defeat its beneficence.

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

Alas for the future of Mind-healing, if built on the sand of falsehood! He who is not honest and unselfish can never steer the Ark of Christian Science, casting out error and healing the sick, over the waters of this or any future age. No wonder envy and hate dare not risk their false claims on this sea, where none but Truth can walk the wave. I have sown for others' reaping, and a righteous Father will give the harvest. In the words of Paul: "I have labored, and others have entered into my labors Paul may plant and Apollos water, but God giveth the increase."

In the suit brought by me against E.J. Arens, in 1883, for pirating my works, — in his Replication to my Bill of Complaint, he declared that I was not the author of my books; but, on the contrary, that these books were substantially copied by me from manuscripts originally composed by Dr. Phineas P. Quimby. He was unable to prove his claim, and the United States Circuit Court decreed that a perpetual injunction be issued against Arens, restraining him from repeating the offence of pirating my works. He was fined the costs of court; and about four thousand of his pamphlets were destroyed in Boston, being chopped into pieces by the officers of the law. The Records of the United States Circuit Court, in Boston, show this history, in case 1850. Further allowances might have been awarded me; but I refused them, having gone to law not for money, but the cause of Truth.

Mr. Arens swore that he was not continuing to publish, give away, distribute, or otherwise circulate his infringing pamphlets, and had not done so for more than a full year previous; but his testimony was proven false by testimony of my witnesses, who produced a copy of his pamphlet, purchased at his house within six months of the date of the writ served on him for stealing my writings.

If Arens's Replication to my Bill of Complaint had been true, as Mr. Dresser would have it appear, why did Arens not support it with this alleged profuse evidence? Arens's present course shows conclusively that, if his claims had been honest, he would have sustained them in court. "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

— *A Further Summary of the Discovery*, written by Mrs. Eddy at the beginning of the twentieth century:

Dr. Quimby's theory and practice was the intermediate step from animal magnetism, spiritualism, and matter to mind Christian Science is predicated alone of Christ healing through Mind, not matter, and Christ is Truth, and Truth is Life and Love. And Life, Truth and Love — yea, Spirit, not matter — heals the sick

Science is not obtained the moment wherein its Principle is discerned or discovered. The discoverer has to take footsteps therein before he can state scientifically a Science. I know that I arrived through these honest footsteps to a point of proof and that in 1866 I did discover that God, the divine Life, Truth and Love, is the only healing Principle.

CHAPTER II

Second Day

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven.

Gen.1:6-8.

To one "born of the flesh" divine Science . . . must be a discovery.

Ret.26:22.

Following Mrs. Eddy's discovery of Christian Science in 1866 there was an intense uncovering of the false belief that a human *person* can be the Revelator. The fallacy that man reveals God to man (rather than God revealing Himself as man) was to coexist as a negative throughout God's positive unfolding of His Revelation.

The ever-present, impersonal Christ-healing which Mrs. Eddy had discovered, was personalized by her entourage, and as often as not resisted. It will be remembered that despite his "wonderful works," Jesus was vilified by many, and even to one who praised him, he said, "Why callest thou me good? there is none good but one, that is, God" (Mark 10:18). God, good, is the only healer discovered by Mrs. Eddy.

The rejection of this truth by the human mind is cruel. It can accept a healing as an isolated phenomenon, worthy of gratitude, but if healing involves a principle to live by, a new commitment to God, then it is felt to be isolating and dangerous — calling for too much self-abnegation.

Of the Phillipeses, the Clarks, the Olivers, the Winslows, and the various Lynn folk who befriended Mrs. Patterson (as Mrs. Eddy still was known at this time) in the lean days that followed the fall on the ice, virtually all became offended or at least unhelpful. They can be said to typify the belief that healing, such as they often witnessed with gratitude, is a personal property. Mrs. Patterson's own family was no exception. Her eldest sister, Abigail Tilton, refused her the home she once had enjoyed, unless she abandoned her queer notions. This was even after Mrs. Tilton had witnessed the healing of their niece, Ellen Pillsbury, in a remarkable case which had served only to frighten their other sister, Ellen's mother, Martha Pillsbury.

Ellen herself was properly overjoyed and grateful, but she soon forsook the pursuit of Truth when she found that the practice of mental healing could mean consorting with unrefined artisans. For the only disciple whom Mrs. Patterson

could find in 1866-7 to understand that she was presenting universal, demonstrable Science, and to want to put it into practice, was Hiram Crafts of East Stoughton, Mass., a shoe worker.

When "Dr." Crafts abandoned his shoe-making for a while and set up an office as healer in Taunton, his professional card did not yet indicate a full realization that "person is not in the question of Christian Science [where] Principle, instead of person, is next to our hearts, on our lips, and in our lives" (Mis.135:2). The card read:

TO THE SICK

DR. H.S. CRAFTS

Would say unhesitatingly, *I can cure you*, and 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. If you give me a fair trial and are not helped, I will refund your money.

Evidently the paradox of *teaching* how to *heal* — when God is Healer and Teacher, and man His reflection — can be solved only as God is seen as all there is to the instructive words of Mary Patterson and as all there is to the healing thus discovered.

No *man* or *woman* can teach Christian Science. The Truth, a synonym for God, may however appear as a teacher serving to replace ignorance of the Truth with individual conviction. Otherwise a class becomes an exercise in blind faith.

Mrs. Patterson could learn nothing from Phineas Quimby as a person, and her new students could learn nothing from her — unless they understood the absolute truth of what was being said. In such a case, however, Mary Patterson or Phineas Quimby or anyone who sparks a vision of reality can represent the Truth, in the sense that Truth is all there is to that teacher in that instance, but that teacher is not all there is to the Truth.

The same with healing: God is the Healer, and the Christian Science practitioner recognizes that God is doing his healing work, making him the humble voice of God, but that does not make God a person, nor put a bit of God within the practitioner.

When Mrs. Patterson told the early students, "You, my students, are God, and not man," she was emphasizing that man is not, cannot, be God, but likewise that "you" (healer) cannot heal unless you know that God is the Healer, making "you" one with God, with *no power* but His. Because of complete reversal of her meaning, Mrs. Patterson soon reexamined her early, and correct, phraseology, as found in the First Edition of Science and Health and elsewhere, and introduced the modifications of later editions.

Among those who preserved manuscripts from which Mrs. Patterson first

taught the words of God were Sally Wentworth, Samuel Putnam Bancroft, Charles Stanley, Wallace Wright, and Richard Kennedy. With the exception of Richard Kennedy, the youthful practitioner who entered into a healing-teaching partnership with Mrs. Patterson in 1870 and whose contribution to the solidification of Christian Science unfolded later, the records left by the others will provide a fair sampling of the difficult years of 1866-75.

If this period is taken as corresponding to the Second Day of creation, it is helpful to recall the interpretation of that day as given in *Science and Health*, pp.505-6. It reads in part: "Spiritual understanding, by which human conception, material sense, is separated from Truth, is the firmament . . . Spirit imparts the understanding which uplifts consciousness and leads into all truth . . . Through divine Science, Spirit, God, unites understanding to eternal harmony."

The Second Day divides the waters above from the waters below, much as the First Day divides light from dark. The Second Day of the unfoldment of Christian Science shows that Christ-healing is not the prerogative of a particular person, since Spirit is not confined to matter — just as the First Day shows that personal healing is nothing at all unless Christ is that Person in its entire meaning.

FURTHER WRITINGS AND RECORDS OF MRS. PATTERSON (LATER RE-KNOWN AS MRS. GLOVER*)

1866

April — *Letter to Lynn Reporter* [dated from Swampscott and signed "MRS. M.M. PATTERSON"]:

Mr. Editor: The snow birds and your humble servant have had a brief flirtation which ended with winter in a genuine friendship. When the blasts blew fiercely and cut mad antics about my window, my winter wanderer would hop over the snow to catch a few crumbs and chirp and cheer the live-long day. Good birdie this! But the background of the birds, the beautiful skies, is just what makes them flit with such seeming vanity, is just where they dip their plumage in such exquisite dyes. The skies of Swampscott are unveiled, and oh! they are spiritually bright, beautifully blue and wondrous in their change. Strong, living, glowing lines of radiant hues are drawn in the West at the setting of sun

1867

August — *Poem* [dated August 13]:

Alone, by Mary M. Patterson:

No answering tone, no gentle smile
Life's joys to share or griefs beguile,
Their sunshine o'er its shadows fling,
Those hours have fled with life's glad spring,

*Mrs. Patterson obtained a divorce from Dr. Patterson in 1873 for desertion and adultery, but she had used the name of her late first husband, George Glover, during the five years before that.

And left this heart a sea-shell's moan
 Repeating ever: All alone!
 O weary heart, O tired sigh,
 Alone to live! alone to die!

Love's golden chain and fervent vow
 Are broken, and forever now!
 O, can he bask in fortune's ray
 Who took from out my skies their day,
 Or love to learn and willing own
 He's made a heart forever lone?
 O weary heart, O tired sigh,
 Alone to live! alone to die!

When cruel man kept all my gain,
 Oft stored in tears through toil and pain,
 I've sought the home my childhood gave —
 A moment's shelter from the wave.
 Then those when sick whose pain I bore —
 A sister*! — drove me from the door!
 O weary heart, O tired sigh,
 So wronged to live — alone I'd die!

Yet not alone, for oft I see
 Bright forms that look in love on me.
 To thee, thou lost ones, and my own
 I call — O, leave me not alone!
 When answering tones this music pour:
 Thy God is with thee evermore.
 O better bliss, that knows no sigh!
 O love, divine, so full, so nigh!

And o'er the harp-strings of the soul
 Sweet sounds this trembling echo roll:
 Thy love can live in Truth, and be
 A joy and immortality;
 To bless mankind with word and deed,
 Thy life a great and noble creed.
 O glorious hope, my faith renew!
 O mortal joys, adieu! adieu!

— *Statements about the Days of Her Wanderings*, made to friends several years later and as reported by them:

1) At first I hurled the Truth into human consciousness, but this caused me to be cast out of my different abodes in the early days. I learned this is not the way of presenting the Truth. You learn wisdom by the things you suffer.

*Abigail Tilton. Despite her attitude to Christian Science, Mrs. Tilton sent a messenger to Mrs. Eddy in later years to request her to come when her daughter lay dying. Mrs. Eddy responded to the call and asked to be left alone with her niece for a while. In a short time she healed her, getting her out of bed and dressed, and having a romp around the room with the child. As Mrs. Eddy explained when repeating the story to Julia Bartlett, this action served "to get the child's thought back to normal." But when the mother came in and saw them playing she said, "It is the work of the devil!"

2) I will tell you something which may seem to you unloving: I could not live with the materially-minded.

The above remarks seem to be reporting a weakness in the dawning Revelation of Christian Science, but these friends were simply recording their own recognition that the materially-minded *one* has no rapport with the Revelator and needs reversal to reflect the Mind that is Spirit.

— *Early Copy* of Instruction Given in Class:*

Questions and Answers in Moral Science, given by Mrs. Patterson (Glover) to her students:

Question: What is man as God created him?

Answer: Man is the idea of principle and eternal with life, and this principle is God, which created the idea, man, which was the highest idea of the eternal principle.

Question: What is this principle?

Answer: Wisdom, love and truth.

Question: What is the idea of this principle?

Answer: Man.

Question: Is man matter?

Answer: Certainly not, if by matter you mean substance.

Question: Is there any substance, then?

Answer: There is substance in principle; there is no other substance.

Question: And why not ?

Answer: Because substance is an eternal principle; it is also immortal; it is life and not death; therefore it cannot dwell in matter, even for a moment, but is a principle outside of it, and is intelligence to the idea, man, and there is no other intelligence but the intelligent principle. Matter has no intelligence and belief has no intelligence, for belief is an error and error is not immortal; it cannot create, neither was it created. It is simply the absence of substance, and an illusion.

Question: If substance is life and intelligence, is there no other substance?

Answer: Certainly there is not.

Question: What is intelligence?

Answer: God.

Question: What is God?

Answer: Wisdom.

Question: What is Wisdom?

Answer: A principle.

*The capitalization prescribed by the teacher for certain words seems to have been used inconsistently by the copyist, who was probably Sally Wentworth. However, for the sake of conformity with the initial practice, Wisdom here is given a capital when used as a synonym for God, as is Truth or Love when used as a synonym for Christ, and as is Science when referring to the subject under discussion, namely Moral Science, later Christian Science. Otherwise the copy used has had virtually no adjustment.

Question: What is principle?

Answer: Intelligence, substance and life.

Question: What is intelligence, substance, life?

Answer: The principle eternal or the triune God, *viz.* Wisdom, love and truth, none of which are matter.

Question: How can a principle be distinguished from a belief?

Answer: A principle can be learned only of Science, and when it is understood, it can be demonstrated as truth. A belief requires no proof, for it cannot be proved, but truth is known by its works. If inharmony of any sort is manifested know that truth has not caused it, for the result of Wisdom, love and truth is the result of a principle and a principle cannot change nor err. All is harmony which results from a principle, but this harmony is not always understood, the principle not being seen and science, not belief, teaches a principle.

Question: Is man a principle or a belief?

Answer: Wisdom created man and Wisdom is a principle, and a principle creates its idea, but never a belief. Therefore man was the likeness of God, its immortal and eternal principle, but belief says man is a person and holds life in the idea or man. This is a shadow of shadow and an illusion; therefore, belief is not science for it is not the creation of a principle. The body of man in science is the shadow of substance, and the idea of a principle, and when you make a belief out of an idea you have no principle creating it. Therefore when man holds life in his body, man is then in error and gets sick and sins because he is, by his belief, in an error and must get back into science to get back to principle which controls error and destroys belief.

Question: When will man arrive at the understanding of himself?

Answer: When all intelligence he holds is principle and as he returns to his primitive creation, will he learn this Wisdom, love and truth which is the principle of all creation, and this becomes an unerring, immortal principle as he is, and not matter as he now reckons himself, but is not.

Question: How can man understand himself a principle after so long believing himself a person?

Answer: By learning this truth of science, for science alone can teach a principle — it cannot be learned of a belief.

Question: What is a belief?

Answer: The opposite of truth, for truth is a principle and a principle cannot change or die — belief changes and dies.

Question: What is the opposite of truth?

Answer: Error.

Question: What is error?

Answer: A belief and not principle.

Question: Is error immortal, is it substance or intelligence which is life?

Answer: It is neither of these, inasmuch as it is not wisdom, truth and love, and these alone hath eternal life, for they are principle and principle is God, which is life, intelligence and substance. There is none other.

Question: How can we be a principle when we are a belief?

Answer: We are a principle because we are immortal, but we cannot hold intelligence in principle and in a belief at the same time, so we hold that intelligence is in matter or our body and have to suffer the effect of this error until the error dies and we awaken outside of it, or else learn of Science, thus awakening, and save the suffering. We must understand principle in order to hold ourselves in it, and if we are in it, we can draw others there, for if we understand it we can explain it.

Question: Can a person who is a clairvoyant, i.e. who sees outside of his personal sense, or one which heals without matter, not be said to be acting in principle?

Answer: If this were understood, i.e. if they understood the science of their doing this and could teach it to others, then would they hold their intelligence (which is themselves) in the principle of this phenomena, but not until then. Healing the sick or clairvoyance is like learning music from the ear instead of learning it from the principle, in science, so as to write and teach it. Unless the principle is understood you cannot act in it, and as it never has been taught in science by any written or published writings from any known individuals but me, I claim that it could not have been understood except by Elijah, Jesus and his disciples, and Paul, and their writings do not teach it unless you understand their scientific meaning and not the interpretations which belief hath given them. Perhaps even then science was not fully seen by them, but their music, that was perfect, i.e. their healing phenomena was learned of having seen it and heard it from Jesus. That which is understood can be explained and taught, and this is to hold our intelligence in its principle. That which is practised only and not understood is a belief and in doing that the intelligence is in a belief and not in the principle. But a copy of truth is better than a copy of error, hence when they cast out devils and healed the sick in the past as in present ages, in the name of Christ, they were not forbidden, but the Master said, "Many shall come in my name." To come in the name of truth is not to come in truth. Christ was the "Truth and Life" so if they had healed in the principle, they would have understood it, but as they healed in its name only, it was belief to them and the world was no wiser for it.

Question: How shall we explain this Science to a student or to the sick so as to draw them away from belief; so as to take them into principle where all is understood and consequently all is harmony?

Answer: By commencing with their understanding of belief and arguing them down, and when reason is convinced, that is a growth and growth is a chemical change which does not retrograde. Your cure is wisdom if your work is done in science. You are upon principle which contradicts and destroys belief because it explains it away and that which is understood we have no belief about. This is truth destroying error as by a chemical process of opposites meeting in which one destroys the other or the positive principle destroying the negative belief, for negation belongs to error. This is what we call in healing the sick, a chemical change — its symptoms are a stirred condition in which all the ailments seem aggravated or otherwise an opening of the avenues of the body or belief in which the dissolving error passes off.

Questions: In teaching this Science, which is the leading error to be attacked?

Answer: The first error of material birth, *viz.* the belief that man made you and life was ever born into matter or the body. This belief you are to assail with the opposite truth that all life is principle outside of matter. Your truth being positive and eternal, and their negative error being mortal, truth will destroy this belief in a degree so as to enable them to commence an understanding of the principle which they are, and which alone the eternal principle, Wisdom, created.

Question: How should we proceed to destroy a belief?

Answer: Your creation is to be the creation of Wisdom when it created the idea of truth which is the body or man. You are to move upon the waves of intelligence first by addressing their spiritual senses until your patient begins to perceive truth through the understanding, but this perception may not come to the personal senses for a little time after this and yet the personal senses which is their body and the body is their belief, will be affected by it. After forming the idea of truth, the spiritual senses, then you are to impress the personal senses through their belief and then explain away the error. This is when the creation, wrought by principle, saith, "Let there be light, and there was light." When the intelligence begins to explain the principle this is being born again, which is necessary to establish the Kingdom of Heaven which is the reign of understanding. This first formation in principle and out of belief is as a blade of grass springing upward by degrees; the understanding grows into truth and as that growth is, so shall be the next in order of creation until "ye learn a parable of the fig tree" and you see a growth blooming that bears fruit, i.e. it brings along with it higher truth, clearer apprehension until it reaches the principle, and this is the full understanding when you see God, i.e. see truth in principle. Then you are "born again" and this is the end of the world, and lo, the summer is near, the time to mature the seeds of wisdom. Man is not of matter just in proportion as he is out of belief and he is out of belief just in proportion to his being in the understanding of his principle.

Question: In what manner are the spiritual and personal senses, or in other words, is the intelligence and belief of man to be taught this truth?

Answer: The practical application or art of applying this Science to the idea, man, so that he may be affected by it is first to leave your own belief or body, then you will be in principle and there be able to speak to another in this principle, in which immortality controls the body. If this wisdom be not yet fully attained, the next method is by rubbing the head, while you at the same time take yourself utterly away from all thought of his complaints or their locality in matter, and looking away from all beliefs of man, attach your wisdom to the principle which speaks to the principle (for it is truth that heals and destroys error) instead of addressing the personal senses of your patient in your arguments to convince his judgment that his belief is all the disease he has and that Christ or Truth said to this belief, "it was a liar from the beginning and the truth abode not in it," showing him that the knowledge of man has deceived him and that he has passed into a belief from which truth alone can awaken him, and thus destroy it, and when this devil is cast out the dumb will speak, the deaf hear, the lame walk, etc. After this mode of arguing down the error or belief, that life or sensation is in matter, which requires three successive sittings, then speak to the student or patient verbally, bringing this truth into personal contact with his belief and explain the principle to him so that he may more clearly understand, but in doing this you are to be as "wise as a serpent and as harmless as a dove." Be not abrupt in your giving any sudden wrench from old opinions by saying too suddenly, "you are not sick," but reason with him into listening gladly to this before you say it and always support by indisputable logic and truth that which you assert.

Question: What is the principle of this Science?

Answer: God, and this is Wisdom, love and truth. Explain to the student that God is a principle instead of a person, and this truth will be able to destroy the error of their educated belief that God is a person and changes, for the prayers of man, to give immediate response in some miracle instead of God being an understanding principle, the work of which was finished after every idea of it was created. If you enable them to look away from their educated beliefs, then will they begin to see this, i.e. to understand it in their spiritual senses and perceive how

man was the image and likeness of Wisdom, that is the principle and idea outside of matter and consequently outside of the body, for if he were in it, he must be of it, and then he would be mortal, thence the folly of belief which admits man immortal and then places immortality in mortality. This error also attempts to place a principle in a belief, a truth in an error, all of which the doctrines and theories of man attempt outside of science. This is the madness Christ assailed in accusing them of gathering grapes of thorns, etc. and then asking what fellowship hath light with darkness and God with Belial? showing the inconsistency of belief that puts immortality into mortality.

Question: When being taught this truth is the learner first to understand he is a principle and not a person and secondly that life, the principle outside of his body, is himself?

Answer: Certainly, and this will commence to take him into intelligence and away from the error of his belief that life is in matter and is that error which holds him from the understanding of this principle of Science, and that error which holds man from understanding God in truth and which has hitherto explained him a belief, a person and error.

Question: Which is the next error to destroy by this truth of Science that man is principle outside of matter?

Answer: Science explains a principle and is therefore the mediator between matter and principle or belief. Wisdom then, to explain the principle, teaches the science by which we learn it; therefore, you are to commence with the phenomena of a principle and explain that in its relation to the principle, reasoning from effect to cause. The body of man is that which we see with the personal senses or belief, and we call it matter, and matter substance. This is an error and simply belief; it is not science for there are no proofs that it is substance; and belief is proved mortal and mutable. These are proofs that principle is immortal and this body, which is a belief of matter, is mortal. Christ demonstrated this truth when he reproduced his body from its eternal principle and called the body of his disciples, a belief, a ghost, i.e. a belief and illusion. His body he held in truth and held it in science, immortal as the phenomena of its principle — in other words, the idea of the principle and the shadow of himself which was the principle and substance. This was its scientific creation by the Father, Principle, and understanding this science, he could demonstrate his control over belief which is called matter, and heal the body or belief which was sick through this error that life and intelligence was in their body; also holding his body in science he had no weight in it for no error of substance in matter was there; hence he could take it over the wave and control all conditions of belief. There are no conditions of matter, if there had been he could never have walked upon the wave, have turned the water into wine, multiplied the loaves, etc., but this he could do in science, understanding the principle, for he, i.e. the principle and Father, which was this principle, were one and he could demonstrate this Wisdom in all he did. The devil he cast out was belief; the truth he taught was an eternal principle in science. By this teaching and scientific demonstration of his principle, Father, he saved man from the error of placing through a belief, "good and evil" in his body or in matter, which error had betrayed the understanding of man into false beliefs, such as these — that the atmosphere held a good or evil for man, that food held health or sickness, which is harmony or inharmony, equivalent to good and evil for man, that exercise held the same control, and these beliefs he cast out instead of recommending hygiene for his cures and thus cherishing error.

Now if this which I have written had become wisdom to you, you could do the works of Christ, i.e. if you had passed utterly out of belief into the principle of this. You may know when this is a belief merely or an understanding with you by this test: — if you really have relinquished belief, then you have taken all intelligence out of error, out of matter, out of your

body, and you must be somewhere, and where is it? In your immortality, in truth, in a principle, yet you have a body all the same, and this body is the immortal idea of an immortal principle. This is to understand truth and then you are in this true principle. Yea, you are the true vine of which this Father, Wisdom, is the husbandman. Then can you act independent of belief when you understand that which is named matter and manifest the phenomena of principle which you are, and which can control matter. Your body cannot hold you there a captive for Christ which is Truth and Life comes to open its prison doors and set the captive free. Christ is Truth, Truth is this principle, and you cannot hide it under a bushel, nor bury it in a sepulchre nor sink it beneath the wave, if you will give up the olden error of belief that controls you even while you are saying to it you are mine, this is my hand, etc., and yet cannot command it. Then you can begin to do the work of Christ and you must labor on up to the principle which enables you to change, in belief, a serpent to a staff and make a palsied hand whole. To do this get out of your belief that you cannot. "O ye of little faith," silence this argument of error and remember that you are a servant of that to which you yield yourself servant to obey.

Wisdom in the creation gave you dominion. Your body is your earth, for earth is the body of Wisdom. If you understand that you are controlled by either a belief or truth you would know that if it was inharmony you are controlled by belief, and [if] harmony you are controlled by principle — and all truth is principle — as in earth you have the body of Wisdom and not the body of belief. Remember if you understand this you can heal the sick by casting out their error, belief, and thus deliver them from the body of this death. When you can do this, understanding how you do it, this is your demonstration that you understand so far the principle that controls matter.

Question: What is matter?

Answer: Nothing — there is no part of speech to which it belongs. That which is called matter is a shadow of substance, but believing it substance makes it error; therefore matter is an error of belief. The principle of man is not in matter, but is the immortal soul of which this body is the idea. This body of belief is an error for the principle would be lost if life dwelt with death. This is a belief only, for it cannot be truth, therefore it is not science. It is this belief that you are in your body which causes your entire error that sickness and death belong of necessity to man.

Question: Did Wisdom create error?

Answer: Error was not a creation; in order to be created there must be something to create, but error is illusion, a dream and not a reality; a belief and not a truth. Error is this belief that we live in matter, therefore this body is an error, and as Jesus named it a ghost to be given up when we understand our immortality and learn to live in substance instead of shadow, in life instead of death, where alone we do live in truth.

Question: Is this to be talked to a patient and student at first?

Answer: Not to their belief or personal senses for they could not understand, but you must speak this to their spiritual senses with the "still small voice" of Wisdom. Your lips need not utter it until you have sown your seed there and then you can bring it to the personal senses. This will take their intelligence away from matter and your truth will dissolve their error, if it be a tumor, consumption, dyspepsia, etc. or if in the absence of these individualized errors it be only the general one that you live in matter and are to call on matter for good or evil, as for instance, ask of exercise to give you warmth and quicken circulation; ask of diet to keep your stomach in order, in short ask of matter for that which God alone can give, namely, all good and He never gave good through matter. Good is truth and truth is not in belief. Truth is a

principle. All that which is called matter in the physical world is the idea of truth, the idea of principle; therefore in this truth of Science it is good and named thus in creation; but when the knowledge which came of error said good and evil are in matter, it lied, but man believed the lie and commenced asking good of knowledge, asking it of hygiene, of physiology, materia medica, and with what result? We answer: in the day he ate thereof, i.e. in the day he partook of this belief, he lost sight of truth and found error passed into his body in his belief and gave intelligence to matter. This brought death, sickness and sin (all of which are error) into the belief of man.

Question: What are the personal senses?

Answer: There is no such thing as "personal senses," — what we call these — seeing, hearing, tasting, smelling and feeling. Now there is no power to see in the eye, else if you should place it in your hand it would see. The optic nerve severed from you which is the principle of this idea could not effect seeing; withdraw your intelligence from all these as in the case of sleep and can they receive an impression of touch, hearing, seeing, etc.? Certainly they cannot. Therefore, personal senses, when regarded with the truth of Science, which is to understand the principle of them, is a shadow of the spiritual senses, an idea of their principle, and in this light of understanding, Christ, this Truth, this principle, could control them, restore them, etc. But the personal senses regarded as knowledge teaches they are a belief of matter, an illusion, error, and are proved so by the inharmony they produce, giving sensation of pain, the belief of death, etc. There is no death, there is no pain in matter. This is the bugbear of a winter's eve — it is the knowledge that was not "the tree of life," i.e. a growth of the principle, but it was that which said in the beginning as today it saith, "I will make you as gods to know good and evil;" and has believed it and chosen other gods before me. Belief and knowledge are not of Wisdom. Wisdom is the principle and the understanding is its spiritual senses, but belief belongs to error, the error that life is in matter, which cannot be. Wisdom is God and this is the principle, life, outside of all sense, instant with reason and truth.

Question: What is sickness?

Answer: Nothing; it is neither a person, place nor thing, but it is a suffering in belief. Now let us next consider what causes it. If truth produced it there would follow harmony and happiness, for in science the "tree is known by its fruits," and the effects are like its cause. Truth produces truth, harmony produces harmony, etc. Error produces error, inharmony produces inharmony. Now a truth cannot produce inharmony as Jesus argued, any more than figs can be gathered of thistles: settle this argument at once — that sickness, being inharmony, cannot be the result of truth. As sickness is a suffering and suffering cannot exist without mind, we find that sickness is a suffering in the mind or belief and as man's belief is his body, this belief brings the suffering there. Now if you understood that he lived not there, he could have no pain as the effect of this error of belief; if he held that himself, the intelligence and principle Wisdom, was outside of matter, he would hold himself truth, and no pain could come from Wisdom and truth, but the results of these controlling his body would be just as harmonious as the results of an idea in mathematics controlled by its principle, and this would be eternal science in which this idea, man, was created immortal because he was truth, and happy because he was ever right. Therefore sickness is an error of belief.

Question: Is decayed lungs, a tumor, a cancer, etc. a belief only?

Answer: They are beliefs. Have we not shown you that error produced these and what is error but a belief? Man has allowed this fatal belief, first that his body is matter and matter is substance, so if matter is substance, his soul or principle must be secondary to matter and just

so it is in his belief, for in this belief he steps upon the shore, afraid of the wave, and says it can drown him and stays within gloomy cells believing he cannot open the prison door to his captive soul; and true he cannot, until he learns that his body is a ghost and he alone is substance that can wander at will and that matter is a belief of substance and an impediment, and yielding to this belief clasps him within its iron rule. Understanding this will enable him to cast out the belief of tumor, cancer, etc. from his soul and the effect will show at once on his body for it cannot be there first. The soul is master whether we believe it or not.

1868

January — *Letter to a Doctor Johnson* [dated Stoughton Center, January 17, and signed "Respectfully, MARY B. GLOVER"]:

Sir: I am impressed to write you, but not by any other Spirit than my own.

Since having heard of your peculiar individuality, I have much desire to have you study a Science, new to the world, but just that in which I know you would find full satisfaction.

I claim to teach the rudiments of this Science by which the sick can be healed in all cases — and I have seen it bring back life to a man who had died of a lingering consumption — had been dead, however, not over half an hour.

This Science only reveals God, a Principle, as man has not done — reveals the Principle that controls matter, the Life that controls death, the harmony that controls inharmony, and this is the Soul of man.

Now to pray to our Soul, is to work for a higher life and not to trust this duty to an "atonement" or "Spirit." To ask our Soul for what we are and hope to be, is to let the demonstration that we give decide what we are, you — to be known by our works.

Science gives demonstrations — ologies and isms give belief.

Science can be understood in its teachings of God; doctrines and theories cannot, Science brings immortality to light, and nothing else can.

Science is not based upon man — but upon the Rock of Ages whose work is perfect.

I am chained and fettered by believers of all classes or sects, and yet when all hope of life here begins to fade, then they seek me; but as soon as I have given my demonstrations of God and Christianity by healing them, they turn again to their idols, that serve them only in sunshine.

I am informed, that having seen my notice in a newspaper, you attempted to call upon me once.

Sir, I desire to see you! I am devoted to my work and can give you any amount of manuscript, thousands of pages, written out, that would give to this world a perfect chart for every hour of sickness, or for every hour of temptation to sin, a chart upon which to look and then find the way of escape.

I am kept down by way of opposition and poverty, so that I cannot do what I otherwise could.

Will you interest yourself enough in this Science to study it?

If you are grown to the hour, and I find you are ready to receive it, I will give you instructions three weeks for the benefit you may be toward carrying forward this great truth, and so that it may be introduced through the understanding — instead of the

belief of man. We have enough beliefs, we want Science and I have it for all.
 Do not believe this, nor disbelieve it, "Come and see."
 The world is at war with it, but it will overcome the world.
 My trials I need not name.

February — *Poem from Lynn Reporter* [dated February 15]:
Christ My Refuge, by Mrs. M.B. Glover [cf. Mis.396]:

Over the voice-harp of my soul
 There sweeps a hand —
 Beyond this mortal, weak control —
 From some soft band

Of ministries; a white-winged throng
 Of thoughts illumed
 By God, and breathed in raptured song
 With love perfumed.

And in this unveiled presence grew
 A ladder bright,
 Rising to bear me upward to
 A world of light.

Not from this earthly home afar,
 But nearer Thee,
 Father, to shine a loving star
 O'er crystal sea.

Over the waves of doubt and fear —
 Time's Galilee —
 Aid me to walk, Christ ever near
 To strengthen me.

And fix my sight on God, the Rock
 Upon my shore,
 'Gainst which the winds and waves may shock
 Oh nevermore!

I am no reed to shake at scorn
 Or hate of man;
 I am no medium but Truth's, to warn
 The creedish clan.

'Gainst their oppression and their wrong;
 To crucify
 The Christ whose deeds they must prolong,
 To hold Him nigh.

1870

— *The Classroom Textbook:*

Mrs. Glover's classes in Moral Science were at length sufficiently formalized for her to prepare a textbook which was "Written for her Students in 1870." The title was "The Science of Man by Which the Sick are Healed, or Questions and Answers in Moral Science."

The charge persisted that it was taken from Quimby's writings, and at least one student in the years that followed tried to appropriate parts of it on the basis that he had as much right to Quimby MSS as Mrs. Glover had. Although it contained passages which she soon withdrew — like the concession to the unsuccessful mental practitioner to include some head massage — she copyrighted it verbatim in 1883, in order to discourage plagiarism. Only two copies were made available, and these were placed in the Congressional Library as required under copyright law.

The text is not reproduced here because reprints of the original have become readily available since the expiration of the copyright. However, a few passages in the original text, although included in the 1883 printing, were deleted from students' copies by instruction of the teacher. A record of these deletions, as made in Mrs. Daniel Spofford's copy, is given among the items for 1872.

— *The Classroom Prayer*, with capitalization as it later appeared in the First Edition of *Science and Health*:

Mrs. Glover: After this manner, therefore, pray ye:

The Students: Our Father which art in heaven.

Mrs. Glover: Harmonious and eternal Principle of man.

Students: Hallowed be Thy name.

Mrs. Glover: Nameless and adorable Intelligence.

Students: Thy kingdom come.

Mrs. Glover: Spiritualize man.

Students: Thy will be done on earth, as it is in heaven.

Mrs. Glover: Control the discords of matter with the harmony of Spirit.

Students: Give us this day our daily bread.

Mrs. Glover: Give us the understanding of God.

Students: And forgive us our debts as we forgive our debtors.

Mrs. Glover: And Truth will destroy sickness, sin, and death, as it destroys the belief of intelligent matter.

Students: And lead us not into temptation, but deliver us from evil.

Mrs. Glover: And lead man into Soul, and deliver him from personal sense.

Students: For Thine is the kingdom, and the power, and the glory, for ever.

Mrs. Glover: For God is Truth, Life, and Love for ever.

— *Questions Answered by Mary M.B. Glover*, before and during her class of 1870:

- 1) What, or who, are your scholars studying this Science? If the idea, what *need* of our studying, if not, what *use* of our studying? [Submitted by Samuel Putnam Bancroft]:

Answer: No thing, and no person studies this Science, but the eternal wisdom, which is the Soul of man, and which we name God, is through itself (which is the understanding) destroying this belief of God in matter, of Soul in body, yea, of God in man, by which we look for intelligence where it is not, and vainly suppose there is a God studying! Science teaches there is but one intelligence and one reality. This intelligence is Soul, and man is its shadow and idea only, and possesses no capacity of intelligence to learn or unlearn truth. There is no reality in error; it is an illusion. There is no reality in learning, for God has no need of this, and the idea of God cannot learn; but because this error and belief saith, "I am as gods," i.e. I am intelligence, and claims to learn, we have only to let its boast be interpreted by Paul, "forever learning and never coming to the understanding of the truth." The idea of wisdom is man embraced in this Principle, but the Principle is not found in its idea, hence it cannot be taught of that which forever is explained through it. Now, studying is the process belief employs to gain the scientific man, the same as rubbing the head is the process my students employ to rub out belief and therefore let the idea man appear in its harmony. Erasing a wrong statement on the blackboard is necessary before we can give the harmonious demonstration that the Principle gives in idea and not belief.

The idea has no *need* of studying, first, because it cannot, having no intelligence in brain or nerves, and, secondly, because the Principle controls its idea and this infinite never grows nor tells its idea more tomorrow than it hath today. Man, like the earth, receives its light from the Soul outside of it, and hath none of its own.

It hath no *use* of learning because it cannot demonstrate what it cannot understand; man shadows forth God; he cannot learn or teach wisdom. You, my students, are Soul and not body, are God, and not man, holding intelligence thus, and all error, sin, sickness, and death were destroyed. This is Science; belief says the opposite of this, but *you* are to say to this, "Thou savourest not the things that are of God, but those that are of man." When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it. Where art thou? in matter? Then art thou learning according to belief; but this is the process you employ in belief and not in the understanding. You should so hold yourself an infinite wisdom, Love and Truth, that the idea of this would be ever-present to you, and you would impart this idea as the birthright of Soul. This is not teaching man, but rather is it destroying the teachings of man. My scholars may learn from me what they could not learn from the same words if uttered by another with less wisdom than even my "grain of understanding," hence, it is not the words, but the amount of Soul that comes forth to destroy error. The belief called man thinks it learns, forgets, remembers, etc., just as the sick think they feel pain and lose

it, and remember it, etc. But this is not Science; therefore, it is the belief of sense in matter, and should be silenced as fast as possible, in which case the All-wisdom would pour in through the understanding, and you then would not learn other than as Jesus expressed it, like the wind that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

2) *A Series of Questions*, submitted by Wallace Wright:

Question: Upon what principle is your science founded?

Answer: On God, the principle of man.

Question: Is a knowledge of anatomy necessary to the success of the student or practitioner?

Answer: It is a hindrance instead of help; anatomy belongs to knowledge; the Science I teach, to God; one is the tree whereof wisdom forbade man to partake, the other is the "tree of life."

Question: Will it meet the demands of extreme, acute cases?

Answer: Yes, beyond all other known methods of healing; it is in acute and extreme cases that this Science is seen most clearly in its demonstrations over matter.

Question: Is a knowledge of disease necessary to effect cures?

Answer: This "knowledge" is what Science comes to destroy.

Question: Has this theory ever been advertised or practised before you introduced it, or by any other individual?

Answer: Never advertised, and practised by only one individual who healed me, Dr. Quimby of Portland, Me., an old gentleman who had made it a research for twenty-five years, starting from the standpoint of magnetism thence going forward and leaving that behind. I discovered the art in *a moment's time*, and he acknowledged it to me; he died shortly after and since then, eight years, I have been founding and demonstrating the Science.

Question: Does it admit of universal application?

Answer: Yes, even to raising or restoring those called dead. I have witnessed this myself, therefore I testify of what I have seen.

3) *What is belief?* [Question posed by a student during the class]:

Answer: An idea of God is the identity of something embraced in God; a belief has no identity. Belief is an invention, or imitation of reality.

Some of the class were argumentative, and in particular Mrs. Glover requested the withdrawal of one intractable student, Charles Stanley, who happened to be a convinced Baptist. Six years later Richard Kennedy made the following statement in court about this case:

[Mrs. Glover] told me that she had expelled Mr. Stanley from the class — of his incompetency to understand her science — that it was impossible to convince him of the folly of his times — that his faith in a personal God and prayer was such that she could not overcome it. She used the word Baptist in connection with him because he was a Baptist, but it was the same with all other creeds.

So long as they believed in a personal God with the response to prayer, they could not progress in the scientific religion.

At the time he made this statement Richard Kennedy was a hostile witness, having broken his partnership with Mrs. Glover four years earlier.

November — *Letter to Samuel Putnam Bancroft* [dated November 24 (Thanksgiving Day) and signed "M.M.B. GLOVER"]:

Friend Bancroft: They tell me this day is set apart for festivities and rejoicing; but I have no evidence of this except the proclamation and gathering together of those who love one another. I am alone today, and shall probably not see a single student. Family ties are broken never to be reunited in this world with me.

But what of those who have learned with me the Truth of Moral Science; where do they find their joys; where do they seek friendship and happiness? Shall I see one of them today? Will they love to gather themselves around me to talk of loftier joys and be getting ready to receive them; to talk of a home in heaven where Love fills the thoughts and good will reaches the finest sense of all the spirit calls around them? Is one hungry and they feed them? thirsty, and they give them drink? naked, and they clothe them? sick, and they visit them? a stranger, and they take them in, or in prison, and they come unto them?

Years have passed since I have been keeping this law of love inasmuch as was possible in this wicked world, but now, I in turn look in vain for others to do to me as I have done unto them. My spirit calls today, but who of all my students hears it? Who of you are thinking of the hungry and the stranger today? Would you give me meat at your boards of turkey? Oh no! for you would then offend the world by entertaining a guest of God. No! you cannot supply this literally and this is not my want — but you cannot supply this spiritually, say you, and this is my want. The literal and spiritual go together, if you did the one to triumph over this world you would do the other and inasmuch as ye do it to the least of these little ones ye do it to Truth also.

Now, dear student, do you understand me? Do you think I want an invitation to dine out today? Oh no, you cannot so misconstrue the meaning; but I wish you all were awake in this hour of crucifixion, awake to the sense of the hour before you and the oil you need in your lamps at that coming of the Bridegroom.

I regret to inform you our regular class meetings are broken up. If you call on me I will tell you all I know as the cause of this. May God bless you, my dear student, and hold you lovingly in the paths of His testimony.

1871

TRUE PRACTICE AND FALSE

Within twelve years all of Mrs. Glover's 1870 class had fallen away, although S.P. Bancroft at least never became antagonistic. He twice made plans under pressure from his teacher to set up as a scientific practitioner, but the first attempt was interrupted by his decision to marry, and the second (when he did establish himself in Cambridge, Mass., for a few weeks) was unsuccessful.

In Biblical language, the Revelator "had made a great supper and bade many," and Bancroft was the guest who said, "I [am about to marry] and therefore I cannot come." He informed Mrs. Glover of his decision in April 1871.

— *Letter to S.P. Bancroft* [dated Lynn, April 28 and signed "With much love and truth, Yours, M.M.B.G."]:

Dear Student: Your brief letter lies before me, and I have no objection to your decision [to marry] because I know experience is the best teacher, if this experience be not bought too dearly. I would advise you to continue to meet with and converse with the class. You say, "you are vanquished," but this is an error of statement; you are unchanging, this Mr. Bancroft is not.

You say "love has triumphed over wisdom." This cannot be, for love and wisdom are one, but you might have said, sense has overruled the soul for a brief time; ere long the case will be changed and you will wish this had not been the case. I fear you will inherit this truth through the discipline of affliction.

Of the other students Richard Kennedy, Mrs. Glover's young "partner" in the healing business, became the most troublesome. At the same time he was the most valuable in providing needed lessons on mental malpractice, and he furnished the name used in history for the example of the one and only impersonal Mental Malpractitioner. He can be said to typify the belief of more than one mind. Since two minds imply conflict, one has to dominate the other for action to take place, and if the dominant mind can change the views of the subservient mind in a more healthy direction, it can equally well induce a more sickly belief. "Richard Kennedy" was the name found for the evidence of this action.

Here, too, was the fundamental difference between Mrs. Glover's conviction that God is the only Mind there is for Quimby, etc., to manifest, and the belief that a mesmerist's mind can control another man's mind and hence his material beliefs. The recognition of this distinction divided the waters "under the firmament from the waters which were above the firmament . . . and God saw that it was good."

Wallace Wright, who had been an enthusiastic member of the 1870 class, did for a while go into the healing business. He set up a partnership with another student in Tennessee. The way in which he quickly became a victim of the one mental malpractitioner's belief of a mind apart from God is described in the Third (1881) Edition of *Science and Health* (Vol.II, pp.10-1) as follows:

A report of [Wallace Wright's] success reached [Richard Kennedy], who asked us if we had heard of it. Our reply in the affirmative, and the remark that we expected it from him, brought the color to his face, and a look of indescribable envy. His remarks were derogatory to that student, ending with, "I hope he will do well, but I am afraid you will be sorry you ever took W[right] for a student of metaphysics." The aforesaid W[right] promised to write often, but we received no letter for three months. When a letter came we opened it . . . only to be shocked . . . with sentences like the following:—

"Restored to myself again I shall be more willing to overlook in you the pains I have already suffered in bearing the load you have put upon me. I ask you to refund to me this amount (five hundred dollars), and I will retire from the cause, but still consider that I am not restored to my former position."

He [had previously] stated in a newspaper article:—

"I have made demonstrations that surprised me by the result, and met with good success in a majority of my cases."

After he returned North he called on us, and threatened to ruin the cause of metaphysical healing unless we paid him the sum specified We took no notice of his threats, and the subtle mesmerist [Kennedy] denounced his conduct, but he could not hide the fact that it pleased him. One day we heard them plotting to injure us, and, opening the door suddenly on them, said, "We have overheard the conversation of these conspirators" The next movement was a series of scurrilous newspaper articles from [Wright]. . . . One of the paragraphs was as follows:—

"Now I wish to say to those contemplating the study of this so-called science that it is mesmerism, and nothing else. While I do not deny that mesmerism can be successfully employed many times in curing certain maladies, I do deny the right of anyone to teach it clothed with the cloak of moral science."

The newspaper articles are interesting not only because, from his *own* standpoint of practice, Wallace Wright is accurate about the mesmerism but also because they brought forth two articles from Mrs. Glover which are recorded below. The mental science which Wright, Kennedy and Quimby employed (even if Quimby was moving away from it, as Mrs. Glover initially advised Wright) and the Moral Science of Mrs. Glover's practice were full many a league apart in the line of light. Similarity of words is no guide to the underlying use and interpretation.

1872

— *Correspondence in Lynn Transcript*, in reply to attacks there by Wallace W. Wright on Moral Science:

1) January — *Letter to "Mr. Editor"* [dated January 20 and signed "MARY M.B. GLOVER"]:

I casually noticed in the *Transcript* an attack by W.W. Wright on the Moral and Physical Science that I teach, in which he states it is mesmerism, and that the MSS he holds prove this But the same MSS are in the hands of other of my students in this city, who will answer this question, and if the reader of this article, or anyone

desiring to learn this Science, will call on me, at 29 South Common Street, they shall have the opportunity to judge for themselves, as I will satisfy them on this point; or, if I am out, one of my former students, Dr. Kennedy, with whom I am in business, will answer this question of Moral Science.

Mr. Wright says his principal reason for writing on this subject was to prevent others from being led into it. Here he is honest: 'Tis but a few weeks since he called on me and threatened that, if I did not refund his tuition fee and pay him two hundred dollars extra, he would prevent my ever having another class in this city. Said he, "My simple purpose now is revenge, and I will have it," — and this, too, immediately after saying to individuals in this city that the last lesson the class received, of which he was a member, was alone worth all he had paid for tuition. The "whistle" was not so "dear" then. Very soon after this, however, I received a letter from him, requesting me to pay him over and above all I had received from him, or, in case I should not, he would ruin the Science. I smiled at the threat, and told a lady at my side, "If you see him tell him first to take a bucket and dip the Atlantic dry, and then try his powers on this next scheme." The student in Knoxville, to whom he referred, wrote me:— "Mr. Wright puts a false construction on the Science, but says 'he does not question its morality and Christianity.' " Also, in his letter to me he never referred to mesmerism, but said, (here I copy *verbatim*):— "While I do not question the right of it, it teaches a deprivation of social enjoyment if we would attain the *highest* round in the ladder of Science." Was not this the "side" referred to in his newspaper article, in which he said, "Had I been showed both sides nothing could have induced me to take it up"?

Christianity as he calls it at one time, and mesmerism at another, cannot be the "two sides," for these are separated by barriers that neither a geometrical figure nor a malicious falsehood would ever unite.

My few remaining years will be devoted to the cause I have espoused, *viz*:— to teach and to demonstrate the Moral and Physical Science that can heal the sick. Well knowing as I do that God hath bidden me, I shall steadfastly adhere to my purpose to benefit my suffering fellow beings, even though it be amid the most malignant misrepresentation and persecution.

2) February — *To The Public, Moral Science and Mesmerism* [dated February 3 and signed "MRS. MARY M.B. GLOVER"]:

Perhaps some of the readers of the *Transcript* may be interested in listening to some of my views on these two very distinct topics — but which will be given only in justice to science, and not as a reply to any libel.

Let us begin, then, by briefly referring to the origin of each. Moral Science belongs to God, and is the expression or revelation of love, wisdom and truth. It reaches the understanding, first, through inspiration, and secondly, by explanation. Those who receive it must obey its requirements if they would understand it; hearing it explained is learning the letter only; obedience to it is the spirit of this higher law that alone enables the learner to give the demonstration of Moral and Physical Science. The idea that expresses Moral Science, is physical, and we see this idea traced out in one continuous page of nature's bright and glorious character. Every blade of grass, tree and flower, declare, "How manifold are thy works, O Lord! in wisdom hast thou made them all."

The entire creation of God symbolizes nothing else but wisdom, love and truth. All that He hath made is harmonious, joy-giving and eternal. He also made man in His "image and likeness," and this must be a perfect man, that through the Moral Science of His creation we may learn the only true physical idea of God. All that is good, God has made, but all that is not good, man has sought out through many inventions. Moral Science enables us to determine good from evil, and to destroy the latter by understanding, first, what is error, and what truth, and secondly by undertaking this great work as Ethan Allen would have claimed the colonies, "in the name of Almighty God."

Moral Science is to put down sin and suffering through the understanding that God created them not, nor made He man to be the servant to his body, and these signs shall follow those who have learned Him aright:— they shall have control over matter and man, over sickness and sin. Jesus demonstrated this moral control over matter and man, but this was not mesmerism, it was God — a moral force reduced to science that gave the right explanation of God by making all things possible to Him, and man able to prove this great truth. All forms of suffering and disease, and even the winds and waves, obeyed the man, Jesus, through his God-being. When casting out disease he said to the woman, "Lo! Satan hath bound thee" — *not* God. The winds he stilled, turning the currents of earth into harmonious action. But the foul currents of leprosy, and the inflamed action that God created not, *our* Master destroyed or cast out through the Moral Science of God applied to its physical idea, even as the science of music, that reveals one of the sweet harmonies of God, casts out the discord of man's making.

Fearing to think we should follow this example of Jesus is an error of our education, for which theology and physiology are greatly responsible. Jesus gave this example for man's instruction and imitation, saying, "He that believeth on me (i.e. who understandeth me), the works that I do shall he do also." To be able to control our bodies by the soul, i.e. through God, is to be able not to let our bodies control us through the senses. Moral Science teaches this soul-control, and just in the proportion to the greater or less extent that this truth is understood, will be the success or non-success of its students. If ties of sense weaken, as the stronger and more enduring ties of soul strengthen, what matter? Love is not lost, but nearer, far, as we approach God, who is love. From dust to Deity all is harmonious and eternal that God created. All that is truth and its idea, all that is love and its idea, which is purity, is immortal; but all that is error, and impure, is mortal; but mortality is not imagination, nor to be sneered at; rather is it to be understood so that it may be destroyed, even as Jesus gave the example, by bringing to light immortality. Mortal error (and all error is mortal) must be destroyed by immortal truth, and in no other way can it be destroyed.

So far as I understand it, mesmerism is neither truth nor its idea, i.e. it is neither moral nor physical science, but simply an ism, originating in belief, by which one belief drives away another one, and the last may be even worse than the first. This, therefore, originates with man, and not with God. Mesmer was the author of it, and never, to my knowledge, did he claim it was Moral Science; and I, who know no more of the practice of mesmerism than does a kitten, and think much less of it than did the originator, would be loath to steal his thunder, or to attempt to teach what I did not understand. Whereas I do claim to understand the Moral and Physical Science that I

teach; and this I add, however, only in justice to the science — that in times past I have demonstrated it in healing the sick, at least sufficiently to test it, and beyond what my students have yet reached, although some of them are healing beyond what other methods are able to do.

I am preparing a work on Moral and Physical Science, that I shall submit to the public as soon as it is completed. This work is laborious, and I have not much opportunity to write, hence the delay in publishing. I withhold my MSS from all eyes but my students', first, because they are mere outlines of my subject, that require me to fill up by explanation, and secondly, because I think the mass of minds are not yet prepared to digest this subject.

The confrontation in the *Lynn Transcript* ceased after Wright had used its columns to challenge Mrs. Glover to demonstrate her science by proofs beyond those already witnessed by him — proofs which he was now rejecting anyway. His demands included restoring the dead, walking on the water, restoring sight "when the optic nerve has been destroyed."

The story does not end, however, with Mrs. Glover's decision to remain silent after the challenge. The Third Edition of *Science and Health*, which was written ten years after the discovery of collusion between Kennedy and Wright, continues (Vol. II, pp.12-3):

We received another letter from [Wallace Wright] . . . from which we copy the following:—

"It is evident to me that you desire Dr. [Kennedy] (the malpractitioner) to leave the city The relations between he and I [sic] are probably of a different nature from what you suppose, as I owe him a debt on the past He thinks that I am your greatest enemy, and favors, if either, his side. Let him continue to think so; it will do me no harm. For my part, I rather a person would come out boldly and fearlessly, as you and I did, facing each other, than to sneak like a snake in the grass, spitting his poison venom into them he would slay

"Perhaps we can be united on this, and the result may be that this city will finally be rid of one of the greatest humbugs that ever disgraced her fair face. All this can be accomplished; but . . . it is necessary to be very cautious, and not let the fact of our communicating together be known, as a friend in the enemy's camp is an advantage not to be overlooked."

The following is our reply to the above letter:—

"The conversation against us that we overheard between you and Dr. [Kennedy] was in accordance with the purposes that you entertain. We will help you always to do right; but with regard to your proposition to send Dr. [Kennedy] out of [Lynn], we recommend that you leave this to God; his sins will find him out. Let each one of us do our duty. Even though so falsely accused, we shall never swerve from the right. If [they are] defrauded, and set at naught, God will one day justify his children. You said Dr. [Kennedy] (the aforesaid mesmerist) denied his indebtedness to us. We can show you, under his own signature, his agreements with us that he has broken, and a note he has never paid of seven hundred and fifty dollars."

The above letter ended our correspondence.

A few months thereafter we had a call from [Wallace Wright] whom [Kennedy]

was urging on, and whose eyes would occasionally open to his villainy and then close again as suddenly, when more opportunity was given the mesmerist to fasten his mind upon him. At this call he apologized for the past by saying he could not account for his conduct unless it was chemicalization. He acknowledged that Dr. [Kennedy] (the mesmerist) promised to pay him for working against us, but had broken his agreement, and paid him only a portion of it, and refused to pay the balance. He then hesitated, wriggled, but finally insinuated that he now wished to work for us. We assured him his services were not needed, adding, "You have told so many falsehoods about us you would not be believed if you should speak the truth, and you know us better than to insinuate that we would hire you." He acknowledged that he did, and we opened the door and he passed out. We were credibly informed that he went that very night to the office of the mesmerist and scared him into paying the balance of his bribe.

— *Letter to Mrs. Mary Ellis*, with whom Mrs. Patterson (Glover) had stayed in the fall of 1866:

I have not heard from you for a long time, and have you seen the newspaper challenge to me by Wallace Wright, the Universalist clergyman's son? Won't you get the number two of the *Lynn Transcript* and follow down until last Friday the last article of mine. I would send you the papers, but I have only one: the next day after the papers are issued, not one can be bought at the periodical store, such is the excitement over the newspaper articles that have passed between us. W. Wright took his first article to the *Reporter* office and they would not publish it, but the *Transcript* did. Another excitement for Lynn to take the place of the Mr. Cook's cudgeling of last winter.

W. Wright is lowering himself in the esteem of all who know me, but there are strangers whom he will poison. O Mrs. Ellis! God is my Helper, and I shall yet praise Him who is the health of my countenance and my God. I desire to leave all in His hands, but is it not hard to suffer not only in my body, in the cause of humanity and to relieve the pains of others, but to endure so much in mind?

Those MSS that Mr. Ellis copied are copyrighted. Please let not those who are not up to the point of understanding them look on them. Why I suffer so much is, because, if we cast pearls before swine, they turn and rend us.

"WHICH PATH WOULD YOU TAKE?"

During this Second Day when "discernment of spiritual good" was dividing the waters from the waters, Mrs. Glover had visions, related to water, which she found corresponded to the progress of her cause. Since she took the trouble to pass on these mental pictures to students, they have value and may well bear out what she said in her exegesis for the Second Day, namely that divine Mind "creates *all* identities, and they are forms of Mind" (S. & H. 505:9, emphasis added). For she fearlessly examined the waters, saw what mortal mind was saying about the gathering of the waters, and reversed it right back to the infinite Mind.

— *Vision of 1872*, as related later to members of the household:

The first visions were always of water and in proportion as I [Mrs. Glover] would walk over the wave or struggle through it with an old rickety bark and the waters subside would be the success of our cause. Then came an interval of serpents. Then it went back to water again. Then came all manner of beasts.

[Later] I was pitched out of a boat into the sea and went down. While going down a clear consciousness came to me that I could have no human aid and must go the bottom. When I reached the bottom (out of the depth He called me), the view was terrific. Green slime covered it and the most horrible reptiles hissed around me, but immediately a ray of light came down through the water and there burst in upon me the most gorgeous sunlight "and there was no more sea."

Students who heard Mrs. Glover describe the lessons to be learned from these visions record that she sometimes chose to give out such mental images to her classes for examination. On one occasion she described a beautiful white bridge passing over a morass of slime and mud, with venomous reptiles and wild animals lurking in wait. Her question was: "Which path would you take — over the white bridge or under it?"

After the general response had been "over the bridge," she would bring home the point: "You will go over the white bridge after you have been underneath and demonstrated over it all. The whole of mortal mind must be overcome first."

— *Further Comment on the Wright Articles*, by Mrs. Glover from First (1875) Edition of *Science and Health* (p.375):

Some newspaper articles falsifying the science, calling it mesmerism, etc., but especially intended, as the writer informed us, to injure its author, precipitated our examination of mesmerism in contradistinction to our metaphysical science of healing based on the science of Life. Filled with revenge and evil passions, the mal-practitioner can only depend on manipulation, and rubs the heads of patients years together, fairly incorporating their minds through this process, which claims less respect the more we understand it, and learn its cause. Through the control this gives the practitioner over patients, he readily reaches the mind of the community to injure another or promote himself, but none can track his foul course; the evil is felt but not understood. It can demoralize a community, and the mal-practitioner be undiscovered in his work and claim fidelity in mental healing — a sacred and solemn trust. Controlled by his will, patients haste to do his bidding, and become involuntary agents of his schemes, while honestly attesting their faith in him and his moral character. Talking one way and acting another, he occupies a position the very opposite of Truth. This is no idle picture of pen or imagination, but a faint portraiture of facts discovered through the victims of this mal-practice; facts that we submit to others for proof. Try it, whoever will, manipulate the head of an individual until you have established a mesmeric connection between you both; then direct her action, of influence her to some conclusion, arguing the case mentally, as you would audibly, and mark the result. You will find, the more honest and confiding the individual, the more she is governed by the mind of the operator.

WITHDRAWAL OF CONCESSION

The issue was already plain. The belief that a material person can set out to create a happier state of matter with his own will or human mind must be met with the understanding that God "hath made man upright" (Eccl.7:29) — with no other mind to bring about *good* or *evil*.

The Quimby-style manipulation of patients, or the belief that disease is a real mental image to be changed mesmerically to a different mental image, must therefore be exposed — and the concession made for its use be withdrawn. By 1872 it had become impossible to divert Quimbyism into Moral Science; instead, it must be "swallowed up of life" (II Cor.5:4), just as Mrs. Patterson herself had had to interpret and reverse it.

On the other hand, Richard Kennedy and Wallace Wright had refused to go beyond manipulation and mental science, and they became marvelous examples of the good and evil which flow from a belief of a human mind at work. Their contribution to the onward march of the Science of Christianity, helping the Scientist in many cases to learn what Science is through discernment of what it is not, continue through the next three "days" of development, that is, until their examples can be seen by reversal to be embraced in God's purpose to be the All-in-all of His creation.

Such demonstration comes when "you have been underneath" the white bridge.

— *Extracts from Mrs. Daniel Spofford's Copy* of Questions and Answers in Moral Science*, showing the emendations made on Mrs. Glover's instruction to end any resort to manipulation:

Question: What arguments am I to use with error?

Answer: The arguments that Science opposes to it, are, that happiness is not found in it, that health is not found in it; and that these belong to matter or sense is the belief and error you must put under your feet. If a patient comes to you with a belief of consumption, for instance, you are to sit calmly and triumphantly by him, so filled yourself with the understanding that nothing is here and that they are only dreaming, that your atmosphere of Soul will be to them like the sunlight that melts away darkness. You are to bring enough Soul or light to disperse this vapor, ~~and if this presence of Soul be not sufficient, then you are to wet your hand in water and first lay it on the stomach, saying mentally as you do this, "peace, be still."~~ There is no discord here because there is no truth in discord and no discord in truth. Now Science tells you they are not sick, and you knowing this, as you ought, can begin to awaken them from this dream, or illusion, but if when you stand by them mentally speaking thus, you cannot pierce the darkness by a "peace, be still," let this "peace" return to you, that is, do not be discouraged but hold calmly and persistently on to Science that tells you you are in the right and they are in the error, ~~and wetting your hand in water rise and rub their head; this rubbing has no virtue only as we believe, and others believe, we get nearer to them by contact, and now you would rub out a belief, and this belief is located in the brain, therefore as an M.D. lays a poultice where the pain is, so you lay your hands where the belief is to rub it forever out.~~ Do not address your thoughts for a moment to their body, as you mentally argue down their beliefs and

*The capitalization again is inconsistent. It has been made here to conform to the general pattern of 1870-2 where Science, Soul and Wisdom are often capitalized, while truth, life and principle are not.

~~rub their heads~~, but take yourself, the Soul, to destroy the error of life, sensation and substance in matter to your own belief, as much as in you lies, so that your patient may be conscious of the effect of Soul on him, for this principle brings harmony with it, and destroys the error of sense.

If you have a belief of consumption to destroy, commence with the leading point that it is not inherited, because man and woman were created by God, and not by a union of the sexes, were created by Soul, and not by sense. Therefore, God never created a disease that destroys man. The principle of harmony never gave discord, nor truth error, nor life death, but here are these, and you are to know they are not here but only a belief is here, that body of man's creating, and this belief you are to destroy and let man be born again, out of error and into truth. This birth is a chemical change in which the truth destroys error. These changes occur as alteratives, and change the body from a belief of error into an idea of truth, such as Wisdom created in the beginning. Inflammation is a foundation error in sickness, but error, inflammation, is only a fear, and this fear makes an increased or diminished action. It either paralyzes or fevers the body. Now, you are first to calm the fear and next to destroy it. Then the image in the mind, that has frightened the sick, will fade away, but the sick do not always know themselves what this image is. Sometimes they can tell you, but you ought to be able to tell yourself by reading their minds, better than they can, for if they are in an error they are not apt to know it.

Begin with fear always and talk that down by saying, there is nothing to be afraid of in sickness. Then take away its image called inflammation, and destroy the belief that caused this. If it was a cold, argue down this belief. If grief, argue down this, or if hereditary tubercles, give them a thrashing, for you know there is no sensation or substance in matter. Then how can you have pain or tubercles or inflammation in shadows? You cannot. You must assure them nothing ails their lungs, for you know that Science holds man and every formation of man immortal, and this is the principle of man, because it is the truth of him, so you can safely say this and if you can get them to believe it, they are cured, and if you can get them to understand it, they can never have this again.

Take up tubercles, ulcers, bleeding, and blood impoverished, matter in the air cells making them cough, fever, etc., showing them that blood has no life or nutriment for man, that air has no good or evil for man, that ulcers cannot be, for there is no decay in truth and no truth in decay, that bleeding has not been, that blood is a belief, that all this is a belief, and that man is not made of lungs, liver, stomach or heart, brain, etc., that these are beliefs that die, ~~and then go on to show them that these are the idea the Soul holds and gives the idea of them in man, and holding them thus they are never lost or inharmonic.~~ Sometimes a single hair of belief separates us from truth, and the hairs Wisdom numbers, and you must sift out what this belief is so as to argue it down. It may be a creed by which man has yielded up the truth that the Soul controls man in Science controls man in Science and not a third person named God. It may be that belief has made them give up the control of themselves to a departed spirit that in truth cannot control them. Or it may be a prenatal belief of their parents that is developed in the patient. All this is impossible in Science and yet all error is possible to belief just as all harmony and truth are possible to God.

I give consumption for example only. All belief is destroyed in the manner aforesaid, and you are to bear in mind that all inharmony is a belief and not truth. If sickness were truth, I would not teach you how to destroy it, but that this Science is truth is proved in that it does destroy inharmony and error. When you would destroy a person's belief, get the remote and predisposing one that made it. Sometimes, you will find it a very slight thing, a fright from a belief wholly remote from the belief you are trying to destroy, but which was the procuring cause of it. Oh, my student, if you would become distinguished in your calling, seek truth in all you seek, and pursue truth. This is the only possible way in Science by which you can give the highest demonstration of God, the principle that gives harmony to all it controls.

Do not think to deceive yourself by deceiving others, for Wisdom will call you into judgment for all you think and act, and the tribunal before which your true position is tried and proved is the demonstration that you are able to give of healing the sick by the principle of truth after learning the principle by which this is done, and this is the only one by which you can succeed to the most marvelous instances of cures.

— *Richard Kennedy's Account of His Adherence to Manipulation*, as given in testimony six years later:

I went to Lynn to practise with Mrs. Eddy. Our partnership was only in the practice, not in teaching. I practised healing the sick by physical manipulation. This mode was operating on the head, giving vigorous rubbing. This was a part of her system that I had learned.

The special thing that she was to teach me was the science of healing by soul power. I have never been able to come to a knowledge of that principle. She gave me a great deal of instruction of the so-called principle, but I have not been able to understand it. I made the greatest effort to practise upon her principle and I have never had any proof that I had attained to it.

— *Sarah Crosby's Testimonial*, as recorded in First Edition of Science and Health (p.351):

Mrs. Sarah Crosby, of Albion, Maine [at one time a Quimby patient], sent for our aid, in case of an injury to her eye. At the time of writing she was hundreds of miles away, but after receiving her first letter, as soon as the mail could bring it, we received another from her, of which the following is an extract:—

"Since the accident to my eye, it has been so exceedingly sensitive to the light, I have shaded it, unable to do any writing or sewing of any note. The Sunday I mailed you a letter I suffered a great deal with it; Monday it was painful until towards night, when it felt better; Tuesday it was *well*, and I have not worn my shade over it since a week ago Monday, and I have read, sewed, and written, and still all is well. Now you may form your own conclusions. I told a friend the other day you had cured my eye, or perhaps my fear of my eye, and it is so; though I am sure, for the life of me, I cannot understand a word of what you tell me about the possibility of a spirit like mine having power over a hundred and seventy pounds of live flesh and blood to keep it in perfect trim."

1873

— *Account of an Experience Which Some Early Students Had with Their Personalization of the Revelator*, while Mrs. Glover was staying with Dorcas Rawson in Lynn:

When two students went to call on Mrs. Glover [on Friday, January 3] and were admitted to her room, she arose to greet them but fell back, losing consciousness.

Believing her to be dying, George Barry [one of the two students] mentally called on her to come back. He then went to fetch Miranda Rice, who called out loudly as though to "someone afar off," and the answer came faintly at first, then stronger and stronger until at last she was able to sit up and became fully recovered.

For the next two years much of Mrs. Glover's time was taken with the writing of *Science and Health*. No one had been found to take Richard Kennedy's place in the healing-teaching partnership which had perforce come to an end May 11, 1872. Towards the end of 1874, however, she persuaded Samuel Putnam Bancroft to move to Cambridge, Mass., to open up an office.

After seven weeks he decided he was not going to be able to make a go of it. He thereupon notified Mrs. Glover of his sorrow at adding "one more to the list of those who had failed her."

1875

February — *Letter Replying to S.P. Bancroft* [dated February 3 and signed "In love, M.B.G."]:

Dear "One More": . . . You refer to the injury your failure will be to me, and the cause; I am more sensible of that than you are; my students have done me irreparable injury while I have been doing all in my power, under the circumstances, for them. When I suffer for Truth, they desert me, and when I send out their name, endorsed by myself, they disgrace my recommendation by a failure or turning into mesmerism, and working against me.

Why is this all? Simply because they have not started with right motives. They tell me they have, and I try then to help them, but there is nothing hid that shall not be revealed in this, sooner or later. Their success in healing tells more than all else.

They love more the ties of the flesh than those of Spirit, and always hold on to the former, if they conflict with the latter. I am not censuring anyone. I am only explaining for your good what hinders your success, as you do to the sick what stands in the way of their recovery, you know better than they; I know better than you, and yet your spiritual perception of the way is far beyond some others'. I expected you would hold out a little longer. You told me you could three months. Not curing and keeping until cured your first patients was where you lost. Your wisdom was not sufficient for that. I saw this and knew at once how it would end. Do not let it be thought you left because you were driven out. Call it your family*, as it was in reality. Had you not laid up first your treasures in earthly things you would have been free to work on under difficulties, but you chose not to take the footsteps of Science, and because you are better than Kennedy you have no prosperity in wrong. I could not help you when I desired to more than I ever did or I should have done more than I have.

P.S. Few doctors could build up a practice in the short time you have tried, and yet I blame you not.

— *Mrs. Glover's Conclusions regarding Manipulation*, from *Science and Health*, First Edition, p.378 (cf. final edition, 181:14 ff.):

Because we never manipulate the sick, the opportunity to learn any evil possible to head-rubbing was not afforded us until years after our first investigations of science. The doctor that depends on manipulation (and he cannot employ it honestly without such dependence), works from a matter basis, whence come all the evil deeds and inventions of Satan In science mind must rise above matter to admit the fuller

*Three weeks after the Bancrofts had arrived in Cambridge, Mrs. Bancroft gave birth to a son.

effluence of Spirit, God, that heals the sick and casts out error, but manipulation prevents this result. The multitudinous minds a physician has access to, enable him, through this medium to do much good, or much evil, throughout the community. This should be regarded when employing a manipulator of the head, that moulds mind and controls it, though less publicly and suddenly, not less surely than the mesmerist who comes more honestly before the footlights with his performance If the mal-practitioner says mentally to the patient, as he rubs her head, "be healed!" and she recovers, or is improved morally, influenced in that direction, you say this is a moral and physical gain, and behold the proof that he practises very wisely. But suppose he says to her mentally, as he rubs her head, something wrong to do, or believe, and designates this wrong, directing her thought and action in that channel, and she unconsciously obeys him, feeling this hidden spring to action as readily as the other. What, then, are your conclusions of this practice? that you should be subject to evil because you are sometimes subject to good? Never trust human nature in the dark, if this nature is so dark it covers its footprints.

Manipulating the head, we discovered, establishes between patient and practitioner a mental communication not in the least understood by the patients or the people. Through this medium the doctor holds more direct influence over their minds than the united power of education and public sentiment. Mesmeric power is stronger for evil, than good, in contradistinction to the enlargement of the intellectual, moral, and spiritual being that science imparts to individuals, elevating the capacity to do good, above others

The silent argument used in his own behalf, as he manipulates the head, the mal-practitioner would blush to make audibly. Suppose he has a juror for a patient, and establishes the mesmeric connection between them, he can influence more than law or evidence, the verdict of that honest juror This secret trespasser on human rights manipulates the head to carry out, on a small scale, a sort of popery that takes away voluntary action instead of encouraging the science of self-control, and sets himself up for a doctor who is a base quack.

— *How Manipulation and Malpractice Combine*, a summary from First Edition (p.374):

The modus operandi of the mal-practice is as follows: The doctor rubs the heads of his patients, communing with them mentally as he does this, but instead of speaking to them only Truth, and that which promotes harmony, he takes this opportunity to introduce into their minds side-issues, such as suit his sinister purpose, imparting his own likes and dislikes to the patients, either from vengeance or ambition. If the doctor helps the patients through head-rubbing, it is through their belief he does it, and mind is controlled either with Truth or error. And a bad effect can as certainly follow this practice as a good one, but the patients are wholly unconscious of this, or how it is produced. If he has imparted error he certainly will deny it, but if he had not done this we should never have learned what this mal-practice was.

— *Mrs. Glover's Own Summary of the Second Day*, assembled from manuscripts ascribed to her:

To know how the students could mentally practise on the sick puzzled me. I had not by any *material* means or method demonstrated on the sick the power of divine Science and did not believe that my students at the start could reach my purely mental attitude of healing.

I learned from a strict observation of metaphysical practice the impossibility of demonstrating Christian Science through any material method. Yet, in 1866 to introduce the mighty fact of Mind's omnipotence and no appeal to matter, were to "remove mountains."

I began by appealing to the students' higher material sense of being and healing, and then to their higher spiritual understanding that all is Mind whereby and wherein all material conception and material means of healing are found futile, and silent, invisible prayer is found to reach the ultimatum, even the assured demonstration of the divine power of God to heal the sick.

I have not yet reached the ultimate practical proof of absolute Christian Science, the "full corn in the ear," and may never reach it while remaining visible to the personal senses. But I have written it and my works teach it.

After I had made the discovery in 1866 that All is Mind — there is no matter, that Mind includes all that is real of man and the universe, this infinite subject had to be digested mentally and its method of practice comprehended by students before I could give it to the public in a book. So immature was the general thought upon this topic I did not venture to print my manuscript of Christian Science for several years after its discovery. Some of my first students waited to grow to the stature of my teaching and practice. These now can heal through prayer, for they understand that the sick are healed by the divine power, and by spiritual means wherein matter has no part.

From 1866 to 1875, I myself was learning Christian Science step by step — gradually developing the wonderful germ I had discovered as an honest investigator. It was practical evolution. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had already discovered. My later teachings and writings show the steady growth of my spiritual ideal during these pregnant years.

After teaching my first class in Christian Science the fact was proven that its demonstration rests wholly on a spiritual basis. Thereafter my students conformed to this rule.

Although I healed through spiritual power — the divine influx of Truth — students could not be taught up to the silent effectual prayer that casts out evils and heals the sick, till they received the *unction of the Spirit*. This was as impracticable as for a clergyman to make a sinner pray for himself effectually until he is moved by divine Spirit to seek salvation.

Dr. P.P. Quimby used no drugs; with this exception, his method in no way related to Christian Science. He never intimated to me in two years that he treated the sick metaphysically. He did not pray for me when treating me, he talked with me on various subjects, then wet his hands in water and manipulated my head. My complete departure from his practice is proven in that the first students in Christian Science tried to demonstrate my teachings after Quimby's method, but Christian Science could neither be demonstrated thus, nor by any material method. Christ was, and is, my only teacher of Christian Science.

We have no record that Jesus described disease but he healed it. I taught students in Christian Science not to describe disease, but to heal it; whereas Mr. Quimby, after manipulating his patients, retired to record a description of the person and the disease.

My first student will say I never taught him what is contained in the chapter **RECAPITULATION** in *Science and Health*. *The Science of Man* was written in Lynn, about 1870; it was my own composition and I prepared it for a class I taught. I failed to state Christian Science fully until I had written *Science and Health* in 1875. I could not have written *Science and Health* with *Key to the Scriptures* sooner than I did.

CHAPTER III

Third Day

And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

Gen. 1:9-12.

From physics to metaphysics is full many a league in the line of light.

S. & H., Third Edition, Vol. II, p.45.

The waters under the firmament, which were distinguished in the Second Day from the waters above, were not thereby separated or banished from God's all-inclusive creation. They are "unformed thoughts" which Spirit gathers into their proper channels (S. & H. 506:18) in order that the holy, whole, or universal purpose encompassing them may appear.

The explanations from Science and Health for the Third Day carry on the lessons already featured in Mrs. Eddy's "visions" of Chapter Two. Just as in one of the visions the material beliefs under the white bridge needed translation before the bridge could be scientifically crossed, so Science and Health now explains away the material world beneath the firmament and its implications of mortal mind and man a creator. In Truth, it says, "the divine Mind is all and reproduces all — as Mind is the multiplier, and Mind's infinite idea, man and the universe, is the product." This "Mind is the Soul of all" (S. & H. 508:6), since the only substance of a thought is God, the creator of it.

The third stage of the development of Christian Science shows one Soul as all there is to the apparently isolated embodiments or organizational groups that represent the dry land appearing. Otherwise they have to be accepted as nameless wanderers from the parent Mind. Such development properly finds all in the kingdom of heaven — whether the human name be Quimby, Richard Kennedy, Daniel Spofford, Hegel, Emerson, or whoever — and calls Soul the unifying source of all and any truth that these represent, either directly or by reversal; whereas the belief of personal authorship or minds many is the very devil, with the implication of man as a creator.

At this point the First Edition of Science and Health appears, to make plain what Association, Church, Class, is; and the higher law of Soul coincidentally un-

folds the error of confining any of these terms to particular examples — just as a “2” as a drawing or symbol on a piece of paper must surrender any claim to inherent power for the reality of TWO to govern its action.

THE COMPLETE WRITTEN STATEMENT

1875

October — *Assembled Extracts from the First Edition of Science and Health*, Mrs. Eddy’s written account of the Revelation — the Precious Volume containing “the complete statement of Christian Science” (see Ret.37:1):

1) *The “I” Which Is God:*

... we naturally ask what are we, and what is man? We are Spirit, Soul, and not body, and all is good that is Spirit; God and the idea of God are real, and nothing else is real. (p.14.)

Apprehending God the only Life and Intelligence of man, is the foundation of harmony, but to gain this understanding of Soul, the Principle that gave man dominion over earth, it is necessary to understand one’s self Spirit, and not matter. Jesus established his demonstration in healing the sick, etc., on this very basis, thereby holding all being and prerogative Soul, and not personal sense

Our Master ventured to say he was “Truth and Life, and no man cometh unto the Father” (the Principle of his being) “except through me,” Truth Jesus regarded himself Principle instead of person: hear his words: “I am the way, the *Truth*, and *Life*.” (pp.38–9.)

We must recognize ourself Soul, and not body, and outside the body, else Soul is deemed subject to matter, mortality, sin, and death. But in order to do this we must grow away from all that is error and become pure in Spirit to receive or impart the lessons of Spirit. (p.59.)

Principle is Soul, Intelligence, the “I am,” but where do we place the “I”; is it Spirit in matter, Soul in body, Life in the flower, or the outside Intelligence and Life, that form these; is it man or the Soul of man, outside of matter? The science of being reveals God not in matter, therefore this “I” not body, nor in body, but Soul outside of matter, the infinite, and not finite, yea, Spirit and not person, and through this reckoning, man gains eternal identity. (p.65.)

Jesus said, “I and the Father are one,” that is, I am Soul and not body, Spirit and not matter, hence there is but one Intelligence or Soul because there is but one God; recollect “I” signifies God, and not man; Principle, and not person; Spirit, and not matter; and this is the science of Soul and body that enables us to heal the sick on the Principle or Truth of man; *viz.*, that “in God we live, move and have being;” Spirit and not matter holds the issues of Life. (p.149.)

The Jews’ determination to recognize God only as person and a king, has not forsaken this age; nor have our creeds and ritualism in other respects quite washed their hands of Rabbinical error. Today echoes back the cry of bygone centuries: “Crucify him that maketh himself as God,” Spirit, and let matter have dominion over man.

Because Jesus understood God better than did the Rabbis, he arrived at the conclusion in advance of them he was Spirit and not matter, and that these never blend; also, that there is but one Spirit, or Intelligence, therefore but one God, one Life, Love and Truth. All forms of belief deny this in the main, and contend that Intelligence is both God and man, that there are two separate entities or beings exercising antagonistic powers; also, that matter controls Spirit, that man is both matter and Spirit, and the supreme Being is God and man; also, that a third person named devil, is another Intelligence and power, and that these three different personages, *viz.*, God, man, and devil blend in one person. When we possess a true sense of our oneness with God, and learn we are Spirit alone, and not matter, we shall have no such opinions as these, but will triumph over all sickness, sin, and death, thus proving our God-being. That we are Spirit, and Spirit is God, is undeniably true, and judging by its fruits, (the rule our Master gave) we should say this is not only science, but Christianity; but the shocking audacity that calls itself God, and yet demonstrates only erring mortality, surprises us! (pp.155-6.)

We are never Spirit until we are God; there are no individual "spirits." Until we find Life Soul, and not sense, we are not sinless, harmonious, or undying. We become Spirit only as we reach being in God; not through death or any change of matter, but mind, do we reach Spirit, lose sin and death, and gain man's immortality; hence the need to commence Life's lesson today. (p.435.)

2) *The False "I" as Person:*

The Scriptures inform us, "God is Love," "Truth and Life," and these certainly imply He is Principle, not person. Again, Principle explains person, but person cannot explain Principle. God interprets man, but man cannot explain God, Spirit explains matter, but matter cannot define Spirit, Soul explains body, but body cannot interpret Soul. We must commence with God to explain immortal man, remembering God is Spirit, and Spirit the only substance, because it is Intelligence. (p.17.)

When we understand Spirit better than to think it person or man, or to call it matter and place Life that is supreme in mortality, we shall clothe our bodies with immortality, and not until then. (p.156.)

What is the person of God? He has no personality, for this would imply Intelligence in matter; the body of God is the idea given of him in the harmonious universe, and the male and female formed by Him Loving God supremely is simply admitting Soul above sense in all things, and loving our neighbor as ourself, because, all have but one Soul, and should recognize themselves Soul, and not personal sense. (pp.221-2.)

The personal man and woman is neither "*us*" nor our local habitation. (p.225.)

The evidence of personal sense, or Life in matter, is utterly reversed in science, wherein we learn there is neither a personal God nor a personal man This is not losing man nor robbing God, but finding yourself more blessed, as Principle than person, as God than man, as Soul than sense, and yourself and neighbor one. (p.227.)

3) *The False "I" as Sex:*

"So God created man in His own image, male and female created He them." Hereby we learn, man was a generic name; also that he reflected the Principle of male

and female, was the likeness of "Us," the compound Principle that made man. Male and female cannot be one in person, but are one in Principle, and if God is a person His gender would be both male and female, these being the likenesses of Him, as the Scripture informs us; but for these different personalities or sexes to be found in one person, would be deemed monstrous; hence male and female being the likeness and representation of God, we learn that person is not the image of Him; much less can He be in person, inasmuch as He is Principle embracing the masculine, feminine, and neuter, represented by the universe and man. (p.236.)

That matter propagates itself through seed and germination is error, a belief only, and not the Truth of being, and belief has its penalty, for, admitting mineral, vegetable and animal things of sense instead of Soul, and dependent on matter for their ephemeral existence, makes them mortal. Not so with the universe and man, born of Spirit; they are harmonious and eternal. (p.245.)

"And Cain went out from the presence of the Lord and dwelt in the land of Nod, and Cain knew his wife," etc Up to that no mention was made of another woman save Eve, the mother of Cain. Eve, in the Hebrew, signifies beginning, and the question is naturally suggested, whence came the wife of Cain? Spirit created all things. Man created from matter is mythological; with dust, a rib, and Cain's mother for his wife, alas! who shall say that a monkey was not our great-great-grand-father? (p.259.)

The domestic economy of the bee, and its method of multiplying, foreshadows the understanding of being yet to come. (p.275.)

There is no mortal man; the sleep of Adam was what today we term mesmerism, in which belief creates, and controls all it creates. (p.277.)

The last infirmity of error that would fasten itself on society, to see it hop and hobble under a new burden of guilt, is named "free love;" wherein "they declare their sin as Sodom, and hide it not," but the boldness of depravity will show its deformity. (p.315.)

4) *Use and Misuse of Mind.*

We admit one mind can control another mind, and thereby control the body, but never calculate we do this daily with our own body. (p. 418.)

. . . you cannot heal the sick by argument, unless you get the name of the disease; but the higher method of healing in Christian science is, so to live that your Life, "hid with Christ in God," is the Life of Soul that destroys the errors of sense. (p. 454.)

We think of an absent individual as easily as one present; hence the equal ease to discern the absent mind that we visit mentally. (p. 84.)

Phenomena based on science produce good results only, and never the opposite; this rule is invariable, and should measure every calculation. Whatever can work discord, accomplish a sinister purpose, or harm our neighbor, is not science or the phenomenon of Truth, but the manifestation of some belief and error. (p. 64.)

Stealing is not worse physically than metaphysically, and you have no more business to control your neighbor's mind except to do him good, than to control his body, or his household; any attempts to do this should be exposed and punished; mind should be protected as well as body, and any interference therewith outside the moral

law of science, is a flagrant wrong To bring the Truth of being to the consciousness and understanding of the sick, is the science that heals them, and lifts its possessor above such a crime; but to control minds for purposes of avarice or revenge, sinks a practice to the committal of any error. The law of Truth written on the Soul is the governing motive in science, and he who pours into the minds of patients falsehoods for his own sinister purposes, has made a fatal mistake that will be seen in his patients; it will not only hinder their recovery, but render the practitioner unfit to name the name of Christ, and thus make Truth powerless in his hands; all he accomplishes after this, is through mesmerism. Any interference in practice with the mind's free and unbiased action, farther than what relates to disease, and bearing one another's burdens, "and so fulfilling the law of Christ," is averse to science, and leaves the wrong-doer only the alternative of talking science and practising mesmerism; if sentence against an evil work be not executed speedily, this sin is not without a witness. (pp. 99-100.)

An evil and artful mind is all the satan there is; and this is the fallen angel, or abused capacity; such a mind learning its control over other minds, will take the reins into its teeth, and Truth alone must take them out and guide it; as of old this mind works its spell in some manner on all it would harm, because the barriers against evil influences from such a source are not understood by the world in general, and the door is not readily closed against them. To this end metaphysics are important; study mind more and matter less, for we must find refuge in Soul, to escape the error of the latter days; and mediumship and mesmerism more than all else contribute to a terrible future development of discord. (p. 107.)

In coming years the person or mind that hates his neighbor, will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines; or to enter his house to demoralize his household; for the evil mind will do this through mesmerism; and not *in propria persona* be seen committing the deed. Unless this terrible hour be met and restrained by *Science*, mesmerism, that scourge of man, will leave nothing sacred when mind begins to act under direction of conscious power. (p. 123.)

Sooner suffer a doctor infected with smallpox to be about you, than come under the treatment of one that manipulates his patients' heads, and is a traitor to science. (p.193.)

We commenced our labors in the simple faith that all whom we healed would acknowledge it, and those we taught would live up to our teachings if from no higher motive than to promote their success in healing; but this has not always been the case. (p.369.)

There is but one possible way of doing wrong with a mental method of healing, and this is mesmerism, whereby the minds of the sick may be controlled with error instead of Truth. Whoever has witnessed the effects of mesmerism, has seen it make a joint stiff or a limb lame, proving beyond a doubt it can affect the body injuriously. Whispering into the minds of the sick falsehoods, will do their bodies harm if Truth poured into their minds does the body good. We have witnessed the proof of both these statements. For years we had tested the benefits of Truth on the body, and knew no opposite chance for doing evil through a mental method of healing until we saw it traduced by an erring student and made the medium of error. Introducing falsehoods

into the minds of the patients prevented their recovery, and the sins of the doctor were visited on the patients, many of whom died because of this; cases that the Truth of being would have healed, his own error rendered hopeless. Witnessing these terrible results was our occasion for learning their cause, or discovering this mal-practice, and our students are well aware we have no difficulty in tracing the mental cause of disease Such a practitioner putting aside our moral precepts retains that portion only of our teachings which relates to the patient's belief of disease and the method of destroying this belief by the doctor's opposite, verbal, and mental argument If the sick recover from the effects of the doctor's mental argument opposed to theirs, it proves, on the ground of science, he has changed their belief with regard to their disease, or the body would not have responded thus; and now comes his opportunity to do evil; for, if he can change their belief relative to sickness, he can also change it with regard to an individual, or upon any subject. (pp.371-3.)

Malice will sometimes show itself and defeat its own purpose; falsehood, uttered aloud, is met with rebutting testimony; but this method of injuring others by a silent, and subtle impregnation of falsehoods and prejudices in the minds of individuals, to be spoken by them to others, is "Satan let loose," the sin that "standeth in holy places." Law cannot restrain, or punish it as it deserves, and [the] community will be slow to acknowledge the heinous crime, until they learn its power to work iniquity, and note its workings; "more subtle than all other beasts of the field," it coils itself about the sleeper, fastens its fang in innocence, and kills in the dark. We thank Wisdom, that revealed this great error to us before these pages went to press, that the years we have labored to bless our fellow-beings be not wholly lost through this trespass upon the blessing of mental healing. (pp.377-8.)

5) *Mediumship and Necromancy:*

When Life is really gained outside of matter, it is understood, in which case the belief that Life was ever in the body is gone and cannot be resurrected; our friends thus advanced are Spirit, that never rose from dust and can no more return to, or commune with matter than a blossom can return to its bud. (p.67.)

Matter controlled by Soul, God, is harmonious, and governed by a demonstrable Principle; but when one belief controls another — and this is mediumship — every possible imitation of the real is made by the unreal. (p.70.)

Until the so-called communications between the dead and living are stopped, sickness, sin, and death will continue; talking error and believing it, make all the reality there is to it The dead to personal sense are alive to Soul, and preserve all the prerogatives of being, but because personal sense buries their bodies it loses sight of this fact, showing virtually we are separated, and they no longer in sympathy with us, for there is no conscious change to themselves; hence we lose sight of each other. We are holding a belief of them as dead, in one sense, and pursuing it, and they the opposite, understanding and pursuing that, therefore our directions commence from that hour apart, if they commence in science, for ours is error, else we would not bury the body, and the old and familiar faces would not disappear; a new field of action should be taken by the so-called dead, and the old left to us. (pp.96-7.)

Death is but a chemical change, in which some disease that is supposed to kill a

man, reaches its own self-destruction; and we admit certain diseases, such as measles, whooping-cough, etc., never recur a second time; even thus when we say consumption has killed a man, he has only wakened out of the dream of Life in matter, that was never a reality, to live on as before, and find himself not dead, and consumption beaten ever thereafter. This is just what Truth finally does with all sickness, sin and death; lets them prove their own nothingness, that the science of being may appear. Man is not dead when the body mortal is admitted lifeless; the Life of man was never in the body, and to admit this, is the first step towards immortality. (p.206.)

When will it be understood that "I" is impersonal, even mind and not matter? . . . Mortal man is old only by admitting he is thus; for it is mind and not matter that makes the body what it is. Intelligence without beginning and without end is the data (if such it can be called) of Life; man is not young or old; he is and was eternal as the idea of God . . . Shakespeare's description of age presents a picture of mortal man; our bodies are not the repositories of *us*, else all would go down to dust. *I* is Spirit and not matter, and Spirit never for a moment entered or animated matter. If happiness is personal sense, joy is a trembler and builds on sand; or if materiality is man the very worms do rob us. (p.213-4.)

Our body is as dead that we call living as ever it will be, and when dead, as much alive as it ever was. (p.347.)

6) *Religion and Society:*

. . . Believing in God never made a Christian. (p.16.)

Conservatism never was right, absolute Truth is all that is right, and absolute error is easier made right than a half-way position. (p.67.)

Never soil your garments with *conservatism*, or let another's error dim the lustre of your own Truth; always separate yourself from evil. Right is radical, and those walking in the light are like eyes accustomed to the light, that must have it, for they cannot see in darkness; while those accustomed to darkness, like it, and rush boldly on. (p.178.)

Nerves, brain, lungs, heart, liver, etc., master man; tea, coffee, tobacco, liquor, etc., are idols to which he bows down. (p.92.)

The idols of civilization are more fatal to health and longevity than the idols of other forms of heathen homage; they certainly call into action less faith than Buddhism in Intelligence governing man. (p.329.)

The history of the Chinese Empire derives its antiquity and renown from the truer idea the Buddhist entertains of God, contrasted with the tyranny, intolerance and bloodshed based on the belief that Truth, Life, and Love are in matter, and the great Jehovah formed after error's pattern of mortal man, or intelligent matter. (p.114.)

We have no need of creeds and church organizations to sustain or explain a demonstrable platform, that defines itself in healing the sick, and casting out error . . .

The mistake the disciples of Jesus made to found religious organizations and church rites, if indeed they did this, was one the Master did not make; but the mistake church members make to employ drugs to heal the sick, was not made by the students of Jesus. Christ's church was Truth, "I am Truth and Life," the temple for the worshippers of Truth is Spirit and not matter, even the Principle of man and the universe

that calls on those professing godliness, to understand God, and to be absent from the body to be present with Him, and to claim their right of membership by destroying sickness, sin, and death. Is there any higher Christianity than this?

No time was lost by our Master in organizations, rites, and ceremonies, or in proselyting for certain forms of belief: members of his church must answer to themselves, in the secret sanctuary of Soul, questions of the most solemn import. First, am I surely gaining a victory over matter, and present with Spirit, present with Love and Truth, supping with them and they with me, gaining this oneness with God, of which Jesus spake, thus rising superior to personal sense, and conquering sickness, sin and death; am I caring less and less for earthly pleasures or pains, and getting out with the sinner and in with the saint? The true answer to these inquiries will set us all right; they are the only signs significant of the burial of the body with Christ, and its resurrection with God, Truth, compared with which rites and ceremonies sink into insignificance. We have no record that forms of church worship were instituted by our great spiritual teacher, Jesus of Nazareth, and we learn the improbability of this, in the science of God, that he taught and demonstrated. Said he, "The time *now is* when they that worship the Father should worship him in Spirit, and no longer in Jerusalem," (the wealth and learning) "of our temples;" a magnificent edifice was not the sign of Christ's Church.

Anciently the followers of Christ, Truth, measured their Christianity by the control it gave them over sickness, sin and death; whereas the more modern forms of religion leave out the first proof, and substitute observances for a test of the latter; but we are learning slowly, as the centuries pass, to leave forms and doctrines, and require the primitive tests of Christianity. (pp.166-7.)

Church rites and ceremonies have nothing to do with Christianity, and more than this, they draw us towards material things; hence away from spiritual Truth, and all Truth is spiritual. (pp.181-2.)

The higher he [Jesus] wrought the problem of being through spiritual science, the more odious he became to the materialistic world that understood him not. (p.41.)

7) "I Is God" — *The Basis of the "Church of Christ"*:

The question arises at every point of theories, what is Truth? and the answer to this, Christ built his church upon over eighteen hundred years ago, namely, I am God, and man is the offspring of Soul and not sense; but this answer was not understood then and has since been interpreted variously Peter said, "Thou art Christ," and on this statement that Intelligence is Spirit, and not matter, and that "I" is God, and not man, was built the church of Christ, the superstructure of Truth and its demonstration, which was, casting out error and healing the sick. Jesus reiterated this when saying "I and the Father are one;" in other words, that "I" signifies Spirit and not matter, Principle and not person, and "no man cometh unto the Father" (the understanding of this Principle), "but through Me," Truth. (pp.210-1.)

PROBLEMS WITH FIRST ASSEMBLIES

In the April before Science and Health put on public record the fact of

teaching — that only the pure in Spirit “receive or impart the lessons of Spirit” (p.59) — Mrs. Glover invited a man into her class who might succeed where Hiram Crafts, Richard Kennedy, Wallace Wright, Putney Bancroft, had failed. He was Daniel Spofford, whose wife had already had a class with Mrs. Glover and had shared her *Questions and Answers in Moral Science* with him. He was to play a large part in the development of Christian Science — mainly negative.

In June, a few months before the First Edition stated in print that Christ’s church is built on “I is God,” Mrs. Glover tried holding Sunday services in Lynn without creed or ritual. Audience participation led to arguments from spiritualists who attended out of curiosity, and Mrs. Glover dropped the experiment after five weeks.

July — *Article from Lynn Transcript* [dated July 10 and signed “A LISTENER”]:

The “Christian Scientists” met Sabbath evening at Templar’s Hall on the anniversary of our nation’s independence*, to close their meetings during the warm season, as other important labors must prevent the attendance of their speaker

Referring to the malpractice of one of her students in Lynn, the speaker’s denunciations of it were sharp as Damascus blades, and her evident regret and disappointment very deep. She consoled her hearers, however, by naming the fidelity of her other students, and in this connection named Dr. Spofford, of this city.

What she censured most severely was the terrible sin of doing evil in the name of the sacred teaching of Jesus; and the blindness, or evil intent of a student that would say moral science and mesmerism are alike in a single point. Her explanation of their opposite character revealed but too plainly the wrongs she, as well as the cause she espouses, had suffered at the hands of ignorance or malice. She made a marked difference between the honest though profitless performance of mesmerism, on or off the stage, when applied to healing, and the malpractitioner who claims he is practising Moral Science in the interest of Truth, but through mesmerism takes a hidden control of the minds, and influences the actions of his patients for some sinister purpose, to promote an ambition or sate a revenge — causing them to think him a marvel of honesty at the same time he is uttering falsehoods and acting them, telling patients they are recovering when they are not, causing them to continue to visit him, making them through the hidden influence he has obtained over their minds (wholly unknown to them) by rubbing their heads, to dislike whomsoever he silently bids them, to talk and work for him, and against others; influencing the patients’ conclusions of himself and others, while they are wholly ignorant of how he is shaping their feelings. He denies all this, and when he rubs their head tells them to believe him, and they cannot avoid doing this; if he affects their body, he affects it through mind, and they admit he does the former.

Moral Science is founded on the principle of being, therefore the truth of man, and as a pure fount cannot send forth impure streams, so no evil practice can come from that science which explains God, “whom to know aright is Life eternal.” She said the time for thinking had come, and she was ready to aid in the enlightenment of the

*Exactly a year later, they formed themselves into the Christian Scientists’ Association.

masses on this intricate question. As matter rarefied in the form of steam, electricity, or homeopathic doses, is more powerful than in its more solid form, so mind instead of matter was the more powerful agent of doing good or evil.

IMPACT OF SCIENCE AND HEALTH

— *Review of Science and Health by the Boston Investigator*, one of the very few favorable reviews published at the time:

New Publications, "Science and Health" by Mary Baker Glover.

A large volume of 456 pages, under this title, has been kindly sent us. The author, we are informed, was for many years a helpless and suffering invalid, but finally recovered her health by what we infer was a Divine remedy — at least, she was "healed at once, unaided by medicine, mediumship, or hygiene." She then, we are further told, "obeyed the Scripture, 'Now go write it before them in a table, and note it in a book.'" This was done and the volume was issued by the Christian Scientist Publishing Company. It seems to be a wonderful book, if we can believe the testimonials in its favor, for it not only shows how the body can be cured, and how a better style of Christianity can be introduced (which is certainly very desirable), but one of the testifiers goes so far as to say it cured *him* of being "almost an infidel to the truths of the Gospel of Christ!"

A. Bronson Alcott, who has the reputation of being an unusually religious and wise man, also says of this book that it "has the seal of inspiration, gives the facts of immortality, and reaffirms the Christian revelations!" It likewise has a hard thrust at Spiritualism, and taken altogether it is a very rare book. H. Dexter, another of the testifiers, has a certificate to the effect that he was "cured of a chronic disease of long standing and an acute inflammation of the eye, by *reading the book!!!*" That is better than going to Philadelphia to see the Centennial show, and if by reading we can remove callosities, chillblains, corns, etc., the millenium must be close at hand and heaven come upon earth. We shall watch with keen interest the promised results of *Science and Health*.

— *Letter to Boston Journal*, replying to a scathing review of Science and Health in an out-of-town newspaper [signed "MARY BAKER GLOVER"]:

[The editor of the *Springfield Republican**] complains of our "purloining from Christianity the name Christian Science," but he should know it is impossible for science to steal from the effect it produces or to injure that which it controls; but instead of this it brings out all that is harmonious or true

Christianity, Science and God are our only creed today, but it is thirty years since we subscribed to the creed which they elevate; either of these words is incomplete without the other, and the union of the three is our trinity of Truth. Perhaps our critic will admit with us that God governs the physical universe with science; then why not the Metaphysical? And if the physical world is harmonious because it is governed thus, so would be the Metaphysical, of which God is the Principle and Christian Science the result of this Principle — God the cause and Christianity the effect. Science and

*A complimentary extract from the *Springfield Republican* is, however, given in Mis. 462:9.

Christianity are inseparable, and alike distinguished for the good they do and the persecution they have ever met. This Christianity is that which healed the sick and made harmless the poisonous viper, that stimulated the followers of Christ for centuries after the death of Jesus, of whom the Pharisee of old said, "this *fellow* casteth out devils through Beelzebub," and the Pharisee of today saith it is "exorcism." Tediously mysterious to him is "the mystery of Godliness" who admits the state of man's religion is greatly owing to the state of his stomach. Such a chronic creedist is an Atheist that finds God in matter and governed by nerves, digestive organs, etc. Alas! for such materialism or for "spiritualism," that midnight of error. Science without a single ism or ology is what we need to make mankind better, morally and physically, and is that which would cover with its soft wings the "Jerusalem that stoneth the prophets." "But ye would not."

— *Article from Boston Traveller* [signed "L.W.G."]:

A Reviewer Reviewed:

... To protect her system on mental healing from the foulest fraud, and to spare the sick, the author stated in part what had come under her observation, and because she understands the hidden workings of mind, and what is indicated by it, when touched by her explanations in her book, she would say it is the *sensualism* of the critic that prevented his clearer perception of its supersensual truths!

1876

January — *Article from Boston Journal*, giving further answer by Mrs. Glover to unsympathetic reviews [dated January 20]:

"*Science and Health*," by Mary Baker Glover:

Your ignorance of Metaphysics accounts for your comments

"*Science and Health*" bears the burden of many typographical errors*, but it bears also to the sick the foundations of health, and to the sinner the way of salvation, and to the saint refreshment and encouragement. In the words of our blessed Master, "My peace I give unto you: not as the world giveth, give I unto you."

Now, then, to editors of newspapers, caterers for popular opinion, be it right or wrong, we suggest, wait until your beards are grown before you growl, and bark only where you can bite.

"Let Hercules himself do what he may,

The cat will mew, and the dog will have his day."

And because we affix for all time the word Science to Christianity and error to personal sense, fret not thyself, for verily neither a fraud nor a humbug could so stir the muddy foundations of pride or prejudice.

The book is a new surgeon that amputates all that needs taking off, but never removes what can safely remain; it probes where it heals and such surgery is not liked at first, notwithstanding it makes man better after the operation.

When writing this book we found the utter vastness of Metaphysical science overwhelmed thought and discouraged expression. The subject covers a broad surface that would touch upon the grand Principle of harmonious being and bring to light the way

*Corrected in the obvious cases for the extracts in this book.

it is attained. The future alone can justify so daring an attempt and explain its merit by proof. Let that Christianity and materia medica be adopted that is found to make the best man and the most harmonious bodies and you who belabor us today will agree with us tomorrow, and those systems that have failed to bring out the perfectibility of man or to meet the full requirements of Christianity will advance from Physics to Metaphysics, and in course of time meet us on our standpoint.

ASA GILBERT EDDY EMBRACES CHRISTIAN SCIENCE

Early in 1876 Asa Gilbert Eddy, of East Boston, witnessed the healing of a friend, was impressed by an improvement in his own health after consulting Daniel Spofford in Lynn, promptly entered a class taught by Mrs. Glover, and thereafter announced himself a "Christian Science practitioner." He was the first student to go the full course, remaining steadfast until his death six years later.

He provided for a while the strong male shoulders that Mrs. Glover sought for 30 years after her discovery to help bear the burden of launching it. Finally and inevitably she furnished the lesson to her students that the Christian Scientist remains alone with his own being and derives all his support and livelihood from the Father-Mother, the one male-and-female Person called God, and that it is vain to demand of Him or Her to appear as one particular person.

Students had the opportunity to see that the belief of support coming from persons, rather than from God as person, was synonymous with jealousy. And so it was that George Barry, the young student who was one of the publishers and a financial supporter of Science and Health, resented the feeling of being pushed aside by Mr. Eddy as Mrs. Glover's right-hand man. Daniel Spofford, too, was not ready to release some of his practice to Mr. Eddy when Mrs. Glover requested him to devote more of his time to pushing the sales of Science and Health.

These workers, and others, began to fall away with vengeful thoughts, so that in less than a year, Mrs. Glover considered it wise to enter into a legalized partnership with Mr. Eddy — a partnership which gave her the name by which she became known to the world. The marriage was sealed in heaven, but lasted only five years on earth.

June — *Article from Lynn Transcript* [dated June 3]:

A Query, by Mary Baker Glover:

Error of thought leads to error of action; to promote virtue, keep from before the eye pictures of impurity; to create tender and true sentiments of humanity, shut out the vicious patterns of successful villainies; the punishment of crime is sooner forgotten through the alluring pictures that charm the senses and stupefy like an opiate what should be the active moral sentiments, and a full recognition of sin's penalties. So many hobbies and so much hyperbole on what Christianity used to style "vanity and vexation of spirit" wearies at length, or turns thought into wrong channels.

We have waited to consider if indeed horse-racing, jockeyism, spectacular scenes, etc., whether copies from Roman amphitheatres, Black Crook, or the revised statutes of creeds, are profitable, and have charitably decided not to accept such surreptitious arguments, however much subtlety or popularity they are supposed to embrace. Give us, instead, one precept taken from the actual of Christianity, one explanation of the deeds of our Master and of his followers, and one modern acceptance and recognition of the command, "to come out from the world and be ye separate." Indulging a wrong tendency is not to correct it; laying down platforms for amusing people that ought to be less interested than they are in things temporal, is not the cross-bearing, good-doing, self-denying Christianity of the Bible.

"Life is real, life is earnest,
And the grave is not its goal."

July — *Preamble to Constitution of the Christian Scientist Association*, organized July 4 by Mrs. Glover and six of her students:

Christian Science and purely mental healing were propounded in 1866 by Mrs. Mary Baker Glover, author of *Science and Health*, published in 1875; said author gave to Christianity its new name, after her discovery, to wit: That a Divine Principle and a given rule, applicable to every condition of man and constituting a divine plan of his salvation from sickness, sin and death, exists in the order of the Eternal Truth and Love, and that Jesus demonstrated for man's example and his redemption, this holy principle of Divine Science, healing the sick, casting out devils, error, and raising the dead; clearly showing by this divine understanding and proof the indivisibility of Science and Christianity. [See Ret.43:21.]

— *Extracts from Letters to Daniel Spofford*:

1) [Dated October]: The students make all their mistakes leaning on me, or working against me.

2) [Dated December]: Won't you exercise reason and let me live or will you kill me? Your mind is just what has brought on my relapse and I shall never recover if you do not govern yourself and turn your thoughts wholly away from me. Do, for God's sake and the work I have before me, let me go out of this suffering. I never was worse than last night and you say you wish to do me good and I do not doubt it. Then won't you quit thinking of me. I shall write no more to a male student and never more trust one to live with*. It is a hidden foe that is at work. Read *Science and Health* page 193, first paragraph.

No student nor mortal has tried to have you leave me that I know of. Dr. Eddy has tried to have you stay. You are in mistake. It is God not man that has separated us and for the reason I begin to learn. Do not think of returning to me again, I shall never again trust a man. They know not what manner of temptations assail. God produces the separation and I submit to it, so must you. There is no cloud between us, but the way you set me up for a Dagon is wrong, and now I implore you to return forever from this error of personality and go alone to God as I have taught you.

It is mesmerism I feel and it is killing me. It is mortal mind only that can make me suffer. Now stop thinking of me or you will cut me off soon from the face of the earth.

*Mr. Spofford had tired of his wife and had amorous designs on Mrs. Glover. Naturally he was thus losing (killing) his earlier realization of the Revelator.

This wonderful letter, indicating the deadness that would come from trying to hold good within the confines of personality and sensualism, directs the reader to a correlative passage from *Science and Health*. Since the quotation clarifies the whole meaning of the letter, it is given here verbatim:

— *Quotation from Science and Health*, p.193 [cf. latest edition, p.234:25 — 235:3]:

Sin is thought before it is deed, and you must master it in the first, or it conquers you in the second instance. Jesus said, to look with foul desire on forbidden objects, breaks a moral precept; hence, the stress he laid on the character of a man that is hidden from our perception. Evil thoughts reach farther, and do more harm than individual crimes, for they impregnate other minds and fashion your body. The atmosphere of impure desires, like the atmosphere of earth, is restless, ever in motion, and calling on some object; this atmosphere is laden with mental poison, and contaminates all it touches. When malicious purposes, evil thoughts, or lusts, go forth from one mind, they seek others, and will lodge in them unless repelled by virtue and a higher motive for being. All mental emanations take root and bear fruit after their own kind. Consider, then, the guilt of nurturing evil and impure thoughts, that send broadcast discord and moral death.

SPECIAL NEED FOR SECOND EDITION

With evidence growing of the evil impact of the malpractitioner's thought on other so-called minds and bodies, whether present or not, it was becoming obvious that attempts to influence by the mesmeric use of mind over mind did not necessarily require manipulation. Such a performance could no longer be regarded as exclusive proof of mesmeric practices. A spurious mind-healer could use the same personal will that suggested confidence and health to implant fear and hatred, if he felt his mind at variance with some other mind. The result would be a loss *to him* of the Revelation and the death of the Revelator.

Mrs. Glover was accordingly anxious to get her Second Edition of *Science and Health* into print, so that she could notify the world about mental malpractice even more explicitly. Her current findings are well put in the following paragraph which did eventually appear in the Second Edition (p.136):

Mesmerism is practised through manipulation — and without it. And we have learned, by new observation, the fool who saith "There is no God" attempts more evil without a sign than with it. Since "*Science and Health*" first went to press, we have observed the crimes of another mesmeric outlaw, in a variety of ways, who does not as a common thing manipulate, in cases where he sullenly attempted to avenge himself of certain individuals, etc. But we had not before witnessed the malpractitioner's fable without manipulation, and supposed it was not done without it; but have learned it is the addenda to that we have described in a previous edition, but without manipulating

the head. There are no doubt honest men and women who manipulate their patients, thinking they impart vitality to them, and would not if they could act in a wrong direction. But the mental malpractitioner has risked his morals and lost them, where he had a chance to escape detection through a silent malpractice that is criminal in the extreme; for unless the efforts he makes through mind to injure the body are found out, and exposed by the metaphysical experts that can find him out, it is dangerous to employ him under any circumstances.

December — *Article from Lynn Transcript* [dated December 30]:
Spiritualism, by Mary Baker Glover:

The inquiry astir on this subject seems to us like the axiom, trite but true, that "Man convinced against his will is of the same opinion still." No *proof* was ever or ever will be gained that after the change called death, there is a reunion of thought or recognition between the so-called dead and living.

The word, spiritualism, is misapplied when applied to mediumship. Shall we name mediumship, that has long been proved a channel for the foulest materialism under the sun, spiritualism?

In natural history the intermixing of different species, urged to its final limits, results in the original species; and this forms the basis of our evidence that mediumship is at length found out, and what is termed spiritualism has resulted in its own distinct species, namely, the grossest materialism, or "materialization." We have always been quiet in our convictions, but never yielded them, that spiritualism, misnamed, was not a newly discovered path to immortality as a proof of it. Materialization is as old as the genesis of matter, and is the "dust to dust," sentenced by our Maker, instead of the ultimate of man in Truth.

Noticing recently the newspaper exposures of mediumship, we took courage regarding the returning sanity of the people, but lost it measurably at the "right about" of these same papers on the same subject. Think of exhibiting in a public hall some framed musty Greek sentences, simply because a man named a medium wrote them, and when under indictment for fraud in just such practices. The more honest sleight of hand performer has recently shown how this is done through a chemical preparation, rendering the writing illegible at first; and would it not be rational to conclude that *scientific* men would accept this exposure instead of the nonsensical version given by a culprit?

When mediumship was discussed, many years ago, we investigated it thoroughly and learned we could produce most of the phenomena connected with it, and gave it as our candid judgment that the entire phenomena was invented and produced by mind here, and had nothing to do with the departed.

These results, however, only brought down the maledictions of the spiritualists, that doggedly persisted in claiming us as a medium, and also caused us to entertain no further interest in the matter, and we laid it aside as useless to science or the progress of man.

Metaphysics explain all mental phenomena and possess an eternal interest for man, but metaphysics cannot mingle with physics without being misconstrued and their available good lost sight of. It is thinking to mix mind and matter here and hereafter

that clouds the sunshine of science and prevents the demonstration of immortal and perfect man. That man is first matter, next spirit, and lastly a materialized spirit, or rather a medium found out, ought not to be given a hearing by common sense. Let the age adopt next something of *practical* value. Theorizing from monkeys to man, or from baseless fabrications of any sort, wastes time; and the redemption of man is precious.

1877

January — *Article from Ipswich Chronicle:*

Metaphysical Science, by the Author of *Science and Health*:

Professor Tyndall, Huxley and other modern materialistic philosophers make matter the basis for, or the medium of, mind, and mind resulting again in matter. The very antipode of this philosophy is our basis. We understand that Christian Science leaves matter out of its reckonings, takes no thought about it, and recognizes Spirit and spiritual things as the only real and true, and the ultimate of the universe and of man. Professor Tyndall says all is matter; on the contrary we say that all is Mind and today it is these two opposites that are engaging the attention of the people.

Our discovery how to heal the sick on the principle of Christian Science was the very perception of God's universal nature and government, in which we saw that all that is real is eternal and emanated alone from God, that Spirit and not matter is the basis and ultimate of all things. But this great truth of metaphysical healing, or Christian Science, is not understood by the sensualist and the sinner, it cannot be. In the essay that appeared in the *Newburyport Herald* of the 18th of January, Christian Science was misstated. Man is not both "mental and physical" if Metaphysical Science is true, for this Science separates matter from mind and admits man as mind only, and not matter, and denies the opposite materialistic view. It even goes beyond the halfway position that mind and matter mingle, and at the same time claims that this ultra step is what gives man spiritual dominion and is the great truth that enables the Christian Scientist to heal the sick instantly.

This God-given original spiritual state was the one in which the eternal truth gave man dominion over earth, over sin, sickness and death. It was figuratively "the tree of knowledge" that started the opposite conclusion and is the error that names man both "physical and mental." The tree is known by its fruit and the fruits of this knowledge are sin, sickness and death; but the fruits of our opposite discovery and higher perception of spiritual things are health and immortality, in which the material fades out of all calculations of being. This is the only true statement of Christian Science by which we have caused a man with a decayed bone to stand almost instantly on that limb and to be healed; the most terrible distortions of limbs and the most hopeless chronic diseases have yielded at once to our spiritual position; the example placed before us by our blessed Master reiterated this truth that enables us to handle serpents unharmed.

This healing, as Paul said "in demonstration of the Spirit and with power," we intend again to enter upon before the public after the issue of our next edition of *Science and Health*, already gone to press, the revision of which we have been working at for

the last three months; no one has participated in our revision of this book but ourself and our Maker.

All the noticeable points of the essay in the *Newburyport Herald* of the 18th last, you will find in our work, *Science and Health*, also a clear statement of what we term conscious and unconscious mortal mind, how it produces diseases in belief, showing the unconscious mortal mind originates all disease, and that this mind full of error is the one that acts mesmerically and not scientifically. We have discovered dormant disease in this mind three months before it was reproduced on the body or to mortal consciousness; also have destroyed disease in this unconscious source and told the patient he was healed three weeks before the body would indicate this fact and never in a single instance were we mistaken. This discovery was made by us many years ago, our students understand it in part, only, they cannot discern its practical application in healing until they are able to heal instantly.

Upham's statement referred to in the Essay namely, "that a thought is never lost and never forgotten," is the very reverse of Christian Science. His statement would make a thought that was producing sickness, or sin, immortal; if indeed a thought is never lost and never forgotten error is as immortal as truth. The spiritual meaning of Jerusalem is by no means "instruction." The only portions of the essay that were correct were where the words had not been changed from *Science and Health*, the original copy; and our readers may look for the true standard soon; meantime we will supply in this article some extracts from our works that in the present state of things are more needed by the sick and more practically protective to the community than the quotations without credit that have recently appeared, although these may serve to interest somewhat the mind in our book, until the reader gets the correct statement of the Principle and method of Christian Science that heals the sick. [Some extracts from *Science and Health*, First Edition, pp.371-7, followed.]

PROBLEMS WITH SECOND EDITION

Mrs. Glover had officially and legally become Mrs. Eddy on January 1 after entering into a "blessed and spiritual union" with Gilbert Eddy under the marriage laws of the Commonwealth of Massachusetts. The groom, who continued to be active in the practice of Christian Science, was now generally known as Dr. Eddy.

The marriage may have shifted some of the more aggressive inroads of animal magnetism with which Mrs. Eddy contended, but it did not deflect the one malpractitioner's claims of healing as a personal force and of divine revelation as the prerogative of persons apart from God. Her necessary rebukes of personal sense continued as before, and in less than three months she withdrew with her husband to Fairfield, Conn., for a respite. She needed time to complete the Second Edition of *Science and Health*. As far as the sales of her book were concerned she still had a business arrangement with Daniel Harrison ("Harry") Spofford.

A voluminous letter writer all the days of her launching of Christian Science, she followed the stern December letter to Spofford with others showing how the

Revelator is "driven into the wilderness" by false estimates of her work and position.

March — *Letter to Harry Spofford* [signed "MARY"]:

Dear Student: This hour of my departure [for Connecticut] I pick up . . . a piece of paper [to] write you a line to say I am at length driven into the wilderness. Everthing needs me in science, my doors are thronged, the book lies waiting, but those who *call on me mentally* in suffering are in belief killing me! Stopping my work that none but me can do in their supreme selfishness; how unlike the example I have left them! Tell this to Miss Brown, Mr. McLauthlen, Mrs. Atkinson, and Miss Norman but do not let them know they *can call* on me thus if they are doing this ignorantly, and if they do it consciously tell McLauthlen and them all it would be no greater crime for them to come directly and thrust a dagger into my heart. They are just as surely in belief killing me and committing murder.

The sin lies at their door and for them to meet its penalty sometime. You can teach them better — see you do this.

O Harry! the book must stop. I can do no more now if ever. They lay on me suffering inconceivable.

[P.S., signed "Ever truly, MARY"]: If the students will continue to think of me and call on me, I shall at last defend myself and this will be to cut them off from me utterly in a spiritual sense by a bridge they cannot pass over and the effect of this on them they will then learn.

I will let you hear from me as soon as I can bear this on account of my health; and will return to prosecute my work on the Book as soon as I can safely. I am going far away and shall remain until you will do your part and give me some better prospect.

April — *Letter to D.H. Spofford* [dated Fair Haven, Conn., April 19, and signed "As ever, MARY"]:

My dear Student: I will consider the arrangements for embellishing the book. I had fixed on the picture of Jesus and a sick man — the hand of the former outstretched to him as in rebuke of the disease; or *waves* and an *ark*. The last will cost less I conclude and do as well. No rainbow can be made to look right except in colors and that cannot be conveniently arranged in gilt.

Now for the printing — would 480 pages include the Key to Scriptures and the entire work as it now is? The book entitled Science and Health is to embrace the chapter on Physiology all the same as if this chapter was not compiled in a separate volume; perhaps you so understand it. If the cost is what you stated, I advise you to accept the terms for I am confident in the sale of two editions more there can be a net income over and above it all.

If I get my health again I can make a large demand for the book for I shall lecture, and this will sell one edition of a thousand copies (if I can stand it).

I am better, some. One circumstance I will name. The night before I left, and before I wrote you those fragments, Miss Brown* went into convulsions from a chemical, was not expected to live, came out of it saying she felt perfectly well and as well as before the injury supposed to have been received. I thought at that time if she

*See Ipswich witchcraft case. p. 91.

was not "born again" the Mother would die in her labors. Oh, how little my students *can* know what it all costs me. Now, I thank you for relieving me a little in the other case, please see her twice a week; in healing you are *benefitting yourself*, in teaching you are benefitting others.

I would not advise you to change business at present — the rolling stone gathers no moss; persevere in *one line* and you can do much more than continually to scatter your fire. Try to get students into the field as practitioners and thus healing will sell the book and introduce the science more than aught but *my* lecturing can do. Send the name of any you can get to study for the purpose of practising and in six months or thereabouts we will have them in the field helping you. If you have ears to hear you will understand. Send all letters to Boston. T.O. Gilbert will forward them to me at present.

Now for the writings you named. I will make an agreement with you to publish the book the three years from the time you took it and have twenty-five royalty paid me; at the end of this period we will make other arrangements or agreements or continue those we have just as the Spirit shall direct me. I feel this is the best thing for the present to decide upon. During these years we shall have a treasurer such as we shall agree upon and the funds deposited in his or her hands and drawn for specified purposes; at the end of these three years if we dissolve partnership the surplus amount shall be equally divided between us; and this is the best I can do.

All the years I have expended on that book, the labor I am still performing, and all I have done for students and the cause gratuitously, entitle me to *some income* now that I am unable to work. But as it is I have none and instead am sued for \$2,700* for what? for just this, I have allowed my students to think I have no rights, and they cannot wrong me!

May God open their eyes at length.

If you conclude not to carry the work forward on the terms named, it will have to go out of edition as I can do no more for it, and I believe this hour is to try my students who think they have the cause at heart, and see if it be so. My husband is giving all his time and means to help me up from the depths in which these students plunge me and this is all he can do at present. Please write soon.

[P.S., signed "Ever yours in Truth, MARY"]: Send me the two books that are corrected and just as soon as you can, and I with Gilbert will read them.

Please tell me if you are going to have the chapter on Physiology in a book by itself that I may get the preface ready as soon as I am able.

I do nothing else when I have a day I can work. Will send you the final corrections soon.

Think of me when you feel *strong* and well only, and think only of me as *well*.

Spofford was not content with the terms of his partnership in the publication of *Science and Health*. In July, after the Eddys had returned to Lynn, he deliberately sold the remaining copies of the First Edition for such small sum as he could get for them. He then handed over his total proceeds of \$600 to George Barry and Miss Newhall, who had financed the original publication. This left them considerably out of pocket.

*By George Barry. See p. 93.

When the Second Edition finally came out it was "published by Dr. Asa G. Eddy," and consisted only of a "Volume II." No Volume I was seen until a Third Edition came out three years later.

Spofford's calculated and growing defection brought forth the following:

— *Letter to Lynn Press* [signed "AUTHOR OF SCIENCE AND HEALTH"]:

Mr. Editor: We desire to say through the columns of your interesting weekly, that certain threatening letters received by ourself and an esteemed citizen of one of your adjacent towns, had better be discontinued.

These letters are from a Mr. Noyes of Newburyport, under orders of D.H. Spofford, who is already prosecuted by us to answer at a higher tribunal than the prejudice, falsehood or malice, before which some people would arraign others.

We have befriended this former student of ours when friendless, we have effected cures for him professionally, not only in the cases of Mrs. Atkinson, Miss Tandy, and Miss Ladd, but others, and we did this without any reward, but to gain some place for him in the public confidence.

As the founder of a Metaphysical practice, we have a warm interest in the success of all our students, and have always promoted it, unless compelled in some especial instances, by a strong sense of our duty to the public, to speak of a MALPRACTICE.

1878

January — *Notice Mailed to D.H. Spofford* [dated Lynn, January 19, and signed "MRS. H.M. KINGSBURY, Secretary of the Christian Scientists' Association"]:

Dr. D.H. Spofford of Newburyport has been expelled from the Association of Christian Scientists for immorality and as unworthy to be a member.

Dr. Spofford retaliated by claiming there was no way in which the Association could expel him since he had never been a member! *The Newburyport Herald* published a letter from him to this effect, and later Mrs. Eddy's rejoinder.

February — *Letter to Newburyport Herald* [dated February 8]:
A Reply, by the Author of Science and Health:

In justice to yourself as well as others, I forward a brief statement of the facts relating to the expulsion of D.H. Spofford from the Association of Christian Scientists. Not that the circumstances to which I shall allude had aught to do with the facts for which he was expelled, but that they furnish you the evidence that he denies, namely, that he was ever a member of the Association. About three years ago he became a member of the Association of Christian Scientists, in Lynn, as the Secretary, President and five of its members in this place are ready to testify. Our President at that time was Mr. George H. Allen, a very esteemed gentleman of this city, to whom our Secretary and Treasurer delivered over the books, records and funds of the Society, when they resigned office in 1876. Shortly after this circumstance, D.H. Spofford went to the aforesaid gentleman and represented that I had commissioned him to take

the funds, books, records, etc. of the Association into his own hands, while I knew nothing whatever of this transaction, until months afterwards. Accordingly Mr. Allen gave up to the said Spofford the funds and papers of the Association.

When he, Spofford, joined this Association in 1875, we considered him an object of charity, both because of his own representation and his want of practice in this city, and the members voted to help support him, and there were funds contributed for this purpose. But after he got the entire funds and all the papers into his hands through the means described, our Secretary, Mr. H.L. Bancroft of Boston, wrote to him to return the papers, books, funds, etc., that he held, and which belonged to us; he made no reply to him; but addressed several letters to other members disputing the matter and trying to disaffect them, and not until he found he was on dangerous footing did he yield up the funds and receipts. The records that contained the names of the members he has never returned, although they were expressly sent for. Perhaps he anticipated the action of the Association in expelling him, and thought if his name was not found and the records were missing he could persuade the community that he never was a member.

Our Constitution requires, when a member is expelled for immorality*, that it be made public. The motive for this article in the Constitution was to prevent a member from going astray, or in case this could not be prevented, to forewarn the community, so ignorant of the evil that can be done by this student, of the secret agent for mischief that a mental malpractitioner becomes.

This malpractice reaches the well as directly as the sick; it works for self, whether the silent effect it produces on the mind be for us, against another person, or property, and this work so fearful to either individuals or communities, when once understood in its aggressions, can be rendered as futile as the felon that is behind prison bars. The public sense of the people is already aroused to it and the penalty of law will be affixed to it as to any other crime. The time is not far off when the witnesses to the secret sins, yea crimes, committed in the name of science, and those who have been the unconscious victims of such abuses will be heard in our halls of state; and because a man heals in some instances (as all mesmerists do) and does incalculable evil in others, he will not blindly be upheld by the sick, and pin his wicked deeds on to the better deed that the one may effect the other; or make Science and Health the pretence for such malpractice. There are at this very time waiting witnesses and victims that will be heard against the criminal deeds that can be proved against one of these malpractitioners. May the direct line of duty from which I never swerve, be taken by those of our worthy students as we know it will be finally, and Truth will triumph over error.

Although Spofford's immorality was given connotations outside the conventional meaning of the word, in the mental realm the result of personal sense is all one. Mrs. Eddy had already identified animal magnetism with free love; she had undertaken a legal but spiritual union with Dr. Eddy after she knew Spofford was looking to a conventional marriage with her; she had publicly stated in her reply to criticisms of Science and Health that sensualism is incompatible with the understanding of metaphysics; she had divorced the *error* from the *man* by showing

*Defined in the constitution as "breaking the Christian Scientists' oath" of never wishing to "withdraw without reason."

that personal or bodily sense (as revealed *through* Kennedy) is the *only* villain.

The whole experience with Spofford was characterized in two visions which Mrs. Eddy had at the end of her close association with him. A member of the 1888 class to which she revealed the visions recorded them as follows:

1. She saw a beautiful maiden clad in pure white standing at the altar being wedded to a terribly sensuous man. She cast herself down weeping and implored that it should not be, but she was forced back [1878].

2. She stood with a beautiful babe in her arms clad in beautiful garments of spotless white, and this same man came and tore the lower part of the garment away and dragging it in the mire, took it and put it about the neck of a negro [1881].

To the class she identified the "babe" as Science and Health in the same way as she described (and overcame) threats to her book in a further vision near the end of the Fifth Day (as recorded on p.260).

The "negro" was in line with images found in many of the visions Mrs. Eddy recounted: dark clouds, dark sensual person, black fish, sunless depths. They were used to denote unredeemed personal sense — not to be ignored or reviled, but used for seeing that divine Mind is the spiritual illumination that remains all there is despite any suppositional darkened sense. "Let there be light: and there was light."

"This same man" of the 1881 vision was not, of course, the personal Spofford, but simply the same one-and-only malpractitioner. The "man" is indeed more readily identified, in this second vision, with someone called Edward J. Arens, who in 1878 was beginning to take Spofford's place as an originally trusted student.

As already unfolded, a pressing purpose for the hurried appearance of an incomplete second edition of Science and Health in 1878 was the discovery that the mental malpractitioner could wreak havoc without resorting to manipulation. Otherwise, the new book continued the references to the one I, the one Soul, the one Mind, the one foundation for Church, although the negative references to institutional church were now largely omitted. Even after Science and Health regained its former size, these never fully reappeared.

Since the Third Day was going to end with Christian Science adopting an institutional church, the need was to work through that slowly towards the recognition of one Soul for no matter what appeared as body or church. As the "days" progressed, the waters above the heavens were to be seen as the Principle by which the formations under the heavens would be understood and redeemed.

October — *Assembled Extracts from the Second Edition of Science and Health:*

1) *The "I" Which Is God:*

I, I, I, I itself, I,

The inside and outside, the what and the why,

The when and the where, the low and the high,

All I, I, I, I itself, I. [Added after title page.]

The "I" is God, and God is Principle, and Principle is Intelligence, and Intelligence is Life, Truth and Love. And Principle is not in its idea; man is idea, even the compound idea of God; a flower is a simple idea and a constituent part of the compound idea named man. (p.8.)

. . . Mind or Intelligence is the only "I" or "Us," and this "I" or "Us" is bliss, it being infinite freedom and impersonality. Limits impose ignorance and ignorance is not bliss. When being is personality, it is no longer bliss, but bondage. The "I" and the Father must be one. The Truth of being is harmony and immortality, and any other supposed consciousness or Life is a myth. (p.145.) [This was Item XIV of the 19-point "Platform" which preceded the enlarged version now given on pp.330-40.]

Science is the rule of harmonious and immortal man, Jesus the example, and Christ the Principle. (p.50.)

2) *Use and Misuse of Mind:*

The pleasing prospect of the final realization that all is Spirit presents a no less striking contrast to the unblushing farce of "materialization" than will the past history of "free love," when it shall be compared with the future history of the chastity that must follow the spiritualization of all things. (p.3.)

Penal law may restrain the material manifestations of crime by punishment, but cannot reach the subtle thought that is working ill to his neighbor, until legislation lifts the arm of justice that curbs this crime. (p.39.)

Any mode of treating the sick through manipulation, will-power, or mesmerism, is a very poor substitute for science; in the first place, it is morally wrong because it does wrong by inoculating error, and it is better to take the inanimate poison than the error of belief or mental poison. (p.40.)

Penal law will yet include mesmerism in its code of crimes and punish the wretch who makes a man sick, destroys the peace of his family, and who kills through mind instead of matter. (p.52.)

Silence the belief that mind is in a body, and you discern the past and future as readily as the events of today; but this is the science of Life, and not mediumship. The order and naturalness of mental phenomena, otherwise deemed mysteries, are seen when we remember that mind controls mind, and that matter is only another name for mortal mind; . . . for matter is but manifest mortal mind. (p.28.)

[All] events are mind, mortal events are mortal mind, the immortal are immortal Mind. (p.29.)

Healing the sick through Mind alone, is science. . . (p.34.)

When the sick recover under metaphysical treatment, or from the effect that the mind of the practitioner has produced on the body of his patient, through the mind of that patient, it proves according to the rules of pathology that the body and mind can be and are affected by a mental practice. And, if through mind a person can be restored to health, the way is open for a villain to learn how to produce sickness through a mental malpractice with those ignorant of how to defend themselves. (pp.132-3.)

The mind that abuses our metaphysical mode of healing through mind, and, to gratify an ambition or gloat a revenge, acts upon other minds to the injury of anyone,

will find his mistake when it is too late, and today should be confined to a prison cell to limit its observations, or make shorter shrift to the hangman. (p.140.)

3) *Religion and Society:*

One of the two statements — namely, that all is matter, else that all is mind — is certainly science; which one is it? The conservative position, that neither one is true, like all conservatism, falls to the ground. All Truth is radical, and admits no halfway positions. (p.2.)

Because a man has uttered the law and ten commandments to fashionable audiences some quarter of a century, it does not follow that he is demonstrating the Christianity of the prophets and our Master who cast out error and healed the sick. (p.64.)

[Our Master] taught through the science of being, salvation from sin, sickness, and death, and established the proof that the "I" is Christ, and that Christ is God, the Soul and Life of man. (p.66.)

We have not a newspaper at our command through which to right the wrongs and answer the untruths, we have not a pulpit from which to explain how Christianity heals the sick, but if we had either of these, the slanderer and the physician would have less to do, and we should have more. (p.166.)

The logical result of the one "I" that was expounded in successive editions of Science and Health, and of the "I is God" that formed the church, came in answer to a student's question at the spring meeting of the Christian Scientists' Association:

Question: Should we say, or can we truthfully say, we as individuals are perfect, pure, holy, or infallible, now?

Answer by Mary Baker Eddy: I am infallible now, I am infallible *now*; we are infallible *now*.

Even Dr. Eddy was surprised, and the questioner, who believed his Revelator of Christian Science to be a person and who naturally balked at the idea of an infallible person, was sorely offended. But Mrs. Eddy continued to keep the Revelation straight and repeated: "I" am infallible now*.

THE EARLY HEALING

Despite his break with Mrs. Eddy nearly six years earlier, Richard Kennedy was still practising in Lynn and was still furnishing lessons by which the wise metaphysician could reinforce his correct practice of Mind-healing. For the healer is simply dealing with the supposition of separate minds which Kennedy uncovered. From correcting a particular belief about a person he goes on, as Christian Science unfolds, to correcting the general belief of many minds thinking

*See p. 206 for a viewpoint of a personal "I."

many things contrary to his and his patient's safe identification with one Mind. Finally, being "of one Mind" is enough to "convert the world" for him (see Mis.279:27).

A student (Julia Bartlett) left this record of what Mrs. Eddy had to say about the effect on the students of yielding to a belief of personal mind or minds:

In the early days the Scientists had no trouble in healing. They could sit and work at their knitting and think of their patients and heal them. But after a while it got so they could not heal, and the people in Lynn said they were losing their healing power.

Mrs. Eddy saw that it was Kennedy and others with him who were mentally interfering with them. So she called them together, told them what the matter was, and showed them how to protect themselves against it.

In particular she told Miss Bartlett:

Do not forget to be strong in the clear consciousness that you are able to heal and no counter mind can make you weak through fear or a lack of confidence in your power, or rather, understanding. Remember God, Truth, is the *healer*, the balm in Gilead, and our only Physician, and can never be insufficient for all things.

Clara Shannon also recalled that in a reference to those early healing days Mrs. Eddy told her that *she* used no arguments and really did not know how she healed, but only knew God did the work. The recollection continues:

When she began to teach students to heal, however, she had to work all sorts of ways to start them from their standpoint, for she could not start them from hers. They could not understand hers and were not ready to do as she did. But when she dropped down to their methods of arguments she had fear to meet, and the error even began to appear real.

For his part Kennedy had to maintain his course until the lesson to be gained from that was properly learned. He showed no wish to return to the one-Mind basis on which Mrs. Eddy had originally established him. In October 1878 he is reported to have written to Sarah Bagley, the early associate and learner who also fell away: "The Devil will never get his own until he has her [Mrs. Eddy]. She is really malicious in her intention. She does her wickedness knowingly and hence I have no charity for her."

THE LAWSUITS

Richard Kennedy was one of the early students who had signed promissory notes in lieu of full payment for class instruction and/or other assistance in the pursuit of a healing practice. Learning about these notes, Edward Arens, the new luminary among Mrs. Eddy's growing flock of students, suggested that he be allowed to see what he could do to collect — without (he said) involving the teacher. As recorded by Studdert Kennedy in his book *Mrs. Eddy*, Arens

thereupon "sued Richard Kennedy to recover \$750* upon his promissory note of eight years before. In the following April he actually sued two members of the first class, namely, George H. Tuttle and Charles Stanley, for unpaid fees, and later still Spofford for breach of contract. All three actions were ultimately lost but, quite undeterred by such failure, Arens went on to consummate his masterpiece in the art of litigation, a suit against Daniel Spofford for witchcraft."

When Jesus said "it must needs be that offences come," he emphasized that there was woe in store for "that man by whom the offence cometh." There is but one way to escape the effects of a belief in minds many, and the Revelator "Christ in divine Science shows us this way." Breaking a silence of more than a year, Mrs. Eddy now wrote to Spofford.

— *Letter to D.H. Spofford* [Dated October 8 and signed "Adieu, M.B. GLOVER EDDY"]:

Dear Student: Won't you make up your mind before it is forever too late to stop sinning with your eyes wide open? I pray for you that God will influence your thoughts to better issues and make you a good and great man, and spare you the penalty that must come if you do not forsake sin.

I am ready at any time to welcome you back, and kill for you the fatted calf, that is, destroy in my own breast the great material error of rendering evil for evil or resenting the wrongs done us. I do not cherish this purpose toward anyone. I am too selfish to do myself this great injury.

I want you to be good and *happy in being good* for you never can be happy without it. I rebuke error only to destroy it, not to harm *you* but to do you *good*. Whenever a straying student returns to duty, stops his evil practice or sin against the Holy Ghost, I am ready to say, "neither do I condemn thee, go and sin no more."

I write you at this time only from a sense of the high and holy privilege of charity, the greatest of all graces. Do not mistake my motive — I am not worldly selfish in doing this, but am only desirous to do you good. Your silent arguments to do me harm have done me the greatest possible good; the wrath of man has praised Thee. In order to meet the emergency, Truth has lifted me above my former self, enabled me to know who is using this argument and when and what is being spoken, and knowing this, what is said in secret is proclaimed on the house top and affects me no more than for you to say it to me audibly, and tell me I have so and so; and to hate my husband; that I feel others; that arguments cannot do good; that Mrs. Rice cannot; that my husband cannot, etc., etc. I have now no need of human aid. God has shut the mouth of the lions. The scare disappears when you know another is saying it and that the error is not your own.

May God save you from the effects of the very sins you are committing and which you have been and will be the victim of when the measure you are meting shall be measured to you. *Pause*, think, solemnly and selfishly of the cost to you. Love instead of hate your friends, and *enemies* even. This alone can make you happy and draw down blessings infinite.

Have I been your friend? Have I taught you faithfully the way of happiness? and

*The unpaid part of the note for \$1000. See pp. 55, 95.

rebuked sternly that which could turn you out of that way? If I have, then I was your friend and risked much to do you good. May God govern your resolves to do right from this hour and strengthen you to keep them.

— *Letter to Richard Kennedy* [dated October 8 and signed "M.B. GLOVER EDDY"]:

Dr. Kennedy: I do not like to blight the future of a young man

Your promise to pay me for tuition is not of as much importance to me, or to you, as your debt to God, to Truth. You have said this Truth has saved your life (or that which is called life) and yet you are making it no returns for all this, by acknowledging in your life that you love Truth and adhere to it sufficiently to do as you would be done by.

Now I come to you again with that spirit of forgiveness which you cannot understand, to ask you, if the world knows more of the error on your part, you will cease to commit the sin against the Holy Ghost by doing in secret what you would not have revealed, by trying to injure the helpless who know not what you are trying, and so stop the terrible malpractice you have fallen into. If you will, you shall not be publicly exposed, and I for one will take back the straying lamb, and help you to prosper, and go on in the path of Truth.

Mrs. Eddy's letters brought no visible change of attitude on the part of Kennedy or Spofford. Moreover the unsuccessful recovery suits against them were routine and attracted no more than passing attention.

But the witchcraft case against Spofford and a counterplot by the malpractitioner which included the arrest of Gilbert Eddy and Edward Arens for conspiracy to "procure the murder of Daniel Spofford" were two portentous cases before the courts in 1878. Human law here was asked to tangle with malpractice, but it simply fell *hors de combat*. The march of mind was as yet offered no fetters to chain "the growing occultism of this period" (see S. & H. 570:1).

The Ipswich witchcraft case, as it became widely known at the time, concerned Lucretia Brown, who had been healed in 1870 of spinal trouble and afterwards suffered a relapse. She then had ineffectual treatment from Spofford. He appeared to be unable to handle the belief of adverse minds affecting her — and indeed appeared to be an evil part of them himself.

As has been reported, Mrs. Eddy was now teaching students how to "handle animal magnetism," that is, to reverse those false views of the man of God appearing as conscious "direction by malicious minds which are at work."

Just as God needs His man to express Him, so the one and only liar (belief of another mind) needs its identifiable lie to further its work. Eleven years later, Mrs. Eddy was able to state that the hour "had passed for this evil to be treated personally" although it "should have been so dealt with at the outset" (see Mis.284:13). Initially the person was necessary to identify the original lie, just as an example on the board can help identify the principle back of it.

Mrs. Eddy also had recently established the system of "watches" (set hours for protective mental work) by students, such as she continued throughout the days of her households in Concord, N.H., and Brookline, Mass. She and some of her "watchers" were present in the Salem court when Judge Gray threw out the Brown witchcraft case, stating that the court had *no power* to control Spofford's mind, or over the alleged witchcraft of which he was accused.

Nevertheless, under the watchers' conviction of no mind to oppose the divine Mind, Miss Brown did recover and did remain a useful Christian Scientist till her passing on some years later.

In the other case where human law had its chance to expose and restrain "the growing occultism," the court was able to use an escape clause of its own legal system. It acquiesced in the withdrawal of the case when the malpractitioner saw his false charges liable to backfire and accordingly decided not to prosecute further.

MRS. EDDY'S WRITTEN ACCOUNTS

Mrs. Eddy had much to say in the Third Edition of Science and Health about this Spofford murder conspiracy, but she had only general comments about cases such as Miss Brown's. Referring variously to the activities of *the* "mesmerist" (identified quite clearly as Richard Kennedy) she wrote:

The crimes of that student have since reached beyond his patients, and, without manipulating, gone forth on their errands of envy and revenge, to draw others into the vortex of ruin, through a mesmeric influence known only to himself. . . . We now understand that never another of our students would have gone astray from the strait and narrow path but for the continued mesmeric influences of that one, employed months, and even years, upon certain individuals whom he wished to turn away from Christian science*, until at last they yielded to the hidden agent, and thought and did as he directed, and he boasted of his power over them. Future history will reveal him, and his inauguration of a power which, if it be not discovered, is fatal to the health, life, or prosperity of the individual. The solution of Salem witchcraft has come, and its remedy is metaphysics instead of a gibbet. (Vol.I, p.176.)

The peril of Salem witchcraft is not past until that error is overcome by Truth mastered through science and not the gibbet. (Vol.II, p.64.)

Why did Mrs. Eddy identify Richard Kennedy as the one and only malpractitioner, responsible for all other wrong-doers? Why was she repeating and confirming the assertion in another part of the Third Edition (Vol.II, p.33) that "never but one of our students was a voluntary malpractitioner [but] he has made many others"?

There is only one Person and only *one lie* about that Person. The belief that the Author of Science and Health is a person is no different from the belief that the negator of Truth is a person. It is the same belief — and it is not made any

*It was still common practice to write "science" frequently without a capital.

easier to resolve by watering it down into a search for particular *persons*, good and evil, some to be thought of as divine authors and others as authors of evil.

The Third Edition cited George Barry as one of the examples of those under "continued mesmeric influences" of the malpractitioner during this 1877-8 period. He was described as consumptive "when he joined our class," but "after our instructions he regained perfect health," and the account continued:

During a period of about five years the mesmerist evidently nourished his hatred and purpose to destroy that young man, and from no cause apparent but our interest in his welfare. He finally accomplished his purpose, and broke up his business relations with us through the aid of his accomplice [identified as Daniel Spofford], who was interested to obtain his position We noticed the change in his disposition, and certain mental symptoms foreign to his constitution, and wholly unlike himself. Had we understood then, as now, the demonology carried on by the aforesaid mesmerist, that young man would have been saved what will be to him the saddest recollection in his whole history. In our will we had bequeathed to him the sum of five thousand dollars, and that will was intact when he sued us and attached our real-estate for more than twenty thousand dollars. In this bill there were charges of fifty cents for carrying up a hod of coal from the cellar, charges for house-hunting, [he] having called on us one evening as we were stepping out to look for a tenement, and begged the favor of accompanying us; charges for his travelling fees and time when he went into Boston on his own business and did some slight errands for us. It was a sad comment on his past.

Think of the element constantly at work in our midst that can drag an upright young man down to dishonesty [He] won three hundred and fifty dollars from his false bill, and lost five thousand dollars, besides all else that he sacrificed. (Vol. II, pp. 14-6.)

Regarding the murder conspiracy, Mrs. Eddy wrote:

The following is a brief sketch of one of the most diabolical conspiracies that ever disgraced the annals of history, and which we have evidence was carried on by the hidden influences [of the mesmerist].

The opening of this daring outrage was an article that appeared in the "Boston Herald," October, 1878, stating that one D[aniel] S[pofford], of [Lynn], had disappeared suddenly, and the circumstances indicated that a murder had been committed. Another article followed, in the same paper, stating that his body had been found, and was lying at the morgue in Boston. Then similar articles flashed out from the press . . . to state that Dr. Eddy and E.J. Arens had been arrested for conspiring to murder D. S[pofford]. But the murdered man was alive and well, hidden away, and making merry with his friends

The individual set up for the pretended victim had been our publisher, and for various and sufficient reasons we had him removed, one of which was that he paid us no royalty on our books as per agreement. This same individual had, a short time previously, sent this threat to us in a letter: "There will be removed from you the means for carrying on your work, and I propose to carry it on alone"

But when the case was at length ready, the real conspirators unmasked, and the evidence of their guilty complicity more than ample, the suit was *not pros.*, and JUSTICE never got a hearing in that tragedy.

The case was called in the Municipal Court, 1878 The detectives put the defendants into court, mainly relying on the testimony of the notorious S[argent], whose testimony was elaborate in detail.

The principal point of his statement was that he met Dr. Eddy and Arens on a railroad-track in East Cambridge, on the 17th of August, 1878, at 5.30 P.M., to arrange for putting D. S[pofford] out of the way [He] said he had placed the witness C[ollier] in a freight-car to hear whatever conversation might occur, so that his testimony should confirm his own. He further said he was paid money by E.J. Arens, in Boston, and by Dr. Eddy, at his house, in Lynn

The witness for the prosecution, [George A.] C[ollier], whom [James L.] S[argent] testified was present at the interview in East Cambridge, testified that he did occupy a car as alleged, and heard all that was said, and reaffirmed, in substance, the testimony of S[argent]. A few weeks subsequent to the testimony . . . the following letter was received, and is copied verbatim . . . :—

“To Dr. ASA G. EDDY and E.J. ARENS:— Feeling that you have been greatly injured by faulse charges and knowing thair is no truth in my statement that you attempted to hire S[argent] to kill D. S[pofford], and wishing to retract as far as possible all things I have sed to your ingury I now say that thair is no truth whatever in the statement that I saw you meet S[argent] at East Cambridge or any other place and pay or offer to pay him any money that I never hurd a conversation betwene you and S[argent] as testified to by me whether D. S[pofford] has anything to do with S[argent] I do not know all I know is that the story I told on the stand is holy faulse and was gotten up by S[argent].

“(signed) GEORGE A. COLLIER.”

. . . Detective [Hollis C.] P[inkham] went on to the stand and testified that he followed Dr. Eddy to his house, in Lynn, one day, and saw S[argent] go toward the door. The only time that ever the villain S[argent] came to our threshold, to any of our knowledge, was the day that the detective came to arrest Dr. Eddy; and that fellow preceded him a few minutes

Col. Russell Conwell [Arens's counsel] informed us that this same detective had procured the publishing of a letter of ours in newspapers . . . to influence the public mind adverse to the facts. The following is copied from that letter addressed to the aforesaid D. S[pofford], relative to his malpractice, and which the detective caused to be published in a Boston paper:—

“Your silent arguments . . . to harm me have done me the greatest possible good. In order to meet the emergency Truth has lifted me above my former self, and enabled me to know who is using the argument. God has shut the mouth of the lions. Think solemnly of the cost to yourself. I want you to be good, and happy in being good, for you never can be happy without it. Have I taught you faithfully the way of happiness, and rebuked sternly all that could turn you aside from this path? If I have, then I was your friend, and risked much to do you good”*

The State removed the aforesaid detective, the other two principal witnesses were taken to jails on previous charges; but those individuals evidently most guilty, and who, it is believed by competent judges, instigated the plot, had sheltered themselves behind so many circumstances, and so wrought back of others in all they did, [that] they have not yet been tried by human law, and await their sentence from a higher tribunal

*A full version is given on p. 90.

The mental malpractitioners managed that entire plot; and if the leading demonologist can exercise the power over mind, and govern the conclusions and acts of people as he has boasted to us that he could do, he had ample motives for the exercise of his demonology from the fact that a civil suit was pending against him for the collection of a note of one thousand dollars, which suit Mr. Arens was jointly interested in. When Mr. Arens's case was called in the lower court, the mesmerist had that civil suit tried in the Superior Court, before a jury; and . . . he won that suit. (pp.20-9.)

1879

January — *George Glover Re-Enters the Picture:*

Mrs. Eddy's son by her first marriage, George Glover, had grown up largely apart from his mother (Ret.20:5-21:9). When he "had reached the age of thirty-four . . . and came to see" her in Boston, she had some hopes that he would help to provide part of the male support her activities needed.

At the time a few of her students were beginning to be aware that the false *arguments* are what need correction, no matter *who* is thought to be bringing the need to attention. George Glover, uninstructed in Science and Health's proof of one I, one God, naturally considered that an irksome belief of many I's, many gods, would be removed by removing the person said to be holding such a belief.

Hearing that the Eddys' continual changes of residence during 1878 were the result of malicious suggestion, he focused on the person voicing the suggestion rather than on the believer's own vulnerability to falsehood. Years later a New York paper came out with a marvelous story of how he burst into Dr. Kennedy's professional offices, revolver in hand, and threatened to shoot him if he persisted in his black arts. (See *New York World*, March 6, 1907, or one of the many "biographies" of Mary Baker Eddy which feature the article.)

According to George Glover, it "did the business all right," because they were not required to move again that winter. According to Richard Kennedy, who was interviewed after the article appeared, no such confrontation ever took place to his recollection!

FROM LAW COURT TO TABERNACLE

Unlike the legal cases involving Barry and Spofford, the suits which Arens brought against Tuttle and Stanley never had an airing in Science and Health.

Both men had taken some instruction from Mrs. Eddy — Stanley being dropped before the class ended, as has already been reported. Both men had signed notes promising a percentage of their earnings from future practice in return for a reduction in tuition, and both had attempted some healing work on their own.

Mrs. Eddy was called to appear in court, and the reports in the local press provide some interest, as do Mrs. Eddy's occasional references to court proceedings in sermons and articles preserved from that time.

June — *Article from Lynn City Item* [dated June 14]:

The Eddy Case, A Correspondent's Testimony Tending to Show the Efficacy of Mrs. Glover-Eddy's System of Treating Disease;

A large number of witnesses testified that they had been students of Mrs. Eddy; that . . . they had proved the truth of her teachings in their application to cases of all descriptions, and that they had been successful in her mode of treating disease.

On cross-examination Mrs. Eddy was asked if an idiot with no mind whatever could be healed. She replied that she could conceive of no instance of a man without some mind. On being pressed to answer yes or not, she replied, no, for there can be no sickness in mere matter without any mind. On being interrogated to know if a man could reason as well with an arm broken off, she replied, "Yes, matter is no aid to reason." On being questioned how she instructed students, she replied, "By explaining to them the latent power of mind, and the action of mind upon the body, until they understand it."

The court requested her to tell how mind could act upon the body to the result of healing the sick; she replied that she could not explain that in the time allotted her; that if mind could produce disease, as in cases of disappointed love, despondency, etc., it could also destroy disease; that it required time, abstract thought and sound morals to become a metaphysician; that it was not necessary for the sick to believe in the result, so much as for the practitioner to understand how to produce it.

She considered mesmerism no part of science; through mesmerism a joint can be made stiff and science can release the rigid joint, but cannot render it rigid.

On being asked if she had said she could live without eating, could walk on the water and raise the dead, she replied, emphatically "No." On being asked if she believed in God, she replied, "I do believe in the God of our Fathers." When interrogated to know if she taught her students to manipulate the head, she replied, "I permitted them to do that many years ago, when I first commenced teaching, but would not permit it after witnessing the malpractice of one of my students, and always considered it non-essential"

Richard Kennedy, being called, testified that he had never practised Mrs. Eddy's system of treating disease

On being asked if she ever told her student, Kennedy, to rub the religion out and the science into the head, Mrs. Eddy replied, with a look of contempt, "No; most of my students are members of churches."

— *Article from Peabody Reporter* [dated June 14]:

Mind Cure [unattributed]:

The evidence of the plaintiff [in the Stanley case] as to the mysterious power and her own exposition of it, proved an interesting lesson in abstruse metaphysics. It was offered in evidence that a young woman, who had been afflicted with softening of the brain from her earliest childhood until she was twenty-six years old, had been wholly

cured by the exercise of Mrs. Eddy's mind-cure, so that she was now able to fill the position of a school teacher.

Mrs. Eddy herself was examined at great length. She asserted that mind produces all matter, whether good or bad, healthy or diseased, and that all matter is governed by mind; and again, that matter was not capable of pain. The physical pain produced by striking one's hand upon a table was not pain, but simply the manifestation of a belief that it was pain. If the arm of one of her patients should be broken she should send for a surgeon to set the fracture, and then, by her power, she could remove all pain, as she had done again and again. She could not reason herself into the idea that the fracture was a mere belief on the patient's part now, because her power had not yet arrived to its highest demonstration, which was that all is mind, and that mind governs matter

In response to a query of the defendant's counsel as to whether, if a man had no knowledge of the small-pox, and should be taken with the disease on a desert island, if the disease should take its turn within the specified time, *that* could be the cause of belief only, the witness replied that it was by the unconscious act of the law of the mind governing the disease.

The witness said her only processes of teaching were to make the students believe the art so fully that they could heal the sick by merely going into a room and thinking deeply in the presence of their patient, with the desire in their minds that the latter should recover, and the firm belief that he would, but there must be no doubt on the part of the healer as to the final result

The evidence of the defence was much of it quite amusing A Mr. Tuttle swore that Mrs. Eddy had told him that she had seen the dead raised to life The witness swore that Mrs. Eddy had asserted her ability to walk on the sea to Egg Rock Dr. Kennedy of Boston had paid[?] Mrs. Eddy \$1000. [He said] she claimed that her science would cure advanced cases of consumption. Her doctrine was that God was a Principle and not a Personal Being.

Shortly after the unfavorable verdict in this suit, Mrs. Eddy is reported to have delivered a sermon in which she made an entertaining diversion in order to expose unjust courtroom procedure, as in the Barry case. She supposed a woman "that had no moral taint, but to have resorted to the highest resources of being, namely, to Mind instead of matter, to heal the sick" making an appeal to the honorable bench at Salem after being "assaulted in the open street, knocked down and robbed of her pocketbook."

Such a plaintiff, she said, "need fear nothing more than the following cross-examination and unique judgment!":

[Question by judge]: "Have you ever written a book?"

"Yes, sir."

"Show it."

The judge takes the book passed to him by the defendant's lawyer, while this blot upon the bar, made grandiloquent with whiskey, holding the book like a cocked pistol drawn upon the plaintiff, proceeds with a leer:

"Your honor, this book is mere bosh; it talks of nothing but God, and how to heal the sick, and how to be rid of sin, and all such nonsense as this."

The judge scowls and lays down the book. The lank lawyer nearly substanceless from the use of tobacco, and the disuse of Mind, with ears working ominously, commences again.

"What is your business? Ain't you a doctor? How do you treat the sick?"

"Through Mind" is the proud response.

"What do you do with Mind?" squeals the long-eared gentleman.

"Heal the body," is the reply.

"Yes, oh! yes, fill the body with mind, eh? How do you do that?"

"I said *heal* the body, sir."

"Yes you did, did you? What's the essence of God?"

The plaintiff replies slowly: "I know of nothing higher than God."

"Then you dare to deny there is any Almighty, do you?"

"No sir, I believe in God."

"You do, do you? Then why don't you say it?"

"I thought I did," replied the plaintiff.

"Answer the lawyer's question," thundered the judge.

Plaintiff replies firmly: "I know there is a supreme being."

"Then why don't you use medicine?" starts up the scholarly lawyer. "Why don't you give rhubarb or physic instead of giving folks metaphysics, when the Bible says you must use physic when you have dyspepsia? *Answer my question.*"

"I never read any such command in the Scriptures."

"Now do you dare tell me the Bible ain't true? You raise the dead, don't you?"

"No, sir."

"Yes, you acknowledged you raised the dead, but you can't heal a fool cause he hain't no mind, eh?"

The plaintiff began by saying: "I understand all men have some mind."

"Stop, I will not have this evasion," put in the court, and down came the gentlemanly heel. "Answer the question directly."

"Yes, oh! yes," whines the lank lawyer to the judge, "'tis so wearisome. Madam, you're dishonest, you're the wickedest person on the face of all the earth, and you don't give any squills, and you know it, and you can walk on the water as far as Egg Rock, eh?"

The discouraged plaintiff began: "I never said—."

"Silence!" roared the gentlemanly judge. "You must confine yourself to the question, but if he stole your pocketbook he shall pay for it."

There was a stir — the magnanimous judge was going to do right, for it was already proven that he had stolen the pocketbook. But the lawyer was too much for him.

"Your honor," he began, "the woman is perjured, she denies there is a God, she has said she raises the dead, she has said she walks on the water, she would make it appear, too, that she never agreed to pay the gentleman for stealing her pocketbook! But, your honor, here is the agreement (showing something that referred to a will). You see she made a will once in which she bequeathed her whole property to the aforesaid gentleman, and now it is proven beyond a doubt that when he stole her pocketbook he took but a small amount of her personal property. Such is law and

evidence in the case, and I further contend that unless he should assault her more effectually next time that the plaintiff may live to change her will, in which case my injured client will be defrauded out of his just claims."

"Enough!" vociferated the indignant judge. "Such in all human probability may be the case."

The court adjourned. One, two, three, months elapsed, and no judgment was awarded, but when a second assault of the law upon the defenceless woman was premeditated, and it was feared lest the public should be aroused, the important judgment must come out. It came at last, and such a mockery of justice, may it never again occur!

The court, concluding that the people had forgotten he had openly said the defendant must pay the plaintiff if he had used her money, awarded the following judgment:

The aggravating circumstances which led to the assault, wherein it appears that the plaintiff had cured the defendant of consumption but without using a single drug, renders it plain, that according to Blackstone, her services are without consideration; also, that she had no protection under the law for either her person or her property. The defendant who stole her pocketbook is in rightful possession thereof, and the plaintiff shall be put under heavy bonds for good behaviour!

As has been seen, Mrs. Eddy drew attention in the Second Edition to the absence of a Christian Science newspaper or pulpit. During 1879, however, she began to hold meetings every Sunday in the vestry room of the Baptist Tabernacle on Shawmut Avenue during a brief period of residence in the city of Boston. Accounts of her sermons were reported quite regularly in the Boston press.

She gained many new students and the Tabernacle's minister used to attend, even questioning and arguing at times, showing the unorganized structure of the services, similar to those observed in Lynn in 1875.

Before long the "services" were switched to a hall several blocks away. Then in August a charter was obtained for a church organization to be known as the "Church of Christ (Scientist)." Fourteen years later, after the original body had been dis-organized, it broadened into the "Church of Christ, Scientist." In each case the groups involved were temporal examples of the way in which "The Church of Christ, Scientist" — which is coeternal with Science and Health, without localized definition or personalized direction — appeared as the "days" bore onward the discerning light of creation.

CHAPTER IV

Fourth Day

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon earth,

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Gen.1:14-8.

Thinking of person implies that one is not thinking of Principle

My.233:31.

The light already had been divided from the darkness in God's First Day of creation. Now the darkness is divided (clarified) by specific influxes of light, so that "in the eternal Mind, no night is there" (S. & H. 511:13).

These influxes reveal all substance as already embraced in Soul and therefore as independent of time or material structure or ecclesiastical process. The divine Principle of all is not *in* Spirit's formations any more than light is a "vitalizing property of matter" (S. & H. 510: 28). Hence the apparently isolated embodiments or organizational groups that represent the dry land appearing simply glow with light borrowed from their all-embracing Principle.

Just as a person is not the embodiment of Truth (even though Truth appears in action as person, place, and thing) so a structure is not the confine of Church. While Mrs. Eddy put in writing many specific examples showing that the belief of a person as embodiment of Truth implies and requires the belief of a person as embodiment of error, she wasted little time writing about the parallel beliefs of church. There was no word in Science and Health offering explanations or even support for her institutional church ventures in Boston and Lynn in 1879 or later. Her reminiscences in *Retrospection and Introspection* (p.15:6) did make brief mention of her experiences with the services in the Baptist Tabernacle, but she thereupon left all metaphysical observations regarding the formal operation of the church until after it was dissolved (Ret.44).

All editions of Science and Health have, however, described Jesus' eternal and unorganized church (see p.136:1 in current edition), implying that such a church is what had always been in mind. In one of her final church messages (to First Church of Christ, Scientist, New York City — see My.360:23) Mrs. Eddy makes

it clear that the Mother Church example to which she adhered was already in existence in 1869, ten years before any institution appeared.

The history of the 1879 Boston "Church of Christ (Scientist)," as covered in this book, is taken as starting with the Fourth Day. Already Mrs. Eddy's blunt statements on the negative aspect of church, as recorded in the preceding chapter, pp.71-2, are known to have been diminishing with the new editions of *Science and Health*. The lie of material church needed sympathetic handling, not just denying or ignoring.

This was in line with her statement to the college class of 1889, the year the Boston church was dissolved, when she described the function of the six days of creation as being "to find out the nothingness of matter" (Mis.279:18).

Meanwhile the Third Edition (1881) confined itself to generalizations, in Volume II, such as the following:

... Spirit controls the errors of mortal mind, and this heals the sick. This interpretation of God and man, and the supremacy of Spirit, was the rock, or foundation, of [Jesus'] congregated ideas, that were likened to a church; and the superstructure reared thereon was the demonstration of Truth, healing and cleansing, against which the gates of error could not prevail. But neither a creed nor a rite entered into this statement of his church and of himself, and mediumship was plainly excluded. (pp.71-2.)

... in reality we unite with Christ's Church only as we become unselfish and pure. (p.198.)

A self-satisfied ventilation of ecclesiastical fervor never made a Christian. (p.167.)

The world will not understand Christianity for centuries to come. (p.169.)

... cold disdain and stubborn resistance that close the doors of the churches and the columns of the press against metaphysics, cannot hold forever back the winged message of the Most High. (pp.74-5.)

Nevertheless, as Georgine Milmine put it in her *History of Christian Science*: "Mrs. Eddy's most useful and effective students had been active in church work before they came into Christian Science. They missed their old church associations and wanted a church to work for."

On August 6, 1879, Mrs. Eddy and twenty-six of her students applied to the Commonwealth of Massachusetts for a charter, and the Church of Christ (Scientist) officially came into being about two weeks later.

The real charter for her church had of course been in existence ever since the original definition of church as in the First Edition of *Science and Health*. Both the *Manual* and *Retrospection and Introspection* consequently give a date for the charter as some time ahead of the official record's — leading to the uninspired explanations added to those books in 1931* and casting unwarranted doubts on the accuracy of the *Manual*.

After the decision to organize a church had been taken, Mrs. Eddy divided her

*See Man. 18:3 and Ret. 44:4, with footnotes as added in editions put out 20 years or more subsequent to those left by Mary Baker Eddy.

places of residence between Boston and Lynn. Services were held in Lynn at Mrs. Daman's house on Jackson Street, with attendance ranging from five to more than twenty. Mrs. Eddy usually was at the Boston Sunday afternoon service which consisted of readings by her students from the Bible and Science and Health, and then her sermon. The attendance soon passed fifty.

Few of the sermons have been preserved in their entirety although many excerpts or summaries dating from this time are found in collections of articles ascribed to Mary Baker Eddy. The following sermon was published with minor alterations in the *Christian Science Sentinel* in 1918 and probably was delivered to a small congregation in a small hall in Boston in 1881.

—*Sermon by Mary Baker Eddy, with John xiv: 6 as text ("I am the way, the truth, and the life"):*

What is the "I" Referred to in the Text?

The "I" is not a person, it is a Principle. It is not a man, it is God. Jesus said, "The words that I speak unto you I speak not of myself." Jesus was a man; he first became obvious to the personal senses as a babe whose infant wailings blent with the bleating of the goat and the lowing of the kine, in a remote Judean province. In Josephus' time there were several individuals by the name of Jesus. Jesus was not Christ: Christ was but another name for God, and it was an honorary title bestowed on Jesus for his great goodness. In the original texts the term God took its origin from the word good — hence the term Christ Jesus, a good man.

In the passage "I am the way, the truth, and the life," the "I" alluded to is God — the divine Principle of the man Jesus — and was that which guided his way in science. To this divine intelligence the different periods have affixed the terms Deity, Jehovah, Christ, and God. These terms should be understood to express God as divine substance and intelligence that belong not to man neither to a person; but are an infinite Principle. The gross materialism at the commencement of the Christian era, required a very spiritual man to teach a divine Principle and to show by his own demonstration what this Principle is and the results of understanding it.

Jesus was the man for the age; he could best explain Life as God, but his rules and their illustration were misinterpreted. The God-Principle of the man was not understood; had it been, they must have admitted that Jesus' demonstration proved his Principle, and his Principle explained his demonstration. Truth and Life understood cast out error, heal the sick, raise the dead, and this demonstration brings to light the truth of Life, and the life of Truth. One fact in Jesus' history is clearly apparent, namely, that his Principle, rule and method of healing were Mind, not matter, that he required not drugs, dogma, or doctrine to aid his work.

He only insisted on making the fount pure to make the streams pure. He argued that mind must first be right to set the body right, that we should know the Principle of man, and better understand God — yea, that we should have the science of Life, for without it the demonstration of Life or Truth can never be made. Science demands a healthy mind and a healthy body, and mind healthy because it is imbued with Truth, and the body healthy because it is governed by this mind.

The entire tenor of Jesus' teachings was first to set thought right with the Truth of being; second, to learn how to govern the body by this Truth; third, to *govern* the body by it. Believing that God is a person, hinders the understanding of this divine Principle and its demonstration. We cannot demonstrate a person, therefore a person is not the power that heals the sick in science; we can ask a person to doctor our sicknesses and to forgive our sins, and that is all we can do, but we can do more than that with a Principle, we can work it ourselves to this result, and following its divine rule, with it we can destroy sickness, sin, and death, and this is in accordance with the Scripture, "Work out your own salvation . . . For it is God which worketh in you." Truth destroys error even as light destroys darkness. Sin, sickness, and death are error; they are beliefs, and this fact found out will at length destroy them. Truth evolves life as a result of itself, for Truth is immortal, and the truth of Life would destroy death. But this understanding comes slowly; even to learn that matter has no sensation is quite a task, although this simple proposition is self-evident.

In the text, "I am the way, the truth, and the life; no man cometh unto the Father, but by me," we naturally ask, What is this way referred to? The way to harmony and the demonstration thereof is through the understanding of its Principle by which we can produce the harmony. A person believed in is insufficient: the way, therefore, for this is science and no man cometh to the Father, that is, can understand the Principle of being except through science. Through science alone can we learn Life and demonstrate our understanding of it with Life and not death.

The Scriptures tell us that "perfect love casteth out fear," but this first commandment is our very last resort. We are even taught to fear God, when it is science to so love goodness that we possess the power of good to heal and save. If we understood God, we should have no cause to fear Him; we should know that He never punished a man for doing good, never made a law to produce softening of the brain because of overmuch humanity, or perfect love, and the fear of such a law and the consequences thereof, would be cast out by a correct idea of God. We may talk to you of metaphysics, its divine Principle, rule and application, once every week, but this gives you little insight into the Life through which we learned metaphysics and through which you must learn it. This weekly service, however, may point the way like a milestone — that is all.

The apostle says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Paul knew that a theoretical drill, and the grinding of scholastic mills, are not the preparation for a moral teacher. He knew that inspiration cometh from Truth, from the Spirit, and not the letter. A child God-driven is more capable of uttering Truth in its sweet simplicity and the power of Love than a merely manufactured theologian; hence the Scripture, "Out of the mouth of babes . . . thou hast perfected praise." We all shall know when Truth is at work in science, for it will heal our sicknesses and stop our sins. In the exact proportion that we understand Truth will it heal us mind and body, and in the proportion that we adopt error will it produce sin, sickness, and death.

Is Life Both Matter and Spirit?

Life is so considered; even the Scriptures referred to it thus in the dark ages of

burnt offerings and sacrifices. See Genesis ix:4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." But this was ritualism, a materialistic religion which deluged the earth with blood. In the gospel of the more spiritual Christianity, we learn Life oppositely. In Romans viii:6 we read, "For to be carnally minded is death; but to be spiritually minded is life and peace." Isaiah xxxviii:16: "O Lord, by these things men live, and in all these things is the life of my spirit." Romans viii:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." II Timothy i:10: "Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Our conceptions of Life as Spirit come of science, and they exalt the aims, consecrate the motives, and purify the affections. But our conceptions of life as matter debase, subjugate, and make mortal. The only evidence we have of material life is furnished by the five personal senses, and what are these senses, but matter? Nerves and brains are as directly matter as a shoe-string or a jelly. Through optics, olfactory, or tympanum, we can obtain not the slightest sense of Deity; we can neither see, hear, taste, nor smell Life, therefore it is self-evident that Life dwells not in that through which it is impossible to gain the least idea of Life.

Anatomy would have it that blood and nerves inform us correctly regarding a man's life, when it is plain that Life is Spirit, and that matter can take no cognizance of Spirit. Again, we say nerves recognize life, and life is organic, but how can nerves feel or recognize life more than a stone or any form of matter can feel it or take cognizance of it? The only life the personal senses recognize is through mortal mind and a belief of structure that accident may destroy according to another belief. Life is Spirit and never matter, nor can it be structural, since it is infinite. Again we say nerves recognize life as beginning and ending, even from the fading flower to the failing world, from the death of the grass to the death of a man. But while nerves are thus falsely testifying of life and death, something is ever saying, "I live, I am, and what is more, I am learning that Life is Mind and not matter, and that Mind forms its own ideals of all things, that mortal mind peoples the vegetable, animal, and mineral kingdoms with creations of its own, giving to each and all its own mortal outline, form, and color, while the formations of immortal Mind or God are indestructible, harmonious, and eternal."

The side of nature which seems to the senses matter is but the veil that hides the reality of being. The visible universe is but the picture of the mind's ideas, the expression of thoughts, the hieroglyphic record of the art and meditation of Deity. In the words of Starr King, "There is not a planet that wheels a tiny circle around its controlling flame, not a sun that sheds its steady radiance upon the dark depths of neighboring space, not a comet that rushes through its excentric track, not a constellation among all that hang like fantastic chandeliers upon the dome of heaven, that is not the visible statement of a conception which dwells in the Omnipotent Mind. It is through the silent command of Mind that the morning light bursts like a wave of glory over the orderly universe."

What Is Life?

The materialist feels the *ground* to be solid beneath his feet, but the scientist feels

with more certainty the solidity of Truth. The eternal, permanent side of things is unseen by the senses. A man may have just as much Life as he pleases if he goes to work right. By understanding Life we accumulate it even as the muscles grow by use. We have just as much Life as we have of Truth, goodness, virtue, etc.

What is Life? It is Spirit. What is Spirit? God. What is God? Mind, unerring, infinite and eternal Mind. But is God the Life driven like an insensible nail in and out of matter? Does matter master Life, God, and Life, God, have nothing to say for itself? Do we ask the consent or refusal of Mind to be born a babe, or to die an old, decrepit man? Is not the protest or acquiescence of Mind on such important events heeded less than the whine of a dog at your door? But science does not thus reckon the prerogatives of Mind. Rather hath it crowned Mind with Life, might, majesty and immortality.

I am not a pantheist to believe that God is in matter, when the less material a man is, the nearer he is to Spirit, God, and when divested of all matter, and never until then, this divine Principle will enfold him in bliss and glory. Health, life and morals will never reach their maximum until we relinquish the belief that matter has aught to do with Life. In physics we say life is imprisoned within its own formations, that life is subject to germination, growth, maturity and decay. But here the ancient question presents itself: Which is first, the egg or the bird? the flower or the seed? If the egg is first, whence came the egg, and if the bird is first, what is the origin of the bird? If there were no flower, whence came its seed, for you say without the seed there can be no flower, although the Scripture informs us He made every plant before it was in the ground? Mind, and Mind only, is the creator. Science impresses deeply the lesson that there is a causal power and stability in the world of Mind and its creations, of which the material is only the transitory show. Everything we touch or see is but the shape and color of a thought that lies behind. We learn in metaphysics that life is in the thought instead of the thing it has expressed, and that this thought hath immortality only in proportion to its correctness; that Life never enters its own formations, for Life is infinite; that Mind never enters the limits of its own thoughts, for Life and Mind are one

What Is Death, and What Is the Condition of Man after Death?

This question has met with its reply in the foregoing answers to other questions, but if metaphysics are made more apparent by a treatise on death, by dealing with nothing as if it were something, we will allude briefly to this unexplored mystery of sense. Do we need a more impressive revelation of the fact that Truth and thought alone are permanent than the bare conception of the death of matter? For we know there is in reality no death, that Mind cannot die and all that is eternal is Mind and its ideals. But the age may not be ready to accept this fact; it never is ready to accept at first the facts of a Principle. But for all this, we must repeat the facts all the same, until they are understood. The pains and pleasures of the body are but beliefs entertained by mortal thoughts, for matter can neither suffer nor enjoy. If mind says, I am happy, the result will be happiness, and vice versa, for nothing can talk above mind. The clay cannot reply to the potter, Why hast thou made me thus? Matter cannot say, I am weak, I am sick, I am wretched, I am dying, or I am dead. True, erring or mortal

belief can say this of what it names matter, but matter cannot say it. Matter is as much alive when we call it dead as it ever was, and as dead when we call it alive.

There is no death, Mind cannot die, and matter has no life; hence there is nothing left for death to claim. Paul saw this and said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." He regarded the pangs of death as merely a mortal belief, a suffering of the thought, and not of the body, and that mortal thought had made this law of suffering.

Some loving heart hath said, Shall we know each other there? And where is that radiant shore? Shall we not seek it and weep no more? Since ever we investigated metaphysics and traversed in freedom the realm of Mind, we have been careful not to overrate our discoveries or to state what we had not first understood. We have not demonstrated the actual state of man's existence beyond the limits of the observation of our senses, and only as we reason from deduction is it possible to define this state. Any hypothesis beyond this conclusion, presupposing the condition of the departed is fully understood, is a vain conjecture, unsupported by reason or revelation.

From facts apparent to the understanding and gathered from the science of Soul we know that man is immortal, and that the shadow we call death is but a phase of mortal belief. No change has been wrought when we say, "My friend has just died;" that friend is saying in the full consciousness of existence and with the same surroundings, "I never died — it was but a dream I had, for life is going on with me the same as before. I am not Spirit, yet I am as much flesh and bones as ever I were. The only change to me is I cannot communicate with my friends. And why? Because they do not understand me now. They call me Spirit, but I am not; they say I died, but I did not; they do not know what I am, where I am, or what I am pursuing. I shall not be Spirit until I lose all limits. They have lost their evidences of me through their personal senses, because they have said I changed, I died. Their mistaken views of life have parted us; their belief that life ended with me, or took upon itself a new form, has prevented their understanding the reality of my present existence — hence our separation through these opposite beliefs and our opposite conditions as the result thereof. Further communication between us is impossible, until their belief changes through the footsteps that mine has done and becomes like mine. The change will be named death, but that is their belief of it, not ours who have rent the veil that hides the mystery of a moment."

Yes, we shall know each other there; we shall love and be loved; we shall never lose our identity, but find it more and more in its order, beauty and goodness. Men claim to know that pain is a fact, although it is unseen. They need to know that peace and bliss are greater facts and that this world is the veil of brighter glory that lies beyond it.

So flit before memory the different stages and states of existence, the error gradually disappearing and Truth coming to be understood. Let us rejoice that Life like an opening bud is unfolding to our consciousness the bliss of being, for Thine are all holy things, O Life, strong and divinely free, bearing the bereaved the gifts of wisdom and of chastened love — still brooding over them with a dovelike wing, immortally endowed for liberty. Patiently wait all ye who have parted from some earth-idol; remember that naught but broken music flows from joy that is sublunary, but hope hath its higher goal.

We shall know each other there. A happier oracle, a clearer understanding, an unwavering light will friendship then become. Life's fuller music will give forth rejoicing tones when heart meets heart, where all lovely gifts and pure are laid upon befitting shrines. Joy hath a living fount, a bliss forever. The heart hath vainly sighed, What shall the future be? This is the future: heaven will be thine, but when its Life shall come no man knoweth, not "the son but the Father."

Our sins are not forgiven here or hereafter, for every sin there is a just measure of misery, and death cannot advance our joy, nor make us wiser, better, or more pure. The science of all being must be learned ere this is won. Bliss is not the boon of one brief moment. After the veil has dropped, we have to learn the same as now our way to heaven, by slow and solemn footsteps, for no man cometh to the Father but through Truth and Love.

It will be seen that Mrs. Eddy uses "I" in the above sermon for what seems to be an observation about herself, although she nearly always preferred "we" in early writings, as though the "I" which "is God" needed stressing on its own. One of the very few occasions when she used "I" individually in the Third Edition on which she was now working comes in Volume I (p.179) as follows:

I love Jesus more than all men of past or present ages, treading alone a path of thorns, up to the throne of wisdom, in speechless agony exploring the way for others; yet I cannot see that he spared me one individual experience or that we all have not the "cup" to drink in proportion to our fitness to drink it and demonstrate God, above others. [The final version, now p.26, uses "we" throughout.]

1880

March — *Formal Ban on Any Form of Manipulation*, as recorded at meeting of Christian Scientists' Association:

As there seems to be a tendency in the mind of many to confuse [the modes of mental treatment being practised by disaffected students] with Christian science, it will not be best for the practitioner to touch the patient while treating. It is to be expected that the thought will act more freely without the touch.

Among the students whom Mrs. Eddy collected at this time were:

Julia Bartlett, who became the earliest student to get counted among the twelve First Members of the reorganized church of 1894;

Calvin Frye, who was to complete 28 years of uninterrupted daily attendance upon Mrs. Eddy up to her passing in 1910;

James Howard, whose wife had been healed by Edward Arens and who later led a widespread rebellion in the C.S.A. But first he performed many useful services. He played the cornet at the Boston church gatherings; he was Mrs. Eddy's confidant and go-between during her absence incognito in New Hampshire in the summer of 1880; he became president of the C.S.A.; he was treasurer and a charter member of Mrs. Eddy's Massachusetts Metaphysical College chartered in 1881; he moved to Lynn with his family and boarded at the Eddys' home on Broad Street; Mrs. Eddy presented him with the first copy off the press of the Third Edition and put him in charge of its sales.

Mrs. Eddy continued to lose students, however. By June 1880 Edward Arens had joined the line of the many early students who fell from grace. He was expelled from the Christian Scientists' Association, which passed resolutions at its October meeting—

1. Noting the danger to the public safety of "the malpractice of Edward J. Arens and others."
2. Requiring a notice thereof to be sent to the Boston newspapers for publication.

1881

January — *Purposes of Massachusetts Metaphysical College*, as chartered under a short-lived law of Massachusetts:

To give instruction in scientific methods of mental healing on a purely practical basis, to impart a thorough understanding of metaphysics, to restore health, hope, and harmony to man.

To teach pathology, ontology, therapeutics, moral science, metaphysics and their application to the treatment of disease.

As with the church, Mrs. Eddy had nothing to say about the college at any time in *Science and Health*, although beginning with the Third Edition she included *Question and Answers* from her class notebook as "Recapitulation" (then Vol.I, Chapter IV), and later added some purely statistical details to the Preface.

PLAGIARISM

June —

One year after his expulsion from the C.S.A. Arens produced his own book *Theology, or the Understanding of God as Applied to Healing the Sick*, with twenty pages lifted verbatim from *Science and Health*. He claimed that Mrs. Eddy had herself lifted the words from Quimby and thus brought to the surface the Quimby controversy that troubled Christian Scientists for many years.

The significance of this case goes far beyond one act of plagiarism, whether the offender be said to be Arens or Mrs. Eddy or anyone else. The arguments and counter-arguments may take the same route of reasoning as, for example, evaluations of the extent of Carlyle's or Swedenborg's influence on Emerson or of Poe's on T.S. Eliot. But even this would miss the point, for first there is the need to distinguish between human philosophy, which is personal property, and *the Truth*.

Into a discernment of the Truth, only Truth (God) and you (man) enter. That which is Truth to you belongs to you; and the Christian Scientist is that one who accepts *Science and Health* for himself, as Mrs. Eddy did, by being totally receptive and needing no intermediary, no book, no personal teacher or revelator — ex-

cept as evidence of what is Truth (God) to him. In fact, the Truth is everywhere as his experience, as his consciousness. In this way, for the Scientist to steal *Truth* from some person becomes impossible. It is equally impossible for Arens to have absorbed *Truth* from some person without first knowing it for himself, and then he would have given the right credit to God — as Mrs. Eddy did.

Millions have read *Science and Health*; but evidently not all have found Truth thereby, and for such, any appropriation of its words is plagiarism. But the thought to which Truth is appearing finds a full and complete confirmation in *Science and Health*, and has no need for stealing. The solution for plagiarism lies in coming to grips with animal magnetism, the whole belief of truths, principles, errors, *in person*.

Years later, Mrs. Eddy promised that those who were called to her household would be taught the Divinity Course and thus gain the degree D.S.D. Yet no one was credited with such a degree, except Mrs. Eddy herself (see *Journal* covers during 1894), even while many have left records of undergoing such a course. Evidently they had considered they were taking it with a person called Mrs. Eddy, instead of being taught of God, Truth. Any personal sense is erroneous, whether called good or bad, so that the thought that believes it gets its Truth from a person is *ipso facto* a plagiarist and will be confronted by evidence that its truth-giving person is equally a plagiarist.

Arens's misdeed was roundly denounced to the world in Dr. Eddy's preface to the Third Edition when it finally appeared. The Christian Science textbook now consisted of a Volume I including "Recapitulation," as well as a Volume II similar to the whole of the Second Edition. The first volume reinstated the bulk of what had been lost from the First Edition, while the new second volume included the Exegesis for Genesis I-IV later transferred to *The Key to the Scriptures*. In the latter item the God or Elohim of the Third Edition is known as "She" and "Her."

RIGHT AND WRONG PRACTICE

August — *Assembled Extracts from the Third Edition (Vol.II)*, in addition to accounts given of the legal cases of 1878-9 involving Mrs. Eddy:

Use and Misuse of Mind:

The husband of a lady who was the patient of [the] malpractitioner poured out his grief to us and said: "Dr. K[ennedy] has destroyed the happiness of my home, ruined my wife, etc." . . . He finally sued for a divorce. The night before the trial he said to us his mother's testimony alone was sufficient to give him the case. We were informed that when she entered the courtroom she commenced weeping, and her son afterwards described to us her testimony, and said it was the very opposite of what she had told him the day previously. The mesmerist said to an individual, to our certain knowledge, that he had the entire control of that witness. (pp.6-8.)

We have known instances where the honest metaphysician had a patient whom the mesmerist wished to obtain, else to stop her recovery. Then his attack was made on the husband, exciting his jealousy, without cause, of his wife's physician, which occasioned her such grief it stopped her recovery Metaphysics meets all these emergencies, and governs and restores the balance of being to its normal standard. We have known this mesmerist try to sour the disposition, excite the passions and appetites, induce disease, bring back old complaints, and scare and torture the minds of people. These effects are inseparable from their cause, and the cause must be removed to remove the effects they are producing even on the mesmerist himself. (pp.19-20.)

Nothing but a knowledge of the mesmeric cause producing these abnormal results, and the metaphysical understanding how to meet them and despoil demonology of its reign of terror, renders it safe for the individual or the community at the present period

In proportion to your advancement in metaphysics it becomes impossible for you to produce disease or to injure another with your mind, and you become a law to yourself never to infringe on the privacy of thought, and to read mind only when it appeals to you for help. (pp.17-8.)

Among our very first students was the mesmerist aforesaid, who has followed the cause of metaphysical healing as a hound follows his prey, to hunt down every promising student if he cannot place them in his track and on his pursuit This malpractitioner tried his best to break down our health before we learned the cause of our sufferings. It was difficult for us to credit the facts of his malice or to admit they lie within the pale of mortal thought We rejoice that our experience from the malicious arrows aimed at us through the unseen and subtle agency aforesaid has helped others, enabling them to know how to meet this hidden element without having to learn their way. (pp.33-4.)

In his mental argument to frighten an individual and build up a belief of disease, [the malpractitioner] includes another one, namely, to make that individual believe that someone else is doing this, and he cannot be healed unless he is treated for the effects that individual is supposed to be producing on him We have not exposed one half the wickedness that has been committed unseen, and the purposes achieved by it and the falsehoods uttered of us in order to accomplish those purposes. (pp.36-7.)

In years past we suffered greatly for the sick when healing them, but even that is all over now, and we cannot suffer for them Metaphysics can destroy disease, but it cannot create it, whereas mesmerism claims to do both. Even if we should argue against the recovery of the sick, or for the healthy to become sick, after the method of the malpractitioner, we could not produce their results We have found it important to uncover sin in order to destroy it; and if the sinner hates you for this, it is because he is unwilling to reform. (pp.38-9.)

Since ever we have been in the metaphysical field we have had but a little over two hundred pupils, and but three of these are known malpractitioners; and never but one of our students has yet passed the change called death. (pp.42-3.)

The Fourth Day of Creation, showing a reference to Gen.1:16 using the feminine pronoun for God:

In metaphysical science it is seen that only Mind shines by Her own light and governs Her idea, man, and the universe, and governs them harmoniously. (p.113.)

— *Meeting with Ralph Waldo Emerson*, as described in a letter to Miss Lane of Chicago:

Waldo Emerson was a man fitting a niche in history well, and we all in Mass. love him. But he was as far from accepting Christian Science as a man can be who is a strict moralist. Bronson Alcott is far in advance of him. I saw Emerson some months before his demise; went for the purpose of *healing* him. Let no one but my husband, Dr. Eddy, who went with me, know it.

As soon as I got into the deep recesses of his thoughts I saw his case was hopeless. I can work only by God's graces and by His rules. So when I said, in reply to his remark, "I am old and my brains are wearing out from hard labor" — and then chattered like a babe — "But you believe in the powers of God above all other causation, do you not?", he answered, "Yes," and this followed in substance: but it would be profane for me to believe a man does not wear out. I don't believe God can or wants to prevent this result of old age.

[The letter, which was written a few years after the visit, concluded]: Now, Miss Lane, what would this be for an item of history — that Normal Class students from the only College or school in our land teaching the supremacy of Mind over all error should relapse into studying the ethics of one who died in that belief? Can you find in any work higher ethics than in Science and Health? Can you find in any work as good a system of hygiene? Do you understand all that work? If you do not, then it is your bounden duty to do it; and, if you wish to graduate at my College, under the seal of the State of Mass., you must know this great textbook sufficiently to be examined in it throughout, before you can receive a diploma and graduate at the only chartered Mind-healing College *on earth*.

MOST OF THE LYNN STUDENTS DEFECT

October —

Within two months of the appearance of the Third Edition there came the next outcome of the belief that Truth is manufactured by a person. James Howard and seven other members of the Christian Scientists' Association abruptly defected. Mrs. Daman and others followed. The support that Mrs. Eddy could count on was now reduced to Julia Bartlett, Clara Choate, Gilbert Eddy, Calvin Frye — other than the potential of the growing congregation in Boston.

Students had divided themselves into two groups: those who began to notice the fallacy of looking to a person as the Revelator of Christian Science — and then foolishly attacked the person instead of removing the belief; and those who valiantly tried to heal such a belief on a personal basis.

Some of the alleged biographies of Mary Baker Eddy recount experiences of

those who came into the second category. It would appear that during the daytime the Truth usually was present to be seen for itself, but "the night cometh when no man can work," so that at night many were mesmerized into thinking the Revelator was a sickly, helpless person, even liable to "hysterical attacks*." They took it in turns to try to heal this person, often with little success until the dawn again brought Truth shining through as clear as ever. Mrs. Eddy thereupon appeared to them once more as a vigorous and well person.

A devout and loyal member of Mrs. Eddy's household in later years who was called upon to "help" Mrs. Eddy in moments of distress (usually at night) believed that she was willing to use her own sensitivity to try out the students' quality of thought. Be that as it may, sometimes he found that his most uplifting treatments appeared to have no effect whatever, and then she would tell him he had simply had a good talk with the devil! He put his finger on the solution when he admitted that he really reached her only when it became clear he was establishing *for himself* the truth about the Author of Science and Health, thus dealing with God and not a person at all.

Mrs. Eddy kept reminding the students that what they really needed to handle was animal magnetism, that is, never a person "over there," but just a lie about the truth asking for acceptance as truth. This is made clear in Adam Dickey's *Memoirs of Mary Baker Eddy*, pp.128-30.

The letter of resignation signed by Howard and the other seven members of the C.S.A. accused Mrs. Eddy of "departure from the straight and narrow road (which alone leads to growth in Christlike virtues) made manifest by frequent ebullitions of temper, love of money, and the appearance of hypocrisy." What was the error by which these good people lost their correct appreciation of the Revelator and the Revelation?

Mrs. Eddy indicated the answer in three visions at this time which she related to Calvin Frye, showing that the belief in a personal revelator who can lead for good implies there can be a personal leader or mesmerist guiding into evil. The use of *visions* is interesting, for Kennedy, Howard, Arens, as malpractitioners, have no more reality than dreams, but the evil influence of malpractice does extend as far as the dreamer accepts its reality. With no physicality attached to them, the visions could make clear the importance of watching that the influence of the one Person be never twisted into leadership of so-called persons for good or ill.

October — *Three Visions of Mary Baker Eddy*, about the defection of James Howard:

- 1) I saw a great huge elephant, a watch dog and Kennedy. The elephant followed me into a house, and pursued me from room to room until I got into my last room, and the dog was watching outside for me. Then the vision disappeared.
- 2) I saw Kennedy and Howard. And Kennedy looked at me, shaking his finger, and said, pointing to Howard, "This is the elephant that shall crush you into fragments

*Milmine's *The Life of Mary Baker G. Eddy and the History of Christian Science* (p. 293) gives examples said to have been gathered from students involved.

beginning on your limbs." Then I looked at Howard and over his head was written "Absalom" [David's faithless son] in blue luminous letters, and at his left side were dark clouds rolling up over their heads passing toward Kennedy.

3) [Calvin Frye's third-person account]: She saw Howard sitting bowing his head with his hands to his face, holding his head, and knew what he was saying, and it was telling the students who had signed that letter, "Don't give Mrs. Eddy a chance to talk to you; turn away from her and I will lead you." And by his side stood Kennedy governing his thoughts. After the visions she heard a voice crying "Save my people!" repeated three times. Later the voice said three times, "Mine hour hath come!"

The first contained Mrs. Eddy's reminder that watching out means "watching against a negative watch, *alias*, no watch, and gaining the spirit of true watching" (see My.232:30). In this way the supposed evil could be traced to its source in the one and only malicious animal magnetism, *alias* malicious mental malpractice. It was akin to going under the bridge, as in the earlier vision, and *watching* the resolution of the slime and venom, before being able to go over the bridge.

Many biographies of Mary Baker Eddy give interesting accounts of the three days which followed the defection of Howard & Co. Some refer to them as including her moment of "transfiguration." What the faithful few were seeing was the impersonalization of the malpractitioner and the impersonalization of the Revelator. They heard Mrs. Eddy say, "Why, I have no body!" and one recorded that "Mrs. Eddy saw no body, not her own, not ours; but realized her selfhood, her identity, and ours." Here was seen the one and only "I" which is God, the "I is God" which is the Church, the "I" which is "infallible now."

Self-evidently the Revelator has no material body at any time, but students might find their discernment of this fact getting clearer. They were being weaned from the belief that Her instruction on body was simply furnishing some super-natural matter.

Apocryphal stories abound of what Mrs. Eddy is said to have done with her body while providing such divine instruction to members of her household. To the metaphysician they are enlightening and encouraging, but *not supernatural*.

Possibly students thought that because they felt they were starting out as material, the proof of progress would be the ability to make matter somewhat less opaque. As leader, Mrs. Eddy would need to be the pioneer in this field. Super-natural stories would then be part of such desire. The Revelation, however, shows that if mind considers the material body as becoming less opaque, it is really because it is yielding to the truth that there is no matter, no life in matter and no death, no time separation and no space — not because so-called matter has the property of becoming more and more ethereal.

Nevertheless, on one occasion some students who were holding her body (and evidently holding her to be *in* body) recorded that they found she could escape from their restraint and reappear instantly on the other side of the room. Others at another time, convinced they had come in on her lifeless form — and what

material form does have life of its own within it? — reported that she rose suddenly to correct the thoughts they were holding and to encourage them in the work they had done rightly. To the Revelator there is no dead person, and emerging students sometimes heard Mrs. Eddy describe the current actions of a friend they were calling dead. This she did without feigning any material or spiritualistic communication.

A digression into events outside the period under review may bring further light. In 1909 her eulogy of the "departed" Edward A. Kimball (My.297:11), with its confirmation of his continued presence with her, was headed "There Is No Death." Laura Sargent has recorded that when she told Mrs. Eddy, after Mr. Kimball's death, that she thought she had seen him in the library, Mrs. Eddy simply confirmed that he was fetching a book.

More than a year later, after the world had called Mrs. Eddy dead, two or three students who had developed an enlightened sense of *the Revelator appearing as Mrs. Eddy* (rather than Mrs. Eddy appearing as, or embodying, the Revelator) described their mental convictions that they had seen her standing by the deathbed or walking across the room and smiling to them. These views were quite distinct from the appearance of personal matter still lying rejected on the bed. Yet the experience did not constitute a resurrection or ascension, for the Revelator never was in matter to be resurrected, and the materially-minded would not have seen a thing or even credited any hearsay. Ascension being independent of physique is discerned individually, not collectively.

Some early papers written by Mrs. Eddy, and preserved by Daniel Spofford, offer further explanation:

Jesus was the idea matter and those who believe that Jesus and Christ were one, must have believed if they reasoned fairly that body and soul were crucified. Now come their doubts whether this same idea should be resurrected. Some believed it would — others doubted, but so far as Christ was concerned, opinions could have no effect.

There is as good reason for believing one story as another. Jesus said nothing about it. Now I take Christ's own words for the truth when he said, touching the dead, that they rise, "God is not the God of the dead, but the living." He knew that they could not understand, but to himself Christ went through no change; to his disciples he died, so when they saw him they were afraid because they thought him a spirit, but had not forgotten his identity Jesus or flesh and blood; so he saith "a spirit hath not flesh and bones as ye see me have."

If the Christians of this day had been there, with their present beliefs, I have doubts whether they could have seen anything or heard a sound. I believe that Christ did appear and show himself as dense as their belief could be made; but their unbelief made the idea so rarefied that it was a spirit to them.

These are my ideas of the resurrection of Christ; but Jesus, the world's belief, if the people were as they are now, was without doubt taken away; at any rate their idea man never rose. Christ lost nothing by the change. Every person arises from the dead

with his own belief, so to themselves they are not risen and know no change, and the dead, as they are called, have no idea of themselves as dead

The Christ which was wisdom, and which acted on the idea Jesus, which was matter, admitted flesh and bones as well as did matter, ideas, or his enemies admit it, but he knew it was only an idea, that he could speak into or out of existence, thus demonstrating that our body is an idea. So when they destroyed the body which was the idea Jesus, they also destroyed to themselves Christ, i.e., matter and wisdom went together

But Christ to himself was the same Jesus as before, for Jesus meant the idea of flesh and blood, of bones or senses, or all that we call man; now Christ retained all this, and as we are to ourselves — and only that, and just that which we believe — so to himself he had flesh and bones, or senses, and was a man and not a spirit, as they called him. This was to show that when you think a person dead he is dead to you, i.e., you annihilate the idea man

— *Other Instruction by Mrs. Eddy on Body*, recorded by students at various times:

1) Declare that there is but one Mind, and that Mind is your Mind, and also declare: "There is but one body and that body is my body."

Our one body is eternal, indestructible, changeless; subject only to the law of Life, harmony, perfection, sustained in eternal completeness and activity. It is aloof from suggestion, discord or abnormalities. That body is spiritual and is one.

Our trust in God and our understanding are capable of extricating us from all predicaments. When you are under a claim or argument that you are confused or out of joint or have the itch or rheumatism, don't you see that it is imposed belief and is not you. Yet how prone we are to say that the thing that is wrong is myself.

2) Our body is complete, it is both male and female, and never has suffered, and is not under condemnation of being a woman. It manifests the divine completeness of our Father-Mother God. This body was never born. The thing that counts is *what you think*.

3) Do not give life to evil by attaching it to a person or a thing. Evil cannot live without a body. Man is one — there is one infinite manifestation. No error can attach itself to man and we deceive ourselves by thinking that it can.

4) Impersonalization of thought is what the cause now demands, and I see little growth in that direction.

5) The term "Mind and body" literally means "God and man," for man is the expression of Mind and the manifestation of Mind is the embodiment of Mind. The body of Mind therefore is man. Man is God's body and because of this fact there is but one body.

Body is therefore the infinite aggregation of spiritual ideas forever governed and controlled by the law of Life, harmony and completeness. Body is therefore spiritual,

perfect, harmonious and complete. It is never born, never was material, never suffered, never had a claim, never sinned and never left heaven. The understanding of perfect body is the Saviour of the belief of body, for it is the law of recovery to any and every claim of error.

November —

Mrs. Eddy withdrew from the C.S.A. in an effort to strengthen the self-reliance and conviction of the faithful few remaining. She left her students to conduct their own Sunday services and also planned a lengthy absence in Washington, D.C. The purpose of this trip was not only to develop interest in Christian Science there but also to study the laws of copyright in the face of incidents like the Arens threat.

The membership of the C.S.A., in a meeting at Mrs. Choate's Boston home, granted Mrs. Eddy's request to withdraw "because of distance from their place of meeting," at the same time passing the following resolutions:

1. Resolved, That we, the members of the Christian Scientist Association, do herein express to our beloved teacher, and acknowledged leader, Mary Baker Glover-Eddy, our sincere and heartfelt thanks and gratitude for her earnest labors in behalf of this association, by her watchfulness of its interest, and persistent efforts to maintain the highest rule of Christian love among its members.

2. Resolved, That while she has had little or no help, except from God, in the introduction to this material age of her book Science and Health, and the carrying forward of the Christian principles it teaches and explains, she has been unremitting in her faithfulness to her God-appointed work, and we do understand her to be the chosen messenger of God to bear His truth to the nations, and that unless we hear "Her Voice," we do not hear "His Voice."

3. Resolved, That while many and continued attempts are made by the malpractice referred to in Science and Health, to hinder and stop the advance of Christian Science, it has with her leadership attained a success that calls out the truest gratitude of her students, and when understood, by all humanity.

4. Resolved, That the charges made against her in a letter, signed by J.C. Howard, M.R. Rice, D.B. Rawson, and five others, of hypocrisy, ebullitions of temper, and love of money, are utterly false, and that the cowardice of the signers in refusing to meet her and sustain or explain such charges, be treated with the righteous indignation it justly deserves. That while we deplore such wickedness and abuse of her who had befriended them in their need, and when wronged, met them with honest, open rebuke, we look with admiration and reverence upon her Christlike example of meekness and charity and will, in future, more faithfully follow and obey her divine instructions, knowing that in so doing we offer her the highest testimonial of our appreciation of her Christian leadership.

5. Resolved, That a copy of these resolutions be presented to our teacher and leader, Mary B. Glover-Eddy, and a copy be placed on the records of this Christian Scientist Association.

December — Letter to the Church of Christ, Scientist*[signed "MARY B.G. EDDY"]:

I beg that you allow no envy or root of bitterness to spring up between you but "that ye love one another, even as I have loved you." I also recommend that you meet on Sunday alternately in Boston at Mrs. Choate's, and in Charlestown, and have the names of Mrs. Choate, Mrs. Whiting, Miss Bartlett and Mrs. Poor registered alphabetically to take their turns in conducting the Sunday services; and now farewell and may the grace of God and the fellowship of Love be and abide with you evermore. P.S. Please send a copy of your resolutions for the papers in Lynn, either the *Transcript* or the *Union*. They will charge nothing I think, and be sure to send me a copy in print when you have my address. [The resolutions appeared in the *Lynn Union* of February 3, 1882.]

1882

February — *Circular Distributed by Mrs. Eddy*, after her arrival in Washington, D.C.:

Mrs. Eddy, President of the Mass. Metaphysical College, Will interest all who may favor her with a call at her rooms, 13 First Street, N.E., with her Parlor Lectures on

Practical Metaphysics and the influence that mind holds over disease and longevity;

How to improve the moral and physical condition of man, to eradicate in children hereditary taints, to enlarge the intellect a hundred per cent., to restore and strengthen memory, to cure consumption, rheumatism, deafness, blindness and every ill the race is heir to.

We have a certificate from the most celebrated and skillful obstetrician and surgeon in Massachusetts, stating our qualification to teach Obstetrics. And what is better, our system prevents the suffering that has attended accouchement, and with the great auxiliary of Mind, obviates the use of medicine.

First lecture free, and the first course, which includes twelve lectures, commences Feb. 10th, at 8 p.m.

March — *Letter to Miss Bartlett* [dated Washington, March 14, and signed "Lovingly my dear child, MOTHER MARY"]:

My very dear Student: You don't know how much joy your letters give me. I knew it was best for me to do as the husbandman, go away and then see if you all did not add many more talents to those you already had. Yes, dearest one, you and Mrs. W[hiting] are deserving all praise.

DEATH OF ASA GILBERT EDDY

June —

About three months after the Eddys' return from Washington, Dr. Asa

*The parentheses around Scientist were not always used at first.

Gilbert Eddy died with the symptoms of arsenical poison administered by the mental malpractitioner — and without any traces of material poison. Although the event furnished a wealth of metaphysical information, humanly speaking it was a cruel blow.

The original discovery that Mind not matter controls all human activity implies of course that death can never be other than a *mental assault*, to be corrected by the Mind which is Life. No matter how matter is said to behave, the only consideration can be the thought held in belief about it, and *any* thought out of phase with the divine Mind is poisonous. The revelation of Christian Science must make this clear.

Two days before her marriage to Asa Eddy, Mrs. Glover had written Spofford that she would "never again trust a man," and now, five years later, the students saw their personal revelator stripped of the one man she did seem able to trust continuously in the early days. The belief that God's Revelation needs a particular man to sustain it is, however, no better than the belief that there is a particular man (in this case, Edward Arens) who can undo it. The same mental poison or malicious animal magnetism that permeates both beliefs must be met as in Mrs. Eddy's reply in the *Boston Globe* of April 16 to an article claiming kinship between mesmerism, mediumship and Christian Science. She described such a belief as "ignorant of the genealogy of Christian Science [which] has its foundation with the Deity. He on whom it rests said: 'Before Abraham was, I am.' "

Until such never-born and never-dying leadership is understood, the so-called believer may keep witnessing the falsity of its belief. No matter what other pretence is put forth, it is necessary to understand the basic poisonous source in order to release the Revelator of Christian Science by meeting the falsity where it lies.

Mrs. Eddy used the lesson of her husband's death to give students much instruction as the years went by on the handling of mental poison, including the following records left by them:

1) Malicious mental malpractice is utterly without power and cannot voice error to me in the matter of any type of poison, either mentally, physically, spiritually or in any other way, for I am complete, panoplied about by divine Love where human hatred cannot reach me. I love, I do not hate. Truth, not error, governs man. Animal magnetism (human control) cannot make laws for me to prevent my doing God's work or in any other way to interfere with my perfect dominion. All mortal mind laws are annulled by the divine law.

There are no hindrances, interruption, personalities, conditions, circumstances that can make inactive or suspend the law of Spirit. I cannot be mesmerized to doubt the power of Truth over this and every other error. I know that I have confidence in all my treatments. I know how to handle all error and handle it instantly. All that I need to know in handling error is revealed to me, for it is God who handles the case, and it is God who gives all right ideas.

2) Divine Love fills every channel, and removes every obstruction. There is one infinite Mind and that Mind is my Mind and governs me — all my thoughts come to me from this Mind and return to this source. In this Mind there is no material sense, no other mind, no mortal mind to tempt, to harm or to control. I know this, I realize it, and am master of the occasion to myself and to others.

3) Know that electricity has no power to send any poison through the pneumogastric nerve. Deny all kinds of mental poison. Mental poison is the mental atmosphere of conflicting, human opinions and beliefs. We must handle the serpent and know its arguments are false and powerless, since one Mind alone is real.

4) Declare every morning: I feel fine, I cannot be discouraged, dismayed, confused, frustrated, etc., by malicious mind. No thought, conscious or unconscious, felt or un-felt, known or unknown, no power seen or unseen, can in any way touch me, unless it originates in divine Mind.

5) Sensuous willful malpractice has no power to distract or confuse me so that I cannot perceive the Truth clearly. It can neither make me believe that I am suffering from old beliefs or poisons, nor make me see its image, nor fear its mental argument. No danger can befall me for everything is in God's keeping.

— *Article from Boston Globe* [dated June 4]:

Mesmerism or Arsenic?, A Strange Claim by Mrs. Eddy Regarding Her Husband's Death:

Mrs. Mary B. Glover-Eddy, the founder of "Christian Science," sent for a reporter to come to the "Metaphysical College," 569 Columbus Avenue, yesterday. She wished to make a statement. Mr. Eddy, her husband, had died that morning, and she appeared much overcome at the event, and could scarcely control herself enough to make the following statement: Her husband, she said, had died with every symptom of arsenical poisoning. Both he and she knew it to be the result of a malicious mesmeric influence exerted over his mind by certain parties here in Boston, who had sworn to injure them. She had formerly had the same symptoms of arsenical poison herself, and it was some time before she discovered it to be the mesmeric work of an enemy.

Soon after her marriage her husband had begun to manifest the same symptoms and had since shown them from time to time; but was, with her help, always able to overcome them. A few weeks ago she observed that he did not look well, and when questioned he said that he was unable to get the idea of this arsenical poison out of his mind. He had been steadily growing worse ever since, but still had hoped to overcome the trouble until the last. After the death the body had turned black.

After seeing Mrs. Eddy, the reporter called upon Dr. [Charles J.] Eastman at his house, 18 Dover Street. Dr. Eastman had been called to consult with the "scientists" after Mr. Eddy's case had taken an alarming turn. He said that Mr. Eddy's symptoms were those of arsenical poisoning. He suffered from nausea, cold chills, dim eyes, cold extremities, gasping for breath, and complained once in a while of some pain in the ab-

domen and chest. His pulse was feeble. These symptoms might possibly be induced by other causes than arsenic, but it was not probable.

He thought that for the ends of justice there ought to be an autopsy, though so far as he knew there had been no steps taken with that object in view. He thought Mrs. Eddy's theory of mesmeric influence was possible. A mesmerist might keep the impression in the subject's mind that he had a disease, and induce all the symptoms, though he should not have supposed that he could have induced death. He believed that the certificate of death in the case read death from "malicious mesmerism," but was not positive on this point. If the deceased had really been poisoned with arsenic, either lately or formerly, a careful examination of the important organs could not fail to give evidence of the fact; but if Mrs. Eddy's theory was correct, there would be no internal evidence.

The chief party [Edward J. Arens] whom Mrs. Eddy alleged to have induced her husband's death was called upon by the reporter, but refused to have anything to say relating to Mr. and Mrs. Eddy, or his relations with them.

— *Interview with Mrs. Eddy in Boston Post* [dated June 5]:

Malicious Mesmerism:

. . . My husband's death [she said] was caused by malicious mesmerism. Dr. C.J. Eastman, who attended the case after it had taken an alarming turn, declares the symptoms to be the same as those of arsenical poisoning. On the other hand Dr. Rufus King Noyes, late of the City hospital, who, in company with Dr. Eastman, and some other gentlemen, held an autopsy over the body today, affirms that the corpse is free from all material poison, although Dr. Eastman still holds to the original belief. I know it was poison that killed him; not material poison, but mesmeric poison. My husband was in uniform health, and but seldom complained of any kind of ailment. During his brief illness, just preceding his death, his continual cry was, "Only relieve me of this continual suggestion, through the mind, of poison, and I will recover." It is well known that by constantly dwelling upon any subject in thought finally comes the poison of the belief through the whole system.

I have seen mesmerists, merely by a glance or a motion, make an arm or a leg of a subject stiff, and then relax it again, or give pain and relieve it again. I never saw a more self-possessed man than dear Dr. Eddy was. He said to Dr. Eastman when he was finally called to attend him: "My case is nothing that I cannot attend to myself, although to me it acts the same as poison and seems to pervade my whole system just as that would."

This is not the first case known of where death has occurred from what appeared to be poison, and was so declared to be by the attending physician, but in which the body on being thoroughly examined by an autopsy was shown to possess no signs of material poison. There was such a case in New York. Everyone at first declared poison to have been the cause of death, as the symptoms were all there, but an autopsy contradicted the belief, and it was shown that the victim had had no opportunity for procuring poison. I afterwards learned that she had been very active in advocating the merits of our college.

Oh, isn't it terrible that this fiend of malpractice is in the land! The only remedy

that is effectual in meeting this terrible power possessed by the evil-minded is to counteract it by the same method that I use in counteracting poison. They require the same remedy.

Circumstances debarred me from taking hold of my husband's case. He declared himself perfectly capable of carrying himself through, and I was so entirely absorbed in business that I permitted him to try, and when I awakened to the danger it was too late. I have cured worse cases before, but took hold of them in time. I don't think that Dr. Carpenter* had anything to do with my husband's death, but I do believe that it was the rejected students — students who were turned away from our college because of their unworthiness and immorality. Today I sent for one of the students [Arens] whom my husband had helped liberally and given money, not knowing how unworthy he was. I wished him to come that I might prove to him how, by metaphysics, I could show the cause of my husband's death. He was as pale as a ghost when he came to the door and refused to enter, or to believe that I knew what caused his death. Within half an hour after he left I felt the same attack that my husband felt — the same that caused his death. I instantly gave myself the same treatment that I would use in the case of arsenical poison, and so I recovered, just the same as I could have caused my husband to recover had I taken the case in time.

After a certain amount of mesmeric poison has been administered it cannot be averted. No power of mind can resist it. It must be met with resistive action of the mind at the start, which will counteract it. We all know that disease of any kind cannot reach the body except through the mind, and that if the mind is cured the disease is soon relieved. Only a few days ago I disposed of a tumor in 24 hours that the doctors had said must be removed by the knife. I changed the course of the mind to counteract the effect of the disease. This proves the myth of matter. Mesmerism will make an apple burn the hand so that the child will cry.

My husband never spoke of death as something we were to meet, but only as a phase of mortal belief. He did not speak of life as something that was to close, but as something that was forever to live on. I do believe in God's supremacy over error, and this gives me peace. I do believe, and have been told, that there is a price set upon my head. One of my students, a malpractitioner, has been heard to say that he would follow us to the grave. He has already reached my husband. While my husband and I were in Washington and Philadelphia last winter, we were obliged constantly to guard against poison, the same symptoms apparent at my husband's death constantly attending us. And yet the one who was planning the evil against us was in Boston the whole time.

Today a lady, active in forwarding the good of our college, told me that she had been troubled almost constantly with arsenical poison symptoms, and is now treating them constantly as I directed her. Three days ago one of my patients died and the doctor said he died from arsenic, and yet there were no material symptoms of poison.

Regarding death, Mrs. Eddy is said to have told friends that the "departed" do not die — that it seems so only to those who hold the sense of mortal personality and accordingly bury it. She thus made it plain that death is but a thought insisted upon.

*Well known for his public demonstrations of hypnotism.

Frank Mason is credited with recording some thoughts on death which may well be traceable to Mrs. Eddy, as follows:

Death is an illusion. It is the termination of the universal lie which declares that man was born. No person will ever be more conscious of death than he is of birth. Everything that has a beginning must of necessity have an ending. Death is not in the victim whom we say has died, but in us. It is we who are still alive — as we term it — who dig the graves. It is we who put our friends into the ground and cover them up, and forever after declare they are gone. All these phenomena are in us, not in them. Death is the culmination of the thought of physical life.

Other statements, made by Mrs. Eddy to friends or in class, have been recorded as follows:

1) God is Love; to love is to express God, and God is eternal Life. If we always loved we would always express Life, and never have a belief of death. Hate is the opposite of Love, and leads to death; therefore, never hate anything.

2) The so-called dead, although liberated from the belief that Life has ended, or even changed to them, are separated from our opinions and recognition of them; and they have no more cognizance of the body we are disposing of than we of their actual existence; these two dreams of life are separated, never to unite again until we pass into their phase of belief, or at length reach the understanding of Life and yield the error of personal sense, or matter man, for Life that is God.

3) [To one asking to put flowers on Baker family graves]: I love you and thank you, but they sleep not there. Let the dead bury their dead.

The death of Asa Eddy and the grief of his wife could seem true only to someone accepting a thought of personal unfoldment and personal decline. Science and Health says: "Let men think they had killed the body." Afterwards they may learn how ungodlike it is to accept any thought of mortality, good or ill, and how important it is to reverse such thoughts constantly.

The following letter, written to ex-Mayor Atkinson of Newburyport, an early student whose daughter married Edward Arens, contains a valuable exposure of deadly thought, and a reminder that the metaphysician meets thought where the human mind meets person.

— *Letter to Mr. Atkinson* [dated June 3 and signed "Yours in love and truth, MARY B.G. EDDY"]:

With the cold form of [my] beloved husband lying on his bier in my desolated home I appeal to you once more, and if you are not darkened to the sense of the awful crimes I know you will stop them by every influence in your power.

I have power to discern the cause of his death. I never was mistaken in the mental cause in this case and what I say the future will declare, namely, that Edward J. Arens has caused the death of my husband in connection with his co-operators so far as I can

clearly discern in my diagnosis of the case. In this awful hour, I sent for him that I might point to the silent lips and say to Mr. Arens over his corpse, "Thou are the man" — and then ask him to remember what that dear one and I had done to save him from his own awful nature by our teachings; how we sheltered him when he had no home and friends; how I took from my loving, humane husband, hundreds of dollars to extricate him from peril that his own conduct, uninfluenced by us, had brought upon him; how I have suffered his gigantic frauds silently, taking not only our money falsely and breaking all his agreements to pay us, but still pursuing, claiming as his own, my hard earned writings and labors, and lost, oh! horrible to relate, in cold blood with malice aforethought, taking from me all of earth I had to lose.

Do you forget your sorrow at the thought of losing your wife*? And do you forget my pity and that I saved her to make happy your declining years? And have you no mercy for *me* if you can stay this bloodshed? And if not God will avenge it. 'Tis but a little time before His justice will meet the hour.

I never knew until after the birth, that your daughter was about to be a mother, and then I heard of her sufferings and took her into my mind to prevent any danger from the use of instruments; but today she did not send her wicked husband at my request to see mine in his shroud.

[P.S.]: Here I will say in half an hour after he knew my husband was killed, he attacked me, but I am well.

— *Letter to Lynn Reporter* [dated June 20 and signed "MARY B.G. EDDY"]: *Malicious Mesmerism, The Recent Peculiar Death of Dr. Asa G. Eddy. His Wife Says It Was Not Caused by Heart Disease. Does Disease and Death Come through the Mind?*

Mr. Editor: In your recent article on "Malicious Mesmerism" there were statements which we request you to correct. After the death of my lamented husband, Medical Examiner Draper called and conversed with me at my house on the case, but he made no examination whatever of the body, and has stated to those who have inquired of him that he did not examine the body. Any hypothesis of his own on that case could only have been taken from his disbelief in the power of mind to kill or cure, which opinion he expressed to us. The medical examiner, C.J. Eastman, M.D., who performed the autopsy has stated privately and publicly that every symptom of arsenical poisoning was present before death, and yet no material poison was found on the body at the post-mortem examination.

The circumstances of the examination by a medical man in Lynn, who pronounced him [Dr. Eddy] not admissible to a secret order of life insurance, we request you to publish as we repeat them, [since you have] already alluded to that circumstance in your paper and given us no opportunity for explaining it. My late husband asked me before going to join that order of temperance, if I desired him to have his life insured? I replied that I did not. He then said, I will tell my examiner to find some flaw in my body, for every body has something no doubt, and let me off from taking a life insurance on that ground if it is right to do so.

One of the members had already told him that he could be admitted thus after that subject which was then in consideration was settled. But the examining physician

*This is the Mrs. Atkinson mentioned on p. 82. She was healed of invalidism in the early days of Mrs. Eddy's ministry.

never told him that he could join only by taking a life policy, and reported him unfit on account of a slight irregularity in the beating of the heart. At the same time there were members of that order who had serious lung complaints before joining it, but my dear husband and his physician were at opposites in their views of medicine! Also he told me on his return from the examination that the physician had said himself "the trouble was slight and would never harm him."

I have lived with him five years and the only symptoms he ever had of chest troubles occurred after our college was established in Boston, and every symptom he had can be found in medical works as occurring from doses of arsenic. He was never sick an hour before that time, and never had a symptom of heart disease. Dr. Asa G. Eddy has left behind him those who knew him but to love him. He was a good man, with a calm, strong, self-poised mind, a heart filled with charity, and a life of good works.

The testimonies of thousands could be given of the power of mind to promote health and to restore it, and its reversed power maliciously directed to destroy health and induce fatal disease. It was observed by many during the illness of Dr. Eddy that the only remedy that reached his case was a mental one, and that directed to antidote the arguments of arsenical poison. The soundest minds are giving this subject much thought, and enjoining it upon us to expose this awful mental malpractice as fast as we discover it.

The heart was not the primary or secondary cause of the decease of my husband, and nothing was found on the body after death that could not have been induced by doses of arsenic, and the only reason it was not so reported was the doubt that exists in the community as to the possibility of mind imparting these effects of poison. But the question is already solved and proven that disease and death come through mind, since all is mind and its formations and effects on the body. His murderers believe this and are asserting it every day.

EARLY DAYS AT THE COLLEGE

On her return from Washington Mrs. Eddy had established her college at 569 Columbus Avenue in Boston, where she and several of her students also took up residence. Following Dr. Eddy's death she rejoined the C.S.A. but again moved out of Boston for a while, returning in August accompanied by Calvin Frye, who from then on took charge of general business arrangements connected with the college and the residence.

October (or thereabouts) — *Student's Account of a Victory over Death by Mrs. Eddy.*

[From her new residence] Mrs. Eddy became aware of a baby who lived across the street, and one morning she noticed the doctor's carriage leaving the home of the child. Mrs. Eddy went over to the house, spoke with the mother and asked to see the child. The mother said the child had passed on while the doctor was there. Mrs. Eddy went and sat beside the child, realizing the truth of being as no one else has since the

time of Jesus, and the child was healed. Instead of gratitude being expressed by the mother, she took the child and showed much resentment towards Mrs. Eddy. The child remained well.

Having exposed the claim of *mesmerism* to be the sole adjudicator of life and death for mortals, Mrs. Eddy was ready to denounce the false corollary that the so-called mesmerized person is a live or dead object over there. She showed, in fact, that the claim to be handled really is that this mesmerized person is one's *self*.

In line with this lesson a student records that she once told Mrs. Eddy she had healed a boy run into by a train. Mrs. Eddy asked how she had treated the case, and the response was: "I just knew that I could not be mesmerized." Her teacher applauded the recognition that "I" is all that is involved, adding: "That is all you ever have to do."

— *Some Statements Recorded by Early Students of the College:*

1) There is a great excess of talk about the error (mesmerism). All there is to mesmerism is what we make of it.

2) One needs to protect himself for (from) his own false beliefs alone; therefore the only wrong thinker or mental malpractitioner there is or can be, is one's self; the beam in one's own eye is the whole of evil. All our warfare is located within the confines of our own thought.

3) Jesus healed the Magdalen by condemning the sin but not the woman. [Mrs. Eddy said this to a pupil who was upset about the immorality she saw in her husband. When the pupil responded that she did not have the consciousness that Jesus had, Mrs. Eddy was quick with a rebuke, telling the lady she could claim the Christ-consciousness, for otherwise she could not heal a single case of sin or sickness. Her thought was so turned around that when she reached home she found her husband healed.]

4) Any sense of revulsion is making a reality of whatever it may be.

5) When your love requires an object to call it forth, you will know it is personal; when it flows freely to all, you will know it is impersonal.

6) To be overanxious regarding one's own progress is to acknowledge a person apart from God.

7) [Copied from a notation in a Bible Mrs. Eddy had]: Whenever animal magnetism encroached on his consciousness David pursued the error and ascertained the cause (in belief) — recovered lost ground. This advanced him to such a condition of mind that, instead of having to meet each insignificant claim of evil, he saw it as one, although still a giant.

THE QUIMBY LEGACY

The exposure of the nothingness to any belief of a mind apart from God automatically includes denunciations of these beliefs and of the supposed somethingness to mesmerism that "we make of it." Hence the warning added in *Science and Health* to the instruction to "expose and denounce the claims of evil" (S. & H. 447:20), for it is equally imperative to "realize no reality in them." These claims are deadly but totally false, just as they are false but totally deadly.

Mrs. Eddy's first visions of water and of her progress over it now developed into two others about water which explained the difficulties the students had with the concept of "unreal but deadly," or of "deadly but unreal."

— *Vision of Mary Baker Eddy* [dated August 7 (probably 1882)]:

I seemed to be in a small house founded on a rock with my students; the house seemed to be surrounded by water. I was fearful lest the house be carried away by the water. One of the students (a small one) ventured out saying, "I'm going to see how it looks outside," and upon going out found that where the water seemed deep it was only two or three inches deep, and that our fears were needless; and we all laughed at the thought, but soon the water began to rise about the house and rose up until it reached the eaves of our house — yet we were not afraid. In a short time it began to subside and went entirely away.

There was another view presented which was more distinct than the other ones. There was a very dark cloud behind us and we were surrounded by a heavy mist which seemed to daze us.

1883

January — *Vision of Mary Baker Eddy*, as jotted down by Calvin Frye:

A bridge over unconscious mind with weak rail which protected from running off the bridge. Fear of [coach they were in crashing into rail and tumbling into water]. Steeds were unmanageable. Team struck against the rail. It bent and she leaped out of the team and the others followed and got on the bridge.

Next, [she] saw a poor bridge full of holes which she avoids in passing over and showed them how to pass over safely.

Afterward [she] was out in the stream of mortal mind alone and went to the very edge of a cataract and was going over but climbed up again safely by catching hold of the water.

This vision presents the three stages of handling animal magnetism: first, the fear of it as a reality; second, the need to avoid it if it does exist as a reality; third, the willingness to *catch hold* of it, to go "under the bridge," to "reach the bottom," and thus to realize there is "no more sea" — in other words, no more fear of falsity and no place where Mind is not.

At this date Mrs. Eddy was alone in the third stage of nullifying the "stream of mortal [deadly] mind." Consequently, two further visions followed to expose the danger of the beliefs let loose by Arens with his claim that Christian Science is but an imitation of Quimbyism. The message which she thereupon made available to Calvin Frye described the debilitating effect of believing Christian Science arises with person, for if so, such originator could just as well be Quimby as a personal Mrs. Eddy, and the mind said to be controlling matter could just as well be the mind of the malicious mental malpractitioner as that of a benevolent mind-healer like Quimby. In the visions, which are recorded below, Emma Ware, as a patient and disciple of Dr. Quimby's and a copier of writings in his possession, stands for the material misinterpretation of the Mind-healing action of Life and Love.

February — *Two Visions of Mary Baker Eddy*, as recorded by Calvin Frye:

1) Emma Ware. Saw a woman in a crowd whispering and when she came near me seemed to be friendly but was two-faced. Seemed to be influencing the people against me. Afterward saw a gorilla (Arens) who came to me as I was lying down and when I tried to get up he would push me down again and my limbs seemed bound that I could not stir; when I tried to speak he would put his huge paw over my mouth and stop me.

2) Saw Kennedy in prosperity surrounded by his friends and myself a mere skeleton wasted with consumption and said he, "You have done this;" and he and his friends laughed at me.

The very day after Mrs. Eddy had had the vision of Emma Ware, an anonymous letter in the *Boston Post* quoted an unnamed Quimby authority as saying "Dr. Quimby did a great amount of writing on the subject of mental healing, or his theory, which he termed 'Science of Health.'" The writer went on: "Some parties healing through a mental method, which they claim to have discovered, did, in reality, obtain their first thoughts of this truth from Dr. Quimby, and have added their own opinions to the grain of wisdom thus obtained, presenting to the people a small amount of wheat mixed with a great quantity of chaff."

The writer was later identified as Julius Dresser, who had been a fellow Quimby-patient with Mrs. Patterson (Eddy) in Portland, Me.

— *Letter of Rebuttal to Boston Post* [dated February 19 and signed "E.G.", later identified as Mrs. Eddy]:

We were interested in your late article on mental healing, having been acquainted with the late Dr. Phineas P. Quimby, who died many years ago, and whom we regarded very highly. He was a contemporary of the noted mesmerist, Dr. Newton, and often amused us with his unique descriptions of their mesmeric performances.

He, Dr. Quimby, told us, one evening on our way to a lecture at the city hall in

Portland, that he would exhibit some of his power to us in the hall. Accordingly, after we were seated, he said to us I shall set them to coughing, and immediately one after another commenced coughing until the assembly in general joined in chorus, longer or shorter, according to directions. Then all of a sudden the coughing stopped, but our laughter was not over, for immediately the people commenced sneezing, and pocket handkerchiefs were in quick requisition.

Dr. Quimby's method of treating the sick was manipulation; after immersing his hands in water he rubbed the head, etc. He never called his practice a mental method of treating diseases to our knowledge, and we knew him and his history. He was very successful in many cases of lameness. We asked him several times if he had any system, aside from manipulation and mesmerism of treating disease, and he always evaded the subject. We were his patient, but he never gave us any further information relating to his practice, but always said it "is a secret of my own, and I have thought best not to divulge it." After treating the sick he would retire to a side room and note with pen the especial case with such other paraphrase as he thought best. This copy he gave to certain individuals to bring out, or, as he said, "put into shape."

His scribblings were fragmentary, but sometimes very interesting. He requested us to transform them frequently and to give them different meanings, which we did. He never took a student, to our knowledge, or gave information that was practical, of his healing. He called his scribblings, essays, but never the "Science of Health." "Science and Health" is a work of Mrs. Mary B.G. Eddy, issued in 1875. She discovered the science of healing embodied in that work, after years of practised proof through homeopathy, that mind instead of matter is the principle of pathology, and finally sealed her proof by a severe casualty, from which she recovered through her exercise of mental power over the body, after the regular physicians had pronounced her case incurable.

Julius Dresser then came forward openly and in the course of a long letter to the *Post* (February 24) asserted that Mrs. Eddy knew Quimby "was a mesmerist in his young days, but that he ceased to be such when he became a healer of diseases by the application of truth." Dresser further claimed she must know that "he called his peculiar theory the science of health, and that from him she got this name for the doctrine incorporated in her books." Finally he invited readers to call at his office on Chester Square to read Mrs. Eddy's letter to him two weeks after her fall on the ice in 1866.

In his book *The Quimby Manuscripts* Horatio Dresser records this letter mentioned by his father Julius as follows:

— *Letter to Julius Dresser* [dated Lynn, February 15, 1866, and signed "Respectfully, MARY M. PATTERSON]:

Sir: I enclose some lines of mine in memory of our much-loved friend, which perhaps *you* will not think overwrought in meaning; *others* must, of course.

I am constantly wishing that *you* would step forward into the place he has vacated. I believe you would do a vast amount of good, and are more capable of occupying his place than any other I know of.

Two weeks ago I fell on the sidewalk, and struck my back on the ice, and was taken up for dead, came to consciousness amid a storm of vapors from cologne, chloroform, ether, camphor, etc., but to find myself the helpless cripple I was before I saw Dr. Quimby.

The physician attending said I had taken the last step I ever should, but in two days I got out of bed *alone* and *will* walk; but yet I confess I am frightened, and out of that nervous heat my friends are forming, spite of me, the terrible spinal affection from which I have suffered so long and hopelessly Now can't *you* help me? I believe you can. I write this with this feeling: I think that I could help another in my condition if they had not placed their intelligence in matter. This I have not done, and yet I am slowly failing. Won't you write me if you will undertake for me if I can get to you? [Mr. Dresser did not respond to this appeal.]

March — *Mrs. Eddy's Reply to the Boston Post* [dated March 7]:

We give our first leisure to reply to the false allegation appearing in a letter of J.A. Dresser in your issue of the 24th ult., and are able to prove the statement relative to these allegations hereinafter made. While [we have been] founding what is new and abstract, such as Christian Science — truths revolutionary in character blessing mankind, but not understood at the period in which they appear — ignorance and malice have thrown in our way implements of their own calculated to retard our work. Notwithstanding all this, since 1866 we have advanced steadily in introducing into Massachusetts the science of mental healing.

We had laid the foundations of mental healing before we ever saw Dr. Quimby, were an homeopathist without diploma, owing to our aversion to the dissecting room. We made our first experiments in mental healing about 1853, when we were convinced that mind had a science which, if understood, would heal all diseases; we were then investigating that science, but never saw Dr. Q. until 1862.

Mr. Dresser's statement that "Mrs. Eddy knows positively that the assertions of E.G. in last Monday's *Post* are a tissue of falsehoods," is untrue; we answer for all time that those assertions are strictly true. We never were a student of Dr. Quimby's, and Mr. Dresser knows that Dr. Q. never had students to our knowledge. He was a humanitarian, but a very unlearned man; he never published a work in his life; was not a lecturer or teacher. He was somewhat of a remarkable healer, and at the time we knew him he was known as a mesmerist. We were one of his patients. He manipulated his patients, but possibly back of his practice he had a theory in advance of his method and, as we now understand it, and have since discovered, he mingled that theory with mesmerism.

We knew him about twenty years ago, and aimed to help him. We saw he was looking in our direction and asked him to write his thoughts out. He did so, and then we would take that copy to correct, and, sometimes, so transform it that he would say it was our composition, which it virtually was, but we always gave him back the copy and, sometimes, wrote his name on the back of it.

We defended Dr. Quimby from unmerited scorn, asserted in public that his practice was not mesmerism, for we so believed it then, being utterly ignorant of the nature, theory or practice of mesmerism. Since then the sin and subtlety of a student, who departed from our teachings and became a malpractitioner, caused us to in-

investigate the subject of mesmerism, when we learned that manipulation includes animal magnetism; and if one manipulates the sick, no matter what his theory is, it precludes the possibility of his practice being mental science, and if he understands mental healing and its science he will see that manipulation retards healing instead of helps it. We have no doubt that Dr. Q's motives were good, for we understood him to be a moral man.

The malpractitioners, whose hidden crimes we have endeavored to expose, may put the burden of introducing plagiarism to stop the circulation of our books on the shoulders of the new party, *viz.*: J.A. Dresser, but they cannot hide the malice aforethought through which they are seeking to wrest from us the public confidence and so disarm our ability to warn and forearm the people against what we have seen of their crimes, the danger of mesmerism and its power to kill some individuals. Nor can they silence many witnesses to some of their mental murders, which the general ignorance of this subject has hitherto prevented from being duly investigated. It is not many years since one of these malpractitioners prosecuted another for attempting, through mesmerism, to destroy the life of a lady in Ipswich. But the plaintiff in that case, since accused of the same crime, now avoids the questions of mesmerism and malpractice. Step into Mr. Arens's office, on Chester Park, and you can obtain some advertising pamphlets gratuitously which, by comparison, are found to contain verbatim paragraphs from our work, published in 1870, and he studied for the first time mental healing of our husband in 1879. The private letter from a lady which the gentleman(?), Mr. Dresser, has on exhibition, was written under the following circumstances.

At Swampscott, Mass., in 1866, we recovered in a moment of time from a severe accident, considered fatal by the regular physicians, and regained the internal action that had stopped, and the use of our limbs that were palsied. To us this demonstration was the opening of the new era of Christian Science. We then gained a proof that the principle or life of man is a divine intelligence and power which, understood, can heal all diseases, and reveals the basis of man's immortality. But the minds around us at that time were unacquainted with our mental theory. One individual of strong intellectual power, and little spirituality, even occasioned us some momentary fears of our ability to hold on to this wonderful discovery. In one of these moments of fear we wrote Mr. Dresser, but we wrote him after we had proven our ability to work out the problem of mental healing. The failing state referred to was a state of mind, and there are living witnesses to our health at that time — we were never as well before in our life; it was but a timid hope that we referred to; a trembling explorer in the great realm of mental causation, where evil is more apparent, and good more divine. We sought for once the encouragement of one we believed friendly, also with whom we had conversed on Dr. Q's method of healing, and when we had said to him, "It is a mystery," he had replied to the effect that he believed no one but the Doctor himself knew how he healed. But lo! after we have founded mental healing and nearly twenty years have elapsed, during which we have taught some 400 students and published five or six thousand volumes* on this subject, already circulated in the United States and Europe, the aforesaid gentleman announces to the public, Dr. Quimby, the founder of mental healing.

*Science and Health was in its sixth edition of 1000 copies each.

In 1862 my name was Patterson, my husband, Dr. Patterson, a distinguished dentist. After our marriage I was confined to my bed with a severe illness, and seldom left bed or room for seven years, when I was taken to Dr. Quimby and partially restored. I returned home hoping once more to make that home happy, but only returned to a new agony to find my husband had eloped with a married woman from one of the wealthy families of that city, leaving no trace save his last letter to us, wherein he wrote: "I hope sometime to be worthy of so good a wife." I have a bill of divorce from him, obtained in the County of Essex. My first husband was Col. Glover of Charleston, S.C. Six months after our marriage he died of scarlet fever. Our only child was born six months after his death. To our brief happy union and to the noble character of my husband there are tender testimonials and resolutions, passed by the brother Masons of St. Andrew's Lodge, in which he had taken the degree of "royal arch Mason," which articles were published in *The Freemason's Magazine*, edited at that time by Charles Moore of Massachusetts.

We shall not descend to notice any further falsehoods through the press; since there is so much good we can do, we cannot afford to sacrifice the time.

A NEWSPAPER "TO RIGHT THE WRONGS"

April —

The first issue of the *Journal of Christian Science* appeared, giving Mrs. Eddy her newspaper "through which to right the wrongs and answer the untruths." Under the title was shown the motto from II Cor.10:4 ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds") that has remained there unchanged.

Mrs. Eddy was the editor for the first sixteen months and the main contributor, sometimes using ambiguous identification for articles known or thought to originate with her. Nearly all were eventually gathered into *Miscellaneous Writings* or *Miscellany*, but some were omitted from these books where the appeal was limited or where extra context would be necessary.

In this book, where the *Journal* articles correspond very closely to the versions found in *Miscellaneous Writings*, the reference alone is given. Where there is some variation, the word "as" is added before the reference.

— *Articles from Journal, Vol.I, No.1:*

1) *Prospectus*, by Mary B. Glover Eddy (as Mis.1:1 - 3:30, then):

The silent malpractice of an evil mind working out its own designs of mortal malice, masked in silent mental arguments and the subtle influences of mesmerism, the age has yet to learn that, to certain idiosyncracies, is more fatal to health and morals than the most deadly drugs and the more open enticements to sin. The mind imbued with purity, Truth and Love is the most potent and desirable remedial agent on the earth when this mind is instructed in the science of metaphysical healing. But

the evil mind, that uses its developed powers to silently produce sin, suffering and death, is the highest mental attenuation of evil, and the depraved counterfeit of the divine Mind that silently heals and saves man. At this period there is a marked effort of the above class of minds to plant mental healing on the basis of evil and malpractice, while they suppress this fact, and call their method, Science. All mental *science* is *Christian Science* that bases its power to heal only on its power to do good.

Dear reader, the purpose of our paper is the desire of our heart, namely, to bring to many a household hearth health, happiness and increased power to be good, and to do good. To brighten so pure a hope will be to aid our prospect of fulfilling it, through your kindly patronage of the *Journal of Christian Science*, of which this is our first issue, and for which we are needing funds to establish its permanent publication.

- 2) *Answers to Questions* [unattributed] (Mis.33:12 – 35:26).
- 3) *A Timely Issue* [unattributed] (as Mis. 4–8).
- 4) *The Oak on the Summit*, by Mrs. M.B.G. Eddy (Mis.392).
- 5) *Taking Offence* [unattributed] (Mis.223).
- 6) *Slander* [signed "EDITOR"] (Mis.226:9 – 228:15, or *Portland Daily Press* of January 19, 1864, then):

But look on a kind, true and just person, faithful to conscience and honest beyond reproach, as the only suitable fabric out of which to weave a robe fit for life, and in which to go around the throne of eternal Majesty "through much tribulation." But Heaven defend us from the spurious imitation, such as make a parade of "charities," to be seen of men, going about to do good — and *evil* too! — and with pious accent and devotion's visage get through lying about a friend in time to say their prayers.

May —

A suit was finally instituted to stop the sale of Arens's book *Theology, or the Understanding of God as Applied to Healing the Sick*, with a decision in Mrs. Eddy's favor four months later.

She also copyrighted her 1870 *Science of Man* — her original version, just as it was, and therefore quite different from the version she brought out and copyrighted in 1876. About it she told a meeting of the C.S.A.

It is a very good antidote to the plagiarism of Arens. It has the pith of wit in it. Strangers can get from it a digest of Christian Science. It has been needed for a long time. [It was not, however, put on sale.]

June — *Articles from Journal*, Vol.I, No.2:

- 1) *The People's God, Its Effect on Health and Christianity*, by Mrs. M.B.G. Eddy, Pastor of the Church of Christ, Scientist [issued 1886 as a separate book, with title *The People's Idea of God*].

- 2) *Hints to the Clergy* [unattributed] (as Mis.225–6).
- 3) *Voices of Spring* [signed "EDITOR"] (as Mis 329:1 – 330:3, 330:14 – 331:4, with considerable changes).
- 4) *Christ My Refuge*, by M.B.G. Eddy (as Mis.396).
- 5) *Answers to Questions* [signed "F"] (Mis.41:18 – 44:5).
- 6) *Will-Power* [signed "M.B.G.E."] (as S. & H. 206:4–14).
- 7) *Sunshine* [signed "F"]:

There is sunshine reflected from a happy and contented mind as readily as from solar rays, and this mental light is universally recognized, and its rays bring warmth and beauty, stimulating all within the range of its influence, and quickening into growth germs of goodness that had long lain dormant.

Some humble heart is able thus to lift the veil of despondency that has thrown its shadows athwart the mind and shut out its own sunlight and eclipsed the light for its neighbor.

August — *Articles from Journal*, Vol.I, No.3:

- 1) *Woman's Rights*, by Mary B.G. Eddy (Mis.388).
- 2) *A Word to the Wise* [signed "X"]:
 My dear readers, you do not know the good you can accomplish by studying Christian Science, not only in healing, but in carrying those with whom you come in contact up to the higher understanding of Life. Everybody that can should study this Fall, to be sure of the instruction of our present teacher, and the president of our college. She has labored for years in this way, and her teachings will be worth more than [those from] any that can take her place, for it was her inspiration that gave Divine Science to the world. Will anyone thinking of studying in the future please remember there is no time like the present, and the sooner you study the sooner you can practise. Our college is open to Christians, and the knowledge is worth vastly more than the tuition. But those only who are willing to follow in the footsteps of our dear Master need think of studying. The vineyard is large and more laborers are needed.
- 3) *Answers to Questions* [unattributed] (Mis.35:27 – 38:12).
- 4) *Contagion* [unattributed] (Mis.228).
- 5) *Getting Tired* [signed "X"]:

The useless burdens we impose upon ourselves show our lack of wisdom generally. The desire to outshine our friends in artificial glitter brings one of the heaviest loads we have to bear; and it neither elevates ourselves nor those around us. It

may possibly carry us up higher, for a time, in the social scale; but it very rarely has a moral influence on our lives, and the fiery furnace that is to purify us will seem all the hotter after such a trifling use of the power we have derived from the Infinite. When we are striving to do good, and our burdens seem heavy, they become light with the thought that we have a burden-bearer, even God, and that we can bear no burden save with His strength.

There is no stintedness in Omnipotence. The sun, moon and stars never fail us, and man is never thwarted in his need; but we are not the best judges of what we most need, striving, as we so constantly are, after the temporal. We are each a drop in the ocean of Life, and that is always perfect in its fulness. God never forgets us, and we may rest in His strength. It is our perfect inheritance. The pleasures of this we call "flesh" are like the mirage, attractive, perhaps, in the distance; but as we approach them they are nothing, bringing with them nothing to reward our efforts but a belief of weariness. Then let us strive to make our gain in the right direction; not in worldly pomp and glitter but in a spiritual growth; then we shall have rest for weariness, a balm for every wounded thought, and peace beyond understanding.

Ah! poor, weary mortals, when you understand the rest there is in Infinite strength how much burden-bearing you will save! Your tiredness will disappear as by magic, and you will realize how little the flesh profiteth you or anyone else. Temporal pleasures are alluring and deceptive; but the rest and peace of eternal Love we have now, at once. You do not believe, because you will not. Christian Healing is as attainable to you as to me, and I can prove my faith by works, which comes through the understanding that God is omnipotent, omniscient and omnipresent, and that neither "height, nor depth, nor any other creature can separate" me from Him. We may deny Him and suffer, or we may turn to Him and be strengthened and healed.

6) *Not Death, but Life* [signed "X"]:

To acknowledge the Truth of being and the teachings of our Master, is to gain something more of Life. Every thought would then carry us toward that perfect spiritual harmony that abides in Truth, and this belief of life in matter would be to us but a passing dream and error. Our master said, "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die;" and he said this when he was about to call Lazarus from the tomb. It was not of the so-called material life that he spoke, but of the immortal or spiritual facts of man's being.

The boundary of man's mortal vision is death, and with the senses material he sees not beyond it. Would he but abolish all faith in dying in order to live, how much greater works could he do in proof of immortality.

The loving mother wonders how she rears her child, he is sick so much. It is a greater wonder to her, perhaps, that he lives, than that he should die. Now and then you find a family of foreigners where the children are all well; heat, cold or exposure does not affect them in the least. They go through the beliefs incidental to childhood with comparative ease. The measles do not settle on their lungs; they are able usually to run out-doors with the other children, who will not get through those troubles with similar ease. And why? Because the fear of the mother does not affect their little

bodies in the least; because she does not have time to worry, and is not educated in physiology: possibly she may be more indifferent where there are so many of them. The constant anxiety of most mothers affect their children's health more than they realize, and as a rule they give more care to the physical than they do to the moral welfare of their children.

The moral influence of the teachings of the schools should be more considered than any other qualification they may possess. Very little thought is given to that subject, yet it is one that every parent should take an interest in. The earliest teachings of a child should be that harmony and health, instead of discord and sickness, are the realities of life.

The fear of death should never be the lesson taught a child, but Life, in its permanence and perfection, should daily be brought nearer to his understanding. Reverence for and recognition of the Infinite Presence, that is all in all, should be an all-pervading thought with the parent, that it may be inculcated in the mind of her child. Not God seated on a distant throne, awaiting occasional audience, but God omnipresent, whose divine law reaches the slightest upward desire to help it, and sentences the wrong thought before it can reach the lips, and whose laws are ever to be observed or man incur their penalties. Meaningless lip-service should never be the daily instruction, but a loving trust in and reverence for the Father who takes care of us all, and an earnest desire to reach the divine Life and Love which is our inheritance, should be conveyed to the child's thought in a manner that he can utilize and understand. Not death, but Life, should be his lesson.

Passing to another phase of life is not death, but a continuance in Life. "The strength of sin is the law;" then it is sin to hold the law of death continually before the mind.

Nursing invalidism, humoring beliefs of sickness, are among the follies of the period. Hunting all over the city for a chicken to make a little weak broth, when to devour the solid meat to save time were much more sensible; calling children away from the outdoor air, as if there were poison in it, is starting the child wrong, and carries with it the conviction that begets colds, rheumatism, weak lungs, etc., perhaps through years to come. The pure sweet air cannot kill, and Spirit rises above all material conditions, for there is no place where God is not omnipotent. Cowardly fears should never be allowed, they weaken the mind; bugbears that frighten will not continue to restrain through the years that require a higher governing influence. The power of the parent who governs by reason lasts through time, while he who believes in coercion soon finds the growing thought beyond his restraint. He did not begin aright who began with fear, and unless some other better influence comes in, a moral wreck is the result. Not that parents should be careless and over-indulgent: they should be watchful of these mental germs of mortals and train them in the right direction, that they may expand into beauty and spiritual harmony.

Truth and Love are immortal; turn them to Soul and away from sense for thy instruction. In Divine science, man is redeemed from sickness, sin and death. Jesus taught and demonstrated this. Build on a spiritual basis, so that when the storms come you may stand unshaken, undismayed. "One in Christ, and Christ in God," our Master taught; then why should we make his mission such a fruitless one? We are one in Life; there is no death! Life, Truth and Love conquer all.

October — *Articles from Journal*, Vol.I, No.4:

1) *Infringement of "Science and Health," Etc., Decision of the United States Circuit Court* [signed "MARY B.G. EDDY"]:

We give below a detailed account to meet the falsehood of Mr. Arens' statement through the *Boston Globe* "that there had been no decision whatever, and the suit was decided by an agreement signed by the respective counsel."

A bill in equity was filed in the U.S. Circuit Court, at Boston, in April last, to restrain, by decree and order of the Court, the unlawful publishing and use of a pamphlet printed and issued by E.J. Arens, which contained, for the most part, matter pirated from the copyrighted works of Mrs. Mary B.G. Eddy; about two pages under the head of "Metaphysical Alphabet" being plagiarized from a translation of "The History and Life of the Rev. John Tauler." Sometime later, another pamphlet having appeared differing but little from the first sought to be enjoined, the bill was amended to include this second piracy.

Answer was filed by Mr. Arens alleging that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscripts originally composed by Dr. Quimby: further stating, that he had not published nor distributed any of the books complained of for more than a year past.

Testimony was taken on the part of Mrs. Eddy, the defendant Arens being present personally, and by counsel showing that the sworn answer of Arens in regard to his not having distributed any of said books within a year past was wholly untrue, and also showing the gross and wholesale piracy, committed on the copyrighted books of Mrs. Eddy as set forth in the bill of complaint.

The time for taking testimony on the part of the defendant, Arens, having nearly expired, he gave notice through his counsel that he should not put in testimony, and the stipulation for a judgment and a decree in favor of Mrs. Eddy, was drawn up and signed by counsel. Upon the filing of this stipulation, the following decree was made by the Court, from which the following is an extract:

CIRCUIT COURT OF THE UNITED STATES.
DISTRICT OF MASSACHUSETTS.

Decree for perpetual Injunction.

Sept. 24, 1883. It is ordered, adjudged and decreed as follows: that the copyright heretofore obtained by the complainant under the name of Mary Baker Glover, upon the book entitled "The Science of Man, etc." and the copyright upon the book entitled "Science and Health," Vol.2, by Mary Baker Glover Eddy, whereby there was secured good and valid copyrights, that the said defendant has infringed the said copyrights and upon the exclusive rights of the complainant under the same, by publication, sale, and distribution of the works "The Understanding of Christianity, or God, etc." and "Christianity, or the Understanding of God, etc." by E.J. Arens.

And it is further ordered, adjudged and decreed, that a perpetual injunction be issued against the defendant according to the prayer of the bill.

And it is further ordered, &c., that the complainant recover of the defendant her cost of suit taxed at (\$113.09) one hundred thirteen and 9-100 dollars.

By the Court,
ALEX H. TROWBRIDGE,
Deputy Clerk.

And upon such decree the following injunction was issued and served upon Arens:

UNITED STATES OF AMERICA

MASSACHUSETTS DISTRICT, SS.

The President of the United States of America

to

EDWARD J. ARENS, of Boston, in the State of Massachusetts.

Your Agents and Servants send

GREETING.

WHEREAS

MARY B.G. EDDY, of said Boston, has exhibited her Bill of Complaint before the Justices of our Circuit Court of the United States for the First Circuit, begun and holden at Boston, within and for the District of Massachusetts, on the Fifteenth day of May, A.D. 1883, against you, the said

EDWARD J. ARENS

praying to be relieved touching the matters therein complained of; and whereas, by an Order from said Court, made on the Twenty-fourth day of September, A.D. 1883, it was ordered that a Writ of Injunction issue, under seal of the said Court, to restrain you, and each and every of you, from doing all the matters and things, from the doing of which you are prayed to be restrained in said Bill, according in full with the prayer of said Bill.

We, therefore, in consideration thereof, enjoin and command you, each and every of you that from, and immediately after the receipt and notice of this, our Writ, by you, or any of you, you shall not, directly or indirectly, print, publish, sell, give away, distribute, or in any way or manner dispose of a certain work or book entitled "The Understanding of Christianity, or God, etc.," by E.J. Arens; or a certain work or book entitled "Christianity, or the Understanding of God, etc." by E.J. Arens, which said books are copies from and infringements of the copyrighted works of the complainant, as set forth in the Bill of Complaint in this case.

Whereof, you are not to fail, on pain of ten thousand dollars, to be levied on your and each of your goods, chattels, lands and tenements, to our use.

Witness:

The HONORABLE MORRISON R. WAITE, at Boston, this twenty-seventh day of September, in the year of our Lord, one thousand, eight hundred and eighty-three.

ALEX H. TROWBRIDGE,

Deputy Clerk.

UNITED STATES OF AMERICA

MASSACHUSETTS DISTRICT, SS:

BOSTON, OCT. 4, 1883.

I hereby acknowledge personal
service of the within injunction.

EDWARD J. ARENS.

On Friday, October 5th, 1883, — fitting day, one usually adopted for the execution of criminals, — the infringing books, to the number of (3800) thirty-eight hundred, or thereabouts, were put under the edge of the knife, and their unlawful existence destroyed.

For two years past the aforesaid E.J. Arens has claimed to teach — with what the law has declared pirated pamphlets, — a higher order of morals and Christianity! The following is one of the sentences palmed off on his students and public as his own: "It is Truth that heals the sick and honors God, and the work to be well done must be done unselfishly." With such sentiments, earned from the life of their real author,

strange to say, E.J. Arens won for a time his way into the confidence of some of the good people of Boston, while we in turn waited two years before entering a suit against him, hoping that with time he might catch the spirit of our words, reform, and stop his purloined publications.

The Public Library of Boston has the book referred to, containing the wise axioms that said Arens, in over two printed pages, gave as his "Metaphysical Alphabet." What would the reverend gentleman say, if on earth, of the ability of that man to *teach his morals*, who, assuming his ethics, publishes them as his own; one of which maxims is the following: "No other man's good things shall ye desire, be they what they may, corporal or spiritual"? Such a craven might crawl out of it, for a time, by a million more feigned originals, lectures or pamphlets, but his own morals would sooner or later be unmasked.

2) *Answers to Questions* [unattributed] (Mis.38:13 – 41:17, with considerable change in last two paragraphs).

3) *Things to Be Thought of* [signed "PIONEER"]:

Dear Reader: As we send to you by this paper many a hint and suggestion of "Christian Science," many a statement of its truth, as yet but faintly comprehended, (and which never would have been, but for the untiring energy, the self-sacrificing toil, the divine perseverance of someone), and many a demonstration supported by living witnesses, we would call your attention to the time, the cost, the years of unrequited labor, the patience, the moral courage, the unwearied zeal, and immortal love that someone has exercised, that someone has been true to, that someone has been bravely brave in defending. That someone has worked to bless, not one's self alone, but all mankind.

Think you that this rounded thought, *viz.* "Christian Science," that today is healing the sick, restoring harmony and health beyond all other methods, dissipating infirmities and deformities, reforming the sinner, and bringing out the truer and higher idea of God, a good man, — was the result of a day's labor, or an hour's contemplation?

We can tell you, No.

We can tell you that thousands and thousands of dollars have been spent; first being earned and frugally saved, only to lavish into books, pamphlets and papers, that are today circulated all over the world.

We can tell you of persecutions, of wrongs, of betrayals, of crucifixions, of sufferings, of sorrows that someone has borne; and all to what purpose? A college, a church, an association, a newspaper, a scientific principle that can be taught and demonstrated, in the establishment of a sound mind and a healthy body.

We can also tell you, dear reader, that you can learn this truth, that you can heal the sick; but it must come from the spirit that loves good, and is good, that will "take up the cross," and thereby make itself worthy to follow such a lofty example.

4) *Take Heed!* [unattributed] (Mis.368).

5) *Improve Your Time* [unattributed] (Mis.230).

6) *Foreign Expositions on Sunday* [signed "EDITOR"]:

Is human life best solaced and sustained by amusement, a "witches' stew" into which everybody must drop something after his own kind? Things good and delightful should sometimes have the floor without evil at their elbow, and because the Puritan made Sunday a penance, the modern man need not dramatize it, make it a play; nor the land of the Pilgrims throw off her sacerdotal robes to don the fashions of flimsy France. Must things new and olden lose the bright hue of consistency?

I venture to say it is neither well for a man's morals nor his religion to rise from his morning prayer with the law on his lips "Remember the Sabbath day to keep it holy," and say to his children whose morals he moulds "Let's go to the Foreign Exposition," where people can throw off the shackles of Sunday, are free to smoke, spit tobacco juice, and see all things new and novel. Well, I suppose even this would be a delight to some, but not to all. Others may say, we have served our employers, worked hard all the week, and it's nothing more than just for God to give us a rest: and there is neither rest nor recreation in a dress parade at church (I agree with you); the sermon too is a fossil, and we would rather see fossilized remains of another sort. But dear friends, there are glorious sermons from the pulpits in Boston, and "sermons in stones," that on Sunday, would recreate me more than foreign expositions of art and industry, most interesting in their proper place.

Our theories from first to last are at fault for every wrong practice; they graft evil into good on every occasion and then say the fruit is good. If we are willing to listen one day in seven to Truth, it entertains, elevates and invigorates mind and body, and there is no need of amusement to make us forget it or get rid of its effects. But giving a tithe of our time to the Lord, then escaping from such service and possibly after reflecting to beg pardon for it, do we improve mind or body? I believe in the poor having proper time for amusement; but let this opportunity be on a weekday evening, or one afternoon in the week, not on the Sabbath. "All work and no play" makes dull boys; and all days are alike in a moral sense, for it is lawful to do good on all, ennobling and rejuvenating.

6) *Bible Lessons* [unattributed] (Mis.196:28 - 199:10).

7) *The New Birth*, by Mary B.G. Eddy (Mis.15).

— *Instruction by Mary Baker Eddy*, as jotted down by students at various times during 1883:

Every time you declare you are perfect in God there goes through the whole body a health-giving power. When you can realize in Truth that you are now (not shall be) perfect in God, without a single doubt, wonderful changes will come to pass. But let me urge you, however difficult it may seem, to declare that all is light.

Deny all physical suffering — declare times without number that you are perfect, joyful, triumphant. Say often, God is my strength, my life, my health, my un-

derstanding. You have dominion in Him over the world, the flesh and the devil. You cannot be overthrown for He is not only Omnipotence but Omnipresence. Your life is in Him. No power can bind you. God is the only Life; Spirit is the only substance; Love is the only cause; harmony is the only law; now is the only time.

Nothing can interfere with Truth. It stands on an immovable rock. Nothing can change it. God has placed all in our orbit and like the stars we are held by power, and one cannot fall out.

Remember, do not listen to what error says — it does not speak one word of truth. It is error talking about itself. Nothing can talk about nothing. Truth says you now are the child of God, harmonious and perfect and complete. You are already the child of Love, intact and immune from harm.

Declare constantly your own perfection and freedom, and let the truth and divine idea destroy the mesmerism that argues that you are ill or unhappy. This idea is your Saviour, your true self, the Christ Spirit.

CHAPTER V

Fifth Day

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas; and let fowl multiply in the earth. Gen.i:20-2.

Remember, it is personality, and the sense of personality in God or in man, that limits man. Mis.282:4-5.

The Fifth Day is an occasion of great expansion where the illustrations of Life's unlimited being bring widespread joy as they continually "reproduce their own characteristics" (S. & H. 512:12).

The number of Christian Science practitioners and teachers increased nearly tenfold during its six years; the number of teaching institutes grew from the single Massachusetts Metaphysical College to 33 others where Primary courses were available. Organized churches grew from the one in Boston to twelve more in various cities — besides the dozens of informal meetings which were soon to develop into church services. On a percentage basis, no other six years could match such growth.

Yet the spiritual nature of the "form, color, quality, and quantity" of Mind's "infinite elements" is "discerned only through the spiritual senses." As Mrs. Eddy warns in S. & H. 512:25-7: "Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions," thus introducing *animal magnetism*.

The belief that a person other than God is an author of Truth or a disseminator of Truth appeared to grow alongside the Truth it was the lie about, and led to a proliferation of persons and magazines claiming to be originators of Truth. Similarly, the belief that a person's mind, other than the one Mind which is God, corrects another mind, rather than simply seeing through the belief of minds many, led to an upsurge of this so-called mind's own qualities as already associated with Quimbyism, mesmerism, malpractice and animal magnetism. Claiming "God as their author," these illusions denied the falsity of their own beliefs, thus failing to handle their own arrogant claims of more than one "I."

Many of Mrs. Eddy's students who considered that truth and healing originated in the action of their own minds or in a personal teacher's mind went

off to deny or ignore the results of such pretence. In effect they said: "We like to know that our Good overcomes the evil that oppresses ourselves and others, but if this suggests more than one mind, we are not going to waste time with the nonsense of animal magnetism." They thus sought to ignore the effects of falsity without handling the falsity.

In his book *The Cross and the Crown* Norman Beasley chooses a good example of the kind of treatment which resulted from the belief that one-mind-over-another could be passed off as the genuine one-Mind action of Christian Science. On p.152 he gives this example of the mental scientist's line: "Thought is substance, stuff, potency. Concentrate your thoughts on a person and they will go to him like water through a fireman's hose."

By contrast, Mrs. Eddy's own discernment of qualities of Mind, as opposed to persons or bodies, was noticeable to some students from her very first classes. Julia Bartlett, who was taught by her in 1880 and again in 1884, described how Mrs. Eddy discerned thought where the world sees only physique. She went round the class asking questions of each member in turn. When she came to Miss Bartlett, she asked her a question on the precise subject she had been puzzling over before the class. In Miss Bartlett's words, Mrs. Eddy had "felt their thoughts" and "had been sounding each one separately on the query in his own mind."

December — *Articles from Journal*, Vol.I, No.5:

1) *Meeting of the Departed Mother and Husband*, by the Editor (as *Meeting of My Departed Mother and Husband*, Mis.385).

2) *Christian Theism*, by the Editor (Mis.13:13 — 14:17; 14:21 — 15:3).

3) *Questions and Answers* [unattributed] (Mis.44.6 — 48:17, then):

This honest declaration has been made in time to open people's eyes, we hope, and remind them of the tragic death that Christian Scientists affirm was caused by the mental malpractice of his enemies of a man who loved to do good to his enemies, the late lamented Dr. Asa G. Eddy.

4) *Thanksgiving Dinner* [signed "EDITOR"] (Mis.230, or *Lynn Bay State* of November 25, 1864).

5) *Science versus Mesmerism*, by the Editor:

The basis of Christian Science is, one Mind to govern man and that one God, and "thou shalt have no other gods," no other minds.

The basis of mesmerism is minds many and one mind controlling another with full liberty and ability to do evil as well as good.

The basis of Christian Science is, "Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery" — because thou canst not; the law of God is written on thy heart that makes it as impossible as to commit suicide.

The basis of mesmerism is, Thou shalt steal, thou shalt kill, thou shalt commit

adultery because thou canst, and the law of God has not ruled out the temptation to do this.

The basis of Christian Science is, "As ye would that others should do unto you do ye even so;" never try to influence other people's thoughts only as you would help their bodies. If a man should fall in the street assist him up, but let his limbs alone if they can bear him. Never with a sinister motive or sordid desire go to another's thoughts. Such is a mental malpractice that works out its own damnation, and this practice shuts out God's presence and power. It stops all inspiration from on high, that alone enables you to be a Christian Scientist after having gained the letter of Truth.

The basis of mesmerism is matter not Spirit, and do unto others what ye would not have them do unto you; and to take advantage of this basis for God is not required to do your work, but the flesh and devil are, and they tell you how to do it, and how to make it appear at the same time that the good are working out your evil, and to close the eyes of an individual so tight that nothing but Christian Science can open them to see the ghastly crime, and who has done it.

6) "*Answer a Fool according to His Folly,*" by the Editor [and signed "M.B.G.E."]:

We know it dirties one's fingers to thrust them into holes and clean out mice's nests; but small animals that gnaw in the dark we must occasionally uncover. The rule however has been, with us, to give them no time or attention.

Since we introduced our system of Metaphysical Healing, or Christian Science, some eighteen years ago, and taught ethics to students, we have been pursued by the envy, instead of gratitude, of those whom we have lifted above themselves. Every good student that we ever had has loved us, and we them, and will continue to do so. We have had more ambition to see our students succeed than to prosper ourself, having accepted in the onset the cup that we must drink. Our experience has only proven the proverb of Solomon relative to ingratitude. After years of this folly, certain ones are still at it, with fresh courage, over a new fabrication. This is it, that Mrs. Eddy is not the author of what she thinks, writes and does; but one Dr. Quimby is. They would rob the departed of his rest, to be the figure-head of our enemies.

After this old gentleman's death some twenty years ago, the mediums declared that his spirit threw us on to a curb-stone for a fatal fall, only to raise us up again in proof of his *post mortem* power. The second student we taught mental healing was Richard Kennedy, who was reported as declaring he learned all that he knew of metaphysical healing of the said Dr. Quimby, whom he never saw; for he died three years before we taught this young man. After the above, he went into court, and swore to the effect that he had studied mental science with us, but had learned nothing, and nobody could understand or practise what we taught. He exhibited manuscripts in court to ridicule them, before our works explaining our system, had been published, and its utility proven. About a year after this, he was questioned on the stand regarding his own practice, and swore to the effect that I had taught him, and he had practised only what I had taught him. But since our system of healing has been fairly introduced and is in demand, he is reported as protesting with the same freedom that we are not the author of our works, but the said Quimby was. Now our manuscripts that he had held up for scorn are put on exhibition; and as somebody else's, are named wonderful, even laying the foundation for future ages. We gave him when a student over three hundred pages

of our manuscripts; and no matter how much he denies it, he knew when we wrote them. For years before we had our works published, we distributed our manuscripts to students, and left written copies of our own works with the said Dr. Quimby. Where are they at this transmigration period? The aforesaid young man's threat to follow us to the grave (for our timely rebukes) we have in writing.

Another of our defamers, E.J. Arens, has recently been enjoined by the U.S. Circuit Court for pirating our works, and to do so no more is under a penalty of \$10,000. To our Bill of Complaint he replied, under oath, that he had not infringed our copyright; for the original manuscripts were the said Quimby's. The case was brought to court. Here the ringleaders had a chance to come out manfully and establish their claims, had they not been false; but because they were, not a single testimony could the defendant raise in defence of his bare-faced falsehood, and Messrs. Kennedy and Dresser skulked, were modestly missing. Even this was not enough: these small animals are still gnawing in the dark at a woman's reputation, telling strangers who enter our city their falsehoods, and holding on exhibition at one Mr. Julius Dresser's, in Boston — I have not interested myself enough to learn his address — certain writings that read like ours — but he declares they are the said Dr. Quimby's. Here is a poser: the son of that old gentleman says, over his own signature, that he has in Belfast, and that is not Boston, all of his father's writings. Query: Why were not these manuscripts brought forward in court, or some other evidence raised, to prove, if possible, that Mr. Arens was not a perjurer? The truth was, they had no evidence that they dared bring legally; but now with "devotion's visage" would sugar it over, by falsely stating the case was settled.

Mr. Dresser says he learned of the said Dr. Quimby how to heal the sick; but we have Mr. Dresser's letter, written after the death of the aforesaid, in which he disclaims all ability to heal. But after Mr. Dresser has had access to our books some five years, he comes on to the stage as a metaphysical healer. And we have piles of letters from students of our books who have had no other teacher, and are healers, to some extent. Since justice demands it, there need be no pride in asserting that we are sole author of our MSS. and published works, and no work extant is like ours; but we have paid dearly for its *originality*.

A word of facts about the old gentleman in question: We knew Dr. Quimby well for three years before his death; was his patient. He helped us; but our case relapsed. We helped some patients of his that he could not help. He never told us, or anyone, to our knowledge, that he treated disease mentally: he was an acknowledged mesmerist, and manipulated his patients. He commenced miscellaneous writings after we saw him; had no school education, but had a sound mind, and many advanced views on healing. We caught some of his thoughts, and he caught some of ours; and both of us were pleased to say this to each other. He never claimed what others claim for him. He never systematized his writings; never verbally or by manuscripts communicated to anyone, to our knowledge, how he healed; never took students, or presumed to establish a system of his own. We have asked him how he healed; but he never gave us to know.

It was after the death of Dr. Quimby that we discovered the science of metaphysical healing, and named it "Christian Science." Ours is a purely mental method of treating disease, and there is ample proof of its science.

He who would rob us of the only mead of a life-time is ignorant of the cost of founding the science of Metaphysical Healing in the nineteenth century. The love, self-sacrifice, and moral courage required, can only be ignored by lean muddy minds, which, stirred by envy, send to the surface their reptiles.

7) *Bible Lessons*, by the Editor (Mis.190:11 - 192:9).

8) *Our Place* [signed "PIONEER"]:

I believe that God has given to everyone a place, and in this harmonious creation there is no void — nothing left out, nothing lacking — so we may as well try to breathe without air, or think without mind, as to think we can rotate out of the divine order of being, or take any place other than our own. Others may try to usurp us; they may try to be like us; they may move earth, and apparently heaven, to gain our position; but when God has placed us there, we are there, and naught can move us out of this our rightful inheritance.

If this were understood, many warfares would cease; envy and jealousy be exchanged for the peaceful gleams of joy and gratitude; and, mingling with the light of love, would bring to man new health and happiness — yea, Life immortal.

We never see the stars vieing for each other's places, nor the sun and moon at variance; nor have we seen a Paul take Peter's place, or John the place of our Master, or *vice versa*. Each fills its own, her own, his own place, whether they have knowledge of it or not; and I, for one, would be content in the sweet consciousness that I have a place with Thee, eternal Love; and however grand or great, humble or small, I am of this creation; therefore thine.

— *Sermon by Mrs. Eddy*, with Luke xiv:26 as text, and as recorded by a member of the congregation:

We cannot be Christ's disciples unless we do hate father and mother, for "father and mother" is the origin of every evil thought, everything material, discordant, sinful. We are to hate this origin.

The wife is the thought wedded to matter, sin, love of self, selfishness; in fact whatever form of error we are wedded to, we will be held by it, and will not hate it. The children are the offspring of our thought wedded to error, all that our personal sense says is real, the pains and pleasures in matter. We are to hate the "father and mother" thought, the origin of the belief that such life is truth, substance and intelligence, or substance in matter. We are to hate being wedded to this thought, we are to hate all that springs from such thoughts. The "brethren and sisters" are those who believe the same way.

When pride comes in, we are to remember and hate our supposed origin in matter, and pride will flee. We cannot love God and our neighbor until we hate all error and lose our love of our life in matter. Then we can see that God or good, Life, Truth, and Love, is our Father and Mother; our wife is good, is Love, our children the offspring of being wedded to Love. There is no personified Good, and no personified evil.

[The recorder's note]: This reconciles the text with the Biblical promise of long life to those who *honor* father and mother.

Mrs. Eddy's December article "Science versus Mesmerism" was timely because the Fifth Day was overshadowed by the sore efforts of the students to rid themselves of the mesmeric effects of accepting a mind apart from God. The thoughts of this so-called mind, if accepted, would need a channel (person) to disseminate its reversal of the Truth.

Accordingly, the P.M. (Private Meeting) Society was organized towards the end of 1883 to guide students in handling malpractice and its malpractitioners. Basically its purpose was to show that their absolute conviction of but one I or Us must mean "There is no A.M." and "There is no Mind besides God" (see Mis.350:3-27).

PERSONS WHO ERR

— *Instructional Statements Made by Mrs. Eddy, at or about this time and preserved by students:*

When the ability of Mind to detect what mind is doing becomes general, it will be all that is required for self-protection. After this manner the mental medieval age that has to conflict with this demonology will find its remedy and can deprive it of all power.

We must recognize the claims of error and oppose it, or we are in danger of being blinded to it and becoming its victim.

Error wants to be let alone, but we are not going to let it alone. Rather will we continue our effort at right thinking until the absurd and illegitimate argument that man is flesh and bones — organized matter — is met and the ideas of God manifested.

Never address the person or persons who err by treating them mentally or treating yourself against them. Never recognize the person in your argument. You must not, but take it up, the error only, and never doctor the error much but make yourself so conscious of the opposite Truth that the error disappears. Know that nothing can come to you or go from you but what Good sends and therefore there is no mortal mind to influence you, for only one Mind exists and that is immortal Love. Overcome the evil mind with good and do not feel that any other mind or person exists. This will deliver you. If you allow any belief of your own or another personality to dwell in thought it will hinder you from overcoming personality in your healing or casting out sin. There is no personality and this is more important to know than that there is no disease. Stop it and remember that you can never rid yourself of the erring effects of personality while holding in thought a personality. The way is to put it wholly out of thought and keep before you the perfect model.

The greatest blessing you can bestow on any man is to know God governs him. It is more difficult to demonstrate over the personal sense of a patient than to heal the disease.

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

We must see error, but see it as a lie, see it as nothing — even as we see a dream from which we have been awakened.

Unless malpractice is exposed by Christian Scientists, the world will be little benefited by Christian Science.

You must know that malicious animal magnetism cannot gain or assert power or act through any mortal or mortals, and if you know it, it cannot touch you or make you afraid. The word that you need is: "It is I, be not afraid" — "Because he hath set his love upon me, therefore will I deliver him." There never was a moment when evil was real. There are no mortals who can reflect evil upon the earth and you must disargue the claim of personality to make room for the dear Love which destroys malpractice. There is no mortal *you* that can be touched by malicious mind. If God is all, you need not be afraid. Anything that you can be afraid of is unreal and the fear both useless and senseless.

Abide in the 91st Psalm and know that such abiding is treatment and protection. There is nothing that can make laws or influence you. There is but one Mind and that is Love. Do not give life to evil by attaching it to a person or thing. It cannot live without a body. Man is immortal, one. There is but one infinite manifestation. No error can attach itself to man, and why deceive ourselves by thinking it can do so? Every manifestation of Life is ever-present and omnipresent good and this carries within itself all healing, sustaining. Know that the kingdom of heaven is within you and this is your armor.

Oh! that personality and materiality were made the point of attack by all who desire to be Christian Scientists. Pull down the strongholds and we would have healers worth having. Spiritualization of thought is what the cause demands and I see little growth in that direction.

The whole rule, by Mary Baker G. Eddy: I am trying to rouse them with God and they are trying either to flatten them all out, or rouse them through the devil.

I will name, before it slips my memory, that I claim Christian Science admits the personality of God, but calls it the infinite Person. Man is the reflection of God, but if God was impersonal, man would be thus. The term infinite Person seems to be a paradox, but in this instance it is scientific sense. All that *is* must be included in the word infinite. And we have in men and things individuality, and this we name in our grammars, persons and things; hence, let us cover the objection that we disbelieve in God as Person after the manner aforesaid.

During the period under review Calvin Frye described in his diary (for November 25) a difficult two nights when he struggled with the belief of a personal Revelator. Finally he traced the lie to a false personal sense — the mesmerism of "one mind controlling another with . . . ability to do evil." His account follows:

Mrs. Eddy has had a belief of difficulty of breathing for the last two days and got only temporary relief from it. This morning at about 4 o'clock she called me to help her. I attempted to do so for about ten minutes when she told me I made her worse — afterwards told me she could not rise from the bed to speak to me because of the suffocating sense it produced. [I] worked [for] her faithfully last evening with little result. When we were together this morning at about 9:30 she discovered that the mesmerists were arguing to her inflammation and paralysis of spinal nerve to produce paralysis of

muscles of lung and heart so as to prevent breathing, and heart disease with soreness between the shoulder-blades. She experienced the greatest relief when she and I took up Kennedy and Arens [to break their attempt to make her suffer from] aforementioned beliefs and she said, "I have not breathed so easily for two days."

— *Written Instructions to Clara Choate*, given at various times:

1) Oh, how I wish I could see the brotherly love that ought to exist between students! I would bear the malice of some of them towards me cheerfully, if only the others were a unit. Before mesmerism began in our ranks [eleven] years ago, my students all loved each other and me, and there was not a discordant tone.

Kennedy left only after he knew his evil work would be carried out by him, and my dear students pursued to the utmost. But now remember all this in the divine order of Science is like a teacher turning over the pages of music to try your performance of difficult pieces, and you will do honor to your teacher, and please the divine Mind, and strengthen your own ability by working over it all, as you are doing, like the good brave girl that you can be and ever will be in future I trust. Now be fearless and "keep your powder dry." If you do right, you will feel strong and will beat them because the amount of Truth you have will *outweigh* nothing, surely; and they have not hurt your patients and cannot. Make them carry away the rubbish; they are attractions for disease; sin brought death, and they, not your patients, feel the error they make. Whatsoever a man soweth, that shall *he also reap*.

2) We are never in danger when we are in affliction — we only are in danger from prosperity.

3) The battle of the demons they think has been fought and you are *conquered*, because you rose up from their night's campaign resolved to do just what they told you. Now listen to me, the best friend you have on earth, take back the resolve they made you form, and go to Chicago and Milwaukee If you will not hear God's voice speaking through me, they will conquer you and kill you, just as they did Gilbert. I *know* it.

The purport of this last paragraph was that Clara Choate, who had been teaching large classes in Boston, was refusing to go to Chicago to take up the healing work there. On the grounds that she felt she must therefore be succumbing to the evil suggestions of the malpractitioner, she asked for permission to withdraw from the church in Boston. These evil suggestions were believed to include the imposition of suffering until she could be mentally induced to drop her view of the Revelator of Christian Science on to a level of personality.

1884

February —

Accordingly, Clara Choate was dropped from the church and the Christian

Scientists' Association, and was suspended as a teacher, although she remained active in the field of mental healing for many more years. Mrs. Eddy's brief confirmation of her downfall, with the reasons given to the public, is listed among the articles from the *Journal of Christian Science* for April. Meanwhile the February *Journal* offerings were as follows:

— *Articles from Journal, Vol.I, No.6:*

1) "*Boston Miracles*" Again [signed "CHRISTIAN SCIENTIST"]:

The ambitious author of the libellous article in the *Daily Advertiser* of Jan.16, with the above caption, lost his fire under the opprobrium of ignorance or malice. Aristotle, when asked, "What has a man gained by telling a falsehood?" replied, "Not to be believed if he speaks the truth."

In the ferocious attack of said writer, upon somebody, but nobody knows who — his incoherent medley hit no organized body, for he declared they had "no organized system," hence it was not the regularly organized Christian Scientists that he referred to, much as he desired the reader so to consider it.

Some moderate brief sketch of the rise and progress of Christian Science, its regular system of work, its general practice, etc. should be furnished the *Advertiser*, but all articles for publication on the side of the defence have been rejected.

This is a new feature in honest journalism, to attack with unsparing abuse (if they meant the Christian Scientists) inoffensive people, distinguished only for healing the sick, binding up the broken-hearted, helping the inebriate and licentious up to temperance and virtue — and then refuse to make as public the facts of their history. This is on record as having been done once before, when in 1879 the state tribunal put to silence such malevolent newspaper history of Christian Scientists, and the legislature immediately passed an act making libel a criminal offence.

The Christian Scientists are an ecclesiastical order of what are known to be as a whole, devout Christians. They are thoroughly organized, have a chartered church and school, and for many years have been moving meekly and steadily on. Evangelical pulpits have already taken the positions of these thinkers on many points of truth, and are endorsing their good works. Neither fanaticism nor fraud enters into the science of Christian Healing. Like the first revealings of any truth, Christian Science is subject to the denunciations of ignorance and the scoff of envy or malice; but firm as a rock, it stands today, and forever, demonstrable on a given principle and rule, susceptible of the most critical analysis, open to the most learned investigations and bestowing the most scholarly attainments.

The irascible writer of said newspaper article, took into his heated palm instances of the unblushing abuse of mental practice by those with whom we have no practice or principle in common, and tried to mix them up with Christian Scientists. The method of a self-styled mental healer such as the rubeist, mesmerist, "back to back" performer, etc., is physical not metaphysical, and no better than the old school methods that scraped the moss from the skull of a corpse to heal consumption with, that utilized rattlesnakes, wood lice, Spanish flies, rum, tobacco, and poison in their practice. Matter-physicians are not metaphysicians, any more than a mental malpractitioner is a Christian Scientist. Said uninformed critic could have strengthened his ar-

ticle by a few words of truth more than his piety by spinomeningitis. A fraudulent, inefficient, or unscientific system of treating disease, was never inside of Mary B.G. Eddy's metaphysical school, and she challenges the world to this inquiry and proof.

2) *Christian Science* [signed "EDITOR"] (as Mis.232, but with changes in order).

3) *Answers to Questions* [unattributed] (Mis.48:23 – 51:28).

4) *Justice*, by the Editor (as *Injustice*, Mis.235, as far as 236:24).

5) *Bible Lessons*, by the Editor (Mis.185:27 – 190:10).

6) *Give Faithful Testimony* [signed "X"]:

Those who have enjoyed the benefits of Christian healing should not be afraid to speak in its favor. They should herald the glad tidings everywhere, that others may know and be benefited in their turn. There is many a poor, suffering mortal, who would turn with joy to the relief afforded here.

Do not be afraid of being laughed at; for out of the many who hear, doubtless a few will joyfully give credit to it, and be willing to be awakened from their dream of suffering. Make known the fact everywhere that Truth is more potent than drugs, and thereby you will help to save many who are passing away. If you succeed in making but one believe then you have done a little, for you have helped one on further in Life.

If you are afraid to speak, then you are denying the Principle of your practice, and are likely to fall into discord yourself.

Tell all whom you find suffering that health and freedom from pain are possible for them. Get all interested in this cause that you can. It is a great work, and should be sustained. We want *earnest*, Christian support.

Our works will bear the light. There is nothing hidden in our method of doing good. We work in love, and Divine Love brings our labors fruition.

Recommend our Sunday services to your friends. They will prove a help to all who attend them. Advise all to have our paper and our books, that they may get as perfect an understanding as they can without studying.

Explain Christian Science to others, and you will find yourself growing to a higher understanding of it. Carry with you an atmosphere of Truth. Suppose that many are incredulous, and disposed to sneer at your report, what of that? Many are not all; and there will be some who will catch the strain and join in thanksgiving.

March — *Resolution Offered by Mrs. Eddy*, and adopted by the C.S.A.
(known both as the Christian Scientist Association and the
Christian Scientists' Association):

Resolved — That every member of the Christian Scientist Association subscribe for the *Journal of Christian Science*, and obtain annually not less than six subscribers for it or forfeit their membership. Also, that all members who are practising healing pay twenty-five cents on every \$5.00 they receive from their practice, toward supporting the public worship of the Church of Christ, Scientist.

April — *Articles from Journal*, Vol.II, No.7:

1) *Wish and Item*, by Mary B.G. Eddy (Mis.391, with stanzas 4 and 5 reversed).

2) *Allegory*, by Mary B.G. Eddy (much as *An Allegory*, Mis.323).

3) *Answers to Questions* [unattributed]:

A.F.L. writes: "Is Mrs. Clara E. Choate a Christian Scientist, and did Mrs. Eddy after promoting her to a teacher, procure her expulsion from the Church and Christian Scientist Association?"

Your question is in substance what she and her family are alleged as reporting. Instead of that being true, it was Mrs. Eddy's influence with the Church and Association that had induced their forbearance with Mrs. Choate many years and until last February, when Mrs. Eddy, seeing what would be done, advised Mrs. C. to ask for a demission. Mrs. Choate addressed a letter to her Pastor, Mrs. Eddy, the Church and Association, asking their forgiveness. A thorough, deliberate investigation of the charges brought against her was made, and they were found valid: no real reform being apparent she was expelled from both those bodies. Mrs. Eddy has prepared her for teaching no farther than all of her students; she recommended her to teach on trial, but afterwards, on examination of some whom she had taught, advised her, and received her promise, to stop teaching until she was fit for it. This advice was occasioned by no feeling, but that of a deep interest in her welfare. Individuals who knew the facts were astonished at Mrs. Eddy's charity and forbearance; but they had seen this exercised before when some student was departing from rectitude and truth. (Then Mis.51:29 - 53:10.)

4) *The Abuse of Mental Healing*, by Mary B.G. Eddy:

No one who understands metaphysical healing is practising or teaching honestly, in the spirit of Truth, who does not faithfully point out the danger and the way of escape from a mental malpractice, any more than the pulpit is reforming the sinner and society by concealing, instead of uncovering and denouncing, sin.

There are two motives leading to the culpable concealment of the sin that secretly works through mind to accomplish a sinister purpose, to gratify envy or to sate revenge, namely: fear of being found out a mental practitioner, or fear of the malpractitioner.

Human nature is not changed in a moment. This period gives it a large license through mental practice in healing, or mental malpractice in sinning either to do good or evil. That this practice is taken advantage of both ways, every one of my students within the last twelve years has seen and acknowledged. Those who deny it are either malpractising themselves and would conceal it, or have such a fear of the mental malpractitioner, they are willing to risk being dishonest to conciliate this unprincipled mental marauder.

The suitably informed student of metaphysics knows that the unspoken thought directed to an individual is more powerful to heal or to kill than the audible word. He knows also that this silent method of demoralizing, as well as moralizing, the community is at work. Knowing this he is a coward or a knave who denies it and would

hide it from the community in danger from its effects until informed of the evil and its remedy. When ignorance is not bliss 'tis wise to understand, and only safe to do as we would be done by.

5) *Bible Lessons*, by Mary B.G. Eddy (Mis.192:10 – 196:27).

6) *Do We Wear Armor?* [signed "X"]:

Are our "feet shod with the preparation of the gospel of peace?" Have we invested ourselves with the whole armor of God, so that we are able to withstand the wiles of the devil? Have we sufficient understanding of Divine love to carry us through the warfare of error, so that we shall not smell of the battle smoke, or carry a thought of it with us?

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Let us seek that secret place. It is not for one, but for all. If we are falling into mortal error, we are departing from God, divesting ourselves of His armor, and substituting in its place a target for the enemy to hit.

A withdrawal into the Infinite Love hides us from the gaze of our foes. Error cannot enter the presence of Truth without losing its claim to power. It becomes annihilated.

Who chooses discord? Is not the peace of Heaven better? Love is the fulfilling of the law; let us abide in love.

Working for name, working for fame, working for wealth, is accomplishing nothing. That man tells the truth who says he is poor, although his neighbors may think him a liar when they know of his possessing houses and lands and bank stock, for riches have been his god. He is poor: he has not been laying up treasures in heaven. His wealth is only part of his dream. When he awakens — what? Will not that which he had have been taken?

We judge of people's thoughts by their deeds, because they were thoughts before they were acted upon. We judge them more by their demonstrations than we do by their words, for a man may talk hours, and be even eloquent, who is unworthy the subject he is discussing; and yet he may impress people with the idea that he is a saint, and be half convinced himself that he is. There is many a self-deceiver. Words may mislead, deeds cannot. If they are good they are pronounced upon; if they are evil they are.

A perfect Christian life is abundant wealth. The golden dream may be pleasant, but it may become a nightmare. It will not buy our armor that shall protect us from the terror by night, nor from the arrow that flieth by day.

May —

Mrs. Eddy made the first* of two memorable trips to Chicago, where she taught her largest class to date: six men and thirteen women. Some of those attending left names of lasting note in the Christian Science world, like Laura Sargent who later became a permanent member of Mrs. Eddy's household, and Ursula Gestefeld whose role was shorter and largely negative.

*The second was in June 1888.

For the final five days of the class three more men and three more women enrolled, including Rev. A.J. Swartz who very soon joined Julius Dresser in the battle to identify Christian Science with Quimbyism.

June — *Articles from Journal*, Vol.II, No.8:

1) *Love*, by Mary Baker G. Eddy (as *Hope*, Mis.394).

2) *The Importance of Keeping in Science* [signed "X"]:

Out of the bondage of mortal fear into the harmony of Divine Science makes the body whole. Conquering an error in one instance enables us to make a better demonstration the next time. Constant watchfulness is necessary to keep the adversary without. The slightest temporizing with error shows the weakness of our fortifications. It is true that "a little leaven leaveneth the whole lump;" but it is also important that those having a knowledge of Science should show no disposition to return to error. It does not injure Truth, because nothing can overcome or destroy the Infinite; but it is impossible to reach the individual minds if we prejudice the cause ourselves. We should be lights indeed, adding new lustre every day, so that when the people look to us they can find our lamps burning brightly.

We need not expect to please all — our Master did not — but we can *know* that we are serving God, and we shall not fail in doing this work. If we are serving Mammon and unrighteousness, we are lapsing into error every day, and if we do not see it ourselves others see it for us. When we build on Truth we build on the solid rock, and when we build on error we have neither structure nor foundation.

Hungering after the "fleshpots" creates an appetite that is never appeased; eating of the bread of heaven and drinking of spiritual waters brings us everlasting Life. Like withered flowers are the joys of yesterday. We hold the blossoms in our hands, but know their beauty is not lasting save in memory. We have our days of earthly pleasures, but, unless we have wrought some good, perhaps they are better forgotten than remembered. A child playing by the wayside gathers the beautiful blossoms in innocent glee and throws them aside. Perhaps a little consciousness of Divine love may reach his understanding as he revels in their beauty, but more likely they teach him nothing, unless a loving, God-revering mother has given him the impress of her thought. How many of us are children in our pastimes, without their innocence for excuse, destroying instead of building!

It is not that we injure ourselves alone, but those around us. Error, in the aggregate, sometimes seems immense; and yet it amounts to nothing only as we have lost in Truth. Our only gain and our only loss lie in that direction. Let us adjust our scales!

3) *Healing and Teaching* [signed "A CHRISTIAN SCIENTIST"]:

I am often asked, Could not Mrs. Eddy do more good at healing than teaching? I answer according to my own judgment, that doubtless healing would be more to her liking than teaching, for the results appear sooner, and as a rule the patient has more gratitude than the student. But Mrs. Eddy has paused before no human sacrifice for this cause.

After her discovery of the science it was her own demonstrations, so beyond anything known to the age, that first interested the people in her mental method. Having thoroughly tested its healing power (during which practice she took no remuneration for her labors) she considered it a duty to impart to others her knowledge. To this end she commenced teaching.

Some of those who have come up since she has made the way for them, and have learned all they know of this subject from her and her books, have proceeded to steal her writings, and even to sell her books in secret for one hundred dollars per copy. Misrepresenting the author, malpractising and mal-teaching Christian Science they self-style themselves Metaphysicians, or Christian Scientists. These tell you that there are four schools of mental healing in Boston, and they belong to another school than hers; or that they learned the science of a man who died over twenty years ago. But they never tell why they brought nothing out of all their learning until her books were published, and they had them to study.

4) *Robbery Irreverent* [signed "EDITOR"]:

In a late issue of a New York paper, was an account of the robbery of a clergyman, near his home in that city.

The following is an inventory of valuables filched from his person:—

1 Gold Watch,	\$250 00
1 Diamond Ring,	300 00
1 Pair Sleeve Buttons,	100 00
1 Diamond Breast Pin,	350 00
1 Pocket Book, and Cash,	300 00
Total,	\$1,300 00

The account does not state whether the thieves secured the entire amount on the person of the reverend gentleman, but the above exhibit is sufficient to convey a poignant fact, that in these modern days there are followers of the lowly Nazarene who afford as rich pluckings for wicked robbers as some quite worldly folks. The teachings and life of Jesus point to simplicity in dress and living.

Let us hope the above robbery was not a dead loss, it being an advertisement of the gentleman's diamonds.

5) *Bible Lessons*, by Mary B.G. Eddy (as Mis.199:11 – 202:7).

6) *Answer to Questions* [unattributed] (as Mis.54:3 – 55:15).

July — *Letter to a Student* [dated July 2]:

You ask why do you linger longer on [a] case of belief where the genital organs are the fears and you are required to grant the manifestations? The Apostle says, Know ye not that we are the servants of that to which we yield ourselves servants to obey?

Mortal mind rests contentedly on the foundational error that man is conceived through the so-called material senses; hence, if pleasure of sense is real, is not the pain of sense as real also? Hence the mortal thought weakens under its own argument, and

all you gain over sexual disease is absolute Science that rebukes the so-called pleasures and pains of sense. The gout is another manifestation animal, as a general thing, and requires a shock oftentimes to start its foundation to tumble into nothingness. Attack the appetites, if it be a case of common origin, and startle the dream into loathing itself and craving a higher sense of what supports happiness and *is* Life.

Treat the genital disease according to the sex; if a woman married, it is often inflammation caused by compulsory indulgence, in which case, realize yourself the myth of mortal thought, that all its sense of action is but a dream. When nothing is done in the right direction, then has nothing been done, and no fear can cause inflammation and inflammation cannot cause weakness, stricture, pains, prolapsus, because matter cannot be inflamed and Mind is God and there is but *one* Mind, and this Mind creates and acts independently of sexual organs.

There are no sexual organs — only in belief, for all is created and man and woman are not creators. Destroy the belief of sexuality or its results, take thought into its upper departments, and you heal the disease.

P.S. The length of time in which to treat the sick depends solely on the periods of their waking from the dream of material sense. You can heal them with one treatment if that one wakens them, breaks the dream, and you must treat them until it is broken and then stop.

August — *Articles from Journal*, Vol.II, No.9:

- 1) *Lines Suggested on Receiving the Beautiful Painting by Bradford Sherman, Called Isle of Wight*, by Mary Baker G. Eddy (as Mis.392).
- 2) *Wait*, by The Editor (as *Reformers*, Mis.237).
- 3) *Bible Lessons*, by Mary B.G. Eddy (Mis.180:21 – 185:24).
- 4) *Answers to Questions* [unattributed] (Mis.53:11–20, then):

B.G.Y. inquires: "Is it possible to change the aged form to one of youth, beauty and immortality, without the change called death?"

In proportion as the law of Truth is understood and accepted, it obtains in person and character. The deformities and infirmities said to be the inevitable results of age, under the opposite mental impressions, disappear. You change the physical manifestation in proportion to your changed thoughts of the effect of accumulative years. Expecting an increase of usefulness and vigor from advanced years with as much faith as you look for decrepitude and ugliness, a favorable result would be sure to follow. The added wisdom of age and experience is strength, not weakness, and we should understand this, expect it, and know that it is so, then it would appear.

G.P.N. writes: "What does C.S. mean attached to a person's name?"

C.S. is the abbreviation for Christian Scientist, and indicates a member of the Christian Scientist Association, which is their oldest organization. It was formed in 1876. All of its members have been the students of Mary B. G. Eddy, the discoverer of the science.

J.F.S. asks: "If Christian Science is the same as Jesus taught, why is it not more simple, so that all can readily understand it?" (then as Mis.53:23 – 54:2).

5) *Au Revoir* [signed "MARY B.G. EDDY"]:

Dear Readers! Having to bid you adieu for a season, I am reminded of the poet's mood who said, "'Tis parting makes the heart grow fonder." Over a year has fled since first we met in the columns of the *Journal*, through which some crumbs may have fallen from the Master's table to feed a hungry thought with the manna of Truth. I hope this year of our acquaintance has passed pleasantly with you all, fled with noiseless footsteps that only tread on flowers. I hope the future of our paper will reward your hopes, and its past shortcomings be forgotten. Owing to manifold duties I have not been able to interest my readers as I otherwise could, but have accomplished the same for this little sheet I have for all the organizations of Christian Scientists, started it, and gratuitously on my part, cheered by the hope of doing some good through its columns, touching one heart with hope, healing one that suffers, and giving fresh thoughts to all. You will continue to hear from me occasionally.

The *Journal* will be issued monthly from this date, and I have the pleasure of introducing to my readers its new and able editor, Mrs. Emma Hopkins. Being over a year old and done creeping, my nursling [can be expected] to stand very erect and walk another year, "and having done all, stand," whose feet are beautiful on the mountains.

6) *Mistakes* [signed "EDITOR"]:

Says one: "We have only to believe ourselves to be well, and we shall be well." Says another: "My belief had nothing to do with disease, I had the disease before I knew it." My friends, you both are mistaken; neither statement is correct, and metaphysics would destroy both those beliefs before healing you.

The author of "Science and Health" never said to a patient, and never taught a student, that to believe yourself well heals you. Your diseases are your beliefs, and you cannot in science, if you can through vaccination, cure one disease by producing another, neither can you destroy one belief by another belief. You will find in my textbook of mental healing, entitled, "Science and Health," the following: "Belief taken at its best is not promotive of health; unless every ill and error is conquered by Truth they are never destroyed." Not his patient's belief, or faith, but the doctor's understanding of Truth masters sickness in mental science.

NEW DEGREES AND COURSES OFFERED

The 1884 prospectus of the Massachusetts Metaphysical College contained a warning against other schools and other practices of mental healing. Using just their initials, a statement over the signature "Mary B.G. Eddy" specifically referred to the activities of Kennedy, Arens and Dresser. Its sentiments were similar to those found in the final paragraphs of *Healing and Teaching* as already quoted from the June *Journal*.

The subjects to be taught were given as: Metaphysics, Science of the Scriptures, Mental Healing, Obstetrics.

The degrees available were: C.S. for those who became members of Mrs. Eddy's Christian Scientist Association; C.M. (Christian Metaphysician) for those who went on to complete "three years of practice in mental pathology" — a degree apparently never given, and later supplanted by the C.S.B.; D.C.S. (Doctor of Christian Science), later changed to C.S.D. and first granted to a group of students in early 1885 including Calvin Frye, Julia Bartlett and Sarah Crosse. (Mrs. Crosse was later to take over Emma Hopkins's duties with the *Journal* as its "manager and publisher" from October 1885 through April 1886.)

At the time the prospectus came out, the *Journal* was running advertisements which also stressed the College's rejection of sexual discrimination, saying that both male and female students could "receive ample instruction in every scientific method of medicine." For many months the *Journal* notices further stated: "Metaphysics are taught on a purely practical basis, to aid the development of mind, and to impart the understanding of the power and resources of the mind to promote and restore health and spiritually elevate man."

In October 1885, this paragraph became: "Mental Healing is taught on a purely practical basis, to aid the development of human mind, and to impart a thorough understanding of the divine power and presence to promote and restore health."

September — *Article from Journal, Vol.II, No.10:*

Mary Baker G. Eddy Sick! [signed "MARY B.G. EDDY"]:

The frequent allegations, that E.J. Arens, and those of his ilk, are reporting far and near that I am "sick, unable to speak a loud word," is but another evidence of their falsehoods kept constantly before the public.

While I accord him due credit for his desire, let me say to you, dear readers, call at the Mass. Metaphysical College, and judge for yourself whether I can talk, and laugh too. (Then as Mis.239:3-8.)

October — *Article from Journal, Vol.II, No.11:*

Notice about Incorrect Teaching in Chicago [unattributed]:

In a private letter to the President of the Massachusetts Metaphysical College, Rev. A.J. Swartz, of Chicago, writes: "All my class are well unfolded spiritually . . . They tell to anxious ones the fulness of the new, higher truths, and tell all that it is not to be confounded with spiritualism or mediumship. Good; and no class I teach shall hear me lower the standard — I do not allow mediumship or its cohorts dragged into the Metaphysics taught in my class."

But since the reception of the above statement, the writer of the letter has issued a circular inviting people to enter upon a course of instruction under himself, which is to include "mediumship, clairvoyance and magnetism."

He tells the public in said circular, that the twelve lessons of the proposed course are to be "chiefly as taught by the Massachusetts Metaphysical College," and claims to have passed through a course of instruction under Mrs. Eddy, president of that institution.

Now mediumship, clairvoyance, magnetism, mesmerism, will power, mind over mind, mind over matter, etc., are not taught at the Massachusetts Metaphysical College. The textbook of the college in one section reads, "Mesmerism, manipulation, or mediumship is the right-hand of humbug or of crime; they are delusion or frauds." Hence for anyone to claim to teach "chiefly" as by the method of the author of those words and yet "not ignore mediumship, magnetism, or the reality of communion with the departed," is to base claim upon a falsity.

Those who were members of the Chicago class under Mrs. Eddy's personal supervision, will remember that Mr. A.J. Swartz did not take a "course of instruction under her," but only attended the last four or five lectures. And all who have read her book *Science and Health* must clearly see how far from the "fair extent" in "adopting her teachings" must be the method of one who does not ignore the above mentioned practices.

November — *Articles from Journal*, Vol.II, No. 12:

- 1) *Sermon*, by Rev. Mary B.G. Eddy, before the Christian Scientists of the Church of Christ (as Mis.168:21 – 171:20, and including some quotations from *Science and Health*, now 255:1-6 and 256:1-5).
- 2) *To Whom It May Concern* [signed "PROF. MARY B.G. EDDY"]:

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

December — *Articles from Journal*, Vol.II, No.13:

- 1) "*I've Got Cold*," by Prof. Mary B.G. Eddy (as Mis.239:10 – 240:16, then):
In a religious point of view, faith should be exercised in God as indiscriminately to benefit the body as the mind; we cannot save one and lose the other. We can no more enter into heaven with sickness than with sin; both are expelled from the harmony of being, repudiated by science, and taken cognizance of only by the senses astray from Truth.

"Spiritual wickedness in high places" is unseen evil, else error endorsed by the schools, and to meet this error is to "war not against flesh and blood," against matter and cold, but against the popular lie, that matter, non-intelligence, possesses a single element of good or evil for man. Believing, is fearing and feeling; the little child expressed it when she said "*I have got cold*." In other words, I have got frightened, and fear produces cold and heat. The "I" means more than matter; it is that which thinks, gives action and direction to the body, which can imperil man's sanity, and abuse sanitary methods. (Then as Mis.241:7-31, then):

It is an insult unwittingly to nature, scholarship, reason and revelation to say that man, as the image of his Maker, is not in harmony with the divine decree of good; and [he] should eschew all claims of evil in whatever forms of discord they may appear, and admit that truth is true which requires this, for behold! it casts our error and heals

mind and body.

2) *Woman's Industrial Union* [signed "PROF. M.B.G. EDDY"]:

When reading the annual address of the President before the Women's Educational and Industrial Union of this city, I said, if this platform is rendered practical, it is the thing for the period, and the woman and the hour have met. We know little of the inside or outside of this organization, its motives, methods or aims, but Mrs. Diaz has presented a fitting model whence to enlighten, uplift and adorn society.

From her address we quote the following: "Will there never be an uprising of slaves, a declaration of independence? Never, while woman thinks her part is chiefly to please. Never, until she stands on equal ground with man; equally free to decide questions of duty, equally bound to develop all the powers of her being.

"Fraud, drunkenness, sensuality, vice, crime, are simply character manifest in life, the seen coming forth from the unseen, coming from unconsidered forces"

The above made practical, which it can and should be, Massachusetts will have the best system of social reform which takes in the secret of home life, of all her sister states. She has already the best therapeutics and pathology, namely, our system of metaphysical healing — Christian Science.

3) *Christian Scientists* [extract from *Boston Herald*, dated November 6]:

The regular monthly meeting of the Christian Scientists' Association was held yesterday afternoon at the Massachusetts Metaphysical College. The president, Prof. M.B.G. Eddy, presided, and gave a profound and highly instructive lecture upon the "Subtlety of sin and the Christian Scientists' method of meeting and destroying it through the action of wisdom and love."

4) *The Christian Scientists, Discourse at the Hawthorne Rooms*, by the Rev. Mary B.G. Eddy [from *Boston Advertiser*, dated October 27]:

Text: Matthew xxii:29: "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God."

Mrs. Eddy said that the scriptures cannot properly be interpreted in a literal way. Herein people err now as they did in the days of Jesus, it is not the literal but the metaphysical meaning or suggestions of scripture that can instruct and build us up in our religious life. The truth of scripture must be spiritually discerned before its message can be fully borne to our minds and hearts. Many persons eminent in the study and knowledge of the scriptures have in recent times arrived at the conclusions that scripture has a dual meaning. Thus many passages capable in their literal import of teaching nothing valuable are, when the moral suggestions are regarded, found to be full of significance. Neither the scholarship of ancient times, nor that of modern philosophers and merely ethical teachers, bring us to the full meaning. The carnal mind cannot discern spiritual things. Illustrations were drawn from the common idea of hades and baptism; and so, said she, it is of the elements of the communion service. The eating of bread and the drinking of wine but symbolize the communion of spirit which is the reality behind the symbol. Jesus himself so interpreted it; and speaking with reference to material food he said: "I have bread to eat which ye know not of." Not less explicitly he said: "The fathers ate of the manna of the wilderness and they

are dead, but whoever eats of the bread I bring to him shall never die." The passage, "Let the dead bury their dead," was explained by the preacher in a similar way. [See *Journal* version of sermon, Mis.168.]

TREATMENT OF CASES

— *Letter to Grace Greene of Providence, R.I.* [dated December 8 and signed "My kind regards to Mr. (Eugene) Greene and I am very truly yours, M.B.G. EDDY"]:

I intended to reply to your favor at once but no moments have offered until now. I never allow questions to be sent me on patients but you are so removed from attendance on my private lectures before my students I make an exception in your case.

The case you named is one of belief and not *disease*. She has no cough, she does not cough! Do you believe me? No! and that is all that hinders the fact being seen. She and you believe in consumption, but no part of life or its phenomenon can consume or even disappear in Science. You reckon according to error when you admit that it can.

Argue the menstrual obstruction as not real, and the patient is not harmed by it if *it stops* — all that causes it is an image of consumption in thought that frightens her, and fear stops or increases action. Remove the fear and the action will go on naturally.

All this is in your textbook and the only good it does for me to say it is that I remove some of your fear by it.

P.S. Over: Never mind those plasters dear, they are not needed and take her up to take them off, by and by she will do it. But feel no anxiety any way about them.

1885

January — *Other Letters from Mrs. Eddy to Students about Cases*, at this time and later;

1) This condition [menstruation and change of life] is said by mortal mind to be a part of the curse pronounced on woman. This is not true. The appearance of the flow is said to be a sign of fertility and is the excuse of the sensual mortal mind for the indulgence. Now when the condition of desire seems manifest in part of the second part, deny all such excuses and know that sensation is not creation, and is not even pretense — just a lie.

When the time for this to stop has arrived, it is continued at intervals because of the opposition of mortal mind to part with its excuse.

2) [To Eugene Greene] Treatment consists of the fact that the statement declared is the Truth. Without the knowing, no mental argument is a treatment, although of course it is better to make the declaration of Truth than to admit the lie. But in order to have the treatment radical, there must not be left in the mind of the practitioner any sense of the claim he denies.

Why do not Christian Scientists have better demonstrations? It may be some do not get above the sense of matter. They must not treat matter nor disease. If [the] prac-

itioner believes his patient has a sick body or a sick place in his body, he will not help him. *He must know it is a belief.* Also if he thinks the belief is the patient's belief, he cannot destroy it. It is not the patient's belief nor anyone's. It is a myth. And it does not belong anywhere; nobody has it; it does not exist.

Another reason for failure may be doubt, lack of confidence in the treatment and in its results. If a treatment does not know enough to know it can heal, it will fail. It is the word of God. It must know it cannot return void; it is all power.

God is omnipresent and the omnipotence of God means the omnipotence of Good. Whose good? Your good (and that has all power). It is your good.

The treatment of the Christian Scientist results from the fact that it is power. How much power have you? All the power there is. How much life have you? All the life there is.

No one ever destroyed evil until it was shown that evil was a belief. No portion of it was ever un-annihilated. Now let us examine evil, lack, error, and see if there is anything to be afraid of. It has no mind, no principle, no life, no power; it never created anything; it never made a channel of anyone; it never made a mortal. It never made anything. It is a myth, it has no existence. Now, what is there to be afraid of? But it must be denied; the claim of its existence, power, law, and works must be proven false.

One mistake Scientists make is in accepting the claims of error as *their* claims. They say, "Oh, I have so much fear." But the fact is, you do not have it; there is no fear in you, it is animal magnetism, belief, never you.

The same is true of discouragement, sickness, envy, jealousy, everything that is unlike God. They are always myth, nothing, belief, *never* you. Every victory gained is an establishment of life.

3) [Dated January 2, 1885] A case of deafness from fracture of the drum is as readily cured on the Principle of Mental Science as the simple earache. All that hinders your finding it so is the reality you make of matter. The false teaching of so-called mental healing is fastening the belief in matter, and this fastens the belief in disease, and the only way it can be cured after that is through belief, will-power, which leaves the so-called cure worse than the disease. Why? Because a stronger belief has to master the weaker The basis of Metaphysical Healing is Mental Science and this Science has nothing to do with matter, only to say and to establish in the back of mind that there is *no matter.* See *this* and you heal all cases of belief since all are founded on matter.

4) Do you find any difficulty in healing? If so, strike for the higher sense of the *nothingness of matter.* Do not care to search into causation there, for there is no cause and no effect in matter; all is Mind, perfect and eternal. Whenever you treat a patient, include in your understanding of the case that no ignorant or malicious mind can affect the case, and there is *no relapse;* Science tells us this in all it manifests.

5) *Progress* is the law of the Infinite, and finite views are but supposition and belief. Now, *realize this,* and *be a law* to every case when you commence treating it, that there is but *one Mind* and this one governs your patient, that there are no minds to interfere; (for error is *not mind,* and has *no power over you* or the patient). These are the

rules for you to work out every hour of your life.

6) Realize constantly that no mortal mind (so-called) can affect *you* or make you believe you cannot cure your patients. There is no *malice*, no *envy*, no *will-power*. All is Love and Truth. Argue this clearly.

— *Some General Instruction on Treatment*, given by Mrs. Eddy at various times:

1) In every treatment close with this: This treatment cannot be reversed; it cannot be made to produce a result contrary to that which is intended; it cannot be arrested, obstructed, reverted, or controverted; the false claim of malicious animal magnetism has no law of reversal, and cannot act through any belief of law; there is no such law.

2) Malicious animal magnetism (M.A.M.) has no power to touch me with any thought of fear, resentment, envy, hate, jealousy or malice, for I am one with Christ in the infinite Good. M.A.M. cannot come in the name of a suggestion to make me believe or listen to the mortal argument, for I live in the infinite Good. Evil is not Mind, it cannot think. Good only is Mind and I am protected by divine power.

3) Our treatment must be universal as well as individual. Keep your thought clear to work, and protect it from mental psychic malpractice, rather than struggle with the physical ravages of the influence and manifestation.

— *Articles from Journal*, Vol.II, No.14:

1) *Card* [signed "MARY BAKER G. EDDY"]:

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

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

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

2) *Christmas*, by Mary Baker G. Eddy (Mis.320)

February — *Articles from Journal*, Vol.II, No.15:

1) (*Extract from a Sermon by Rev. Mary B.G. Eddy, Delivered in Boston, Jan.18, 1885*), *Subject: Science of Mental Healing* (Mis.171).

- 2) *Has Mrs. M.B.G. Eddy, the Founder and Teacher of Mental Therapeutics, Lost Her Power to Heal?* [yet another answer to this "repeated inquiry," signed with Emma Hopkins's initials]:

There is no professional practitioner in the field of mental healing doing so many, so marvelous, and instantaneous cures, as Mrs. M.B.G. Eddy Not a day passes but that letters from all parts of the country are received, filled with expressions of gratitude for health recovered by reading her book "SCIENCE AND HEALTH" Not a Sabbath's preaching of the Word of Life, but looses the bonds of some poor sick or crippled prisoners. One which came under our observation after the sermon of Jan. 18, was of a man who went into Hawthorne Hall on crutches, but the power of the Truth as she gave it utterance, set him free from his infirmities, and he went home without his crutches!

- 3) *Prayer and Healing*, by Prof. Mary B.G. Eddy:

The article of Prof. Townsend having the above caption, published in *Zion's Herald*, Dec. 3rd, came to my notice not until Jan. 9th. (Then as Mis. 242:4 - 245:6, with the references for 242:26 and 243:11 identified as Chas. M. Howe and Mrs. M.A. Flagg.)

- 4) *Advertisement* [for the First Version of Mrs. Eddy's *Historical Sketches*, which were forerunners of *Retrospection and Introspection*]:

Historical Sketch of Metaphysical Healing. A pamphlet of 21 pages. Next to *Science and Health*, the most important work on this subject ever published. Price 10 cents; \$1.00 per dozen.

THEOLOGICAL ENCOUNTERS

The challenge by Prof. Townsend (Rev. L.T. Townsend) foreshadowed further concerted and sustained attacks on Christian Science and its founder by theologians, in particular, Rev. Stacy Fowler, Rev. Joseph Cook, Rev. A.J. Gordon, of Boston, and Bishop Fallows of Chicago.

During February an open letter by Dr. Gordon was circulated containing a carefully prepared and itemized attack on what he thought Mrs. Eddy's doctrines implied, and Mr. Cook enthusiastically read extracts at one of his Monday lectures in Tremont Temple before an audience said to number more than 2,500. Three weeks later (March 16) Mrs. Eddy was grudgingly granted ten minutes to reply, but meanwhile she had published a pamphlet entitled *Defence of Christian Science*, taking up the Gordon criticisms point by point.

This pamphlet was advertised in the *Journal* as a "conclusive refutation of the clerical charges against Science and Health." Two and a half years later, it was revised into a little work called *Christian Science, No and Yes* and by the beginning of 1891 it had been further revised and enlarged and re-copyrighted as *No and Yes*. The text as furnished for the *Journal* is given below.

March — *Articles from Journal*, Vol.II, No.16:

- 1) *Defence of Christian Science, against Rev. Joseph Cook and Dr. A.J. Gordon's Religious BAN*, by Mary Baker G. Eddy:

In your public letter anathematizing Christian Science and its textbook, "Science and Health," you assail the religious views and life of members of your own and of other evangelical churches, the Pastor of the Church of Christ, Scientist, in Boston, and insult a hundred thousand readers of this book.

At an early age, I united with a Congregationalist church, at Tilton, N.H., of which I have been a member in good standing over thirty years. Before leaving my native state, I communicated to my pastor the new and more spiritualized sense I entertain of the power of Christianity, its cause and effect, requested a letter of dismission from my church, gave the Pastor my published works to examine before granting it, and received the following reply:—

Jan. 13th, 1875

This certifies that Mrs. Mary M. Glover is a member of this Church in good and regular standing. At her own request, she is dismissed from this and recommended to any evangelical church in Lynn.

When received there her particular connection with us will cease.

THEODORE C. PRATT.

Pastor of Cong'l Church, Tilton, N.H.

(The initial M. was dropped at my last marriage, to retain my maiden name.)

The discipline of the Congregational church is taken from the 18th chapter of Matt., "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," etc. When Rev. Joseph Cook was pastor of a church in Lynn, and it was alleged he was breaking up the society, and resigned his pastorate, there followed him scathing newspaper articles. I then ventured a woman's protest against too summary condemnation among Christians.

Again I call public attention to this usage. Only a day before the meaningless farce of examining my books, the aforesaid gentleman called on a student of mine, borrowed "Science and Health," but took no heed of the earnest request that he have an interview with the author, and give her opportunity to explain this textbook that she is *teaching* to others, before expressing his opinion pro or con. But a glance at a scientific work the grandest minds in Boston are *studying*, was alone granted, before the Ban on the following forenoon, and the cat's play with the mouse was over. Are such the footsteps of the shepherd, in accord with Church discipline, or Christian sentiment? Do they meet the demand of Christ, "As ye would that others should do unto you, do ye even so."

The Apostle [sic] says, they shall speak with "new tongues" who lay hands on the sick and they recover. One look at the pages of "Science and Health," whose phraseology is difficult — it must state metaphysics in physical terms and then be understood metaphysically — and this look uninspired, but not unprejudiced, is insufficient for the claims of justice in reviewing a work of that kind, and dead to the demands of Christian charity.

Christian Science is interpreted spiritually; until thus discerned it should not be judged. To have fair play, I offer Clergymen gratuitous instruction; if they give me this

chance, I will guarantee they shall understand Christian Science sufficiently to demonstrate it conclusively by healing the sick. Of this unmerited aim at the heart of Christian healing, let us charitably say they "know not what they do;" but it has awakened keen comment and condemnation.

The following is quoted from Rev. A.J. Gordon's letter, read in Tremont Temple and applauded by Joseph Cook:—

"I believe Christian Science to be of precisely the same lineage as Spiritualism or Theosophy — from beneath, and not from above. One has only to open the published volumes of its lady apostle to this city to find such a creed of pantheism and blasphemy as has been rarely compounded. No personal Deity, no personal devil, no personal man, no forgiveness of sin, no such thing as sin, no sacrificial atonement, no intercessory prayer, and so far as I can learn, its ministry to the bodies and souls of the afflicted has for its ends their conversion to this creed. Let Christians beware of the system."

1st. To the charge, "one has only to open the published volumes," etc., I reply: this was all these censors could have done and arrive at their conclusions, Do not the reverend gentlemen demand the right to *explain* their creed, or what might be the comment on three persons in one? That it was *blasphemy*, a heathen conception of Deity! They would not consent to my being heard, and why?

2d. To the accusation of "Spiritualism or Theosophy," I reply: there is not one Christian Scientist who is a Spiritualist, or can be after this enlightenment. Dr. Gordon's and Mr. Cook's churches have scores of members who are Spiritualists. From my textbook "Science and Health," I quote the following: "The opinion that I must be a spiritualist, or medium, because I am not a materialist or creedist I desire to correct. I never was a spiritualist, never was, and never admitted that I was a medium. I have been called that by Spiritualists; they call most people so. Mediumship is either a fraud or a delusion; it is neither science nor truth. If the so-called medium understood even in part the science of being, he could no longer produce the manifestations said to originate with the departed."

In a lecture delivered in Boston, Rev. Joseph Cook declared in favor of Spiritualism, and ventilated his so-called rationalistic, mystic and Germanistic metaphysics to corroborate spiritualism; a departure from the scriptures, irrational and superficial.

3d. To the accusation of "Pantheism" I reply, by quoting from my book statements prominent and sustained throughout my entire works: "The Science of Soul is this, 'Thou shalt have no other gods before Me; love thy neighbor as thyself.' Heathen mythology and scholastic theology would perpetuate the fallacy of intelligence in matter, and idolatry and ritualism have sprung from this false belief. The visible universe and material man are counterfeits of God's creation, the spiritual universe and man; mortal man has made a covenant with his eyes to belittle Deity with human conceptions. Materiality is an atom of dust thrown into the face of immensity, a flickering sense, instead of an abiding fact of creation."

4th. To the accusation of "blasphemy" *Science and Health* gives the lie in every line that is understood. It asks: "Are you living right, approximating to Divine Love? Then is your Life hid with Christ in God; and the harmony of Christian Science will unfold to you more and more until the perfect day; our explanations will seem clearer, and your good works prove what the understanding of God does for man. I love

Christianity wherever it is found; it demonstrates Christian Science in Truth and Love, without which we have not arrived at what that word includes."

5th. To the accusation "No personal Deity" — the following from Science and Health: "God is infinite; neither a limited Mind, nor a limited body. 'God is Love,' and Love is Principle, not person. What the person of the infinite is I have no evidence to sustain a conclusion. The five personal senses have no cognizance of the infinite; finite sense is inadequate to recognize it.

"We can have no personal sense of Deity, without limiting Him. The term Principle seems distant and cold until it becomes only another name for the supreme Being, and we recognize the divine presence and power of this Being. We do this proportionately as we seek and find in divine science the truth of Life and life of Truth, and demonstrate it. Omnipotence and omnipresence can be understood only as the divine Principle. I cannot conceive of personal omnipotence or omnipresence, how an everywhere-present body or mind can start from limits or be limitless. An impersonal sense of omnipotence prevents man from having other gods, from the common idolatry — faith in the power of drugs, hygiene, etc. When Deity is understood we shall find no power beside Him, and all power in Him."

6th. To the accusation "No personal devil," I reply: No man hath seen the person of good or the person of evil; both are bigger than person; the Scriptures speak of more than one devil, "He cast out *devils*;" again, "Have I not chosen you twelve, and one of you is a devil?" This defines devil, evil, in man. Jesus said to Peter, "Get behind me, Satan;" but this meant not that he was a devil to whom were given the keys of the kingdom; neither were seven *persons* cast out of Magdalene.

The most distinguished divines in Europe and America admit the Scriptures have both a literal and moral meaning: but which is the most important, a literal or the moral sense of God, man, and devil? Christian Science gives a broader view of Deity than personality can, and it makes man proportionately more liberal and just. Deity is bigger in Science than creeds, not only a definite omnipotence and intelligence, but a practical power, truth and love.

Man is more in science than sense, and evil is more and less; more, because the evil we once saw not we now see; and less, because we have more power over it. St. Paul said, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter."

7th. To the accusation "No personal man," I reply: man means more than person, even as mind means more than matter — he outlives it; this is the survival of the fittest. Man is the image and likeness of God, the representative of infinity; but personal man is not this representative, and man cannot lose his identity in science [any] more than notes or numbers.

By the statement "no personal man," I mean precisely what Bishop Foster said in a lecture in Boston, "No man living hath yet seen man." When his personality disappears *man* is immortal, and who can say what his personality becomes as the "image and likeness" of its Maker? I am not spiritualist enough to venture the assertion; perhaps Bro. Cook is. One thing is sure, a finite mind is not man in the image and likeness of infinite Mind.

Dr. Gordon said in his sermon, The Ministry of Healing, "the forgiven soul in a sick body is not half a man." Is it "blasphemy" to say man is impersonal? What, then,

of saying a pardoned *soul* is but half a man! I shudder at the thought.

8th. To the accusation "No forgiveness of sin," I reply: Jesus said "I am the Truth and the Life." Truth does not forgive error, it pursues it unrelentingly, and will not let it alone until destroyed; but when destroyed, there is nothing left to forgive; if forgiven, sin would not need destroying. God is good, and good annihilates evil; in this sense only it forgives it. Your forgiveness is my destruction of sin; our terms vary. But I insist on its destruction when *God* forgives it.

The Psalmist said, "Who forgiveth all thine iniquities, who healeth all thy diseases." Disease is not healed until extinct, and Jesus healed sickness as he healed sin, his physical and mental healing were one; he cast out devils, evils, and healed the sick. But how could he both cast them out and forgive them? Had he forgiven them in the sense you employ, they would have remained in man, and this very interpretation has retarded the Christianization of man.

A magistrate pardons a criminal, but that may encourage crime; it has not extinguished the motive for crime, or the crime which is the effect of that motive. Sin should suffer since suffering destroys sin; hence the law of God "thou shalt die."

9th. To the accusation "No such thing as sin," I reply: my meaning is misapprehended here as in all other instances alluded to. It is only on the basis of the opposite to that which is real, it being good, that I say evil is unreal; my faith is founded on reform, repentance; and this destroys sin according to divine law. To illustrate: I believe the unmerited public abuse that would stop the sale of a book healing its thousands, or retard a cause healing the sick and promoting Christianity, is *evil*; but I shall try, in Christian Science to reduce this evil in my own mind, and the mind of others, to its common denominator, *nothing*, because it is not of God; and I shall go on to bless them that curse me and "overcome evil with good."

10th. To the accusation "No sacrificial atonement," I reply: the earthly history of our Lord was a sacrifice beyond tears or prayers to reward, or human power to appreciate, only as we drink of His cup, suffer for righteousness sake, and are baptized with his baptism, cleansed by Truth, the purification of Spirit, and willing to give up a sense of mortal life, its mistaken claims of pleasure and pain, for the life of Christ, spiritual life.

The blood of Jesus speaketh better things than that of Abel. The body and blood of Christ were not material offerings; the blood of Spirit never flowed from human veins. Jesus said "Spirit hath not flesh and blood."

The sacrificial atonement by which Jesus' struggle and triumph pointed man his way out of sin, sickness, and death, is too great, too glorious to be comprehended only as we love the Father, and sacrifice human affections to the divine. Not to appease the wrath of Love, but to destroy the human sense of hate and sin, Jesus suffered and gave his body a sacrifice for mortals.

A human sense of love sees no farther than to die for a friend, but divine Love includes its enemies; and Love so great *destroys hate*, blessing itself in blessing its enemies. Any other than the spiritual signification of atonement removes its efficacy from Spirit to matter.

The merit of Jesus' atonement was increased instead of diminished, was more to me than you, when I learned in Christian Science it revealed the way out of sickness and death, as well as sin.

11th. To the accusation "No intercessory prayer," I reply: prayer is desire uttered or unexpressed. I have found inaudible prayer more efficient to heal than the audible. This prayer is not begging God to do more than He does, but calling on man to recognize what He does; this causes man to love Him more than merely asking for more love.

It is not asking universal Love to include us in His affections, but utilizing the Love and truth already ours. By this prayer we make new and scientific discoveries of what we have and the power of spiritual light; like the photographer who discovers the power of solar light to paint pictures.

Silent prayer, and none other, may meet the demand "pray without ceasing," and is the prayer of the righteous that heals the sick. It is intercessory when effectual, and effectual if sincere. Words may belie desire and utter the hypocrite's prayer; the apostle says, "Ye ask and receive not because ye ask amiss, to consume it on your lust."

12th. To that shocking counsel from such a source, "Let Christians beware of this system," I reply: The apostles were persecuted and misrepresented by the church of their time; the gathering storm of ecclesiastical fury must burst before the full orb'd significance of such lives could appear. Even Jesus said "For which of these works do ye stone me?"

There are sinners in all societies; I had hoped for one without them, but history repeats itself. Many are saying today, "Have I not done wonderful works in thy name?" who have no part in Him; while others are doing His work.

But alas! for religion, when the watchmen sit in judgment on *good* works and *condemn* them, sending forth false alarms and slumbering themselves over Christ's command "Heal the sick and cast out evil." He that by turns is orthodox, heterodox, spiritualist and lunatic, is shattered in mind, one whose praise is censure, and whose censure praise.

Did Dr. Gordon mean what he said in his sermon, "The prayer of faith shall save the sick, and it is done today; and as the faith of the church increases and Christians more and more learn their duty to believe all things written in the Scriptures, will such manifestations of God's saving power increase among us."

Let an unprejudiced mind compare the leading points of my abjured system with Dr. Gordon's system of religion, understanding one as thoroughly as the other, and reason and conscience must decide for Christian Science.

His system requires three personal Gods to make one, and that one unable or unwilling to heal the sick, necessitating other gods for this department of human need.

According to his own words, a personal man with his *soul forgiven* and sick is but half a man. (If he understood forgiveness he would know man is not sick under such circumstances.)

His personal devil seems more omnipotent than his Deity; he has the balance of power, and it is not in all the vanity of his system in the name and for the sake of Christ to cast out this devil and heal the sick.

The God of my abjured system is omnipotent, and it has but *one God*, and this One an ever-present help, able and ready to make whole all who come unto Him.

Man, after my system, is every whit a man, healthy, holy, of the Elohim of His creation, co-existent and co-eternal with God..

The Satan of my system is being chained and engulfed in the bottomless [pit],

where evil has no resurrection and good is supreme.

Christian Science has healed more intemperance, licentiousness, and sickness within the past eighteen years, than has been done by the united power of creeds since Christ.

13th. To the accusation "Its ministry of healing has for its ends conversion to this creed," I reply: It has no creed, and no system that importunes people to join our church, but leaves them to their own convictions. It has no system of begging money or men; it has earned the strong cry for it by benefiting mankind, and reclaims sinners in the way of His appointing. Perhaps the above thrust was occasioned by a member of Dr. Gordon's church who came to me sick; my conversation, she said, helped her more than medicine had ever done. She was anxious to become my pupil. I took her on charity. It happened that I had a Sabbath lesson for the class. She refused to attend it saying she must go to her own church. I told her not one lesson could be lost if she wished to learn what I taught. She persisted, and stayed away from my Sunday lesson. Then I dismissed her from membership with the class. This person was a *Spiritualist*. I had done for her, according to her own admission, more than her clergyman or the "spirits" could do, yet her bigotry carried the question.

A distinguished clergyman came to be healed; he said, "I have great nervous exhaustion; have to eat beef-steak and drink strong coffee or tea to support me through my sermon." I replied, If my toils are severe and unremitting, I look to Christ for rest and find it; the Truth of my being rebukes its error. A lady said to me yesterday, "Only He who knows all things can estimate the good your books have done humanity." A distinguished D.D. of Boston said: "Your book leavens my sermons." The following [is] from a letter post-marked Philadelphia: "Your books are binding up the broken-hearted, preaching deliverance to the captive, convicting the infidel, alarming the hypocrite, and quickening the Christian." Are these the fruits of blasphemy? Does the same fountain send forth sweet and bitter water?

Protestantism in Queen Elizabeth's time consigned its victims to the dungeon and stake; it choked the very channels of God; it denied the rights of conscience, and the ecclesiastical paw muzzled the mouth lisping God's praise.

But the heretics of yesterday are today acknowledged martyrs. Jesus said, "I thank thee, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes." May such Christianity come to this age. Without charity we are as sounding brass; charity "suffereth long and is kind, doth not behave itself unseemly, thinketh no evil, but rejoiceth in the Truth."

(The above brilliant and able defence of Christian Science against the recent unmerited attack of the Boston clergy, is published in pamphlet form, and on sale at the Mass. Metaphysical College, 571 Columbus Ave., Boston. Price, 10 cents per copy.)

2) *What is Christian Science?*, from *Boston Traveller* [dated February 14]:

The inquiry comes from all quarters, What is Christian Science? and is coupled with another, Why does it differ from all other methods of mind cure? The following are some of its claims to supremacy:

1. It has for its alma mater a legally established institution. The Massachusetts Metaphysical College, 571 Columbus Ave., is a regularly chartered school, having been established under Gov. Long's administration in 1881. Its founder, M.B.G. Eddy, is its president.

2. It has for a background an incorporated church, whose founder is its pastor, whose religious services are held at Hawthorne Rooms.

3. It has a powerful ally in the Christian Scientists' Association, a large and earnest band of students, pledged and working together for a common cause of Christianity in brotherhood and love. The requisites for membership to this Association are not alone an understanding of the science of health, but a life of strict integrity and Christian virtue.

Now, why should the followers of this school and college separate themselves entirely from all other mind-healers? Christian Science alone can answer this question, and the answer is the basis of this article. Mesmerism, manipulation, will-power, animal magnetism, "seventh son of seventh son," clairvoyance, faith, all claim to heal, and they seem to substantiate this claim with what the public terms miracles. It would be well for those wishing to investigate the *modus operandi* of all these methods (with perhaps one exception, that of faith, of which I will speak later) to attend a psychological exhibition by Prof. Carpenter. Here one can see wonderful works: A well man is made sick, a sound man lame, a sober man intoxicated, a quiet man talkative, a wise man silly, and last, but not least, one man made to cry out with pain in the belief that the professor is passing a red hot iron over his hand when it is only a lead pencil.

Prof. Carpenter makes good his claim that he has never found a person yet whom he could not affect. And yet the public does not see that, by reversing this process verbatim, a sick man can be made to believe himself well, a lame man that he can walk, and the sufferer from burns to feel no pain.

Well, what does one need more than this? Let us look into the question a little farther and we shall find that it is only while the mesmerist continues to use his influence that the spell remains. Just so the mesmeric doctor can produce the belief of health as long as he exerts his spell. Withdraw this influence and an immediate relapse into old beliefs occurs, doubly horrible for the seeming relief. This accounts for the statement constantly coming up in thoughtful minds, that the cures are not permanent. It is true. They have no permanency. They are cures or not cures, at the whim of the healer.

Has this anything to do with Christian Science? It is as far from it as light is from darkness. The latter becomes the final refuge for the victims of the former. It is a rest, a salvation, or a permanent peace. A Christian Scientist knows no relapse. His basis is God — unchangeable, infallible. But the life of the healer must bear witness to the presence of the spirit of Christianity.

Here the faith cure is left behind, inasmuch as all the work in Christian Science is done by the spiritual perfection of the healer, and the patient's faith or lack of faith does not enter into the question. It is of the utmost importance in putting oneself under the care of a mind-healer to select one whose life will bear the closest inspection, who loves the light because his deeds are good.

3) *Hymn of Christian Science*, by Mary Baker G. Eddy (as *Communion Hymn*, Mis.398).

April — *Articles from The Christian Science Journal*, as it was now called for the first time, Vol.III, No.1:

- 1) *Veritas Odium Parit* (as Mis.245:7 – 247:5, then No.46:14–8, then Mis.247:6–11, then No.46:19–23).
- 2) *A Strong Reply*, to Rev. A.J. Gordon and Rev. Joseph Cook (as *Christian Science in Tremont Temple*, Mis.95).
- 3) *An Open Letter to Prof. Townsend* [dated Massachusetts Metaphysical College, 571 Columbus Avenue, Boston, March 21, and signed "In Christian love, sincerely yours, MARY B.G. EDDY"]:
 Agreeable to the invitation of the Editor of *Zion's Herald*, through his contributor, Prof. Townsend, the following letter was submitted and refused admission in the columns of the *Herald*. It was explained to the Editor, that the purpose of the article was simply to correct a misstatement by Prof. Townsend. We submit the matter to the public without controversy, whether it is right in the light of Scripture teaching, or in accordance with the written or unwritten law of courtesy, that a newspaper should admit in its columns a misstatement (we wish to confine ourselves to the most gentle and courteous terms possible) and not allow the other party concerned at least to explain away such misstatement. One of the best characteristics of the American people is *fair play*. They are our "Caesar," to whom we now confidently appeal. (Then as Mis.132:12 – 134:6.)
- 4) *Falsehood*, by Mary Baker G. Eddy (as Mis.226:18–20, 248:11 – 249:26).
- 5) *Prayer* [signed "CHRISTIAN SCIENTIST"]:

O my God! I offer, as a consecrated gift upon thy altar, a heart dedicated to thy service; lips speaking only words of charity and love and truth; thoughts striving to be only the true thoughts of the mind of God. Help me to endure unto the end, strong in the faith, powerful in the truth. All the influence that I can bring to bear, all the force of tongue or of pen that is mine, I offer in thy service. Heaven help, and bless, and consecrate, and accept.

May — *Articles from Journal*, Vol.III, No.2:

- 1) *Love*, by Mary Baker G. Eddy (as Mis.249:27 – 250:29, then):

Patient, hopeful, true, uncompromising, love comes gently as the morning dew or summer rain, to meet the need of poor humanity, drop the supply and depart. It cannot waste a moment, it has work on hand, is never idle, always prompt, and you may know it is God's evangel, not by the rustle of wings but the odor of divinity.

Sometimes this gentle evangel comes to burst the pent-up storm of error with one mighty thunder-bolt, and clears the moral atmosphere, foul with human exhalations. It is a born blessing at all times, either as a rebuke or benediction.

"It never faileth;" no circumstance, no foe to fate can make love loveless; suffering never diminishes it, but only renders it more profound; waiting never outwearies, but wings its purpose and patience; watching makes it more adroit to freight the fleeting moments with treasures for some sad heart. Take from me everything else, but leave the pleasure of the strife, the bliss of doing good; then, richer than Croesus, wiser than

Solon, one can meet "the proud man's scorn and poor man's contumely" at peace; "a peace that passeth understanding."

Love closes not our eyes to the distinction between good and bad men, it opens them wider; it blinds not a just sense of wrong but quickens it, and stimulates a noble defense of right under all circumstances and upon all occasions.

The comforter of the afflicted, the protector of the oppressed, it is faithfulness in a friend, fidelity in a cause, public spirit in the magistrate, moderation in the sovereign, loyalty in the subject; the sun that enlivens and cheers the abode of men, the soul of social happiness and the principle of Christian Science.

2) *Try the Real* [signed "MEMBER OF C.S.A."]:

The letter Miss L[ouisa] M. Alcott* published in the *Woman's Journal* of April 18th, gave me great satisfaction . . . because it gives . . . the long-awaited-for opportunity to have publicly repudiated the class of healing practitioners whom the Scientists' Association have been so often denounced as bigoted and uncharitable for having adjudged malpractitioners.

No member of the Christian Scientists' Association was in charge of Miss Alcott's case . . . True healing in pure Christian Science does, indeed, accomplish all the mighty works declared of it; but the mesmeric influence, conscious or "unconscious," to which Miss A. was subjected, the discoverer of the Science condemns in the strongest terms, and again and again affirms the drugs of *materia medica* far preferable.

Let the sick beware how they submit to the mind-over-mind theory so boldly proclaiming its identification with Christian Science, but as far removed, even from similarity with it, as heaven from earth.

3) *Malicious Mesmerism* [signed "STUDENT" — and added here as an illustration of articles which became common, particularly when the *Journal* ran a monthly section on "Animal Magnetism" in 1887–8]:

Is it the Christian Scientists' "scare," or is it something to be seriously considered and crushed in the bud? . . .

I had safely and delightedly closed a course of instruction under Mrs. Eddy, at the Mass. Metaphysical College, Boston. All enthusiasm and hope, I set forth on my mission as a healer, but had hardly taken my first case when an unaccountable fear of my teacher took possession of me. Why was it? She had ever shown me the kindest attentions, and certainly, no mother could have discovered the characteristics and capabilities of her child more correctly than she had mine, or more gently led her along an untried way than in her wisdom she endeavored to lead me. But all to no purpose — the fear of her continued, and developed further, into a fear of everybody else; further still, into fear of the very sunlight; for I dreaded each morning, bringing with it the memory that I was a "scientist."

Over and over again the loving sisters in the "Association" advised me to hold possession of myself against this mesmeric effect — as I had been instructed on the question of "malicious mesmerism." Nonsense, I said; it's my own self that is wrong; nobody can mesmerize *me*! Finally, one sister, in pure commiseration of my state — as I have since learned — took it up for me, to set me free from the darkness and fear

*For background see "official announcement" on p.174.

that seemed overpowering me. Suddenly, my heart lightened; life seemed again a pleasant thing, and hope dawned where despair had held sway.

4) *Rev. M.B.G. Eddy's Easter Service, from the Boston Traveller* [dated April 6]:

The Church of Christ (Scientist) had their meeting Easter Sunday at Hawthorne Rooms, which were crowded one hour before service commenced, and half an hour before the arrival of the pastor, Rev. Mary B.G. Eddy, the tide of men and women was turned from the doors with the information, "No more standing room"

The speaker took her text from Mark xvi:3: "Who shall roll us away the stone from the sepulchre?" She said: This stone, in a spiritual sense, is the human view entertained of the power, resistance, and substance of matter as opposed to the might and supremacy of spirit; that Jesus met this question and settled it on the side of God's love and omnipotence, showing their triumph on all occasions. The resurrection was a momentous truth divinely attested; by it the vague abstraction of metaphysics is animated with immortal proof, the vitalizing power of all truth. The sacred precincts of the tomb gave Jesus refuge from the heart-sickening brutality of his foes long enough to solve the great problem of being at every microscopic point. (Then much as S. & H. 44:7 - 45:5, 45:17-21.)

5) *Questions and Answers*, by Mary Baker G. Eddy (Mis.55:16 - 56:24).

6) *Nota Bene* [signed "MARY BAKER G. EDDY"] and two *Cards* [signed "MARY B.G. EDDY"]:

Those desiring a course of instruction at the Massachusetts Metaphysical College, Boston, will be given \$100 discount on tuition if they reside a hundred or more miles from Boston.

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

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

MENTAL PRACTICE
THEOLOGY
OBSTETRICS
NORMAL COURSE.

To Miss JULIA S. BARTLETT, C.S., and her students, I acknowledge a life-long memory and joy, for the just picture of JESUS, — painted in oil by Mrs. M.A. Batchelder, of Boston, — from the photograph of an Engraving on Emerald, found in Italy.

Will my Class of March, 1885, accept my tender thanks for the impressive Engraving of JESUS TEACHING IN THE TEMPLE; and their apt comment on the card.

June — *Articles from Journal*, Vol.III, No.3:

- 1) *Questions and Answers*, by Rev. Mary Baker G. Eddy (Mis.56:25 – 58:9, then):
 Ques. "If everything God made was good, and no good can bring forth evil, how did evil come?" [cf. Mis.45:21.]

The Scripture declares, "All things were made by Him," and were good. It is not true that God (good) made evil; it is not necessarily true that evil exists, because evil so declares. Evil was supposed to say, those things God had forbidden man will make him wise. Jesus said of all this record of evil, "You were a liar from the beginning, and the father of the lie." If you understand the science of Truth, you will believe him, and know that a lie is never true in origin or end. Its entire history is false; it has no history in truth. Our inquiry should then be — How to make that which is false appear false and not true? *Our only danger* is in believing the false is true, that evil is good, etc. Acknowledging its true nothingness is the only way to destroy all sense of evil, and evil sense; that was our Master's direction. (Then Mis.58:10 – 59:10.)

- 2) *Mesmerism* [signed "J.C."]:

The article under the above caption [Malicious Mesmerism], in the May *C.S.J.*, to my mind, met the question of the hour as no other contribution has done. It voiced the experience of all who have entered the arena of mental science, and pointedly reiterated the wise directions of our teacher, on the subject of maliciously intentioned mind

Near my home was a very lovely family consisting of husband, wife and two young children. There moved into their neighborhood one of these practical pests [mesmerists]. He began by turning the thoughts of the wife toward himself and away from her family: succeeded so effectually that within a few months she actually left her pleasant home and little ones to wander in a distant country with the unsuspected mesmerist.

There are thousands of this class, *prepared by professionals in the art*, who are practising upon innocent men, women and children; only a knowledge of the Science of an Omnipotent Mind will save the world from this army of silent forces for evil.

Letters are received at the College daily, from all parts of the country, asking advice and describing the effects of mesmerism in cases cited. Also, letters saying they have been advised to mentally attack members of the College, as the ones who were making them suffer. Think, for a moment, of this! The president cautions all her students never to interfere with the rights of mortal mind in any way. When first learning what it was, and how to meet this sin with science, she knew no better way than to teach a harmless method of self defense. Since then this necessity has been obviated by constant discovery of the good resources in mental science, with which to meet the evil outside of it constantly welling up. She now instructs her students in the prevention, instead of cure — how to deprive mental malpractice of all power. She never argues a case mentally; all her teaching has to be done through the efficacy of Spirit, *without an argument*.

- 3) *Official Announcement of the Practice Employed* in the "Alcott Case," as copied into the leading papers of the country [dated MASSACHUSETTS METAPHYSICAL COLLEGE, BOSTON, May 15, and signed "CALVIN A. FRYE, Clerk of Church of Christ (Scientist), and ARTHUR T. BUSWELL, Sec.

Christian Scientists' Ass'n];

To whom it may concern.—

The current opinion that all mental healing is Christian Science, necessitates an exposition of the difference between false and true mental practice.

MISS LOUISA M. ALCOTT, of this city, after employing Mrs. Anna B. Newman for her physician, states in a letter widely copied by the press, that she tried the effects of "mind-cure" to heal herself of sickness, and found it of no avail. The "treatment" to which she was subjected, she says, produced "mesmeric sensations, sunshine in the head, walking on the air, slight trances," etc., etc.

That those unacquainted with the facts may not misapprehend the method employed in her case, it seems proper to state authoritatively that "mind-cure" is not Christian Science, and no member of the Christian Scientists' Association, Church, or College, conducted her case. The "sensations" of which she speaks, are at variance with the teaching and practice of Christian Science.

The mental malpractice, so denounced by the founder of the right practice, has methods of its own. The experience of Miss Alcott, if correctly stated, indicates clearly that she has been a victim of what Jesus stamped as "demonology" and by a more modern term is named mesmerism; for the introduction of Truth as in Christian Science, has no other effect than to benefit one mentally, morally, and physically.

4) *Prayer* [unattributed]:

Grant, O my God, that neither the joy nor the sorrow of this period shall have visited my heart in vain! Make me wise and strong to the performance of immediate duties, and ripen me by what means thou seest best for the performance of those that lie beyond.

5) *Has Not Granted Diplomas, from the Boston Daily Globe* [dated June 2 and signed "MARY B.G. EDDY, *Prest., Massachusetts Metaphysical College*"]:

I have not seen the articles alluded to, but am credibly informed that several papers have contained statements to the effect that Christian Scientists have issued fraudulent diplomas. The Massachusetts Metaphysical College is the only chartered college sending out students qualified as above. Have been at the head of this school since its organization, and state upon authority, I have not granted a diploma; am waiting for students to prove their fitness for such legal endorsement before applying for special charter.

About four years ago, when Rev. Mr. Rice was a member of the Legislature, I was authentically informed he reported to that body that my attorney had told him I had concluded not to issue diplomas. I have never taken counsel of an attorney on this matter, and Charles J. Eastman, M.D., the gentleman Mr. Rice must have referred to, had told me at that time he made no such statement as the above, and openly contradicted it when such a report was returned to the House by Rev. Mr. Rice. When Mr. Rice called on me to converse on this subject in 1881, I had two witnesses present. In conversation about my school he asked me if I intended to give diplomas to graduating classes. I replied in substance that I should claim all the rights and privileges conferred by charter, whether I did or did not use them.

Charles J. Eastman, M.D., was never a student of mine, and, to my knowledge, never claimed to be a Christian Scientist. At the time Mr. Rice alludes to he was a

homeopathic physician and dean of the Bellevue Medical College. His name appeared in my curriculum as surgeon to be consulted outside, instrumental surgery not being taught in my college. His name has been removed from my curriculum. Such are the facts wherewith Rev. Mr. Rice would slander a religious sect.

6) [Advertisement for] *Mind in Nature, a popular Journal of information regarding mind and body, with special reference to health and disease:*

It furnishes the most interesting facts of natural Science, and the most striking discoveries in Telepathy, and all branches of Psychological Research. Among the special contributors are some of the most eminent living Physiologists, Psychologists, Scientists and Theologians.

Published Monthly, at One Dollar per year, by THE COSMIC PUBLISHING CO., 171 West Washington St., CHICAGO, ILL. [This advertisement ran from April through August.]

Mind in Nature was the journal in which Bishop Fallows ran his articles criticizing Christian Science. Its June issue carried Mrs. Eddy's detailed reply in an article not reproduced in *The Christian Science Journal* or in *Miscellaneous Writings*. It is given here in full:

I have waited for Bishop Fallows to resign his task of misstating my views, in each of your issues. If his design was to call out my fire, I can assure him I hold no masked battery to open upon my enemies, and shall offer no plea or apology for doing good.

Is the above gentleman quite sure that my statement of "God, man, soul, mortal mind, materia medica, science, metaphysics, the Holy Scriptures, etc., has not the slightest connection with the recovery of the sick"? Also, that "hitting upon a novel plan to cause a concentration of one mind upon another, for the well-being of the body is *all* of metaphysics"? Then he has gained this knowledge through his ignorance of Christian Science. He tried to support his lame logic by this — that "numbers have read my books and gone into the healing business," and some who are healing by mind-cure repudiate the science. Here we ask, Does simply "going into the business" prove or disprove one's fitness to heal? And if one becomes a successful healer merely from reading my books, does it not prove that my statement of Christian Science *has* "connection with the recovery of the sick"? And "out of the mouth of babes thou hast perfected praise."

The exorcists of old healed in the name of Christ, and their method might have accorded with Bishop Fallows' views, but not mine. The chief priests of that period said of Jesus' method of healing, that Christian Science would represent, "He casteth out devils by Beelzebub." If my religious system (as he is pleased to term it) exemplifies the teachings and demonstration of our Lord, it should be known by its fruits; and that system or its adherent, that designates this system unchristian, is at fault. Neither by his writings nor by healing, has the aforesaid gentleman furnished the first evidence, on the basis of my scientific statement, that he understands my works, principle or practice. It is a widely acknowledged fact that if he had a correct knowledge of my textbook, he could *prove* my statements true.

I challenge Bishop Fallows to this fair play and Christian consistency, namely: to demonstrate his knowledge of my system by healing the sick, or, failing to do this, and exposing his ignorance of the system that he condemns before understanding, he shall

relinquish his vanity as a critic and prove his claim to be a gentleman. As the founder, at this period, of Christian Science, I attest that he utterly fails to comprehend my statement of it. His explanation of one mind transferring its thoughts to another mind, thereby affecting the body, the human giving aid to the divine in its method of healing, is no more correct than to say a man assists the fall of an apple under the law of gravitation. It is virtually a denial of divine power to attribute all healing to mortals, implying it is done, either by mortal mind, or by a drug clad with more power than Deity.

His mental muddle confounding Christian Science with hypnotism, would make it the transference of mortal thought, or the grander secret of concentration! When to comprehend this science in the slightest sense, one must see beyond the rubbish of mortal thought, and be there to demonstrate the science.

To understand my use of the term "*God*," one must exchange the evidence gained from the material senses, for spiritual evidence, namely, a true sense of divine power, the *omnis potens* of Spirit, the scientific sense in which I employ the term, and should find no fault with it begirt with additional power.

To learn my meaning of the term "*man*," one must exchange the sense of man as sinning, sick and dying — that mortal sense "conceived in sin and brought forth in iniquity" — for the spiritual sense of man, born not of the flesh, but of Spirit, made after the image and likeness of God. Then would he improve more rapidly the race, by transferring God's mind-pictures to mortals, which correct their poor models, learn in part my definition of man, and choose according to Christian Science, reason and revelation, the divine model in thought, which helps to bring out the true likeness.

To understand my use of the term "*Soul*," he is to discern the meaning of this scripture — "the soul that sinneth shall die," and see that Soul must be sinless to be immortal, the synonym of Spirit, God. Man but reflects God, and it no more follows that God, Soul, is in him, than that our earth contains the sun because it reflects his light.

To perceive the spiritual side and meaning of nature, one should understand "*metaphysics*," as Paul expressed metaphysics — "absent from the body and present with the Lord" — wherein we learn the nothingness of matter, sensualism, sickness, sin and death, and the great somethingness of Spirit, through the discipline, purification and sanctification whereby the facts of Spirit are discerned, and the pure in heart see God. Proportionately as the realities of Spirit appear, do the so-called pleasures and pains of the body disappear; to admit the unreality of matter tends to support the great facts of Spirit, eternal Life, Truth and Love.

To interpret to human thought the divine order of healing and salvation is to discard the paganism of drugs, all idolatries and false gods, since drugging originated in the loss of spiritual power and the mythology of pagan priests. We should adopt the *Materia Medica* and theology of the son of the Blessed, for they are one and the same. When the devil was cast out the dumb spake. To master the errors of the flesh with divine truths of Spirit, is the grand verity of Christian healing.

My definition of "*mortal mind*," is a will opposed to the Divine Mind; all that is sin, sickness and death; the transference of mortal erring thought from one mind to another. Because of the proof that Jesus gave healing the sick, we should not question in that it is the will of the Father to save man from sickness as well as sin. Christian

Science is not scanned at a glance, summed up a lucky hit at concentration!

One human mind bringing its own supposed forces to concentrate upon another for the accomplishment of any object, is a mistaken kindness, the antipode of science or Christianity; it is a species of animal magnetism capable of all diabolism. The true method of Mind is so to concentrate with the lens of divine science the rays of immortal truth upon mortal error as to destroy it.

On March 15, during my sermon, a sick man was healed. This man had been assisted into the church by two men, a crutch and a cane, but he walked out of it erect and strong, with cane and crutch under his arm. I was not acquainted with the gentleman, was not even aware of his presence, he having been helped to a seat before I entered. Other chronic cases of disease of which I was ignorant, were healed while I was preaching. Was that the effect of concentrating my mind upon the sick? Let us obey the divine command, "Render unto Caesar the things which are Caesar's, and to God the things that are God's."

PERSONALISM AND PANTHEISM

Of the various articles which appeared at this time criticizing Christian Science, the Rev. Stacy Fowler's was of a higher caliber than most. He had read the books published by Mrs. Eddy, and also those of Edward Arens, and he interviewed them both, dismissing the latter as "but an imitator." But he tripped up over the one main differentiation between Mrs. Eddy's Science and all imitations: he attributed her power to her "personalism" — and since this personalism could not be imparted to her students, he supposed her movement must soon wane.

However, the power of the Christian Science healer, as opposed to a mental scientist, is derived from the recognition of but one Person, and of this Person as not *in* His reflection. Having recognized the superior power of this one Person (although believing it to be a higher human personalism) Fowler is enlightening in his misapprehensions, and extracts from his article are given below. They include the remarkable note sent to him by Mrs. Eddy, a note never reproduced in any of her publications. Fowler wrote:

Mrs. Eddy is a remarkable woman. She has been a member of a Congregational church; she has been in the hands of physicians of various schools and of no schools, and claims at last to have "healed" herself by coming into the "understanding of God." She has been a student of the Bible and claims that her "Science" is the true interpretation of Scripture.

Mrs. Eddy claims that she heals instantaneously; that she heals by her thoughts people who are at a distance from her; that people are healed by reading her books and hearing her preach.

There are many reports of remarkable cures. Do these pretending healers really heal? Dr. A.J. Gordon gives them the credit for healing, and then turns around and fiercely attacks their theology as dangerous, and calls them by harsh names If the Scientist can snatch you from the jaws of disease and death you will not boggle over a question of theology. Besides it is by their theology, by their peculiar views of God and

man that they assume to work the cures. If they can heal, as they claim they do, they will carry the day, and they ought . . .

Ostensibly the "Science" rests on a theological basis. It starts with a peculiar idea of God as an impersonal being. But if man is not a *person* there is no ground for a reasonable psychology. You cannot construct a science of soul if the soul has no personal identity, no real *ego* of its own. Thought thus becomes too vague and diffused to be brought into order and sequence. Of course if there is no basis for reasonable psychology, then there can be none for reasonable theology, philosophy, or science. Deny human personality and you are floating in thin ether. All sound reasoning begins with the conscious human eye. I think, I am; and the I am of thought is conscious personality. You might as well attempt to rise to the stars by holding to the string of a kite, as to attempt to project yourself into God by denying your personalism . . .

[The movement] may be useful in demonstrating that . . . sentiment, fancy and fitful impulses are not the solid facts of science, nor the panacea for human ills.

It is apposite here to note several distinctions. This "Science" is not pantheism, as it has been harshly called by Joseph Cook. There are elements of pantheism in it, but it is not pure pantheism, if anyone knows what that is. The pantheist holds that God is in everything, but spirit. All else she calls shadow and reflections. She places the "mortal mind," a whole hemisphere of thought outside God and over against Him. Her language is often pantheistic but her thought is not.

In a note to me she writes: "I am the only anti-pantheist, for I see that God, spirit, is not in His reflection, any more than the sun is in the light that comes to this earth through reflection. Can you understand this? No; and no one can fully until I educate the spiritual sense to perceive the *substance* of spirit, and the *substanceless* of matter."

There is a diameter of thought between her science and pure pantheism.

The June *Journal* carried one brief reference to Mrs. Eddy's response to the article by Prof. (Rev.) Fowler. After the sermon on Sunday, May 17, she is reported to have answered a written question by reviewing "in consecutive order the fourteen misleading statements in the Professor's late essay on Christian Science (as widely noticed by pulpit and press), and by explanations in science proved him utterly ignorant of what he professed to be well informed upon."

July —

The following month, a *Journal* article "Unjust Criticism," signed "J", had this paragraph: "Prof. Fowler having said that if these Scientists heal, he will accept their theology, an army of Scientists with their cured patients have besieged his Boston quarters, and demanded that he *keep his word* [but without any reported results!]"

— *Other Articles from July Journal*, Vol.III, No.4:

1) *Animal Magnetism, A Practical Demonstration* [signed "E"]:

I was called a few days since, to the bedside of a young lady suddenly stricken

down from perfect health by the symptoms of irritant poisoning

I took the case up, according to Christian Science, on the ground of maliciously directed mind — animal magnetism exercised with evil intent. Within half an hour she was wholly relieved, and in sound healthful slumber. I never touched in thought personalities, although well aware that K. and A. of Boston, and some of their coadjutors do mentally attack people in this way, making them believe that she who exposes their crimes, is doing it. I set the whole false claim of error aside by the Truth, and took no person into the question, *just as Mrs. Eddy instructs her students*. This saving power of Truth instantly manifested, rewarded my faith and obedience.

2) *Questions and Answers*, by Rev. Mary B.G. Eddy:

Ques. Must a patient have faith in Christian Science in order to be healed by it?

Most of the remarkable cases cured by Christian Scientists have been people having no faith at first in the Science, and who tried it as a “last resort,” or because their friends wished them to. [cf. Mis.33:12–20.]

Ques. Can all diseases be cured by your method?

Nothing is impossible to God, and Christian Science reveals His possibilities. All bodily ills are beliefs of mind made manifest on the body — errors of thought brought to the surface. And error, in all directions, — ignorance or sin, is not so formidable but truth in divine science can destroy it. [cf. Mis.41:18–31.] (Then Mis.59:18 – 60:11.)

3) *Christian Scientists' Church Notes* [unattributed]:

The Scientist denomination, in Boston, were addressed by their pastor, Rev. M.B.G. Eddy, Sunday, June 14, on *The Theology of Christian Science*. The large congregation . . . [heard] her clear, close argument showing that the *healing power of Christian Science is inseparable from, and identical with its Theology*.

August — *Articles from Journal*, Vol.III, No.5:

1) *Questions and Answers*, by Rev. Mary B.G. Eddy (as Mis.60:12–20, then):

If this life is a dream, and the departed have wakened to the realities of being, there can be no intercommunion. If neither has yet reached its realities, then both states of existence are dreams, and different dreams, since those here have never passed into the dream of death and the beyond, and any interchange of thought with those who have is impossible, and can seem possible only as illusions seem real. (Then as Mis.33:21 – 34:9, 41:18–31.)

2) *Christian Scientists' Association Notes* [unattributed]:

The President's lecture before the Association [on July 1] laid special stress upon the question at issue between the clergy and faculty and Christian Science: *viz.*, The Theology of Christian Science. True healing of sickness being the healing of sin also, any departure from strict adherence to the Principle that alone can heal sin, swerves the student from power to heal sickness, a product of sin.

3) *How Sleep the Brave* [signed “M.B.G.E.”]:

On Thursday, July 23, a hero passed from earth's battle-ground to another, from

whose bourn none may return. When we reflect how the nation mourns his departure, we are filled with deeper regret than even while he was with us, that the best possible ministrations were ruled out of the efforts to save him for a ripper experience among us. That "many of our best men and women have passed away who might have been saved by Christian Science," is still true as when uttered in *Science and Health* many years ago.

Yet we mourn not as those without hope; the day is surely hastening for wiser and wider service to mankind; and, sometime, blind faith in the saving power of material laws will be supplanted by clear understanding of the superior power of mind.

The decision of *Materia Medica* has been carried out; the human mind said, from the outset, "Cancer will kill the man:" this mind has triumphed, its verdict is obeyed; but the divine Mind was the one to have decided the case, whose word over all is even now final — disease did not kill the man; he *lives*, and is out of the fear that false views inculcate. God grant the bereaved family find consolation in the facts of divine science, over and above these mortal beliefs, urged on by ignorance and bigotry.

"Touched with a grief that needs no outward draping,
All swell the long lament of grateful hearts, instead of marble shaping
His viewless monument!"

- 4) *George Elliot's Poetry and Other Studies*, by Rose Elizabeth Cleveland, Testimonial [signed "MARY B.G. EDDY"] to a "Book, Beautifully Embellished, of about 200 Pages":

Few authors have her style, literary, "the rose that all are praising." It is a live book — originality, felicity, freshness, and force recapitulating. Homiletical, rich in suggestiveness, overflowing. Womanly, heroic — she sweeps aside conventionalities, with firm, unflinching adherence to honest conviction, conscientious reasonableness, places herself under the lens of criticism. Her metaphysics purge materialism with a single sentence — hear it: "One may know all that is to be known about matter, and nothing that needs to be known about man."

- 5) *The Journeyings of Jesus*, by Addison Darre Crabtree, M.D., Comes Labelled a "Gift", With Thanks to the Author — a Word to My Readers [signed "M.B.G. EDDY"]:

Purchase the book, and you all will find it *gifted* — a thoroughly correct, grand presentation of date, deed, word and life of Jesus, in whom we all should have an unsurpassed interest. The author stands among the scenes, men and women of the past, to come before those of the present. God is an eternal history; and, as Carlyle says, All history is the Bible.

Among the well authenticated, startling portrayals of Scriptural scenes and incidents is Herod's banquet and anniversary, the dance of Salome, Herodias' daughter, the tragedy of John the Baptist — and they are thunder tones of history, showing the noblest and best fall a sacrifice to sensuality, artifice and revenge.

SPIRITUAL SIGHT

September — *Instruction from Mrs. Eddy to Students in Chicago:*

The spiritual darkness that malicious mesmerism leaves on your mind is all that you are really in danger from. I see this darkness in everyone that writes me on this question from Chicago. Now knowing the physical symptoms of disease is no aid spiritually, and you can heal them only by *spiritual*, not by material power. Arouse yourself from this spiritual blindness that seeking other gods occasions, and find Truth and Love the only powers, for they are — and you ought to know this.

If you “take the sword you will perish with it.” That was what killed my husband — he would fight mesmerism on a material basis, with a human instead of a divine sense, and I could not be allowed to do this work for him. To make him *see this* was the effect on him of malicious mesmerism, was the point. His last moments opened his eyes and he said I was right.

At question time during the services in the Hawthorne Rooms, members of the congregation sometimes voiced criticisms of Mrs. Eddy’s dress and adornments, and of her occasional use of glasses. Her responses, usually aimed at exchanging the objects of sense for ideas of Soul, were often elaborated in the classroom, and students recorded her comments such as the following:

- 1) My students should dress as beautifully as the flowers and be as unconscious of it.
- 2) The cross and ring [I wear] were given me by those who have been healed in Christian Science with the request that I wear them. [Julia Bartlett recalls that the diamond ring referred to was presented to Mrs. Eddy by a lady who had been entirely free of a chronic trouble of long standing from the day she had first met Mrs. Eddy. The ring had been an heirloom in her family which she prized above all else. She had chosen it for her gift as the best way of showing her appreciation.]
- 3) It is just as much a belief to see through material eyes as to see through glasses.
- 4) Every Scientist should dispense with glasses. [When Mrs. Eddy dispensed with glasses after her discovery of Christian Science, she found she could not see through them anymore, and said she used this fact to hide the audience from her when she wore them to speak in public, since such speaking was quite an ordeal for her. She explained that this was simply yielding to animal magnetism, and she stopped the practice when she discovered that she was beginning to need glasses again.]
- 5) If anyone in the room believes he has good eyesight and is seeing with his eyes, he is in a worse position than those who are having to prove their spiritual sight, that the eye really does not see at all. Sight made the eye — the eye does not make the sight.
- 6) If you knew that God is infinite Soul you would never have dullness of hearing nor dimness of vision.
- 7) Mind is God and seeing or vision must be and is an idea of God, never in nor of

matter and never impaired nor lost. This vision is your vision by reflection, and as long as you can see the truth of God, your vision is unimpaired and you can prove it.

8) Free yourself from the thought that you have lost your eyesight and that Christian Science can regain it for you. Instead, Christian Science is the truth about your eyesight which was never lost, and as the idea appears as your consciousness the belief of material or imperfect eyesight will disappear and the idea of spiritual, perfect, indestructible intelligence will appear as the only sight of Mind, therefore as the only sight of man or woman.

9) Doctor [questioning Mrs. Eddy]: Is matter unreal?

Mrs. Eddy: Yes.

Doctor: Is the eyeball unreal?

Mrs. Eddy: Yes.

Doctor: Can a man see out of an empty socket?

Mrs. Eddy: No, because according to mortal law one must have an eye to see. But the eyeball can and must be restored before sight can be restored. [One of the early healings witnessed by a student concerned an engineer whose eye had been put out by a hot cinder. Mrs. Eddy gave him a treatment and an eye was manifested, but it was smaller than the other and deficient. She is reported to have looked at it and said, "Is it possible that my understanding of God is as little as that?" Again she treated him and the eye was perfect.]

October —

The regular Sunday afternoon services of the Church of Christ (Scientist) were transferred on October 25 from the Hawthorne Rooms to the much larger Chickering Hall on Tremont Street. More than five hundred people there heard Mrs. Eddy's address which was based on the text "Then saith Jesus unto them, Children, have ye any meat? They answered him, No." (John xxi:5.) The following is a summary:

According to the gospel narrative St. Peter was an impulsive man, and at times morally vacillating; he tested as well as rewarded the wonderful patience of his Master. He was the spokesman for the twelve disciples, and his mental activity and sudden strength stormed the citadel of other minds, dispossessed them, and they capitulated. It was thus that his more moderate brethren fell into his temptation, and went back to their nets. When the Master was no longer with them to rebuke and lead on by his calm courage and moral grandeur, the tension was great, and the scoffs of men and their struggle with self seemed to overpower them, and they yielded to their rule.

In the days of their true leader's prosperity, they had left their several vocations, changed the channels of their lives socially and religiously, with the hope, no doubt, of following him spiritually in word and works. Now, when ambition to see the kingdom restored to the Jews was blasted, their leader no longer a victor, but vanquished, slain and silent as the sepulchre where they had laid him, they who had followed him for worldly prestige or power, turned away, weary of the strife. They had not suffered enough to enjoy the life of their Lord. It took stripes, imprisonment and mockings to atone for their dire actions and bring them in humility to the foot of their Master's

cross, where they could say, "I count it all joy that I am found worthy to suffer for Christ."

In his palmy day, when the full-orbed glory of divine power — healing the sick and raising the dead — shone as the very Shekinah in their midst, and the anointed of his Father rode triumphantly into the city that stoned the prophets, his disciples appeared to follow him; but when the pall of crucifixion was enshrouding them, and the Master bade them watch with him one hour, they slept. When they would wag their head directly and the finger of scorn was pointed at them, their pride overcame their piety, and Peter profanely denied that he knew him. This was the hour Jesus spoke of to that disciple to prepare him to meet it as befitted a true follower of him, but he doubted him and replied impertinently that it was not so. This was the hour when the loving Godlike Jesus should be tempted by the power of death and the grave, and worse than these, the malignity of his foes, contrary to human law, should engirdle him on every hand, and he should voluntarily surrender his body to their brutal cruelty, and listen speechlessly to the impious taunts of maudlin hypocrites.

The scene with which our text is connected opens on the shore of the sea of Tiberius, the sea of Galilee. The night was dark, the clouds hung loweringly over the dark abyss of waters, the silence was profound; nought was heard but the startled call of the lone night-bird among the boughs along the outskirts of the pebbly shore. The silence is broken by approaching footsteps, and we behold seven men with sad, dejected countenances, seven disappointed, mistaken men walking slowly to the dull dark shore. They have with them the paraphernalia for a fishing voyage, and there lies the old leaky boat so long unused; but they enter it again, fasten their light to the bow, hang their net to the stern, and launch into the dark depths of waters; they go backward and forward in the darkness, even as Job said of his experience, "I go forward, but he is not there; and backward, but I cannot perceive him." The very fishes avoided them. They would not be caught in their company. They will not be duped by dupes. The disciples toiled all night but caught nothing.

They whom Jesus called away from their nets are now ensnared in them. The teachings of Jesus that had made them fishers of men are cast aside. The allurements of the world have won them into by-paths. They had promised to Christ more than they had given; hence their present loss. The disciples must have realized this in their vain toil and remembered how great a thing it was to be made fishers of men, able to draw all men after them, to heal the sick and reform the sinner; and comparing this great gift with the fallen sense of getting gain where there was only loss, they turned their boat toward the shore. It was the darkest hour before the dawn.

This high resolve saved them. The Christ had not departed from them, but they had left him, and lost him because they would not watch and work in the hour of his crucifixion.

In the days of his prosperity they followed him afar off, and forsook him when they lost the hope that he would restore the kingdom of the Jews. Lessoned by their afflictions, they would now retrace these false footsteps with this preparation of heart.

At this moment of self-surrender and consecration they hear from over the dark wave the loving call of their Lord asking, "Children, have ye any meat?" They answered him, "No." And he said, "Cast the net on the right side of the ship, and ye shall find." But this was the point to be gained to know which was the right side: was

it a material or a spiritual life that they should seek and strive to attain more devoutly than they had done? Here man's extremity was God's opportunity, and the students of Jesus chose for the first time without a single consideration of self, the right side, the spiritual side, and now they could trust the loving Father to crown their labors with rich reward. This was the same as saying, "We are now convinced of our folly and will return and follow Christ nearer and more faithfully than we have done." So the impulsive Peter leaped into the cold wave, not attempting this time to walk over when his Master was not by his side to help him, but he was willing to beat the wave, and swim for the shore to work, watch and pray until he himself had risen so as to behold the risen Christ, and gain a higher sense of Truth and Love. This could now be done when he sought Truth, not for the loaves and fishes, but for Truth's sake, and willing to bear that cross before receiving its crown. Thus prepared for a blessing, he found it, and lo, the barley loaf and him on the shore.

Christ, the Truth of Life, always gives us enough to begin with when we are ready to serve Him. We shall know the Truth when we are ready to receive it, and then the Truth shall make us free. Now they were made willing in the day of his power to work with small support, they would now begin with one fish and one loaf to work who once had baskets full left of their supplies. They could sup with the Saviour with humbler terms than they would once.

This last lesson that Jesus taught his students was the most advanced, and this was that lesson: repentance, humility, self-consecration. This was our Lord's last supper with his students, and it commanded a higher experience than the feast of the passover to remind his people of the passage of the Israelites out of the Egyptian bondage. It was his last human act that showed the divine love for men in a higher sense. It was the disciples' first and last spiritual supper with their great Teacher. This supper with their Lord was the perpetual passover; it pointed the way to everlasting victories, the final destruction of sin, sickness, death, victories spiritually made through that which held no fellowship with material modes, the crucifixion of the flesh, and the faith that cometh by works, the demonstration of the divine Principle that governs man in the order of Science.

— *Articles from Journal, Vol.III, No.7:*

- 1) "*Where Art Thou?*" by Rev. Mary B.G. Eddy (as Mis. 332).
- 2) *Questions and Answers*, by Rev. Mary B.G. Eddy (Mis.60:23 - 61:10).

November — *Articles from Journal, Vol.III, No.8:*

- 1) *Christian Science*, by Rev. Mary B.G. Eddy (as *Divine Science*, Mis.336).
- 2) *Definition of Purpose* [signed "M.B.G.E."] (as *Blind Leaders*, Mis.370).
- 3) *Questions and Answers*, by Rev. Mary B.G. Eddy (Mis 61:11 - 62:13).
- 4) *False Praise* [unattributed].

In our last issue and under caption of "From Private Letter," some silly bombast about healing appeared, which had better remained *private*; if, indeed, such extravagant claims had ever been made by a sane person.

Fustian never graced a fact; and the inflated style of imagination is not adapted to descriptions of what actually occur.

The October *Journal* which carried the "silly bombast" was the last to be edited by Emma Hopkins. She had developed ideas at variance with Christian Science and two months later, at a meeting held on December 16, she was dismissed from membership in the Christian Scientists' Association.

Her interest in mental science continued, however, to the extent that for many years she was able to run a successful seminary in Chicago and her own journal.

The text of the offending letter that should have remained *private* was as follows:

So wonderful is the healing power of Mrs. Eddy, the discoverer of C.S., that people are cured of life-long diseases by simply hearing her speak. To read a page of her writings has cured many a hopeless invalid, and even her printed name in the *Journal of Christian Science* lifts people from sick beds. So potent is the power of a mind consecrated wholly to the salvation of the world! [The title given for the *Journal* suggests that the letter was not of recent concoction.]

The new editor and business manager, Mrs. Sarah H. Crosse, had taken a Primary course with Mrs. Eddy in August 1882. She was a strong advocate of a visible church building for Scientists in Boston. In one of her articles already in the *Journal* (September 1885) she wrote:

Our revered and beloved teacher has struggled for us and humanity through a score of years. Persecuted by the many she has yet toiled up and on, striving ever to take us with her, rebuking, exhorting, entreating, but never leaving us, and the least we can do for her is to work faithfully for the cause she loves so well . . .

We are given a great work to do. God requires much of us, and the sins of omission with us are greater than those of commission of others who have not taken this sacred profession, and we shall surely suffer therefor. The Church and our magazine must be supported that the world may be saved.

"I IS THERE"

Among the other students gaining prominence at this point was Mrs. Augusta E. Stetson, destined later under Mrs. Eddy's prompting to be mainly responsible for supervising the phenomenal spread of Christian Science in New York City. She maintained a great devotion to her Leader, yet seeming at times to believe that Mrs. Eddy, absent or present, was personally leading and instructing her. This proved to be a drawback for it tended to deification of person rather than deification of (recognition of God as the) Leader.

She early had a proof of the real Presence with her, though without the personality she was slow to discern it. In her *Sermons and Other Writings* Mrs. Stetson describes how Mrs. Eddy asked her to secure a hall in Reading, Mass. (where she was practising successfully), with as many clergymen in the audience as possible so that Mrs. Eddy could come and address them.

At the advertised hour Mrs. Stetson had the Congregational Church filled, with four clergymen present — but Mrs. Eddy failed to show! At length Mrs. Stetson addressed the gathering herself, and her account continues (p.11):

The next morning I went directly to Mrs. Eddy and told her that I thought it was most unfair for her to put me in that position . . . I asked her, "Why did you not come?" She answered, "I was there." I did not know at that time what she meant and thought that her personal presence was necessary. She smiled at my innocence and ignorance of her methods of testing her students. She said, "But you stood, Augusta. You stood, you did not run." She referred to this nearly every time I saw her after that event.

December — *Articles from Journal, Vol.III, No.9:*

- 1) "*Thou Hast Been Faithful over a Few Things,*" *Matt.25:21*, by Rev. Mary B.G. Eddy (as *Fidelity*, Mis.339).
- 2) *Questions and Answers*, by Rev. Mary B.G. Eddy (Mis.62:14 – 64:8, with Sarah E. Titcomb identified as the "adherent to this method").
- 3) *Teachers of Christian Science* [signed "M.B.G. EDDY"]:

I am pleased with the success of my students, East and West, in the department of Teaching. I trust they have laid broad foundations for the future usefulness of their students.

But the public should not infer that their instructions are preparatory to a course at the Massachusetts Metaphysical College, for they are not.

ANIMAL MAGNETISM EQUATED WITH FREE LOVE

1886

The Sixteenth Edition of *Science and Health* appeared — in one volume again, but in two parts, the second part being called *Key to the Scriptures*, with four chapters: *Genesis, Prayer and Atonement, Apocalypse, Glossary*. The apocalypse chapter was confined to Rev.xii. The references found in later editions to the *City Foursquare* (Rev.xxi) were relegated briefly to "*Wayside Hints,*" which was a "supplementary" section of "*Animal Magnetism*" (Chapter VI).

In view of the position taken by Dresser and other mind-healers who were traveling along similar lines, the following reference to Quimby in the Sixteenth Edition is interesting:

The Sacred City is described in Revelation (xxi.16) as one that "lieth four-square" . . . Squareness is a synonym for wholeness . . .

Society needs square and fair dealing, — such honesty and humanity as my friend Dr. P.P. Quimby wished to engender among his fellow-mortals, when he put forth the buds and blossoms of the material ideas which have since been fitly termed mind-cure, or healing through belief. His belief was that this mind-healing was to be established upon a material basis . . . Doubtless Dr. Quimby's teachings would have taken a higher flight, if he had been longer spared to this field of his useful and prophetic labor (pp.226-7).

The "last infirmity" of wickedness was identified in the new revision both as sexuality and as animal magnetism. On p.153 "Free Love" was again called the "last infirmity of evil," with the addition of this remark: "I am reminded that the above [exposure of Free Love] was first published ten years ago, when this offence was getting a foothold in society. How is it now? Free Love is less obtrusive, certainly, and I trust that it is nearer extinction. Has my work been instrumental in accomplishing this result?"

Near the end of the book the new chapter on the Apocalypse (p.515) re-labeled the "last infirmity of sin" as "this malicious animal-power (of which the Dragon is the type) [and which] seeks to kill his fellow-mortals morally and physically, and then to charge the innocent with his crimes."

The latter description remained in various forms to the final edition (564:3), while the "Free Love" connotation disappeared.

There was also applause in the Sixteenth Edition for two quotations which did not survive in later revisions. These were given as follows:

[Jesus] understood man to be an immortal, whose Life is in God, — not that man has two lives, one to be destroyed and the other to be made indestructible.

The ancient Hindoo philosophers understood something of this Principle, when they said in their Celestial Song, according to an old prose translation:—

The wise neither grieve for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Soul, in this mortal frame, findeth infancy, youth, and old age; so in some future frame will it find the like. One who is confirmed in this belief is not disturbed by anything that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience; for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality. (p.259.)

To show . . . that such theories as mine do not seem absurd to some of the wisest men of modern times, let me close [chapter titled "Reply to a Critic"] with an extract from the devout William Ellery Channing In his sermon on The True End of Life, preached fifty years ago, he spoke as follows:—

The philosopher, indeed, in studying the Soul, has not only discerned that it is distinguished from the fluctuating forms of matter, by its power of apprehending immutable Principles, but he has often been led to question whether anything really exists in the universe, beyond Mind and Spirit; whether matter and the body have any substantial being; whether apparently external nature be not an actual creation of our own thought; or, in other words, whether, in believing in an outward world, we do anything more than ascribe reality to our own conceptions. Thus, from the very dawn of philosophy, there have been schools which have held that the material universe has no existence but in the Mind that thinks it. (p.401).

January — *Articles from Journal*, Vol.III, No.10:

1) *New Edition of Science and Health* [unattributed]:

. . . All the material of the other editions is herein retained; but all of it has been carefully revised and rewritten by Mrs. Eddy, and greatly improved.

A special feature is a full Index, prepared especially for this edition, by a competent gentleman*

*Rev. James Henry Wiggin, who also helped greatly with the contents and editing of the *Journal*, 1886-9. And see My. Chapter XVIII.

The body of the book is embellished, not only with appropriate poetic quotations, from many authors, but with a few strong prose extracts from noted theologians.

The volume is divided into two parts. The first includes eleven chapters: Science of Being, Footsteps of Truth, Creation, Marriage, Physiology, Animal Magnetism, Imposition and Demonstration, Healing and Teaching, Platform of Christian Science, Reply to a Critic, Recapitulation.

The second part is called Key to the Scriptures, and includes Genesis, Prayer and Atonement, Apocalypse, Glossary — four chapters, making fifteen in all.

Mrs. Eddy hesitated for some time whether to have one volume or two (as formerly), but finally decided upon the [former], that her book might be complete in itself

2) *The Cry of Christmas-Tide*, by Rev. Mary B.G. Eddy (Mis.369).

3) *Well Doinge Is the Fruite of Doinge Well* — HERRICK, by Rev. M.B.G. Eddy (as Mis.253, with Animal Magnetism, not envy, called "the great red dragon of this hour").

4) *Questions Answered*, by Rev. Mary B.G. Eddy (as S. & H. 471:22 – 472:4, 495:25 – 496:14).

5) *A Christian Scientists' Association*, by Rev. M.B.G. Eddy:

As the cause of Christian Science is extending rapidly over all our country, and the Christian Scientists' Association, of Boston, is exclusively a society of the Massachusetts Metaphysical College, I deem it advisable that an organization be formed on a broader basis, by which all Christian Scientists and their students may come together; and I would recommend that steps be taken by my students, throughout the United States, to organize a National Christian Scientists' Association.

6) *The Animal Kingdom in Creation*, by Rev. M.B.G. Eddy (as S. & H. 514:6–25, 515:4–10).

7) *Christmas Thanks, and Christmas Gifts* [signed "MARY B.G. EDDY"]:

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

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

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

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

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

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

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

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

February — *Articles from Journal*, Vol.III, No.11:

1) *Review by Phare Pleigh* [Rev. James Henry Wiggin] of *The Idea of God as Affected by Modern Knowledge* by John Fiske:

The purpose of the present review is . . . to show the connection of this book with Christian Science, as believed and set forth by Mrs. Eddy

In her work entitled *Science and Health*, Mrs. Eddy constantly and emphatically denies the personality of God. This is the standpoint of Christian Scientists. Mr. Fiske, on the contrary, asserts that God is *quasi* (or virtually) personal, and even anthropomorphic; that is, that God can only be thought of as being in some sort of a human form, and can only be talked about in words derived from human faculties

Person is commonly assumed to mean *body*. The word is thus used in law, where "to apprehend the person of John Smith," means to arrest and imprison John Smith's body. That God is a person in this sense, Christian Science utterly denies. God is not physical. But the dictionaries also define *person* as character and individuality; and that God certainly has both individuality and character, Christian Science fully believes.

. . . The adjective *personal* is also defined as *individual*, and the abstract noun, *personality*, as *individuality*. In this higher meaning, Christian Science would not dispute *personality*, if it could. Real human personality is not in body, sex, or locality, but in intelligence and will-power, in love, and other moral qualities. If God has will and intelligence, if He is just and pitiful, then he has *personality* in this higher sense of the term. In affirming that God is not only loving, intelligent, and truthful, — but that He *is* Love, Intelligence, and Truth, Christian Science asserts the spiritual individuality, or personality of Deity, as strongly as anybody; but His physical personality (His *physicality*, if we may coin a word) is utterly and uncompromisingly denied by Science Personality is often understood as implying limitation, but really it involves no such idea

Mr. Fiske says:—

There are some who, recognizing that the idea of Personality and Infinity are unthinkable in combination, seek to escape the difficulty by speaking of God as the Infinite Power; that is, instead of a symbol, derived from our notion of human consciousness, they employ a symbol derived from our notion of force in general.

This is why Scientists so often speak of Truth, Life, and Love, where others say *God*, and when Scientists might say God just as well, but for the wish to avoid wrong conceptions

2) *Questions Answered*, by Rev. Mary B.G. Eddy (Mis.64:9 – 65:16).

3) *A National Association* [unattributed]:

A meeting was called Jan.29, at 368 Columbus Avenue, Boston, Mass., by J.A. Campbell, H.P. Bailey, Richard Palmer, W.H. Bradley, Mrs. Lawrence Brown, Miss Julia S. Bartlett, E.A. Bailey, Mrs. S.H. Crosse, Mrs. M.W. Munroe, Mrs. E.M. Bailey, Mrs. D.T. Manley, Mrs. M.J. Smith, and A.B. Dorman, for the purpose of forming a National Association of Christian Scientists. E.A. Bailey was elected chairman of the meeting, and A.B. Dorman, secretary. It was voted to found a National Christian Scientist Association, formed of the various Branch Associations. The purpose or object of this National Association is to place students' students on equal footing with others in Christian Science, and to promote unity and brotherly love. Charters will be granted by this National Association to minor associations

4) *Account of Mrs. Eddy's First Sermon* "in several months" [unattributed]:

. . . The hymn heralded the sermon, which was on the text, Revelation xxi:16, "The city lieth four-square." The holy city is Christian Science, enclosed by four equal and impartial sides: 1. The Bible; 2. Jesus; 3. Christianity; 4. Science. These lines run into each other, and in its way the square is as complete as the circle. The aim of the discourse was to show how Christian Science is in harmony, when rightly understood, with the four sacred influences represented by these four sides of spiritual and historic Truth.

In leaving home, the speaker was so unfortunate as to mislay her manuscript, but she bravely overcame this embarrassment, and spoke to such acceptance that many will be glad to know that the pith of the sermon is embodied in a chapter of the forthcoming edition of her book, *Science and Health*.

5) *Degrees Conferred by the Mass. Metaphysical College* [signed "MARY BAKER G. EDDY, Pres't"]:

Bachelor of Christian Science (C.S.B.) given to students who have taken the First Course of instruction at the College.

Doctor of Christian Science (C.S.D.) conferred on those who take the Normal Course, if they have also practised acceptably three years in Mind-healing, and maintained a thoroughly Christian character.

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

TEACHERS.

There are three graded schools of Christian Science. Their teachers are:—

1. Students who have taken the First Course at the Mass. Metaphysical College.
2. Those who have finished the First and Normal Courses.
3. Those who have completed a full Collegiate Course, which includes the Theological Department and the Study of the Scriptures.

6) *Additional Gifts* [unattributed]:

Our pastor gratefully acknowledges the receipt of twenty-five dollars from Mrs.

Geo. W. Adams, C.S., 42 Ogden Avenue, Chicago, Ill., being the first proceeds from the work in Christian Science of this practitioner

In the reception-room of Metaphysical College hangs a full-length portrait of its President, Mrs. Eddy, painted by one of her pupils, Mrs. M.A. Batchelder, who resides at 66 Fort Avenue, in the highest part of Boston Highlands. It is noteworthy for the grace and naturalness of its attitude; and it is hung against a rich silken background, which increases its beauty.

In Mrs. Eddy's private study is a copy (also by Mrs. Batchelder) of the ancient likeness of Jesus — said to be taken from a gem-engraving — about which so much has been said in religious writings. The copy is bright and attractive; and the portrait — though never taken from the original — has this merit, that it endows Jesus with the Jewish face that undoubtedly belonged to him

SOME CLERGYMEN SWITCH OVER

Mr. Edward A. Bailey, who had taken the Primary course in the College in September 1885, was the most frequent speaker at the Church of Christ (Scientist) when Mrs. Eddy chose not to occupy the pulpit. Yet she remained the church's official pastor and eight weeks after her "first sermon in several months" she preached again. Then, a few days later, she graduated her largest class to date: 28 students, including three clergymen, Rev. Joseph Adams, Rev. George B. Day, and Rev. William I. Gill, all of whom were destined to officiate at various times at Christian Science services in Boston or Chicago.

On April 18, Mrs. Eddy introduced Mr. Adams to the Boston church at the beginning of his preaching engagement which lasted to June 1, when Mr. Gill took over until the summer recess.

Both these men had been born in England and both were independent thinkers. Mr. Adams for a while was an Evangelist and a Methodist, but he found his main home in the United States in the Independent Congregationalist Church. Mrs. Eddy encouraged him to come to Boston to study with her after he had been dismissed from his Oakland church in California for denying some of the strict orthodox tenets, including "endless hell." A few weeks later, Mr. Gill parted company with his Methodist congregation in Lawrence, Mass., on the grounds of what he considered religious intolerance, narrowness and wire-pulling in that denomination. In his final sermon he told the congregation that "a man of a conventional type is not for the good of the Church, but for its injury" and that he was refusing to be such a man.

By the end of the year Rev. George Day and Rev. Joseph Adams had established Christian Science institutes in or near Chicago. Rev. William Gill remained in Massachusetts.

March — *Articles from Journal*, Vol.III, No.12 (where the initials C.S.B. and C.S.D. — but never D.S.D. — began to appear after students' names in the text for the first time):

- 1) *Review by Phare Pleigh, of Mind-Cure on a Material Basis* by Sarah Elizabeth Titcomb:

... On page 108 [of Miss Titcomb's book] we read:

The Christian Scientists teach that man has a *mortal* mind, as well as an immortal mind. The mortal mind is a part of the material body, and becomes extinct at death, as the name indicates. It is the mortal mind that holds a belief in sickness and sin, and that commits crime.

This is a virtual assertion that Christian Science teaches that man has two minds, one mortal, the other immortal. We fail to find such teachings in *Science and Health*, which is the accepted authority on this subject among Scientists. Two minds? Why, Christian Science teaches just the opposite — namely, that there is one Mind, God. It never talks of *minds*, but of *Mind*, and insists that mortal mind is in itself a delusion. Above all, it urges that man cannot hold immortal Mind, which is the infinitely greater, but that Immortal Mind holds man, who is but the adumbration, or expression, of God's will, affection, and wisdom

- 2) *Quotation* [signed "MRS. EDDY"]:

When Medicine says: "I can do no more; I have done all that can be done; there is nothing to build upon; there is no longer any reason for hope;" then Metaphysics may come in, armed with the power of Truth, and take up the case hopefully, having eternal power to build upon.

- 3) *Questions Answered*, by Rev. Mary B.G. Eddy:

Have you changed your instructions as to the right way of meeting malicious mental malpractice? (Answer as Mis.65:19 — 67:23. Rest of article as Mis.67:24 — 68:6.)

April — *Articles from Journal*, Vol.IV, No.1:

- 1) *Questions Answered*, by Rev. Mary B.G. Eddy:

Rev. A.B. Simpson said, in a sermon: (then as Mis.68:7 — 71:10).

- 2) *Admission and Communion* [unattributed]:

On March 21 Rev. M.B.G. Eddy preached in Chickering Hall Her text was:—

This is my body, which is given for you. This do in remembrance of me. LUKE xxii:19.

As John, who knew Jesus best, does not mention the bread and wine, there is a possibility that the Master considered these elements unnecessary to the Sacrament, — a word which comes from the oath of fealty taken by Roman soldiers. At a very early period the patriarchal families had a festival, in which bread and wine were socially used. To this was attached a religious and patriotic idea, when the later Passover commemorated the escape of the Jews from Egyptian bondage; and the lamb's blood symbolized this event. In Jesus' teaching, the rite became still more spiritual, and bread took the place of meat, with a strong suggestion that the true *bread* cometh from heaven, — as the true *blood* is the Life, not fleshly, but spiritual. As the bread was to

be unleavened, containing no ingredient of immediate fermentation or decay, it fitly indicates the undecaying body of Jesus. The unbroken bones of the Passover Lamb are emblematic of the unbroken unity of Christ, a unity which ought to prevail in his Church. Truly to remember Jesus, is to do as he bids. John indicates the true Spirit, in his account of the washing of the disciples' feet.

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

Then followed the Communion Service. After a short statement of the spiritual intent of the eucharist, the congregation sat in silence, while the pastor knelt in silent prayer.

3) *New Book for the Cause* [unattributed]:

Attention was called last month to the Rev. Dr. Heacock's criticism of Science and Health, read at a clerical convocation in San Francisco, and afterwards published, by vote of the meeting, in the *California Christian Advocate*.

To this criticism — in many respects unfair, though perhaps not intentionally so — a reply has been written by Phare Pleigh, who will be recognized as the author of several articles in this JOURNAL . . . The pamphlet is entitled:—

CHRISTIAN SCIENCE AND THE BIBLE, with reference to MARY BAKER G. EDDY'S SCIENCE AND HEALTH; or CHRISTIAN SCIENCE, Its Platform and its Critics.

May — *Articles from Journal*, Vol.IV, No.2:

1) *Criticism*, by Phare Pleigh, of *Scientific Theism*, a book by Dr. Francis Ellingwood Abbot (see Mis.216, or June *Journal* 1886, for Mrs. Eddy's own criticism, under the same title, of some of Phare Pleigh's extracts from the book).

2) *In the Classroom* [signed "J.H.W." and being Mr. Wiggin's own account of the invitation by Mrs. Eddy, as described in My.318:16 – 319:10]:

From hearing Mrs. Eddy preach, from reading her book (however carefully), from talking with her, you do not get an adequate idea of her mental powers, unless you hear her also in her classes. Not only is she glowingly earnest in presenting her convictions, but her language and illustrations are remarkably well chosen. She is quick in repartee, and keenly turns a jest upon her questioner, but not offensively or unkindly. She reads faces rapidly. A brief exposition of the Book of Job, which one day entered incidently into her statement of how God is to be found, would have done honor to any ecclesiastic. Critical listeners are often astonished at the strong hold she has upon her thought, and at the clearness of her statements, even when they cannot agree with her. While she is sharp to detect variations from her own view, and to expose the difference, she governs herself in the midst of discussion. In fact, Rev. M.B.G. Eddy is a natural class-leader, and three hours pass away in her lessons before you know it.

June — *Articles from Journal*, Vol.IV, No.3:

1) *June*, by Mary B.G. Eddy (Mis.390).

- 2) *Questions Answered*, by Rev. Mary B.G. Eddy (as Mis.73:22 – 75:5).
- 3) *Little Gods*, by Rev. M.B.G. Eddy (Mis.255).

July — *Articles from Journal*, Vol.IV, No.4:

- 1) *True Philosophy and Communion*, by Rev. Mary B.G. Eddy (Mis.344).
- 2) *Questions Answered*, by Rev. Mary B.G. Eddy (Mis.75:6 – 78:6).
- 3) *Strawberry Festival* [signed "W":]

On the evening of Bunker Hill Day, June 17, the spacious yards and beautiful terraced gardens of Mr. and Mrs. Horace K. Batchelder, Fort Avenue, Roxbury, were thrown open to the Boston Scientists for a social gathering

After due justice had been done to the ices, berries, and cake, Rev. Mary B.G. Eddy made an address from the portico, to the effect that some day Christian Science will enable us to enjoy such a treat without raising the fruit, compounding the cake, freezing the cream, or buying the sugar; just as Jesus fed the multitude, without procuring the loaves and fishes through the usual channels of natural production and supply. She also narrated some incidents about the unusual and seemingly supernatural (but really natural) growth of apple-blossoms in icy winter, and of fresh shoots from dry stems in summer — through the power of Mind. She argued that if belief produces disease, and its removal leaves health to have its perfect work, then false belief may also prevent the perfect fulfillment of Spirit in all our material surroundings, flowers and fruit not excepted.

- 4) *Christian Scientist Association* [signed "J.C. WOODBURY," who was simply paraphrasing Mrs. Eddy, as she admitted in "An Open Letter" reproduced with the *Journal* articles for August]:

The June meeting was held at Oasis Hall, Odd Fellows Building, on the first Wednesday of the month, with the President, Rev. M.B.G. Eddy, in the chair.

This Association has great reason for congratulating itself that in the many upheavals of the last year it has rid itself of some of the mere lookers-on and drones in its busy hive of workers; while the new members, coming in such large numbers, are permeated with the desire to work — to put a steady shoulder to the wheel of progress, and keep it moving onward. Every tidal wave which sweeps over this Association purges it. It brings from the depths of mortal sense some hidden growths, washes them upon the shore, and leaves them bleaching and perishing upon the sands of time; while the great sea of thought, whose constant motion is a type of its constant power, is left clearer than before.

In this Association, laziness, lukewarmness, and vice are out of their sphere. Its atmosphere, growing purer with years, is not a comfortable inspiration to any but the lovers and correct followers of Truth. What a mighty bulwark of strength does this unity of hearts prophesy for the future!

Years hence we, who are so blessed as to listen to our Teacher's revelation of inspired thought, will look back upon these monthly lectures with deepest thankfulness. What a lesson was that which fell from her lips at this last meeting! Ah! who can so

tenderly interpret to us the Divine Love as she? Do we not find her always the incarnation of what she teaches us? How many times have we, in our ingratitude and selfishness and indifference, set aside her precious words of warning, and gone away like Peter, in a boastful sense of independence, to fish in the old waters of material pursuits, leading others with us! Have we not been cold and hungry, after such disobedience, and labored all night and caught nothing? At the very hour when hope and courage were gone, have we not heard that tender voice, as she bade us once more cast our nets on the other side? And have they not been filled? How many times she has built us a fire, and broiled us a fish? O fellow-students, scattered all over this wide country, know ye not the truth of what is uttered? Has not this fire of Love and bread of Truth been given always most freely when we have least desired it?

When our Teacher calls us, in the name of the imperative Divine Science, to lay our Isaacs upon the altar, shall we too offer up only the rams and doves and lambs? Shall we ever hope to fully answer the call of Infinite Love until the very idol of our hearts is given up? Nay; it was the Isaac that Abraham was called upon to yield. What is our Isaac? What is the thing dearest and nearest to our hearts, which prevents us from becoming fully the children of God? Whatever it is, all other sacrifice is futile till this be made. Are we laying down our idols? Then we are growing into that state where human possibilities and powers expand to their ultimate limits, and are pushing on toward the divine development as sons and daughters of Good.

This is the lesson which we were taught last month. We were shown the healing power of Love. We saw how it opposes and destroys hate. We were told how Truth neutralizes a lie; and we left the meeting with a clearer light than ever before, by which to guide our feet in our heavenward journey.

5) *Pro Bono Publico*, by Mary Baker G. Eddy:

As the discoverer of the Science of Mind-healing, and the Founder and President of the first Metaphysical College for teaching it, I owe it to the public to state that a book called *Mind-cure on a Material Basis*, by Sarah E. Titcomb, is shockingly unreliable, incorrect, and misleading on the subject of Christian Science, and my students will sustain me in this assertion.

The Principle of Christian Science is the Divine Mind, "who healeth all our diseases," — not on a "material basis," but a spiritual one; for Jesus hath said, "Ye shall know the Truth, and the Truth shall make you free." The author's misapprehension of this entire subject is seen, not only in the title of her book, but in her frivolous analysis.

Such works as S.E. Titcomb's and Dr. W.F. Evans's are flooding the land, only to darken the light of Science, to turn the human mind away from Truth, and imbue it with error, thus engendering disease instead of healing it.

6) *Origin of Evil*, by Rev. Mary B.G. Eddy (Mis.346).

August — *Articles from Journal*, Vol.IV, No.5:

1) *Sunday Services on July Fourth*, Address by Mrs. Eddy:

After the sermon by Rev. W.I. Gill, Mrs. Eddy spoke as follows:— (then Mis.176:6 – 177:20).

- 2) *National Christian Scientist Association* [signed "CHAS. A. S. TROUPE, Secretary"]:

A special meeting of the National Christian Scientist Association . . . was called to order at 7 o'clock [July 26] by the President, Rev. M.B.G. Eddy . . .

Charters were granted to the following persons, each being voted upon individually:—

Delia S. Manley, Fall River, Mass.
 Albert B. Dorman, Worcester, Mass.
 Ellen Brown, Chicago, Ill.
 Bradford Sherman, Chicago, Ill.
 S.J. Sawyer, Milwaukee, Wis.
 Laura E. Sargent, Oconto, Wis.
 Ellen E. Cross, Binghamton, N.Y.
 Hannah A. Larminie, Hyde Park, Ill.
 Annie V.C. Leavitt, Cambridgeport, Mass.
 Mrs. G.P. Noyes, Chicago, Ill.
 Julia S. Bartlett, Boston, Mass.

- 3) *What Is the Strong Man?*, by Rev. M.B.G. Eddy (S. & H. 399:29– 400:8, then):

Deplorable cases of over-mastering passion show the necessity of giving the higher faculties absolute control over the lower. The animate stratum of mortal mind should govern the inanimate or germinating material substratum. (Then S. & H. 371:26–30.)

- 4) *An Open Letter* [signed "Your loving student, JOSEPHINE C. WOODBURY"]:

My dear Teacher: I wish to state, through the columns of the JOURNAL, that the words and sentiments in my report of your Address, and Charge to the new church-members, on June 20, were in no sense mine, but yours.

INCORPORATED INSTITUTES

As soon as the N.C.S.A. began to grant charters, Scientists began forming incorporated institutes for teaching Christian Science. By the end of the year there were twelve such institutes advertised in the *Journal*, operating in various cities from Boston to San Jose, California, with four in Chicago alone.

In the early days, only two or three practitioners had advertised that they "taught the Science of Mental Healing" and in general these did not last. One of the first "teachers" was Luther Marston, M.D., C.S. His name was dropped from the *Journal* in the same issue that brought the first C.S.B.'s and C.S.D.'s with their claims to "teach the rudiments of Christian Science." By October 1886, most of the teaching references came in the cards advertising the institutes, while individual cards carried the words "Normal Course Graduate of the Massachusetts Metaphysical College" as justification for the right to teach "the practice of Mind-Healing, Christian Science."

The establishment of the School in which Truth is the Teacher inevitably implies that wherever persons are assumed to be teachers of truth, such negative course will continue under divine correction until the divine Truth is seen to be

the only Truth. The stage was being set for the climax of this Fifth Day when the counterfeits called personal intermediaries would be revealed as inadequate.

During August *The Christian Science Journal* was put under the control of a "Christian Science Publishing Society." Mrs. Crosse was replaced as the business manager by Dr. Sawyer, who came to Boston from Milwaukee where he was (and remained) principal of the Wisconsin Metaphysical Institute. Rev. William I. Gill became editor.

The latter's rise in the world of Christian Science had been rapid. Despite an inauspicious start — his first studies were with the flamboyant and unreliable Josephine Woodbury — he was for a while captivated by the logic and integrity of Mrs. Eddy's Primary course. He proclaimed the Free Church, which he established in Lawrence after releasing himself from the "dogmatic barnacles" accumulated for him by his former ecclesiastical superiors, to be "in hearty sympathy with Christian Science, and in full fellowship with the Church of Christ (Scientist) in Boston." In August he was unanimously elected an honorary member of the N.C.S.A., on motion of Calvin Frye, Mrs. Eddy being in the chair at the time.

Mr. Gill was author of a series of philosophical works, which he advertised in the September *Journal* — the fourth in the series, just completed, being titled *Philosophical Realism*. This he described as laying "a metaphysical foundation for Christian Science, with which it agrees in thought, though not always in terminology."

In making the changes, the Christian Science Publishing Society had words of praise for Mrs. Crosse and implied that she was retiring of her own wish. She continued to contribute to the *Journal* and, with Mrs. Eddy's concurrence, to conduct a vigorous building-fund campaign for the Church. The real editor of the time, Rev. J. H. Wiggin (who never embraced Christian Science, except as a satisfying intellectual study) was relegated for a while to the background.

October — *Articles from Journal*, Vol.IV, No.7:

- 1) *The Educational System of Christian Science, Mind-Healing**, by Mary Baker G. Eddy:

In 1867 I taught the first student of Christian Science the science of Mind-healing. From this seedling has grown the Massachusetts Metaphysical College in Boston, which was chartered in 1881. Up to this time I have been the sole teacher in my College — from which has sprung the only scientific scholarship in the above branch of education.

As the people understood and demonstrated my Healing-system, physically, morally and spiritually, they became more deeply interested in it. Now the wide demand for this universal benefice is imperative, and it should be met cautiously, systematically and generously. This Healing and educational System should be established on a broad and liberal Christian basis, and law and order should characterize its work.

*A summary of this article appeared in *The Christian Science Sentinel* of December 1898, as reproduced in My. 244.

My students have ample means, through their profession, to sustain the expense of good School buildings located in the best portions of our chief cities, and this should be done without delay.

The growth of human inquiry and the increasing popularity of Christian Science, I regret to say, has called out of their hiding places and set upon us the poisonous reptiles and devouring beasts of mortal mind. To these elements of ignorance, mad ambition, envy, strife, hate, and to their Babels of confusion worse confounded, I call a halt! And if the voice of Truth and Love be heard above this din of error and hate, the stately march of Christian Science will go on.

To protect the public, all my worthy students receive certificates of degrees, that are renewed annually, until they graduate with diplomas. These credentials should be required and dates examined from all who claim to Practise or Teach Christian Science, Mind-Healing.

The following is the present *Educational System of Christian Science*:

Students in the regular Course are received at the Massachusetts Metaphysical College the first Monday of September, November, January, March, May, and June. The Normal and Theological Classes are taught by the President; and the Primary classes by the Assistant Teachers.

Until the students graduate, they are incapable of teaching more than the first lessons of the Science of Mind. For them not to say this to all who apply to be taught, is an error. As yet I have found no one able to explain correctly all my textbook "Science and Health."

1. No student has as yet been qualified to teach the Normal and Theological Courses in this branch of learning.

2. Students who have taken the first Course of instruction, having sound morals and in good standing with our College and its oldest Society the C.S.A., receive certificates, and are qualified to Practise.

3. Students who have passed through the Primary and Normal Classes satisfactorily, and have proven themselves good practitioners, thoroughly moral, and are in good standing with the Institution, receive the degree of C.S.D., and are qualified to establish Institutions for teaching the Practice of Christian Science, Mind-Healing.

4. Students who take the full Collegiate Course of four terms, who have practised healing during the intervals for four years, and have evinced an aptness to become intelligent advocates of the teachings of Christ as contained in the Scriptures and elucidated in this Institution, may graduate with the degree of D.S.D.; and they are qualified to establish Colleges.

5. These Institutions which they may establish should be located in respectable buildings, and in good parts of the city.

The Officers of these Colleges should comprise a President, a Secretary, and a Treasurer; and the Faculty are the President and two Professors.

The classes should be graded; and the President takes the higher, and the Professors take the lower grades to teach.

Mrs. Eddy superintends all instruction at her College, and gives three of the most important lessons to every class.

Tuition for pupils taking the first course under her Assistant, \$200.

2) *Questions Answered*, by Rev. Mary B.G. Eddy:

Dear Mrs. Eddy: . . . I have completed a course of Mental or Christian Science

lectures. My teacher is a practising metaphysician of Chicago. She is also a "Theosophist" After her suggestion I bought Sinnett's *Esoteric Buddhism*, and have read it. I am now all confusion and mixed My teacher says: "Theosophy is metaphysics (Christian Science), *only more so*." Sinnett's book speaks (page 255) of "the *necessity* of evil." Do "inanimate forms progress onward until a human Soul has been formed"? Do you believe "in the certainty of some hundred many-earth-lives to come — the *repeated* incarnations of a Soul"? He says: "Our planet and ourselves are no more creations than an iceberg." He says: "The seventh principle of man is *undefinable, incomprehensible*, and is the only God recognized by esoteric knowledge" Tell me, dear Mrs. Eddy, can one be a thorough, consistent believer in the teachings of Theosophy and the occult sciences, and at the same time a thorough, consistent believer in Christian Science, and a successful *Healer*?

I am sincerely yours, MRS. H.D. COPE.

ANSWER [signed "Yours tenderly"]: Your interesting questions found ready response in my heart, and enlisted my interest in your situation, as hundreds of others are doing, but for lack of time remain unanswered. I can touch only briefly the borderland of comment on the vast questions proposed.

Just now, the darkest spot on the horizon of mortal mind that Christian Science can illumine is envy, and the strife for "who shall be greatest." It pushes Christianity aside to elbow in a crowd of robbers, that enter not in by the door, Truth, but would climb up some other way. Obscure, unlettered, unprincipled people are filling the field as Mind-Healers, who are mind-killers, building their only superstructure on false foundations — the power of evil and substance of matter. They are working out, through mortal mind, the claim of total depravity, in all its forms of animal magnetism. They rise on the merits of the true healer, to fall at length from their own demerits. The above qualities, entering so largely into their work, engender the most difficult forms of disease.

Twenty years ago, when I first brought this subject to the consideration of the race, to be a Christian Science Mind-healer was no bid for respectability, popularity, wealth. It was a sharp appeal to conscience, spiritual growth, moral courage. The question then was, "Can you drink the cup?" On this basis there was no danger of injuring oneself or one's neighbor. The pioneer work has been done faithfully. Now comes the inquiry, Shall this work be overthrown by charlatans of the baser sort? Naught but the unselfish purpose, the higher understanding of God and the love of man, are incentives to real Mind-healing. Once in this direction, and persecution, hardship, sacrifice, only "lead into green pastures, and beside the still waters."

Of *Esoteric Buddhism*, its oriental necromancy, philosophy, or religion, I am happily ignorant. Such human philosophy may charm, allure, but it obscures the spiritual sense of Divine Science.

I recommend that you quit other reading and confine yourself for the present to the perusal of the Scriptures, and my work, *Science and Health*. This book has a Key to the Scriptures that never picks the lock, but opens the Word only as it turns in the grooves of God. This course pursued, and you will gain consolation and light. Theosophy is not allied to Christian Science: it misleads the understanding, whereas Christian Science enlightens it.

In good there is no necessity for evil. If evil has a necessity, it is to destroy itself.

The inanimate does not originate the animate. Intelligence never sprang from nonintelligence.

Soul is Spirit, infinite and eternal; hence Soul is neither sinful nor susceptible of growth — can neither sin nor die. “The wages of sin is death.” Soul is immortal Spirit — God — and is in nothing unlike Him. Mortals entertain a false conception of Soul, because the senses say God — Mind — is in matter. This *false view* of Life, substance and Intelligence is miscalled Soul. Flesh was never incarnated; God made manifest in the flesh is the divine outer action upon the inner vile affections of mortals. The influence from without cometh from Spirit. Whatever is from within is of the flesh.

It was a false teacher who told you that Christian Science and Theosophy are one.

Man is not as an iceberg; he is the image and likeness of his Maker; and the sunlight of Truth melts these frozen hypotheses of error with the warmth of divine Love.

Man has but one Principle, and that is God; and the Scripture saith: “Acquaint now thyself with God, and *be at peace.*”

Good is immortal, and evil is the opposite of good; hence evil is mortal.

The Ego is Spirit, and can be nothing else.

To your last touching enquiry, “Can one believe both Theosophy and Christian Science and be a successful healer?” I answer, No! “As well might a camel go through the eye of a needle.” Christ is the Way, and the spiritual idea coincides at no point with the sensual or material.

Now dear friend, follow only the guidance of Truth and Love; then you will be at peace, and heal the sick and sinner.

3) *A.H.E.M.* [unattributed]:

The National Convention of Mental Scientists, and Swartz, President of the Chicago Mental Science University, *alias* Spectator graduate of *five lessons* — have convened! But where, and oh where, is the missing man, J.W.W., who declared “The science of mind has not yet been discovered,” and then, just to accommodate, called himself a Mental Scientist?

Query: “What’s in a name?” Answer: Somebody has said, “Mind is the man,” — this then is in a name; namely, that a Mental Scientist is a Mental Mind — ahem! which, being interpreted, means, a mannish man; which, abstractly reconsidered, means, a “kinder” Thinker! Also, in this scientific *parlance*, a Mental Mind is he who elucidates the dual nature of man, whereby one man is inside of another, and groaning to get out. But the man who is inside and keeps cool and clear of his outside, discovers Mental Science, wherein the old man, or insider, ousts the new man and outsider. Now, if this erudite philosophy should “slump,” alas! for “the Moses” who was to deliver the oppressed children!

4) *First National Convention of Metaphysicians Begins a Week’s Session on the West Side*, article from the *Chicago Tribune* headed “The Mental Scientists”:

An audience of about 150 people, one-fifth of whom would attract attention on the street by their peculiar appearance, assembled in the old Church of the Redeemer at the corner of Sangamon Street and Washington Boulevard, last evening. The occasion of

the meeting was the opening of the first National Convention of Mental Scientists of the United States. The Chair introduced a Dr. Marston of Boston. The latter was a man with an immense amount of black whiskers and very little voice, but he managed to make it clear that he didn't know anything about the work of the Committee on Credentials. Mr. Swartz then read the call for the meeting, inviting all teachers, healers, and friends of mental cure to come together and talk their creeds over regardless of minor differences of opinion. After the speaker had worked in an advertisement for a neighboring ice-cream saloon, the choir sang a song, and a collection was promptly taken up. Again Mr. Swartz took the floor to deliver an address of welcome, which he premised by saying that he would not indulge in a metaphysical discussion, and then wandered off into an hour's talk on that very topic. The convention will hold two sessions each day of the week, with an extra one Sunday, and a social and literary entertainment Friday night.

5) *Church Erected* [unattributed]:

A fine Edifice is nearly completed, at Oconto, Wis., as a Christian Science Church. It will hold some four hundred. Who will go and be the pastor and preacher there?

6) *Effects of Malicious Animal Magnetism*, by Rev. Mary B.G. Eddy:

A circular is going the round, signed by Albert B. Dorman, soliciting subscriptions from students of the Mass. Metaphysical College for a sheet in which they are to advertise and drop their title of degrees of C.S.B. to C.S., under the specious show of accommodating those who have taken no degrees at a College, but receive their name of Christian Scientist when taught by students of the Normal Class who are in good standing with the College.

In this very Circular he signs his own name with C.S.B. appended, and high claims for good motives. I knew nothing of the above until a student sent me the Circular.

7) *Mrs. Eddy's Picture* [unattributed]:

Mrs. Eddy has finally yielded to the wishes of her friends, to have her vignette placed in the front of her great book on Science and Health. It was high time. Longer delay would have been modesty and self-repression overdone.

8) *Mrs. Eddy's Class* [unattributed]:

The Primary Class which Mrs. Eddy has taught the past month is perhaps more than usually spiritual; and the Teacher has not failed to improve her opportunity; so that the religious feeling has sometimes run high.

November — *Articles from Journal*, Vol.IV, No.8:

1) *The New England Magazine and Christian Science*, by Mary Baker G. Eddy:

This able and interesting Monthly always contains a fine array of topics by writers of acknowledged ability. No lover of New England, nor any admirer of the genius of the people who are to the manor born, can afford to be ignorant of its contents. It is especially rich in historical, biographical and topographical matter appertaining to New England.

In the November number of this journal, there is a long article on Christian

Science by Rev. Wm. I. Gill. It is written in his best vein, and gives in a brief compass a sketch of Christian Science, which is equally clear and just, together with an account of the origin and the present status of Christian Science. *Every one* of our readers ought to get the article. Send to the office of the *New England Magazine*, 36 Bromfield Street, Boston. Single numbers, 35 cents.

2) *A Card* [signed "MARY BAKER G. EDDY"] (Mis.256).

3) *Questions Answered*, by Rev. Mary B.G. Eddy (Mis.78:7 – 79:25).

4) *Monthly Meeting of the Christian Scientist Association* [unattributed]:

. . . The President, Mrs. Eddy, addressing the meeting, briefly said: "Do right and fear not" is the keynote of Christian Science. It gives the true tone of divine harmony, corrects the discords of sense, and separates the tares from the wheat. One can never progress in Truth who is ignorant of the error to be corrected, or knowing it, is not striving to destroy it. We should know that error is but the absence of Truth, and that Truth is ever-present, hence the *unreality* of error. Christian Scientists should correct incorrect statements of this science, and lay bare the wicked motive and aim, and their results on mankind. The people are preparing to pass judgment on Mind-healing; and, remember, the honest endeavor and unflinching purpose to promote truth unadulterated, have reared all permanent superstructures of reason and revelation, That which is right,

"Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

5) *Letter from Council Bluffs, Iowa* [dated October 26 and signed "J.P.F." (John P. Filbert)]:

Mr. Swartz, of Mental Science renown, of Chicago, is here at Omaha. I have been showing him up a little, and he threatened to go to law with me for interfering with his work. He claims to be Mrs. Eddy's student, and I contradict him; and cautioned people to call for his certificate. Yet he succeeded in getting up a class at Malvern, Ia., in my absence, which he taught seven lessons for \$25.00, and declares he would teach for \$5.00. He follows up Christian Science. Wherever good is done, he builds on others' foundation. He has been a great nuisance among us here. He first tried to have me work with him. I told him I could not. Then he turned on me with a venom that knows no bounds.

6) [Advertisement for] *Philosophical Realism*, by Rev. Wm. I. Gill, A.M., C.S.B.:

Without designing it, this work lays a metaphysical foundation for Christian Science, with which it mainly agrees in thought, though not an exposition of it.

PHILOSOPHY AND AN EDITOR'S DOWNFALL

December —

The December *Journal* was the first to omit William Gill's name as editor, although articles by him still appeared. Likewise the advertisement for his book, which never included an additional chapter which he had promised Mrs. Eddy he would insert, was dropped. The issue opened with the first of Mrs. Eddy's two articles outlining the real relationship of Christian Science to philosophy.

— *Articles from Journal*, Vol.IV, No.9:

1) *Science and Philosophy*, by Rev. Mary B.G. Eddy (Mis.359:27 – 364:9).

2) *Philosophical Realism* [card signed "MARY B.G. EDDY"]:

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

3) *Address of Mrs. Eddy* [letter signed "L.E.L."]:

My dear *Journal*: I was an interested listener to the sermon of the Church of Christ (Scientist) on Sunday afternoon, November 7th

Rev. Mrs. Eddy followed in a brief address I found myself wishing that afternoon that all the world had been a listener to her, as she gave the spiritual meaning of the word Home, which I understood as follows:

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

The entrance to that home, she said, was through the footsteps of Truth, by following Jesus' words and works.

Human reason could not teach man this true following. Spiritual perception and inspiration must do this. Christian Scientists, she showed us, must build three tabernacles, and the building of these must be in the divine order. Christian Science teaches the great unreality of sin, and students of this Science, said the speaker, must meet and master the claims of sin in all its forms; thus, and thus only, demonstrating its nothingness.

First, there was the tabernacle reared to the living God, by self-consecration to the life of Christ — this includes the victory over sickness, sin and death. This tabernacle is the gospel of Jesus and no structure could be reared whose foundation was not laid thereon. To him who builds the first, the second is not hard.

The second tabernacle is made for Moses, by the fulfilling of the law, according to the Hebrew Decalogue. Nor was it sufficient that a man did not break this law visibly. The penal law restrains mortals to a great extent, through fear of punishment but the law of God is Love, constraining man.

In that silent sanctuary, hidden from mortals' sight, there must be moral courage, honesty, purity, and rigid, unswerving adherence to right. This home of Soul and tabernacle of justice brought to light much spiritual power, so that healing appeared through Moses.

A union of Love and Justice, the gospel and law, is the certain home of the disciple, wherein he abides in the understanding and partakes of the power of God. Love, said Mrs. Eddy, when understood detaches our affections from the human standpoint, and attaches them to the divine. It wings our efforts, inspires our struggles, heals our hearts, bruised in warfare with error, and enables us to lay ourselves willing offerings on the altar.

The third tabernacle was Elias. Whosoever hath inhabited the second may enter this, where prophetic vision is the reward of faithfulness, unselfishness, love. There thought triumphs over the din of error, and reads in "the signs of the times," with assured hope, the final "restoration of all things."

The Horeb-height is the unity of the law from Sinai, the death on Calvary, and the Revelation. It is the tabernacle of the Most High, the Mount of Transfiguration.

1887

January — *Articles from Journal*, Vol.IV, No.10:1) *Christmas Favors*, by Mary Baker G. Eddy:

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

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

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

From my student, Mrs. H.A. Larminie of Hyde Park, Chicago, an exquisite vase. The design is foreign, chaste, elegant.

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

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

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

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

From Miss Ellen E. Cross of Syracuse, N.Y., and her students, the beneficent sum of \$165.00 for the Church of Christ (Scientist) Building Fund.

Received from students, whose names are delicately requested to be withholden, the sum of \$125.00.

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

2) *P.S.* [signed "MARY BAKER G. EDDY"]:

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

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

March — *Articles from Journal*, Vol.IV, No.12:1) *Science and Philosophy* — No.2, by Mary Baker G. Eddy (Mis.364:10 – 368:9).2) *Take Notice* [dated February 17 and signed "MARY BAKER G. EDDY, Massachusetts Metaphysical College"]:

I continue to teach the Primary Course, and all the classes advertised at the Massachusetts Metaphysical College, and without an assistant. Also, I hereby notify the public, that anyone desiring to be best prepared to practise or teach Christian Science Mind-healing, must take his Primary Course at this College. I find the candidates cannot be properly examined outside of a class.

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

Both these classes of applicants for the Normal, must furnish certificates of having practised acceptably one and two years. Students are not admitted to the Class in Obstetrics who have not passed through the Primary at this Institution.

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

3) *Rev. Wm. I. Gill's Newspaper Attack, No Enemy So Bitter as a Former Friend*
[unattributed]:

... The real gravamen of the attack ... lies in the rejection of his book by Christian Scientists ...

He now, in one paragraph of his article*, abuses our Pastor, her power, her methods, her manner; but under it all, he is unable to hide her merits and strength ... How often has our Pastor said: "If this is *Divine Science* I teach you, it is without a human taint, and must be infallible; but *I* [when reckoned as person] am not infallible, and you must demonstrate my teachings to prove them true or false." Again: "You can't see what I explain to you at first; but you must take my word for it, and demonstrate what I say." Such sayings as these can be seen distorted and perverted in different parts of the article before us ...

By various ways, he pressed aside the then editor of this JOURNAL; published his own book, keeping the matter of it entirely from our Pastor, and those with whom, as fellow-workers, he ought to have consulted as in a common cause; afterwards (in the absence of the manager) advertised it in these columns, without stating in the advertisement that it was not Christian Science, as he had agreed to do; omitted from the book a final chapter (which he said the printer had lost!) against the honorable understanding and agreement had with him; all the while, by various arts, trying to have it appear to the students, and the public, that our Pastor endorsed his book ...

It may be well to say here, that the editor before referred to [Mr. Wiggin] is an honorable and respected gentleman of this city, who utterly denies that any quarrel ever existed between him and our Pastor ... He was editor for a considerably longer time than was Rev. Mr. G[ill], and having stepped aside for that gentleman's advancement, which then seemed right to all interested, he has not since considered it the proper thing to raise a great cry, because he was not exactly suited in every particular.

The gentleman referred to, and our assailant, are really the only formal editors, as distinguished from a general manager, that this JOURNAL has ever had ...

It has been our Pastor's misfortune to have her reputation and character assailed at different times, by persons of Rev. Mr. G's stamp, but her true character and presence, fixed in opposition to sensualism or the dominion of the senses, has always borne up

*Name of newspaper not given.

her reputation, pure and clean But at different epochs some have come like Rev. Mr. G. who, after receiving needed help, have been unwilling to conquer their sensualism and scheming for profit, have antagonized her, trying to rise on her destruction. Our Pastor asks them to surrender the false claims of the senses

4) *Feed My Sheep*, hymn by Rev. Mary B.G. Eddy (Mis.397).

April — *Articles from Journal*, Vol.V, No.1:

1) *Truth-Healing*, by Rev. Mary Baker G. Eddy (Mis.259:22 – 260:24, then):

Perverting either the Truth, or the method of Mind-healing, is as fatal to practitioner as to patient. The silent, mental practice, that masks its designs and forwards its purposes through the subtle influences of mesmerism, is the reverse of Truth, and the age has yet to learn that this error is more destructive to health and morals than are the most deadly drugs and the more open enticements to sin. (Then Mis.260:25 – 261:30, then):

The so-called Mental Practitioners of this period show a marked tendency to plant Mind-healing on an evil basis, and assume that mental practice, although it be malpractice, is Mind-healing. Consequently they must keep from the community all knowledge of mental malpractice, and call it Christian Science. (Then Mis.261:30 – 262:8.)

2) *Questions Answered*, by Rev. Mary B.G. Eddy:

[Question] *Emma Hopkins tells her students that Mrs. Eddy teaches mesmerism. Is that true?*

[Answer] If one half of what I hear of Mrs. Hopkins's teaching on the subject of Christian Science is correct, she is deluding the minds she claims to instruct. She took a Primary Course at my College, but was not permitted to go farther. She never entered my Normal Class, is not qualified to teach Christian Science, and is incapable of teaching it.

My students are instructed that mesmerism is *not Science*, but the *opposite* of Christian Science, and no Scientist can teach or practise it.

It is an old story, that my poorest students know more than I do about Christian Science; and those who are playing this role of mind-cure are teaching and practising Animal Magnetism.

By this you can detect the false teacher and practitioner, for falsehood precludes Christian Science.

The wrong teaching and practice is Animal Magnetism; and its teachers, in theory, deny what they practise. Instead of being mesmerism, Christian Science lays bare the falsity and demonology of mesmerism.

[Question] *Is Mrs. H.P. Heathwood, at present located in Chicago, one of Mrs. Eddy's students? She claims to be, and shows a diploma, with Mrs. Eddy's name signed on it.*

[Answer] She was never a student of mine. She was a student of Arthur T. Buswell.

3) *From Chicago* [letter signed "MRS. W.F. GREEN"]:

Dear Journal: . . . Mr. Gill says that Mrs. Eddy wrote to him a letter containing the following: "Yours is human philosophy; mine is divine philosophy, without a human taint, that cannot be misguided."

- 4) *Mrs. Eddy's Preaching*, tribute to Rev. Henry Ward Beecher in a sermon by Mrs. Eddy [from the *Boston Traveller*]:

We stand on a far-reaching battlefield, amidst fallen heroes. The brave Beecher has passed on, and the advancing ideas of the nineteenth century have lost a prop. His was a steady aim, and a broad battleaxe, raised against the worst forms of tyranny and oppression. A nation mourns him, and the proper function of society is to remember virtue and forget vice. The great cause of humanity has lost a friend in Rev. Henry Ward Beecher.

- 5) *To Whom It May Concern* [signed "MARY BAKER G. EDDY, *president*"]:

Only Normal Class graduates of the Massachusetts Metaphysical College, having credentials signed by M.B.G. Eddy, President, are legal and recognized teachers of Christian Science Mind-healing.

P.S. The imposition on the public of unqualified teachers has caused the adoption of this rule.

May — *Articles from Journal*, Vol.V, No.2:

- 1) *Voices of Spring**, by Rev. Mary Baker G. Eddy (much as Mis.329:6 – 330:2, then):

What should be the voices of Spring in the human heart? Resurrected and purified desires; praise, for man's ability to seek and find the Kingdom of Heaven here, — the reign of harmony that furnishes glimpses of the great Source whence cometh all earth's beautiful hieroglyphics of Love; joy, that human character may be stately as the cedars of Lebanon, and Truth thrive like the willows by the water-courses; humility, bowing down before His goodness, and peering through mortal mind; industry, arranging with beauty each budding thought as it puts forth new glories; higher aspiration and purer pleasures, which give spiritual energy and power to work for man and in obedience to God.

Has the Springtide brought this harvest to the human heart, putting on costly wardrobes, gained in seasons of toil, defeat, and triumph? Are Christian Scientists as faithful as the seasons, birds, and flowers? Do they challenge mankind as sweetly to flock to the Springtide of God's omnipotence, — His power to heal and save? Will they sing in the storm? If buds of hope disclose scarcely one blossom, and birds are silent, will they yet wait and work, till the latest elements of harmonious being control earth's cold and heat, sunshine and shadow, and the heart's seedling and germ spring into freedom and greatness?

The modest Violet lifts her blue eyes to heaven. The Crown Imperial rears her regal splendor to the god of day. Will mortals as wisely lift their perceptions above the clod, and look long enough away from earth, and toward heaven, to behold "how good and how pleasant a thing it is for brethren to dwell together in unity."

- 2) [In the section headed] *Animal Magnetism, Ways That Are Vain*, by Rev. Mary

*With variations from the version mentioned on p.133

Baker G. Eddy:

"But who is mixing the fatal draught that palsies heart and brain,
And loading the bier of each passing year with ten-hundred-thousand slain?
Who blights the bloom of the land today, with the fiery breath of Hell,
If the Devil isn't and never was? Won't somebody rise and tell?"

(Then My.210:19 – 213:26, except that "animal magnetism" is everywhere with initial capitals.)

3) *The Teacher's Message* [unattributed]:

At the second annual meeting of the National Christian Science Association, at the Meionaon, in Boston, on Wednesday, April 13 . . . Rev. Mary B.G. Eddy, the president, gave the Annual Address to her students . . .

She began by describing human ideals, as represented by Bunker Hill Monument, for example, pointing to the ideal of political freedom, and by the State House, which indicates the ideal of law and justice. From the thought of human desires, Mrs. Eddy rose to a consideration of the divine aspiration after the ideal.

Her message, she said, was so simple that it might be difficult to receive; as the loftiest words are always the simplest. Her students desired to be successful healers; but to be triumphant healers they must follow God's law solely, and attain the simplicity of little children in Christ — Truth. If healing did not prosper as it should, this was owing to a want of devotion to Divine Truth and Good. The world's hand should be grasped firmly but gently. Christian Scientists are to the religious world, what backwoodsmen are to civilized America — pioneers, who have much rough work to do.

Mrs. Eddy's address closed with a strong exhortation to all her students to ensue peace and goodliness. She spoke without manuscript . . .

In answer to the question, why God sent Jesus into the world to save it from sin, if there is no such reality as sin, Mrs. Eddy replied: As a Christian Scientist goes to a sick person and heals him while denying all the while the reality of disease, so God, though seeing no sin, sent the Messiah to save men for the delusion thereof. Mrs. Eddy said she took great comfort in the great readiness with which her response to this question was apprehended.

"What is Death?" was another question. The Teacher said that death was but transition from this to another form of mortal belief. That new form of belief would in time be overcome and destroyed by the power of Spirit; but in the language of the New Testament, "the *last* enemy to be destroyed is death."

In answer to a query about Baptism, Mrs. Eddy explained that the true baptism is that of fire and Spirit, not of water; and that when we have the reality, we have little need of the symbol.

A further question as to personal duty, where one parent desires to have a child christened, while the other objects, Mrs. Eddy wisely replied, that it was a very delicate matter to interfere or advise when there are such conjugal differences of opinion, and that God must be the final arbiter, to whom fathers and mothers must appeal.

She dwelt upon the use of the word *see* in the higher sense of *understand*. This was in answer to a question about the spiritual senses. We say we *see* an argument, when we simply understand it. Even blind people use the word *see* as frequently as if they had the physical sense of sight.

The phrase *long-suffering*, as applied to Deity in the Old Testament, was explained by the general inadequacy of language to express spiritual ideas. We say black is not a color, because it absorbs all rays; yet we call a negro a *colored man*. The language of the Bible is not understood, because no perfect translation can be made of the Scriptures; nor can the spiritual be completely embodied in words drawn from a material quarry, no matter whether we write in Hebrew or English.

One question related to the prayer of Abraham, that if fifty, or even ten righteous men could be found in Sodom, that city should be saved from destruction. Was this bargaining with God merely as an Oriental picture, or had it a higher meaning?

Mrs. Eddy replied, that though the form of the story was absolutely human, with a strong Eastern coloring, yet it might have a higher parabolic meaning; namely, that salvation was in proportion to moral weight. A life or a nation is saved, in proportion to the predominance within of purity, patriotism, or other right motives; and this is the inner spiritual meaning of the story of Abraham's petition to God. If Sodom City had in it enough moral worth, it could be saved, not otherwise.

4) *Successful Building* [unattributed]:

A large congregation was at Chickering Hall, April 24, to hear a sermon by Rev. M.B.G. Eddy on the text, Luke xiv:30: "This man began to build, but was not able to finish."

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

Adam's character-building was unfinished, because he was dishonest and cowardly. When the idea of evil entered he yielded to it, and Satan, or error, triumphed in Adam's thought.

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

In some ways, Job is the typical wise builder. When his advisers told him that he was punished for his sins, he denied the existence of sin in himself, and saw the nothingness of error. The Omnipotent asked Satan, "Whence came you?" Job followed the Divine leading, and thrust aside all thought of the possibility of evil in the holy circle of Being.

Paul was a wise builder, and could say truly, "I have finished my work." In conclusion the Teacher appealed to Christian Scientists to build aright, and deny the false claims of sin.

June — *Articles from Journal*, Vol.V, No.3:

1) *Mind-Healing History*, by Rev. Mary Baker G. Eddy (see p.28 for complete text).

2) *Questions Answered*, by Rev. Mary B.G. Eddy:

[Question] *Will you please answer a few questions, through the Christian Science Journal, concerning Mrs. Alice B. Poole and her practice, for the benefit of the St. Louis people, who are taking up Christian Science with much enthusiasm, and will be unfortunate if they do not get Truth to start with? Is she a graduate of your College? If so, why is she not in good standing there? Has she fallen away from your*

teaching into Hypnotism? and could she do so unconsciously? Why does she not give to her healed patients your volume on Science and Health, to keep them well — as do others, who heal in Science? Mrs. Poole has a large number of patients, and a very large class of pupils studying with her, who will perhaps only approximate the Truth.

[Answer] Mrs. Alice B. Poole is neither a member of the Christian Scientist Association of my College, nor a Normal Class graduate. All who are in good standing with the Massachusetts Metaphysical College have certificates to show this.

If her teaching or practice partakes of Hypnotism, you may be sure she is not teaching or demonstrating Christian Science Mind-healing.

She has no personal cause for enmity towards me.

I allow students a discount of twelve-and-a-half ($12\frac{1}{2}$) per cent (or one-eighth) on orders for from six to twelve (6 to 12) copies of Science and Health, to be sent C.O.D., and a discount of sixteen-and-two-thirds ($16\frac{2}{3}$) per cent (or one-sixth) on orders for twelve (12) or more copies, sent in the same way.

3) *Heart to Heart*, by Rev. Mary Baker G. Eddy (Mis.262).

4) *Invalidism in the College Classes* [unattributed]:

From St. Albans, Vt., Earnest Inquirer writes to the Teacher, to ask why she stipulates that the pupils in the Massachusetts Metaphysical College should be persons in good health.

In reply to this lady, and many others who ask this question, Mrs. Eddy wishes it said: that her classes are for teaching, not for healing; and that students who enter the school in order to be healed, cannot be thoroughly taught. She therefore feels constrained to take under her instruction only those who are perfectly well. A sick person is not in the proper condition for learning Christian Science; and Mrs. Eddy's other work will not allow her to treat students. Moreover, ailing members of the Class would interfere with the rights of other students, who come to learn how they can demonstrate Truth. Chemicalization is likely to take hold of a pupil while going through the lessons, and this is a positive hindrance to the immediate acquisition of spiritual knowledge. The priests under the Hebrew dispensation, had to be sound in body, and the sacrifices had to be without flaw or blemish. Those who would follow Christ should be presented to him without spot or wrinkle.

5) *Important Offer* [signed "MARY BAKER G. EDDY"]:

Mr. George A. Quimby, son of the late Phineas P. Quimby, — over his own signature, and before a witness, — stated, in 1883, that he had in his possession at that time *all* the manuscripts written by his father. I hereby declare, to expose the falsehood of parties publicly intimating that I have appropriated matter belonging to the aforesaid Quimby, that I will pay the cost of printing and publishing the first edition of those Manuscripts, with the author's name attached:

Provided, — that I am allowed first to examine said Manuscripts, and that I find they were Mr. P.P. Quimby's own compositions, and not mine, that were left with him many years ago, — or that they have not, since his death, in 1865 [sic], been stolen from my published works; and also, that I am given the right to bring out this one edition under copyright of the

owner of said Manuscripts, and that all the money accruing from the sale of said book shall be paid to said owner. Some of Mr. Quimby's purported writings, quoted by J.A. Dresser, were my own words, as nearly as I can recollect them.

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

6) *Normal Classes* [unattributed]:

Mr. Walker, of Leavenworth, Kansas, writes as follows:

I am a student of Mrs. H. Heathwood, who taught in Denver, Colorado. I saw her diploma, with the names of Mrs. H.P. Read and A.T. Buswell attached. She only claims that her teachers were of the Eddy School. Mrs. Heathwood is an honest and staunch expositor of Truth, as set forth by the grandest woman who has ever lived, Rev. M.B.G. Eddy.

In response to this letter, and its added request for information, Mrs. Eddy wishes it said that her students are not yet qualified to teach Normal Classes, though they are succeeding well in the Primary work*.

THE MENTAL PRACTITIONERS

The new brand of "so-called Mental Practitioners" to whom Mrs. Eddy alluded in the *April Journal*, and who were identified with names like Luther Marston, Emma Hopkins, Mary Plunkett, and later Ursula Gestefeld, Albert Dorman, Josephine Woodbury, and others, was spreading over the land. Their publications for a while had a greater circulation than that of *The Christian Science Journal*.

The main periodical of the mental scientists was *The International Magazine of Christian Science* (originally *Truth: A Magazine of Christian Science*), put out by Emma Hopkins and Mary Plunkett. In addition there was Dr. Marston's *Mental Healing Monthly*.

Books that were readily available included: A.J. Swartz's *Mind-Cure and the Science of Life*, Dr. W.F. Evans's *Esoteric Christianity*, Dorman's *The True History of Mental Science*, and later Gestefeld's *A Statement of Christian Science* and *Jesuitism in Christian Science*.

Apart from being a symbol of personalization of Truth and Teacher, a practitioner with a belief in mind-over-mind or even Mind-over-mind would have to deny and reject all that was implied in what Mrs. Eddy most frequently called animal magnetism — or else talk himself out of business! For the so-called mind that needs changing by mind or Mind is the believer's own belief. The suggestion of a real mind besides God, whether called teacher, student, practitioner, patient, fellow-worker, rival, is the one and only error, lifeless and truly deadly. It is the animal magnetism that Christian Science handles with one Life, one Truth and Love.

As the name implies, and just as Mrs. Eddy identified it in the "last infirmity"

*It was not until 1898 that Mrs. Eddy found Edward A. Kimball (who had demonstrated to her that *Science and Health* was his Teacher and not person) ready to teach a Normal course.

of error, animal magnetism is animal or sexual or personal attraction, and is the belief that truth, authority, innovation, feeling, ego or "I"-ness, are inherent in effect rather than Cause. It cannot be handled as any outside reality, but only as a lie about the external unfoldment of Life or God — a lie seeking acceptance from the Scientist and in no sense a real attribute of some other individual. It is sometimes called the negative version of what God IS — animal magnetism being the refusal to accept that what God is not IS NOT.

It was still more than two years before the Fifth Day would end and Mrs. Eddy would be led to advise her own loyal students to defer the discussion of animal magnetism to a later stage of their experience, until "they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it*." The problem of treating animal magnetism as nothing and also as something-to-be-handled caused students to "wonder," just like "those that dwell on earth . . . when they behold the beast that was, and is not, and yet is" (Rev.xvii:8). Meanwhile *The Christian Science Journal* continued to run a section on "Animal Magnetism," and one striking article under this heading, by a steadfast student, was said to have been prompted by Mrs. Eddy.

Although it appeared in November 1888, its use is appropriate at this point. It was called "The Scarlet Woman," and was written by Ira O. Knapp. In it the beast and the false prophet of Rev.xix:20 were identified as "Lust and Animal Magnetism." Referring to chapter xvii, verse 10, it further called animal magnetism the one of the seven kings that "is," and said this one "goes hand-in-hand with sensualism." The entire article is as follows:

The womanhood of man and the manhood of woman are one and inseparable in Divine Love, Truth, and Life — the father and mother of all created reality. Our Teacher has bearded the lion in his den, and destroyed the false conception of man, even all material claims to manhood or womanhood. Therefore there never was an Adam or an Eve, nor a serpent to beguile them or demoralize them.

Yet starting from this false premise, my journey to your house was a panorama of mortal man, almost unto the end; and now shadow forth the signs of the times and the battlefield of the ages. The false conceptions of man and the "mother of harlots" are the victims and the slain in this battle; and the smoke of her indignation is already arising over the earth; but the mountain-tops are as clear as the noontday sun. We hear the thunder from Sinai, even unto the Mount of Revelation; and below we see the signs — voices, thunders, lightning, and great hail. The beast of lust and sensualism, on which this woman rides, "was and is not, and shall ascend out of the bottomless pit, and go into perdition; and the earth shall wonder."

Here is the Mind which hath wisdom. The seven mountains are apparent. You know who the five fallen kings are. One is Animal Magnetism, and goes hand-in-hand with sensualism, into perdition, with her who is the eighth also. A false sense of the commandments of God receives power as a king one hour with the beast. These all make war with the Lamb, or Love's pure sense of Life; but the Lamb overcomes them all.

The next chapter is apparent; for in the harlot is found the blood of prophets and of

*Full text of her statement is on p. 347.

saints, and of all that are slain upon the earth. "Let us rejoice; for the marriage of the Lamb is come, and blessed are they which are called unto the marriage supper of the Lamb." The Word of God, which has so long been dipped in blood shall go forth on "white horses, clothed in fine linen, white and clean;" and the angel standing in the sun is Love, with its divine idea beaming through Christian Science. The woman shall "gather the fowls of the air unto the supper of the great God." They shall eat the flesh of the whole earth; and this shall uncover the beast, and the kings of the earth arrayed against the Word of God and Christian Science; and the beast and false prophet (Lust and Animal Magnetism) shall be cast alive into the damnation of their own hell, and the endless chain of Divine Science shall bind Satan for a season, when he is "let loose upon the earth again to deceive the nations which are in the four quarters of the earth, Gog and Magog;" but the Book of Life is opened wide to the understanding, so that the sea shall give up the dead, and death and hell shall be cast into the lake of fire. Then shall appear the new Jerusalem.

This is a brief of the vine of Christian Science in prophecy, whose husbandman is the Father of Lights.

UNWARRANTED "FEAR OF EVIL"

The attitude of the mental practitioners to animal magnetism was indicated clearly in their publications. For example, the May 1887 issue of Marston's *Mental Healing Monthly* stated:

It is claimed that there are two distinct classes of Mental Healers. How can it be otherwise, from the false and erroneous teaching of those who profess to believe only in *one* good, or Divine power, and still teach and fear an opposite, that is at work through a few persons to injure them I am constantly receiving letters asking "What shall we do to counteract the teaching that is going broadcast that all who do not follow the direction of the leaders of the Christian Science Association are 'mind-curers,' 'malicious mesmerizers,' etc?" To all earnest enquirers my answer is, "Go on in the good work" I am willing to labor to destroy sin in all its forms, but I am *not* willing to have innocent people branded as imposters.

Marston also extended an invitation to "all persons interested in Christian Science and other forms of mental healing" to gather into a single organization. Likewise, in August 1887, Abbie Morton Diaz, writing from Belmont, Mass., invited all Christian Scientists to a national convention, with these words: "I wish I could rid you of the idea that there are in Boston a set of mind-curers who differ in principle and practice from the teachings of Mrs. Eddy I have questioned Mrs. Eddy's students as to principles and treatments, and I find no difference, except that Mrs. Eddy's students teach a fear of evil, a fear of which her own book denies the reality. The Bible expressly says, 'I will deliver thee from the fear of evil' You know that in the reality we are all one, all of one Mind and of one I."

Three months later *The International Magazine of Christian Science* appeared with its new name, proclaiming its intention to "teach that true religion and Christian Science are identical." It further stated:

Only those articles that bear the unmistakable stamp of broad charity, or far-reaching love of divine Truth, will appear in our pages, no word being devoted to the consideration of error or error's ways. It is our mission to try to show the light to longing multitudes, not to grope about blindly in the old dark alleys of materialism and falsehood. The PROS of Christian Science in its purest aspects will be given consideration, but there will never be space for the CONS. Every article, no matter how simple to the inexperienced, will carry healing potency in its loving words . . . [signed "MARY H. PLUNKETT, Editor, Unity Publishing Company"].

CHURCH ORGANIZATION QUESTIONED

Of a quite different caliber from the other independent publications was *The Chicago Christian Scientist* of Rev. Joseph Adams. Its columns gave full credit and support to Mrs. Eddy as Discoverer of Christian Science, but it had an additional purpose that offended many of the other staunch Scientists in Chicago. For Joseph Adams had accepted *in toto* what the First Edition of *Science and Health* had said about church organization. For more than a year he had publicly criticized the plans of Rev. George Day, Mrs. Hannah Larminie, Mr. and Mrs. Bradford Sherman and others to organize a Christian Science "Church of the Disciples" in Chicago, even to the point of bitterness. Refusing cooperation, he went off to preach each week to a congregation of his own, without developing any kind of church organization; and in June 1887 he launched his own magazine.

Mrs. Eddy read *The Chicago Christian Scientist* carefully, and praised many of its articles, in particular "It Will Not Mix" (October 1887), as recorded below. After she had read it, she told William B. Johnson that she wished she had an editor for *The Christian Science Journal* who could write so fearlessly and pointedly as Adams. It stated:

Please call things by their right name. What we mean is this: Don't call Mind Cure, Faith Cure; Psychical Healing, Occult Science; Psychology, Mind Reading or Psychometry; Mesmerism, Orthodox Christian Science; Christian Theosophy, Spiritualism or any other ism by the name of Christian Science. Some of my friends and students have been told again and again, "they are all the same or simply different names, given to different phases of the same thing," but those who say such things are either in utter ignorance of what Christian Science is, or they do not sufficiently understand it, so as to discriminate between Christian Science, and the many claimants to that name, or they are guilty of deception for mercenary purposes. We don't like to think of anyone being guilty of the latter, but we have seen and heard of some things of late, which compel us to make a demand for honesty.

Christian Science is the name which the Rev. Mary B.G. Eddy gave to her system of treating sin and sickness, which system of treatment she has given, after much patient, persevering and self-denying labor to the public, in her book entitled *Science and Health*. Any impartial person who has no axe to grind must admit that the name is her exclusive right, and we hold, that no one can or ought in common honesty to

use that name, unless they can conscientiously endorse and DO practise her method of treating disease. If some think they have obtained a clearer perception of truth than she has expressed in Science and Health, or believe that her system is mixed with pernicious error which they have a capacity for eliminating, and are now able to give to the public a better system than hers, then give to your improved system, as you think it, another name. Don't take her hard-earned name and trade with it for the sake of gain, and call it *Christian Science*. "Fair play is a jewel."

We have studied Christian Science as expounded in Science and Health, and also the other things named which claim to be equivalent to it, and find ourselves utterly unable to mix them. Christian Science is not eclectic, it is pre-eminently exclusive. You may reply to me "that is only your personal opinion." Precisely, but it is the persistent claim of Science and Health. Why then do you insist on christening your system with another's name when the children are born and fed by different parents?

If Mrs. Eddy and her system of treating sin and disease is in error, as I am hearing almost every day (and such denunciations against her that I will not stir up feeling by naming them), will someone please explain, why those very same persons cling with such tenacity to *her* name and palm themselves off as Christian Scientists, while they disclaim against it, and withhold in their professed teaching of Christian Science the most important part of it? Beloved, I am not writing under the influence of feeling or making an attack upon any personality but combating a grievous error which is greatly perplexing inquirers after truth, doing nobody any good, and which can be destroyed by the practice of the royal law, "Do unto others as you would that others should do to you."

In Boston, the Church of Christ (Scientist) continued its services to ever-growing numbers, and a sermon preached there by Rev. Joseph Adams was included in full in the October *Christian Science Journal*. Other contributions by Mr. Adams appeared in the August and December *Journals*.

Other students, such as Edward Bates, Augusta Stetson, Edward Bailey, Frank Mason, occupied the pulpit in Chickering Hall from time to time.

— *Mrs. Eddy's Sermon at June Communion:*

Occasionally Mrs. Eddy attended and preached, as at the June Communion service, when she again took John xxi:5 ("Children, have ye any meat? They answered him, No") for the text of her sermon. Her words, according to the summary in the August *Journal*, followed closely the lines of her earlier sermon as summarized on pp.183-5.

July — *Articles from Journal, Vol.V, No.4:*

- 1) *Spirit and Law*, Notes for a Sermon, by Rev. Mary Baker G. Eddy, with text Gal.v:18 (Mis.256).
- 2) *Questions Answered*, by Rev. Mary B.G. Eddy (Mis.79:26 - 81:9).

August — *Articles from Journal, Vol.V, No.5:*

1) *The Stir in The Century** [unattributed]:

In the July number of the *Century Magazine* may be found a paper called "*Christian Science*" and "*Mind Cure*" from the able pen of Rev. Dr. J.M. Buckley, who has already published articles on Faith-healing, and on other similar topics.

. . . He refers copiously to the works of W.F. Evans, Miss Sarah Grimké, Mrs. Elizabeth Stuart, Edward Arens, Miss Kate Taylor, Mr. Baldwin, Mr. Nichols, Mr. Hazzard, Luther M. Marston; but he nowhere confounds these writers with Rev. M.B.G. Eddy. In this he is right.

Mr. Evans does not call himself a Christian Scientist, and never did; although he has been a Congregationalist and a Swedenborgian preacher.

Mr. Arens was a pupil of Dr. Asa G. Eddy long ago; but there is a deep moral and legal chasm between them, and he emphatically prefers the name Old Theology (*i.e.* of Christ) for his theory.

Miss Taylor freely admits her departure from the ranks of loyal students, and voluntarily takes her place with the malpractitioners, opposing her former preceptress.

Mr. Marston was a pupil under Mrs. Eddy. His misrepresentations of her she seldom notices. She cannot disown his teachings until she knows what they are, and of this she is at present ignorant.

Mrs. Stuart studied at Metaphysical College, but also with Mr. Arens, and no longer affiliates with the College Association; and Miss Grimké was never in the Founder's classes.

Neither Mr. Baldwin nor Mr. Nichols was ever a student with President Eddy.

Mr. Hazzard, to be sure, calls his the New York School of Primitive and Practical Christian Science, and boasts that it is free from "eccentricity, pretension, and fanaticism;" but the Christian Scientists in this region know him not. He was certainly never a student in Mrs. Eddy's College, and his utterances, as cited by Dr. Buckley, are decidedly mephitic. It is surely not quite fair to adduce Mr. Hazzard's extravaganza prayer** "as an example of Christian Science:" although this Dr. Buckley does, in his Section entitled Specimen Treatments. The section, however, contains but one allusion to Mrs. Eddy, and that one is comparatively unimportant. The erroneous association, however, is less the Essayist's fault than it is Mr. Hazzard's; for the latter peremptorily grasps at the title of Christian Science, as belonging by right to himself. . . .

Our author recognizes mind-cure as distinct from Christian Science. He rightly pays Mrs. Eddy the compliment of opening the ball with her, and virtually concedes to her the honor of having adopted the name by which her church and association are now known, Christian Science. Indeed, the proofs are ample, that the current use of the phrase originated with her writings.

From these writings he quotes largely. One could wish he had specified book and page; but only in one instance does he enable his readers to verify his quotations from any author, and that is when he refers to a valuable surgical anecdote recorded by Brown-Séguard and Dr. Holmes. Nevertheless he prints his extracts without doing much violence to their original connection; and he credits the author of Science and Health with not shrinking "from its logical consequences" when she has "adopted a theory."

Again he says:

Mrs. Eddy's theories are her religion, and her Science . . . is based upon the religious

*Embodying the minor clarifications given in the September *Journal*, at Mrs. Eddy's request.

**The prayer was quoted to be: "Thou art everywhere present. We believe that Thou art in the patient's stomach, in every fibre, in every cell, in every atom, that Thou art the sole, the only Reality of that stomach."

principles which she holds.

It is not easy to find Dr. Buckley's reason for classing a dozen heads under the section which he calls Practice, but his citation in every case is from Science and Health.

He states candidly her opposition to Spiritualism, Mesmerism, the Faith-Cure, Clairvoyance, Animal Magnetism; but he thinks her difference from some of "those who diverge from her, is superficial," though he is candid enough to add, "Neither she nor they will admit it"

Our Essayist quotes, from page 328 of Science and Health, what is said about surgery, as the last branch of healing to be demonstrated in Christian Science, though wonderful cures are constantly occurring; but, in absolute fairness, he should have given also the preceding paragraph, which shows the good sense of its authoress:

Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon.

. . . He further says: "It is said that there are hundreds of persons in Boston who believe that Mrs. Eddy will never die." It may be so; you cannot prove a negative; but the Teacher makes no such assertion in her books or classes, and the writer has never chanced to hear anybody make such a claim in her behalf. She is indeed a very young-appearing woman, in both speech and physique. When on the dais of her classroom, which is her throne, her thought is keenly on the alert, and her face sparkles with the upwelling fount of perennial youth.

Jesus told Martha emphatically, that those who believed on him should never die; yet Martha and Mary, their brother Lazarus, and even Jesus himself, all died in human thought, and out of material conditions. A preacher, especially one so fond of tales as Dr. Buckley, should have also a grain of poetry in his composition — without which no man can understand the Prophets or the Seers.

Of course Dr. Buckley concludes that Christian Science in itself is naught; but in his Conclusion he honestly alludes to "the recoveries which undoubtedly occur when the patient is under the supervision of Christian Scientists." Moreover we are indebted to him for a series of apt quotations on the Christian Science side.

From Sir John Forbes, a regular London physician, he quotes as follows:

First, in a large proportion of the cases treated by allopathic physicians, the disease is cured by Nature, and not by them. Second, in a lesser, but still not a small proportion, the disease is cured by Nature in spite of them; in other words, their interference retarding, instead of assisting the cure. Third, in a considerable proportion of diseases, it would fare as well, or better, with patients if all remedies — at least all active remedies, especially drugs — were abandoned.

Can Christian Scientists denounce drugs in much stronger terms? Nature, in this use of it, is but another name for God, and the assertion of Dr. Forbes amounts to this, that God is the Healer.

Then our Essayist quotes Sydenham:

I often think more could be left to Nature than we are in the habit of leaving to her; to imagine that she always wants the help of art is an error, and an unlearned error, too.

He quotes Sir John Marshall, F.R.S., who in 1865, in opening the session of the London University Medical School, said:

The vis medicatrix naturae (healing power of Nature) is the agent to employ in the healing of an ulcer, or the union of a broken bone; and it is equally true that the physician or surgeon never cured a disease. He only assists the natural processes of cure, performed by

the intrinsic conservative energy of the frame; and this is but the expression of *the force imparted at the origination of the individual being.*

The closing words are italicized; because, though somewhat differently expressed, they are in close affinity with the teaching of Christian Science; which is, that the true man is God's man, a divine idea, which the Creator pronounced good at the creation — that is, "at the origination of the individual being."

Buckley approves the statement of Dr. Marshall Hall, that a great proportion of infantile deaths "occur from the inappropriate or undue application of exhausting remedies."

He concedes that the Christian Science advice is beneficial — not to talk about our ailments, and to disregard symptoms.

Lest he should be thought too complimentary, he hastens to add: "To my personal knowledge, her (Mrs. Eddy's) treatments have failed, and her predictions have not been fulfilled, the patient dying in excruciating agony;" but this assertion is enfeebled by omission to name persons, places, or dates. It is not her habit to thus prophesy relative to disease and death, but always to qualify her statements — as her truth-telling followers can testify; and as for the statement about a "patient dying in excruciating agony," Mrs. Eddy wishes here and now to publicly deny this charge.

It is not to be denied that they (the Christian Scientists) make many cures, more than any bungler, or extremist of any school, using drugs, would expect.

Thank you, dear Doctor!

They are rather more successful than the Faith-healers.

Thanks again, Doctor; and oh! so many thanks, for the following citation from the famous Dr. Rush:

I have frequently prescribed remedies of doubtful efficacy in the critical stage of acute disease, but never till I have worked up my patients into a confidence, bordering upon certainty, of their probable good effects.

Note, too, that Dr. Forbes encourages

the administration of simple, feeble, and altogether powerless non-perturbing medicines, in all cases in which drugs are prescribed *pro forma* (for form's sake), *for the satisfaction of the patient's mind*, and not with the view of producing any direct remedial effect.

Dr. John Radcliffe (1650–1714) flourished two centuries ago. He founded the Infirmary, the Observatory, and the Library at Oxford, which bear his name, and ended his life notably, being in danger from the London mob, because of his refusal to attend Queen Anne in her last illness. He was not Her Majesty's regular physician, because she disliked him for his conviviality, as well as his plain speaking, as did her father, King William the Third; yet both these sovereigns consulted Radcliffe, because of his ability. This great man is said to have "paid particular attention *to the mind of the patient* under his care," and declared that he attributed much of his success to that habit.

Toward the end, our author gives several excellent anecdotes to show how, oftentimes, the mind only is ill. Precisely so! Say *always*, instead of *often*, and this JOURNAL will agree.

In his peroration he thus characterizes the relation of metaphysics to ordinary medical practice:

It emphasizes what the most philosophical physicians of all schools, have always deemed of the first importance, though many have neglected it. It teaches that medicine is but

occasionally necessary. It hastens the time when patients of discrimination will pay more for advice how to live, and for frank declarations that they do not need medicine, than for drugs.

When he adds that "what Christian Scientists *believe* has practically nothing to do with their success," this is saying too much

Can Dr. Buckley, or his fellow-preachers, point to former inebriates and morphine-eaters, whose injurious appetites have been wholly taken away by the preached word? Yet such cases are not uncommon in the experience of Christian Science.

Nevertheless it is a most gratifying sign that *The Century* devotes so much space to Christian Science. A year ago the editor "returned with thanks" an article on this subject, giving as a reason for its refusal, that there was no such theme as Christian Science. Now this title heads the *Century* article.

When Metaphysical College was established, in 1881, the President reluctantly accepted this title, because Christian Science was a thing unknown to legislators, and this was the only fit name by which she could secure incorporation. Now the Massachusetts Legislature incorporates academies and societies under this caption without a murmur.

The world moves Spiritward.

2) [Withdrawal of] *Defence of Christian Science*:

This pamphlet is now out of print. Its place is more than supplied, however, by the new work, entitled *Christian Science: No and Yes*, by M.B.G. Eddy.

September — *Articles from Journal*, Vol.V, No.6:

1) *Questions Answered*, by Rev. Mary B.G. Eddy (as Mis.81:10 - 82:12).

2) *Take Notice* [dated August 1 and signed "MARY BAKER G. EDDY, *President*, Massachusetts Metaphysical College"]:

Owing to the solicitations of certain students, I reluctantly consented to the limitations on teaching Christian Science. I hereby withdraw that consent, and say, as I have before said, that all should have the privilege of practising and teaching what they know of Christian Science, which is in harmony with the standard textbook, Science and Health. But let everyone be strictly conscientious in imparting his knowledge, and contribute his mite, not as the sum total of this inexhaustible subject, nor represent himself as capable of explaining it equally to the highest grade of teaching and to the Normal-class graduates. I shall give my next certificate of degrees without restrictions on teaching.

During this month Mrs. Eddy related to a student her clear realization that the healing of sickly thoughts, in order to produce well material bodies, was but a minor phenomenon associated with Christian Science. The healing of sin was more fundamental and urgent, and difficult apparently. This department of work involved the whole lie of materiality, whether said to be sick or well, the whole lie of personality, whether said to be moral or immoral, the whole lie of ecclesiasticism, whether said to be supervising a good church or a bad church, the whole lie of animal magnetism, whether said to be operating as "your" thought or

as that of "others."

As recorded by Calvin Frye, the clear realization came in the following words:

After I [Mrs. Eddy] had seen my way in Truth, I had to go back to teach them the error, and to do that I had to go back to the first chapters of the Old Testament, where I found my first explanation of all as the opposite of Truth. I then thought the Truth — the Truth as applied to sickness — was all that is necessary. I was then in perfect health.

Step by step I began to learn that the remedy of sin must be searched out. Here I was ignorant of sin, more ignorant than I was of sickness. This confused and frightened me. Then I began to have the sufferings that I had before I had the remedy for sickness whereby to destroy it. The arguments to heal sickness caused by the fear of physical beliefs would not heal the sufferings caused by the fear of sin. I have been learning the remedies for sin through the suffering that the fear of sin has imposed.

Here I find that I must learn through the Old Testament the way of sin and that the power of Egyptian necromancy must be met over again with the power of Truth in divine Science, and that we must know how to conquer through Truth and Love the belief of hate and mediumship whereby Samuel was brought before Saul, or the mediums will use the power of their belief in spirits to produce diseases beyond any physical methods to do it. These beliefs produced through hate can only be met through Spirit. If the least animal magnetism or human belief is employed, it will prevent the recovery of the sick and the mediums and the mesmerists will kill all they undertake to kill.

When you think you have mastered disease on a physical basis you are mistaken. You have got to learn that it must be healed on the basis of sin causing it — not necessarily your own sins but the sins of others, their hatred, envy and efforts to kill you — just as you have had to heal disease on a physical basis by taking up the minds that loved your patients and were misleading their thought.

Now your teacher is learning her way in divine Science through suffering, through the rule of sin, just as over half a century ago she was learning her way through suffering and by God's guidance up to her final discovery of her way out of the physical rule of sickness, namely, that physical disease is produced by physical causes. Twenty years ago when she had mastered the physical cause of disease, no circumstances material could produce a cold or catarrh upon her. She could sleep between damp sheets and in the morning have no cold; could stand out in the wet upon the snow in thin slippers in mid-winter with nothing but a worsted shawl over her head one hour watching a fire and take no cold.

Colds and catarrhs caused by the arguments and beliefs of sin will reappear more sudden and inveterate than from changes of the weather, exposures or contagion, when these effects are caused by the faith of theosophy in empowering evil spirits to do the work for them, as the witch of En-dor brought up Samuel for Saul. That was a lie, but a larger and more frightful lie because it embraced a belief in the power of the dead as well as the living to afflict the people.

All the beliefs of sin and their methods of destroying the peace of mind, filling the body with disease, administering poison through mind with more effect than the doctors could administer it through matter, have to be met and overcome through divine Science by every mortal here or hereafter.

Mrs. Eddy is learning the way for her students and the world. Help her; follow her directions; and turn not aside from this path in Science, or you will have to learn it all over again through suffering magnified tenfold by the error you commit in not learning your way while she is with you to show the way. All who make the mistake of disbelieving her sayings, or, believing them, of turning aside from following them when the gospel of healing has been uttered to them, will experience what the Jews had to learn when the gospel of healing was taught to them by Jesus. Because they turned away from it their temples were demolished, their cities were fenced about with armies and all the inhabitants were burned up within the cities. The history of this period will be the metaphysical facts regarding health and life, namely, that their bodies will be surrounded and mortal minds rendered helpless by the laws of sin. They will burn up with the fear of disease and sin that they know not how to meet and are unable to defend themselves against. There will be necromancers as of old that will oppress them as the children of Israel were oppressed in Egypt in their darkness. They will have tasks imposed through the laws of sin that will keep them at work day and night. They will visit nameless plagues upon them that they will be unable to meet until the inhabitants of the earth are engulfed in darkness and death.

October — *Articles from Journal, Vol.V, No.7:*

1) *Questions Answered*, by Rev. Mary B.G. Eddy (Mis.82:13 – 83:17, then):

[Question] *I have this day heard a statement from Mrs. Plunket*, to this effect: that she had recently called upon you; that she had found you sick, and unable to go on with your class; that you had invited her to return to the fold; and that she refused your invitation, because she could not agree with you about teaching. I did not credit her statements, and wish to know the facts, over your own signature, that I may be able to deny them, and all such insinuations.*

[Answer] The above letter is from a worthy Christian Scientist [Bradford Sherman], a gentleman of good standing in the community, whose acquaintances value his word, — one who spurns gossip, and prefers to speak well of everybody.

The woman referred to did call on me, about the first of September, and sent up my servant with her card and a bouquet of flowers. I was in good health and spirits; and the entire substance of my conversation with her was a calm and kind rebuke of any false position taken in the name of Christian Science. The substance of her talk was a timid attempt to raise herself in my estimation. After she had left me, I remarked to my clerk: "This call was made for the purpose of subsequently misrepresenting what I had said, and you ought to have heard our conversation."

Mrs. Mary H. Plunket's report of our interview, as stated in the above letter, is an utter falsehood throughout. Nothing of the kind was said. It is not probable that I should ask a person to assist me in teaching Christian Science whom I regarded as too unsafe to be received into my Normal Class. Past experience had taught me her character; and I regret to add, that on the evening of her call I saw no improvement in her motives and aims.

She is reported as saying that she paid "three hundred dollars for her tuition at the Massachusetts Metaphysical College, and that I then required two hundred dollars more to grant her a certificate, which she refused to pay." These are the facts relative to our business transactions: When she entered the Primary Course she claimed not to

*Mary H. Plunkett (later Mrs. Bentley Worthington).

have the money to pay for her tuition, and asked me to take some jewelry as part payment. I declined; but discounted one-third on her tuition, and she paid me just two hundred dollars. The only money I ever receive for certificates is twenty-five cents on each annually renewed certificate. I gave her no certificate, solely because she did not improve the opportunity she had in the class of receiving my instructions; and because I learned, with sad surprise, that only God's hand and lessons could so change her motives and morals as to make her receptive of Christian Science. My autumn term was referred to in our conversation; but I simply told her the Primary Class was postponed, to accommodate some members of the bar, who wished to enter my college, but were obliged also to attend the September term of court.

There are sometimes to be met certain adepts who compel honest people to besmirch their own pens, and to spend their time in correcting injurious falsehoods. If you converse with these masqueraders, however cautiously and kindly, they are sure to go away and belie you, and repeat (professedly) what they want people to think that you have said. This retards the cause of Christian Science. How shall we treat such defamers? If we refuse to meet them, we lose a possible chance of doing good to this class of creatures. Even if we do not grant them interviews, they will improve other chances to do us evil. Charity receives many blows; but uncharitableness in ourselves is more to be feared than the blows.

November — *Brief Statements by Mrs. Eddy Garnered from Her November Class, and at other times:*

The Scientist can be a Christian, but the mind-curer cannot.

It is not enough to lead good moral lives. Life must be spiritualized.

In the fiery furnace the dross drops away from the gold through agony. If we suffer with Him we shall also reign with Him.

Don't deny person and material mechanism without holding the real in thought.

Do not give life to evil by attaching it to personality or thing. Evil cannot live without a body. Error exists outside the infinite. We live, move, and have being in Infinity. (See also instructional statements, pp.146-7, which give further advice for eliminating the sense of evil-wishing personalities.)

There is no personality. There is no mortal mind to embody itself and call that body by my name; and hold over it the laws of limitation. God is Mind; I have the senses of that Mind. I have no mortal mind to look for pain, or pleasure, health or sickness.

— *Articles from Journal, Vol.V, No.8:*

1) *Vainglory*, Rev. Mary Baker G. Eddy (Mis.267).

2) *Our Church Building* [signed "S.H.C(rosse)"]:

The Fair project is attracting considerable interest among the friends of Christian Science. Its purpose, as was stated last month, is to raise funds for the new church-building in Boston

Let no one say, as an excuse for not giving, that this is a material work, and that Christian Scientists do not need a church-*building*. Those who offer that as an excuse

for not giving, have not yet attained the understanding of their position in Mind, whereby they can do without houses, raiment, and food.

Contributions of money or articles for the Fair will be gratefully received by Mrs. M.F. Eastaman . . . or Mrs. S.H. Crosse.

3) [Advertisement for] *Rudiments and Rules of Divine Science* [unattributed]:

This is the title of a new pamphlet by Mrs. Eddy, in which she answers many questions in regard to the Science of Christian Healing. It is nearly ready for publication, and will doubtless be out about as soon as this magazine reaches our readers. The pamphlet contains twenty-seven pages, is printed by William Kellaway, and is neatly stitched in thick paper covers.

December — *Article from Journal, Vol.V, No.9:*

[In the section headed] *Animal Magnetism, A Strange Danger* [from the *Boston Herald*]:

. . . It is notable that, of two new dangers which threaten modern society, one is the use of terrible explosives by lawless people, and the other is the use of an intangible mental force, for the accomplishment of criminal ends.

THE FAIR AND GEORGE GLOVER

The winter of 1887-8 was complicated by the reappearance of George Glover. He and his family moved to Chelsea, less than five miles from Mrs. Eddy's new large residence at 385 Commonwealth Avenue.

The world's view of Mrs. Eddy as a feminine personality of course implied lack of support in the areas of business, planning and leadership associated chiefly with men. George arrived to enjoy the role that would have been available perhaps to someone more suited for it. He was conspicuous at the Fair which Sarah Crosse had promoted and which was so obviously incompatible with the demonstration of Christian Science. It was held on the Monday, Tuesday, and Wednesday before the Christmas Sunday of 1887 in the Horticultural Hall — and was materially successful. Mrs. Eddy herself put in an appearance on the Tuesday.

Almost enough was raised to pay off the mortgage of more than \$5000 on the piece of property already chosen on Falmouth Street for a church building. Yet when the treasurer of the building fund absconded in January with the entire proceeds, Mrs. Eddy counseled her students to make no attempt to locate and arrest the missing embezzler! The lesson was needed — and largely unheeded, for the world's means of trying to corner that which is omnipresent persisted with them. Thirteen years later, Mrs. Eddy could still tell Dr. Alfred Baker that "if the success of the Church depended upon the [church officials], they would be taking up penny collections in the street!"

In February, George Glover joined some of the church members in pressing for a christening or baptismal service! Mrs. Eddy acquiesced, and it was held on February 26, but never repeated. A description will be found in the chronological accounts taken below from the *Journal*.

As winter ended, Mr. and Mrs. George Glover became convinced that they did not belong on the Boston scene, and they returned to South Dakota. And before the end of the year, Mrs. Eddy adopted Dr. Ebenezer Foster, so that he could take over some of the routine work and also become her first assistant in the teaching at the College. Even this concession to the worldly demand for personal teaching would eventually demonstrate its inability to stand up before the God-directed unfoldment of Truth, reaching its peak of unworthiness in the Next Friends Suit of 1907.

1888

January — *Articles from Journal*, Vol.V, No.10:

1) *Our Fair* [unattributed, but at least partially written by "S.H.C."]:

... The Fair was officered as follows, according to a little sheet called *Good Tidings*:

President, Mrs. M.F. Eastaman. *Secretary*, Frank E. Mason.
Treasurer, Miss Carrie E. Stratton.

... From *Good Tidings* we take this further statement:

The object of this Christmas Sale was twofold: to raise money for the Building-fund of our Church, and to bring the public together informally and socially

Two years ago our growth suggested to us the necessity of procuring a church of our own, and a committee was appointed to procure land in a desirable locality. A tract of land was soon secured on the Back Bay, situated on Falmouth Street, on the northerly side of West Chester Park. The land has already largely increased in value, and we are very desirous of soon erecting a building worthy of the Truth we represent.

2) *Christmas Joys*, by Mary B.G. Eddy:

Says the Psalmist, "What shall I render unto the Lord for all his benefits toward me?"

To the right loyal Christian Scientists — working through the gloom, joyous in the night, looking for the day — I am the debtor. Words are weak to express either joy or sorrow. They fail to articulate my gratitude for your labors and love, which are advancing the hope of humanity all over the world. Accept my thanks for your beautiful holiday gifts, and my warm wishes for your happiness and prosperity. The Star that led the Wisemen of old is leading the wise of our time. It is the central ray in the firmament of Soul.

Letters and accompanying holiday gifts from my students give no uncertain sound. A Marine View, painted by Bradford Sherman, is grand. The givers thus describe it:

Rev. M.B.G. EDDY — Our dear Teacher: We ship you this day, by express, a Christmas present, an ideal picture of the ship Christian Science nearing the port, leaving the rocks, shadows, and shoals of mortal belief behind. With best wishes for a happy Christmas,

We are faithfully yours,

MR. AND MRS. B. SHERMAN.

Mrs. H.A. Larminie, of Hyde Park, Ill., has forwarded an interesting gift, with this letter:

My very dear Teacher: May all joy and peace be yours, this Christmas time! The real Christmas is nearer to us today than ever before, and we can rejoice with you now, in a fuller

understanding, trusting that ere long we may come into the full joy of the new birth in Christ. God is surely with us, and we have every reason to be glad.

Please accept, as a remembrance of the day, a copy of the old clock-tower in Lausanne, Switzerland — made in Geneva. My dear husband and I were in the same old tower, while visiting Europe. It is a peculiar clock. It gives the "time, times, and half a time." I trust it will be a witness of the destruction of all times, so that we may enter into the joy of eternity.

With much love,

H. A. LARMINIE.

Also received from Mrs. Webster, C.S.B., and Mrs. Adams, C.S.B., of Chicago, lovely scarfs and neckerchiefs.

From Mrs. Geo. H. Bradford, C.S.B., of Boston, comes that exquisite engraving, *The Repose in Egypt*, elegantly framed.

Received from Mrs. S.H. Crosse, C.S.D., of the CHRISTIAN SCIENCE JOURNAL, Boston, a pretty souvenir in embroidered satin.

Received from my son, Geo. W. Glover, of Lead City, Dak., an elegant design in flowers, framed elaborately.

A marble piece of statuary, called *Dawn*, representing an angel opening the gates of Paradise, was bought at the Fair, by the contributions of many friends, and presented, with an affectionate letter, to their Teacher.

In all, about fifty presents gladdened my Christmas; and those which I have not specified are hereby gratefully acknowledged.

[Acknowledged later]: From Mrs. Charles Hall, of Denver, Colorado, came a lovely remembrance to Mrs. Eddy.

A beautiful Asiatic gift, with a bouquet, came from Mrs. J.H. Brown of Newbury Street, Boston.

From Mrs. E.D. Behan, C.S.B., of Kansas City, Mo., came a beautiful hand-wrought lace handkerchief and collar; and also the photograph of her namesake, a real live baby [Behan Hossick, whose birth she attended] . . .

Received from Mrs. E.B. Fenn, C.S.B., of Omaha, Neb., and from Mrs. Grace A. Greene, C.S.B., of Providence, R.I., rich designs in lace.

There came from Geo. B. Wickersham, C.S.B., and Mrs. E. Patterson, C.S.B., of Denver, Col., an engraving of a scene in the Yosemite Valley (framed artistically in the native wood), together with other beautiful and useful articles.

I have received from Mrs. J.H. Bell, C.S.B., of Chicago, a beautiful scarf, with the sweetest words in any language, lettered in silver.

Among Mrs. Eddy's holiday gifts should be named one from Mrs. E.A. Thompson, C.S.B., of Minneapolis — a check for a thousand dollars.

3) *To Bradford Sherman, C.S.D.*, by M.B.G. Eddy:

Well hast thou painted her, our Ship of State, —

A state of Mind, — amidst the breakers' roar,

The calm, grand equipoise of Faith, combined

With Understanding; and the pearly door

Of Heaven, our port, that nearer is, ajar,

Whence gleams the morning of our Eastern Star.

4) *Unity of Good* [unattributed]:

This is the title of a new book, by the author of *Science and Health*. The whole title is *The Unity of Good, and the Unreality of Evil*. This is a thin volume of about eighty small pages, neatly and prettily bound.

February — *Articles from Journal*, Vol.V, No.11:

- 1) [In the section headed] *Animal Magnetism, Vital Difference between Christian Science and Mind-cure*, by Mrs. G.P. Noyes, a loyal student living now in Chicago:

Believing that Christian Science and mind-cure have now become subjects of general interest, a Christian Scientist, of wide practice and experience, feels that the people ought to know more of the two methods; for, the difference is radical, and of the most vital character.

All genuine Christian Scientists, as well as those who are such only in name, start with the same premises, and assume that disease is but a temporary belief, or illusion of mortal mind; that, being a belief only, it cannot be the Truth of Being, and therefore cannot be true. To this extent, the Christian Scientist and the higher class of mind-curers agree.

Let us now see wherein they disagree, and why, thus disagreeing, they can never come together and be legitimately classed as one and the same.

The Christian Scientist concedes that there is such a thing (in belief) as one person having power over another, through a stronger will-force, or a stronger mortal mind, and that such *supposed* power can be used to the disadvantage or harm of such other person. This baleful exercise of false power is what is denominated in *Science and Health* (the standard authority in Christian Science) Malicious Animal Magnetism. Real Christian Scientists hold that the superior strength of mind, exercised by one person over another, may be reversed, and then has the power of making the subject temporarily believe that he is well — this operation constituting what is known as *mind-cure*.

The Christian Scientist, therefore, finds it necessary first to assume the existence of this false claim, in order to destroy the disease

Nor should it be forgotten that there is a higher rule in Christian Science than the rule of healing disease — higher, because more important; and that is briefly this: that the false claim to power of one mortal mind over another must first be recognized, in all points, before we can see the necessity of destroying it, and thus lift the patient above all unfavorable surroundings

Mind-curers and false Christian Scientists do not recognize this rule. They do not practise it, or teach it to their students, because they do not see the necessity of lifting the patient above the current of Animal Magnetism, or mortal mind, as the genuine Christian Scientists see it.

This distinguishing feature builds a wall of separation between the two systems, and puts false Christian Scientists on a plane with their congeners the mind-curers; and not until they admit, handle, and destroy this false claim, can they ever leave the domain of mortal mind for the spiritual realm of Christian Science.

I have the authority of the Founder of Christian Science and author of *Science and Health*, for the above statements. I have taken several courses of instruction of her, and have found that only by rightly adhering to her instruction have I met with any lasting success.

- 2) *Church Admission and Communion* [unattributed]:

On January 15, despite the slippery and wet streets, Chickering Hall was filled with people, as Rev. Mary B.G. Eddy was to be present for the first time in many weeks.

The printed program announced a sermon on the text John xxi:5, "Children have ye any meat?" But at this point F.E. Mason preached a fourteen-minute discourse, on

the exclamation of the disciples at the Passover Supper, "Lord, is it I?"

Mrs. Eddy led in her customary paraphrase of the Lord's Prayer, and Mr. Mason led in the usual silent prayer. After the hymn following the sermon, Mrs. Eddy announced the names of twenty persons, standing in the front rows, who were to join the church; and read several letters of dismissal from other churches, Baptist and Methodist, granted to some of the candidates. The Pastor also read the tenets of our church, in which the candidates acknowledged their belief, and this ceremony concluded with a few words of welcome.

Mrs. Eddy then made a brief address, in which she spoke of the true significance of spiritual Baptism and spiritual Eucharist. The word *sacrament* comes from the similar Latin name, for the military oath which bound a Roman soldier to his commander. These Christian rites, spiritually discerned, unite the Christian to his Master. The Eucharistic Supper at Jerusalem, though commonly called the Last Supper, was not the last which Jesus ate with the disciples. He ate with them again in Galilee, after his resurrection from the dead.

The Pastor then knelt in silent prayer, thus leading her followers in their passive Communion Service, in which the bread and wine are not present.

During the collection she spoke of the coughing which, for the first time, she had heard in a Christian Science meeting. She urged her hearers to set aside the claims of matter, which lead to belief in inflammation of throat and lungs, and devote at least one day in the week to freedom from material delusions. In conclusion she referred to a singer whose voice was fully restored through the agency of the Discoverer of Christian Science, ending her spirited remarks with this very pithy sentence: "The best sermon is Truth demonstrated." [William Johnson records that the remarks "effected a great improvement" in the matter of coughing.]

March — *Articles from Journal*, Vol.V, No.12:

1) *Things To Be Thought Of*, by Mary Baker G. Eddy (Mis.263:15 - 264:2, then):

This dishonesty — yea, fraud — is conspicuous in the verbose lectures of Mrs. Emma Hopkins. She adopts my ethics, or talks them freely, while departing from them. Her injustice to her Teacher and benefactor, to one who tenderly rescued her from unnamable conditions, and then, to spare vanity a blow, receipted in full the bill for her tuition, without ever receiving a cent, — this ingratitude is startling to those who know it all. (Then Mis.264:3 - 266:16.)

2) *Christening Service* [unattributed]:

Chickering Hall was crowded Feb.26, for a service which has long been desired by many Twenty-nine children, including a few babes, were led to the platform, and placed in semicircles. Rev. Mrs. Eddy then moved about slowly among them. From each she received a card on which was written the child's name. Raising her hands over each in turn, she then repeated the name, and very slowly and emphatically pronounced this blessing: "May the baptism of Christ with the Holy Spirit cleanse you from sin, sickness, and death." No water was used in the rite, but it was nevertheless impressive, and resembled a union of the ordinary service of Infant Baptism with the Confirmation service of the Episcopal Church

The short address which followed, by Mrs. Eddy, was on Names and Baptism. In

the Bible we read that names were changed: Abram to Abraham, Jacob to Israel, Saul to Paul, Simon Barjona to Simon Peter; but these indicated changes of character and career, not of name only. The baptism of the Christian should be a baptism into Spirit, and should represent "the answer of a good conscience toward God," as says Peter in his First Epistle, and not merely "the putting away the filth of the flesh."

3) *Admonition*, by Rev. Mary Baker G. Eddy:

Letters from loyal Christian Scientists, in the West, bring complaints of Brother Joseph Adams, the substance of which is that his course tends to disorganize our churches and schools, and to interfere with the rights of individuals.

The Christian Scientist Association, of the Massachusetts Metaphysical College, Boston, of which he is a member, enjoined by myself to exercise towards this brother the charity that "seeketh not her own," but another's good, hitherto has taken no decided action on these complaints; but a recent letter from Mr. Adams to the clerk of my church — breathing less of the spirit of brotherly love than Christian Science demands — has awakened a purpose among many to decide this question.

If a member of any medical society departs from established usages, and deviates from the usual charges for service, or takes the patient of a fellow-member without consulting him, it is deemed not only dishonorable, but is sometimes a cause for expulsion. According to the Apostle, all things must "be done decently and in order." To affiliate with the reign of righteousness, we must love one another. It is axiomatic that Order is Heaven's first law, and *unity* is the chief corner-stone of Christian Science.

The Constitution of the oldest Association of Christian Science reads, on The Duty of Members: "It shall be the privilege of all members to act independently, and exert an influence to restrain error and promote truth . . . Members hereby pledge themselves to do unto others as they would that others should do unto them . . . If a member violates the Constitution, or departs from strict rectitude of character, thus forsaking the foundations of Christian Science, that member shall be expelled from this Association." All who join this Association are, according to its Constitution, made life-members, and nothing can sever their membership except violation of the Constitution.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." This Scriptural step has been taken already with this dear brother. Each one of us must abide by the Golden Rule, and he who "spake as never man spake," said, "He that gathereth not with me, scattereth abroad."

[Joseph Adam's views on church organization and, in particular, on continued membership by Christian Scientists in churches of other denominations, continued to offend local Christian Scientists and occasioned the above "admonition." In the February issue of his *Chicago Christian Scientist* he had vigorously summarized his contentions as follows:

. . . Our affirmation is, THAT NO CHRISTIAN SCIENTIST CAN BE A CONSISTENT MEMBER OF AN ORTHODOX CHURCH, as that term orthodoxy is understood to mean a belief in certain dogmas or creeds, which are regarded as essential to salvation.

You may be a Scientist, and you may be a Metaphysician, a believer in what is called Faith Cure and Divine Healing and retain your membership, but you cannot be a true Christian Scientist and a consistent member of an orthodox church at the same time. The churches of today believe in, teach and preach the existence of two distinct principles: Good, with God as its source, and Evil, with Satan as its fountain head

How then can you remain identified with a church, which according to your understanding of truth, believes in and propagates a falsity, and expects you to endorse its faith in the entity of evil? Can you find a church regarded as orthodox which has no faith in a personal devil, as well as a personal God?]

4) *Unchristian Rumor*, by M.B.G. Eddy (Mis.266).

5) *Christian Science Literature*, by M.B.G. Eddy (as *Compounds*, Mis.270).

6) *Removal and Notice* [signed "CALVIN A. FRYE"]:

Rev. Mary B.G. Eddy . . . will continue to have her school and teach her classes, as heretofore, at the Massachusetts Metaphysical College, 571 Columbus Avenue.

After the next class she will receive no Normal students who have not been previously prepared by herself in the Primary Course. She very much regrets this necessity, but finds it her duty to do this, so great is the demand for *thoroughly qualified teachers*.

She will, however, teach one more Normal Class under her former rules, to accommodate pupils who have expected to enter this class.

April — *Articles from Journal*, Vol.VI, No.1:

1) *Questions Answered*, by Mary B.G. Eddy:

[Question] "*Science reverses the testimony of the senses, and by this reversion mortals arrive at Truth.*" Now if these senses declare a man in good health, does it follow that he is sick? [See S. & H. 120:7.]

[Answer] Health is not a condition of matter, and the material senses can bear no testimony. The Science of Mind-healing shows it to be impossible for aught but Mind to testify, or to exhibit the real status of man; hence Science, reversing the testimony of the senses, reveals man's habitual harmony, and overthrows the false evidence and syllogism. Science is mental, not material. Any conclusion predicated of sensation in matter, or affirming matter to be conscious, either of health or disease, instead of reversing the testimony of the senses, confirms it as legitimate. Science rests on fixed Principle, not a false sense.

Both the major and the minor propositions of a syllogism may be true, and the conclusion false. Science affirms no discords. Reverse the testimony, pro or con, of the material senses, and you have the opposite spiritual fact in Science. (Then Mis.71:11 – 72:15, 72:18 – 73:21.)

2) *Creed of the New Theology* [letter signed "MARY B.G. EDDY"]:

Dear *Journal*: I send you this clipping from *The Boston Traveller*. Please give it a place in your next issue, as a sign of the times. It appears that Rev. J.G. Townsend, of

Jamestown, N.Y., recently expounded the New Theology, and gave the Creed of his church.

While this Creed lacks the steadfastness and power that understanding imparts, its intent is good, and it has, as you can see, borrowed largely ideas, without credit, from my work, Science and Health. A creed loosely adopted must fail signally as a basis of demonstrable Truth. Religion, separated from Science, is shockingly helpless. Science is not tentative. We may receive it on trial; but ours is the fault if it be not adopted, for it compels every human faculty to act in God's grooves. Science is a finality, or else there is no finality. My sympathy goes out to the subscribers to that creed, and returns to rest in Christian Science, — much as the dove flew from the Ark in the Deluge.

[The clipping read]: We, whose names are hereunto affixed, subscribe to the following statement of belief; but we understand that this statement of belief is to be taken in its spirit, rather than its letter, some of us holding it tentatively, some of us more closely. We take it not as a chain to bind the brain, not as a finality, but as a seed which, as fuller knowledge and larger experience come, may blossom into nobler form. The New Theology is not fixed, but fluid.

We believe in God, whom no finite thought can compass or define, that Infinite Life manifested in the order of the stars, and the sense of right in the soul of man. We believe in His Fatherhood — not in the partial Fatherhood which is for time or for a few, but in that eternal Fatherhood which is for eternity and for all.

We believe in the Bible, and recognize in it the finger-writing of God; but we do not recognize this handwriting in all its words, nor do we affirm the Bible to be the only book wherein His words are found.

We believe in Christ as the largest rill from the infinite river, the noblest manifestation of Good; but we deplore disputations about his rank, or the attempt to make his name merely the catchword of a sect.

We believe in the Atonement, not implying, however, that God needs to be placated, or His broken law mended by the death of an innocent being; but we believe in that Atonement which is the law of the universe, by which one soul is saved by the suffering of another — that Atonement which is the everlasting expression of the healing forgiveness, flowing out of the heart of God upon the heart of man.

We believe that Conversion, or the New Birth, is the bursting of our spiritual nature into consciousness, or the opening of the divine in the human soul.

We believe that Salvation is the normal development of body, mind, and soul. Salvation is health, sanity, wholeness, and we come to salvation through obedience to the beautiful, beneficent, and unchanging order of the universe.

We believe, not in the Fall but the Rise of Man; that man commenced at the foot of the ladder, and, under the impulse of the Spirit of God and the education of Life, has been slowly climbing upward.

We believe in Punishment, that no one can escape the consequences of his own acts. We believe that Heaven and Hell are states of the soul; but we do not believe that the bad man who has crossed that line we call Death must go wrong forever, but that the infinite arms will always be open to receive a penitent soul.

We believe Death to be a beneficence, and that, to the eyes of God, death is as natural and beautiful as life. That mighty word *immortality* means the personal continuance of all men after the transition of death; though we confess we do not know the modes of the future life.

We believe in the celebration, in the simplest form, of the Lord's Supper and Baptism.

We believe that the Final Authority must be in the Soul, and not in anything external.

There can be no higher authority than the reason and conscience of men. We believe that our whole life teaches religion — the cradle of the babe and the mother's grave.

We believe in Temperance, and shall use all just and reasonable means to suppress those customs which make drunkards of our fellowmen.

We believe in Social Purity; and that there is no law of chastity binding upon woman which is not equally binding on man.

We believe in Work, and that in daily and continuous toil there comes a certain grace, strength, and culture which can come in no other way.

We believe in Recreation and Play, and that the wise and temperate use of amusements is a physical, mental, and moral necessity of our nature.

We believe that Science is the companion and helper of Religion. We believe in Literature and Art.

We believe, as man is first a human being and then man, and woman is first a human being and then woman, that woman should have, equally with man, the opportunity for a full, free, and harmonious development of her whole nature.

We who find ourselves in accord with the spirit of this statement of belief, in the freedom of the Truth, in the Spirit of Jesus Christ, do hereby join ourselves into a church for the worship of God and the service of man.

3) *Chicago Vote* [dated February 22 and signed "GEORGE B. DAY, *Pastor*," and by the Church's five directors]:

At a meeting of the Board of Directors of the Church of Christ (Scientist) at Chicago, it was unanimously resolved:

That the publishers of the CHRISTIAN SCIENCE JOURNAL be requested to take from the list of professional cards the advertisement of Rev. Joseph Adams, of this city.

The particular reason assigned for this action is, that he has affiliated with the different schools who are not loyal to Christian Science.

4) *Normal Classes* [signed "MARY BAKER G. EDDY"]:

As my announcement in the March number of this JOURNAL — that I must hereafter decline receiving students into my Normal Classes, whom I have not previously fitted therefor in my own Primary Classes — has aroused some dissatisfaction on the part of my Normal Graduates, I will now say that the pupils who have studied under these Normal Graduates may hereafter be admitted to my College, provided these teachers and their pupils comply with the following rules:

1. These teachers shall supply themselves and their pupils with no literature, on Christian Science Mind-healing, except such as are used in my College, and shall require their students to abide by this condition.

2. These pupils must study the proper textbooks two years before they can take my Normal Course.

3. These teachers shall give their names for reference to no applicants for admission to Normal Classes, unless those applicants have good health, sound morals, and a school education sufficient to enable them to fill creditably important places as Christian Science Mind-healers.

4. These teachers shall give up the guidance of their pupils after those pupils have taken the Normal Course in the Massachusetts Metaphysical College.

May — *Articles from Journal*, Vol. VI, No. 2:

1) *A Word from the Teacher* [signed "MARY BAKER G. EDDY"]:

I shall not be present at the National Christian Scientist Association in Chicago,

June 13; but my sympathies will go out largely to my students on that occasion. I even thank beforehand those who, with deathless love, are struggling Godward; and I warn those who are halting or getting blind, neither to stop and rest on my personality for all they achieve, nor to abuse it; but to remember always that Love fulfills God's law, and destroys sin as well as sickness, and that there is no other door by which to enter into Christian Science.

2) *Bogus Christian Science and Colleges*, by Rev. Mary B.G. Eddy:

I recommend Christian Scientists, as law-abiding people, not to use the legal arm, or to coerce those calling themselves Christian Scientists, who advertise colleges and universities contrary to State statutes, and even infringe the title of my legally established Metaphysical College. "Put up thy sword," loyal Scientists! Forbear to enforce the law against these incorporated institutes. They must circulate some of the truths contained in my books, or they could have no foundations. Let them "fill up the measure of their iniquity." Then, when the harvest is ripe, God will separate the chaff from the wheat, and consume error on its own altars, in its own flames.

DECISION TO GO TO CHICAGO

June — *Articles from Journal*, Vol.VI, No.3:

1) *National Christian Scientist Association*, by Rev. Mary B.G. Eddy:

CHRISTIAN SCIENTISTS: For Christ's and for humanity's sake, gather together, meet *en masse*, at the annual session of the National Christian Scientist Association. (Then as Mis.134:12 – 135:20, then):

Mrs. Eddy will herself attend the convention.

2) *No Change of Base* [signed "CALVIN A. FRYE"]:

Some two years ago Rev. M.B.G. Eddy proposed to the committee of the Church of Christ (Scientist) to purchase the site for our church-building, and pay for it; but the offer was declined. They said she had done too much already for the church, for them to accept such a gift from their Pastor. She afterwards bought her present beautiful residence for the purpose of making it a parsonage.

It is her intention to give all the money accruing from the sales of her book, *Science and Health*, and her other works, already in print or to be published — except what is necessary for her annual expenditures and purposes of beneficence — for a fund to be used for purchasing sites and erecting church and school buildings for future generations, which she has faith to believe will rise to the altitude of Christian Science.

3) *Christian Scientist Association, Boston* [signed "SECRETARY" (C.A.S. Troupe)]:

The regular monthly meeting was held in the chapel of Tremont Temple, May 2, with the president, Rev. Mrs. Eddy, in the chair

A portion of the time was consumed in remarks about our lamented and departed brother and secretary, John A. Linfield, and what action should be taken in aid of his family A subscription list was then and there started, with five dollars by Brother Eastaman, followed by fifty dollars from Mrs. Eddy.

The president spoke of the necessity of, as well as the pleasure to be derived from, attending the annual convention of the [National] Christian Scientist Association, to be held in Chicago in June.

4) *Malicious Newspaper Reports*, by Mary Baker G. Eddy (as *Malicious Reports*, Mis.274:15 – 275:13, 275:17-9, then):

The *Springfield Union*, which I have not read, is alleged to have published in substance this falsehood: "Mrs. Eddy habitually employs a physician in Boston, but is not willing to have his name known." I have neither called nor consulted an M.D. for myself for over twenty years, and have averaged, for the past twenty years, twelve hours' work per day, with only two weeks' vacation during this time. With few exceptions, when I have called on students to help bear the burdens laid on me, — even the burdens they themselves have imposed, — I have found my task increased, and my only remedy was to help those students, and seek my rest in God. It has reminded me of this Scripture: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The doctor in Springfield, alluded to as one of my physicians, has not the degree of M.D. He was a student of mine, but may at present be figuring under one of the many cognomens belonging to the mind-traffic, which are obsolete in Christian Science. This item could be published with authority, namely, that I healed him instantaneously of a severe chronic bronchial affection, which he said had afflicted him for more than twenty years, and was growing rapidly worse. His expectoration was of such an alarming nature that he told me he emptied his spittoon daily, to prevent his daughter from seeing the discharge from his throat. Might not this doctor do some good by instancing this scientific cure? What is he trying to accomplish by the report aforesaid, good or evil? Christian Science is not demonstrated by seeking to injure one's neighbor.

The *Boston Herald* recently informed the public that a Mrs. Rogers came under my treatment for a cancer, and that I failed to cure it. I never treated Mrs. Rogers, and do not know that I ever saw her. I take no patients, and advertise in my books that I have no time for medical consultation.

THE SECOND SERIOUS REBELLION

Mrs. Eddy's reverse decision to go to Chicago, with her special call for all loyal Christian Scientists to attend, was in effect a call to some dissident students in Boston to make their move. She was fully aware of the undercurrents at home which finally led to the second big defection and recalled the time when James Howard and seven others had pulled out in Lynn in 1881.

The *casus belli* was outwardly a court case against Mrs. Abby Corner, a member of the C.S.A., for murder following the death of her daughter and grandchild in childbirth while said to be under her treatment — a case that was finally dismissed. Many of the Christian Scientist Association wanted the Association to help finance the court costs, rather than rely on individual contributions. The

newly-appointed secretary, Charles A. Troupe, C.S.B., resigned after a stormy monthly meeting on June 6, just a week before the Chicago Convention. He was replaced by William B. Johnson, a staunch Christian Scientist, who later became clerk and a director under the 1892 Deed of Trust providing for "The First Church of Christ, Scientist."

The newspapers had used the case for an attack on Christian Science, and Mrs. Eddy wanted to show that Christian Science, properly speaking, was never involved. To this end she had sent the following letter to the *Boston Herald*, dated April 29, and signed "Committee on Publication, Christian Scientists' Association":

The lamentable case reported from West Medford of the death of a mother and her infant at childbirth should forever put a stop to quackery. There has been but one side of this case presented by the newspapers. We wait to hear from the other side, trusting that attenuating circumstances will be brought to light. Mrs. Corner never entered the obstetrics class at the Massachusetts Metaphysical College. She was not fitted at this institute for an accoucheur, had attended but one term, and four terms, including three years of successful practice by the student, are required to complete the college course.

Some students considered the letter to be an abandonment of Mrs. Corner and openly criticized Mrs. Eddy's attitude to her students in general. Such "distant rumblings" foretold the coming explosive "action of pent-up gas" (Mis.347:3-4), eventually calling forth Mrs. Eddy's article "Truth versus Error" (see p.249) from which the above quotations are taken. It first appeared in the September *Journal* and can be found in part, and with names omitted, in *Miscellaneous Writings*.

To avoid a spread of dissension to Chicago, Mrs. Eddy sent Mr. Johnson ahead of her with a letter to show to Pastor George Day, Mr. and Mrs. Bradford Sherman, Mrs. Hannah Larminie, Mr. and Mrs. John Linscott, and four other trusted students. It was dated June 8, and signed "As ever your faithful teacher, M.B.G. EDDY," and simply stated: "Listen to this faithful student. Our vice-president in Boston is heading a new faction. Ask Mr. Johnson about it who bears this letter."

July — *Articles from Journal*, Vol.VI, No.4:

1) *National Convention in Chicago* [unattributed]:

The third convention of the National Christian Scientist Association was held in Chicago, Illinois, June 13 and 14, 1888

The President, Rev. Mary B.G. Eddy, occupied the chair. Rev. George B. Day acted as Assistant Chariman.

The following list of officers was unanimously elected for the ensuing year:

President.....	REV. MARY B.G. EDDY
First Vice-President.....	REV. GEORGE B. DAY
Second Vice-President.....	CALVIN A. FRYE
Secretary.....	HERBERT H. BANGS
Treasurer.....	MRS. H.A. LARMINIE

Executive Committee

CAPTAIN J.F. LINSKOTT.....SARAH J. BICKFORD
 E. FRANK WOODBURYJULIA S. BARTLETT
 MRS. M.W. MUNROE

... Rev. George B. Day introduced the President to the audience. From the depths of her personal experience, and out of a heart yearning to bestow its priceless treasures upon those who listened, the reverend Teacher, Mrs. Eddy, spoke*. Those who understood her best said, with solemn conviction, that never before had she so sternly, yet tenderly, shown the demands upon her students. For them she rent the veil of personal sense; to them she showed the hidden workings of Animal Magnetism, in its latest and subtlest intrigues. She warned those who would pass through this wonderful epoch in the history of Christian Science to watch and pray without ceasing. This duty done, she turned, with that mighty power which she possesses, to the God whom she obeys and reflects, and away, apart from a sense of sin or consciousness of individual ambition, pride, hope, or fear, she centered the gaze upon the Shekinah, and led willing ears to listen to the oracles of Good — and, listening, to obey.

2) *To Loyal Christian Scientists*, by Mary Baker G. Eddy:

All hail! (Then as *Loyal Christian Scientists*, Mis.275:21 - 279:8.)

UNWANTED PERSONAL TRIUMPH

Mrs. Eddy's presence in Chicago had turned the N.C.S.A. convention into a huge popular success as well as recording for her a personal triumph. According to one of the delegates (writing in the *Boston Traveller*) her impromptu address of June 13 spread expectation of healing through the audience to such an extent that the thought went "back to eighteen-hundred years ago, when the healing power was manifested through the *personal* Jesus [emphasis added]." To Mrs. Eddy it accomplished nothing in the right direction.

Throughout the history of Christian Science the issue was the same. Was divine Love the ever-present Author of Science and Health and the Revelator of Christian Science, or was this function confined to one particular person among many millions of others?

Mrs. Stetson had had a glimpse of the answer when she had waited in a hall in Reading for the Person who is there (here) all the time, and she had released the burden of person in a wonderful way (see p.186).

Rev. George Day (as a Chicago example) had inadvertently done the reverse of Mrs. Stetson. Without malice or anything but boyish immaturity he had deliberately put his Mrs. Eddy on the spot by ignoring her condition that she would appear on the platform only if she were given no part in the proceedings. He felt he had a wonderful revelator bottled up in a person, and by tricking her into speaking he was challenging that person to prove itself — in other words, to bear his burden for him. Did he guess that God was challenging *him*, as She had

*A triumphant, hour-long, impromptu speech before a huge public audience. On arrival at the hall she found she had been treacherously billed as the sole speaker!

Mrs. Stetson, to prove himself and let his heart answer these questions: Who is your Revelator? Is She something between you and God?

Referring to the Chicago "triumph" some sixteen years later, Mrs. Eddy told Nemi Robertson: "Do you know when I had most evil in my life to meet? It was when I spoke in Chicago on Science and the senses. The newspapers said it was a triumph for the Cause. For me it was a trial and tribulation. I, and I alone, had to carry the whole burden. All the Christian Scientists were happy, but I fought with animal magnetism all night after that talk."

By "animal magnetism" Mrs. Eddy was accurately describing for Miss Robertson the personal adulation and attraction in which would-be Scientists for a while had "lost" their Leader. They had even arranged a big reception at the Palmer House where Mrs. Eddy was staying so that hundreds could come and greet her person. Among those taking advantage of this offer was a dissident student who was said to have joined the line to shake hands in order to show her own followers how close she was to the leader. But when she reached Mrs. Eddy, the leader turned a full circle to face again and greet the one coming *after* this student.

Five years later Science and Health had an impersonal triumph in Chicago at the World's Parliament of Religions, but even then animal magnetism sought to mar the event by casting lots for its raiment, as will be seen in the next chapter.

Meanwhile, back in Boston, the crisis that would always show itself in human associations and directorships had peaked. While Mrs. Eddy and Secretary Johnson were in Chicago, the disaffected students managed to secure the Association's books which they held until they were given honorable discharges a year later without the stigma of "immorality," as defined by the Association's Resolutions from the early Lynn days. This definition was applied to those who had "broken their oath" by withdrawing from the Association, and remained a matter of understanding, since the current Constitution, By-laws and Rules of Order did not reembody the Lynn Resolutions.

At this time Mrs. Eddy told a student she could be sure of only twelve loyal students in Boston. Her message to "loyal Christian Scientists" indicated that "error's shafts" were directed by "a secret mind-method, through which to effect the purpose of envy and malice" and by the "drunkenness produced by animality" — in other words, by the two coincidental phases of animal magnetism already noted. In like vein, the article from the *Boston Traveller* had posed the question: "Is the bloodthirsty tyranny of Animal Magnetism the Veil of the Temple, which is to be rent from top to bottom?" And it ended with the quote of the "poor parody on Tennyson's grand verse" which occurs in Mrs. Eddy's summary of the address (Mis.106:7) with its "traitors to right of them" and "priestcraft in front of them."

The first efforts which Mrs. Eddy made after her return from Chicago were towards reconciliation. She arranged for the secretary of the C.S.A. to send out an

invitation to a special meeting of all members, including the 34 directly involved in the rebellion. These 34 included Henry P. Bailey, C.S.D.; former *Journal* editor Sarah Crosse, C.S.D.; Albert Dorman, C.S.D. (later to be a successful editor of *Messenger of Truth*); two other C.S.D.'s and the rest C.S.B.'s.

— *Letter to C.S.A. Members* [dated Boston, June 22, and signed "WM. B. JOHNSON, Sec."]:

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

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

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

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

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

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

"At the first special meeting called in behalf of Mrs. Corner, I was absent, not because I was not ready or unwilling to *help her*, but because she needed no help, and I knew it. I was not at the second special meeting because it was impossible, if I got ready for the trip to Chicago, also I wanted this conspiracy to come to the surface, and it has, and now is the only time for us to meet in Christian love and adjust this great wrong done to one who has given all the best of her years to heal and bless the whole human family."

Although the presence of several out-of-town members produced a fair attendance at the special meeting, those for whom it was intended were absent, and three weeks later Mrs. Eddy had another letter sent to all members.

— *Letter to C.S.A. Members* [dated Boston, July 14, and signed “Fraternally yours, C.A. FRYE”]:

Dear Brother: I regret the necessity of informing you that the ring-leaders of another faction are trying by falsehoods and insinuations, to mislead the members of the Christian Scientist Association. They insisted on an appropriation for Mrs. Corner, but when the test came for individual subscriptions for her, and \$170.00, we are told, was pledged, not one of them contributed a cent. Our President called a special meeting for a Christian adjustment of this endeavor to break us up, and notices were addressed to every member in New England and the Middle States. We can prove this by three reliable witnesses. These notices were either intercepted in the mail, or they who received them say that they did not, because they were afraid to meet what they said, and stayed away. On June 12, during the absence of Mrs. Eddy and our Secretary, they carried away the Association’s books, and have not delivered them up, but we are informed, have placed them in the hands of their lawyer . . .

August — *Articles from Journal*, Vol.VI, No.5:

1) *Science and the Senses, Substance of Her Address at the National Convention in Chicago, June 13*, by Rev. Mary B.G. Eddy (Mis.98).

2) [In the section headed] *Animal Magnetism, Consistency, Thou Art a Jewel*, by Mary Baker G. Eddy [as *Mental Practice*, Mis.219:11–9, 219:22 – 220:29; then):
 “As a man thinketh in his heart, so is he.”

The stream is like its source. A malicious purpose to induce sickness by the action of mind on mind, if not perceived and overcome, will demoralize the healthiest body, and bring on a consciousness of suffering and disease. Even if the mental operator is not intent on making his victim sick, but only determined to make him believe a lie, this error will produce also physical sufferings; and these sufferings show the fundamental principle of Christian Science — that error and sickness are one, and Truth is their remedy.

The mind-healer who denies that this can be and is done, either admits that his mind-method is a failure, or that the malicious and revengeful hater misses his opportunity. Ignorance either of the cause of the disease, or of the demoralization will prevent the mental practitioner from healing it. He can do little at removing the effect of sin, who believes not that sin had produced the evil effect, — or, knowing the cause, denies it, — either because he was producing the mischief himself, or feared to expose it. (Then Mis.221:14–29, then):

If the mental malpractitioner determines to demoralize one person, and to hurt another through him, he does it. If one could save the victim by exposing the operator he should; but the victim will be slow to believe what is true. (Then as Mis.221:30 – 223:3, then):

I yielded at length to what I understood was God’s command, and continued the research, which will, *must*, crush the serpent’s head, while it is biting her heel.

The malicious operator covers his track, and succeeds only by convincing his victim that no outside mind influences him. If one knows what produces this effect on him, he can resist it and is safe. His tormentor gives him mentally the opposite advice,

to let this subject alone. Under this spell the misguided victim is relentless, unmerciful, and unjust to those whom he is schooled to hate, and takes away the rights of a man before the face of the Most High.

When the deluded victim of a malicious mind ceases to suffer for his inhumanity, and is at ease while wronging others, he submits to his mental dictator, and needs no longer to be punished to enforce his submission. Now he says: "How much happier I am, since learning there is no malicious mental practice! Such a fabrication as that can never disturb me morally or physically. Now I am convinced that streams which purify have not necessarily pure fountains, while impure streams flow from spiritual sources and heal." Here divine light, logic, and revelation are lost. (Then Mis.223:9-23, then):

They are lights set upon a hill, if their deeds are consistent with their professions.

3) *Pastoral Compensation* [signed "F.E.M."]:

It has been rumored that whenever our Pastor, Rev. Mary B. G. Eddy, occupies the pulpit of her church in Boston, Mr. F.E. Mason, the assistant pastor, is obliged to give her fifteen dollars to compensate her for the service.

Those who know Mrs. Eddy cannot be caught with such chaff; but for the benefit of those who do not know her, and for fear that they may be duped by some wolf in sheep's clothing, it is but just to say that Mrs. Eddy has received no pecuniary compensation whatsoever from her church for upwards of three years. Indeed it is a fact that a large part of her valuable time is consumed by her students at the expense of her own necessary duties. Payment for services rendered has many times been proffered, but Mrs. Eddy has always firmly refused to accept it. "Give it to the church," is invariably her reply. Mr. Mason has never paid Mrs. Eddy one farthing for her Sunday services, and such scandalous stories are but the outburst of malicious thought.

4) *The Corner Case* [unattributed]:

Little or nothing has been published in this JOURNAL about the case of Mrs. Corner, of West Medford, a member of the Christian Scientist Association. The case, in brief, was this:

Mrs. Corner's daughter, Mrs. James, residing in the same house with Mrs. Corner, died in the spring, an hour after giving birth to her fifth child, doubtless stillborn. A homeopathic physician was called, but arrived too late for service. Mrs. Corner was arrested, put under bonds for five-thousand dollars, tried in the local court, and bound over to the Superior Court. The Grand Jury however found no bill against her, and Mrs. Corner was discharged from custody. As a matter of fact, Christian Science had nothing to do with the case, as the published legal statements show.

5) *Closing Service of the Season* [unattributed]:

Rev. Mrs. Eddy officiated July 29, at the last service before the August vacation

The text was Matthew xxii:21: "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

The Roman Emperor ruled three-hundred millions, yet there was one born in Galilee who was to rule a larger and diviner kingdom. Today there is a similar con-

trast between the world and Christian Science, for whose advent spiritual nature has prepared the way. The chemist may cut his hand with the broken retort, but not with the whole vessel. So if we break the command which bids us love our brother, this error in the premise will lead to lack of love toward God, and therefore to self-inflicted wounds. Popular Christianity is fragmentary, omitting the healing principle. Jesus healed out of the spontaneity of his divine nature. The Christian Scientist must learn this Science, which Jesus had no need to learn, because it was in him; but when the understanding of God is reached, the Principle is the same in Jesus and the believer. True work is in the Spirit, not the letter.

The speaker remembered a bad cancer, before which her faith faltered; but when she turned to God in Spirit, the cancer was healed and the Infidel sufferer was converted.

The Christian Scientist is harmonious in himself, bringing forth fruit in its season. He will not try to break Science into fragments, and live by part of it; but he will move on in straight lines, and where his treasure is, there will his heart be; for true Scientists are, *must* be, the best people on the globe, if they *live* their religion. When Zacharias saw the vision in the Temple he was dumb; but when his heart rose to an appreciation of the spiritual wonders among which he was living, his speech returned; for even speech is not essential to divine Life.

In conclusion Mrs. Eddy thanked the Sunday-school members for their efforts, and expressed the hope that the church-members would be refreshed by the vacation, and come together in the autumn, bearing their sheaves with them.

6) *Manager's Notice* [unattributed]:

The management of the CHRISTIAN SCIENCE JOURNAL is now under the direction of F.E. Mason, C.S.B., 571 Columbus Avenue, Boston, Mass.

"SCIENCE AND THE SENSES"

— [Summary of] *Mrs. Eddy's Address at the National Convention*, as it appeared in Joseph Adams's *Chicago Christian Scientist* of July:

I will take for a topic "Science and the Senses." The National Christian Scientist Association brings you hither that they may aid you, and that you may aid one another, and help those already familiar to quicken and extend the influence already felt now in advance of medicine; to watch the progress of the science in this wonder of the Occident in Chicago; to perpetuate an organization and learn that in "union there is strength." To build up the purity and perfectness of mankind, it must begin with the original growth:

"Thou must be true thyself

If thou the Truth wouldst teach."

It needs the overflow of hearts to give the lips full expression. Science is absolute and in its nature revolutionary. It upsets all that is not right, and destroys the perception of the senses for, "Having eyes you see not and ears you hear not." It was the Truth of science that cost Galileo the awful price of loss of temporary self-respect and even then he succumbed to fear, that awful weapon in the hands of tyrants to sub-

jugate their fellow mortals.

In no one thing did Jesus of Nazareth seem more divine than in his immortality. "Heaven and earth shall pass away" but not one word that he spoke. The winds of history have swept down the centuries, but through all this word has lived and spoken louder and louder. It is the voice of one crying in the wilderness, Prepare ye the way for holiness. The grandness of its power and the glory of its presence is manifested in the healing of sickness, casting out devils, binding up the broken-hearted and relieving the oppressed, and this is science that Jesus came to bring with the speaking of His word, and to peasants by the wayside he talked as well as to those of itching ears, and the dull disciples, and he taught them that the spirit of the word and labor of love was not lost and must be in them.

Through the senses they were incapable of understanding and interpreting the spiritual. Who is sufficient? Nothing but divine lips can give human lips understanding, and as we kneel in our work His strength will be sufficient. We shall continue. I will work in the healing and uplifting of humanity as long as there remains an error to rectify, and just so long will Science and the senses be at war in revolutionary struggle. We have had two already, and they began and ended on a metaphysical basis: the struggle for liberty and universal rights among men and the unfettering from the power of sense, that which is at war with the spiritual.

First, are we right as to the personaliy of God? "No," the senses say, for they derive their knowledge from mortal limitation. Shall the unlimited listen to the limited? "Be ye perfect" is the command from the Father, and if we wish to arrive at that, we must begin at the demonstration of Jesus of Nazareth. He annulled the material laws and put them under his feet; he rebuked sin and sickness and death and demonstrated the ability to destroy the demon. These are the proofs, statements on which rests the anathema of the senses. He inaugurated this battle. I take this line of battle and speak with him. If we take the testimony and definition of lexicographers, we must conclude that the unlimited comes from a limited body, that is, from a personal God. God is individual, and admits of no comparison, infinite beyond what we can conceive in limited human thought. I recognize a living Father, one of divine, not human love or pity, and all this is expressed in the divine Science, and not if we interpret from the senses. Then it would not follow that this knowledge acquaints Him with sin, sickness and death. Since we stand in this mortality, "come let us reason together." The fact of God's allness declares for us, for we learn from the scriptures that Life is all.

Then what is there to testify of sin and sickness? There we come to the tight place. How can God pity me when He knows nothing of my experiences? If I need know about what one believes they are afflicted with, could I sooner help them? If light brought a speck of darkness, being light and living, that light knows nothing of that darkness, for it disappears when the light comes. When we have divine sympathy, the human sympathy goes out. We cannot designate our knowledge of the divine through the senses. When we see our friend in a hopeless condition, and in our sympathy we become like him, we render ourselves incapable of assisting him, and insomuch as you can extend divine sympathy, and as you are hopeful, you can assist him. Selfishness, evil speaking, hatred, will all be done away with when we declare ourselves free from them. Divine sympathy comes in speaking through the scriptures.

"Though your sins be as scarlet." Did He say sin? No! mortality has thus in-

terpreted it. Truth is all, no matter who claims the right of mortal mind. If they hate me I will love them, and the more they hate the more I will love them. I will get a balance on my side of love and reckon from that, and continue until we attain the full stature in Christ. Jesus came to save men from the sense of sin, and yet he spoke as if it were nothing. He trampled it under foot and spat on the ground and treated with contempt the clay. We never see until we understand. With this material spirit we have learned the senses, and Jesus came to save us from them. Science and the senses are at war on every point and the hungry cry of humanity for knowledge is answered by the coming of Jesus. He came first as an infant, subject to the laws of infancy. Did God appear such in the expression "I AM," and yet it was a subject for the rejoicing of angels that the babe came to show us the freedom from the senses, but we read that before Abraham was, "I AM." Jesus came and taught even as you would speak to the child, so he interpreted the wondrous law. Science says, man was pure from the first; the senses say Jesus came to purify him. Science says God is divine Love; and the senses say that there is a law of rewards and punishments — and we have taken our senses for facts. Science says God lives in the eternal silence and cannot be worked by our senses into sickness, sin and death. Jesus of Nazareth taught us that God is manifested in Life, Love and Truth and nothing else, and it was the contrary testimony that he came to destroy. He stood firm, and by that statement destroyed all that seemed unlike himself.

The basic principles of all statements rest upon their proofs. If you fill your heart with hate, you cannot come in the name of the Spirit. Come not at all in His name without the divine Christ-love, the spirit that casts out all that is unlike itself. Look at the effect, if you say "like cures like;" you must judge from the effects. I like that attenuation of drugs used by the homeopathic school, because it leaves matter, and the proofs rest upon the mind. If you have told one truth to an error, you have brought that which will negative the error. Take the word of the Master, "Judge not, by the fruits you shall know them." Whoever is imbued with the science of Christian Science is alone, more than the northern star, for although this star may be distant it is clear; but when you get into this quality and the contest of personality you need to stand alone from all those you have loved, for you cannot accept the testimony of the millions, and every interpretation of the Divine Science is a general reminder that you are a stranger within the gates. With the slaying of the senses, you will be capable of demonstrating, in healing the sick and sinning. The word of Christian Science will cast out demons and will release the oppressed.

— [A fuller and widely differing version of] *Mrs. Eddy's Address at the National Convention*, as transcribed by a member of the audience from shorthand notes:

I will take for a topic, although my remarks must be wholly impromptu, "Science and the Senses."

The National Christian Science Association brings us here to minister to and to be ministered unto; to aid one another and to help the whole human family; to quicken and extend the interest already felt in advance of medicine; to watch with great joy the growth and progress of Christian Science in this miracle of the Occident, Chicago; to perpetuate and strengthen our institutions and organizations, that we may learn that in

union there is strength; to build up through God's right hand that pure and undefiled religion whose Science demonstrates God and the perfectibility of man.

This "consummation devoutly to be wished," must begin with individual growth. The lives of true reformers must attest the fitness of their mission. They must be true themselves if they the truth would teach, they must overflow — for it needs an overflow of heart — to give the lips full speech.

Science is absolute and is in its very nature revolutionary. It upsets all that is not upright. It destroys all false evidence. It says to the five personal senses, "Having eyes ye see not, and ears ye hear not; neither can you understand." What did Science cost Galileo? An awful price: the temporary loss of his own self-respect. Even that at last succumbed to his fear — fear, that awful weapon in the hands of tyrants with which to subjugate their fellow-mortals.

In no one thing seems Jesus of Nazareth more divine than in his simple faith in the immortality of Truth. He said, "Heaven and earth shall pass away, but my words shall not pass away;" and they have not. In the mighty sweep of more than nineteen centuries those words still live and speak louder than ever. They are as the voice of one crying in the wilderness, "Make straight his path" — make [way for] holiness universal! This voice is being heard. The grandeur of its power, and the glory of its presence is being seen and felt as of old, healing the sick and casting out evils. This is Science.

Jesus articulated his words in a decaying language and committed them to the providence of God. He did it by the wayside, in humble homes — to idle listeners, itching ears and dull disciples. But he taught them the spirit and the word.

This labor of love was *not* lost; but it must be interpreted through Science. Why? Because the human conceptions are incapable of interpreting Science, that which must speak for its divine Principle, God. Hence Christian Science must interpret his words, and to that end someone must be raised up "to whom the arm of the Lord is revealed," to interpret wonderful words again, words of Truth, Love, Life, omnipotence, omnipresence and omniscience, Soul and substance.

Who is sufficient for these things? Nothing but divine utterance can give human lips expression to interpret God. And as we kneel in our weakness before Him, His strength will be made perfect in our weakness. Shall we for a moment consider these words and their meaning, which in times past, in the present and in the future will and must still speak to the sinner, so long as there remains a single error for Truth to deny or destroy?

Science and the senses are at war and it is a revolutionary struggle. We have had two already on this continent and each has begun and finished on a metaphysical basis — a struggle for freedom and liberty of our being. In this struggle we are fettered and imprisoned by the senses, and we must make no compromise whatever.

Now, let us begin and look over our program of battle. First, are we right on the personality of God? The senses say, No!, because they derive their idea of personality from finite form, limited mind, mortality and erring thought. Is that a basis on which we should form an idea of personality? Then listen to the demands of this Mind, the unerring and loving Father and Mother of us, and [hear what is] said: "Be ye also perfect." There we have a commandment in the Fatherliness and Motherliness of our God to arrive at the fullness of the stature of man in Christ.

In this direction we must commence today upon the basis of Jesus Christ's demon-

stration; namely, he annulled the laws material, he walked over every demand, and placed them under his feet. He spoke in all that he said only the words of Truth. He rebuked sin, sickness and death, and demonstrated his ability to destroy them.

On that demonstration a premise and its conclusion rests — the antipodes of the evidence of the senses and their testimony. Now, he inaugurated this battle, not I. I should fight as having no leader did I not know that God with one makes a majority. Let us take his line of battle, and speak as having him alone as our authority.

What is God's personality? If we judge it from the personality defined by our lexicons, doctrines and theories, we should conclude an unlimited mind must have started from a limited body. Let us rather start with God, not as a man, but with man made in the image and likeness of God. Then our result in premise and conclusion must be a man like God, and not a God like man. Let us base our evidence upon the infinite to whom all things are possible.

God is individual beyond what we can conceive. In this individuality I recognize a loving Father, an ever-present Mind, that Love which is divine Love, not human love — divine pity, not human pity. That love is expressed in the divine sense in just what these senses would declare hate. If we do not accept the definition from Science instead of the senses, would it not follow that this individuality of God and His knowledge of us as His children would acquaint Him with sin, sickness and death? If it would, let us reason together and see if it is so.

We learn from the Scriptures, "The Lord, He is God, and there is none beside Him." Then what is there that would testify of sin, sickness and death? Is it God? That which is unlike Him cannot represent Him. Now we come to a tight place. How does God pity me and my infirmities if He knows nothing about them? I answer you in this simple simile of a woman's thought: If I can heal them twice as well if I know nothing about what they believe is the matter with them, hence my conclusion that we may consider the love and pity so much error; because it knows nothing *to* pity, and as love has an infinite source, it cannot bring itself into sympathy with error and so removes it.

If light brought with it a spot of darkness, it would retain that darkness, but it destroys that darkness. The "darkness comprehendeth it not," to be sure, but when light comes, it disappears.

That is God's pity and sympathy. Although we draw in a measure our sense of Deity from the personal sense, Divine Science alone must interpret God. If there is no sin, why one thought of it? Many times we bow our heads in despair, saying, When shall I be like unto Him? There is so much on all sides to meet — pride to be eradicated, jealousies to be displaced, envy to be destroyed, evil speaking to be done away with, and all that is unlike Him to be utterly extinguished. Who shall deliver me from the body?

Thanks be to Him who giveth us the victory. Divine Science comes to us here. God who is the divine Principle speaks through His servant, "Though your sins be as scarlet, they shall be like snow." Did God say "sin"? No, human thought interpreted that. He said, All things are possible to God. Is not that a remedy for sin? It is only when you believe God is not All-in-all that you are a sinner. Whenever you come to hate sin and find no pleasure in it because you see its nonentity and nothingness, and your heart thirsteth after God, then you will see that "God is all and there is none

beside Him." Truth is all, error is not. Love is universal and eternal.

I love every mortal who claims the right of Mind. I love them and will love them, and the more they hate me, the more I will love them. I will get the balance on my side, and the balance will be on the side of God.

What did Christ come to save if there is no sin? He came to save the sense of sin from its fallen sense. This sense of sin he did not entertain. He could not feel a sense of that which was absent from him. And yet he spoke as one having authority, "You are nothing!" He cast out and trampled under foot the sense of human blindness, when he knew that Mind saw. He spat upon the ground and treated with contempt the clay, for the moment that was gone, the blindness was gone, and even the eye! Why? Because we see with Mind, and the man is right who says "I see" when he understands.

Why did he come? I ask the question in Divine Science, in conflict with the senses. Remember Science and the senses are at war on every point we have tested; and they are more at war on this one — as to what God is and what He does — than others. Hence I say, What came God for to the senses? To our concept and demand he came as an infant, as a child, subject to the laws and demands of infancy. Did Christ as God appear [thus] in Science? Could he have done it? Can infinity become finite? Then this coming was a mortal concept. Before Abraham was, he existed. He returned to that understanding of himself. He appeared [as an infant] only to our senses.

When you talk to a child you bring your conversation down to the child's apprehension. He came thus to us, not that he left his own state with the Father as the eternal high image and likeness of God, but to our concept he interpreted this wonderful God. I regard his coming with all the sacredness that I ever did when I kneeled at my mother's knee, but I have so changed in the growth of my life that I trust that the human concept of the creature has developed into a sense of the infinite. The senses say he came: Jesus said, "I am in heaven." The senses say, Mary must be purified after the birth of the highest idea of man, Life, Truth and Love. Science says that the mother was purified to give birth to this Jesus of Nazareth. The senses say this coming was to the human race. Science says that God is eternal Truth and Love, and Divine Science is the interpreter of this God.

There never was a coming or a going. It is our blindness that obscures our sense of his presence. Remove that blindness and he comes to us. He is ever here. This is the fact in Science and cannot be changed by our human reasoning on the evidence of the personal senses. I speak briefly on this subject for I have not the time.

Are sin, sickness and death facts to which our Lord and Master ministered as facts? No, Jesus came from God to manifest the action of Truth, Life and Love. These are declaratory of God, and therefore he was no authority for that which he came to destroy. It would be self-contradictory. It would be a kingdom divided against itself. Therefore, he stands firm in the conviction of their nothingness and proves that nothingness by their destruction. God destroys all that seems unlike Him.

Now it seems to me that the summary of these remarks rests upon this basis: What is the advantage of this contradiction of the senses? Or what is the advantage of retaining the evidences of the senses by which to arrive at God? Let me illustrate: Here is a friend in great grief and you go to this friend, grieving yourself over this same sorrow. You find yourself inadequate to remove that grief. You will only assist it and add sorrow to sorrow. You declare it is sympathy on your part, and kind. It is a

mistaken kindness. Shall not a tree be known by its fruits? If another comes without that sorrow and says there is really no occasion for it, that one will bring relief.

Now here are the words of God. Science says, Come without sin, sickness and death in [your thoughts and fill] your thoughts with all holiness. Do not come in His name without His spirit. Come with the character of divine Love and the power of Spirit that casts out all that is unlike it, and then demonstrate before the world and say, look at my effect upon that sorrowing one; and then look at yours and then go back, if you please, from the senses that contradict Science and [that] say "Like cures like."

I dislike that in homeopathy but I like the attenuation of drugs, for it gives more power to mind and less to matter.

If you tell the truth to error, whether it be sin, sickness or death, you have brought that which will destroy it, because truth is a divine verity. Then say to me, if you will, has not a patentee a right to place his invention where it can best be seen? Take the words of our Master, "Judge me not but by my fruits." Whoever is imbued with the principles of Christian Science is alone, more alone than the north star in this world, because that is distinct, if it is distant: it is clear, if it seems cold. But let us come in contact with the evidence of the personal senses, and lay [the axe] at the root of the tree and cut down all that you love, and you will not handle that individual [who does so] as kindly as [you would] the north star. They [who are imbued with the principles of Christian Science] must be alone; they cannot be understood [by the personal senses].

Remember the stranger within your gates, and that stranger will be better able to execute his divine mission in meeting your thought and ministering to it, healing your sick and speaking words of Truth that will destroy error.

Christian Scientists have a history and if I were to be allowed a poor parody on that beautiful verse of Tennyson's it would read thus:

Traitors to right of them,
M.D.'s to left of them,
Priestcraft in front of them,
 Volleyed and thundered!
Into the jaws of hate,
Out through the door of Love,
On, to the blest above,
 Marched the one hundred.

September — *Articles from Journal, Vol.VI, No.6:*

1) *Individual Effort*, by F.E. Mason [the leading article, said to have had a salutary effect at this divisive time on many fledgling students]:

. . . Let us unite our efforts, and stand a solid phalanx in love for our cause, and for its great Expounder Our Pastor and Teacher is "all things to all men." She is just what we make her. Our own mental conceptions endow others with their physical personality. Consequently, the evils entertained we express, and believe them sins. Evil is the subjective condition of our mind, until we conquer it in ourselves. Then are we able to discern evil outside of self, and it disappears. "To the pure, all things are pure"

The great Expounder of the marvelous truths of God, which we know must be

given to mankind through inspiration, knows more of God, and walks more with Him, than we can at the present time comprehend

A perfect guide cannot lose his way. The traveler who is unfamiliar with the road is safer in the hands of a leader than when trusting his own resources. Have we not pursued the wrong way long enough? Let us thank God we have a guide.

From whom did we first learn the true Way? How many of us, who were looking into earth-cold sepulchres for Truth, have heard the angel's voice, "He is not here, he is risen"? Whose was the voice that spoke? Who rolled away the stone from the sepulchre, where, to mortal sense, lay buried all our hopes? Do we doubt the teachings of Christian Science? If not, then to doubt the Teacher is to lose sight of the teachings. We gather not grapes of thorns, nor figs of thistles. "The same fountain sendeth not forth both sweet and bitter water."

To whom are we indebted for our sense of Life — in Christ, Truth, and Love? Did we gain our present consciousness of Divine Science from our former creeds, doctrines, ecclesiastical teachers? Did it not come to us, whole and undivided, through one, and one only? We can neither truly appreciate nor understand the import of Science and Health, while misconstruing the mentality that sent it forth

Let us consider well every Scientific statement, and not turn from demonstrable rules, but deeply ponder the consequences of variation. I could not have received these ideas from evil; for evil does not lead men to ideas which carry Truth's conviction with them. They must be God-given. Let us think deeply on this point. Am I reading in another my own condition of thought?

Let us not forget the Stranger within our gates. Let us welcome the heavenly message with outstretched arms. Let us thank God that this Stranger opens the gates of our consciousness, and even now stands within the enclosure Whose sense of love has time and again silenced the utterance of hate? Whose tears of pity have washed the feet of mankind, cleansing them from worldly contagion? Who has come, a light into this world, that whosoever believeth in Truth shall not abide in darkness? Who has done all this for you and for me, but this Stranger within our gates?

We cannot extinguish this light. All we can possibly do is to deprive ourselves of it. Shall we then extinguish our only sense of the true light?

2) [In the section headed] *Animal Magnetism, Modus Operandi of Demonology*, by A Student:

The manner of Hypnotism we point out in the following instance of its effect on mortal mind. A lady who intended to enter our college* was influenced, instead, to study mortal mind-cure. To effect this purpose this lady — an author, and head of an institution — was influenced against the President of the Massachusetts Metaphysical College, until the hatred, to her more refined nature, made her sick. She tried all the mind-cures, but they gave up her case, and advised consulting a regular physician. He worked awhile, and declared she could not live but a short time. She then sent for Christian Scientists several times before one consented to treat her case, but in a few treatments she was cured. Nevertheless, when she talked of Christian Science, or of its Discoverer, this lady set herself blank against them, even after Science had healed her. This is not a *normal* mental condition.

Scientists have received letters threatening their lives, if they did not renounce the

*Thirty teachers of Christian Science now advertised their colleges or institutes in the *Journal*.

Discoverer. In the recent attempt to break up the oldest organization of Christian Science, one student reports that it seemed a matter of life or death "for me to remain in our Association."

Where a Scientist has a very desirable patient, and one of the malpractitioners wants the case, he goes to work upon the patient's mind with a counteracting thought, to establish the old symptoms in an aggravated form, by making the patient believe that he has taken poison. The same influence fixes the belief that the patient cannot get help till he sends for the malpractitioner. He does so, and then all the malpractitioner has to do is to arrest his own work, and the patient recovers. In this way the malpractitioner keeps himself before the public as a remarkable healer

If loyal Scientists remonstrate, the victim is filled with hatred and personal hostility against them. He serves the enemy by circulating false reports. He grasps at every straw of unfounded gossip to harm our cause. If our Leader visits these misled friends, they beseechingly request her to "depart out of their coast," or not to come nigh their house

While with Mrs. Eddy, and sharing her rich treasures of thought, they burned incense at her feet, and poured an alabaster box of fragrant wishes upon her brow, layers of compliments in spikenard and myrrh. Any obstacle, interrupting this heavenly communion with her, was disagreeable. If formerly active for us, they are now driven to act against us. They select one who has been in good standing among us, in whom we reposed the greatest confidence; because such a one will better influence others. As an odious instrument the victim is compelled to distrust and quarrel with his friends and fellow-students, or act so officiously that he may be repugnant and offensive, till those friends declare, "If he remains, we will leave"

The public cannot understand our defense, not knowing the influence of Animal Magnetism. The hidden and subtle attack is so mentally poisonous that the people conclude the fault to be in us; and this conclusion is the design of the opposition.

3) *Truth versus Error*, by Rev. M.B.G. Eddy (Mis.346:22 – 348:28, then):

The newspaper article* last spring, by the Committee on Publication, which served for the enemy's password, was a reply to an attack on Christian Science, which connected it with the West Medford [Corner] case. This article was designed solely to vindicate Christian Science, and by no means to injure anyone. It was intended to show that this Science was not implicated in the West Medford case. The motive, impelling that letter, was to help instead of hurt that case. The justice it aimed at tended to pacificate the general feeling. Even Mrs. Corner's lawyer said that this article did not injure his client's case, and he did not believe it was intended to injure it. (Then as Mis.348:29 – 350:25, then):

Fearing that such was the case, I dissolved the meetings.

I have the press copy of my last letter to Mrs. Choate, which is the only letter she has received from me for about two years. If a letter to her, bearing my signature, contains a request to be forgiven, it is a *counterfeit*. (Then as Mis.350:26 – 351:18.)

4) *Card* [signed "MARY B.G. EDDY"]:

Dear Reader: Allow me to introduce to you my assistant in Obstetrics at the Massachusetts Metaphysical College, E.J. Foster, M.D., C.S.B.

*For text, see p.235.

Dr. Foster will teach the anatomy and surgery of Obstetrics, and I its metaphysics. The combination of his knowledge of Christian Science with his anatomical skill renders him a desirable teacher in this department of my college. In twenty years' practice he has not had a single case of mortality at childbirth.

He graduated from the Hahnemann Medical College in Philadelphia, March, 1869. He was a member of the clinics of the Blockley Hospital and the Pennsylvania Hospital allopathic institutions two years, and was one year in Dr. Keen's Philadelphia School of Anatomy and Surgery. He was a member of the Vermont State Homeopathic Medical Society. During the past two years he was chairman of the bureau of *Materia Medica*.

A class in Obstetrics will commence in October. Term, three weeks. Students will receive the combined instruction of Mrs. Eddy and Dr. Foster for \$200.00 tuition.

QUARRELSOME STUDENTS

The text of Mrs. Eddy's letter to Mrs. Choate, mentioned in the *Journal* article "Truth versus Error," is given below, as is also the text of a press notice of two years before, which is probably the article referred to in that letter. There is also the text of further contact with Joseph Adams who, like Clara Choate, fell victim to failure to handle beliefs of rivalry and quarrelsomeness among students.

— *Letter to Mrs. George D. [Clara E.] Choate* [dated May 23 and signed "I am truly yours, MARY B.G. EDDY"];

Dear Student: The impression [which] has gone out that I want articles injurious to any of my students printed, or that I in any way am causing a perpetual quarrel among those who are, and those who are not members of the C.S.A. is wholly false. It is just the reverse. I always counselled *peace*.

Sometimes I have answered questions in letters, and to individuals, in the line of Science relative to the history of students but never with a purpose to harm them, but only to tell the truth.

I do not justify one student encroaching on the territory of another's practice or business.

I did not know that Miss Bartlett was going to Providence until she was there. I knew nothing of the article in the Providence newspapers referring to you until it was sent, and I was told of it.

Nothing can be more injurious to our cause than this quarreling of my students. Hoping you and all those who are doing good will see this.

— *Article in Providence Journal* [dated May 1886 and signed "EUGENE) H. GREENE, JULIA S. BARTLETT"]:

We . . . as members of the Christian Scientist Association of the Massachusetts Metaphysical College, Boston, of which Mrs. Mary Baker G. Eddy is President, hereby state that

MRS. CLARA E. CHOATE

is not in any way connected with this body, she having been expelled therefrom, and

her work, which is not in accordance with that of true Christian Science, is in no wise endorsed by its members or any true Christian Scientist.

This information is given alone for the public good to avoid deception.

October — *Letter to Rev. Joseph Adams* [dated October 3 and signed "Yours in Christ, M.B.G. EDDY"]:

Dear Student: The leading article in your Magazine was needed and will do good. It is only by laying bare the atrocities of animal magnetism and malicious malpractice that the human race can be saved from a bondage that will so far exceed the history of the Israelites in Egypt, as the power of sin exceeds the inertia of matter to cause suffering.

My personality asserted and aimed at by others has been under my feet twenty-two years; but the foes of Christ, marshalled under the signals of Christian Scientists seem to see my personality very vividly and are constanly firing at it, although they never hit me. They conclude that I must come down because I make my personality bigger than theirs; yet they will tell you they do not believe in personality. True, I have troublesome friends who burden themselves with personality, but I have scientific students who follow my teachings and leave my personality alone, more alone than any others on the globe; for this I thank God and take courage.

— *Article from Chicago Christian Scientist*, referred to in the letter above and titled "Common Honesty":

We need to insist upon it. Every little while we meet with persons who aim to be teachers or demonstrators of Christian Science, but when we get to know their beliefs, they utterly repudiate a most important part of it, that is the teachings on the subject of *mesmerism*. We readily acknowledge that the principle of Christian Science is Truth, and Truth is as old as God, for it is God, and God belongs to all, for He is "our Father" so that no one person or any number of persons have any *exclusive* right to God, but the name Christian Science is not all, for all who know anything of the subject, will admit that the name Christian Science originated with Mary B.G. Eddy, and that name stands as the representative of a system or method of Divine healing, which includes instruction in the nature, mode or operation, and way by which that subtle belief of the carnal mind can be effectually overcome. Instruction in that part of the system of healing is not an indifferent or optional thing but an important and essential part of it, and to leave it out would be equivalent to the omission of instruction in addition or subtraction in the principles of mathematics, and then call it arithmetic. Now if any of our brethren and sisters have, by a superior spiritual understanding been led to perceive that proper instruction in the nature and antidote of mesmerism is not only unnecessary, but that even the mention of it is harmful to the students of the Science, and you feel that it is your conscientious duty to ignore it altogether, then be honest, and call your system of teaching by some other name.

Do not call it *Christian Science*, for the public know (that is, those who have read Mrs. Eddy's book, *Science and Health*, or know anything of her teaching) that instruction regarding the belief of mesmerism is an essential part of the system of Christian Science, and in a course of study, it must not be left out. If incompetent

teachers or students misrepresent the true teachings on that subject, that is no fault of the system anymore than Jesus is to blame for the many who misrepresent his teachings, and call themselves Christians.

If you proclaim yourself a Christian Scientist the public will expect you to give them all that is involved in Christian Science, or you will be a cheat, for you will keep back part of the price. Please do not be offended, or misunderstand me. We are not asking you to deify or worship anyone's personality, but simply pleading for common honesty. Neither do we ask you to credit Mrs. Eddy with more than what belongs to her. Our views of holding up anyone's personality for admiration may be offensively radical to some, but we cannot help it.

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

This eulogizing of personality — pardon us if we seem vulgar — but we are sick of it. What have any of us that we have not received? Have we a power to perceive, know and speak the Truth to the help and blessing of our fellows? Can we boast of it as if it were our own, or we had acquired it by some superior natural faculty which lifted us into authority over our fellow-men? No indeed! Even the great Teacher did not arrogate to himself any such thing. Listen to him: "Verily, verily, I say unto you, the Son can do nothing of himself — the words that I speak to you, I speak not of myself, and the Father that dwelleth in me, he doeth the works."

This was not only true of Jesus, but it is true of all the world's benefactors. God or Truth was working in and through them, and just as there is no virtue due to a [sailing] ship for plowing her way through the great waters, because of a force that is not inherent in her, but operating upon her, so there is no virtue due to anyone's personality for doing good. If they do it, it is because they are constrained by the love of Christ (Truth). The Psalmist recognized and spoke the truth when he said, "Not unto us, O Lord! not unto us, but unto thy name be all the glory."

MRS. EDDY'S QUIET WITHDRAWAL FROM C.S.A.

— *Articles in Journal*, Vol.VI. No.7:

1) *Questions Answered*, by Rev. Mary B.G. Eddy (as Mis.83:20 – 87:14, then):
 [Question] *Please inform us, through your Journal, if you sent Mrs. W[oodbury] to Denver. She said that you sent her there to look after the students; and also, that no one there was working in Science — which is certainly a mistake.*

[Answer] This same question has been asked by several correspondents in different parts of the country. I answer it for one and all inquirers, and I hope for all time.

I never commission anyone to teach students of mine. He does best, in the in-

vestigation of Christian Science, who is most left to himself and God. My students are taught the divine Principle and rules of the Science of Mind-healing. What they need thereafter is to be honest, just, truthful, demonstrate the Truth they have been taught, and study closely the Scriptures in connection with SCIENCE AND HEALTH.

If they are haunted by malicious minds — or by obsequious helpers, who, uncalled for, think to steady God's altars — this interference prolongs the struggle, and tends to blight the fruits. A faithful student may sometimes feel the need of help, and occasionally receive it from others; but the less this is required, the better it is for that student. I think Mrs. W. must have been misunderstood; an occurrence not uncommon. (Then Mis.88:6-26.)

2) *Mrs. Gestefeld's Lectures* [signed "STUDENT"]:

In connection with [Mrs. Ursula Gestefeld's book titled *Christian Science Lectures, or Statements of Christian Science*] come many inquiries, some of which I will answer.

Has Mrs Gestefeld been in the Normal Class of the Massachusetts Metaphysical College, and thus fitted herself to teach SCIENCE AND HEALTH? No! She was never in the Normal Class; and hence is no more fitted to comment on Mrs. Eddy's work, SCIENCE AND HEALTH, than an infant is qualified to teach its mother.

Is Mrs. Gestefeld a Christian Scientist? Mrs. G. is a member of a Theosophical Society in Chicago. Can a Theosophist be a Christian Scientist? Read what Mrs. Eddy says in NO AND YES: "Theosophy is no more allied to Christian Science than the odor of the Upas tree is to the sweet breath of springtide, or the brilliant coruscations of the Northern sky to solar heat and light."

3) *Christian Scientist Association* [signed "W.B.(ohnson)"]:

The regular [monthly] meeting of the Association was held in the Chapel of Tremont Temple, Wednesday afternoon, September 5. Alfred Lang was chosen to preside

The Secretary stated that in letters which he had received from members living too far distant to attend our meetings, came expressions of their perfect confidence in our Teacher, and the declaration that as she has discovered the Truth for us, she is our Leader.

[A pointed omission from the *Journal* record of the Secretary's statement was his announcement that Mrs. Eddy had requested permission to withdraw her membership in the C.S.A! At the time, Sarah Crosse and the other dissidents were trying to negotiate severance from the C.S.A. without the stigma of "immorality" (breaking the oath to maintain life membership). Accordingly, Section 4 of Article I of the Constitution had to be set aside long enough for Mrs. Eddy's request to be granted without complications. Mrs. Woodbury moved the necessary motion, the clause was set aside *pro tem.*, Mrs. Eddy's request was granted, and Calvin Frye was elected C.S.A. president in her stead.]

4) *Massachusetts Metaphysical College* [unattributed]:

There were about one hundred applicants waiting to enter Mrs. Eddy's Primary Class in September, and many applicants for the Obstetric and Normal Classes

By the time this reaches our readers, a Primary Class of forty-five members,

representing fourteen States and Canada, will have completed its course The other applicants had to wait for the next class.

CLASSROOM TOPICS

November —

Many students have left accounts of what they heard during classes with Mrs. Eddy in the late 1880's. Some accounts are sketchy, while others show great discernment. As Caroline Frame described her notes on the Primary Class of November 1888: "We endeavored to remember every word, but when we tried to express it, found this impossible, neither could we write it, showing it to be the Spirit and not the words (letter) that makes the impression."

The following synopsis chooses the best words to hand for some of the topics covered in class:

— *Primary Class Notes*, arranged by topic:

1) *God versus Personality:*

Mrs. Eddy gave the abstract synonymous terms for God as: Divine Principle, the eternal, supreme Being, Soul, Spirit, Substance, Mind, Life, Truth, Love, Intelligence. Spirit and Substance have one meaning, they are one word.

These words to a Christian Scientist must always mean God and can be used in no other sense than God. Upon the truth of these terms for God rests the whole basis or structure of Christian Science; in fact they are the Science. To personal sense they are not God, for personal sense cannot name them as God or comprehend them as God.

When Mrs. Eddy began to teach she found it impossible to give these terms to her students and have the students comprehend or apply them. She could talk to them only on the lowest plane — healing sickness. That a class of thirty students could understand these terms at once proved the wonderful advance that Christian Science was making, and the universal change of thought through Science. She said: "At times I have to wait and cannot go further. Then one of the terms for God will come and I can go on. I know that every term was given to me through inspiration."

God is individual, and she told the class that individuality is the opposite of and is separate from personality. Personal sense makes man less than individual, robs him of individuality by giving him personality and personal sense. There is no personified good and no personified evil.

She stressed that it is more important to know that there is no person than that there is no disease. (See also p.146).

She referred to Soul as the term for God that meets malpractice. [Students have recorded many other references which Mrs. Eddy made to Soul, and these may well be given here. One student recalled that she defined Soul as "God's eternal recognition of Himself as All-in-all," and said that the word means "I am present because I am Presence." This student's recollection of Mrs. Eddy's words continues as follows]:

Soul shows forth as the Ego — I AM. The faculty of Mind to be conscious, to form the image of Itself, to have ideas, is Soul. Soul means eyes and ears to hear and to see "what eye hath not seen, nor ear heard, nor hath entered into the heart of man."

Thought which reveals God to us constitutes His presence with us as us. These

thoughts which seem to be our thoughts are Mind's awareness and constitute our eternal self-hood.

Identity or body is reality at its deepest level, at which point subject and object are one and that one spiritual consciousness or Soul. Since Soul is self-identified, body is not an appendage, something added to Soul, but is the form of Soul manifest as conscious awareness, nor is it something Soul possesses [but is that] which is essential to Soul being Soul.

2) *The Ills We See Are the Beliefs We Accept:*

Whatever we see in others is simply the objective state of our own mind, i.e. whatever we see objectively is simply the subjective state of our own belief of consciousness, of a consciousness separate from the one Mind. Subjective sight determines the objective sight. If the subjective sight could be material the objective thought would be material. The subjective sight of Mind is forever spiritual; hence the objective sight must be spiritual.

[When used to heal a patient] the argument, if there is any, is all with ourselves, and we have no business to go to our patient until our own house is in order. We should never ask anything of the patient. Mrs. Eddy is thoroughly disgusted with all this asking the sick to work, expecting them when they are sinking to pull themselves out, trying to teach them Christian Science before they are healed, standing on the dry land and calling to them in the water to come out, instead of pulling them out, when they will want to know how it was done.

We should treat ourselves before we treat our patients, and be a law unto ourselves, remembering we *are* a law to ourselves — thus being on the right side. Whatever conceptions are held in thought will be manifested. We cannot think one thing and be another.

Our daily prayer: Reveal to me, O God, my secret faults, every error, every sin. Mrs. Eddy said: Earnestly desire to know thyself, to have thy heart searched, to let thyself be humbled and the man of God stand revealed. We should never for one instant say, "Thank God, I am not as other men." [In such a case] there is no "I," for if we are a personality, we are as other men; but if we are the idea of God, there is one I, God.

To treat sin when understanding the unreality of sin [is] to cast our net on the right side. We should not treat *for* sin, but declare for God, realizing His omnipotence. Touching sin is dangerous, as it cannot be unreal to us until we understand its nothingness. Moses from a high realization talked with God, but to the children of Israel, he could only forbid sin, not deny it.

There is no organic or animal (brutal) life, no intellectual life. The suggestion of more than one life is like trying to go outside the focal radius of Spirit. But Spirit is infinite and there is no outside of Spirit. In optics, everything outside the focal radius seems inverted; so if we try to look outside the focal radius of Spirit, we seem to see a life separate from God. If we hold to the knowledge that God is All, is All-in-all, we cannot see the false claim, because being within the radius of Mind we cannot be an inverted image of God unless He is upside down!

3) *Error and Punishment Are One:*

The error of souls many and of soul in body must die, must be punished,

annihilated, as long as the claim lasts. This is everlasting punishment, the everlasting fire. It is just as everlasting as the claim. So long as the chaff lasts to be burned, the fire will last to burn it.

Mrs. Eddy said she believed in the total depravity of sense, and was taught this over a century [sic] ago. She referred to a case in which she had labored with a tenacious sin in a patient [Richard Kennedy?] for ten years and said it would have been better for him had she ceased her endeavors at the end of three years. We could not interfere with God's ways of working. When a chronic belief of disease yields to a certain extent and then resists the declaration of Truth, it must be let alone. The sin is the sinner and brings its own suffering. If we see the sinner as not willing to give up the sin, not for anything could we take away the punishment.

The one point above all others to be held is that God is All, and we must hold it and know it, and see no other claim. This is instantaneous healing. Mrs. Eddy raised the dead and dying by knowing it. If she had looked for one instant at the claim she would have failed.

To see the All-in-all will make us heartless to sense. This will bring persecution, but we cannot expect to escape it. We must not expect to escape it. We must not quail before it but feel glad to be counted worthy to drink His cup. As we progress in the higher sense, the spiritual or true sense of being, we shall come to where we shall neither feel the error, nor see it. But whatever error we admit as real in ourselves or another, we make ourselves liable to.

4) *Healing without Argument.*

The highest demonstration of Jesus was the morning meal (see John xxi). After the last supper and the crucifixion the disciples had gone back to their nets. Jesus had told them they would be fishers of men, but they had gone back for food to the sea, where they toiled all night with the old nets and leaky boat — and caught nothing. When they finally reached the shore (certain sense of Truth) they found the meal prepared, fish, bread and coals.

Before [when feeding the multitude] Jesus had increased the loaves and fishes; now he created (revealed) them, produced them through Mind — there was no matter. Mrs. Eddy said we could go out and use the old nets, the meal and monad, the arguments, but when we saw that God is All, we would need no arguments, for here was the physician for all error, and it would be instantaneous healing.

[Explaining her use of the word *create*] Mrs. Eddy said that God did not create heaven and earth. The word "created" was not found in the original manuscripts: it stood for "revealed" or "reflected." God reflected or revealed Himself in man and the universe as one universal Good. If Eve had asked the serpent who he was and where he came from, there would have been no error.

Every time argument is used in a treatment, it must include a denial of sin, i.e. of envy, anger, fear, revenge, malice, jealousy, hatred, the seven points of sin. Hatred includes passion, animal poisons. Since such argument involves a claim of cause, sin must be handled as a claim — no substance to it, nothing to envy or be envious of. We have a right to expect an immediate uncovering of the claim or cause in any disease. And we must know that what we need to know will come to us, even the laws, so-called, of physiology if we need a knowledge of such to break the mesmerism

of disease.

Mrs. Eddy used a claim of heart disease as an illustration. The practitioner uncovered the belief that there are pneumogastric nerves and sympathetic nerves in the stomach, that an irritation of any part of the stomach conveys itself to these nerves so that they disturb the entire system. The symptoms include palpitation of the heart, headache, pains in the chest and back, whooping cough. In cases where no symptoms are known we must touch all the claims of evil that come to thought.

Now what of those who make a claim such as this: declaring that Truth harmonizes matter, that Truth will heal matter, or in any way making matter a reality to be healed? If we admit there is matter, then we must admit all the causes and effects, all the beliefs. There is no other way. Then we should never admit matter — never for one moment admit a claim of anything to harmonize.

And what of those who admit God knows sin? If He knows it, it is in Principle, and man is the expression of Principle; then man must sin, as he expresses Principle. Sin *is not* in Principle, and there is nothing else. Until we understand that sin is nothing, we must uncover it and handle it — let the serpent turn into a rod.

5) *All Material History Is Sense-Testimony:*

Students should not fall into the habit of treating everything written in the Bible as being a purely spiritual account. It has its historical features and these must be considered as no more or less spiritual than other histories. If we attempt to spiritualize the Bible's history, we shall confuse its meaning and lessons.

The Children of Israel walked through the Red Sea just as much as we, to sense, are here, and Adam and Eve were as real beings, to sense, as we are. We must believe the history of the Bible as literally as we do other historical records, just as literally as we believe Washington crossed the Delaware.

6) *Animal Magnetism and Theology:*

All religions (Mohammedan, Buddhist, Christian and others) have some good in them, but they do not have the whole. There is a little truth in all creeds, isms and ologies, but if we try to find the truth in a part of the vessel, we get cut, just as when we break a bottle, we get cut by the fragments — never by the whole vessel. The remedy is to study the Bible and Science and Health and leave the fragments alone.

We must answer false and malicious literature and attacks. To answer these we must comprehend them, i.e. what they claim. We cannot reply to what we have not read, therefore we must acquaint ourselves with them sufficiently to know how to refute them, and then send them back to the sender or publisher. They are always sent out with a thought, and if they are kept or burned, the thought is not destroyed. To ignore them is cowardice, not charity. Of the [current] authors, Ursula Gestefeld is the most dangerous, the most subtle — and why? Because she voices enough truth to deceive the very elect, then poisons the whole with her terrible theosophical terms. It is not personality she attacks, but Truth.

Those [like Mrs. Gestefeld] who undertake to explain and simplify Science and Health would be better employed in its study, and demonstrating what they find in it. We must not attempt to write another Bible or another Science and Health, and we

must not take it upon ourselves to write for publication unless led by Truth.

Of all the schools that Truth has to correct, the theological school is the most bitter enemy. It would crucify in the harshest manner and will be the last to yield. It is worse than medicine.

Liberated mortal mind is the red dragon of Revelation. The time is coming, indeed is here now, when we need not go places to do evil, to poison, to murder and steal, to do all manner of evil. Such evil may be done in and through mortal mind. Never was there a time when hell is so apparent and crime so subtle and so terrible.

If something kept saying "Your old beliefs are back — you cannot destroy them — you cannot be healed — you must go to a doctor — Christian Science cannot destroy this," we must meet it as malicious animal magnetism. Students should never meet to treat each other, or to take up anyone. The only thing that will destroy M.A.M. is the allness of God.

Animal magnetism is the claim of both good and evil, and this is the rule by which we may detect it. Anything that is both good and evil, that will work both ways, is animal magnetism. If it is good in both premise and conclusion, all the way through, without beginning and without end, it is very good, and is God.

Sympathy with error is self-mesmerism which cannot heal. The healer cannot sympathize with nothing, no thing. If he knows it is a lie, he will not want to sympathize with it.

The impotent false claim of the principle of evil — impersonal, ignorant, malicious animal magnetism — must be met individually by each student. Those who look to Mrs. Eddy to do their work for them will not do their own fasting and praying. That is why she has to withdraw herself from them, for they can never do anything until they impersonalize both good and evil.

[Miscellaneous other notes on the subject]; Error will go out under the name of animal magnetism and it will go out under no other name.

Animal magnetism is starting a belief and getting others to fear it, until evil is done to those that hold the belief, and a law is made, and the error goes on gaining ground until the serpent becomes a dragon.

If we make something of [animal magnetism] and attempt to destroy it, we shall be vanquished every time. Only Truth and Love can destroy the dragon.

We need to teach our students what animal magnetism is, how it works in themselves and from outside sources on them. Mrs. Eddy said: These are the points in which my students fail most in teaching, and [they] are the most difficult to teach rightly so as not to frighten but strengthen the student.

All there is to mortal man is what is left after the human will — thoughts about the body — animal magnetism — has gotten through with him. Now measure your height. [On another occasion]: All there is of the mortal is what there is left of him under the fire of mesmerism. In other words, what he manifests under the fire of mesmerism is what he truly is, what he has attained. That is the test.

The mesmerizer causes his subject pain without any physical cause, proving he produces this sensation through the subject's belief, and not that it existed in the body; then, to the belief of pain were he to add a belief of disease in any part, and keep up this state of mind sufficiently long, the disease would certainly appear there.

The mesmerizer makes a limb rigid by making the subject believe he can't move it. Thus it is with the sick; they mesmerize their bodies unconsciously, through their beliefs, to conditions of stiffened joints, disease and death, and the only difference is, the cause in one instance is understood to be mind or belief producing the result, and in the other case believed to be matter. Hence mind is employed to remove one, and matter the other, condition, whereas both have their origin in mind, and are removed through Mind. The lame man mesmerizes his body through the belief an accident or disease caused his lameness, and so long as this belief lasts, his lameness continues.

There is a continual demand for everything we have to offer. Neither malicious animal magnetism nor any erroneous mortal thought can hinder us from meeting those who desire to get what we have to give. No M.A.M., no self-mesmerism, nor any erroneous mortal thought, opinion or judgment can hide, hold, or take from us those people who can help, elevate or benefit us.

We should know after each treatment that this treatment is effectual, a good treatment, and that nothing can reverse it. There is no mortal thought that can be touched by malicious minds. If God is All, we need not be afraid.

7) *Death:*

It is just as wrong to believe in passing out as it is to believe in death. We should break the law which says "All must die," knowing it is not God's law. Being good and thinking good sustains life. Ever-present Love is the very nearest thing to us at all times.

There is no use waiting to die to get out of this constant struggle, for if we should do so, we should still have to keep right at it until accomplished, and even more so, because we should have to overcome not having done so when we could — a lost opportunity.

Every Scientist must put absolutely out of thought the belief that he must sometime change to another plane of existence. There is no other plane of existence and we must make our plans for immortality. We should stop talking about death. There is no death to Life.

If we were to pass through the belief of death now, we would still be here.

The person is not touched by death. The individual is not touched by death. He is simply throwing off a phase of material consciousness, human consciousness — and that phase has got to meet another phase, and another, till the divine appears. Then comes the immortal and eternal man.

When we can rise above corporeality — see out of the flesh — then we can communicate with those who have passed on — not corporeally, as in spiritualism, but in Mind as embracing all.

We *can* enter into immortality here on earth, and now, and overcome death. We *must* do it. The destruction of the belief of finite personality, and the recognition and realization of perfection, enabled Jesus to raise the dead.

Let us have God, Good, without the crucifixion, and have the resurrection of the dead — not of the conscious dead and body buried in that sense, but resurrected to the living man of God, the spiritualized man.

8) *Science and Health:*

Mrs. Eddy referred to Science and Health as the discerning of Principle. To show

that not one word is the product of her own thought or invention, she recalled that at night, when she read over what she had uttered through the day, she wondered if she should ever comprehend its meaning. She has not demonstrated all she has expressed in *Science and Health**. She has demonstrated enough to prove that the principle of all is God and that the sphere of Truth is unbroken. [James Gilman records in his *Recollections* that when the Pleasant View photographer in 1894 gave his opinion that *Science and Health* must be the product of Mrs. Eddy's superior mind and talent, she replied: "Oh dear no! I could not originate such a book. Why, I have to study it myself in order to understand it. When I came to the writing each day, I did not know what I should write until my pen was dipped in the ink and I was ready to begin."]

[Conclusion of class note] As numbers are distinct one from another so each entity, idea or reflection in divine Principle could not be more or less than itself, and Principle [still] be infinite and the ultimate of all. So it is with us. Each one has his place in the infinite, each necessary to the whole, and there can be no envy, pride, vainglory, crowding or jostling. Yet these evils are as apparent in the ranks of Christian Scientists as among others. At this point, Mrs. Eddy said impressively: "My students, there are enough of you in this room to convert the world if you would hold together, though each one in his own place." (See Mis.279:27.)

To the final class of 1888 Mrs. Eddy related her 1878 and 1881 visions (as given on p.86) about *Science and Health*, and to these two she could add the third, beheld that same month (November 1888) as follows:

[Vision No.3] She saw herself again with the child in her arms. It was stripped naked now with the garments all gone. She was standing on a precipice with a high ledge in front of her — so high that she could not climb with the child in her arms; she must go higher; she could not turn back, move either to the right or left, the way was so narrow. So she dropped the child at her feet and held it by one finger.

[Janet Colman's record of a correlative vision is as follows]: She was going up a very steep stair and she had a little child by the hand. When she reached the top, she looked at the child, and he was all ragged, and skin and bone. What does this mean? Answer ye that may. Have ye crowned the power of Mind in *Science and Health* as the Messiah?

Since Mrs. Eddy made it known that the three visions referred to *Science and Health*, and since they started with moments of turmoil culminating in the establishment of a church, and ended with moments of turmoil culminating in the disorganization of the church, her lessons should not be hard to follow.

Science and Health meets two threats, the first from false association with person as author (implying a personified good and a personified evil), the second from attempted association with false theology, the final "enemy." The belief of personality (motherhood) could not support, feed or clothe the revelation of Truth, and the belief of ecclesiasticism (fatherhood) would soon be seen as incapable of interpreting, parceling or regimenting it.

To be seen as it is, it must be *released* and found within the glorious responsibility of the Father-Mother Truth and Love. This elevated thought, far from

*A member of the Pleasant View household related that Mrs. Eddy did verify all that is claimed in *Science and Health*, including a final proof that "the 'still, small voice' of scientific thought reaches over continent and ocean to the globe's remotest bound" (p. 559:8). From Australia she received written verification of a healing that took place in remote areas before the book *Science and Health* and the name Mary Baker Eddy had ever been revealed to the one experiencing the

losing Science and Health, provided (in the vision) the only real connection with it.

Mrs. Eddy's gift to the world was Science and Health, rather than associations, churches, rules, and human guidance, and the year ahead would find her beginning to advocate no assemblies outside of "voluntary association," and relating a fourth vision (see items for November 1889) in which she could reveal the dangerous pretence of ecclesiastical theology.

In a reference to her classes of 1888, Mrs. Eddy wrote to Julia Field-King:

I long to get some of those students in my late classes well qualified for important posts in this great work that is being so abused by the charlatanism of this period. I want to hear from you by letter occasionally and dear Mrs. Bouton [Ellen Bouton, who went through the September class with Mrs. Field-King]. I wish — oh! so much, that her dear husband had been in my last Primary [November]. I had a Methodist clergyman in Boston in it and a D.D. from the West [Revs. J.F. Clymer and E.F. Strickland]. They tell me that one day was a Pentecostal hour. It certainly was a very remarkable occasion. I felt the power of God lifting me up, and you know the Scripture saith in the words of Jesus, when I am lifted up I "will draw all men unto me."

— *Articles from Journal*, Vol.VI, No.8:

1) *Questions Answered*, by Rev. Mary B.G. Eddy (Mis.88:27 – 90:20).

2) *Autumn*, by Mary Baker G. Eddy (Mis.395).

3) *Jesuitism in Christian Science*, by Mary Baker G. Eddy:

The above is the title of a pamphlet by Ursula S. Gestefeld. Before entering my class, in 1884, she had been the student of a Spritualist and mind-curer. Though a Christian Scientist in name, she is a member of the Theosophical Society in Chicago. Her attempted explanation of my book, SCIENCE AND HEALTH, is abortive; the altitude of her mind has neither reached the explanation nor inspiration of this work. She attempts to vilify my life and to criticize my works, in the face of twenty-two years of unstained labor in Christian Science Mind-healing, while she, a suckling, is drawing her nutriment from them. This is at least, silly.

When teaching her, I found that her mind presented a compilation of other minds, that it possessed, to a remarkable degree, these qualities — vanity, intellectual dash, and courage without conviction. Her reasoning is intoned with Pagan philosophy, her humanity besprinkled with Buddhism, and her pride and purpose nerved with the spirit of a Judas.

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

healing. The discovery and reading of Science and Health shortly thereafter had confirmed to the restored lady her conviction of what it was that had appeared to her and healed her. See *Mary Baker Eddy, A New Look*, by Helen Wright, p.52.

The only sense in which I employ the phrase "Loyal Students" she seems not to know. I mean those who are loyal to God, to justice, to Truth and Love. Thus loyal, these students and myself are one in motive and aim — united indissolubly in the bonds of Christian Science. This bond is not *personality*; it is Principle. Shakespeare says:

This above all: to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.

Jesus says: "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." She who would chain the eye of God, and hold it in her hand, needs to know the lesson of the cross and crown.

December — *Articles from Journal*, Vol.VI, No.9:

1) *Christian Scientist Association: November* [signed "W.B.J."]:

The attendance at the monthly meetings of this association has been steadily increasing; and on Wednesday, November 7, there were present a larger number of the members than had attended any previous meeting for several months

The remarks of our Teacher*, whose words are always so encouraging and instructive, seemed especially so on this subject [of meeting error in its malicious forms]. She uncovered the secret workings of sin, showed its evil intent, and instructed the students how to detect the influence of malicious minds, the antidote for which is Love; for from those who seek God's guidance, sin cannot hide its wicked design, thus confirming the saying of our Master: "For there is nothing covered that shall not be revealed, or hid, that shall not be known."

2) *Pamphlet Revision* [unattributed]:

The pamphlet heretofore entitled *Mind-Healing: Historical Sketch*, has been thoroughly revised, enlarged, and rechristened. Its title is now *Historical Sketch of Christian Science Mind-healing*. Its valuable hints on the history of Christian Science form precedents, and this cheap but important pamphlet should be sent all over the world.

3) *Primary Change* [signed "MARY BAKER G. EDDY"]:

Having reached a place in teaching where my students in Christian Science are taught more during seven lessons in the Primary Class than they were formerly in twelve, and taught all that is profitable at one time, hereafter, the Primary Class will include seven lessons only. As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, three-hundred dollars.

4) *Books Endorsed by the Christian Scientist Association* [unattributed]:

[The full list comprises]:

Science and Health, with Key to the Scriptures

Unity of Good, and Unreality of Evil

Christian Science, No and Yes

Christian Healing

People's Idea of God

Historical Sketch of Christian Science Mind-Healing

Rudiments and Rules of Divine Science

*Despite her withdrawal and absence for two months, Mrs. Eddy was present at this November meeting, and again in February 1889.

Christian Science and the Bible, a volume by Phare Pleigh
 Birdseye View of Christian Science, an address at the Chicago Convention, by Frank E. Mason
 [The same list first appeared in the November *Journal* — without the division line].

5) *Primary and Normal Classes* [unattributed]:

Hereafter no students can be admitted to Massachusetts Metaphysical College Normal Class who have not passed through the Primary Class.

FURTHER WITHDRAWALS OF PERSON

1889

January —

The experiences of 1888 demonstrated two interrelated trends in the field of teaching: 1. If the average College student found it impossible to see God as the Teacher or Truth in the classroom, the College as a material institution would have to close; 2. If a College graduate believed he had had instruction imposed by a particular teacher, he would think he had the right to implant personal views in his own future classes of other as yet unregenerated mortal minds.

The latter deficiency accounted for the proliferation already alluded to of man-made institutions of Christian Science so-called. Some of these were started by persons who had not had even the least exposure to the letter and spirit of Truth found in the Massachusetts Metaphysical College.

So far as the general public was concerned, such schools were teaching and practising the same thing as Mrs. Eddy, except for her doctrine of animal magnetism, to which, in the words of one of her young students, mental healers considered "she so foolishly clung." Among Mrs. Eddy's closest adherents, many were fully aware of the implications when their Teacher stressed that she was simply bringing "a message from God." One of them records that when they failed to get the message, she bluntly told them they were not listening to what *God* had for them.

Nevertheless, the day of belief in a personal teacher must run its full negative course, to yield at length to Science and Health — and to the coming example of the Massachusetts Metaphysical College. For by the close of the Fifth Day the College was to see Mrs. Eddy's withdrawal as its president and its teacher. She would consign it to the fulfillment of its lesson on WHAT TEACHING IS NOT, while leaving the field to God and Science and Health to be WHAT TEACHING IS.

A momentous Sixth Day in the unfoldment of Christian Science was rapidly approaching. The student would be asked to take all his questions to God, as members of Mrs. Eddy's household recorded they were already instructed to do.

Mrs. Eddy began to require this individual demonstration by a step-by-step physical withdrawal of her "person."

Instead, her words and example would be in the classroom, would be at the June convention of the National Christian Scientist Association, would surround the organization of local church groups, would guide rather than personally protect and dominate the *Journal*, would build The Church of Christ, Scientist.

Would students now relinquish the personal contagion, that is to say, the animal magnetism whose exposure was separating Christian Science from all other religions or scientific schools? Mrs. Eddy was going to leave a perfect, complete illustration of the Principle involved, but each student would have to see beyond that illustration in order to see the Principle that would operate in his own individual case. Would he do so?

The answer as it appeared in Mrs. Eddy's next vision of the devastating fire of animal magnetism — either camouflaging itself successfully or being simply ignored — was not encouraging! It came on New Year's Day exactly one year after a similar exposure. The Frye record of the two visions follows:

[1/1/88] I was in my own house. Richard Kennedy, the fiend, came in and was so pleasant and plausible. I began to rejoice, thinking he was being reclaimed. He said, "Come and see me rock my father." He sat in the chair to see if it would hold them and thought it would. He went for his father, when he [the father] jumped right up as sprightly as a young boy. The buildings seemed to be on fire. I tried to get there but everything seemed to obstruct. I got to where I could see it. Then tried to go back with the way hedged, I calling, Fire, Fire! Kennedy seemed to have locked the door against me. Only one student realized there was a fire. I could not make them see it.

[1/1/89] I saw the house on fire which seemed to commence in an ell and there was but one in the house which was Miss Morgan [Martha Morgan, Mrs. Eddy's housekeeper]. I commenced to cry fire with all my might. She said, "I have been trying to put it out but cannot do it."

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

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

HOW TO CORRECT THE FALSE SUGGESTIONS

After relating the latter vision to Calvin Frye, Mrs. Eddy outlined some of the arguments which it exemplified. These arguments had to appear as being held or voiced by some so-called mind, but were the product of the one and only malicious mind such as must follow an individual's lack of understanding of one Mind. His rough notes of what she said are added below unadorned and uninterpreted. The first part apparently attempts to reproduce Mrs. Eddy's own words along with some reported speech, so that "I" and "me" mean Mrs. Eddy, while Mr. Frye had to write his own name when the reference was to himself.

What is causing my suffering now? Richard Kennedy kindling the anger of Chas. Crosse and wife [Charles W. Crosse, C.S.B. and Sarah H. Crosse, C.S.D., two of the

rebellious "34" — and particularly bitter since Mrs. Corner and Mrs. Crosse were cousins] by telling them that I produce all her sufferings. He is also telling the same to Choate and his wife [Clara].

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

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

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

[Arguments directed against] Mrs. E.: You cannot help yourself. You feel everybody's disease, and state of mind. You are poisoned to death, and cannot demonstrate Christian Science upon yourself. You cannot have any faith in God. You cannot get any help through Him. You cannot write, teach, lecture, or travel. You have got to die. You take everybody's disease, and cannot get rid of it. You are perfectly helpless; you cannot help yourself, and no one can help you. You suffer for telling the truth about K.

[Arguments directed against] Dr. Foster Eddy: Your old beliefs of anatomy, medicine, and disease are all back again, and Mrs. Eddy is suffering from it, and you cannot help her, and she cannot help herself. You do not like her, and she does not like you. You cannot see your way through God, and she does not help you to help Mrs. Eddy or yourself. K. argues this way, and always adds: "You cannot get rid of animal passion."

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

— *Articles from Journal*, Vol. VI, No. 10:

1) *Christmas Gifts to Mary Baker G. Eddy* [unattributed]:

A silk bed-scarf, of seventy-two pieces, each nine inches square, embroidered, hand-painted, and done in patchwork, was accompanied by the following letter [signed "M.W. MUNROE, C.S.D."]:

*Adoption proceedings were completed in November 1888.

Beloved Teacher: During the past weeks there has been in progress a labor of love throughout our land. Seventy-nine members of the Massachusetts Metaphysical College Christian Science Association have responded to our letters, and expressed great delight at the idea of presenting a mutual token of respect and love to our Teacher. We decided to make a silken bed-scarf, each person to contribute a square. Hundreds would have joined us, but we could inform only a limited number of students whom we knew; for if we consulted you, we could not give you a pleasant surprise

To the above letter, and also to other friends who have so kindly remembered her, MRS. EDDY responds as follows, through this JOURNAL:

My Dear Seventy-nine: When I "wrap the drapery of my couch about me, and lie down to pleasant dreams," in mine orisons you shall be remembered.

To all my dear students whose varied, beautiful and useful Christmas gifts lie around me — tokens of their love and loyalty to Christian Science and their Teacher — I beg to say, *I thank you!* In giving and receiving, may your lives be enriched and recompensed by the infinite Love.

LIST OF INDIVIDUAL OFFERINGS

Eiderdown pillow, white satin with gold embroidery. Eiderdown pillow, blue silk, hand-painted, and fringed with lace. Pastel painting of Minnehaha Falls, with silvered easel. Silver nutpick set. Painted Sèvres China teaset. Book *Beautiful Story*, 576 pages, with steel engravings and lithographs. The *Doré Bible Gallery*, embellished. Brussels-lace tie. Silken sofa-scarf, inwrought with gold. Pansy-bed, in watercolors, with bronze frame. Stand for lemonade-set. Silver combination-set. Silk and lace mat. Embroidered linen handkerchief, in silken sachet-holder. Chinese jar. Silk-embroidered plush table-scarf. Connected reclining-pillows. Work of art, White and Franconia Mountains. Transparent painting of Jacqueminots. Satin and lace pin-cushion. Barometer. Cabinet photograph-holder. Perfumery. Large variety of books and poems. Face of the Madonna, framed in oak and ivory. Moon-mirror, with silver setting, and "the Man in the Moon." Hand-painted blotter. Embroidered linen handkerchiefs. Blue silk-embroidered shawl. Plush portemonnaie. Openwork linen handkerchief. Charm slumber-robe. Bible Pearls of Promise. Large white silk-banner with silver fringe. Sachet bags. Two velvet table mats. Silver holder for stereoscopic views. Two fat Kentucky turkeys. Hosts of bouquets and Christmas cards.

[Eldora Gragg, who went through Mrs. Eddy's Primary class in March of the previous year, related that Mrs. Eddy showed her and some other students the beautiful quilt referred to above. She thanked them for it. When Mrs. Gragg pointed out that they deserved no thanks, for they had not been privileged to be numbered among the "seventy-nine," Mrs. Eddy responded: "Yes you were, dear, yes you were."]

2) *Goodbye* [unattributed]:

With this number of our JOURNAL terminates the connection therewith of the gentleman [Rev. J. H. Wiggin] who has had the general literary charge and arrangement of it since January, 1886 — three years — with the exception of the few months following the summer of 1886. The newcomer [Frank E. Mason], who assumes editorial control of the magazine, beginning with the February number, is a Christian Scientist, as well as a literary man, and will speak for himself.

February — *Articles from Journal*, Vol.VI, No.11:

1) *The Personal and the Impersonal Saviour* [sermon written by Mrs. Eddy]:

The following is the part handed to us for publication, of the sermon delivered in Chickering Hall, the Sabbath before Christmas, by Rev. Mary B.G. Eddy, Pastor of the Church of Christ (Scientist). Text, Isaiah ix:6, "For unto us," etc. [Although Mrs. Eddy was present at the service, opening it with an exposition of part of Isa.ix and leading in the Lord's Prayer with the spiritual interpretation, the sermon itself was read by Frank Mason, Assistant Pastor.]

In the senses Jesus was the Son of Man; in Science he was the Son of God. It was his approximation to this state of being that made him the Christ Jesus, the God-like, the anointed. (Then as Mis. 161:14 - 168:20, but with "personal" and "impersonal" everywhere substituted for "corporeal" and "incorporeal.")

2) *Malicious Animal Magnetism**, by Rev. Mary B.G. Eddy:

One of the greatest crimes practised in, or known to, the ages, is mental assassination. A mind liberated from the beliefs of sense, to do good, by perverting its power becomes warped into the lines of evil without let or hindrance. A mind taught its power to touch other minds by the transference of thought, for the ends of restoration from sickness, or — grandest of all, the reformation and almost transformation, into the living image and likeness of God — this mind by misusing its freedom reaches the degree of total moral depravity.

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

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

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

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

*The separate department of "Animal Magnetism" ceased with the January *Journal*.

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

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

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

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

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

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

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

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

This is not an invitation to promiscuous denunciation. The time is not ripe for that, but God tells us now to uncover this wickedness, to expose its methods, to accumulate the evidences of its enormities. The human mind must be instructed by facts, taught how to recognize the signs of these secret crimes as they are worked on individuals, and also the method of self-protection, the antidotes found only in Divine Science.

God has bidden me to uncover this wickedness and I follow His voice. Let all Scientists aid in this work, first, by bringing out in their reports on the practice of healing, careful statements of the facts of malicious animal magnetism that are daily

passing before their eyes. I am not inviting them to indiscriminating condemnation, but to bring out such facts as have come within their own field of observation.

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

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

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

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

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

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

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

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

3) *Communion — Hymn of Christian Science*, by Rev. Mary Baker G. Eddy (as *Communion Hymn*, Mis.398, but with "she calls you" in place of "it calls you" in stanzas 2 and 3).

4) *Book Notices*, [including a review of] Ursula N. Gestefeld's *Statement of Christian Science, comprised in Eighteen Lessons and Twelve Sections* [unattributed]:

The only excuse for reviewing this "Statement" in the JOURNAL is the need of warning uninformed persons who may be misled by the words "Christian Science," on the title page

The metaphysics of the "Statement" is a procession of lifeless platitudes — sensual, and that crawls on its belly instead of soaring in the upper airs. In this grotesque masquerade of so-called metaphysical thought and Christian Science falsified, we recognize entire pages that in SCIENCE AND HEALTH have thrilled us and uplifted our thought, but are here, like stolen children, despoiled and disguised, with downcast face, ashamed of their companionship and work — weak in the letter, and devoid of the spirit and power of Science . . . [etc., covering nearly seven pages in all].

5) [As part of] *Editor's Notebook*:

A letter over the signature of Ursula N. Gestefeld reaches us; a part of it is as follows:

Chicago, June 9, 1888.

"Will you be kind enough to send me the names and addresses of persons whom you know to be interested in 'Christian Science,' to whom I can send the enclosed circular? The work mentioned therein . . . is not intended to supplant 'Science and Health,' but is offered as a key for those who are unable to discern its meaning."

The following paragraph is from the circular:

"The book 'Science and Health,' first published in 1875, was the first statement of Christian Science given to the public. Though many publications of the same nature are in wide circulation today, it still stands pre-eminent among them as the textbook of the Science, because its statements are positive, exact, and unmixed with theory. It is yea, yea; nay, nay. At the same time it is a book difficult of comprehension, and much patient study of it, for many, does not suffice for an understanding of its meaning."

. . . We may imagine the author of SCIENCE AND HEALTH saying to the supposed personality that is responsible for this "Statement of Christian Science," "You have not interpreted my book; its meaning as stated by you is perverted and destroyed; . . . you have darkened the letter, and wholly left out the spirit and power of Christian Science."

6) *A Word of Warning* [unattributed]:

The first number of a periodical published in this city and said, in its prospectus, to be "devoted to the interests of Christian Science," may have reached some of our subscribers during the last month.

The periodical in question is understood to be issued by persons who have been expelled, *for just cause*, from the Christian Scientist Association, and by one or more of whom the names of subscribers to the *Journal* — as the list stood several months ago — are believed to have been dishonorably obtained for the purpose of the present publication.

. . . [These mischievous periodicals] are the intended media of malicious animal magnetism to the homes that do not send them away.

Return the aforesaid periodical, through the mail, to Sarah H. Crosse, 19 Berwick Park, Boston, Mass.

— *Self-Description of The Boston Christian Scientist*, the periodical referred to above:

The Boston Christian Scientist hopes to be:

Helpful, interesting and instructive to all Christian Scientists;

A medium for conveying to its readers truth without error

ERROR NOT IN PATIENT

No account of the February meeting of the C.S.A. appeared in any *Journal*, despite an excellent record, preserved in the secretary's files, of Mrs. Eddy's

remarks on the subject topic, which was "Cause or Profession — Which?" The account thus preserved reinforces some of the instruction already covered from her classes, particularly the total identification of apparent external errors with "beliefs we accept." It is as follows:

[The text from Ps.xxiii:5,] He anointeth "my head with oil; my cup runneth over," means the action of Mind on our consciousness. Water corresponds to unconscious mind. All unconscious thought is in solution; when it comes to the surface it is dry land. The Red Sea, spoken of in the Scriptures, is the figuration of fear in unconscious mind. Error, sin, sickness and death, is sown and commences in the unconscious mind of your patients, and yourself; your patients, through ignorant fear; your own, through neglect, or willful sin.

"Baptism by fire" corresponds to fear in mortal mind. All our suffering is from fear. We have got to pass through the furnace heated seven times hotter than it was wont to be. Man's extremity is God's opportunity. The remedy for the trials of the hour, hatred, fear, etc., is love. "How shall I meet this heated hatred, this envy, this malice, this poison of thought?" is the question with the Christian Scientist. The answer is, by the exercise of Love, which chasteneth the evildoer. Evil hath its own reward. The law in Israel today is: What you say or do to cause another to suffer, shall cause *you*, not them to suffer, and we do not succeed because we do not observe this law. That the spirit of revenge in mortal mind may not prevail, students should see the necessity of, and strive to attain a clearer understanding of the law of Love.

There is only one way to meet this rule of sin. Would we entertain a guest that was spoiling our house? Now, instead of entertaining the guest that says, "you cannot heal!; old beliefs are re-established; you feel your patient's beliefs" etc., it is your duty to eject this guest at once. No man can enter into a strong man's house and spoil his goods except he first bind the strong man; and then he will spoil his house. You can make your house — the body — just what the mind is. The discouragement brought to you, you are able to expel as an unwelcome guest. This is the ground on which all must work. Watch just what your thoughts are, and labor there until success greets your efforts. If you think you need help, prove it otherwise. There is no one who can help you like yourself. There are no *conditions* hindering. They are only what you admit. Whenever you take this position you go up higher. The opposite position is that of "I don't care." Let me tell you something for your encouragement. The one who has met the most, and conquered it, is the nearest heaven, harmony.

Students are morally responsible to meet any error in themselves, and then it will disappear from the patient. It is not the patient. It is some moral wrong in the student. Never allow error (the use of medicines) to be used indirectly, not merely from fear that they injure your patient, for they have no virtue, but for the reason that God would not get all the glory of the healing.

In similar vein, students have left records of the following statements made to them at various times by Mrs. Eddy:

Students should work more with themselves. [She said]: You are the only patient.

Whatever error you admit as real in yourself or in another, you render yourself liable to. Admitting error as real produces error and is all there is to it.

Nobody but yourself can destroy a belief of yours. As long as you believe in evil *at all*, you will have specific claims to meet.

Do not address the individuality, but talk to yourself as you would if you had a belief.

When you understand the truth of a lie, you will understand God — and not until then.

Whom do you treat? Self. We must cast the beam out of our own eye, before we can see clearly to cast the mote out of our brother's eye We are to leave all patients and opinions at the foot of the cross, when we enter the portals for a better understanding of spiritual things Turning from God to self as origin brings darkness and shadow. What is shadow? Self. The longer the shadow, the farther from God.

Can you heal a disease by holding its symptoms before you? No. Then hold to the opposite, *absolute Science*, which does the healing. [Members of Mrs. Eddy's household reported that she told them, whenever appropriate, to answer questions with the absolute statement of Christian Science.]

[Explaining the sense testimony of a drunken man passing the house on Broad Street in the Lynn days]: If that is the man that I see, that is the man that I am, and I refuse it because that is not the man I wish to be. [The student who heard this explanation reports that the man was healed.]

You cannot help yourself and nobody can help you until you stop trying to hurt others. [Similarly]: Nobody that is believed to be trying to hurt you can make laws to govern you. Lies, hatred, revenge, etc., have no power but to destroy themselves every time they try to hurt someone else.

Whoever scorns another depreciates himself, whoever sees another as less than the image of God, defaces his vision of the excellence of his own true being and of the righteousness of God. One cannot sneer at another's weakness and be quite as strong himself. One cannot desire to find marks of impurity in another and not find himself less pure.

Realize for yourself there is nothing but God and harmony. We must go to patients strong in that understanding and if they do not respond, we must seek for the error that holds, find where the lie is, and expose and destroy it. If they do not yield then, look into the minds of their friends, and deny malice; and still if they are not benefited, we must know there is something wrong in ourselves and must wrestle with the error until daybreak — Truth, Light. We must pray God to show us our secret sins, and to trouble us until we have no peace except in perfect reconciliation to God. We must live the life of a Christian, for only as we live it, can we love and lift our neighbor.

March — *Articles from Journal*, Vol.VI. No.12:

- 1) "*Thy Will Be Done*," by Rev. Mary Baker G. Eddy (Mis.208).
- 2) "*Put up Thy Sword*," word in due season [to the C.S.A.] by our Teacher (Mis.214).
- 3) *Past and Present* [unattributed]:
 . . . A little more than two years ago Mrs. Eddy withdrew from the editorship [of

the *Journal*], but maintained a nominal censorship of its contents, the purpose of which was oftener defeated than gained, in the constant struggle of mortal thought to defeat or to circumvent Truth

She withdrew from direct editorial conduct because of the constantly increasing demands on her time Her wishes as to the use of her name in the JOURNAL, especially as to the form and manner of its use, were constantly thwarted, through impossibility of compliance, complicated often with negligence, or bad taste, sometimes with malice; and the cry of "personality" has often been raised when her sole effort was to gain complete retirement from public view and comment

When the present editor entered on his work he received the same charge as his predecessors, and on the appearance of the February JOURNAL was reproached as they had been, and at first accepted the rebuke. But on reflection he answered, "The use of your [Mrs. Eddy's] name in a manner to violate the principles of good taste has been avoided, but frequent reference to you or to SCIENCE AND HEALTH cannot be avoided in a 'journal devoted to Christian Science,' because all we have of the Science is through this book and from you."

That there may be a clear understanding between the JOURNAL and its readers, the statement is now made that Rev. Mary B.G. Eddy has entirely withdrawn from responsibility and control in the conduct of the JOURNAL. She will in future only furnish articles for its columns, and advise on points of Science submitted for her decision. When the Discoverer and beloved Teacher of Christian Science speaks through the JOURNAL, she will always have in it, as she has in the hearts of her students, the place of honor, but this does not imply, and should not be taken to mean, her control or responsibility outside of the columns that are under her signature.

DEATH OF A NEW YORK WORKER

4) *A Crime of Malicious Mesmerism* [letter signed "C(arry) H. (Mrs. Fremont D.) SNIDER" adding to announcement in February *Journal* of the death of Bro. F.D. Snider "under circumstances that leave no doubt . . . the result was due to malicious animal magnetism"]:

Editor of JOURNAL: I will comply with your request to write an analysis of my husband's case because so many things are to be learned from it

My husband was free from mortal belief of sickness up to the first of October last, when our Church [in New York] opened for the season. Then he began to think thoughts he had never thought before, and that were so unlike him that I saw they were from without

A week later, on our way to the railway station to meet a friend, my husband seemed to have something strike him in the chest, and stopped several times. This struck me very strangely, as he was so strong in Truth that he never yielded to any mortal thought of fatigue

So he continued for a week, and as he began to show indications of heart disease I was troubled. One night at dinner he exclaimed, "I feel as if I should fall right asleep." I took up the thought against transference of thought of mental poison, and he immediately rallied

I finally told him he must go to Boston, and learn the cause of his annoyance. His Teacher [Mrs. Eddy] told him at once it was a direct attack from malicious minds, and that he must treat himself. To his loved and trusted Teacher he replied that he was being treated by someone else.

Before he left she said to him, what was unusual for her to say to the sick, "Let *no one* treat you." He came back from Boston looking better, quite himself again, his claim of heart trouble gone, and with hardly any disturbance in his usual habit of rapid walking

But the thought was so confused here by mesmerism, and such a law went out to misunderstand our Teacher, that students everywhere were feeling it, and reflecting that thought

[December 10] a strong death claim was urged on him, but he rose from it stronger than ever. Still two days later the claim went out again, and this time of poison. I know this, for my husband was held almost stiff on the street, but I took this thought up, and he got along well, and the next day, Saturday, was all right and better than for some time, and Sunday so bright and happy, that everyone in the Sunday school and at church remarked it

Monday he went out and attended to his duties. After lunch . . . I started out for my own duties [returning] only at ten minutes to seven . . . and [I] will first refer to what passed in my absence

At about quarter past six my mother was sitting on the sofa in his office, talking to him, when my husband arose and went to the opposite side of the room, where she saw him stagger . . . [As continued from the *April Journal*] Friends were sent for [who concluded] my husband had passed on, and fearing the city laws, [sent for] a physician. He was bending over the body when I returned . . . Disinterested witnesses . . . concur in the declaration that . . . with a little help, he could have been restored But I take up first the indications afforded in my husband's case, of the operations of malicious animal magnetism

On [the] occasion that he stopped suddenly on the street, his hat blew off, and though he had been rooted to the sidewalk, he ran instantly after his hat, showing plainly that he was held by a mental influence.

He asked often to be treated for fear, when no physical symptom was present

For days together, he was perfectly bright and well, showing good color, and leading an active life, then, all at once, he would present a totally different appearance

When he called on his Teacher in November, he was laboring under this mental influence, so that it was apparent to her on the instant. Yet he left her buoyant, as light in movement as a boy, and remained without a symptom of disease, till, by violation of her directions [to let no one treat him], he fell again under the malign influence cited

When under these spells, he acted as though there was an unknown foe around him Several times he came to me from a remote room, and . . . said he was sure someone had called him This was the mesmeric trick of spiritism.

5) [As part of] *Editor's Note Book*:

Rev. Mary B.G. Eddy lectured in New York City at Steinway Hall the evening of February 15, to an audience of over a thousand persons who came together on a notice of only twenty-four hours

The lecturer . . . discussed the questions:

Is God the divine Principle or a person?

Is man personal and individual?

Is matter substance?

Is materia medica a science?

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

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

Mrs. Eddy then withdrew to the dressing-room, where the throng so pressed upon her that she was obliged to come out on the stage, and nearly an hour was passed in

receiving the congratulations, thanks, and blessings of those who passed in succession to receive a grasp of the hand and a kindly word

To this gathering of tried students and friends came Mary H. Plunkett, and pressed to take the hand of our Teacher, and give a traitor's kiss. It is necessary to say to the public that Mary H. Plunkett took a Primary course only [in September 1885], and that her real character was long ago unmasked to Christian Scientists. She then set up as a lecturer and teacher of Science at summer resorts and elsewhere. Students who are incorrect in the letter, and devoid of the Spirit, stand without credit or fellowship in the circles of Science. They speak soft words publicly of Christian Science which they need for their traffic, but in their private lives and communications are its worst foes.

April — *Articles from Journal*, Vol.VII, No.1:

1) *Christian Science and Its Revelator* [unattributed]:

If SCIENCE AND HEALTH be a Revelation of God, the person through whom it has been given is a Messenger of God

Do we then, the question will be asked, say that the author of SCIENCE AND HEALTH is "equal with Jesus"?

The question rests on misapprehension of the relation to humanity of the personal Jesus, and forgetfulness of the distinction between him and the impersonal Christ.

. . . Jesus demonstrated over *all* the beliefs of this false sense of life, even over the belief of death, "the last enemy to be overcome"

Jesus is our Saviour *in that* he did this for us, and so made it not only possible, but certain, that every mortal not only could, but will and must, sooner or later, pass over *the whole* of this way of demonstration, and enter with him into the Holy of holies — become one with him and with the Father

This work has been *done*, and it has to be repeated by every man *in the flesh* because it was and is the "Way" out of the flesh. Jesus is *thus* our great High Priest, and he remains that with none to share the office with him, or to dispute it, through all the ages of eternity. His work of demonstration in human consciousness will be repeated, for has he not said, "The works that I do ye shall do"?

Now a word about the horror many good people have of our making the Author of SCIENCE AND HEALTH "equal with Jesus." The New Testament declares, and SCIENCE AND HEALTH demonstrates, that the Principle of Jesus — in other words the Christ — is only the name for that state of consciousness which is the goal, the inevitable, ultimate state of every mortal; that Jesus is, not in a figure but in scientific fact, our "ensample," our Great High Priest, our elder Brother, who has entered within the vail only in advance of us. The Author of SCIENCE AND HEALTH has demonstrated over a great part of the way that Jesus demonstrated. Her function is to show us the way, in Science, to enter into our heritage of dominion over sin, sickness, and death, into oneness with Jesus Christ, and — through his "way" of demonstration — up to the Father, the divine Principle of man.

The Jews said, as the culmination of their accusation of Jesus, "He maketh himself equal with God." We, too, shrink from entering into our high estate. Jesus, instead of being looked to as a model and ensample, is made a fetish; the Christian world bows down to the personal Jesus, instead of following the impersonal Christ in the footsteps of demonstration. Christian Science proves that equality with Jesus is the spiritual

estate that he showed us the way to enter into. The function of Jesus, his place in human consciousness, is his by acquisition and consummation; that of the Author of SCIENCE AND HEALTH, and every mortal who follows him, both in the spirit and letter of divine Science, is in the course of accomplishment

“Not one drop of the cup that he drank” — says SCIENCE AND HEALTH — can be spared to any mortal. Mary B.G. Eddy has worked out before us as on a black-board, every point in the temptations and demonstrations — or so-called miracles — of Jesus, showing how to meet and overcome the one, and to perform the other, and has said, “This is your problem, yours not in a vague, general, far-off way, but precisely, and *now*: to work your way out of the false consciousness of life in matter, in the flesh, into the real consciousness of God, Spirit, as all, to *understand* through demonstration — realization, not theory — that there is no Life, intelligence, or sensation in matter; that “man *is*, not *will be*, immortal,” that we are here and now in eternity.

It is the Principle and the footsteps of this life of demonstration that SCIENCE AND HEALTH discloses to us, and they had first to be realized, lived by its author, before they could be so disclosed. Not one word of SCIENCE AND HEALTH is written from theory, or speculation, any more than the words of Jesus were uttered from that basis

As to those who antagonize bitterly the position and doctrines of the author of SCIENCE AND HEALTH, is not the trouble with her personality the same that mortal mind has always had with the personalities of those chosen of God to voice Truth? How would it strike us to hear a professed Christian say, “Oh, yes, the Sermon on the Mount is of transcendent elevation and beauty; but Jesus was selfish, conceited, and aspiring”?

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

To the half dozen bitter factionists who have “gone out from us because they were not of us,” and of whom Science might be questioned, in the words of the prophet, “What are these wounds in thine hands?” and the answer would be, “Those with which I was wounded in the house of my (pretended) friends” — every Scientist in the land will join in saying: Shame on the student of Mary B.G. Eddy, who goes out from the hallowed influence of her presence and teaching, to whisper small gossip in corners, and talk about “personality,” or, worse still, to write books and start so-called “Schools” of Christian Science, on poor memorizings and weak plagiarisms from the Teacher that is betrayed and maligned!

2) *Organization of Scientist Churches* [unattributed]:

. . . On the morning of March 5, when at the Massachusetts Metaphysical College — the only Metaphysical College in America — our Teacher met her Primary class for the usual conversational, leave-taking exercise, questions on this and collateral subjects were brought up and answered, a report of which will be timely.

Brother E.R. Hardy, of Buffalo, inquired as to the reception of members from other churches by a pastor who, like himself, was not an ordained pastor.

The reply was: “The ordination of the pastor is not an essential to the reception of

members from other churches, or of new members. The old membership ceases when the new begins. The pastor is not the church; it is the church that they come into, and that does not depend on the pastor. You are delegated by the church to perform this duty, and your action has as much validity as the action of a chairman or moderator of any meeting, who is appointed *pro tem*. The person, any person, so delegated can receive new members just as effectively as an ordained pastor."

To the question, "Is ordination of a pastor before attending on the theological class regular?" it was answered: "I think it is perfectly regular, but it should be understood that a finishing up remains, so that all may be done decently and in order, and we may know who are fully authorized as preachers."

Brother Stiles, of Brooklyn, said: "I joined a church thirty years ago; its creed and doctrines have become nothing to me. Shall I ask a letter of dismissal and credence, with this feeling that as an organization it does not represent Christianity, or shall I simply say to my church what the fact is, and ask for a severance of the church relation and dismissal?"

"By all means simply ask the letter of recommendation," was the answer. "Then you have done your duty as an individual member. When my adopted son, Dr. Foster Eddy, applied to his church in Vermont for such a letter to the Church of Christ (Scientist) here, it was not only given, but with a cordial recommendation and expression of regret.

"I wish you could see as I do the gain in three years in the attitude of the churches and the public towards Christian Science churches. Then they would have spurned such recognition. My own case, however, was an exception. I received such a letter seventeen years ago from the Congregational Church to which I belonged forty years.

"I will say, too, since we are talking of church matters, that I was ordained, as I suppose the first teachers of the primitive church were, by the members of my church, and the ordination took place by the light of a candle placed on a barrel.

"I want to say, too, to my students everywhere, whether they have attended my classes or have received instruction through reading my books, that they can become members of the 'mother church' here in Boston, and be received into its communion by writing without their personal presence. If you are united with us in thought and affection, you know in Science that you are not absent from us. I carry you all in my affection."

Brother Bates of Syracuse said: I want to ask if the time for us to begin the organization of a Christian Science Church is not when we have brought out one patient? Ought we not then, with this one patient, to hold a religious meeting and form ourselves into a church, and the next Sunday bring in another and so on?

Our Teacher replied: "Yes, that may be well. I want to promote the union of the church. I love the church. The Christian church is sacred to me; just as the Jew held all that had the name of God written on it, so all that calls itself by the name of Christ, I love, and hold sacred.

"How shall we best promote union with Christ, and draw all the churches that are called by that holy Name nearer to him? I look to Christ for guidance. Jesus did not carry his church — the Jewish — with him. He could not build his on their foundation; neither can we. They are founded on personal sense and credal doctrines about God. How can we proceed on our way without the life of Christianity, the recognition

of God, Good, as all? It is only this that severs the old attachments of evil. We cannot afford to remain in the fetters of a personal sense of God. Then we plant ourselves on matter rather than Spirit. But we must plant ourselves on Spirit, and must say as Martin Luther said, 'Here I stand, I cannot do otherwise, so help me God, Amen.'

"There is no compromise here. We must go forward. What holds the churches from acknowledging that our church, built on Christ, is evangelical? It is pride, the pride of antedated possession. But this is not a lawful pride. I repeat that I love the old church organization that has kept alive the name of Christ, but I want to see it founded on God, and a God who is Spirit, not matter; who is Good, and not evil; a God who is supreme over *all*, superior to sickness, sin, and death included; that *is* a present help in *all* times of trouble; that just when we want Him most, does not turn us over to matter and an M.D. for our refuge."

3) *The March Primary Class*, opening remarks by Mrs. Eddy (as Mis.279:9 – 281:2, then):

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

"I, I, I, I, itself I,

The inside and outside, the what and the why,

The when and the where, the low and the high,

All I, I, I, I, itself I."

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

Some of my students handle this evil of animal magnetism in such a manner that they do not disarm it. (Then as Mis.281:12 – 282:5.)

4) [In the section headed] *Healing and Reports of Cases* [unattributed]:

In the late Primary class at the Massachusetts Metaphysical College, a student asked, "Why do you approve of surgery?"

Our Teacher replied: "Why do I approve of surgery? I did not know that I did, except as a choice of evils. If my students cannot through the power of Mind put into juxtaposition a broken bone, then they must do the next best thing.

"How is a joint dislocated? Through mind. Then Mind can put it back. We prove the rule of Mind-healing mathematically. Four times five are twenty and five times four are twenty."

5) *Letter* [dated Chicago, March 21, and signed "NELLIE J. HANSON, Clerk"]:

Editor, *Christian Science Journal*: At the last meeting of the Church of Christ (Scientist), Chicago, I was instructed to send you the following notice: At a special meeting of the Church of Christ (Scientist), Chicago, held at 130 Dearborn Street, Wednesday, March 20, 1889, resolutions to the effect of withdrawing fellowship from Mrs. U.N. Gestefeld were unanimously adopted. [Such severance had been delayed previously by strong objections from George Day, Pastor.]

MORE TROUBLES WITH THE EDITORSHIP

May —

Frank Mason's editorship of the *Journal* was short-lived. The extracts given here from the *Journals* he supervised provide some indication of the problem he had with the proper identification and description of the impersonal Revelator.

For most of its history to date, the front cover of the *Journal* had described it as "The only Official Organ of the Church of Christ (Scientist) and Christian Scientists' Association, of the Massachusetts Metaphysical College," but after the departure of Rev. William Gill in 1886 no editor's name had been included. Beginning May 1889, and for the next seven months, the cover dropped the description, putting in its place the words "J.F. Bailey, C.S.B., Editor." It also added the statement "Founded by Rev. Mary Baker Glover Eddy, April 14, 1883." Shortly after the N.C.S.A. Convention in June 1889, the cover described the *Journal* as now the "Official Organ of the National Christian Scientists' Association."

Joshua Bailey, the new editor in place of Frank Mason, soon moved into controversial areas himself and remained at the editorial helm for only nineteen issues. In the December issue of his first year others took over some of his labors. His name was dropped from the cover, as was the statement of Mrs. Eddy's founding, although the latter was restored, with slightly differing wording, at the beginning of 1890.

Before, during, and after the changes, the publisher was always given as "The Christian Science Publishing Society." The copyright was at times ascribed to the C.S.P.S. or (in part of 1889) to Mrs. Eddy, or not specified at all.

Along with the plan to give students a chance to demonstrate their own ability to edit the *Journal*, Mrs. Eddy consented to Mr. Bailey's scheme of running a second periodical called the *Christian Science Series*. For a year this *Series* appeared semi-monthly beginning with the month of May. The first five issues were devoted almost entirely to Mrs. Eddy's own articles and answers, with just a few additions and revisions. Thereafter the *Series* became less interesting and less authoritative until its eventual demise. The following extracts from the May issues contain a few Eddy statements not taken from the earlier *Journals* and not preserved in her *Other Writings*:

"Is it necessary to study Christian Science in order to be healed by it, and keep well?" (Mis.38:27 - 39:12, then):

The sense you gain of this Science by reading SCIENCE AND HEALTH is far more advantageous to the sick and to the learner than to run the risk of spurious teachings or practice of such pretenders.

Those students who speak the Truth about the Teacher, through whom God has made known the Science to this generation, and are not working alone for money, are competent to teach to the people profitably its rudiments, and they can be fully relied on for the healing of sickness, which is the easiest work of Christian Science.

"Are there not many who pretend to teach Christian Science and to heal, who are

incompetent for either work?"

There never was a science so abused as Christian Science is today. This is owing to the incapacity of the public to recognize the errors taught by pretenders to the name of "Scientist," and to ignorance of the damaging effects of their practice on the health of the community and the progress of Science. The greatest care needs to be exercised by those who are thinking of taking a course of lessons, or who are about to call in a practitioner to treat sickness.

For the general public, unacquainted with the characters and claims of those who bear the name of Scientist, there is no present means of information so reliable as THE CHRISTIAN SCIENCE JOURNAL. No professional cards are admitted to its columns except those of my own students, or students of theirs, or persons who have come into the Science through the study of SCIENCE AND HEALTH, and are vouched for by persons of known fidelity to Christian Science.

Those who misrepresent the Discoverer of Christian Science are sure to pervert the Science. They do great injury to the cause in their desire to use Truth for gain. Such persons are incapable of either practising or teaching Christian Science. (Then Mis.53:21-5, then):

The Science is simple, it is more readily understood by children than adults. The reason is that they have not yet confirmed the beliefs of their parents by their own human reason, and made them their own. The child accepts and sees the truth of the most abstract propositions of Science as soon as they are stated, and sees their applications with a corresponding quickness. Many Scientists even at this day testify that they are taught in the realization of Science by their children. The world will see a wonderful elevation in the consciousness of the children of those who, as children, are now coming into Science. It is only the thought educated away from Science in worldliness that finds it abstract or difficult to perceive. (Then as Mis.53:28 - 54:2, then):

Every added year of human life passed in the beliefs of matter only increases the blindness of the mortal mind to the Truth of Science. Every increase in the supposed knowledge of this world even in "natural" science — where the mind is unilluminated by Science — only carries man further from the Truth. Instruction in dogmatic religion is worse in its effect than "natural" science, because in these sciences there is, instilled — when the teaching is not densely material — a rational principle that leaves the mortal mind more open to the approaches of Truth. (Then as Mis.47:1-26, then):

This pre-existence of man in God, Spirit, must not be confounded with the old opinion, or the vague sentimental notions of today on the subject of embodied pre-existence, which is wholly contrary to divine Science.

... "Is it possible to change the aged form to one of youth, beauty, and immortality, without the change called death?" [Answer as in *Journal of Christian Science*, August 2, 1884, and given here on p.155.]

[Vol.I, No.2] *How Men Become Sons of God*, by Mary B.G. Eddy (then as Mis.180:21 - 185:26, where the text can be found for this title, then Mis.45:21 - 46:3, then):

This leading, self-evident proposition of Christian Science, *viz.*, that good being real, its opposite is unreal — needs to be accepted in connection with its divine

requirements; by this I mean that this proposition must be adopted as true, and then turned to the destruction of the sense of evil in ourselves — the only existence or reality that it has. (Then as Mis.13:14 – 15:3.)

THE CHILDREN OF THE CHILDREN

Mrs. Eddy's prophecy in the *Series* about the children of those children who were growing up in Science was not preserved into her final collection of writings — at least not with that kind of wording. In fact she would be questioning in Science and Health (now 61:31) whether the "propagation of a higher human species" was actually requisite for the advancement of mankind. But she did record that the formation of mortals needed vast improvement from current practices.

The fundamental platform of Christian Science that "God makes and governs all" (S. & H. 532:3) absolutely discards a "union of the two sexes in order to create . . . the human family." Only sinners get the "notion that they can create what God cannot, — namely, sinful mortals in God's image" (S. & H. 204:23).

Even with these generalized statements and their escape phrases Mrs. Eddy ran headlong into the fixedness of mortal illusions — into the same hatred of Truth and Love that crucified Jesus. When Jesus called on men to hate father and mother, while he damned the women who thought they had borne children of their own making, when he told men not to accept for one moment that they owed existence to a sexual father, the authorities had to try to destroy him. The outraged leaders were the theologians of the day. These were they who prided themselves on having hedged their sinful practices about with such regulations and virtues that God was smiling on their claim to creation under certain blessed family conditions.

Similarly the inescapable conclusion of Mrs. Eddy's revelation of what God had already announced through Jesus came close to wrecking her mission — before she chose ways to hide her message. As earlier, the theological authorities whose pseudo-Christian rationalizations had endowed a sexual falsity with their self-satisfied blessings, were up in arms.

In the hiding of the message, the explicit words "animal magnetism" could become almost acceptable to mortal mind if brushed off as a synonym for evil instincts in someone else: they might then even pass as synonymous with sensuality and lust. Provided she did not specify the logical conclusions, Mrs. Eddy could say that "turning from God to self as origin brings darkness" (p.272) or "children are the offspring of our thought wedded to error" (p.145); her admonition that "there are no sexual organs — only in belief, for all is [already] created" (p.155) would be passed to individuals, but she could openly write (*Journal of Christian Science*, October 1886): "God made manifest in the flesh is a divine outer action upon the inner vile affections of mortals" (p.201).

Words like "our Father-Mother God" could pass as just a comfortable phrase for a future ethereal existence, to be brought nearer perhaps by a lot of non-sacrificial lip service. But for man to govern his acts under a conviction of such a phrase's present unyielding reality, and relinquish all thought of pushing God aside so that man could enjoy a little pretence at human generation, was a hard line for Christian Science to sell. At first Truth must seem to tread inoffensively — and probably so for several decades.

If Christian Science children did, however, consider that *their children* were their own creations, that is, offsprings of thought wedded to error — instead of the creations of God appearing to them, they would be worse off than the merely ignorant. Mrs. Eddy's statements were bringing a different reaction from the one she could have thought was obvious by now. Evidently she had to drop the subject, as she did with her unfulfilled prophecy in the Sixteenth Edition about the hastening demise of free love.

Instead she had to warn students about the resulting setback that would ensue from the thinking she encountered. To some she sent this conclusion to *watch* for and handle: "Cruel lie trying to make itself thought that the children of Christian Scientists shall be the offscouring of the earth."

The opposition of theology to Mrs. Eddy's insistence that Jesus meant what he said, and that the one evil is man's belief that he is a creator of mortal children in his own image, was adequate cause for her choice of the Theological Course as the final corrective offering at her College — bringing the degree of D.S.D. Mrs. Eddy retired from the college teaching before such a course was ever institutionally given, but it remains on record as the ultimate for those who are "taught of God."

— *Articles from Journal*, Vol.VII, No.2:

- 1) *Obtrusive Mental Healing*, by Rev. Mary Baker G. Eddy (Mis.282:6 – 285:10, then):

The able and philanthropic editor of this JOURNAL [J.F. Bailey] will, I trust be a peace-maker and never a peace-breaker. (Then Mis.285:10-2.)

- 2) *The Present Hour* [unattributed]:

. . . Students will notice with regret, on the cover page, of the JOURNAL, further indication of our Teacher's complete severance from its management and control; but with none can this regret be so profound as with those who have been honored in it with her direct association, and guided by her wisdom

As our dear Mother in God withdraws herself from our midst, and goes up into the Mount for higher communings, to show us and the generations that are to come the way to our true consciousness in God, let us honor Him and keep silence; let us keep from her and settle among ourselves, or, with God for ourselves, the small concerns for which we have looked to her. Let the inspiration of love fill all hearts, still all clamors, and compose all differences. Let none of the din of this world of false sense be borne by us to the ears of our Leader, as she listens to God for the messages that

she alone can hear, or take her time from this great and holy work, that only she can do. Let us not fix our thoughts on her. *We* know that all *is* Mind, and that we ought not to hamper her with a lower consciousness, but aid her by wrestling mightily to free ourselves from material sense and realize for ourselves Truth, God.

3) *Christian Scientist Association* [signed "W.B.J."]:

[At the April meeting of the Association] our Teacher was present, and spoke at some length on two points, of which her students have need to be watchful. She said error will urge two extremes; the first, to act too far in advance of our understanding, and to strike a blow too soon, and bring on a crisis that we are not fully prepared to meet and master.

We must not mistake self-sufficiency, pride in the letter of Christian Science, and our finite conception of the fitness of things for spiritual intuitions. The other extreme is apathy, inactivity, whereby many who are really good, and might do much for the cause, do little or nothing through a seemingly paralyzed condition of mind, from a false sense of fear. Such individuals must use what they already have, to obtain more. To destroy sin and heal the sick, we must take the sword; sin cannot be healed without. It is the "sword of the Spirit" we must use, and the sword of the Spirit is Truth and Love; the sword of Truth will cut away the belief of pleasure in sin from the human affections, then Love will heal the wounds from both sickness and sin. If, while we are using this sword to the best of our ability, error arouses itself to stop our progress, and we are temporarily in doubt as to what is just the right thing to do, we can stand still and wait on God; and in this waiting, remember what He has done for us in the past, and trust Him to do for us now. We shall thus surely see His salvation, and by these experiences we shall lose the sense of fear; then we gain the spirit of meekness, and in the might of this meekness we go forward and possess (inherit) the earth.

She also showed it to be the positive duty of Christian Scientists to uncover error (as they should a nest of vipers), that the people may see it and be warned of their danger, while they themselves are striving with Divine Science to take away its sting, and destroy its poison.

4) *Church and Sunday School*, the Easter services of the Boston Church of Christ (Scientist) at Chickering Hall [unattributed]:

. . . At 3 P.M. Rev Mary B.G. Eddy, the pastor, came on the platform with Rev. D.A. Easton, who was announced to preach the sermon. (Then Mis.177:26 – 178:26, then):

My friends, I could feel to be excused from speaking further today. But I stand in the flesh like a partition wall between the old and the new, between the old, legal religion in which I was brought up, and the new, living, impersonal Christ-thought that has been given to the world through me. (Then Mis.179:1 – 180:19.)

5) [In the section headed] *Editor's Note Book* [unattributed]:

The letter from Bro. Farlow, printed below, brings up the burning question of the hour. Organize! Organize! Organize! is the one word that reaches us from all parts of the country. It is the first fruit of the higher consciousness of Science that has

manifested itself during the last months. Scientists everywhere are coming out from the old organizations, and forming Sunday meetings, to comfort and strengthen one another in the new, old Way, demonstrated fully by Jesus, and whose Science is stated in the new Revelation through SCIENCE AND HEALTH

It seems timely to direct the attention of [our Leader's] students — whether of classes or through reading her works — to a point brought out in the report in last month's JOURNAL of our Teacher's remarks on organization [under "Organization of Scientist Churches," p.276]. . . .

The following is the letter of Brother Farlow:

TOPEKA, KANSAS, April 13, 1889.

Dear Teacher: I have just enclosed a letter to Dr. Frye, but forgot to ask one question

There are at Orego, Missouri, where brother William introduced the work, about forty or fifty, who I think could be included in a church organization. Arkansas City could muster about twice this number, Wichita about thirty-five or forty

Is there any way in which we can organize the different bodies just referred to, at Wichita, Orego, and elsewhere? Could they be organized as branches of our church here (to be), and we assume the responsibility of looking after them until there are C.S.B.'s who are able to do so?

Also we would ask, can we not in some way organize as a branch of the "mother church" at Boston, or will we have to organize under the law of Kansas? I will do just as instructed, and if my idea of organization is premature, I will be satisfied to wait.

ALFRED FARLOW.

Notice of a new departure was read by the Pastor of the Boston Church of Christ (Scientist) at the opening of the Easter service. The regular Friday evening meetings of the church are changed into Public Meetings at Steinert Hall, and will consist of an address, relation of experiences, and discussions on inquiries from the audience. At the first of these meetings, Friday, April 26, Brother F.E. Mason delivered the address.

The Pastor also made announcement that a Christian Science Mission and Free Dispensary would be opened during the Easter week, for work among those unable to pay for healing, and prevented by their circumstances from hearing the Glad Tidings unless taken to them by messengers of the Truth It will help to raise the vocation of Scientists from being looked on by the world as primarily a means to a livelihood.

6) *Mass. Metaphysical College, Special Notice* [unattributed]:

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

7) *Massachusetts Metaphysical College* [as described in all *Journals* at this time]:

This Institution, chartered by the Commonwealth of Massachusetts in 1881, receives both male and female students for instruction in Christian Science Mind-healing.

The use of Truth, instead of drugs, is taught as the sole means to hope and health, for the sick as well as the sinful, and the establishment of health by the development of the human

mind, through the understanding of the Divine Mind.

The Primary Class in Christian Science Mind-healing includes seven lessons. First week, six consecutive lessons. Largest discount to an indigent student, \$100. Husband and wife, if they enter together the Primary Class, pay \$300; but entering at *different* times, *each* is required to pay the full regular tuition. Tuition, \$300.

The Normal Class is open to those only who have taken the Primary Course at this College. Six daily lectures complete the course. Tuition, \$200.

Class in Metaphysical Obstetrics includes six daily lectures, and is open only to students who have taken the Primary Course at this College. Tuition, \$200.

Class in Science of Theology completes the Collegiate Course. Six lectures on the Scriptures, and a summary of the Principle and Practice of Christian Science. Tuition, \$200.

Students who have completed the College course, and are qualified in every respect, graduate.

No reduction in tuition except for the Primary course. *Tuition strictly in advance.* Reasonable board can be obtained.

Those sending their names in due season, and accepted as students, will receive timely notice of the commencement of each term. None but those in good health, and with good moral character, are accepted and if found in the course of class, deficient in these requirements, will be requested to withdraw.

8) *Christian Science Series* [as described on *Journal* covers May through September, the words in parentheses referring to the May issue only]:

The CHRISTIAN SCIENCE SERIES is a *semi-monthly* publication, the first number of which was issued May 1, 1889 (The above is the title heading of the CHRISTIAN SCIENCE SERIES, a semi-monthly publication, the first number of which will be issued May 1, 1889). Twenty-four numbers will be published during the year, each of twelve pages, with the same amount of printed matter as the JOURNAL pages, but with smaller margins.

(Each number will contain a clear exposition of some main topic or point of Christian Science teaching adapted to general reading, but at the same time so concise and summary in statement as to be useful to those already in Science.) The main purpose of the SERIES will be to furnish satisfactory answers to the questions most frequently asked about Christian Science; to make clear and unmistakable the wide difference between true Christian Science and the *isms* and factions that without warrant assume the name; and to clear away prejudice and prepare the public mind for true Christian Science teaching and healing.

Most of the numbers will be from the pen of Rev. Mary B.G. Eddy (some of them new, a few drawn from works already published). The following are the titles of the opening numbers:

Principles of Christian Science.

Christian Texts.

What Christian Science Mind-healing is.

Answers to Questions.

What Christian Science is not.

The Allegory.

Christian Science vs. Spiritualism

Christian Science Healing and "Faith Cure."

Science vs. Mesmerism.

Christian Science Healing and Mind Cure.

Conjugal Rights

How to form Christian Science Organizations.

The New Birth.

Science a Revelation.

These titles, however, corresponded only partially with the fare offered. The actual headings and subject matter in the first five issues, for which Mrs. Eddy furnished the text, were:

No.1: *Answers to Questions of Inquirers in Regard to Christian Science* [text as given on pp.279-80].

No.2: *How Men Become Sons of God* [text as given on p.280-1]. *The Way out of Sense into Soul; An Allegory* (Mis.323-8).

No.3: *Principles of Christian Healing.*

The theology and materia medica of Jesus were one, and this divine unit of truth that healed the sick and cleansed from sin is the method of mental healing that I set forth and have named CHRISTIAN SCIENCE (then as Mis.33:21 - 34:9; 3:4 - 8:7; 50:9 - 51:3; 192:10 - 195:30; 199:11 - 202:7; 233:4-29, with omissions and considerable rearrangement, and few additions — except, following Mis.8:7):

Whosoever learns the letter of Christian Science without its Spirit is unfit to demonstrate it; or who hath the Spirit without the letter, cannot demonstrate it. Both the Spirit and the letter are requisite; having these everyone can, in a degree, prove to his own understanding, the authenticity of those words of the great Metaphysician: "The works that I do, ye shall do." [See Mis.195:5-12.] All who are inquiring about Christian Science should be careful to shun those who teach and practise in the name of Science, without knowing its fundamental, which is Love. Remember that mental malpractice brings out results worse than those produced under any form of medical practice.

It is wonderful and difficult to conceive how this mighty system of Metaphysical or Christian Science Healing has been planted in the human mind, and has made such progress; how we have seen so far into the spiritual facts of being that constitute physical and mental perfection, in the midst of an age so sunk in sin and sensualism.

No.4: *The New Birth and Immortality* (an assortment from Mis.1:15 - 2:20; 15:4 - 20:5; 49:19 - 50:4; 52:21 - 53:10; 185:27 - 190:10; 195:31 - 199:10; 232:6 - 235:25, with many modifications).

No.5: *What Christian Science Is and Is Not* (as *Journal*, Vol.II, No.16, *Defence of Christian Science* [somewhat similar to No.13:15 - 44:27] with much rearrangement, and inclusion of S. & H. 81:11-6; Mis.172:16 - 174:27; 175:18 - 176:3).

Beginning with the October *Journal*, the titles for the opening issues of the *Series* were given correctly.

RISE OF WILLIAM NIXON

— *Letter to William G. Nixon, C.S.B.* [dated May 8 and signed "Your Affectionate Teacher, M.B.G. EDDY"]:

My dear Student: I want you to become sole publisher of my *Christian Science Journal* and commence your business relations thereon from this date. In consideration for your services, I agree to allow you one half the net profits from the receipts of said

Journal, after deducting \$1000 for myself payable in the sum of \$500 semiannually.

Will you comply with this request? If so, answer by letter at once. I shall be unable to see you today.

— *Letter to the Church of Christ (Scientist), Boston* [dated May 28 and signed "Yours in the bonds of Christ, MARY B.G. EDDY, Pastor]:

Beloved Brethren: For good and sufficient reasons I again send you my resignation, which must be final, of the Pastorate of the Church of Christ (Scientist), Boston, and recommend that you secure a Pastor to enter upon this labor in early autumn, one who will take full charge of this dear church, look after its interests, receive and attend to applications for membership, hold regular communion service, and in all respects discharge the duties of a Pastor. Also I beg that you will give such an one a sufficient salary to enable him to give his whole time to the duties which belong to this responsible office.

One feature that coincided with the Pastor's resignation was a lapse in the communion services. That held on Sunday, May 26, was the last commemorated until April 3, 1892.

June — *Articles from Journal*, Vol.VII, No.3:

1) *Conjugal Rights*, by Mary Baker G. Eddy (as *Wedlock*, Mis.285:13 – 287:7, then S. & H. 57:31 – 58:2; 59:1–3, 7–8, 14–6, then Mis.287:8 – 290:7).

2) *Christian Science Organization and the Annual Association* [unattributed]:

Elsewhere in the JOURNAL will be found reports and communications concerning organization in Boston and New York for Dispensary Work. This is only another of the phases of the process of organization of Christian Science, often noticed in the JOURNAL, and that is going on in every part of the country. Christian Science when recognized in individual consciousness as a Revelation of divine Truth, that means nothing less than the regeneration of humanity, cannot help taking a visible body

In church organization Scientists make themselves compact as a spiritual power; in the mission and dispensary they become militant and the great forces of Love and Truth are brought to bear directly against the seemingly solid masses of error

For church organization the machinery and relations of the different parts have to be outlined, not in a blind repetition of existing ecclesiastical organizations, but in harmony with the clearer perception of Truth on which our church is based.

3) *Dispensary Work* [signed "MRS. GEO. H. MEADER"]:

Dear *Journal*: The "Free Dispensary of Christian Science Healing," at 3 Boylston Place, Boston, Mass., is, so far as is known, the first organized work of its kind. It was started in January, 1887

We have few "By-Laws" and a simple Constitution which reads: "We, the undersigned, hereby associate ourselves for the purpose of promoting the spiritual and physical welfare of the worldly poor; to teach them better health and morals, and to

show them by practical methods how to improve their condition and live the truest lives"

Since the rooms were opened, between two and three hundred patients have been treated. The results have been most cheering and the seed sown is bearing good fruit. The testimonies of healing and help would take too much of the space of the JOURNAL.

One of our rooms is a hall, with seating capacity for over one hundred, and in this we have had evening "talks" that have been largely attended — seventy-five and over one hundred people gathering to listen to the glad tidings Christian Science brings.

4) [In the section headed] *Editorial and Other Notices, Special Notice from Rev. Mary B.G. Eddy* [signed "MARY B.G. EDDY"]:

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

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

I shall not have the pleasure of attending the convention of the National Christian Scientist Association this season. I desire that all my students be permitted to attend the convention. Let Love prevail. If this is done I will attend the next convention.

As will be seen, Mrs. Eddy did not attend the "next convention" of the National Christian Scientist Association *in propria persona*. Instead her presence was felt in a vigorous spiritual message (Mis.137-9) recommending that the Association dissolve itself! Its eventual resolution into a voluntary association of self-constituted members who accepted Science and Health and the Bible as their textbooks is part of the next chapter's grand Sixth Day of development.

FIVE PERSONAL WITHDRAWALS COMPLETED

Meanwhile, the month of June 1889 brought the fifth example of Mrs. Eddy's own withdrawal from material organization. So far she had resigned from the presidency of the Christian Scientist Association of the Massachusetts Metaphysical College, from the direction of *The Christian Science Journal*, from the pastorate of the Church of Christ (Scientist), from the College teaching; and now she notified the N.C.S.A. of her resignation from the presidency of that body.

— *Letter to the Members of the National Christian Scientist Association* [read at Cleveland, June 12, and signed "Respectfully submitted by your affectionate Teacher, MARY BAKER GLOVER EDDY"]:

Beloved Students: In consideration of the vital interests of our great cause and your loyalty to it, I herewith present to you the first journal issued in the interest of Christian Science, the CHRISTIAN SCIENCE JOURNAL, as a gift from its founder. This expression of my confidence in you must be understood as precluding any participation of mine in its future management.

It is my request that you continue the publication of the CHRISTIAN SCIENCE JOURNAL in Boston, and if the present able editor, Mr. J.F. Bailey, is willing to continue his services with you, retain him as its editor so long as you and he are satisfied with this arrangement. I also request that Mr. W.G. Nixon be made publisher of this journal and locate in Boston.

I beg to resign my office as president of this assembly. I desire to leave the active work to my juniors in years.

In addition to witnessing these personal withdrawals from teaching and editing and presiding, the Fifth Day was able to see the final withdrawal of "any false statements, libel, or slander of any of the withdrawing members [of the C.S.A.] in relation to the [now retiring] President." In other words the 34 dissident students, in return for permission to pull out of the Christian Scientist Association, disassociated themselves from remarks "by which they may have influenced the minds of other members to withdraw from the Association."

For a whole year, thanks to a foresight on Mrs. Eddy's part, the C.S.A. funds had been tied up in the bank, out of reach of the dissidents, despite their seizure of all of the books. On June 6, 1889, she lifted the restrictions so that their lawyer was authorized to withdraw the full sum as a prelude to turning it over to Mrs. Mary W. Munroe, the rightful treasurer. But first an agreed sum of \$200 was deducted "for the purpose of refunding contributions paid in and to complete payments in assistance of Mrs. Corner."

UNORTHODOX MARRIAGE

The Fifth Day fitly closes with a testimonial to the original identification, in Science and Health, of free love and animal magnetism as the "last infirmity" of sin or error. A series of events in New York illustrated at this moment that forms of mental science, ignoring or refusing to reverse animal magnetism, had little defense against the correlated lust or error, whose reverse under God's direction is true (see S. & H. 442:16-8).

In May 1889 Mrs. Plunkett's *International Magazine of Christian Science* began a series of articles on "Marriage and Divorce." These illustrated the error of personalized matter and of a supposed magnetic influence by one mind over other minds. At about the same time the true reverse was to be found in Mrs. Eddy's article *Conjugal Rights* in the June *Journal*.

The Plunkett series had its beginning with the following announcement:

— *Special Notice* in [April] *International Magazine of Christian Science*

[signed "JOHN J.T. PLUNKETT, MARY H. PLUNKETT," New York, April 3, 1889]:

We, the undersigned, having dedicated our lives to the service of the Good, and determined to speak, act and live in accordance with it, do declare both to you who faithfully serve, and to you who earnestly seek the truth as follows:

For many years we have recognized that the affection between us was purely fraternal, and we have lived and worked together as friends. Having feared the result of its publication and the possibility our own example proving dangerous to others, we have hitherto concealed this fact. We have now gained riper wisdom; we know with deep and glad certainty that Truth always and everywhere proves a blessing, not a curse; we know that our action, far from being a stumbling block, will only aid the many who are striving to solve the same problem. We, therefore, from the most profound conviction of duty, do jointly declare our marriage contract null and void insofar as it lies in our power to render it so. In thus candidly taking this stand before humanity, whom we love and strive to serve, we experience that "peace which passeth understanding," which the world and the opinion of the world cannot give or disturb. The Truth has made us free!

The notice was followed by statements in the July *International*, and later the New York press, announcing the "spiritual marriage" of Mrs. Plunkett to Mr. A. Bentley Worthington and revealing her change of name to his without due process of law.

As though to confound the issue, the now self-styled Mrs. Bentley Worthington, after months of ignoring Mrs. Eddy and being ignored, suddenly became a humble follower, trying to justify her so-called spiritual marriage with lengthy quotations from Science and Health, plus the following statement, in the July *International*:

The press, because of its slight knowledge of Christian Science, has persistently spoken of me as its "High Priestess." This is entirely unwarrantable and untrue. I am only an earnest and grateful student. Mary B.G. Eddy was my teacher*, and the teacher either directly or indirectly of all who are teaching pure Christian Science. Her book, Science and Health, now in its fortieth edition, is the most important book in the world today, outside the Holy Scriptures; in fact its statements are Holy Scriptures revealed. While she may sometimes have seemed severe, with some of us, I am convinced that but for her determined and oft-repeated warnings, many, and I am not sure but all of us, because of our belief in materiality, would have fallen back into mind-cure, or will-cure healing, instead of rising to the purely spiritual. I am only one of the many thousands who silently thank God every day for the truth revealed through Mary Baker Eddy.

Some newspapers now tended to identify Christian Science with free love. But later the same month it transpired that Worthington was both a known thief and already a bigamist. In the ensuing furore, the *International* lost both its sources of strength — Mrs. Emma Hopkins, who disapproved, and Mrs. Plunkett Worthington herself, who sought refuge in Australia. After two more issues, it came to an end, along with its inaccurate title.

To quote from Science and Health for the final passages of this Fifth Day:

*She sat through the Primary Class of September 1885.

Mortal mind inverts the true likeness, and confers animal names and natures upon its own misconceptions. Ignorant of the origin and operations of mortal mind, — that is, ignorant of itself, — this so-called mind puts forth its own qualities, and claims God as their author; albeit God is ignorant of the existence of both this mortal mentality, so-called, and its claim, for the claim usurps the deific prerogatives and is an attempted infringement on infinity.

Genesis i:23. And the evening and morning were the fifth day. (S. & H. 512:25 – 513:5.)

CHAPTER VI

Sixth Day

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him: male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

And God saw everything that he had made, and behold, it was very good.

Gen.i:24-31.

This spiritually organized Church of Christ, Scientist, in Boston, still goes on.

Ret.44:30.

In Chapter Five the wheat and tares of the various metaphysical schools grew side by side, but once the tares are seen to be but the IS NOT of God, the harvest of the Sixth Day is ready to appear.

For a harvest of wheat, the correct training brings discernment between what IS and what IS NOT wheat. For a harvest of fodder, the discernment would be as precise but would function differently. Mrs. Eddy's emphasis on the handling of animal magnetism stressed the need for right classification or recognition of the divine order — without ignoring or confusing or pretending. The opening words of her interpretation of the Sixth Day are: "Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them." Animal magnetism labels these thoughts as separate persons, separate minds — a lie which seems true until recognized as a lie, that is, as a hideous and laughable no-thing.

Her students were being prepared for the realization that "the intelligence, existence, and continuity of all individuality remain in God." For when the personal sense of individuality is removed, there is seen to be but one individual, but one school and one student, but one God and one man (this word having nothing

whatever to do with mortal men), but one Principle and one reflection and one mirror (divine Science).

To this individual, in Biblical language, is given every green herb for meat, so that it "is not carnivorous" (S. & H. 514:20) and knows no individual man or animal preying upon, or devouring, another.

The removal of a sense of different schools and different students within each school, brings *the man* that God has equipped to lead on the centuries — "man in the image and likeness of the Father-Mother God, man the generic term for mankind" (My.347:4-5). In terms of the development of Christian Science, it removes (disorganizes) the mass classrooms and associations; it abandons the sense of other schools and other publications to be preyed upon and devoured; it enrolls its student by his automatic worthiness, not by application forms; it preserves the sense of countless number by designating the individual as a single ideal, a voluntary association of all the infinite ways in which the unity of God and man is made known.

"The world believes in many persons; but if God is personal, there is but one person, because there is but one God. His personality can only be reflected, not transmitted. God has countless ideas, and they all have one Principle and parentage. The only proper symbol of God as person is Mind's infinite ideal" (S. & H. 517:15-20).

In the single, individual male-and-female created by God, the "ideal man corresponds to creation, to intelligence, and to Truth." The identification of this man with its womanhood of Life and of Love completes the Sixth Day of eternity. But the record shows that "human capacity is slow to discern and to grasp God's creation" (S. & H. 519:11-3), and the human record exemplified by 1889-94 lends its accord.

The record may be taken as beginning with the Fourth Annual Convention of the National Christian Scientist Association held in Cleveland, June 12-3, 1889. Mrs. Eddy did not attend, but her letter of resignation from the presidency and her release of the *Journal*, together with two other messages she sent, had their impact on the fledgling students.

The *Journal* in which the account of the proceedings is given begins appropriately enough with Mrs. Eddy's article "Fallibility of Human Concepts," in which she makes it plain that "the human concept is always imperfect." The version in *Miscellaneous Writings* has a completely reworded ending, as can be seen from the *Journal* extracts below.

July — *Articles from Journal*, Vol.VII, No.4:

- 1) *Fallibility of Human Concepts*, by Rev. Mary B.G. Eddy (Mis.351:19 - 353:12, then):

My brother owned a mill, and one day the foreman, named Burnham, set a man who applied for work in his absence to tend the regulator of the engine, as a practical joke. When my brother returned, he saw it, and only said, "Burnham, you may pay

that man yourself." That's the way people tend me, as though one were to tend the regulator of an engine, and it is not I that need tending. God makes us pay for tending the regulator, as my brother made Burnham.

The regulator is governed by the Principle, and makes the machine right, because it's a part of the machine, but it is through it that the Principle carries the rest on.

Now turn from the illustration of the mill to the mother with almost 4,000 children, each one of whom, at six years old, at furthest (I have very few that are more than six), has set up housekeeping alone, and some of them at one year. The clever ones, or rather, the good-natured ones, act independently for their own household and never think of helping mother.

The envious and malicious ones are those that do not love the mother, and are constantly going home to interfere with and criticize her household arrangements, and then returning to their own homes to set up an opposite system to mine, and very likely call it mine. Some of them, even at a year old, want to introduce their own system and upset mine in my own household.

Now come back to the mill again. First there is the Principle, then the regulator, then the machine, in which sometimes the mother element has seemed lost. When the mother's love can no longer promote peace in the family, its wisdom seems powerless to guide the children, and the children are constantly tending the regulator, instead of the regulator being left to steady the march of the machine. But when my students fix their attention on the Principle of their work, then all moves on harmoniously.

These inquiries are coming from the "four quarters" — For what purpose has Mrs. Eddy relinquished certain lines of labor in the field of Christian Science and called others to the work? Is she writing her history? or completing her works on the Scriptures? She is doing neither, but is taking a vacation, her first in twenty-five years. She is taking no direction of her own or others, but her desire is that God may permit her to continue to live apart from the world, free from the toil and turmoil in which her days have been passed for more than a quarter century.

She has no desire to write with the pen her own history. Those who know her best may write it after that God has written it with the diamond point of Truth.

The world is not ready for the translation of the Scriptures into the "new tongue." The old tongues are not sufficiently confounded for this; the babel is not yet complete. The *confusion of old tongues* must precede the diffusion of God's idea and the understanding of its Divine Principle and demonstration.

2) *The National Association Meeting* [unattributed]:

For three months before the meeting of the National Association the intimations had grown more distinct of the severance of visible relations between the Teacher of Christian Science and her students. The number of the JOURNAL that reached them as they were leaving their homes for Cleveland gave distinct announcement of her separation from College and church Pastorate; the gift of the JOURNAL to the Association and resignation of its presidency, that greeted the opening assemblage, made the severance complete and definitive

The first impression . . . was, beyond question, one of disappointment and hesitation. But this was followed almost instantly by the sense of responsibility, and

the consciousness that, deprived of the Mother hand on which all had leaned, weakness, or hesitation, or division would be the herald of disaster. The firmness, wisdom, and good taste displayed in all the proceedings are the highest testimony to the previous instruction and guidance of members and delegates

The National Association declares that the time has come for Christian Scientists to come out and be separate; to cease to touch the unclean things — the beliefs of matter The study of the resolutions adopted by the Association will satisfy everyone that the means of separation from error, and for the propagation of Truth, are now provided. Herein is seen the wonderful power of organization. This is only to mortal sense, but we are in the mortal and must work in its conditions. Organization is the highest mortal expression of omnipotence. Today the feeblest and the most remote and solitary Scientist working on the lines laid down by the Association, can feel that his or her strength is added to the power of the whole. In organization, nothing is lost; not only does the smallest mite of effort go to swell the grand volume, but to the feeblest effort is lent the power of the whole

3) *Official Minutes of Fourth Annual Meeting, N.C.S. Association* [unattributed, but presumably the work of H.H. Bangs, Secretary]:

The annual meeting of the National Christian Scientist Association convened at the Music Hall in Cleveland, Wednesday morning, June 12, 1889 The roll of officers was called and responded to [with three absentees: Mary B.G. Eddy, C.A. Frye, E. Frank Woodbury]

The third session of the Association was called to order Thursday morning, June 13, at nine o'clock, by the new President, Dr. E.J. Foster-Eddy

Moved and carried that [resolutions offered by Mr. J.F. Bailey] be adopted. The following are the resolutions:

Whereas our Teacher and Leader has, by a communication made through her son, Dr. E.J. Foster-Eddy, made gift under date of June 12, 1889, of the CHRISTIAN SCIENCE JOURNAL to the National Christian Scientist Association, be it resolved:—

1. That the preparation of a plan for the publication of the JOURNAL be referred to a special committee, consisting of the members of the executive committee, Wm. G. Nixon, and the president, vice-president, and second vice-president of this Association as members *ex officio* to report at the next annual meeting of the association

3. That the committee be requested to make arrangements for the creation of a Christian Science Publishing Society under the auspices of this Association, and for the continuation in the interim before the next annual meeting, of the publication of the JOURNAL and of such other publications as they deem it desirable to make, under the name of the Society at present using this title

5. That the special committee is hereby instructed to make up the proposed Christian Science Publication [sic] Society on the basis that its profits are after the payment of its necessary expenses — as determined from time to time on the recommendation of the Board of Trustees — to be . . . applied to the dissemination of Christian Science Literature.

6. That the committee be authorized to send out circulars in the name of the National Christian Science Association in furtherance of such plan as they may devise for raising funds for the creation of the Publication Society above provided for and to do all things necessary for giving effect to the intent of these resolutions; subject to the approval of the next annual meeting of this Association.

. . . A series of resolutions on Church and Dispensary organization and on the dissemination of Christian Science literature was offered and read by Mr. J.F. Bailey, but a communication having been received from Rev. M.B.G. Eddy, pending the motion for their acceptance and adoption, the said motion was withdrawn to allow the prior consideration of the communication from our Teacher. The following communication was then read:

To My Beloved Students: I earnestly recommend that you appoint a committee to look after church work and organization. Give it free discussion. The churches should be organized under the title of "Church of Christ (Scientist)." They should have an independent form of government, subject only to the moral and spiritual perceptions, and the rules of the Bible and Christian Science as laid down in Matt. xviii:15,16,17. If thy brother is walking on forbidden ground, contrary to the spirit of the Bible and Christian Science, go and tell him of it. Rebuke, explain, and exhort him to repent and reform and bring forth fruits that shall prove his life is drawn into the service of God, Good. But if he does not hear and heed thy warning and the Spirit that beareth witness, take with you another Christian and member of the same church in order to effect the desired result. But if all this be not sufficient bring the question before the church and the church will then decide it without any further disputation. And if it be found that the brethren have performed faithfully their duty in the effort to reform the offending member, then he ceases to be a member of the church. It is not necessary for the offending member to be present at this final conclusion of the matter, if the line of Scripture as above laid down, is taken for our discipline. If he were present, often times disputations would ensue, arising from human opinions, and the end of the matter would be a conclusion based on human judgment; whereas the word of God and the rule of government laid down in the Scriptures should be the rule of discipline of the Church of Christ (Scientist).

Yours in Love,

MARY BAKER GLOVER EDDY.

After the reading of the above communication, it was moved and carried that it be adopted without debate, and be entered on the minutes, and inserted in the CHRISTIAN SCIENCE JOURNAL.

Moved and carried that the resolutions heretofore noted as read by Mr. Bailey be adopted, and that they be inserted in the CHRISTIAN SCIENCE JOURNAL.

These resolutions are as follows: . . .

1. That all who desire to come into the freedom of the sons of God proclaimed and taught in the Scriptures and SCIENCE AND HEALTH are exhorted to attach themselves exclusively to Churches of Christ (Scientist), and where such churches do not exist, to join themselves, wherever there are two or three together, in provisional organizations for the holding of regular Sunday services, at the usual hour for such services, for the study of the spiritual sense of the Bible and SCIENCE AND HEALTH, and for strengthening one another in the true Christian life — the denial and destruction of material sense and its beliefs and ills — and in recognition of the principle laid down in SCIENCE AND HEALTH that one cannot travel east by going west.

2. That it is the sense of this Association that there be not too great haste in organizing churches, but that all provisional organizations be made with the thought of eventually constituting a church . . .

3. That recommendation is hereby made to extend the dispensary work on the plan of those heretofore existing in Boston, Cleveland, and New York, and especially the one lately started in Boston — making physical healing an incident, and spiritual healing through preaching the Gospel to every creature the leading work; and to this end the organization,

constitution, and by-laws of the dispensary recently formed in Boston under the auspices and honorary presidency of our Teacher are hereby recommended as a model.

4. That in all places where Churches of Christ (Scientist) or Christian Science Associations exist, all dispensary work should be conducted under the auspices of such church or association, and that its conduct in such cases, independently of such organizations, be discountenanced

6. That the time has come for organized effort as distinguished from the isolated practice of Christian Science, by all who love and desire to promulgate the truth and reality of being — Spiritual sense as against material sense — and all receivers of Christian Science are requested to draw together and unite in expressing through the various forms of organization, herein recommended, that unity and love enjoined by our Teacher on all disciples of Christ, Truth

The fourth and last session of the Association was called to order Thursday afternoon by Gen. E.N. Bates, at two o'clock

In answer to a question, Mr. Bailey, who had presented the resolutions relative to church organization, stated that the intent was to furnish information and advice, only, and not to exercise authority.

The proceedings were suspended at this point, that a communication from Rev. M.B.G. Eddy be presented. The following letter was read:

"I have a favor to ask of this assembly, and of all whom its members may influence in the right direction, viz.: when another year rolls around, and the time of the annual meeting of our Association draws near, keep your thoughts from resting on me with the desire that I may be with you. I am convinced that this personal action of mortal mind is an agent for producing perplexing circumstances and thus preventing the very thing that we desire from coming to pass. Accept my presence this year by proxy, and my affectionate adieu to this grand assembly.

Yours in bonds of Love,
MARY B.G. EDDY."

Moved and carried that this communication be received and placed on file, and that compliance with its recommendation be earnestly enjoined.

4) [As part of] *Editor's Note Book, Christian Science Sermons:*

The Christian Science Publishing Society is preparing to issue a series of sermons on topics of Christian Science for the use of Sunday meetings These with the CHRISTIAN SCIENCE SERIES and the BIBLE LEAFLETS, or CHRISTIAN SCIENCE BIBLE LESSONS, will meet all the requirements of Sunday meetings where there is no preacher, except that for a collection of CHRISTIAN SCIENCE HYMNS. This last may be looked for with confidence in the coming Fall.

The CHRISTIAN SCIENCE PUBLISHING SOCIETY will be, and the JOURNAL now is, by the wise action of our Teacher, an integral part of the organism of Christian Science

Christian Science stands today a living, breathing, speaking organism, complete to mortal sense The profit from organization comes from the vital relation between it and the individuals that compose it. The individual who is not striving for higher realization gains nothing from it, and gives nothing — is so much dead weight. It is not well, therefore, to be in haste or to use pressure in drawing in with us those who are not in a state of preparation; but to strive mightily for spiritual growth in ourselves, for power in Love, realization in Truth. It is then that Truth will draw all men to us.

When we put our trust in the visible organization, wax confident and lean on its power, we lean on a broken staff. Organization is a means, not an end. Christian Scientists know that no one can shirk his work onto his neighbor. Our problem is ever before us, when we are honestly working it out. We learn what it means to "cast our burden on the Lord."

5) *Editorial and Other Notices, Nota Bene* [dated June 12 and signed "MARY B.G. EDDY"]:

Much anxiety has arisen from the notice in June number of JOURNAL relative to my retirement from active labors in the Massachusetts Metaphysical College. I shall remain president of this College, examine all candidates for graduation, and supervise the instructions at this institution. Also shall hold myself in readiness to fulfill all present and future engagements in the best manner and at the proper time.

The battle has been fought through to the present time to a successful issue against all odds.

The cause was never in a more prosperous condition than when I transferred many tasks to others. At my last Primary class there were sixty-four students present, with many others waiting to come in. Two weeks following the last Primary class there were seventy-five or more applicants to the same class, and an equal number desiring to enter the other courses in the College, thus indicating the greatest prosperity to Christian Science.

PERSONAL PASTORATE AND HYPNOTIC PITFALLS

Despite Mrs. Eddy's withdrawal from the pastorate, the church in Boston was still harnessed to personal preaching, and following Frank Mason's departure to Brooklyn, N.Y., there remained the need to find a pastor in line with Mrs. Eddy's recommendation of May 28.

To the Sixth Day, however, would fall the task of revealing "the time to follow the example of the *Alma Mater*" in adopting "the purely Christly method of teaching and preaching." The quotations come from the keynote article of this period — *The Way* (Mis.355–9), first put into print in the December *Journal* of the current year. It foretold the Day's developments by which the watchful students would fulfill all the good ends of organization, "convinced that by leaving the material forms thereof a higher spiritual unity is won." They would then disorganize their associations in line with the Teacher's Fifth Day examples, or at least resolve them into "voluntary associations."

Meanwhile it was necessary to work through the theological belief in a personal pastor. The first serious candidate was the redoubtable Mrs. Josephine Woodbury, whose following in Boston was impressive. She was to play many parts in the negative unfoldment of Christian Science, or the uncovering of the "last infirmity of sin," but the temporary position of personal pastor was not to be part of it for her. For, four days after hearing that she had succeeded in getting unanimously selected by the members, she received the following cancelation:

— *Letter to Mrs. Woodbury* [dated July 19 and signed "WM. B. JOHNSON, Clerk of the Church of Christ (Scientist)"]:

Dear Sister: The Directors and Business Committee of the Church of Christ (Scientist) advise that they are informed that the greater part of the persons present at

the meeting July 15th did not vote on the proposition to invite you to speak from the pulpit on the 21st instant.

Under these circumstances, using their discretion in the best interests of the church, they direct me to cancel the invitation.

Another candidate was the reluctant Rev. D.A. Easton, whom Mrs. Eddy had specially selected to preach at the Easter service (see p.283). His turn was to come later. But meanwhile *Journal* Editor J.F. Bailey was broadcasting his idea of the suitability of a former Baptist minister, Rev. Charles Macomber Smith, who had been healed by reading *Science and Health*.

Dr. Luther Marston, reinforced by Julius Dresser and some of the dissident students who had pulled out of the C.S.A. in June 1888, had secured this Dr. Smith as pastor for their own Church of Divine Unity, also located in Boston. Mr. Bailey saw an opportunity to redeem the lost students by encouraging them to follow their pastor back to their former church home. He was very sure he was right and led Dr. Smith to believe the pastorate of the Church of Christ (Scientist) was already his. Mrs. Eddy, however, expected her students to work from the basis that God, not persons, makes all true decisions. The clerk of the Church of Christ (Scientist), William B. Johnson, was opposed to the appointment and told her the names of some of her former students who were frequenting the Church of Divine Unity.

— *Two Letters to Wm. B. Johnson* [dated July 20]:

1) [signed "Lovingly your Teacher, M.B.G. EDDY"]:

My dear Student: I thank you for *keeping still*. I have just written Mr. Bailey that I positively decline to give any decision or even an opinion relative to any candidate whom my dear Church or Com. may propose for pastor, and I have no one to propose of my selecting. I want this to be done utterly independent of me by the Church and then they can satisfy themselves and feel a responsibility in the case which belongs alone to the Church and Society.

I hope that *hypnotism* will not go on in the ranks by aspirants for office, nor outside of their own ranks, to influence in any way this choice of a pastor.

I have committed my dear flock to God in full faith that He will care for it. P.S. [signed "Again your faith-filled friend who leaves you all with God, M.B.G. EDDY"]: I want to thank you for the wise action and faithful performance of your tasks which characterized your part in the final settlement with our offending members of the C.S.A. And I ask that you continue to watch and pray for this Asso. and our Church. Be most careful to accept no members of the C.S.A. who are not vouched for by Christian Scientists whom you know are right and loyal.

2) [signed "Yours in bonds of Christian love, M.B.G.E."]:

My dear Student: First I *thank you* and our *heavenly Father* for your letter of *experience*. Tears of joy watered the words. The next thing was to profit by it, but the last movement looked less favorable.

Now your letter seems wholly rational and the course open which God may bless. Doctor Smith's former church you should treat with *brotherly love* and just as you would be dealt by under the circumstances. Go and talk with the leading members, but not until Dr. Smith has taken his stand *openly, heartfully*. This can be done *right* and it must be if he comes to my church, or not done at all.

Now I *refuse* to decide on him or any other man or woman as a candidate for my pulpit. My Church shall decide this question and then it may be suited. Hence you must not call on me or my son to say whether or not you give Dr. Smith a call, for your question *will not be answered*. This, not from disrespect for you, for you have shown great interest, self-sacrifice and ardor in your efforts (even if not wise in every instance) — for which I honor you — to obtain help for all our organizations. This fills me with love and gratitude to you.

Hypnotism is busy, it has two schemes on hand. The late scheme to dishonor my Church and its pastor has only failed in part. Mrs. W[oodbury] has got the written invitation to my pulpit and will use it to put herself into the church work which I had forbidden until she was morally *fit* to do it.

Hypnotism carried this scheme when the mesmerist was in our midst. I pity you, so new in this glorious work and *inexperienced* — but am indignant to see a student as old as Miss B[artlett], one, too, who has denounced the moral [qualities of the] candidate [Mrs. Woodbury] with which she supplied my pulpit, openly in letters, and *recently*, too, or at least within the year.

I have yet to see a single instance when my students in Boston (without my help) have walked over the spell of Hypnotism and taken the line of God in opposition to it. *I write this in tears*. But this shall be done, and they shall be left to their own direction until it is done, since I am convinced that they will never learn out of this blindness but by suffering.

[P.S.]: Mr. Easton told me his decision [not to accept the pastorate] is *final*.

THE REAL MARRIAGE

The reference to morals in the above letter concerned a further failure to handle animal magnetism in its most obvious form such as that illustrated by Mrs. Plunkett. This time the role was played by Mrs. Woodbury, whose indiscretions (unknown to her husband) would culminate one year from now in a flamboyant claim to an immaculate conception. In ten years' time, Mrs. Eddy's reference to the Babylonish woman of Revelation (My. 125:29 – 126:27) would offend personal sense to the point that Mrs. Woodbury would be bringing an unpleasant, though unsuccessful, libel suit against her.

Miss Bartlett, who was a member of the Business Committee that had extended the invitation to Mrs. Woodbury to preach for the church, was one of Mrs. Eddy's spiritually-minded students. She and some of the others were ready to accept the platform as finally laid down in Science and Health (61:31 – 62:2 and 68:30 – 69:2, in editions subsequent to 1902) that the material conditions associated with a union of the sexes "can only be permitted for the purpose of generating," and then only "if the propagation of a higher human species is

requisite" to advance mankind and reach spiritual unity. Moreover, the later editions would make it plain that the concession could be tolerated only so long as mortal mind resisted the eternal, harmonious being which is discerned "proportionately as human generation ceases." Being generally aware of this, Miss Bartlett had made comments known to Mrs. Eddy that were critical of Mrs. Woodbury.

When Rev. D.A. Easton finally became Pastor of the Church of Christ (Scientist), he asked what he should do about performing marriage ceremonies. Mrs. Eddy, on record in *Science and Health* as disbelieving "that agamogenesis applies to the human species," replied as follows:

I hope you will not have to perform such a ceremony. The marriage problem presents before the world a question, the most critical belonging to Christian Scientists. I dread the ordeal through which it must pass, and we with it. [The marriage ceremony which was provided for in the *Church Manual* from 1898-1903 restricted such performance to the very few Christian Scientists who, like Rev. D.A. Easton, had "been regularly authorized to preach the gospel and administer its ordinance according to the form and rules of some ecclesiastical denomination."]

Awareness of the approaching "ordeal" led other Scientists besides Mrs. Woodbury to claim or accept that immaculate conception was part of the scientific answer to generating needs. Yet when one of them reported to Mrs. Eddy that she was going to give birth to a spiritual child, Mrs. Eddy rebuked the thought with the words: "Then it will not need to be born of the flesh, will it?"*

After the several *logia*, or apocryphal sayings of Jesus, began to be made known near the end of the nineteenth century, Mrs. Eddy addressed a student (Mrs. Franck of Chicago) on the subject of birth, as follows:

I have been helped recently by a quotation from the *Logia*. Jesus said: "I am come to destroy the works of birth."

Every mortal has been brought up to believe that he not only owes his birth to another mortal, but that he holds within himself the capacity to give birth to another mortal, to make things, in other words to be a maker; that he can make a home, a living, a career, produce a condition, an atmosphere, or an organization. And still we know the truth of the Bible declaration, "The Lord is thy maker."

What is this argument of my body, sick or well, my house, my family, my bank account, my letter which I am writing, etc., etc., but a belief that he can give birth, when in reality all he can do is to reflect, and he has infinite capacity to reflect the perfection of infinite Mind? The only thing that can die is the belief that something has been created apart from God, and as this "borning" process ceases, death will surely cease, because false belief is the only thing that can die.

It is wonderful not to be needed corporeally, not to be thought personally indispensable to location or corporeal possession. Just to be needed as thought, idea, image, is restful.

*Years later, Lydia Hall was serving at Pleasant View when Mrs. Eddy received a letter asking her to congratulate a mother living in Concord on the birth of a Christian Science baby. After reading the letter out loud, Mrs. Eddy continued with great emphasis: "A Christian Science baby! A crime! Just as much a crime as a murder would be! No loyal Christian Scientist will ever marry."

After Mrs. Eddy's passing, when Miss Hall repeated this forthright exposure of animal magnetism, with its equation of birth and death, the Christian Science Board of Directors was greatly concerned and forced her to deny she had heard any such statement. But on her death-bed she felt the need to confirm Mrs. Eddy's arresting remarks just as she had heard and reported them, and to confess that her retraction was under duress and erroneous.

When one's body is no longer required to furnish pleasure, pain, work for others, etc., we shall rest, sit down with Him, in a full understanding of the divine Principle which triumphs over death.

Perhaps you will wonder why I said one's body needed to furnish pain — this is the argument, the distorted sense of motherhood. This personal sense thinks it loves the child who is sickly and causes it such pain. The corporeal sense of things thinks it likes to suffer — to be a martyr and a slave. Oftentimes just knowing that one does not like to suffer, or does not choose to suffer, ends the foolishness and defeats the lie.

[Some reproductions of this letter here add the following lines which are likewise ascribed to Mary Baker Eddy]: Electricity* claims to be within a body, and this works more subtly than any embodied form of evil. In what we call *evil man* we see it, and connect it with the form of evil man, for electricity claims to have its body by using the body of evil man — and in the matter of sex attraction to use two bodies and this is its embodiment: the embodiment of electricity forcing or creating by its action, another body; all the time being so illusive that it appears to have no body. Now this acts as sex attraction, or, by reversal or reaction, as sex friction, forming the foundation for hate and malpractice of all kinds, including sin, sickness and death.

Electricity claims to attract and repel. Therefore, operating within the individual, it claims to attract evil thought to that individual and to repel good, and when through treatment the claim refuses to yield to the treatment, it is because the repelling force of electricity claims to be greater than the attractive power of Truth.

The denial of electricity as power or presence destroys the root of evil and man is free to reflect and manifest the Truth, and its infinite forms of good.

The *logia* which were here of special interest to Mrs. Eddy have been translated as follows from the version preserved by Clement of Alexandria in the second century:

The Saviour said, "I came to destroy the works of the female."

Salome said, "How long will men die?"

The Lord replied, "As long as you women bring forth."

Salome replied, "I did well, then, by not bringing forth."

The Lord said, "Eat every plant, but do not eat the one which contains bitterness."

Salome asked when what she was inquiring about would be known.

The Lord said, "When you trample on the garment of shame, and when the two become one, and the male with the female neither male nor female." [This corresponds to an answer given by Jesus in the apocryphal *Gospel according to the Egyptians*. Here a disciple asked when the end should be, and his response was: "When the two are one, and the outside like the inside, and the male with the female neither male nor female."]

Many students have left records of statements made to them by Mrs. Eddy in which she helped them discern the true sense of birth and death and marriage. Among these are the following:

1) God is Father and Mother—One. The Christ reflects the male and female Principle — one, not two. The end of the belief of male and female as two will be when women stop child-bearing.

2) Avoid trying to refashion what God never made.

*The close link between electricity and magnetism is known also in the physical world.

3) Sexuality and sensuality of any kind are not of God. Prove it.

4) [For some beliefs a] treatment should go far enough to destroy, or uncover, the belief in the reality of sexuality and the existence of material creative organs. Man is not a creator; he does not even assist in creation. The supposition that he does, or that any of the conditions or supposed facts that pertain to the subject of sex are true, is purely fictitious, a fragment of the dream from which we are awakening.

5) Marriage, birth and atonement are one. They express unity. Unity of Principle and idea is the only marriage. Because *God is all*, the belief of birth is only a belief and does not affect us. Birth is revelation.

The *one* child *is* born — *is* created. Birth is getting rid of mortal mind and its paraphernalia.

To destroy the belief of death, we must first destroy the belief of birth, for the first enemy is sin and the last enemy is death.

God is one and all. All men are one. A million is one.

When we see birth rightly, we shall see no pleasure or pain in matter, but will see God, the oneness of Mind. Birth is understanding. There is no sensation in matter. We have *be-ing*, the real concept of being.

We are just as original as Jesus, because God is origin. We are the offspring of Spirit.

6) This is my support, that the male and female natures are equally expressed, coexistent in me. There is never anything in my experience in which the male and female qualities are not infinitely at one, supporting each other.

7) Into the ark went two of each kind, that is a *reality* and *its belief*, [just as] the electric light [is] the counterfeit of divine Light, the telephone the counterfeit of Mind-healing, for Mind speaks to mind.

8) Mortal mind rests contentedly on the foundational error of material conception. All mortal thought is misconception.

9) Mortal mind feeds its idea on death. The human body is a constant expression of death, but mortal mind is only a dream condition. It has no mind, no time, no space, no process, no foetus, no pregnancy.

Man outlives the mortal definition of himself. When creation is understood, it will stop the belief of material birth. The "seed within itself" is Mind, Truth, and the expression of Mind.

In the climax of the Sixth Day, when God made MAN, He made "them" male and female. Mrs. Eddy made it clear that He had thus created all aspects of MAN male-and-female, but theologians wanted to read the text as though it had said: "So God created [the one] MAN in His own image, *some* male and *some* female created He 'them.'" Instead of seeing that Mrs. Eddy was thus establishing for all time true marriage, they raised an uproar against her and her alleged doctrine.

The *Diary* of James Gilman records (p.88) that she told him the Science and Health chapter on "Marriage" had to be written after she found people were beginning to say her doctrines were against marriage, that she was undermining the institution of the family, that her teaching led to the separation of husbands and wives and the breaking up of family relations, etc. He continues: "This grew until it appeared such a great obstacle that it appeared to be a solid wall to her further progress. In this extremity, through its attendant suffering, she was impelled to the writing of the chapter on 'Marriage,' and when it came out, it was declared to be the best thing on 'marriage' ever written. 'It had its birth in the travail of soul that keenly sensed the need of the hour,' she said."

Years later when her natural son and her adopted son were suing in court for control of her estate, Mrs. Eddy referred to the stirring times culminating in the Sixth Day by telling friends in her household:

When my father told me if I disgraced the family with Christian Science, I should never darken his door again, and my sister would not speak to me, I gave them all up. I am now being punished by the fruits of my own marriage. Only as you give up all for Christ can you be Christian Scientists.

I am not breaking up families; I am all the time praying for harmony. I only show them what Christian Science is and leave them to make their own decision. We cannot go up the mountain carrying our baggage — we must be free.

I have stood and carried this cause in spite of all, and all of you can do the same, but there must be the individual move in the right direction. Are the laws of husbands, wives, sons, etc., to be relied upon? No. Jesus said, "Who are my mother and brethren?" They that do the will of my Father.

This does not do to give out — the world is not ready for it. The papers are already after me on this subject. He said, "Take up the cross and follow me." People want to come without taking up the cross. This cannot be accomplished. We have to give up all for Christ, family ties and all.

— *Letter to Rev. Charles Macomber Smith, D.D.* [dated July 22 and signed "JULIA S. BARTLETT, WM. B. JOHNSON, J.S. EASTAMAN"]:

The Business Committee of the Church of Christ (Scientist) deem it advisable to say nothing further on the matter of calling you to the Pastorate of this Church. We felt that we owed you this statement that you might know our position.

Thanking you for your kind and courteous attention, we are yours in love and respect.

— *Two Letters to Wm. B. Johnson* [dated July 23]:

1) [signed "Lovingly yours, M.B.G. EDDY. (Confidential)"]:

My dear Student: Your tender parting on paper with your pastor [Dr. Smith] was touching. Yes, I call you all my children and feel a Mother's emotions of joy or grief in your prosperity and adversity.

My only care is this now, and it would be light if all my students had your foresight and caution. Please notice this word to the wise. If Mr. Joshua Bailey starts another *movement* of importance and you get knowledge of it let me know before he

influences my thought by a report of his own. [See p.315 for an occasion when students had the opportunity to see the force of this warning.]

Be careful to admit no members into your C.S.A. that are not endorsed by me and I will be [as] careful as possible to know whom I send through my son.

2) [signed "Again, M.B.G. EDDY"]:

Dear Student: Doctor Smith's case has failed because it was not started by our *Father*. This is history that everything I have started from His direction has stood. The candidates proposed by me for my aid in pulpit have never been what I wanted but only the best I could do under the circumstances.

If the elements and people brought by Dr. S. had come into our church and been guided by M.A.M. they would again have broken it up. I have kept the flock from being scattered till now. Had I had my time to tend them we should have had a *large* church membership.

Now I own your church lot for a meeting house and I want the sums collected for building put into the work at once. You can *trust me* with the land until you pay for it. I want the first floor *above* ground, for my College, and a vestry when needed. Go to building [as] soon as possible.

— *Letter to Church of Divine Unity* [dated July 24 and signed "Yours sincerely, WM. B. JOHNSON, Clerk of Church of Christ (Scientist)"]:

The Church of Christ (Scientist) have decided not to call Dr. C.M. Smith to become their Pastor, but to look elsewhere for a supply.

No such action was conceived or recommended by Mrs. Eddy. When the question of calling him was first named to Mrs. Eddy, by a member of her Church nearly six months ago, she refused three times to listen to the suggestion, and has never been heartily in favor of such action, not for lack of respect for Dr. Smith but because she did not think it right to interfere with the Pastor of another Church.

August — *Articles from Journal*, Vol.VII, No.5:

1) *Order of Church Service* [signed "Yours lovingly in Christ, MARY B.G. EDDY"]:
TO THE CHURCH OF CHRIST (SCIENTIST), BOSTON.

Beloved Brethren: I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service.

Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from SCIENCE AND HEALTH. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present. Close with reading hymn, singing, silent prayer, and the benediction.

2) *Church Government*, address delivered before the N.C.S.A., at Cleveland, O., June 12, 1889, by Rev. L.P. Norcross [and known to have had the prior approval of Mrs. Eddy]:

We feel, each one of us, that we meet on the eve of stirring events. A movement

towards organization is going on in many directions, but it is especially noticeable in the organization of churches There are thousands, yes, tens of thousands, in the old churches who would have come out of those churches and to us, only we have had no church home to welcome and give them shelter*

But, brothers and sisters, loyalty to our Teacher does not mean that we shall harass and annoy her with all the petty details that come up in the daily management of these churches

An incident that has come under my own observation is to the point: A western church which once sought to have her settle some minor matter received this common sense and spiritual reply: "Be loyal to the spirit of my teachings, then do your work in your own way." On all occasions of importance, at critical moments where the danger signal is shown, we shall seek her advice. It will be gladly given, and we shall loyally follow it; but we must learn to go alone. The child is old enough and big enough to walk.

A very important question meets us at the threshold, and one on which depends the future progress of Truth, so far as outward conditions can affect it.

Shall we invest any person or any body of men or women with absolute legislative and judicial functions or power in the management of our affairs? Do we want a Bishop or Board of Bishops? Our Teacher, as we have seen, refuses to assume such dictatorial control, lest we exalt her personality. Shall we commit the worse blunder of following the blind leadership of those less competent than she to lead and guide us?

Suppose a church becomes heedless to the burning question of the hour — malicious animal magnetism — or what signifies the same thing, grows cold to the Leader and Teacher? What, in such a case, are we to do?

We have no pope or bishop, no ecclesiastical *junta* or cabal, to dictate arbitrarily in such a case. We do not want such a power, for this would be to recognize personality — the evil of all others we are to guard against. But something needs to be done. Can we not so amend our National Constitution that these local churches shall each one have representation in this Association, and thus have a voice in the deliberation and management of the affairs of this body?

These few principles, it seems to me, are a sufficient nucleus of organization around which to plant and build new churches. I resume them, to leave a more distinct impression: first, loyalty to the Scriptures; second, loyalty to the teachings of SCIENCE AND HEALTH, and willingness to follow the spiritual guidance of Leader and Teacher; third, the autonomy and freedom of the local churches to follow the great Congregational principle in managing their local affairs; and fourth, such a revision and recasting of our National Constitution as that these local churches shall be recognized as a factor in Christian Science work and life, and amenable in return to such rules of discipline and procedure as the representatives of all the churches convened in the National Association may from time to time agree on.

- 3) [As part of] *Editor's Note Book, Church Organization and Sunday Services*:
 . . . Perhaps it may be well to recall our Teacher's constant injunction against the use of written sermons. Ours is the religion that makes real the Life that is Spirit. Does the use of manuscript indicate or encourage realization? Or is it a web of error,

*At this date Christian Science services were generally held on Sunday afternoons so as not to interfere with attendance at other churches.

whose meshes are ever closing about its victim?

4) [As part of] *Editor's Note Book, Students' Writings on Christian Science*:

. . . A clear idea on this subject is essential, and the point of departure is the words of the Teacher of Christian Science. She says, "Let my students who reach good points in *experience*, and are able to tell them, write; several of them have proven their ability."

5) *Church of Christ (Scientist), Boston, Historical Sketch of the Church* [unattributed in *Journal* but partially as found in original writings by Mrs. Eddy] (as Man. 17:1 – 18:11, then):

Below are published (1) the agreement subscribed by the persons who united to form the Boston Church of Christ (Scientist). (2) The notice sent in accordance with the requirements of the Statutes of the State of Massachusetts, to the signers of the agreement. (3) The affidavit required by the Statutes, of the notice of meeting for the constitution of the Church. (4) The minutes of the meeting of August 16, 1879, at which the Church was constituted. (5) The Tenets of the Church. (6) By-Laws or Regulations.

These documents in which the name of our Teacher appears as the founder of the First Church of Christ (Scientist) are reproduced to place clearly before all who are considering the question of Church organization, the leading requirements; also to afford the models for Tenets and By-Laws, as they have come from her hand.

But they have a further interest that will deepen with every year. It is already perceived that our epoch is historic, and they form an interesting chapter in the early history of Christian Science. By the present publication all Scientists are made acquainted with these important documents, and they are preserved in an authentic and complete form, for future use and reference.

The following is a copy of the Agreement of the members of the Christian Scientists' Association of the Massachusetts Metaphysical College, entered into for the constitution of the church that was to be known as "The Church of Christ (Scientist)." The drawing up and signing of such an agreement is the first step towards the incorporation of any church.

"We, whose names are hereunto subscribed, do by this agreement associate ourselves with the intention to constitute a corporation according to the provisions of the three hundred and seventy-fifth chapter of the Acts of the General Court of the Commonwealth of Massachusetts, passed in the year eighteen hundred and seventy-four, approved June twenty-seventh in said year, and the Acts in amendment thereof and in addition thereto.

"The name by which the corporation shall be known is the 'Church of Christ (Scientist).'

"The purpose for which the corporation is constituted is to carry on and transact the business necessary to sustain the worship of God.

"The place within which the corporation is established or located is the City of Boston within said Commonwealth. In witness whereof we have hereunto set our hands this sixth day of August, in the year eighteen hundred and seventy-nine."

Signed by Mary B.G. Eddy and others.

After the signing of the agreement, August 6, 1879, it was required that notice be given by one of the signers, of a meeting to be held not less than seven days from the date of notice. This meeting was for the purpose set forth in the record of its proceedings.

The following notice is a copy of the one sent to the signers of the agreement.

“LYNN, Aug. 9, 1879.

“Notice is hereby given that the meeting of the proprietors of the Church of Christ (Scientist), will be holden August 16, at the house of Mrs. —, at 5 P.M., for the purpose of organizing a Church and transacting such other legal business as may come before said meeting.”

(One of the signers of agreement).

MARY B.G. EDDY.

On the day of the evening for which the meeting was called, affidavit was made before a Magistrate to the sending of the notice, as follows:

“Aug. 16, 1879.

“Then personally appeared Mary B.G. Eddy and made oath that she served the notice of the first meeting of the Church of Christ as herein recorded by mail seven days before said meeting.”

Signed, MARY B.G. EDDY.

SUFFOLK, S.S.

Massachusetts Before me,

A.H.S., *Justice of the Peace.*

The minutes of the meeting of August 16, open as follows:

“Pursuant to the notice given by mail at Lynn, Mass., seven days before said meeting, the proprietors of the Church of Christ met at the time and place notified. The meeting was called to order by Mrs. M.B.G. Eddy, and proceeded to the following business.

“The agreement of Association was read. The notice of meeting was read, and the meeting unanimously elected Mary B.G. Eddy as chairman.

“The Tenets and By-Laws were read, and accepted by unanimous vote. (Also signed.)

“As these By-Laws call for the election of officers, the members present proceeded to elect the officers as follows:”

Then follow the records of the election of officers. The church was thus regularly constituted, with Articles or Tenets, By-Laws, and the Board of Officers provided for therein. The following are the

TENETS.

To be signed by those uniting with the Church of Christ (Scientist). *First* — As adherents of Truth, we take the Scriptures for our guide to Life.

Second — We acknowledge one Father, Son, and Holy Ghost — one God, the brotherhood of man, and Divine Science. And the forgiveness of sin, which is the destruction of sin. And the atonement of Christ, which is the efficacy of Truth and Life. And the way of salvation marked out by Jesus healing the sick, casting out devils (evils), and raising the dead — uplifting a dead faith into Life and Love.

Third — We promise to love one another, and to work, watch, and pray; to strive against sin, and to keep the Ten Commandments; to deal justly, love mercy, walk humbly; and inasmuch as we are enabled by Truth, to cast out error, and heal the sick.

Finally follows the

Rules and Regulations, or By-Laws of the Church of Christ (Scientist), of Boston,

Founded by Rev. Mary B.G. Eddy. (The order of arrangement of the sections has been changed, and some verbal alterations made to adapt to general use. — EDITOR.)

1. This church shall be known as the "Church of Christ" (Scientist), and shall have the following officers: Pastor, Five Directors, Treasurer and Clerk.
2. This church shall meet for public worship on the Sabbath. Its members shall raise the Pastor's salary, and pay it monthly, quarterly, or semi-annually, as may be agreed. They shall provide a place for public worship, shall provide singing books, and support church music. The Pastor of this church must be able to heal the sick after the manner of Christian Science, must be strictly moral, and an earnest and devoted follower of Christ's Truth.
3. The Church invocation shall be the Lord's Prayer and silent prayer.
4. The sacrament shall be observed not oftener than once in two months, by a short interval of solemn and silent self-examination by each member, as to his or her fitness to be called a follower of Christ, Truth; as to his real state of love toward man, and fellowship and communion with Christ; as to whether he is gaining in the understanding and demonstration of Truth and Love, coming out from the world and being separated from error; growing less selfish, more charitable and spiritual, yea, walking worthy his high calling. It shall be observed by silent prayer after the manner that casts out error and heals the sick, and by sacred resolutions to partake of the bread that cometh down from heaven, and to drink of his cup of sorrows and earthly persecutions, patiently for Christ's sake (Truth's sake), knowing that if we suffer for righteousness, we are blessed of our Father.
5. There shall be a meeting on the Friday before the sacrament for general business. Seven persons shall constitute a quorum in all cases at the business meetings.
6. The directors of this church shall be put on the following committees for carrying on the church work — Examining, Business, and Collection committees, of three members each.
7. There shall be a Clerk to keep account of the doings of the Church; of the names and dates of presentation of candidates; a record of the Committee of the Church; to submit from time to time a statement of the funds as reported by the Treasurer; to notify members of special church meetings unless it is done from the desk of the Church. Special meetings may be called by a notice given from the pulpit on two consecutive Sundays, or through notices mailed in sealed envelopes eight days prior to such special meeting.
8. There shall be a Treasurer of the Church, who shall receive all funds, and hold them ready for appropriation, keeping an account thereof.
9. The Business Committee shall attend to the general business of the Church, that is not specified in the duties of other committees.
10. The Collection Committee shall obtain contributions and donations, and present at the annual meeting a written report of the sums collected, which shall be placed on the files of the Church.
11. It shall be the duty of the Examining Committee to satisfy themselves as to the proper qualifications of all church candidates coming with or without certificates, and attend to business relative thereto.
12. The committees shall present their reports in writing at the annual meeting of the church in December.
13. The candidates shall be propounded at the regular evening meeting next before the sacrament. The church shall vote on the question of receiving the candidates, on condition that they shall subscribe to the Tenets of the church. Candidates shall be taken on probation or not at the discretion of the examining committee.
14. On the Sacramental Sabbath the Tenets of the Church shall be read in the presence of the congregation to those who are to be received, to which the candidates shall signify their consent.
15. The Pastor shall declare publicly the names of those who have been received by

certificate, and the names of the Church to which they belonged.

16. The discipline of this church shall be what is contained in the 18th chapter of St. Matthew, 15, 16, and 17th verses. Any member not meeting the requirements of these Articles shall be liable to expulsion.

17. A letter of dismission shall be granted to any member of this Church in good standing, who removes so far from the place of meeting as to excuse in the opinion of a majority of the members present at any meeting his attendance on its services.

18. On the evening of the first Monday in December in each year, the annual meeting of the church shall be holden for the choice of officers by ballot, and for the transaction of other pending business.

19. These by-laws may be amended or repealed, and new ones made at any regular Church business meeting, if this be proposed at a previous meeting of like character.

20. Additional officers can be chosen at any Church business meeting.

6) [As part of] *Editorial and Other Notices* [unattributed]:

TAKE NOTICE: No correspondence relating to any matter of organization, or aught connected with Church, Christian Scientist Associations, or matters relative to individuals — in fine, no question relating to our cause except those involving the real essence or animus of Christian Science, will be considered by Mrs. Eddy, Dr. Foster-Eddy, or Mr. Frye.

— *Letter to Rev. Lanson P. Norcross* [dated August 21 and signed "Yours in Truth, WILLIAM B. JOHNSON, Clerk, for the Business Committee"]:

Dear Brother: In a meeting of the Church of Christ (Scientist), held this date, it was voted to extend to you a call to become its Pastor; to take effect Sept. 1st, 1889.

Owing to the shortness of the time, an early reply will greatly oblige.

CONGREGATIONAL VERSUS DIVINE CONTROL

Rev. Lanson Norcross, C.S.B., a graduate from Mrs. Eddy's Primary class of September 1888, and currently pastor of the vigorous little Church of Christ (Scientist) in Oconto, Wis., accepted the call and moved promptly to Boston. For three-and-a-half years he filled his new position satisfactorily. His address at the Cleveland convention had left its mark among Christian Scientists who shared and accepted his vision of a Congregational church government free from any ecclesiastical hierarchy. Before he moved to Boston, his card in the *Journal* offered his services to "assist in organizing C.S. churches."

Although he was replaced nearly two years before the dedication of the Boston Mother Church brought personal preaching to an end, his letter to Mrs. Eddy in honor of the dedication furnished the only text read at the ceremonies in 1895 which was not from the Bible or Mrs. Eddy's writings. (The one hymn that was not from Mrs. Eddy's pen was a last-minute substitution for an anthem with words written by her.)

When he first came to Boston he was probably unaware that the next scene in the development of the Church of Christ (Scientist) could leave him in an untenable position. A democratic vote and a personal pastor could not change the

divine proclamation that "it is vain to look for perfection in churches and associations" (No. 41:12). Unless Soul is understood to be the only Preacher, and Christ-Truth, never human decision, to be the only church government, the human approximations are temporal. If Christian Scientists could not accept Mrs. Eddy's insistence on total surrender to the divine afflatus, chaos and defections would continue to characterize the Church of Christ (Scientist), until He come whose right it is.

Even a dis-organized church, constituted by the congregation that chose to worship therein and prospering as never before, would find mortal man seeking to "know who owned God's temple" (Mis.140:16); and Mr. Norcross's pastorate would run side by side with years of contention and misunderstanding. It is not enough for mortals to have freedom from personal control. When seen as immortal, man is totally governed by his Maker.

To those to whom the Revelator of Christian Science appeared as a person, the great contribution which Mrs. Eddy was to make to their development was to be, to them, that one person who stood for total divine control. She was the easiest example by which they could trust Truth to reign, rather than trusting themselves to produce Truth somehow, sometime and somewhere. Eventually they would extend this trust to whatever and whoever appeared as things and persons, knowing that the Christian Scientist "is alone with his own being and the reality of things" ('01.20:8), and God is all that appears, whether positively or negatively. God is indeed All-in-all, just as mathematics always operates for the mathematician, who does not despair of the perfect principle if he sees a finite piece of paper with an inaccuracy portrayed thereon.

To illustrate: As the church unfoldment developed, Mrs. Eddy told some uncomprehending students they would have to learn by the negative experience of their own making "and the sooner the better." Later she explained her position as being on loan from God "to distinguish for you what is the false and what is the true direction," until "you hear His voice and can distinguish between the highest false sense that means well and the 'still small voice' of Good."

These quotations are from letters to be found under the crucial months of 1892 (May and June) shortly before God revealed the State law that could prevent any group of persons from thinking they "owned His temple." The uncovering of the State law was God's loving response to the unheeding of the calls already made through Mary Baker Eddy as given in some of the letters already cited, for example (with emphasis added):

[Take] the line of *God* in opposition to [hypnotism].

[The case] failed because it was not started by *our Father*.

I have committed my dear flock to *God*.

Your friend who leaves you all with *God*.

The lesson of The Mother Church, as eventually reconstituted in 1892, seemed to move away from personal, congregational, freedom, but actually was grounding it aright, for "man is properly self-governed only when he is . . . governed by his

Maker, divine Truth and Love" (S. & H. 101:9). Nevertheless it troubled Mr. Norcross and he eventually left Boston with its growing reflection "in some degree" of the Church Universal and Triumphant, to work out in Denver, Colorado, his own sense of the Church of Christ, Scientist.

September — *Articles from Journal*, Vol.VII, No.6:

1) *Mistaken Views*, by Rev. Mary B.G. Eddy (as *Judge Not*, Mis.290).

2) *Hypnotism, A Growing Factor in Politics, Crime and Surgery* [signed "LONDON CORRESPONDENT OF NEW YORK TIMES"]:

[According to the latest advices from Servia] when [King Milan] was urged not to abdicate, his manner was strange and his answer, "It's no use, I must do it," coupled with similar eccentricities on a former occasion, give rise to a general conviction that Mme. Artemisia [wife of the prime minister] has been running the government by hypnotism, a new and highly interesting departure in statecraft.

Hypnotism, by the way, is taking such an important part in public affairs lately that it is rather startling. It has been used in the place of chloroform for some time in surgical operations in Paris, and, when in a recent murder case there, it was charged that the murderer had hypnotized the victim and forced her to kill herself, public opinion accepted the possibility of the fact in a way quite remarkable.

3) [As part of] *Editor's Note Book, Shall We Organize?*:

Some correspondents ask questions about organization that should draw out many answers Our Teacher laid down the principles of action in SCIENCE AND HEALTH. She exemplified them in practice when the first little knot of believers was formed by herself into a church, with not only the simple creed, but a code of by-laws, and all the usual provisions of organization, to regulate and make more efficient the action of subscribing members

The great error of those who oppose organization is that they assume that man is where he is not Our Teacher says, "There is no evil, but you are in the sense of evil, and your problem is to work out of it." How are we to get rid of personality? Is it by withdrawing ourselves from relation and action with others? Where are we to practise self-sacrifice? What is it that stands in the way of concerted or organized action? What is it that breaks up organizations or prevents their growth? Is it not conflicts of personality, unwillingness to surrender self?

4) *Massachusetts Metaphysical College, Notice* [signed "MARY BAKER G. EDDY"] (as Mis.273:23-30, then):

The work is more than one person can accomplish, but the demand is for my exclusive teaching, and dissatisfaction with any other, which leaves me no alternative but to give up the whole thing. (Then as Mis.274:11-3.)

— *Letter to Mr. Nixon* [dated September 27 and signed "Most truly, MARY B.G. EDDY"]:

My dear Student: Mr. Bailey, not I, started the *C.S.Series*. I was not persuaded at first that it was a good thing. I am now convinced that it is not. The evidence of sense

and Science are opposite to each other; I see the Science, Mr. B. sees the sense side. I request you to publish no more of the *Series* that are my writings. I shall not furnish them to be published any longer. I have forbidden Mr. Bailey, in a letter witnessed by Frye, to compile, print or publish any more of my writings. When I see you, will explain this and you will agree with me.

The author of *Science and Health* should not have such small publications *out* and the contents of *S. & H.* should not be plucked to the heart by Mr. B. and tucked under doors.

Please note this my special request that quotations from my published works shall appear very seldom in the *C.S. Journal*, and all plagiarisms of them shall be kept out of it.

Following Mrs. Eddy's announcement that she was retiring from active teaching in the College, she moved out of Boston altogether, but promised to leave the teaching work in "competent" hands. During the next three years she moved first to Vermont, then to Concord, N.H., then briefly to Roslindale near Boston before returning to Concord (62 N. State St.), finally (June 1892) setting up her home at Pleasant View, Concord.

She remained president of the College, and her adopted son, who was already a member of the faculty as professor of obstetrics, became sole professor, teaching one Primary, one Normal and one obstetrics course. But he failed to live up to Mrs. Eddy's expectations that any replacement should be the conscious mouth-piece of God as Teacher — nor did he satisfy the students who enrolled.

One month after she had announced the total closure of the College, it was reactivated with General Erastus N. Bates as both the president and the sole professor. And he taught one Primary class before the College closed its doors for good.

The general was graduated from Mrs. Eddy's Primary class of March 1888, and after his stint in Boston he moved to Cleveland where he taught and practised Christian Science till his death in 1898. Although Mrs. Eddy went on record as approving his teaching at the College (see p.316) she was waiting for one who could do more than just pass on her words correctly. When eventually progress brought a student who could perceive God's instruction back of the words in *Science and Health*, she permitted a Board of Education to be opened (1898) as "an auxiliary" to the College, with this student as teacher.

Meanwhile the dis-organizational example continued.

C.S.A. BECOMES A VOLUNTARY ASSOCIATION

— *Letter to Members of the Christian Scientist Association of the Massachusetts Metaphysical College* [read at a special meeting on September 23 and signed "Affectionately your Teacher, MARY B.G. EDDY"]:

Beloved Students: I have faithfully sought the direction of Divine wisdom in my advice herein given, namely, that you vote today to dissolve this organization.

1st. Because the teacher who organized this first Christian Science Association has retired from her place in the College, and no longer prepares the students for entering this Association.

2nd. Because new students whom others have taught may not receive the reception that her students have received from this body. They may not consider them students of the same grade, and this may incite improper feeling between my students and the students of other teachers. I regret to say that there has been much discord in the past between students connected with this Christian Science Association, and it would seem more natural for them to harmonize than for different grades of students; hence the precedent does not favor the hope of future harmony.

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

I most earnestly desire that the present reputation of my College shall be sustained, and go into history honoring God and whomsoever He hath anointed with peace on earth and love for the whole human family.

— *Dissolution of C.S.A.* [record of meeting of September 23 signed "Fraternally, WM. B. JOHNSON, Secretary"]:

At a special meeting of the Christian Scientist Association of the Massachusetts Metaphysical College, held this day, it was voted that we continue to meet on the first Wednesday of each month at 2 P.M., in the Christian Science Reading Room, as students of the Massachusetts Metaphysical College; also that the funds of the Association remain in the hands of Mrs. Munroe, to be used for the same purpose as now used for, subject to the wish of the students

After which a communication from our Teacher . . . was adopted by a unanimous vote. By which act the Christian Scientist Association of the Massachusetts Metaphysical College was dissolved at three o'clock and ten minutes, P.M.

— *Letter to William G. Nixon*, Publisher of the *Journal* [dated September 30 and signed "Lovingly, M.B.G. EDDY"]:

My dear Student: God our God has just told me who to recommend to you for the Editor of *C.S. Jour.* but you are not to name me in this transaction. It is the Rev. Charles Macomber Smith, D.D., 164 Summer St., Somerville, Mass. He was healed by reading Science and Health, and then left a large salary to preach Christian Science, and then left that position for the hope that J.F. Bailey had held out to him of preaching for my Church, but I objected to taking him solely because his church had not been consulted before giving him a call.

Get *him* sure but be very reticent, let it not be known until he is engaged or you will have a fuss about it.

The above letter is interesting because J.F. Bailey, who had been busy putting

out suggestions for Dr. Macomber Smith to hold office in the Christian Science organization, was himself editor of the *Journal*, and the latest attempts to influence the Revelation of Christian Science erroneously would have backfired on him. Mrs. Eddy had already warned Mr. Johnson to watch these flights of personal will, however well-intentioned.

On the other hand the recipient of the letter was being asked to "try the spirits," to be awake to discern whether a personal sense of Revelator was diverting the positive messages constantly flowing from God. Mr. Nixon had been taught that Revelator is not person — and certainly not a mere, illogical, un-businesslike woman of *his own* frequent beholding! Unreversed, this predominantly negative thought was going to stifle within five years his original, clear, positive vision of Truth and Love.

October — *Second Letter to William G. Nixon* [quickly following the first and signed "Ever affectionately, M.B.G. EDDY"]:

My dear Student: I regret having named the one I did to you for Editor. It is a mistake — he is not fit. It was not God evidently that suggested that thought but the person who suggests many things mentally, but I have before been able to discriminate. I wrote too soon after it came into my thought. He has not been taught C.S. and I hear refuses to be taught by anyone but me. Love to wife.

Calvin Frye preserved extracts from a letter Mrs. Eddy wrote to General Bates two years after he had left the College and gone to Cleveland, but its message is appropriate for recording at this time:

God did not make the infant Jesus. Mary's spiritual concept of progeny exceeded the average human belief, therefore she believed that He did. If her conception had been wholly from God, it would have been the concept of a man instead of a babe, and could not have been born *materially* of Mary. Here is a supposed partnership between God and Mary which is not Science but a human concept in *part*. God is the only Creator. He needed no help. He can have no help, hence Jesus was a material man between the human thought of Mary that was half right and the Christ or idea of God that was wholly right because it was never a *babe* and never a *material* phenomenon. Now I charge you change your thought, drop this subject from your thought until you are ready for the harvest. Obey me once more and you will find the good effects resulting from it. The way your mind has been stirred since I saw you is not profitable. Now if you rest, are not stirred on this question, God will clearly show you what I mean in due time.

You said you must be with me in your teachings. This is impossible at present. You know not what you ask. "Are you (now) able to drink my cup?" No! You could not take my place and hold your phenomenon of human life. Now give up that thought or it will become a mad ambition that will be a weight in the wrong scale weighing downward.

Calvin Frye as clerk to the College also recorded the forthright words with which the College ceased in 1889 to function as a material organization.

— *Closing of the Massachusetts Metaphysical College* [record of meeting of October 29 as sent for publication in the *Journal* and signed "C.A. FRYE, Clerk"]:

The preamble and resolutions published herewith explain so fully as to preclude comment, the latest of the steps by which we are being led to the fuller consciousness that "man *is*, not *will be*, spiritual" — that we *are living in* the spiritual world, not in one that is material.

"At a special meeting of the Massachusetts Metaphysical College Corporation, Oct. 29, 1889, the following resolutions were presented and passed unanimously: (then as Ret. 48:16 – 49:18, then):

"*Resolved*. That an Institution for instruction in Christian Science, which is the highest, purest, and noblest of all teaching, should be of a spiritual formation wholly outside of material regulations, forms, or customs.

"*Resolved*. That we find no platform in Christ's teachings for such material methods of instruction in Christian Science, and we must come into the meekness of his methods as we rise in Christian experience; further

"*Resolved*. That we thank the State for its charter, which is the only one ever granted to a college for teaching the Science of Mind-healing: That we thank the public for its liberal patronage: And everlasting gratitude is due to the President, Rev. Mary B.G. Eddy, for her great and noble work which we believe will prove a healing for the nations, and bring all men to a knowledge of the true God, uniting them in a common brotherhood: Also, that we thank Gen'l E.N. Bates and Dr. E.J. Foster-Eddy for their efficient work as instructors of several classes in the College during the last year of this Institution.

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

The following has been sent for publication with the foregoing resolutions:

I have great pleasure in assuring the public that Gen'l E.N. Bates' teaching in the Mass. Metaphysical College was satisfactory to his class and to me.

The resolutions published in this JOURNAL explain the act passed by the College Corporation. — MARY B.G. EDDY.

— *Articles from Journal*, Vol. VII, No. 7:

1) *New Commandment*, by Rev. Mary Baker G. Eddy (as Mis. 292:1 – 293:6, then):

Christian Science is weighed in the scales of God. If the sense and power of human goodness be lacking in a student he will not understand your instructions, will pervert the rule of Science, and the last error will be worse than the first in its influence on mankind.

2) *A Cruce Salus*, "He that Hath Ears to Hear, Let him Hear" — *Jesus*, by Rev. Mary Baker G. Eddy (as Mis. 293).

DISORGANIZING THE CHURCH

— *The Situation with the Building Fund*:

Ten days after telling the Church of Christ (Scientist) through its clerk that it should go to building "a meeting house" at once, Mrs. Eddy foreclosed the

mortgage she held on the lot referred to in her letter. In this way she was able to purchase the property herself and take title to it, using the name of her lawyer's brother. Later the land was deeded to her student, Ira O. Knapp, as recorded in Ret.51:1-6, and through him it was reconveyed to Alfred Lang, Marcellus Munroe, and William G. Nixon, as trustees for the building of a "church edifice to be used as a temple for Christian Science worship." The deed establishing the trusteeship was finally dated December 17, 1889.

In *Hints for History* (July *Journal* 1892) Mrs. Eddy plainly declared her intention that the *structure* provided for under this deed "be called The Church of Christ, Scientist" (see Mis.139:18-22). At no time did she contemplate or refer to the establishment of a church organization outside of divine control alone (except temporarily in 1892, under pressure from unenlightened students). Her purpose was to prevent the land or building from ever coming under the control of persons at variance with the Christian Scientist's conviction of One Person or Soul, God.

As such the edifice, the meeting house, could not belong to any organized group with a government — whether congregationally elected or not — that might have legal power to sell it, lose it, change its use, or try to update the worship sanctioned in Science and Health. Thus the spiritual idea would live "though the material superstructure should crumble into dust" (Mis.140:28-32).

To have the students see this for themselves, without going astray first, or following blindly, was the sublime sifting of the Sixth Day. By 1895 Mrs. Eddy would have left her example fully established for future generations to perceive in God's good time.

Mrs. Woodbury, however, went forth blindly, dissolving her own academy within three weeks of the vote to close the Massachusetts Metaphysical College. She and her husband then resigned from the N.C.S.A. As a result she began to find herself in something of a vacuum, the only teacher (in her view) who had been obedient to Mrs. Eddy's dis-organizational wishes. Despite the advantages which her withdrawal had for the maintenance of legitimate Christian Science instruction, Mrs. Woodbury now had a difficult course to run, for she was illustrating the predicament that comes from not seeing Truth in place of the organizational error being denounced. She became an example of the danger to be found in a circumstance such as that which brought forth Mrs. Eddy's warning in class (p.223): "Don't deny person and material mechanism *without holding the real in thought.*"

Meanwhile the mechanism for erecting a church continued, and those who had been giving to the church fund held varying ideas of just what they were contributing to. Many regarded it as a central organization in which they could "belong" and influence decisions, and a few understood that membership signified nothing other than acceptance of Science and Health as the chart of life, and of its Author as God, the one Life and Love. The publisher of the *Journal*, who became a trustee of the building fund, saw the site, however, as an opportunity for an im-

posing headquarters where persons would coordinate and control all the activities of Christian Scientists, including their publications.

The contributors had the right, of course, to know exactly what their money was going for, and to have it restored if it had been solicited under false pretences. Mrs. Eddy had told the Church of Christ (Scientist) they could trust her, but the situation was complicated by the attitudes and statements of various fund-raisers (including Wm. Nixon).

In particular Sarah Crosse, the most active fund-raiser before the rebellion of June 1888, would have definite views on what should happen to the money she had helped solicit. She had not renounced Christian Science and for two more years she would run her *Boston Christian Scientist* complete with the Scientists' phraseology (except for the mention of animal magnetism).

The next five years would be vital for all students and for the world. Their first reactions can be seen in the following letter to Mrs. Eddy.

— *Letter to Rev. Mary B.G. Eddy* [dated October 5 and signed "WM. B. JOHNSON, for those above named"]:

Dear Teacher: Your students consisting of Rev. L.P. Norcross, Miss J.S. Bartlett, Mrs. M.W. Munroe, J.S. Eastaman, Mrs. M.F. Eastaman, Ira O Knapp, Wm. B. Johnson, met this evening to consider the necessary steps to be taken to erect a Church building. By them I was authorized to write to you to obtain your permission to build a Church upon the lot of land at the corner of Falmouth and Caledonia [later Norway] Sts., Boston.

Hoping to receive a favorable reply we are your loving students.

— *Letter to Wm. B. Johnson* [from Concord, N.H., dated October 9, and signed "Yours as ever in Truth and Love, MARY B.G. EDDY"]:

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

N.B. [signed "M.B.G. EDDY"]: Answer in twenty-four hours after this is received or I shall recall this offer, sell the land myself and pay you the balance after taking out the money I have paid in to save yours.

N.B. My earnest advice to you is to never attempt building a church. If you do you will fail and again lose your money. Animal magnetism will sway you again and demoralize your ranks. You are not strong enough in God to stand.

November — *Letter to Rev. Mr. Norcross*, Pastor, Church of Christ (Scientist) [dated November 23 and signed "Lovingly, M.B.G. EDDY"]:

This morning has finished my halting between two opinions. This Mother Church

must disorganize, and now is the time to do it, and form no new organization but the spiritual one. Follow Christ Jesus' example and not that of his disciples, which has come to naught in science. Ours should establish Science, but not material organization.

Will tell you all that leads to this final decision when I see you.

After studying this letter, the Business Committee notified church members that at the annual meeting to be held on December 2, they would be asked to consider the advisability of dissolving the organization of the church on the basis of material and human law.

— *Articles from Journal, Vol.VII, No.8:*

1) [Extract from] *Questions and Discussions* [signed "L.P."]:

I object to the suggestion of "C.P.S." that "mortal mind" be eliminated from our *Journal*. [In the September issue C.P.S. had questioned the *Journal's* "accounts of mesmerism" and felt they prevented it from being "put into *anybody's* hands without the risk of their being still more prejudiced."]

I once held a fear of animal magnetism, and could not see the necessity of meeting its seeming claims; not until I was willing to do so, did I discern the infinite distance between Divine Science and the manifestations of mortal mind called mind-cure, theosophy, spiritualism, mesmerism, etc.; then, too, our Teacher's words became more grand and beautiful, because better understood

"To deny the existence of evil, or flee before it, will involve you in helpless error." (S. & H.)

[Further extract, signed "E.A.K."]: In the September JOURNAL the question was asked: "Is it possible" from a Christian Science standpoint, that "the nearer we come to God the more evil we see?"

As we draw nearer to God the truth reveals to us, *as error*, very much that we have heretofore accounted good.

This process of disclosure is called "uncovering evil" and for a time there seems to be a greater sense of error than ever before, but as we destroy these errors in Science, by declaring and realizing their unreality — by denouncing and renouncing them — we shall in consequence of this destruction, and of our "coming closer to the true understanding of God, lose all sense of evil."

[E.A.K.'s quotation is from the answer to the first question in Un.1:15-9.

[L.P.'s quotation from S. & H. is taken from "The Apocalypse," p.520 in editions previous to the 35th, in which a change was made, so that the correct quotation with context at the time the article was published was as follows: "Every mortal at some period, here or hereafter, must grapple with and overcome the belief in vital fluids, and the power of evil called Animal Magnetism. The rule to ensure the victory for Science is this: Bear faithful testimony to the action of animal magnetism as an evil belief, which must be met and mastered. *A denial of the action of this false belief prevents your victory over it*" (emphasis added).]

2) *Massachusetts Metaphysical College:*

Address all communications to ERASTUS N. BATES, PRESIDENT, 571 Columbus Avenue, Boston. [General Bates never used his degree initials on his cards in the *Journal* until after he had been teaching for a year in Cleveland and had the degree of C.S.D.]

3) *Church Services:*

Churches of Christ (Scientist) hold regular Sunday service as follows: [Among the 18 churches and 59 unincorporated groups listed was:]

BOSTON. — 10.30 o'clock A.M., Chickering Hall, Tremont Street, Sunday school 12 o'clock. Rev. L.P. Norcross, Pastor. Praise Service, Friday, 7.30 P.M., 24 Boylston St.

The above announcement gave the first mention of the public Praise Service instituted earlier in the year. It foreshadowed the general Friday Experience Meeting held throughout the field, and later (mid-1898) the Wednesday Testimony Meeting which took its place. Sunday and Wednesday evening services held in 1889 at the Boston Dispensary were for inquirers, not church members, and these lapsed before long.

— *Letter to Church of Christ (Scientist), Boston* [signed "E. FRANK WOODBURY, JOSEPHINE C. WOODBURY, GWENDOLINE WOODBURY"]:

Believing that the action taken by Mrs. Eddy in resigning her position as Pastor of this Church, and also her explanation of the cause which prompted her to resign to be correct from a Christian Science standpoint, and understanding that the dissolution of all material organizations is recommended by her, we therefore, hereby withdraw from membership with the Church of Christ (Scientist) Boston.

— *Letter to Augusta Stetson* [from Concord, November 12, and signed "Lovingly, M.B.G. EDDY"]:

My beloved Student: Do not make a move until you understand just what God means. I do not wish my students to disorganize their Institutes and Associations at once. This is what I mean — that they shall see the need of spiritual unity only, and be working up to it.

Never give up your present forms that I directed you to take, of working for Christ, until you have done all the good you can through them and see how to do more good by abandoning them . . . Your devotion is beyond that of Ruth's, it is like the women at the cross. O child of my heart, God is ripening you for His hour.

Under God's direction, Mrs. Eddy had been responding to the "apprehension of what has been, and must be, the final outcome of material organization, which wars with Love's spiritual compact" (Ret.47:1-3). But as Georgine Milmine pointed out, her good students were those who were used to, and wanted, church homes. They saw their Leader in the environment of a church and needed God's guidance to release their Leader and work out of such delusion. Others, like the Woodburys, who became excited about the evils of "organization" were apt to get left with neither a "church militant" nor the invisible Church built on the "I" that

“is God.”

Mrs. Eddy was now paving the way for a church edifice to be a symbol of God's universal church, but not as a prototype of Christian Science organizations — a move which would be “disastrous” (see Man. 71, Art. xxiii, Sect. 3). Such central church organizations in fact become unnecessary as Christian Scientists take their understanding of “I is God” into their existing surroundings.

Her example for the organizations already operating — in line with her own personal withdrawals — was also beginning. This would show that such adhesions as seemed necessary would be known as “voluntary associations of Christians.” The need to see *existing church denominations* work through to their release — rather than having additions to their number — was made plain when the symbolic church edifice in Boston was dedicated (given to God) at the end of the Sixth Day. At this time Mrs. Eddy predicted that Christian Science would permeate *existing Christian* churches sufficiently for these churches to heal in Christ's name.

She further said that Science and Health is “the leaven fermenting religion; it is palpably working in the sermons, Sunday Schools, and literature of our and other lands” (Pul. 5:28–30).

It seems that all along, in the crisis of mortal mind, Mrs. Eddy saw Science and Health, not Christian Science churches, as the Redeemer. To David Easton, who later became the pastor of the Boston church, she wrote: “If you will make a study of Science and Health for one month and go through the book as you would any textbook in college, it will be of great advantage to you.” And to another she wrote: “God wrote the textbook. Study it; let God speak to you!”

To Mrs. Annie M. Knott, C.S.D., principal of the Detroit Christian Science Institute, she gave warning that the time might come when medical thought* might be so organized that it would make the practice of Christian Science almost impossible. The remedy given was not the counter power of Christian Science churches, but:

When [that] time comes I want my students to take every means possible to make Science and Health available to the whole world.

The purely spiritual concept of church, as identified in Science and Health and as opposed to public corporations, was present with Mrs. Eddy as early as the Second Day (1866). To substantiate this, a digression can be made into the Seventh Day (which consists of ever expanding examples of the Revelation's totality and completeness). For in 1899, when students started church services in Concord, N.H., where Mrs. Eddy resided, she wrote to one of the prominent Concord Scientists in part as follows:

I did not want a church so near me in Concord. I have all I should do for mine in Boston.

Now I see the care is increased that I need diminished, and if there were no Sunday service and only healers here I sincerely believe it would be better for me and the world.

*Regarding the medical profession, graduates of the Primary class of May 1887 recalled that in class Mrs. Eddy acknowledged that doctors as a rule do the best they know according to their light, and she added: “Christian Scientists will have to defend the M.D.'s as the indignation and shocked thought of the public will assail them. This malpractice may be so great that they will need the aid of what Christian Scientists alone can reflect.”

God governs me. When I sent for Mr. [Ezra] B[uswell] I told him I did not want the church or Sunday services which lead to it, but healing work where I was. This was God's first order and in 33 years [that is, *since 1866*] I have not yielded to depart from His first order without being driven back to take it up.

Mrs. Eddy used to give newcomers to her household the opportunity to go to church on their first Sunday of residence, but was disappointed if they took the offer. Three of her statements recorded by students may serve to show the unlocated, instant concept of church which Mrs. Eddy was demanding:

- 1) The thought of advanced students should be turned away from too much church attendance. It is not to limit but to broaden their viewpoint — to free their thought from a sense that God is to be found only in church services. To be sure, attending church is a step in the student's progress, but if his concept of church stagnates at that point and his demonstration of church does not gradually broaden to cover everything, then spiritual growth ceases, even with the most punctilious church attendance.
- 2) You don't think you go to church to worship God, do you, as we used to think and do? Our God isn't to be worshiped, but expressed.
- 3) When Christian Scientists learn to live together, there will be no need for churches.

The record shows that among the developments of November 1889 Mrs. Eddy had a vision about church procedures which she considered worth sharing with some of the students. From it they were invited to discern the futility of using old theological methods to end old theology. Theology, Mrs. Eddy had already defined to them as "worship of personality."

— *Vision of November 14:*

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

Commenting on the vision the compiler of this book wrote in 1963:

The boat vision showed that although there was no more sea to her [vision of 1872], it was not feasible for her to pick her way on dry land through her students' conviction that there *was* water to go across. She had to face their refusal to part with old theological propagatory concepts. Her father stands for "relentless theology" as in Ret.13:13, and she realized that if she tried to use the old church ideas, there would be no final crossing of the water, for the latter in that case would be boundless. Old

theology always had its comfortable assurances, however, with the belief that it could keep its followers safe from evil (a boundless reality to it), even if they were sick and not getting anywhere. However molested by mortal mind, it would never lower its head courageously and go to the bottom and find no more sea [as Mrs. Eddy did in the earlier vision], thus allowing God to be all there really is to so-called evil.

— *Letter to the Church of Christ (Scientist), Boston* [dated Concord, November 28, and signed "MARY B.G. EDDY"]:

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

Six of these students became at different times candidates for pastor's assistant; one of them preached over a year; all the others had spoken in my pulpit. Some of them were true Christians and tolerable expositors of Christian Science, but all of them were ruled out.

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

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

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

This offer is made on condition that the question of disorganization shall be settled by affirmative vote at the annual meeting of this church held December 2nd, 1889.

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

Owing to the spirit of the letters received from certain members of this Church, and their persistent determination to keep me embroiled in their quarrels one with another, notwithstanding my oft expressed desire that they should do their own work

*Similar to 224:4-10 in later editions.

and leave me to do mine, God has confirmed the purpose of this letter.

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

December — *Resolutions Adopted by the Boston Church Board:*

1. That the time has come when this Church should free itself from the thralldom of man-made laws, and rise into spiritual latitudes where the law of love is the only bond of union.
2. That the Regulations and By-Laws of this Church be and are hereby declared to be, in all their articles and clauses except that part of Article I which fixes its name, null and void.
3. That the Corporation be and is declared dissolved and that the present Clerk of the Church be hereby requested to take the steps necessary to give legal effect to this resolution.
4. The members of this Church hereby declare that this action is taken in order to realize more perfectly the purposes of the institution as an organization *viz.* growth in spiritual life and the spread of the "glad tidings" — and that they will continue as a Voluntary Association of Christians knowing no law but the law of Love, and no Master but Christ in the exercise of all the ministrations and activities heretofore performed by them as a Church of Christ (Scientist).
5. That the members of this Church hereby make loving recognition of the services and guidance of the founder and late pastor of this Church, and also the expression of their grateful thanks to those who in the capacities of assistant pastor or otherwise have fostered its growth.

— *Articles from Journal, Vol.VII, No.9:*

1) *The Way*, by Rev. Mary B.G. Eddy (Mis.355).

2) [As part of] *Editor's Note Book, Organization — Again* [attributed to Mr. Bailey]:

The two last meetings* of the Massachusetts Metaphysical College Association have been a revelation to those present. At a special meeting called in September — on the request of its Founder and for reasons given in connection with recent changes in the College — it had been voted to set aside the official organization and the Constitution and By-Laws, and to meet in the future as a voluntary Association of Christians, to promote growth in spirituality. What was embraced under the name of "business" was thus dispensed with. This had hitherto taken up about one-half the time allotted for the meeting. It proved "a burial without a funeral;" as the old, material shell drifted away, not a regretful look was turned. There was only a sense of relief, wonder that it had been tolerated so long. Nothing valuable of the purposes of the organization had been lost, and a new realization that "all is Mind," and of union in love had been gained.

*The C.S.A. although dissolved (see p.314) continued to meet each month as a VOLUNTARY ASSOCIATION OF CHRISTIANS. In keeping with Mrs. Eddy's conviction (Ret. 45:7) that organization is requisite only in the earliest periods of *Christian* history, the voluntary groups that survived dissolutions were classified as Christians (rather than Christian Scientists).

In 1890 Mrs. Eddy wrote to a friend : "Seek first to be a Christian, to be a true follower of the Spirit of Christ — earnest, meek, *pure*, patient in tribulation, steadfast in hope and faith, full of good works."

— *Letter to Mrs. Sarah H. Crosse* [dated December 7 and signed "As ever, M.B.G. EDDY"]:

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

— *Letter to Wm. B. Johnson* [dated December 11 and signed "Lovingly your Teacher, M.B.G. EDDY"]:

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

I will let you know soon how the lot of building is appropriated for the benefit of *you all*.

— *Letter to Mrs. Sarah H. Crosse* [dated December 12 and signed "As ever your Teacher, M.B.G. EDDY"]:

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

Mrs. Eddy made one more attempt to let Sarah Crosse (or, in this case, her husband) take the lot (see p.328), but meanwhile Ira Knapp now had title to it, and in the December 17 deed reconveying it to Lang, Munroe, and Nixon, the following clauses appeared:

[This conveyance] is for the uses and purposes following. For the erection and building upon the premises hereby conveyed a church edifice to be named and called The Church of Christ, Scientist. A schoolroom capable of accommodating fifty students shall be constructed on the first floor in the vestry of said Church . . .

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

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

The provision in the deed for a regularly organized church was a concession to uncomprehending students. The inclusion of Ira Knapp on the Board of Directors was, however, assurance that no such move would succeed. Mr. Knapp's unswerving loyalty to divine Principle, as reflected by Mary Baker Eddy, was successfully put to the test many times in the difficult three years that followed.

1890

January — *Articles from Journal*, Vol.VII, No.10:

1) *Parting Makes Tender*, by Rev. Mary B.G. Eddy:

No letters containing inquiries as to the management of other people's affairs will be read or answered by me or my secretary from this date, and no interviews for the purpose above named will be granted. The individual privilege sacrificed for twenty years I now claim. Having relinquished hitherto my own personal peace, time, and opportunity to help others — to cast my mite for all who needed it into the scale of justice, wisdom, and love, proportionately to my understanding, and leave it for them to maintain the true poise — experience has shown that thus the balance was often lost, and the blame always attached to me.

A moral necessity has sometimes impelled me to tell one student of another one's error, not to injure anyone, but solely to save the student from falling into similar temptation and the contamination of a mental atmosphere to which he was exposed; and that student has betrayed his Lord, forfeited the help of Truth by telling and exaggerating what had been said, thus traducing the mother motive and losing the end in view.

Some students are saying and doing things in my name, while thinking and acting contrary to my judgment and counsel. This conduct deceives the world, and stultifies the growth of students. I have felt and acted, and still feel and act, toward all students of Christian Science with the motherly intuition and impulse of love. But headstrong, arrogant, and envious natures compel this love to continually rebuke them; as children they cannot understand rebuke, and will never know its value until they become men and women in Christian Science.

Last but not least, my advanced students will be benefited now more by their own experience than by mine, although it shall cost them more, and in proportion to its worth. These are some of the many reasons which cause this public notice.

My enemies mistake when saying that I, having ruled arbitrarily, now withdraw from the effects of this. The fact is, I withdraw from an overwhelming prosperity, and was never better satisfied with my own demonstration of *Christian Science*. My dear students never expressed such a grateful sense of my labors with them as now, and were never so capable of relieving my tasks as at present. (Then Mis.273:12-22.)

[Despite the growing evidence of Mrs. Eddy's withdrawal from students' affairs, she remained closely in touch with what was going on in Church and Association. Wm. B. Johnson, Clerk and Secretary, left record that at this time he was in almost daily contact with her, sharing with her all the official communications he received, and sending out her special instructions to good students in the field.]

2) *Good News* [unattributed]:

The lot of land on the corner of Falmouth and Caledonia Streets, now valued at fifteen thousand dollars, has been sold to Trustees on the condition that a church edifice shall be built thereon, for Christian Scientists. The building not to be *begun* until \$20,000 has been raised for this purpose. All friends of the Cause are asked to contribute to the building of this Church, with the assurance that the Treasurer, Mr. Alfred Lang, of 279 Broadway, Lawrence, Mass., is under bonds for the faithful performance of his duties, and that not a dollar of the sums donated will be spent until \$20,000 has been secured. All amounts will be accounted for and reported in the *JOURNAL* quarterly, and due acknowledgments made for all remittances as received.

3) [As part of] *Editor's Note Book, The Publishing Society to the Readers of the JOURNAL*:

. . . The Publishing Society is not — to the sense of the world — an organized body; it not only has no capital, but it is composed of no personalities The machinery of cheap production and distribution is simply placed at the disposition of every individual. Each may realize his own thought as perfectly as though a complete board of directors and manager were combined in his own person. Let us afford a grand example to the present mortal sense of organization of the working of the principle of Voluntary Association, in a Christian Publishing Society.

4) [As part of] *Editor's Note Book, The Bible Lessons* [unattributed]:

The first instalment of the CHRISTIAN SCIENCE BIBLE LESSONS for 1890 marks a new departure in this line of work, Just enough of the spiritual sense of the Scripture text is given to outline the thought; abundant references to the Bible and SCIENCE AND HEALTH enable every student to complete it by his own research

Several persons have collaborated in bringing together these lessons; but the leaven of personality is wholly absent; the constant effort is to bring the thought out in relief, by indicating without expressing it

In all respects, those who are in Christian Science, are coming into a new world Yet we have brought something of the old with us; conceptions of organization, of forms of worship, and of personal relations. With the destruction of the old conceptions of organization, the new is foreshadowed in all directions. The pulpit in the old thought is a contrivance for shifting the work and responsibility of religious life from the people to one man chosen to bear it for them

The old forms of worship will in due time follow the organization; no one can prescribe the new forms. Our Leader recommends our dropping old forms as fast as we are ready to do so, but the new forms must be the growth of the new life.

[Frank Mason's "Christian Science Bible Lessons," using the "International Series," ended with the November *Journal* of 1889, and the December issue advertised the coming, new, separate publication of "The Christian Science Bible Lessons, Published Monthly" by the Christian Science Publishing Society.]

— *Letter to a Student* [dated January 2 and signed "Ever tenderly and truly, M.B.G. EDDY"]:

Can the dull pen tell the heart's errand: Can words depict feeling and speak the language of love? If they can then will this tiny sheet comfort you, lift you to a realization of a great infinite gain.

Never is God so good, so loving, so near to His beloved child, as when she needs Him most. Now you are sharing His benediction, His hand is taking thine, and from the night leading thee swiftly into light. "Sweet are the uses of adversity." The gospel of Christ was a gospel of Glory that could not have been given except through suffering. Let your joy be full; the time has never been before when you were so worthy to bear His cross and prove your loyalty to Him as now.

Take His cup, darling, drink and give thanks. "Tribulation worketh patience, and patience experience, and experience hope, for the love of God is shed abroad in your hearts." Your husband is not dead; your thought of him is not necessarily sad; he lives and is wiser now than he ever could have been without this lesson. Do not sigh to see him; the evidences of the senses never could, never can, bless him, or you.

Be happy, darling, in knowing that he is cared for by infinite Love that is doing more for you both in this seeming affliction than Love, although boundless, could in any other way. This Love is caring for you in the divine order of progress, and will hide you under His feathers, and under His wing shalt thou trust, rest and rejoice.

— *Letter to Mr. Charles Crosse* [dated January 15 and signed "In haste your Teacher, M.B.G. EDDY"]:

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

— *Letter to Wm. G. Nixon, Publisher, Christian Science Journal* [dated January 20 and signed "Most truly, M.B.G. EDDY"]:

My dear Student: I requested you through Mr. Frye to reinstate my notice of my Christmas gifts, for the reasons I herein name.

Students are constantly telling me how they felt the *mental* impression this year to make me no presents, and when they overcame it were strengthened and blessed. For this reason — *viz.* to discourage mental malpractice and to encourage those who best hear it — I want that notice published. I may make changes in the proof. Next year, if I am with you, I will notify (through the *Journal*) my students of my desire to keep our *alms* from appearing before men for it is enough that our Father seeth them. Also I will add to the proof of what appears on the gift of land — this which was my intention. [See "Christmas Offerings" among the articles from February *Journal*.]

February — *Articles from Journal, Vol.VII, No.11:*

1) *Organization*, by "S":

Much is being done and much said in Christian Science circles about organization: Church Organization, Dispensary Organization, Sunday-school Organization, etc., etc. This, perhaps, is well, for one has recently said: "Organization seems to be in the divine order."

But are there not, in all the splendid plans laid and organizations consummated, dangers which must be closely watched, lest while we sleep satan (error) creep in and destroy the good?

Before organization, must come *individual consecration*. Self must form no part of the organized body

Strange as it may seem, in organization we are liable to forget her who has given us the key with which to unlock the teachings that brought Life and Immortality to view; and, under plea of ridding ourselves of all clinging to "personality," we forget the injunction to "render honor to whom honor is due." Had not the personal Jesus spoken, we would never have discovered the "Impersonal Christ." Had not our own Teacher come to us in person, to be recognized and understood by us on our present plane of thought, the light of Divine Science would never have dawned upon our hearts, and we today should be bowing down to gods of our own creating

Let the work of organization go on without an obstacle in its way; but *first* let every individual be thoroughly and entirely consecrated to the Master's service.

2) *Church Building Fund*, by E.H. Greene:

A few words of explanation to readers of the JOURNAL seem desirable in reference to our efforts in behalf of the Church Building Fund.

For some time the desirability of having in Boston a building for church services conducted in accordance with the teachings of Christian Science has been apparent.

It seems eminently proper that, unlike other buildings of this character, commonly reared by a few individuals, this one should spring up — a representation of spontaneity of thought and action — a memorial of love, hope, and thankfulness from the thousands all over the land who have felt the healing touch of the Divine Hand stretched forth to them through Christian Science. This Mother Church may well commemorate the unity of grateful hearts.

Is it not proper and has not the time come when we can gladly show our appreciation of the return of our birthright by *free-will offerings* toward the erection of a memorial edifice? Our effort was born of this thought.

3) *Christmas Offerings* [signed "Tenderly and truly yours, MARY B.G. EDDY" (as *Extract from a Christmas Letter*, Mis.159:10-27, then):

I look at the gifts, gold, silver, and perfume, then name some of my loved ones' offerings as follows: The* most beautiful of all — the most delicate imitations of nature that art has etched, is the selections of Bicknell's original, satin proofs from Branch Association, No.16, of Chicago. Then I look at Whittier's Birthplace, an oil painting by Bradford Sherman, beautifully framed — and wonder if ever poet and painter met more warmly with pen and brush in so frigid a scene as this illustration of the inimitable poem "Snow Bound." Next in order of coming are two silver cologne bottles, full of perfume, of rare design and beauty, on which my name is engraven — from a mother and daughter of New York City. Also an exquisite little box containing the daintiest point lace collar and cuffs, from Wisconsin; a "Mexican-work" handkerchief from Minnesota; a point lace handkerchief from Colorado; a silk scarf from Missouri; and hand-painted, silk shopping-bag from Vermont; and many other beautiful things, too numerous to mention.

*The March issue withdrew this word "The," saying it was a typographical error not appearing in the original MS.

The quality and number of presents were greater this year than ever; ranging in cash value from \$500 down to sweet little tokens of friendship. These Christmas and New Year's mementoes were from my beloved students, representing all parts of the country. (Then as Mis. 160:2-15.)

4) [As part of] *Editor's Note Book, The Boston Church of Christ (Scientist)* [unattributed]:

The dissolution of the visible organization of the Church is the sequence and complement of that of the College Corporation and Association. The College disappeared, "that the spirit of Christ might have freer course among its students and all who come into the understanding of Divine Science;" the bonds of organization of the Church were thrown away, so that its members might assemble themselves together and "provoke one another to good works" in the bond only of Love.

All that is needed in explanation of the above named changes is found in the concluding paragraphs of the article, "The Way" written by the Teacher (JOURNAL for December): [The quotations selected are Mis.358:30 - 359:1; 359: 15-6, 19-23.]

March —

The first *Christian Science Quarterly* appeared, with lessons for April, May and June. The subject matter still was taken from the "International Series" — a practice continued until June 26, 1898, when the subject was "The Ascension of Jesus, Acts i:1-11." For Sunday, July 3, 1898, the subject was "God" — the first of the 26 subjects chosen by Mrs. Eddy and continued thereafter.

— *Lessons for the Quarter, from Christian Science Quarterly, Vol.I, No.1, April, May, June, 1890:*

- 1) Law of Love. Luke vi:27-38.
- 2) Divine Compassion. Luke vii:11-8.
- 3) Forgiveness and Love. Luke vii:36-50.
- 4) The Parable of the Sower. Luke viii:4-15.
- 5) Raised from the Dead. Luke viii:41,42,49-56.
- 6) Feeding the Multitude. Luke ix:10-7.
- 7) The Transfiguration. Luke ix:28-36.
- 8) The Commission to Christ's Disciples. Luke x:1-16.
- 9) Love is the Fulfilling of the Law. Luke x:25-37.
- 10) The Perfect Prayer. Luke xi:1-13.
- 11) Deceitfulness of Earthly Possessions. Luke xii:13-21.
- 12) Treasures in Heaven. Luke xii:22-34.
- 13) Devotion to Principle. Daniel i:8-17.

April — *Letter to Mrs. Helen Andrews Nixon* [dated Concord, April 10, and signed "Ever Thine in Christ, M.B.G. EDDY"]:

My precious Child: . . . My heart's desire is for your highest welfare and that of your dear husband [William G. Nixon]. You occupy responsible places in Christ's vineyard and He is not unmindful of this.

My book [Fiftieth Edition of Science and Health] is almost ready to go to press. It

has been a difficult task to get it straightened out and right; but I have done it all, and by working a little while each day. The year that has gone is one not to be forgotten. May heaven's sweetest blessings rest on you and your dear family.

My son, Mr. Frye and Mrs. Sargent wish to be cordially remembered in brotherly love.

— *Letter to Wm. G. Nixon* [dated April 15 and signed "As ever, Affectionately, M.B.G. EDDY"]:

My dear Student: I have reconsidered what Mr. Frye has written. As things *look now* I shall not be with you at the convention in N. York.

Please inform your readers that I shall not be there, but never name my *words to you*.

[P.S., signed "Dr. E"]: Please be sure and send Mother the proof of this notice before publishing.

— *Article from Journal*, Vol. VIII, No.1:

Love Your Enemies, by Rev. Mary B.G. Eddy (Mis.11:3-13, then):

[. . . students]: that further, if certain of those students only envied, and reported most flagrant falsehood about me, and "hated me without a cause," that I must uncover somewhat of their real (?) natures, in pure charity to mankind in general.

I now know that Love metes not out human justice; but divine mercy. If my life were today attacked, and I could save it only in accordance with common law by taking another's, I would sooner give up mine. Now, I must love my enemies, in all the manifestations whereby and wherein I love my friends. I must be careful not to expose their faults; but to do them good, whenever opportunity occurs. I see that for me to measure out human justice to those who persecute and despitefully use me, would be returning evil for evil; that all retribution belongs to God; that my part is to return blessing for cursing. If special opportunity for doing good to my enemies, occur not, I can include them in my general effort to benefit the race. (Then as Mis.11:26 - 13:12.)

— *Instruction by Mrs. Eddy*, to members of household [dated April 8]:

Our salvation is through Love. Call God Love always and bend all your efforts toward achieving perfect love in thought, word and deed. This is the way. All is won through it. Its presence gives me all. Its absence takes all away from me; therefore "Love is the fulfilling of the law." Love is heaven, and hate is hell. Our only way to heaven is through Love; our sure way to hell is through hate.

Matt.xxiii:13. When any tries to argue in justification of error to cover it up, against their honest convictions, it fills me with *righteous indignation* beyond any other form of error. It shuts out the light from them and hinders others from seeing and walking in the light — from seeing the truth and accepting it.

What is it that argues to people, "You do not want to practise; it is too uphill work and you can get along without it"?

What is it that sends people out of town when they are needed at home — that sends them to Europe or some out-of-the-way place when they might be better employed?

What says to people, "Confine your work entirely to the poor and uninfluential"?
 What sends a lady, who is in a position to do well in Science, to the child bed?
 What unites an unmarried Scientist, who is promising as such, to one who can
 destroy such usefulness and blight such prospects?

— *Instruction by Mrs. Eddy, to teachers of Christian Science [at different dates]:*

1) If you seem ill, handle animal magnetism.
 If your joy is lost, handle animal magnetism.
 If your horse runs away, handle animal magnetism.
 If you stub your toe, if your house is on fire, handle animal magnetism.
 If you lose something, handle animal magnetism.
 If your dog is ill, handle animal magnetism.
 If you hurt your finger or toe, or knock yourself in any way, or feel a pain, handle
 animal magnetism.

2) Many object to the term animal magnetism, and prefer the term "evil" or "error,"
 but this term is the most comprehensive and applicable one that can be used, for that
 which it represents. No one ever destroyed evil until it was known that evil was a
belief.

But as a *claim, it must be denied.* Animal magnetism is powerless, but you must
 declare against it as though it had *all power.*

3) Teach your students the claims of ignorant and malicious animal magnetism. Then
 teach them not to dwell in this thought, but to imbue their minds with love, so they be
 not tainted with the malicious mind that they are in danger of fearing and so catching
 it.

May — *Articles from Journal, Vol.VIII, No.2:*

1) *Church Service, by Mrs. G.P. Noyes:*

. . . As an answer to many inquiries concerning the recently organized church in
 Chicago, something of our experience is here related.

Recognizing that SCIENCE AND HEALTH is both our Teacher and Healer, we
 resolved to take it into our pulpit and make it our Preacher also, by reading selections
 from it, together with appropriate passages from the Scriptures in place of a ser-
 mon The result has exceeded our most sanguine expectations. In two months
 both church and Sunday school have doubled in number It has thus demon-
 strated that a Christian Science church can be carried on successfully and profitably
 without a regular speaker

However satisfying a Christian Science sermon may be, if it expresses genuine
 Christian Science, the ideas are all in SCIENCE AND HEALTH.

2) *Notice [dated April 24 and signed "Affectionately yours, MARY B.G. EDDY"]:*

Beloved Students and Christian Scientists: I have concluded that it is wise for the
 National Christian Scientist Association to convene without me. It gives you "patience

and patience worketh experience," and "love fulfills the law." Do not expect me. I shall not be there.

3) *National Association, Who Are Expected* [unattributed]:

Many are asking: "Can I vote if I attend the convention?" "Will I be allowed to listen to all the deliberations?" "I am a Methodist, will I be allowed to attend your proceedings?"

In reply to such inquiries the following statements are necessary:

First. All members of the National Association may vote on any question presented, or may address the Convention, subject only to usual parliamentary rules.

Second. All who are not now members, can become such at the first or any subsequent session of the Association, provided they comply with the conditions *viz.*:

1. Must be strictly moral and adopt the platform of Christian Science.
2. Males must be at least twenty-one years of age and females eighteen.
3. Must be vouched for as to character, and standing in Science.
4. Sign the Constitution and pay annual dues of one dollar.

Third. Those not Scientists, as well as those who are and yet do not care to participate in the deliberations of the Convention, are cordially invited to be present at all Sessions, except when Convention may be in Executive Session. A particular part of the hall will be assigned to visitors.

Headquarters.

The Union Square Hotel, corner 15th St. and 4th Ave., Union Sq. will be headquarters. Cars from this hotel pass the Lyceum where convention is held

For information address Mrs. F.J. Stetson, 138 5th Avenue, New York City

RIVALRIES AND PRETENSIONS

The location of the convention in New York City brought into the open the rivalry between New Yorker Laura Lathrop and August a (Mrs. F.J.) Stetson, the import from Maine and Boston, albeit at Mrs. Eddy's instigation. The situation was serious enough for Mrs. Eddy to send a corrective letter to Mrs. Lathrop shortly after the convention closed.

The main points of the letter (as given below) rated inclusion in a notebook of significant events which Mrs. Eddy kept in her own handwriting. She had already notified the convention of her awareness that "for students to work together is not always to cooperate but sometimes to coelbow!" and had advised them to *disorganize the N.C.S.A.* The text of her May 23 letter on disorganization, sent in time to be read on the final day, is as found in Mis.137-9, virtually unchanged except for the addition of the words (Mis.138:29) "in spiritual organization." She further recommended that, whether disorganized or not, "this honorable body" should meet again in three years.

When in 1893 it did so, the meeting coincided with the World's Parliament of Religions, the universal assembly which provided a crowning example of the activity destined by God for the concept of "Christian Science association" — first

local, then national, then worldwide, finally individually universal. (The details of the New York convention were given in the *July Journal*, and extensive extracts can be found below under that heading.)

June — *Letter from Mrs. Eddy to Laura Lathrop* [dated Concord, N.H., June 10]:

Love, Love alone will found, upbuild, and establish forever both the Christian Scientist and our Cause. But envy, jealousy, or rivalry will kill the spirit of this Science in the person who possesses it and will thwart the establishment of it in this age. Oh, why is not this *realized* by everyone who has the Cause at heart and who has labored faithfully in some directions for its advancement? . . .

A dozen Churches of C.S. in the big city of N.Y. that were harmonious and truly Christian in word and deed would tend to promote the growth and prosperity of each other. Every Church and Pastor of our denomination would be greatly supported by this *unity*. The Principle of our demonstration as Christian Scientists is *unity* and our demonstrations depend on united minds and their at-one-ment with the One Mind.

Despite opposition, Mrs. Lathrop succeeded in getting her own New York church established fifteen months later. To meet this sense of opposition, Mrs. Eddy gave her the following prayer: "There is no other mind to tempt me, or harm me, or control me. I spiritually understand this and am master of the occasion."

On June 11 Mrs. Woodbury took her sexual fantasy to its extreme and let it be known that she had that day given birth to a son by an immaculate conception. The boy was named "Prince of Peace" and she claimed he was destined to be the modern "redeemer" of the world. Describing the event later, she wrote:

There was born to me a baby boy; though, till his sharp birth-cry saluted my ears, I had not realized that prospective maternity was the interpretation of preceding months of poignant physical discomfort, not unreasonably attributed to other physiological causes and changes — growing out of my age and former reliance upon medical opinion — and pointing in the direction of some fungoid formation.

Mrs. Woodbury, whose star in the world of Christian Scientists had been declining since her one-time preaching engagement in Chickering Hall (July 14, 1889), made the most of her ingenious solution to an embarrassing problem. After an elaborate public baptism at Ocean Point, Me., she settled her "Prince" in a home on Newbury Street, Boston, from which she could see the comings and goings of the residents of Mrs. Eddy's home on Commonwealth Avenue, one block to the north. (Mrs. Eddy herself was however living at 62 North State Street, Concord, at this time.)

With mesmeric power as of a witchdoctor, she used self-imposed fear of dire consequences for non-compliance, as a weapon to extract expensive gifts from her students and patients for the young child and his mother.

She found that patients from among students of other Christian Science teachers were a good source of information by which she hoped one day to be a

force again in the Church of Christ (Scientist). (After the church had been reconstituted she did submit to lengthy probationary indignities to win reinstatement for a few weeks in 1896.) The reversed decision on her appointment to the pastorate, her failure to establish herself as a leader by withdrawing from the disorganized church and closing her academy, the little comfort she received from an interview with Mrs. Eddy in January 1890, all were building up to the 1899 suit against Mrs. Eddy.

— *Articles from Journal*, Vol.VIII, No.3:

1) [As part of] *Editor's Note Book, Teachers in Christian Science* [unattributed, but evidently by Joshua F. Bailey]:

To the question, "Can the understanding of Christian Science be gained without a teacher?" the answer must unhesitatingly be "yes." . . . [Yet] the beliefs of the false sense have to be uncovered and overcome in all alike. Experience shows that instruction is almost indispensable to success in this work. Of two persons in — as nearly as may be — equally favorable conditions, the one making a start with a teacher is often further advanced at the end of twelve months than the other after a lapse of several years . . . That "the Spirit of God is the only teacher," is true; but as held by many well-meaning persons, it is both a fallacy and an error fatal to growth[!] . . .

"Teaching and admonishing one another," this is the true method. No one stands alone, and he who thinks himself led by Spirit when trying to do it, is in error.

2) *Resumption* [unattributed]:

The instruction of classes, independent of a college organization, will be resumed. A normal class may be arranged to follow immediately after the Annual National Christian Science Association. All applicants should furnish certificates of good standing from former teachers.

Those desiring to take either the Primary, Normal, or Obstetric course will immediately communicate with Dr. E.J Foster Eddy, 385 Commonwealth Avenue, Boston, Mass., who will teach these classes.

Although Mrs. Eddy often addressed her comments and criticisms about *The Christian Science Journal* to the publisher, William G. Nixon, many of these concerned Joshua Bailey who was primarily responsible for the *Editor's Note Book*. Some of his articles were in conflict with passages to be found in Mrs. Eddy's writings, as in the example given above. He also took it upon himself to give directions to Christian Scientists which did not have her prior approval or support.

Sometimes she compared his work unfavorably with that of Joseph Adams who was still bringing out *The Chicago Christian Scientist*, and the spirit of rivalry or coelbowing which Mrs. Eddy saw in material organization led Mr. Bailey eventually to advise Christian Scientists to burn competitive publications like Mr. Adams's.

When Mr. Adams wrote to Mrs. Eddy in the spring of 1890 requesting "a little of her time," she excused herself on the grounds of total preoccupation with the

Fiftieth Edition of Science and Health (in addition to her labors with the Boston church, her articles, her dozens of letters every week all over the field). However, two interesting letters she wrote to him were later published in his magazine.

— *Extracts from Two Letters to Joseph Adams, from Mrs. Eddy:*

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

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

— *Postscript to a Letter to Wm. B. Johnson* [dated Concord, June 13, and signed "Your loving Teacher, M.B.G. EDDY"]:

[P.S., signed "M.B.G.E.": It makes no difference whether Mr. Anthony [a director under the Deed of December 17, 1889] is or is not a member of our church — if he is a suitable Director in your Board. The Church is not organized as formerly.

VOLUNTARY MEMBERSHIP CHALLENGED

The above letter deals with the confusion that existed in some quarters in the face of the following anomaly: on the one hand there was a flourishing church in a state of disorganization, with the remnants of a business committee and annual meetings of church "members;" on the other hand there was a board of five directors simply required to maintain services in an edifice yet to be built, but already operating as though destined to become the existing church authority, whether members themselves or not. This board also had the authority to appoint two others to their number, and such action was going to reveal further confusion.

Two days after Mr. Johnson had received Mrs. Eddy's letter (that is, on Sunday, June 15) the board had Mr. Norcross read a notice from the pulpit asking members to remain after the service to hear a communication from them. The resulting confusion is conveyed in a letter Mr. Johnson sent to Dr. Foster Eddy enlarging on a much briefer note to Mrs. Eddy.

— *Letter to Dr. E.J. Foster Eddy* [dated South Boston, June 16, and signed "Yours fraternally in Truth, WM. B. JOHNSON"]:

I wish to acquaint you with a few of the particulars on the situation here

The impression has got abroad that any person who is a constant attendant upon our church services should be considered a member, and [that these persons] are such if they so desire to be, without any formal application or reception; and I am told that this impression is based on a statement made by Mr. Norcross and, that he takes this

position from authority obtained from our Teacher. If this is correct I have nothing to say.

Now as to the condition of things yesterday growing out of that thought. Enclosed is a copy of the notice read from the desk. At the close of the Sunday School, I reminded the members of the notice and requested them to take the front seats. The school was dismissed and the congregation (which was a large one) was passing out, when Mr. Norcross from the gallery said, "That means all who are constant attendants." In an instant nearly the entire audience turned around to resume their seats. I replied that it meant the regular members only, as read from the desk. Then the stir was great; many said, "Well, Mr. Norcross says all regular attendants are members, and I am a regular attendant, and, therefore, a member." Others said, "Mr. Johnson said for members only, and Mr. Norcross read it so from the pulpit." [Charles S.] Cutter spoke from the rear of the hall and said that many had the impression that, since the disorganization of the church, there was no form of becoming a member, or words to that effect. I replied that I could not explain how that impression had been given; but the communication which I had was for those only who had become members in the regular way by application. Then the congregation slowly dispersed, and when the doors were closed (for they still lingered in the vestibule to listen) I then read the communication of which you have a copy; also the letter to Mr. Norcross, and his reply; the rest you know.

Now to the point about how members are to be received into this church. I think it is of the utmost importance, as its action will furnish a precedent for every Church of Christ (Scientist) throughout the land; as the applications for membership by letter are from all points of the compass, it will be nearly impossible to see every applicant and to learn anything whatever of their character, and anyone can apply to become a member, no matter how vile they may be.

It appears to me that while we cannot know from what motive they wish to unite with us, we can declare the conditions upon which we receive them, and we will hold that all who subscribe to them, do so in good faith. Therefore, I would suggest that everyone before joining this church shall be required to sign the "Tenets" and send them so signed to the proper person to receive them for the church. I would also have added in a proper manner one more proposition, *viz.*, we accept the teachings of Science and Health with Key to the Scriptures by Mary Baker G. Eddy.

There is a good deal of feeling over this misunderstanding, but I think if next Sunday there is read from the pulpit a notice, giving definite instructions relating to uniting with this church, much good can be accomplished. We have many letters on hand asking for admission, that have not been acted upon yet, because we have not known what was the best thing to do.

Error will work hard this week to prevent many from coming again. Then there is another way it is working; it is determined to force those into our students' meetings who were never members. Mr. and Mrs. Nixon, although they are students of the College, yet never joined the Association; they come into the monthly meetings as if they were members; so does Miss Campbell, who works in Mr. Nixon's office, who did not study with your mother; so you see error is trying to creep in in every way.

Mr. Johnson's letter raised a problem for which there was no lasting solution

on a mortal mind basis, and Mrs. Eddy did not try to give a specific reply. Her whole purpose as Revelator is always to discourage the seeking of personal opinion, and to foster the understanding that God alone is being questioned and God alone is providing the answer. This need first to see God as Revelator, God as Pastor, God as Director, God as Church, is plain in all Mrs. Eddy's dealing with the students in their symbolic, Sixth Day erection of the Church of Christ, Scientist.

Disorganization was meaning different things to different mentalities. To Mr. Norcross it might mean the coming of a democratic authority vested in those directly concerned, i.e. the congregation that chose to frequent the church services; to Mr. Johnson it might mean a voluntary assembly in which the early volunteers would have some means of screening the later volunteers; to Mr. Cutter it might mean the personal choice of each and every one who decided to enjoy the voluntary assembly — with cliques and lobbies to follow; to Mrs. Eddy it could well mean none of these.

The only church Mrs. Eddy recognized was a symbolic structure of Truth and Love in which no public service was required (see Man.133:5). In this Church there is no voluntary or scrutinized membership, for the understanding of this Church constitutes membership automatically and *vice versa*.

When Mrs. Eddy found her students unwilling to subscribe fully to the true Church she might find it necessary to have a church "authority" — provided it reflected the Divine Authority and was in no sense ecclesiastical. For a satisfactory answer the next two years would be critical. But the Sixth Day would close with the Truth on record, and failure to accept the full implications would be taken care of negatively in God's unswerving way, however much *time* was said to be tacked on to it.

— *Letter to Miss Julia Bartlett* [dated Concord, June 21, and signed "With love unfailing, Mother, M.B. EDDY"]:

My precious Student: . . . You never were as near to me before as now you are. Hence, you begin to feel my solitariness, "alone in the Wilderness." But not *alone* when God is with us, the dear Love caring for us every moment, the Love that never faileth.

— *Letter to Mrs. Mary H. Philbrick* [dated Concord, 1890, and signed "As ever yours, with love, M.B.G. EDDY"]:

My dear Student: Your kind letters of months ago were read with pleasure. Your thoughts are so fresh and free, it is a treat to read them.

The new revision of S. & H. will be all that you ask, I am quite sure.

How are you getting on in Chicago?

The delicate conjugal question you ask in one of your letters is to be handled *wisely*. You and everyone has the rights of conscience, but you must be careful to manifest more affection for your husband and in the proportion that you withhold the

conjugal claim. By this justice many a wife has in Science held the affections of her husband, and he has come peacefully into her truer sense of that total abstinence which is the only true position in Science.

P.S. [signed "M.B.E."]: If virtue forgives vice, it cannot love it. If charity overlooks a multitude of sins, it hath no fellowship with sin, and if honesty endures patiently and lovingly the abuses of dishonesty, it hath the prudence at length to get out of its hands. There are separate qualities of character that circumstances or duty compelling us to meet for a time, must part company through a law of being, and often with a tremendous explosion.

— *Letter to Wm. G. Nixon* [dated Concord, June 30, and signed "Yours in Truth and Love, M.B.G. EDDY"]:

My dear Mr. Nixon: I have called you student, disciple, before but as you in your letter drop my address of Teacher I thought you might be offended over my calling you as I do others.

To sum up the substance of your letter I reply — There is an extreme taken by every student who first enters this field of Christian Science to work for the Cause. I have uniformly objected to having my personality the basis of Christian operations. It stands just here [that] Mr. Bailey awfully overdid his attempt in the right direction, and you have not quite come up to the mark in this direction that God has laid down in Holy Writ and in Science and Health.

I have cautioned my son not to express views that are in advance of the age. He looks at one side of this question of practical Christian Science and sees on this side what justice demands. You look at the other side and do not see the side that he sees. If you did it would enthuse you just as it does him and then you might overtalk it.

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

Now no one can take the temperate line of conclusion and action which is the only right one till they do see this and then bring forth the fruits of the Spirit which Paul said is "meekness, temperance." This state of growth is when a student becomes what Jesus demanded "wise as a serpent and harmless as a dove."

An unseen mental influence, even the "Satan let loose" which the Revelator saw if you do not and which I see from his very standpoint, is urging this deflection from the wise intermediate course which should be taken on the subject you mention — namely, personality and uncovering the abuse of mental practice.

I require nothing from the *C.S. Journal* but common civility such as other periodicals to which I have contributed more or less for forty years have naturally given me. I have preached 18 years and been ordained 11 years but care not a whit about the title Rev., but a large number of my students do feel sensitive over seeing the name of the discoverer and founder of Christian Science in no way distinguished from others while her students hold degrees under her.

As for the worldly policy or the Christian Science wisdom which you shall adopt

in the management of the *C.S. Journal*, I have no right to decide. But my recommendation is that you abate the fear which you have manifested lest my name appear on its pages and give it proper place only. And leave the decision of what this place is to the calm judgment of your Com. on Publication.

I shall not allow my name to be again foisted on the public as it was at the time you referred to when I entered my protest. Your comments on the call on Mr. Norcross to preach, is enough to astonish one. The Church is disorganized — legally there is no Church. My liberal bequest towards a Church building must be conveyed legally [and] to that end the deed was framed by a present judge and one who had been called the best lawyer in his state. I planned it to do the right thing by all.

The Board of Directors* must choose their Pastor, for somebody must vote on that question and who shall it be but they; for you have no organized Church. If any do not like their choice they can form a society or Church of their own and then do their own voting. But as it is they do not pay taxes without representation. The Trustees pay the taxes out of what is contributed all over the world to the building fund and there is no taxation. Those who hear Rev. Mr. Norcross preach and were once members of his Church are no more taxed than the strangers who drop in on Sunday. Both have the contribution box offered to them and both may be asked in private to give to the general fund in support of the preacher but neither are taxed or coerced or obliged in any way to give a cent unless they desire to do so.

I hope you and Mrs. Nixon will remain in Boston now. But I think it would have been better if you had not located there in the first place just as I told you at the time. If you have lost your interest in Science and Health and in working for God and Humanity in the way you chose please let me know at once. I am making a great effort and at a great pecuniary loss to get my revision *perfect*. I like you as a publisher of my book and hope you will go on with it. I would do better by you on per cent when the sales increase as they must with my new Revision.

I have not read or heard a line of what is published in this issue of the *Journal* that you complain of, and I protest against being held responsible for the words or actions of other personalities.

Those who are trying to frighten you over using my name at suitable intervals and who are crying out personality are the very ones that persist in their purpose to keep my personality before the public through abusing it and to harness it to all the faults of other personalities and make it responsible for them. But neither of these efforts disposes of personality nor handles it on the rule our Master taught nor deals with mortal personality scientifically.

I have done all in my power to promote peace and deal justly with all. I have given thousands of dollars during the past year in order to do this, and now to be found fault with and given to understand that I am to blame in any way for the constant quarrels in Boston is I am sure more than you would bear patiently if thus dealt with.

Give my love to Mrs. Nixon. Kiss the dear boy for me. I want a visit from you and Mrs. Nixon when my book is ready for the public. God bless you all.

July — [Extract from] *Minutes of Board of Directors' Meeting*, held at 290 Columbus Avenue, Boston, July 7:

*Mrs. Eddy here comes closer to answering some of the questions W.B. Johnson raised. The Board of Directors whom she selected, as able to listen for His word, was now chosen over the old popularity-elected Business Committee. See also No. 6 of "Seven fixed Rules." p.350.

Pursuant to a call from Ira O. Knapp, the Board of Directors of the Church of Christ (Scientist) Boston, met this day at the above named place. Present, Ira O. Knapp, Joseph S. Eastaman, Eugene H. Green[e], David Anthony, Wm. B. Johnson.

At 12:00 the meeting was opened with silent prayer followed by the Lord's Prayer.

It was moved and unanimously voted that W.G. Nixon and Charles S. Cutter be members of this Board of Directors [Mr. Johnson notified Mr. Cutter of his appointment two days later.]

— *Letter to William B. Johnson* [dated Cambridgeport, July 11, and signed fraternally, CHAS. S. CUTTER”]:

Dear Brother: Yours of July 9th received and contents noted. In replying, I wish to say that if your communication has reference to the Church of Christ (Scientist), Boston, that holds its services in Chickering Hall, then my (so-called) appointment, as a member of the Board of Directors, you refer to, is “Null and Void,” for there is no such Board in existence. I positively refuse the use of my name in connection with said (self-appointed) Board. Please inform those who claim to be members of said Board that I am not seeking for place or power, but for peace to reveal to humanity the purity I reflect of God.

P.S. [signed “C.S.C.”]: Please do me the favor to read the following to the above parties.

“Heaven will be the sweet surprise of a perfect explanation.”

THE NEW YORK CONVENTION

— *Articles from Journal, Vol.VIII, No.4:*

1) *To the National Christian Scientist Association* [signed “Your loving teacher, MARY B.G. EDDY”] (Mis.137).

2) *Address by Dr. E.J. Foster Eddy, before the N.C.S. Association, May 27:*

. . . Christian Science is our life work. It is a work not of time, but of eternity. The Leader whom God has chosen to present this Truth to the world, to deliver His people, is going before us. The open door is set before us, and no man can shut it. We must recognize the door, we must see the way; but we need not stop to worship the door, though we may honor and respect it

There is but one way. There was but one Moses, one Jesus; and there is but one Mary. If we are true Christian Scientists we must stand by our cause, by SCIENCE AND HEALTH; and we cannot ignore its Author. When we are in darkness we have got to turn towards the light or we cannot see the light. Then we must see the door, accept the way and walk in it until we gain our God-given birthright.

3) *Address of Welcome, by Mrs. F.J. Stetson, of New York City:*

. . . Jesus the Christ worked out the problem, and left the “Way” for all who would follow Him. In this century, it is a woman, Rev. Mary B.G. Eddy, to whom the Truth of Being — her risen Lord — had been revealed; to whom has come the

voice of the Christ, "Go, tell my brethren I have ascended to my Father and your Father — to my God, and to your God." She, as God's interpreter, has heralded the power of Omnipotent Mind. She has listened to the voice of Spirit that leads into all Truth, that introduces into the sanctuary of Soul. Let us, her faithful students, follow her teachings and example, face the claims of carnal sense, which Truth uncovers as the serpent, Satan — the lie which has deceived the whole world, with its testimony of Life, Substance and Intelligence in matter — and, knowing it as illusion, destroy its seeming.

4) [As part of] *Editor's Note Book, The National Association Meeting* [unattributed]:

The morning of May 27, in the beautiful Lyceum Hall, Madison Avenue, at corner of 59th Street, New York, the fifth annual meeting of the Association was convened. From eight hundred to one thousand faces of Scientists . . . greeted the President's call to order

The devotional exercises were followed by the Treasurer's report and reports of committees

The afternoon session Tuesday, May 27, was mainly occupied by the reading of Reports from the Field — limited to three minutes each — and by Practical Talks on points of Science — limited to seven minutes each

It was moved and seconded that a telegraphic dispatch of greeting and words of affection be sent by the Secretary to our Mother from her assembled children

At the morning session, May 28 — the second day — after devotional exercises, a telegraphic message was read as follows: "To the National C.S. Association. 'All hail! He hath filled the hungry with good things, and the sick hath he not sent empty away.' Mother Mary"

"The C.S. JOURNAL and Literature of the C.S. Pub.Soc.," was then made the Special Order for the day

May 28, afternoon session. After the usual opening exercises, consideration of the morning Special Order was resumed

The fifth session, May 29, was opened as usual with devotional exercises and music

Then amidst a hush of attention, the communication from the Teacher, that is the leader in this issue of the JOURNAL, was read Resolutions were then offered, providing for the repeal of the constitution and by-laws; resolving the Association into a voluntary Assembly, providing for management of the publication business, and for adjournment for three years. They were referred to the committee on resolutions.

The special order "Church Organization and Church Work" was then taken up

At the final session, Thursday, P.M., May 29, the reports of the nominating and resolution committees were made the special order. Wm. B. Johnson, of Boston, was nominated as Secretary; Julia S. Bartlett, as Treasurer; and Alfred Lang, of Lawrence, Mass., Mrs. E.B. Hulin, of Brooklyn, New York, David Anthony, of Providence, R.I., Wm. G. Nixon, of Boston, Mass., and E.P. Bates, of Syracuse, N.Y., as executive committee

Words of farewell from the brethren of the New York Church were then spoken by the pastor [Mrs. Stetson] The last session of the "National Association," and

the first of the "Universal Assembly," was then declared adjourned for three years.

— [Supplementary details from] *Report of Proceedings of the Fifth Annual Meeting of the National Christian Scientists' Association*, published by The Christian Science Publishing Society [not included in *Journal*]:

At the commencement of the discussion on Church Organization, the following remarks were made by the President [Dr. E.J. Foster Eddy]:

The disorganizing of this Association does not mean that you are to go wild over the subject of dissolving Churches, Societies, and Associations. It means to the contrary, that you are to go home with greater zeal than ever to build up and strengthen churches and the cause everywhere; that you are to perfect the old until you have grown out of or risen above them, and are ready to enter the new in the fullness of the Spirit and Love

The sixth and final session of the N.C.S.A. convened Thursday afternoon at two o'clock, P.M.

After devotional exercises it was moved and seconded that reading of the minutes be omitted, and reports of committees be substituted.

The Committee on Resolutions presented the following resolutions and recommended their adoption. They were unanimously adopted by a rising vote

Resolved, That the students of this Association hereby express their deep sense of the importance of the injunction of the Teacher to press on in all Christian activities and they hereby pledge themselves to more earnest, individual self-devotion to these good works, and especially to the highest — that of church organization — on the lines laid down in the Teacher's communication read this day.

Also the following set of resolutions:—

Whereas, The Teacher of Christian Science has recommended that this Association be disorganized, and that the present meeting adjourn for three years, that students may better work out the problem of Love:

Now be it resolved:—

1st. The Constitution and By-Laws are hereby repealed and set aside, and the N.C.S. Association is hereby dissolved.

2d. We, the students in the United States and elsewhere, who use the Bible, SCIENCE AND HEALTH, given through Rev. Mary B.G. Eddy, as our sole textbooks in the ministrations, teaching, and promulgation of Christian Science, and employ and accept no designation but that of Christian Scientists, hereby resolve ourselves into a voluntary Assembly of Christians

5th. The persons charged with the publication business are authorized to do all things expedient to promote its efficiency; and, if they deem it best, to have the Publishing Society made a legal personage; and they will publish their doings from time to time in the *Christian Science Journal*, and give full account of their stewardship at the next meeting of the Assembly.

6th. The members of the Assembly understand the letter of their Teacher, and their present action, not as tending towards disintegration, but to the contrary as footsteps in the way to real union — that in the consciousness of Divine Principle. They adopt, for the government of their relations, instead of the observances of men, these words of the Master, "This is my commandment that ye be loving one another according as I loved you"

It was moved, and the motion was adopted that the same space as now occupied, or any additional space required for advertising in the *Journal* the works of the Teacher, be accorded without charge.

5) [Continuing the extracts from] *Editor's Note Book, A New Testament for Christian*

Scientists [unattributed, but known to be by Joshua Bailey]:

The period of inception and completion of nearly all the improved translations of the Scriptures — the Revised and others — was simultaneous with the birth period of Christian Science

Readers of the JOURNAL and students of the Bible Lessons will have noticed, during the last six months, frequent references to "Rotherham's version" of the New Testament. This version is based on the most approved Greek texts, embodies the best results of modern criticism, and has received the endorsement of competent authorities. Its departures from the Authorized Version are in their direction in substantial agreement with the Revised Version, and with the approved translations of Young, Noyes, and Wilson

In *Unity of Good* we read: "Often we can elucidate the deep meaning of the Scriptures by reading *sense* instead of *soul*, as in the Forty-second Psalm," etc. "Human language constantly uses the word *soul* for *sense*." (p.37.)

Rotherham brings out the idea in several critical notes (see pp. 4, 211, and 472) that the word "soul" in the Scriptures refers to the false sense of life as material, in distinction from the real Life — Spirit, God.

Let us take in illustration the passage John xii:25. In the Authorized version it reads: "And he that hateth his life in this world shall keep it unto life eternal." The reader, unacquainted with the Greek text, does not suspect that the word rendered "life" in the first clause is *psyche* and that its proper rendering is "soul," nor that *psyche* is the equivalent of the Hebrew *nephesh*, translated by "Animal soul." The Greek [word] in the second clause is *Zoe* — properly rendered "life"

Anyone in the understanding of Christian Science, who will take up from Young's *Concordance*, the passages in which occur the words "Soul," "Spirit," "Life," — using the Old Testament in the Revision, and Rotherham's version of the New — will find his sense of the Bible as the Word of God wonderfully enlarged. He will also have a new sense of SCIENCE AND HEALTH as the "key" to the Bible, and of these weighty words of the Teacher: "The Divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood;" and "The one important interpretation of the Scriptures, is the Spiritual"

Rotherham could not have known of Christian Science when his translation was made; but had he been a conscious collaborator with the Author of SCIENCE AND HEALTH — as we know he was, in Mind — his work could hardly have been more evidently the complement of hers Next to SCIENCE AND HEALTH every Scientist should make it his aim to possess a copy of Rotherham. It should be the inseparable companion of SCIENCE AND HEALTH in the closet, the classroom, and on the platform

ALL quotations from the New Testament printed in the JOURNAL will hereafter be made to accord with Rotherham's version. Those from the Old Testament will be made to agree with the marginal readings of the Revised Version, in which, as a rule, the spiritual sense is more fully brought out. Contributors who have Rotherham and the Revision are therefore requested to use them for quotations employed in their communications. There is a bad habit among contributors to the JOURNAL of giving quotations from the Scriptures without verifying them Contributors are requested to always verify their own quotations before sending to the JOURNAL.

6) *Publisher's Department.*

This Society can furnish ROTHERHAM'S TRANSLATION OF THE NEW TESTAMENT at \$1.50 per copy

— *Appendix [to the Report of Proceedings of the N.C.S.A. Fifth Annual Meeting], Reports from the Field:*

. . . . BOSTON, MASS.

In the year 1879 the first Christian Science church was established in this city, by the Founder of Christian Science, who herself obtained its charter. For several years it remained the only church of Scientists on the globe, with our Leader as its Pastor, and — a part of the time — someone of her students as her assistant.

This year, for the first time in its history, this church has chosen its pastor — on account of her resignation of the pastorate — from among the followers and students of Christian Science. This has been a move upward as it has imposed a greater sense of responsibility on its members, making them sharers with their Pastor in the work of maintaining it. But what is of greater moment is the fact that the current year has witnessed the dissolution of all material ties and rules, in its disorganization on a material basis, and the recognition only of the higher law of Love. When the call to go up higher came it was responded to, on the part of some, with a feeling of uncertainty, but with willingness by all, since the Spirit, through our Leader, indicated the way.

What has been the result? 1st. There has never been in the annals of this Church a year of so great harmony and peace as during the present year. It could not be expected that this would be perfect, with past material associations and tendencies to outgrow. But it has been "a shadow of things to come." 2d. The money necessary to meet its obligations has been raised with less difficulty than heretofore. 3d. The attendance on all services connected with the church has steadily increased. Many strangers have come in whose earnest inquiries show the widespread interest that prevails. The Sabbath school has augmented in numbers to a point never before known. A noticeable feature is that there is a larger proportion of children in attendance. Everything indicates a strong, beautiful growth.

The Dispensary organized under the auspices of the church, May, 1889, as the child of the church, was freed from the bit and bridle of material law during the first and only year of its existence and has become self-supporting. It has in its missionary work in the dissemination of Christian Science literature, and its efforts to meet all classes of people, reached many who seemed to be outside the reach of Christian Science. This is removing the stigma that many attached to us that this glorious Truth was only for people of means. As a Christian Science Dispensary our doors are open to all, and many are rejoicing in the Truth today because of it. The good it has done cannot be tabulated in figures. The union of Dispensary and Reading Room, which took place April last, is proving a great advantage, as one aids the other.

Above all there is in the city of Boston a great work done through demonstrations in Science, seen not only in the so-called physical healing, but in its spiritual and reformatory results, until it is becoming recognized as an advanced Christianity.

— *Letter to Wm. G. Nixon [dated 385 Commonwealth Ave., Boston, July 14, and signed "Most truly and affectionately, M.B.G. EDDY"]:*

My dear Student: Many thanks for your copy of Rotherham's translation of the New Testament. But I cannot see the merit in it that Mr. Bailey attaches to it in his long notice in the *Journal*. The language is decaying as fast as that of [the] Pickwick Papers. I prefer the common version for all Scriptural quotation to that. Please give much love to Mrs. Nixon and say her letter was refreshing.

— *Letter to Mrs. Helen Andrews Nixon* [dated Concord, July 16, and signed "Ever your faithful Teacher, M.B.G. EDDY"]:

My beloved Student: This is what history will call my *birthday*. But it is sweet to know that *I* was never born of the flesh but of *Spirit*.

My joy at your new birth is *very great*. I thank God that none which He hath given me can be lost. Now permit me a few words of counsel. The next temptation after a victory such as yours is to either darken your evidence of the newly found Truth, or to cause [you] to overact in the inspiration of zeal to bear testimony to it, and thereby to help others.

It is always right to obey the Scripture and when converted to strengthen the brethren. But there is great wisdom to be used in knowing just how much to say, and when to say it. I recommend that the *C.S. Jour.* preserve a wise reticence on this subject until the world is more enlightened on the awful error of mental malpractice, or Malicious An. Mag. There will be a time when it can be, must be, met and laid bare before the people. But my dear Students show themselves not quite equal yet to meeting this question silently or audibly just as it can be met and thus destroyed to each one's own consciousness. This is done not by a sense that there is no such evil in claim, but only that there is no such evil in *reality*; just as sin or sickness is to be considered. *Love* is the victor over all.

August — *Articles from Journal*, Vol. VIII, No.5:

1) *Promiscuous Christian Science Literature*, by E.H.B.:

... Many of the writers of so-called Christian Science literature have been students of the Teacher, but they have not been able to bear her faithful rebuke. When the "Discerner of the thoughts of the heart," through her instrumentality uncovered to them secret faults which they were not willing to give up, they have gone their way, saying, perhaps not audibly and sometimes doubtless not even consciously:— "Yes, Christian Science is right, but the Teacher is wrong. We will write and teach what will be much easier to understand and to practise than what she teaches. We accept that 'All is Good,' and we will not disturb people by telling them that there is a false sense of sin that they must renounce and destroy through realization of Good. *We will be charitable*, and will say to the people: 'Eat, drink, and be merry,' for 'All is Good and there is no sense of sin to be overcome.' "

2) *A Card* [signed "MARY B.G. EDDY"]:

Mr. Editor: The late articles referring to me in July issue of the JOURNAL, contain presentiments that I object to having uttered or written now in regard to myself. God alone appoints the befitting path and place for each of His children; and mankind should wait on Him, and let the ages declare judgment. It is my impression that at least a half century will pass away before man is permitted to render his public verdict

on some of the momentous questions that are now agitating the world.

Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand clearly how to handle this error, — until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it. Only patient, unceasing love for all mankind, — love that cannot mistake Love's aid, — can determine this question on the Principle of Christian Science.

— *Three Letters to Wm. G. Nixon (and Mrs. Nixon)*, about the notice "Seven Fixed Rules," which is Item 2 under September articles from *Journal*:

1) [Dated August and signed "As ever with love, M.B.G. EDDY"]:

My dear Mr. Nixon: I am always thoughtful of the Cause I have so long cared for and considered it before sending this for publication. This Notice will *do good* and harm *no one*.

I am accused wrongfully whatever I do by a *class* and the same class that may criticize this are saying that *I do meddle* with the matters named in Notice.

2) [Dated August 15 and signed "Ever lovingly, Yours, M.B.G. EDDY"]:

Mr. & Mrs. Nixon, My dear Students: Your letters are refreshing to the lone stranger. After the burden and heat, it is good to receive a cup of cold water in *His* name.

I was sad to have to write these "Rules" I sent for publication in the *Jour*. But they so trample on good nature and take no notice of my mild request of the same nature sent through the *Jour*. — there was no other alternative.

Like a policeman who speaks politely, then orders sternly, then keeps back the crowd with a baton, so must I at last. But what a pity that Christian Scientists by name have not better learned of their Master; and what a pity that I cannot transform my corporeality and so get out of sight.

Yes, you may have my writings that we have named — the Lecture in Chicago and the unfinished article "Who Are Our Enemies?*" — for your *C.S. Series*. [P.S.]: You are doing a *great* amount of *good* — *press on. God is with you.*

You might ask Mr. Norcross when he returns to give you something I said in the Lecture at Chicago that was not on the notes that were taken from it. [These notes] were said, by those who heard it, not to be as good as even my poor impromptu.

3) [Dated August 16 and signed "In haste, truly and affectionately, M.B.G. EDDY"]:

Dear Student: Will you ask yourself if you do by me as you would have me do by yourself, and divest yourself of the influence that sets you to this action as hundreds write me it has them, before answering?

You are willing I should give my time and ask for continual contributions from me but if I have aught to publish on my own account you offer objections.

I see the *need*, the *justice* and propriety of publishing this notice. [P.S., signed "M.B.G.E."]: No one can be offended with my notice who is disposed to do as I *desire* or as is my right to have done and as others would do if their individual rights were so infringed upon as mine are. In the copy you can use shall for "will."

*See item 1, September articles from *Journal*. Permission for further publication was withdrawn one month later.

Mr. Nixon's supervisory duties over the contents of the *Journal*, including ultimate responsibility for what Mr. Bailey wrote, were not intended to spread to ultimate censorship of the Revelation of Christian Science! At another time Mrs. Eddy had to write to him as follows, in a letter dated from Concord and signed "As ever, M.B.G. EDDY":

Dear Student: . . . My article for the *Journal* is not unlike the line of all my years in Christian Science. It is harmless, and just, and God impelled it. I cannot credit the report (willingly) that you demand of the editor of the *C.S. Jour.* to let you examine my articles and then say whether or not they shall be published!

This is going too far. If you are rightfully one of the Pub. Com., I am, by the same right, at liberty to pub. in that *Journal* what I deem our Cause demands. You hold your office by virtue of a vote, I hold my privilege by the same and shall not abuse it. I have no desire to injure you, or anyone, but instead would do you all the good that God appoints me.

THE FIFTIETH EDITION

— *Letters to Wm. G. Nixon*, publisher designate of Revised (Fiftieth) Edition of *Science and Health*:

1) [Dated Concord, August 21, and signed "In haste, Most truly, M.B.G. EDDY"]:

My dear Mr. Nixon: There is important business relative to *Science and Health* that I ought to consult you about. Will you take the 1 o'clock train from Boston tomorrow and come to Concord? You will have two hours to stop if you wish to return on the next train, and that will give me time to tell you all — and consult with you as to what is best.

2) [Dated August 24 and signed "Most truly, M.B.G. EDDY"]:

My dear Student: Since having retired and given up business, as I have done, this letter from me must not surprise you.

It would greatly accommodate me, if, in addition to publishing all my books, you would give me some aid in getting out my present revision of *Science and Health* simply by looking after matters which I should otherwise have to attend to myself.

I take pleasure in giving you an introduction, in this way, to my much esteemed Printer, Mr. John Wilson of Cambridge.

3) [Dated August 27 and signed "Affectionately yours, M.B.G. EDDY"]:

My dear Student: My task of correcting *Science and Health* is done. I have worked so hard not to delay you on *Historical Sketch** that I have written nights.

Perhaps you do not know how I am burdened. My son is the one that should meet, and promptly, all your enquiries and wishes too. I wish you to write to him on this matter and relieve me.

4) [Dated August 28 and signed "Yours truly, MARY B.G. EDDY"]:

My dear Student: The proofs which I received Aug. 27th and returned to printer

**Historical Sketch of Christian Science Mind-Healing* was undergoing a revision, but without changing the title wording as it did in November 1888.

Aug.28th are somewhere. I had not changed the marginal references in the copy because I had before written to Mr. Wiggin to make fewer notations and more appropriate ones. When he returned the first proofs *a belief (but don't name this to anyone)* prevented my examining them as I should otherwise have done, and, to prevent delay, the proof was sent to the printer.

The second proofs have the most shocking flippancy in notations. I have corrected them, also made fewer of them, which will involve another delay caused by Mr. Wiggin. He has before, changed his own marginal references which delayed the printing. Also he took back the word "cannot" throughout the entire proofs which he had before insisted upon using — thereby causing another delay. I write this to let you know how things stand.

September — *Further Letter to Wm. G. Nixon*, about Science and Health, Fiftieth Edition [dated September 14 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: I watched that my Science and Health should be preserved in its *statement* correct. The orthography and mechanical part was left to the Press and *proofreaders* of whom there were many, The Book cost me enough to be perfect. The misprinted syllable at the end of sentences — the Printers can correct. I have corrected my part — the bad orthography, and all other errors are typographical.

I had already corrected before this 20 typographical blunders! Will send copy of revised "*Sketch*" in two days.

— *Articles from Journal*, Vol.VIII, No.6:

1) *Who Is My Enemy?*, by Rev. Mary B.G. Eddy:

Who is mine enemy, that I should love him? Is it a creature or a thing outside my own creation? Can I see an enemy, except I first formulate this enemy and then look upon the object of my own conception? What is it that harms me? Can "height, or depth, or any other creature" separate me from the Love that is Good — that blesses infinitely one and all?

We may simply count our enemy to be that which defiles, defaces and dethrones the Christ-image that we should reflect. (Then Mis. 8:19 – 10:32.)

2) *Open Letters, Notice, Seven Fixed Rules* [signed "MARY B.G. EDDY"]:

1. I shall not be consulted verbally, or through letters, as to whose advertisement shall or shall not appear in the Christian Science JOURNAL.

2. I shall not be consulted verbally, or through letters, as to the matter that should be published in the JOURNAL and *C.S. Series*.

3. I shall not be consulted verbally, or through letters, on marriage, divorce, or family affairs of any kind.

4. I shall not be consulted verbally, or through letters, on the choice of pastors for churches.

5. I shall not be consulted verbally, or through letters, on disaffections, if there should be any between the students of Christian Science.

6. I shall not be consulted verbally, or through letters, on who shall be admitted as members, or dropped from the membership of the Christian Science Churches or Associations.

7. I am not to be consulted verbally, or through letters, on disease and the treatment of the sick; but I shall love all mankind — and work for their welfare.

3) [As part of] *Editor's Note Book, Readings in the Old Testament* [unattributed]:

There are "literal" translations of the Old Testament, but none that can take the place of the common version. They lack its graphic, spiritual power, and only serve, as reference, to help out in obscure passages. The inconveniences and shortcomings of the Revision, are the same in the Old as in the New Testament

Constant reference to the common version is desirable, because some of its renderings are the more scientific. The marginal readings of the Revision, however, open greatly the spiritual sense.

A "CHILDREN'S QUARTERLY," of the CHRISTIAN SCIENCE BIBLE LESSONS, International Series, is a pressing need of the hour

Will not the readers of the JOURNAL, to whom the thought about the Quarterly is audible as an impartation from Spirit, prepare at once sample, or model lessons for children for the next three issues of the JOURNAL?

— *Letter to Wm. G. Nixon* [dated September 19 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: Some effects which have followed that article *Who Is My Enemy?* cause me to request you not to publish it again at present. I will tell you confidentially, when I see you, what they are.

Do not name what I herein write.

October — *Articles from Journal*, Vol.VIII, No.7:

1) *Notice* [signed "Lovingly yours, MARY B.G. EDDY"]:

My beloved Students: It is your privilege to teach your students the Normal course; but great wisdom, good judgment and clear discernment should be used in doing so. Too much, instead of too little, Christian Science teaching is being done at this period for the Spirit is *lacking*. The world must gradually grow up to this great fact of Being; and the study of SCIENCE AND HEALTH with personal experience and individual growth, is better adapted to this end.

2) *Memorial Church* [unattributed]:

At the last monthly meeting of the Association of students of the Massachusetts Metaphysical College held in Boston, the subject of a Memorial Church was presented for consideration

Why not build this church the coming year? Why not make it strictly a Memorial Church, representing the voluntary offerings of Scientists from ocean to ocean, from Lake to Gulf?

Of the brothers and sisters scattered over our land, who but desires to contribute "as the Lord hath prospered"? Quite a number of these are living upon ample incomes.

Why not sanctify (set apart) a portion of this plenty, with which to express your love and your heartfelt appreciation of what has been done for you and yours? Again, there are hundreds — yea thousands — scattered in nearly every State of the union, who, as students, while sitting at the feet of the Founder and Teacher of Christian Science, heard the joyful message. What one of these does not feel impelled to bring to the altar a fitting gift as testimony to the Gospel that has not only made each “every whit whole,” but that has, through his and her own faithful preaching and demonstration been the means of carrying peace and harmony to thousands of disheartened, weary men and women?

Boston’s resident Scientists stand ready to do their part, though their riches chiefly are “not of this world” Brother Alfred Lang, of 279 Broadway, Lawrence, Mass., treasurer for this fund, is a competent and honorable business man, abundantly responsible for all funds sent him.

3) [As part of] *Editor’s Note Book, The Technical Terms Given in SCIENCE AND HEALTH, an Integral Part of Christian Science* [unattributed, but evidently by Joshua Bailey]:

It is difficult to realize the extent to which SCIENCE AND HEALTH has revolutionized human thought. Its new conceptions of God and man have flooded the world with light. It is the creation of a new world. Take e.g. the words “Atonement,” “baptism,” “faith,” “believe,” “angels,” “Holy Spirit,” “Christ,” “Jesus,” “salvation,” “heaven;” recall what were the associations with those words, compare with our present thought, and see the difference in the sense of Life that they represent

Every thought of sense is to be cast forth, before all His commandments are kept. “Scientists” are not a peculiar people. That is a Pharisee thought The words of the old theology, that express its fundamental conceptions, put us in spite of ourselves in the current of that thought. “All is Mind.” A beginner in Christian Science, for this reason progresses more rapidly, if the Bible is laid aside for a time. A student — in the tongue of the world called, a “patient” — who says to a Scientist “I take so much comfort in reading my Bible,” if guided wisely will be answered, “Let your Bible alone for three months or more*. Don’t open it even, nor think of it. But dig day and night at SCIENCE AND HEALTH. When you return to the Bible you will have a demonstration of Christian Science that will surprise and delight you.” This will shock at first, but when fully explained will be accepted. The “comforts” from reading the Bible and other “good books” in the old thought, is a soothing syrup, or an easy chair. As soon as the reading commences, nay, as soon as it is thought of, the person is in the beliefs of that thought

[Question, signed “D.B.L.”]: Why do you recommend the Rotherham translation of the Scripture, since SCIENCE AND HEALTH is based on the common version?

Answer: Would it not be too material a view, to think of SCIENCE AND HEALTH as based on any “version” of the Bible? Rotherham’s version, or any other, would be a harmful limitation if attention were fixed on its letter as a *basis*. It is recommended for Scientists, because it brings out the spiritual sense more completely than any other. But a Scientist is supposed to bring to the reading of the Bible the in-

*This and the following sentence are found on *Journal* page 318, lines 20-1. See Notice on p.356 of this book.

spired understanding gained from SCIENCE AND HEALTH. Till scholarship as complete as Rotherham's is united with this inspiration, no better translation can be looked for.

A Correction: About Quotations.

The manuscript copy of the "Report from the Field" from Boston, presented at the New York Meeting, closed with a quotation — Luke vii:22 — from the Common version. In the published "Report of Proceedings," this quotation is given in the words of Rotherham's version. Its author requests that the passage as it stands in the common version be published in the JOURNAL, as it expresses her thought better and was what she wanted. It reads as follows: "Go your way, and tell John what things ye have seen, and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

The lesson of Principle . . . from this incident, is to give all quotations from the Scriptures in the language of the version used by each author. The lesson is thankfully appropriated

Let friends not forget the "Children's Quarterly." Let everyone who has a thought, a suggestion, everyone who can contribute a few lines, even, towards an ideal-lesson send it in.

REJECTION OF MEMORIAL CHURCH

— *Letter to Wm. G. Nixon* [dated October 10 and signed "Yours in Truth, M.B.G. EDDY"]:

Dear Student: If again I am covertly, or openly, without my consent, put into a money scheme while I *am with you*, such as the memorial one [see *Journal* article no. 2 above] in last *Jour.* — I shall speak to my students through another Mag.

Give me a pledge in writing that in no way, direct or indirect, you will allow me to be referred to in any matter or plan in your Mag. without my consent.

Unless I have this I shall contribute no more to it.

— *Instruction to Household*, by Mary Baker Eddy [dated October 22]:

Overcome the love of personality and the fear of it. God is Person, but He is incorporeal. God is infinite Mind, and there is but one Mind, one God. He is the only Person, the Ego, the only I. We are not Person but the reflections of the one Person — members of that one Body which is Christ. That Body is not corporeal. It is infinite Mind, Spirit, substance. It is Love.

Person is not finite, it is infinite. Person is not human, it is divine. I have contended against the personality of God because lexicographers define person finitely. Now as Christian Science defines Person, God is infinite Person and there is but one infinite. Let us not humanize or finitize personality.

November — *Articles from Journal*, Vol.VIII, No.8:

1) *To Christian Scientists* [Signed "MARY B.G. EDDY"]:

I object to such a departure from the Principle of Christian Science, as it would be, to be memorialized in a manner which should cause personal motives for building the First Church of Christ (Scientist) in Boston.

Contributions to this Boston Building Fund should be made on a higher plane of thought.

The lot of land that I gave this church, was, for the purpose of building thereon a house for the worship of God, and a home for Christian Scientists.

The true followers, who worship "in Spirit and in Truth," will contribute to this Building Fund from a similar motive, and thus abide by the Principle of Christian Science which we acknowledge.

2) *Open Letters*:

[signed "W.L.P."]: The announcement that a lesson-help for the children is in contemplation makes me glad. In my class (ages eight to twelve) I see every week the need of a lesson-help for them — for their aid in studying the lessons for themselves

[signed "W.F.G."]: A word regarding the "Children's Quarterly." It is something we need very much in our S.S. But why not make it a "Children's Monthly"? We have experienced great difficulty in providing the children with quarterlies as they lose them. The difficulty would be remedied in a great measure if the publication were in monthly instead of quarterly form.

3) [As part of] *Editor's Note Book*, "Denial" and "Realization;" *In What Do They Consist?* [unattributed, but known to be by Joshua Bailey]:

. . . The error of contradicting sin and disease, now so widely diffused, finds no warrant in the teaching of SCIENCE AND HEALTH. There are in "Healing and Teaching" a few expressions like "whatever the belief is, if arguments are used to destroy it, that belief must be negated" (Science and Health, p.298), and "mentally contradict every complaint from the body, and hold your ground disputatiously until the body yields to your demand" (Science and Health, p.308). These have been caught up in pretended mortal mind "Statements of Christian Science" and "Keys" to SCIENCE AND HEALTH, and — wrested from their meaning in the context — expanded into a system of "mind-cure" sorcery, and enchantment

There is only one way out of this*: it is to burn every scrap of "Christian Science Literature" so-called, except SCIENCE AND HEALTH, and the publications bearing the imprint of the *Christian Science Publishing Society* of BOSTON: return to the diligent study of SCIENCE AND HEALTH and the Bible; preach Christ as there unfolded: direct all inquirers to the same, as the only sources of Truth, and warn the public, at every opportunity, against the refuge of lies

Some Applications of Truth.

"For this reason the Father loves me, because I lay down my soul" (sense of life as material), "that again I may receive it" (as sense of Life, Spirit) (John x:17, Rotherham's translation); "at present we know not fully what we *are*, but this is cer-

*The opinions given in this paragraph are found *Journal* page 359, beginning at line 34. See Notice on p.356 of this book.

tain that we *shall be* Love, Life, and Truth, when we understand them" (Science and Health, p.246). It is by laying down the sense of life as material; seeking out and renouncing beliefs of pleasure in "this world" even more earnestly than those of pain, that the spiritual estate — consciousness in reflection of Love, Life, and Truth — is entered on . . . The above quotation from the then current edition of Science and Health was omitted from the Fiftieth Edition almost ready to go to press.]

The CHILDREN'S QUARTERLY idea begins to take form, though it may be realized as monthly instead of quarterly. Excellent suggestions as to form and manner of publication, are embodied in letters published in this issue of the JOURNAL, but there must be many more waiting for voice . . . Who will help . . . to make up a fund, say of five hundred dollars, for [its] publication without drawing on the JOURNAL's resources?

— *Further Correspondence with Wm. G. Nixon or Mrs. Nixon, about the Fiftieth Edition:*

1) [Dated November 3 and signed "Affectionately, M.B.G. EDDY"]:

Dear Mr. Nixon: There must be a change on my Book printing. I have had only 15 pages of proof since *Oct. 10* and Wiggin will not send me what is in his hands that I have sent for. He *promises* and that is all. Will you take this matter into your hands as you named when here — you to examine the mechanical work, Miss Gorham [to] attend to the punctuation, and I will do the rest? Have the printer send all the proofs to me and I will send them to you and to the printer. Say nothing to Wilson about our arrangement. He will [be] sensitive over having anyone out of the Printing Office examine the proofs of his printing. This is M.A.M. and it governs Wiggin, as it has done once before, to prevent the publishing of my work.

Please tell me, will you do as we talked of and as above named? Then I will take the proof reading out of Wiggin's hands.

2) [Dated November 6 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: Your kind reply at hand. Many thanks, but I hope there is no need of the change suggested. I hope the Rubicon is passed. I wrote a letter that *chemicalized* them, and I have received 12 pages of Revised proofs today, and yesterday 15.

3) [To Mrs. Helen Andrews Nixon, dated November 12, and signed "Lovingly ever, Yours, M.B.G. EDDY"]:

Dearest: Your note is cheering to my martyrdom, whose yoke is *easy*. It should give us *joy* to be found worthy to suffer for Christ.

My *last words for you all in the Book Science and Health*, were written yesterday and sent off.

December — *Correspondence about Fiftieth Edition, continued:*

1) [Dated December 5 and signed "Affectionately, M.B.G. EDDY"]:

Mr. Nixon, My dear Student: I have the pleasure of saying on the 3rd day of this

month I sent back to Mr. W. the *last* Rev. proofs of *Science and Health*. My work on the book for this edition is done. *Deo volente* I will have the first chap. of the next edition changed to suit me. The changes in copy proofs are already made. They consist of fewer sideheads, fewer paragraphs, and a *few* changed words. Then I think this Book of books will be as nearly perfect as books can be made.

As it is, I would advise not naming Mr. Wiggin's mistake on that chap., for it will be less noticed and the edition sold at once.

Perhaps I shall place my face in the next edition — that must depend on the engraver and my convictions. I have expended between two and three hundred dollars on this matter and yet it has not satisfied my students.

My love to your wife. May the richest of heaven's blessings be and abide with your dear family, my *three* students, this year, and each succeeding one.

2) [To Mrs. Nixon, dated December 9, and signed "In haste, Lovingly yours, M.B.G.E."]:

My dear Helen: I thought it was my duty (after you were gone this came to me) to speak of the persistent attempt of evil minds to make a break in the harmony between us, especially between your husband and me in some business relation. *Guard* against *this*, and if watching, you will be able to distinguish, as you grow in experience, between the God-given conviction and the opposite suggestion.

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

P.S. If you have an impulse again to come and see me (before I admit all calls) please write and then I will answer, or someone for me, and let you know if it is best.

3) [To Wm. G. Nixon, dated December 10, and signed "Very truly yours, M.B.G. EDDY"]:

My dear Student: I especially request that the title of *Science and Health*, in your advertising columns, be printed in small cap. This is the proper style for all Book titles.

Also when in your general literature of this *Journal* my Book is referred to, append the name of the Author.

If it is spoken of but once in one article, the author's name should be given, and if many times it need be given but once — that is, when first naming the Book and that will be sufficient.

If you do this properly it will gain more orders for the Book. As it is now printed in the ads. the three words are not indicative of a Book more than a subject. If you are not the one to attend to this matter, please do me the favor of forwarding this request to the proper person, and be sure that it is compiled with.

It elicits unfavorable comments from scholars, and a low estimate of the style of your *Journal* as the title is now printed.

— *Letter to Mrs. Nixon* [dated December 15, and signed "With much love, M.B.G. EDDY"]:

My very dear Student: I love to remember your sweet honesty of conviction. You are *growing* into the likeness by invisible processes. Be patient and wait on the Lord

for His mercies endureth forever. Write whenever you choose to me. But you will not expect a prompt correspondent in me for I have other work on hand. God has given me new lessons and I too must "be about my Father's business."

Do not think it is for lack of love, but only a conviction of duty that makes me desire to be isolated from society. I lose much growth if I lose God's opportunity. Much thanks for your present. One of Drummond's works is a treat, but he gets things mixed, he sees through a clear lens at times, and then as through a glass darkly. I am fully sensible of your dear husband's growth from old landmarks within one year. The dear Father has time and all of us in His hands. Let our faith rest in Him.

— *Articles from Journal, Vol.VIII, No.9:*

1) [*Flyleaf Notice*, dated November 23 and signed "MARY B.G. EDDY"]:

My beloved Students and Christian Scientists: This year permit me to ask a favor of you, a special token of your love. It is this. Do not send me another material Holiday present, and accept my gratitude for the sweet souvenirs that have already arrived. But give me this gift, the knowledge that you have risen above personality, and are giving your good gifts to God; and let me share your joy, this joy, that each year finds us nearer the great heart of Love.

2) *Open Letters:*

[signed "G"]: . . . I am very much pleased with Rotherham's translation for the study of the true rendering of the New Testament Scripture.

I wish to have at least a small part in building the Memorial Church Edifice mentioned in the October JOURNAL.

[signed "M.E.H."]: I would leave completely out all *reports of cases*. Surely the time has quite passed when our Science has to be advertised, and now we all know "healing" is the least of all. Many of the open letters I also deprecate.

3) [As part of] *Editor's Note Book* [unattributed]:

Formerly the names of healer and healed were given in cases reported in the JOURNAL. Reports were also, in the main, certificates in which relief from physical maladies was prominent, though there was besides much of the Spirit of Christian Science manifested through them In February '89 the form of reports was made impersonal, except that, in some instances, the name of a person healed was appended to his own relation of the healing.

4) *Notice* [dated Boston, November 22, and signed "ALFRED LANG, Chairman, Publication Committee"]:

At a meeting of the Publication Committee this day held, it was unanimously voted that the sentiments expressed in the October JOURNAL, page 318, lines 20–21, and the November JOURNAL, page 359, lines 34–36, were unauthorized, unwise, and not the thought of our Committee. Also, that at present it is not advisable to issue a Children's Quarterly.

1891

January —

The year opened with the Fiftieth Edition of *Science and Health* ready to come off the press, but with the editorship of the *Journal* once more in disarray, and with the stage set for the coming conflict between the trustees for the land, and the board of directors for the church edifice to be built on the land.

After receiving a public rebuke in his own magazine, the energetic Joshua Bailey had no choice but to surrender his editorial duties. However, his withdrawal did coincide with the demise of the rival *Boston Christian Scientist*. Even the praiseworthy *Chicago Christian Scientist* continued for only a few more months, before giving up trying to be an independent mouthpiece of Christian Science and becoming the *Chicago Truth Gleaner* in a search for a diversified clientele which kept it going a few more years.

In the teaching field, although there were many academies of Christian Science where teaching fell short of the demands of *Science and Health**, the outright offshoots were withering. The notable exception was Emma Hopkins's prosperous Christian Science Theological Seminary in Chicago, which did not fade until 1893. In the Eastern States, Albert Dorman remained an active supporter of Mrs. Hopkins, but the Church of Divine Unity (Scientist) came to an end during the year 1891 — and with it the central organization for Clara Choate, Julius Dresser, William Gill and others who had cast lots for the Revelation and tried to divide the garment of the Revelator.

The polemics which Mr. Bailey had invited by the position he took in the *Journal* were contrary to the standard set by Mrs. Eddy in her article on bogus literature and colleges in the *Journal* of May 1888. Her attitude to the importance of the Fiftieth Edition, to the "ordeal" facing the advancing sense of marriage, to the unwise use of the sword against opponents was still to be found in messages written by her at the beginning of the new year:

— *Message to a Student in New York* [dated January 3]:

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

Often it is a great help to a patient struggling with a belief of disease or sin to be told how the author of *Science and Health* regarded her book, in order that he may read it with the knowledge that it is inspired. For as he does so he will be more expectant of hearing God's word, of laying hold of the spiritual idea that will destroy the error which in belief is causing him to suffer.

— *Message to a Student in Chicago*, who had sent some footwear as a Christmas gift [dated January 4]:

Your present to me is such a sweet reminder of yourself, your head and your heart — that I just love to look at your offering to my useless feet, useless I mean in

*The warning of S.&H. 455:17-20 appeared for the first time in the Fiftieth Edition.

the sense of material toil, and faster I hope than ever and more beautiful upon the mountains of Holiness and in the dwelling place of the Most High.

Dear one, I felt a little cloud no bigger than a man's hand pass before my eyes, and the raindrop of a tear, as I read your letter. My heart goes out to you with a prayer "Comfort ye my people," give her an abundance of love this year and love so divine that a human sense of love would only mar it, and spoil its joy. O Father! make her home here sweet, a resting place from the world, and where no memory of mortal joy or sorrow can come to cloud the immortal peace, for there is no peace, no pleasure, no bliss in mortal things.

However dear they may be to sense, to Soul they are not permitted. Now my loved one, which do you choose, for both you cannot have? I would rather drink the cup of pain and anguish than sip the chalice of sensual pleasures in even their mildest and *best* forms. Why? Because they are God's high tides that hourly waft us nearer and nearer the shore of eternal bliss.

"Where no arrow wounds the dove,
Where no partings are for love."

Even though the waves are dark and tumultuous in this heavenward course as we are reaching the sweet haven home, they will grow calm, and then oh! then, it is *home at last* and there is no night there and no more sea.

— *Entry in Her Note Book* [dated January 4]:

Christ is the *Mind* of Christ, not the character. I can see his way from "Take the sword," "I came to bring a sword" to the time when he said, "Put up thy sword," the entire pathway and can see it is the only way in Christian Science.

— *Message to a Student (Frank Gale) in San Diego*, regarding the Fiftieth Edition [dated January 1891]:

In reading my revised edition . . . there is no special direction requisite. The general rule is to commence with the first chapter, read slowly and pause as you read to apply certain portions which meet your present need — to thought that will carry them out in action. The book is complete in itself, it is a teacher and healer. Has 50 pages more than the old edition just past. The labor I have bestowed on it you cannot reckon, there are more signs of it than you can see, but not more than will be *felt*.

[On more general topics]: The healing will grow more easy and be more immediate as you realize that God—Good—is All, and Good is Love. You must gain Love and lose the false sense called love. You must feel that Love that never faileth, that perfect sense of divine Power that makes healing no longer power but grace. Then you will have the Love that casteth out fear and when fear is gone, doubt is gone and your work is done. Why? Because it never was *undone*.

The Father hath sealed you and the opening of these seals must not surprise you. The character of Christ is wrought out in our lives by just such processes. The tares and wheat appear to grow together until the harvest; then the tares are *first* gathered — that is, you have seasons of seeing your errors — and afterwards, by reason of this very seeing, the tares are burned, the error is destroyed, then you see Truth plainly and the wheat is gathered into barns; it becomes permanent in the understanding.

When the Fiftieth Edition finally appeared, its title page showed that it was "published by the author and proprietor," although Mr. Nixon did continue as "publisher" of Mrs. Eddy's works for more than a year and a half. He was then replaced by Dr. Foster Eddy, who in turn soon handed over to the more durable Joseph Armstrong.

On the other hand, Mr. Nixon's association with the Board of Directors under the 1889 Deed, while not so immediately negative as Charles Cutter's, did cease before the end of 1890. His concept of the possible use of Mrs. Eddy's building lot as a Christian Science headquarters giving prominence to his Publishing Society put him into conflict with that board.

Any legal deed which left the directors unchallenged and free to propagate themselves met all along with his opposition. His relationship with Mrs. Eddy, too, was often strained and heading for the rift which led him into opposition at the time of the Woodbury suit (finally settled in 1901). Still five more years later, the *New York World* and *McClure's Magazine* relied heavily on his misunderstandings of the Revelator for their quaint rehearsals of a personal sense of a Christian Science leader.

These misunderstandings were, of course, not Mr. Nixon's creations. They merely illustrated acceptance of a belief in personality and the conspiracy entwined in such belief. Extracts from two letters written by Mrs. Eddy to Mrs. Nixon sustain this view, and point to the cure:

1) I want you to tell Mr. Nixon that I have just learned that he is being told things that I have said, or rather that they said I had, which [are] not true. I have never heard from anything carried out of my house that was told straight. I have always tried to help you to be happy together and often speak of Mr. N. as I used to when you have heard it.

I shall be most careful hereafter never to speak of him or answer inquiries, then I shall see if these lies will stop.

2) I never would take anyone up *personally*. I once thought that was, as a resort, right, but I believe now differently and *never* repeat what is *outgrown*.

SUPPRESSION MORE DANGEROUS THAN COPYRIGHT VIOLATION

One of the vexing points which touched Mr. Nixon's duties as publisher was the matter of copyright. The Fiftieth Edition duly recorded the statement: "Copyright, 1890, by Mary Baker G. Eddy. All Rights Reserved." And this was enough to safeguard the work under another attack like Edward Arens's. But Mrs. Eddy's concern was not that someone else might print and sell her book, or even that duly accredited extracts would appear in other volumes, so much as the possibility of legalized suppression if she were not around to guarantee continued publication.

Her Washington sojourn in 1882 had been largely for the purpose of studying

copyright law, and she was aware of the gaps in international cooperation, and of procedures available in the event of author decease. Her correspondence with William G. Nixon on the subject is interesting and revealing:

1) [Signed "In haste, Affectionately, M.B.G. EDDY"]:

Dear Student: I see this morning the purpose of the enemy. It is to *break my will* at my decease, if this, the latter, can be accomplished. My son in S.Dakota is a *victor at law*, and M.A.M. will influence him to break my will. Now this I enjoin upon you. Enquire of the best copyright lawyer [outside of] Boston you can find, if I can assign my copyright of *Science and Health and Unity of Good* to someone who could hold it if my will was broken, and never name this party in my will or name him to whom it is assigned, whichever could make it legal. Find this out at once and the way of conveyance of my copyrights so that if my will should be disputed or broken, the publishing of *Science and Health* and the *Unity of Good* could go on without hindrance.

I shall assign the copyright of these books to one or two perhaps of my students in equal shares who I think have done and will do the best as publishers and owners of these books.

Do not delay to ask a lawyer or judge of the U.S. Circuit Court all about this question of a legal conveyance of copyright so that the ownership will take place after the decease of the present owners — this conveyance to be made outside of a will, so that if the will was broken the assignment would be valid.

[P.S.]: Be perfectly silent to all but such parties about what I have written. The Boston lawyers whom I have employed are demoralized by M.A.M. Note this.

2) [Dated December 18, 1890, and signed "Truly yours, M.B.G. EDDY"]:

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

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

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

3) [Dated January 1, 1891, and signed "Yours affectionately, M.B.G. EDDY"]:

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

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

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

*As opposed to publishing it with full credit to the Author.

— *Articles from Journal, Vol.VIII, No.10:*

1) *Explanatory* [signed "JOSHUA F. BAILEY"]:

Dear Brethren: The reproof by the Publication Committee, in the December JOURNAL, of expressions in the October and November issues, is unreservedly concurred in by the writer of the articles in which they stand. Lack of watchfulness lest reproach fall upon the cause of Christ shown in them, merits severe rebuke. That in October JOURNAL is capable of being construed as depreciation of the Bible, and that in the November was a deduction from individual experience that ought not to have been given as official and universal

2) [As part of] *Editor's Note Book, Quoting SCIENCE AND HEALTH* [unattributed, but probably composed by Sarah J. Clark, C.S.D., who took over Joshua Bailey's department in addition to her own editorial work. Beginning with the April issue, she is openly designated as "Editor" on the inside front cover]:

Latterly have appeared, in both JOURNAL and *Series*, profuse quotations from SCIENCE AND HEALTH, to which — for best reasons — its author strongly objects.

It is now directed that hereafter references only, to appear as footnotes, be given by contributors. Communications in the present issue have been carefully gleaned in accordance with this instruction, care being taken not to injure context thereby. The above is offered both as an explanation, and as a guide for future preparation of manuscript by contributors.

Preparation of Manuscript.

. . . Editorial duties at the best mean WORK; careful work, and plenty of it. If our contributors, therefore, will take pains to *write legibly in ink on one side the paper only*, (and, far as may be, topically) it will often insure appearance of articles in earlier issues of the JOURNAL than is possible when time is required, not only to correct, but to draw off a duplicate before submitting to printer.

February — *Articles from Journal, Vol.VIII, No.11:*

1) [As part of] *Editor's Note Book, Editorial Notice* [unattributed]:

With the December issue, Brother J.F. Bailey's editorial relation with the JOURNAL ceased. He will, however, continue a contributor in connection with work in healing and teaching. Under the present editorial arrangement, we trust all interested in the Cause of Christian Science, and consequently in the prosperity of its recognized Periodical, will feel even stronger prompting than ever before individually to help sustain it with the best thought, the clearest realization of Truth given them. The JOURNAL is no less what Scientists *themselves* make it now, than heretofore. Let us "assemble ourselves together," join hands — cordial thoughts — and do valiantly for the charge entrusted to us by our Teacher and Leader, THE CHRISTIAN SCIENCE JOURNAL!

2) *Treasurer's Report, Building Fund, Church of Christ (Scientist), Boston, Mass.,*

Receipts June 2, 1890, to January 12, 1891, inclusive [signed "ALFRED LANG, Treasurer, Church Building Fund"]:

Cash in Bank (at date of last report.).....	\$1,000.97..
Balance in Bank, Jan.12, 1891	\$1,931.75.

In addition . . . there are received to date pledges amounting to \$4,826.00; one fourth to be paid before March 1st, 1891, and the balance by October 1st, 1891.

3) *Publisher's Department* [unattributed]:

All Christian Scientists will be deeply gratified to learn that on or about January 25th, 1891, will be issued the long-looked-for revision of SCIENCE AND HEALTH, 660 pp. by Rev. Mary Baker G. Eddy Besides the index, this edition contains forty pages more than the edition preceding, which embody most valuable accessions to the scientific knowledge imparted by this wonderful work, now blessing the whole human family.

The "revised and enlarged" edition (Fiftieth) which was advertised on sale for the first time in the February *Journal* under "Works on Christian Science, Written by Rev. Mary B.G. Eddy" brought the wording very close to the final form of 1910. The only major revision in the interim (the 226th Edition of 1902) rearranged the chapter order — without wholesale changes in the wording, apart from some significant additions.

Capitalization for words signifying Deity was still much more widespread in 1891 than in editions ten or more years later. In particular Good (as a noun), Being, Substance, Wisdom, and Creator were regularly capitalized to mean God, and so frequently were other words like Source, Cause, Infinity, the Infinite, Saviour, Immortality, Messiahship. Heaven and Spiritualism were also given capitals, contrary to later practice. Apart from these nouns, and at variance with either the first or the last editions, the initial letter of Scientific and Scientifically usually was upper case.

The differences between the Fiftieth Edition and the one preceding it were however considerable. Among the omissions were several pages of the chapter on "Animal Magnetism," as well as the reference to the effect Science and Health could be having on free love. For those well acquainted with the current version, a comparison with it, rather than with bygone editions, will serve to bring out the impact of the new work.

The chapters of the Fiftieth Edition were in the following order — and some samples of textual wording are added, drawing attention in parentheses to the form in the final revision:

1) SCIENCE, THEOLOGY, MEDICINE.

2) PHYSIOLOGY.

I [Miranda R. Rice] take pleasure in giving to the public one instance [painless childbirth], out of many, of Mrs. Eddy's skill in metaphysical healing (77:25.)

Her cures [in this case, of pulmonary difficulties, pains in the chest, and fever] are not the

result of medicine, spiritualism, or mesmerism, but the application of a Principle that she understands [signed "JAMES INGHAM"]. (87:8.)

Miss Ellen G. Pillsbury [was cured in about ten minutes of] what her physicians called enteritis, in the severest form, following typhoid fever . . . [signed "MRS. ELIZABETH P. BAKER"]. (87:13.)

Mr. R.O. Badgely, of Cincinnati, Ohio, wrote: "My painful and swollen foot was restored at once on your receipt of my letter . . . ". (88:1.)

My [L.C. Edgecomb's] little son . . . had ulcerations of the bowels . . . Mrs. Eddy came in . . . and in less than an hour he . . . was well. (88:10.)

(Accounts of these early healings were preserved in this chapter until "Fruitage" was added separately in 1902.)

3) FOOTSTEPS OF TRUTH.

[The ideas of spiritual sense] find expression in the translation of what is termed matter back to the spiritual original. (. . . are interpreted by the translation of the spiritual original into the language which human thought can comprehend.) (105:29.)

There is but one way to Heaven and harmony, and Jesus shows us this way. (There is but one way to heaven, harmony, and Christ in divine Science shows us this way.) (138:12.)

4) CREATION.

5) SCIENCE OF BEING.

Goodness is not equal to Good. (No good is but the good God bestows.) (171:17.)

Erroneous belief is mental self-mesmerism. (. . . is destroyed by Truth.) (193:13.)

6) CHRISTIAN SCIENCE AND SPIRITUALISM.

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint; but men foreshadow evil, and so bring it to pass, when they predict the future from a groundwork of corporeality and human belief. (The ancient prophets gained their foresight . . . not by foreshadowing evil and mistaking fact for fiction. — predicting the future from a groundwork of corporeality and human belief.) (249:26.)

7) MARRIAGE.

[The time cometh when] white-robed purity shall unite masculine Wisdom and feminine Love in spiritual understanding and perpetual union. Until it is learned that generation rests on no sexual basis, let marriage continue, and let us permit no such disregard of law as may lead to a worse state of society than now exists. (Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace. Until it is learned that God is the Father of all, marriage will continue. Let not mortals permit a disregard of law which might lead to a worse state of society than now exists.) (274:20.)

(Some "Matrimonial Aphorisms" were listed in the Fiftieth Edition where the final version has 68:9 – 69:30.)

8) ANIMAL MAGNETISM.

The liberation of the powers of mortal mind through Science, whereby man may escape from mortality into immortality, blesses the whole human family. (The destruction of the claims of mortal mind through Science, by which man can escape from sin and mortality, blesses the whole human family.) (283:5.)

The maximum of Good is always met by the maximum of suppositional evil. (The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.) (283:14.)

9) SOME OBJECTIONS ANSWERED.

10) PRAYER.

Thy will be done in earth, as it is in Heaven. *Thy supremacy appears as matter disappears.* (. . . *Enable us to know, — as in heaven, so on earth, — God is omnipotent, supreme.*) (322:15.)

(The whole of the wording of the "spiritual sense of the Lord's Prayer" was different in the Fiftieth Edition from that of the final version.)

11) ATONEMENT AND EUCHARIST.

Attempts to conciliate society, and gain dominion over mankind, are worldly weaknesses. He who leaves all for Truth, must relinquish popularity in order to gain Christianity. (Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness.) (325:21.)

12) CHRISTIAN SCIENCE PRACTICE.

We never read that Jesus made a diagnosis of a disease, in order to discover some means of healing it. (We never read that Luke or Paul made a reality of disease . . .) (385:15.)

Fear, and its effects on the body, are involuntary. (Hatred and its effects on the body are removed by Love.) (373:6.)

One says: "I take good care of my body." No doubt he attends to it with as much care as he would to the grooming of his horse; and possibly the animal sensation of scrubbing has more meaning to such a man, than the pure and exalting influence of the divine Mind. (One says: "I take good care of my body." To do this, the pure and exalting influence of the divine Mind on the body is requisite.) (381:30.)

You alone can sentence yourself. Therefore make your own terms with sickness; and be just, if not generous, to yourself. (Mortal mind alone sentences itself. Therefore make your own terms with sickness, and be just to yourself and to others.) (390:20.)

"But," says one, "no man can mesmerize me." Mortal existence is a state of self-mesmerism, and not the Truth of Being. (You command the situation if you understand that mortal existence is a state of self-deception, and not the truth of being.) (401:30.)

13) TEACHING CHRISTIAN SCIENCE.

[The author] has clung to Truth most closely in the hour of trial. The weapons of bigotry, selfishness, ignorance, and error have often pierced her heart. (The weapons of bigotry, ignorance, envy, fall before an honest heart.) (448:19.)

14) RECAPITULATION.

God is divine Principle, supreme, incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love. (God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.) (449:10.)

There is but one Life, one Substance, one Truth; and this is God, omnipotent, omniscient, and omnipresent. (Principle and its idea is one, and this one is God . . .) (449:19.)

Soul, being divine, can be reflected in nothing imperfect, or unlike the infinite Self. (Soul, being Spirit, is seen in nothing imperfect nor material.) (461:5.)

15) GENESIS.

16) THE APOCALYPSE.

Truth and Love prevail against the dragon, because the dragon cannot safely war with

them. (. . . because the dragon cannot war with them. Thus endeth the conflict between the flesh and Spirit.) (547:5.)

The Lamb's wife presents the spiritual union of male and female as no longer two, but one. (The Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one.) (556:22.)

17) GLOSSARY.

The Index, which followed the final chapter and which was to "enable the student to find any thought or idea contained in the book," now covered 69 pages and was once more the painstaking work of Rev. J.H. Wiggin. It remained as a good reference guide until the complete concordance to Science and Health appeared in 1903.

The outright major additions to Science and Health after 1891 were usually in paragraphs introduced at the ends of the existing chapters. These were, in the order in which they appear in the final edition and with page references from that edition:

- 68:9 - 69:30 (includes "Proportionately as human generation ceases . . .").
- 99:13-22 (includes "Christian Science is unerring and Divine . . .").
- 164:9-29 (includes "If you or I should appear to die . . .").
- 267:5-18 (includes "Generically man is one . . .").
- 340:9-29 (includes "One infinite God, good, unifies men and nations . . .").
- 360:28 - 361:32 (includes "to-day, Jew and Christian can unite in doctrine . . .").
- 419:31 - 420:9 (includes "If students do not readily heal themselves . . .").
- 430:13 - 442:32 (includes the "Allegory" and "Christian Scientists, be a law to yourselves . . .").
- 464:13-20 (includes "the sufferer could call a surgeon . . .").
- 496:28 - 497:27 (the "Tenets").
- 577:32 - 578:18 (Psalm XXIII).
- 592:21 (interpretation of "NIGHT") and 594:16-7 (interpretation of "SON").

March — *Articles from Journal*, Vol.VIII, No.12:

1) [On Front Cover, and as continued in all twelve issues of Vol.IX]:

Founded April, 1883, by the Author of SCIENCE AND HEALTH, MARY BAKER G. EDDY, D.S.D. [i.e. Doctor of Divine Science, the degree Mrs. Eddy referred to in the *Journal* of October 1886. This "taught-of-God" degree was later promised to qualifying members of her household, but the letters never were found after any name but Mrs. Eddy's].

2) *The New Book, Fiat Lux* [unattributed, but said to have been written by Rev. Lanson P. Norcross, C.S.B.]:

The long-looked-for, much-coveted volume of SCIENCE AND HEALTH, that is to mark an epoch in the Christian Science movement, has at last appeared; and will be eagerly searched, studied, pored over, by every student among us

Why is a revised edition of SCIENCE AND HEALTH a necessity? Does not the issuing of a "revision" reflect upon former editions, as being faulty or incomplete? The present writer was queried only last summer upon this very point. One antagonist of

SCIENCE AND HEALTH, having heard that a new volume was anticipated — in fact was to be in press ere long — asked in tones suggestive of a sneer: “Can inspiration be added to or taken from? Who for an instant would think of adding to or subtracting from the sayings of Jesus? And did Paul or John ever think of getting out a ‘revised edition’ of their works?” To all of which was added the statement: “The early edition, that of 1875, was incomparably superior to any that has since appeared.”

The precise reply made is of little moment; but its substance is eminently germane to our present line of thought, *viz*: Inspiration is not a mechanical process of repeating mere words by rote, of rounding them up in just so many sentences and no more. It is not a lifeless force which can be caught and imprisoned in a word or a volume — as a taxidermist would stuff birds, always to present the same stiff, glassy appearance. It is, rather, the kaleidoscopic presentation of the beauty and wondrous power — not of some new truth heretofore unheard of — but of an eternally existing, spiritual Fact unfolding and forever re-unfolding itself to “eyes that see.” Were Paul, John, or Jesus to return again in the flesh to teach us the same glorious Truth taught in the long buried past, would either one confine himself to the same words, the same figures of speech, the same illustrations so well known to Bible students of today? Rather, would not each address himself faithfully to the task of clearing up difficulties, of removing doubts as to his precise meaning in certain passages and upon certain points that as yet seem obscure to our sense?

In the days of the Massachusetts Metaphysical College, when we sat at the feet of our teacher — days that we never shall forget! — did that teacher ever instruct two classes precisely alike?

But the book itself: Is there anything new in it, does it contain any new facts and truths? No, and yes. Certainly there are no new facts or truths presented, because there are no new facts or truths to present. Truth is never new, and never old; but is eternally fresh and living, as the author herself explains. In this sense, *could* there be anything new in the new book — for was it not the Truth, and the Truth only, which was told before? Her revision has, however, extended the same ideas, and made them clear; so that SCIENCE AND HEALTH shall not be misunderstood and misstated

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

“Is not the new SCIENCE AND HEALTH intended to be the teacher for the future, thus to do away with incorrect teaching, and the oral instruction of human teachers?” Without wishing to establish any *dictum*, the writer cannot refrain from giving expression to his conviction that this volume gradually *will* supersede all teaching, in the technical sense of the word; and further, that it will prove great gain for the Cause of Truth when that day arrives

A practical suggestion or two regarding study of the new edition: In the first place, *do not attempt to dispose of the earlier editions*. Some are asking, “Can we be permitted to exchange?” Probably not; but you do not want to do so, even if you can. Fortunate is he who has all the former revisions, together with the original edition of 1875! They are indicators of successive stages of growth in Christian Science; and as

such, at some future day will not only possess historic value, but will be exceedingly difficult to procure. Keep them all; they will prove a "*treasure trove*." Again: Let the new volume be studied *in connection with earlier editions*. The very contrasts help to see how the thoughts have risen only as we have been able to receive them. This, again, will reveal why the new edition could now be written for us. It is simply because the advancing thought, or demonstration, of Christian Students has ascended to that plane which makes it both possible and practicable for us to have the new Work.

2) [as part of] *Editor's Note Book, Items of Interest to Both Readers and Contributors* [unattributed]:

Doubtless readers of the JOURNAL will rejoice to learn of the unprecedented sale of the New Book. In less than one month, there have been sold three thousand copies of the regular, Cloth Binding, together with two-hundred-and-fifty of the (gilt-edged) Flexible Binding

BIBLE LESSONS: The New Revision of SCIENCE AND HEALTH not being in print at time of preparing the *Quarterly* for April, references in that issue are necessarily confined to the two editions heretofore in use. With regard to the July *Quarterly*, however, it is the present intention to refer to the Revised Edition.

Sarah Clark's editorship of the *Journal* soon ran into criticism. It lasted just one year and then she returned to Toledo, Ohio, where she still maintained her Christian Science Institute.

In March Dr. Foster Eddy sent Mr. Nixon a letter referring to her work and containing a complaint which Mrs. Eddy had considered "just." The following letter shows however that the remedy was not linked to any broadcast condemnation, but lay in a prayerful determination to see God prosper individual endeavor in His own way.

— *Letter to Wm. G. Nixon* [dated Concord, March 15, and signed "Yours affectionately, MARY B.G. EDDY"]:

My dear Student: . . . The editor [Sarah J. Clark] alone can do the right thing in this matter. If she has no desire to do it leave it undone till time teaches you the consequence.

Now please obey this direction as from God.

April — *Articles from Journal, Vol. IX, No. 1:*

1) *Science and Health by Rev. Mary Baker G. Eddy, Fiftieth Edition, Revised.* [This was a reprint "by request of the readers" of *Fiat Lux*, from the March *Journal*.]

2) *Letter Clipped from the Concord Evening Monitor, Barmaids and Scientists* [signed "MARY B.G. EDDY"]:

Mr. Editor: During my residence in Concord I have daily read your paper, and have become an admirer of Edgar L. Wakeman's Wanderings — writings whose

terse, graphic, and poetic style is richly flavored with the true ideas of humanity and equality. (Then as *Comparison to English Barmaids*, Mis.294:29 – 297:14.)

3) *Note* [signed “Affectionately, MARY B.G. EDDY”]:

The advantage of having SCIENCE AND HEALTH in the public libraries is very great. I would advise that the students see to it that a copy of the new revised SCIENCE AND HEALTH be put into the public libraries in the towns and cities where they reside.

On April 5 (also recorded as April 15) a house in Lowell, Mass., caught fire with a copy of the Fiftieth Edition of Science and Health lying on a table in one of the rooms. By the time it was rescued the covers had been burned off, but not one word of text was destroyed or disfigured. Later the owner of the book sent it as a gift to Mrs. Eddy.

She considered the incident significant enough both to record in her Note Book and to mention in her dedicatory message to the Chicago Church in 1897 (My.178:21). Once again stressing that Science and Health is the “book that our Heavenly Father has written,” she sent her thanks to the donor (Mr. J.B. Harrington) in a letter written from 175 Poplar Street, Roslindale, Mass., where she resided for a short time in 1891 before returning to Concord.

— *Letter to J.B. Harrington* [dated June 18 and signed “I am very truly yours in Christ, MARY B.G. EDDY”]:

I address you as my student because you study the little Book that our Heavenly Father has written through me for you and for all mankind

You may not learn through language my feelings when I took that sacred Book rescued by the Divine hand from devouring flames, and through it saw the meaning of this rescue in the type before me.

I have received presents from my beloved students that I prize beyond all things that I ever before possessed. But dear friend, your gift to me of my last revised Science and Health saved from the fire that consumed all around it, but kindled not on its sacred pages, is a gift dearer to me than aught else this earth contains.

Just before the book arrived one of my noblest and best students gave me a large diamond cross, eleven diamonds sparkling on its significant form. They said to me when presenting it: “The cross is illumined.” Prophetic words! This Book, my book of books taken by the finger of God out of elements of matter that would have destroyed it, illumines my life, its struggles, its victories.

I cannot thank you, for pen or tongue cannot express my thanks. But my heart speaks to you. Oh! do you hear it saying, Heavenly Father, reward his life, give him victory over sense and self and crown him with what the world cannot give and thieves cannot break through and steal.

— *Letter to Augusta Stetson* [dated Concord, April 28, and signed “Lovingly ever, M.B.G. EDDY”]:

My darling: Your good loving letter came duly. Am glad that peace prevails and

you are about the Master's work. Oh, how good it is to do good! There is no bliss but in blessing others. We are not many but one, and all who are not with this thought, are nothing. I am hearing all the time of the ministry of my last revised Science and Health. I knew what would be the outcome when I was writing it. Do you remember what I have said in times past and how it all has been fulfilled in your own experience, simply because you were prompt and obedient to the Word that God utters through me? Oh, the marvel of my life*! What would be thought of it, if it was known in a millionth of its detail? But this cannot be now. It will take centuries for this.

I have improved my version of the Lord's Prayer once more, and now pronounce it *perfect*. Be sure and get the 3rd edition of the last Revised book. It will contain fifty improvements; sometimes one word, again a sentence, sometimes the meaning is flashed forth like lightning by these little touches.

SOME PUBLISHER AND PUBLICATION BLUNDERS

May — *Articles from Journal, Vol.IX, No.2:*

1) *Church and Home* [signed "J.S.E(astaman)"]:

I cannot help giving you a little talk concerning the building of the long-looked-for and much-desired First Church of Christ (Scientist) of Boston, which is to be a home for all Scientists everywhere; and which is also to be the combined headquarters for the Christian Science Publishing Society, for the Dispensary, for meetings — and, in short, for everything that concerns the Cause of Christian Science and its work.

It is now several months since, in one of our monthly meetings, I first agitated anew the subject of our dear church. As the good result of this, I am very happy to see that today the Church Building Fund (of which Alfred Lang, of Lawrence, Mass., is treasurer) amounts to nearly \$8,000, including ready cash and pledges . . .

Our blessed teacher has lately given to the world a great message of Love from God, in the new edition of SCIENCE AND HEALTH . . . The retail price of this book is \$3.00; postage, 18c. additional. At wholesale, one dozen copies shipped to one address can be procured at the rate of \$2.50 per copy — larger orders securing still larger margin of discount. Now, let us *all*, as self-constituted agents, set ourselves . . . to sell as many copies as we can; then, bowing our head to the Divine Principle (Good), let each one promise himself and herself to devote the profit resulting from the sale of each book to the building fund of our Church and Home.

2) *Christian Science Publishing House* [unattributed, but known to be by Wm. G. Nixon]:

Since it is definitely determined that the building to be erected in Boston in the interest of Christian Science, is not merely to contain an auditorium for church and other services, but is to embody adequately furnished and permanent quarters for our CHRISTIAN SCIENCE PUBLISHING SOCIETY, the movement is no longer confined to one of local or sectional interest merely, but is become one of national concern. It is now understood that this building will sustain to our Cause the same relation as that at present existing between the mammoth building on Fifth Avenue,

*Mrs. Eddy here uses a small "I" as she did in her final written message in 1910: "God is my life."

New York City, and the Methodist Denomination supporting it, or between the buildings on Beacon Street, Boston, and the Unitarian and Congregational churches respectively

To erect and complete such an edifice as will meet our national needs for many years to come, will require at least \$40,000 exclusive of the lot valuation. Now, Brethren, what is to be done?

The probabilities are, that we will not meet together in National Association for two years to come. Taking as a basis the last, that of 1890, the attendance of delegates and members is *at least* six hundred The probable average disbursements of the six hundred attendants would reach about \$60 each; but, to be quite safe, we will say \$50. At this rate the aggregate expenditure per year, is \$30,000; or \$60,000 for two years To what better, more unselfish, more useful purpose can we devote the equivalent of this annual expenditure? What more worthy course, than to let it serve towards erecting a building that is to stand for our national work, and for a settled home for our Publishing Society as well!

3) *General Association for the Dispensing of Christian Science Literature* [signed "THE GENERAL SECRETARY, 98 Fifth Ave., New York City"]:

. . . . Everywhere the demand for a systematic distribution of true Christian Science Literature is seen. Individually, we should strive to increase the circulation of the REVISED SCIENCE AND HEALTH, and all the other works of our Teacher. We should encourage and contribute strength to our charge, the JOURNAL, and give *systematic* support to the Christian Science Publishing Society, by freely distributing the smaller works of our Teacher, the JOURNALS, *Series, Tracts**, and *Bible Lessons*

To meet the demand for systematized work in giving this Truth to the world, the ASSOCIATION FOR THE DISPENSING OF CHRISTIAN SCIENCE LITERATURE has been organized. Briefly stated, its organization and work is as follows: The nature of its organization is impersonal, that is, as a whole it is composed of local Associations, which are being formed in the Churches, Associations and gatherings of Christian Scientists throughout the world. The work in general is under the supervision of a General Secretary, from twenty to forty Assistant Secretaries, and an indefinite number of Local Secretaries, who have direct charge of the distribution each month. By the work of the Secretaries the organization is simple, yet very strong.

In joining the Association, Scientists can meet, choose a Secretary, and agree how Literature is to be secured, whether by individuals, Church, or by establishing a fund. The duty of the local Secretary is to secure the names of members, to distribute Literature monthly, and to collect and file slips, which members are expected to fill out each month, and to report to the Assistant Secretary of his or her district. The Asst. Secretaries are to report to the General Secretary every three months the progress and condition of the work. This report will appear in the JOURNAL every third month. Each member is expected to send out six packages each month to as many *different* persons, making seventy-two persons reached during the year by each member of the Association

The establishment of this great work is a higher step in Science; and, like all upward steps, means more self-abnegation, greater purity, a higher realization of Love,

* Precursors of the C.S. pamphlets.

and greater willingness to obey the command "Freely ye have received, freely give."

4) [As part of] *Questions and Answers* [item signed "E.J. FOSTER EDDY"]:

The question is asked: "Shall we use the old editions of SCIENCE AND HEALTH?"

... Mother has never had time, until the last two years, to take the numerous gems she has found in the deep mines of Truth, and polish them on heaven's emery wheel, arrange them in order, and give them a setting so that *all* could behold and see their perfect purity. Now here they all are in this new revised SCIENCE AND HEALTH, resplendent with the hues of glory, shining with heaven's own light. And who desiring purity and beauty, the brightest and best, would be satisfied with the darker, uncut, and less burnished gems of Truth? My advice would be, accept, read and study nothing but the best; and the general decision of the new revised, fiftieth edition, of SCIENCE AND HEALTH is, that it is the greatest, and in every way most perfect book.

5) *College Association* [unattributed]:

The usual monthly gathering was a very enthusiastic one. A number of the members from abroad were present. Gen. E.N. Bates, of Cleveland, spoke at length, and with great earnestness, in favor of the Church Building . . . Rev. Augusta E. Stetson also expressed great interest in this movement, and assured us the New York Church is ready to work side by side with the brothers and sisters in Boston . . .

The indications are very promising that in a short time the Church Home, and general Headquarters for Christian Science work, and Christian Scientists will be erected.

— *Circular Letter* [dated May 25 and signed "Fraternally, ALFRED LANG, MARCELLUS MUNROE, W.G. NIXON, Trustees, Room 333, 82 Boylston Street"]:

Dear Fellow Worker: About a year ago we were made trustees under a certain trust deed conveying a parcel of land in Boston, situate on corner Falmouth and Caledonia Streets, containing some 12,000 feet of land.

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

The land today is probably worth \$15,000 to \$20,000, and is in an area of sufficient size to admit the erection of substantial and permanent buildings large enough for probably twenty-five years to come.

To erect such a building as will have an auditorium of sufficient size to accommodate a large body of people — a dispensary and reading rooms, together with other rooms contemplated in permanent headquarters, as well as office and business rooms for our Society — will require an expenditure of at least \$50,000 above the value of the land donated.

A building of such a character, in this historic city, should be a representative one, built by contributions of Scientists the world over.

Under the terms of trust, the trustees cannot BEGIN the erection of this edifice until at least \$20,000 cash is in the trustees' hands.

[Then followed verbatim the call for money as given in large part in the third paragraph under "Memorial Church" (p.350). Although Mrs. Eddy had objected strongly when the object of this "money scheme" was "the proposed memorial (church) of love," the trustees were quite ready to use the same ploy for hoping to finance "the proposed CHRISTIAN SCIENCE HEADQUARTERS." The circular letter then continued]:

We believe a building of this kind erected in Boston will make possible a suitable building in every town and city where there are a number of Christian Scientists.

Its erection will not only establish the work in this city in the minds of the press and public, but will assure the age that Christian Science is of God's planting; that its proclamation and reception mean regeneration to mankind.

Already, without any special solicitation outside our people here, some \$20,000 has been raised.

Brothers and sisters, shall we not have this edifice begun this year, and will you not do your utmost to make its erection possible? Should not our sense of gratitude for this glorious gospel be such as to impel us to give toward this end as we individually have prospered?

We need this building very much to establish our work on broader foundations. We need *your* cooperation toward this end. We need your active influence with others that they in turn may be alive to the demands of the hour. We need at least \$40,000 still to carry out our plans for this NATIONAL HEADQUARTERS. Will *you* help us?

Inasmuch as we cannot make a move until \$20,000 in cash are in our hands, we ask that all contributors fill out the subscription blank hereto attached, and mail in enclosed envelope. Make all remittances by draft, money or express order, payable to Alfred Lang, Treasurer.

Finally if, before making your contribution, there are any questions you wish to ask concerning this project, we will be glad to answer them.

June — *Articles from Journal*, Vol.IX, No.3:

1) [As part of] *Notes from the Field* [item signed "E.J. FOSTER EDDY"]:

I am most heartily in accord with the article in the May JOURNAL on page 55, "CHRISTIAN SCIENCE PUBLISHING HOUSE."

. . . Let not only the "five hundred and ninety-nine" fall into line, but let all true Christian Scientists enter the ranks.

I do not say, "go ahead!" but send my check for the amount, as proposed in the May JOURNAL, to the Treasurer, and say "COME ON BRETHERN!!!"

2) *Notice* [signed "CAROL NORTON, General Secretary, 98 Fifth Ave., New York City"]:

All Scientists wishing to join in the good work of the "General Association for the Dispensing of Christian Science Literature" are requested to meet and choose a local Secretary It is asked that a Local Secretary be chosen by all bodies of Scientists,

however small in numbers, at the earliest possible date.

Carol Norton was "Assistant" to Augusta Stetson in her New York City Christian Science Institute, with its offices at 96 Fifth Avenue, and his literature dispensing efforts housed at No.98 were her brain-child. Mrs. Eddy's reaction is found in the following letters, and in her notice which was added on a flyleaf in the July *Journal*, already going to press at the time of this correspondence:

— *Letters to Wm. G. Nixon:*

1) [Dated June 24 and signed "Yours, M.B.G. EDDY"]:

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

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

I will rip up all my business relations and take into my hands before this most wicked, prescriptive, uncharitable measure shall be carried. I never read the *May Journal* and never knew till now the curse in this platform of Stetson's. I never dreamed of such a platform as Stetson's being brought forward by a Christian Scientist! No man or woman has told me of this obnoxious feature, but my Father has, and it shall be stopped by His servant who has given His word to the world — not to a privileged *monopoly* to tyrannize over other writers.

N.B. [signed "Affectionately, M.B.G. EDDY"]: I cannot blame you if you did this out of a conscientious consent to my request [under the "Seven Fixed Rules"], but I only marvel that you did not *tell me* of this prescriptive tyrannical clause on buying and selling other literature than mine. It is the "old" made worse than at first.

2) [Dated June 26 and signed "Lovingly, M.B.G. EDDY"]:

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

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

— *Articles from Journal, Vol.IX, No.4:*

1) *Card* [signed "MARY B.G. EDDY"]:

Since my attention has been called to the article in the May JOURNAL, I think it would have been wiser not to have organized the GENERAL ASSOCIATION FOR DISPENSING CHRISTIAN SCIENCE LITERATURE.

1. Because I disbelieve in the utility of so widespread an organization. It tends to promote monopolies, class legislation and unchristian motives for Christian work.

2. I consider my students as capable, individually, of selecting their own reading matter and circulating it, as a committee would be which is chosen for this purpose.

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

2) *Notice* [dated New York, June 26, and signed "CAROL NORTON, General Secretary"]:

Having awakened to the fact that material means and methods cannot be incorporated in the practical demonstration and work of Divine Science and especially in the circulation of Christian Science literature I hereby recall the request made in the May JOURNAL, namely — "that Scientists organize for the systematic distribution of Christian Science literature," and hereby declare the General Association for Dispensing Christian Science Literature disorganized from date.

3) *College Association* [signed "Yours affectionately, MARY B.G. EDDY"] (as *To the College Association*, Mis.135).

4) [As part of] *Notes from the Field* [item signed "A WESTERN STUDENT," and evidently in print before the above "Card" and "Notice" were added on a supplementary sheet]:

We are pleased with the present effort regarding a publishing house and general headquarters for the dispensing of Christian Science literature. This, in connection with the Mother Church, will elicit the interest of the Western students, as no previous movement has been able to do. In the past, while we have desired to send something to the Church fund, out of respect to our Teacher, it has not seemed to us a duty. We have felt that each particular locality should build its own church and pay its own expenses. But the present proposition makes it seem a duty of the absent ones. Hence it will have our support.

While Mrs. Eddy's reaction to the "Stetson movement" was immediate, her objections to saddling the church with a publishing headquarters were not revealed to the field for another fifteen months. Eventually many thousands of dollars had to be returned to those who were now contributing to the unwelcome joint venture which Nixon and others were advocating.

— *Letter to Wm. G. Nixon* [dated July 16 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: . . . I shall leave the price on percent on all books and pamphlets you estimate, to you. I have faith in your *business capacity* and honesty. I cannot look after my business as formerly. But am thankful that I can attend to God's better than ever before.

August — *Articles from Journal*, Vol.IX, No.5:

1) *Advice to Students*, by Mary Baker G. Eddy, Author of Science and Health (as

Mis.298:24 – 301:9, but omitting the concession promised at Mis.300:17–8. Then):

Brother Adams' parody on "The Lord's Prayer," and his work on "Truth Healing," a faulty detailed dialogue, with but rarely an idea that is not borrowed, without credit, from my "RUDIMENTS AND RULES," and other publications. These are instances of the above-named law-breaking and gospel opposing system of authorship, which characterize the writings of a few professed Christian Scientists. (Then as Mis.301:13–25, then):

2nd. It breaks the eighth commandment, one of the ten divine rules for human conduct.

3rd. All error tends to harden the heart, blind the eyes, stop the ears of understanding, and inflate self, hence it is counter to this command of our hillside Priest, — "All things whatsoever ye would that men should do to you, do ye even so to them."

Behind the scenes an evil lurks, which you can prevent. It is a purpose to kill the reformation begun and increasing through the instructions of SCIENCE AND HEALTH. By infringement of my copyright, to again, "cast lots for His garments;" while the perverter preserves in his own consciousness and teaching, only the name without the spirit, the skeleton without the heart, the form without the comeliness, the sense without the Science of Christ's Healing.

I had no previous notice of Mrs. Stetson's movement, or knowledge of her motives, but have no doubt my beloved student thought, that her organization might prove the means of preventing this purposed burial of SCIENCE AND HEALTH beneath the rubbish of human opinions. But prohibition was not the exact way of effecting her good intentions.

The time approaches when each Church of Christ (Scientist) will call to the pulpit Christian Science pastors, properly equipped for this solemn office. These pastors will preach especially to the edification of the people, and not so much for the instruction of students. (Then as Mis.302:9 – 303:19.)

2) *Revised Science and Health in Foreign Countries* [unattributed]:

Miss Annie Dodge, of London, writes: "The revised SCIENCE AND HEALTH has been placed in the following libraries in Great Britain and the Continent:

London. Saint Martin's Free Library; British Museum; Victoria Institute; Lion College.

Cambridge. University Library.

Oxford. Bodleian Library.

Alford. Public Library.

Scotland. Glasgow, The Mitchell Library.

Edinburgh, The Edinburgh University.

France. Paris, Neal's Library; Galignarie's Library.

Germany. Dresden Library; Thade's Reading Room.

Prussia. Berlin, Royal Library.

Italy. Florence, Viensseux via Tornabuoni.

Rome, Piale's Library.

Australia. Melbourne, Mullin's Library.

Russia. St. Petersburg Library*.

*The November *Journal*, p. 351, stated that the St. Petersburg Library alone "refused to receive the book."

September — *Articles from Journal*, Vol.IX, No.6:

1) *Notice* [signed "MARY B.G. EDDY"]:

Question:— Ought students to continue to organize Churches and Associations?

To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them.

Question:— Shall we continue to read in the pulpit, on Sunday, extracts from SCIENCE AND HEALTH?

If you comply with my terms relative to these Sunday services, published in the August issue of this year's JOURNAL [see "Advice to Students," Mis.298], you should. I have consented to this as above, and see no other causes than those designated in August JOURNAL for changing the form you had already adopted for your Sunday sermons. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.

2) *Notice* [signed "E.J. FOSTER EDDY"]:

... The Author of SCIENCE AND HEALTH is teaching and healing widely through her books, and is teaching in no other way. For me to serve her at present is the sure way of doing good

My post of honor will not be deserted, therefore, do not wait, expecting me to teach.

The notice from Mrs. Eddy regarding church organization was repeated in the October and November *Journals*. The October issue also reprinted her "Notice for Order of Church Service," as given in the August issue of 1889. The editor (Sarah Clark) stated that the latter was furnished "in answer to questions from the field," but Mrs. Eddy thereupon issued a modification which is given here under the extracts from the December *Journal*.

October — *Letters to Wm. G. Nixon*:

1) [Dated October 23 and signed "Yours in Christ, M.B.G. EDDY"]:

Precious Son: Mother's heart is full of joy. I read your letter, it is a token of Mother, Mother, instead of "Abba, Father."

Yes, go on without asking me, in all your nice ideas of business, taste in style, etc. But when it comes to questions higher you may call on me.

Yes, you are an instrument of great value in spreading the *gospel* of *Christ*.

With much love to our modern *Paul* [the Nixons' son] and dear Mrs. Nixon. N.B. Would like the seal on "Unity [of Good]." Do you mean to use the same plates now used for a pocket edition? I do not want to have the trouble of resetting the type of *Science and Health*.

2) [Dated October 31 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: Mrs Julia Field-King, M.D., C.S.D., my student is here [from Seattle] and will call at your office this A.M. She is the one that I recommend to the Com. for the Editor of the *C.S. Jour.* Miss Clark writes to me that she has resigned.

— [Extract from] *Letter to Augusta Stetson* [dated October 26 and signed "Again as ever, Lovingly, M.B.G. EDDY"]:

My dear Child: Even Jesus suffered according to the flesh, until he had obeyed, up [to] the amount of laying down his belief of life in the flesh to bless his murderers! Think of this! And nothing short of this is to drink his cup and to be baptized with his baptism, alias to accept this test patiently and lovingly and to be immersed in the *Spirit* of Love thereby.

AN EDITOR OF HIGH PERSONAL QUALITIES

November — *Letter to Wm. B. Johnson* [dated November 2 and signed "With much love, MARY B.G. EDDY"]:

My dear Student: Last Friday the very student of mine whom two years ago I tried to get for editor of our *Journal* came to me wholly unexpectedly, saying, I will take this charge! She did not know why she came to me until I told her our need. I had hoped *God would send her*, but never so much as thought of any mental influence in the matter. She is *the one*, or I am mistaken. She is a thorough scholar and will need no assistance. Truly God makes us willing in the day of His power.

— *Letter to Julia Field-King*, from Mrs. Eddy [dated November 7]:

I have named you to three of the Business Committee on our *Journal* and you have doubtless heard from them.

I shall rejoice in your success and wait patiently for this opportunity. The ordeal is something to meet. I give no recommendations, but wait for you to furnish these in fruits, which are so much better than our words.

That you should arrive just when the present editor had sent her resignation to the Committee, and came unasked, when years ago you had refused this place on the *Journal* — and I had given up the idea, and as I suppose you knew not how we were situated — looks like a providence more than a personal purpose which sent you. Let us thank God and take courage.

You must already be aware that I am absolved from all care of this magazine and sometimes am misrepresented by those who take me for authority relative to what I know nothing about. Your scholarship is ample for your task, and to be wise and gentle, and strong and fearless is the province of an editor. May our Father give His angels charge over thee to keep thee in all thy ways.

[P.S.]: Above all, whatever is contributed on Christian Science, that is not Science, correct and erase until it is. If the author is ignorant of the improvement of his copy, he must wait and grow to it. And if you are sometimes perplexed as to points in it, go to Science and Health. It is all there in its genuineness.

— *Letters to Wm. G. Nixon* (showing signs of diminishing enthusiasm for his work!);

1) [Dated November 16 and signed "Yours in love, MARY B.G. EDDY"]:

Dear Mr. Nixon: . . . I am out of patience with the absurd style in which my

books are being advertised. I have spoken of this months ago and tried to save you expense, but you continue your blunders. My College is advertised yet in *No and Yes*. No change in type on *Unity* etc. — no change on *No and Yes*.

I despair ever having them printed rightly unless I recopyright them. This I shall do and charge you not to send out another circular nor another edition of one of my works except it is *correct*. Once more I send you a list of titles to my books as they will be copyrighted and you know the penalty of issuing books under a false copyright stamp.

2) [Dated November 19 and signed "Your affectionate Teacher, MARY B.G. EDDY"]:

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

In our business relations I can show you where you have disregarded my requests in many more instances than you can bring against me. For instance, I begged you in the onset to do your business with Mr. Frye or my son. You walked right over my prayer and caused me a trouble beyond what you have the least idea. I alluded to this in "C.S. Practice" but did not call your name nor intend to mention it to anyone or go to you with a bill of complaints such as you bring against me. I have met your requests faithfully under great difficulties.

I did not write relative to certificates, I was waiting to see if you could get them. I am in no way chargeable for the misprinted title on the cover. I wrote a title page for Frye just as it should be printed, and noted down how all my works should be advertised, and told him to take *Unity of Good* and all my books and correct them according to it. Because he failed to do this you add to my burdens and bitter cup your charges for all the errors of omission or commission in business.

This wrong done to me is darkening your sense of C.S. I saw this distinctly yesterday. To prevent this sin going on any further I now say in the future send all communications relative to my books to Dr. Eddy and hold yourself and him alone responsible for whatever occurs in the future.

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

3) [Dated November 21 and signed "Affectionately, M.B.G. EDDY"]:

My dear Mr. Nixon: Your assurances that our conversation shall remain private includes no doubt your wife also, and this is enough until what is best to be done is done.

I have not wronged you in reference to that bit of history, I was forced to name in self defence. My *proof* of what I said I have in *long letters* from you. But I hold to letting "the dead bury the dead."

If I were to take notice of all the errors my students commit and catalogue them it would take all my time. But one thing attracted the notice of all my household, namely, that you sent me no copy of my revised Science and Health until you supplied

others, and I sent for one! However, I lay up nothing against you and shall give you no occasion to blame me.

Yes, Doctor Eddy is the one to address on all business matters until further notice. P.S. [signed "Again, Truly, M.B.G.E."]: In reply to my enquiry, Miss Bartlett writes the Sunday School has a class for boys and Mrs. Williams is their teacher. Also that this School is in a very flourishing condition.

It will be time for a suggestion from me after the new arranged classes are under operation. [See letter to Wm. B. Johnson p.384.]

— *Entry in Mrs. Eddy's Note Book* [dated November 27]:

My present sense of heaven is to have some person that would understand me one bit.

— *Articles from Journal, Vol.IX, No.8:*

1) *Notice* [dated October 16 and signed "MARY B.G. EDDY"]:

From this date, all letters addressed to me will be opened by my secretary, who will pass to me only letters of importance.

2) [As part of] *Editor's Note Book, College Association* [unattributed]:

[At] the October meeting of the Alumni Association of the Massachusetts Metaphysical College, which convened in Boston, [the treasurer, Alfred Lang] stated that there was already in the Bank more than *seventeen thousand dollars* toward the building of the Boston Church and Publishing House.

3) [Current form of advertisement for] *Works on Christian Science, Written by Rev. MARY B.G. EDDY* [signed "Direct all orders to W.G. NIXON, Publisher, 62 Boylston St., Boston, Mass"]:

SCIENCE AND HEALTH

UNITY OF GOOD, AND UNREALITY OF EVIL. Next to "SCIENCE AND HEALTH," it is the author's most important work

CHRISTIAN HEALING

CHRISTIAN SCIENCE, NO AND YES

PEOPLE'S IDEA OF GOD

RETROSPECTION AND INTROSPECTION. A Biographical Sketch of the Author. The way she was led to the discovery of Christian Science; its growth and fundamental ideas

RUDIMENTS AND RULES OF DIVINE SCIENCE: An interesting and valuable little Pamphlet, containing a brief and concise statement of Divine Science, alias Christian Science, in the form of questions and answers.

Retrospection and Introspection (copyright 1891) was advertised for the first time in this November *Journal*, taking the place of *Historical Sketch of Christian Science Mind-Healing*. A special sheet announced that "books will be ready for delivery about November 10th."

Two months later, in the *Journal* for January 1892, *Unity of Good and No and Yes* (both with 1891 copyrights) were advertised in place of the books with

similar but longer titles. *Rudiments and Rules of Divine Science* did not become *Rudimental Divine Science* until the February *Journal* of 1893, four months after Nixon's name had been dropped and the "publisher of the above works" was listed as E.J. Foster Eddy, M.D., C.S.D.

— *Items in Early Editions of Retrospection and Introspection*, containing passages which were later dropped:

1) MARRIAGE AND PARENTAGE (p.24):

In 1843 I was united to my first husband, Colonel George Washington Glover, of Charleston, South Carolina. When first we met, Colonel Glover was twenty years old, and I was only five. This meeting was at the marriage of my eldest brother. The Colonel placed me on his knees, and said: "I shall wait for *you* to be *my* wife!" As I scrambled to get away from him he detained me, by showing me his gold watch, — a memorial now owned by our son. Years passed away before Colonel Glover again visited the North, and I was betrothed to him. He then returned to South Carolina, and every week for two years he wrote to me; when he once more came to the Granite State, and we were married, — the ceremony taking place under the paternal roof, in Tilton. (Then more or less as Ret.19:5 – 22:21.)

2) MAGNETIC DOCTOR (p.44):

About the year 1862 I became acquainted with a distinguished mesmerist, Mr. P.P. Quimby, whose method of treatment was by manipulations and water. He helped many sick people and therefore I applied to him for help. I gave him some of my own writings, which remained among his papers, and have been spoken of, by persons unfamiliar with the facts, as his own. Mr. Quimby's son has stated, over his own signature, that he has in his possession all his father's written utterances; and I have publicly offered to pay for their publication; but he declines to publish them, for this would silence the insinuation that Mr. Quimby originated my system of healing. No mortal could first have informed the human mind of what the mortal and carnal cannot discern.

I was ignorant at that time of the nature and effects of Animal Magnetism. Since then I have investigated the different forms of this so-called mind-cure, in order to compare it with Christian Science. These researches have convinced me that Mr. Quimby's practice was the mortal mind-cure, on a material basis, — one belief displacing another. This is the opposite of Christian Science, which rests on the divine Mind as its Principle of healing, and on the understanding of this Mind as the healthiest and holiest influence over the human mind and body. I never heard Mr. Quimby say that he treated disease mentally, and he left no writings to this effect. He believed in matter, and employed it as the visible agent of his cure.

Mr. Quimby did, however, originate advanced thoughts on what may be termed mortal mind-cure on a *material basis*, which is a kingdom divided against itself.

Christian Science is predicated of no such materialistic premises, and deals with no material cause or effect, but definitely discloses the fact that such premises and conclusions are more or less Animal Magnetism. This I now understand, but knew nothing of these points of mental healing until I discovered the true Science of Mind-healing. (Then Ret.34:10–21.)

3) COLLEGE AND CHURCH (p.55):

(As Ret.43:1 – 45:4, then): After this experience [dissolution of the church in 1889] and the Divine purpose is fulfilled in these changing scenes, this Church may find it wisdom to organize a second time for the completion of its history. This however is left to the providence of God. (Then as Ret.45:5–25 and 51:1–6, but ending with the words):

... a church edifice to be called "The First Church of Christ (Scientist)."

4) COLLEGE CLOSED (p.60):

(As Ret.47:1-23, then): Yea, an apt Bible scholar and a consecrated Christian, by deeply dipping into my last revised SCIENCE AND HEALTH, may even enter this field of labors [healing and teaching] without any personal instruction, — beneficially to himself and the race. (Then as Ret.48:1 – 50:30.)

5) FAITH CURE (p.68):

(As Ret.54:1-21, then): When looking deeply into the effects of faith based on corporeal personality instead of the Divine Principle, the following colloquy is suggested.

“Have you ever tried the faith-cure?” asked a solemn looking stranger of a gentleman in a street car. “I have,” was the answer. “Do you believe in it?” “I do.” “May I ask of what you were cured?” “Certainly, I was cured of my faith.”

6) THE CHIEF DELUSION (p.70):

(As the chapter “Animal Magnetism” in *Historical Sketch of Christian Science Mind-Healing*, pp.22:31 – 23:38, then): Ambitious students — who, by a mental and audible transmission of their own thoughts influence the lives of other students — have only succeeded in staying their own usefulness, obscuring their own light, and the light that had dawned on those who follow them. Such erratic movements have made many factions, but never yet have accomplished their purposes, nor benefited one human being. (Then as p.24:1-23 in the *Historical Sketch*, then):

If an honest Christian Scientist can be deceived into believing that only chance is at work, instead of malicious mental influence, he must rid himself of this delusion before he can heal; for it is a Delilah who would lead him into the toils of the enemy, where Cerberus (the apt symbol of Animal Magnetism) waits to devour the self-deceived.

The silent arguments of those who themselves turn away, are designed to turn away others, from the Spirit of Christian Science. (Then Ret.54:22 – 55:2, then):

This century, blessed with the advent of Christian Science, is also subject, as others have been, to false teachers and healers, who claim to understand and demonstrate that of which they apprehend but a fraction, — who multiply words without knowledge, and know just enough to render their error and ignorance more plausible, but not less dangerous.

Unscientific theory and wrong mental practice are more fatal to sanitary reform, sound morals, health, and longevity, than is the old-fashioned empirical treatment, by blood-letting, poisonous drugs, and the other multifarious modes of frightening people to death. The name Mind-Cure is sometimes conferred upon Hypnotism and Animal Magnetism; but these methods are the antipodes of Science. (Then Ret.32:10-8.)

7) EXEMPLIFICATION (p.106):

(Ret.86:1 – 90:29, then): In faith and works Christian Scientists are of one household, gathering together from the four quarters of the earth a church militant, and signaling homeward to the Church triumphant. (Then Ret.91:3 – 92:10.)

[The following passages from the later, pre-1911 editions were not in the very early editions: Ret.4:7-22; 10:14 – 12:6; 15:7 – 18:26, omitting the footnote on p.16, which was added after 1910; 28:28 – 29:5; the chapter “The Human Concept” (beginning p.67); 83:7 – 84:23.]

December — *Articles from Journal*, Vol.IX, No.9:

1) Notice [signed “MARY B.G. EDDY”]:

The “Order of Church Service,” as reprinted over my signature in the October issue of this JOURNAL, was originally indicated by a student, and I consented to it.

That there be uniformity among Christian Scientists in their Church services, I submit the following Order of Exercise:

Anthem.

Pastor announces that he will read from the Bible, and from SCIENCE AND HEALTH.
Reading.

Lord's Prayer and Spiritual Version repeated alternately.

Pastor commences the first line of the Prayer, and repeats it with the Church; then he responds to it with the version. Next, the Church repeats the second line of the Prayer and the Pastor responds, and so on to the end.

Pastor reads Hymn.

Singing.

Sermon.

Collection.

Pastor reads Hymn.

Singing.

Benediction.

2) *A Protest*, by Julia Field-King [submitted before she took over the editorship]:

A letter from a classmate in Science lies open before me. It expresses a thought that seems to be held by quite a number of Scientists

In the . . . letter is the following: "The money question like all other questions in material sense, seems to be one that each must meet according to the leadings. I cannot talk to people about instruction in Christian Science, if there is a thought of fifty, or a hundred dollars in my thought"

How can we say that the "money question," or any other question, is one that each one must work out according to his own notion, when we have the example and advice of our Teacher to guide us?

I find, as other teachers have found, that those who make the greatest sacrifice, are more apt to be steadfast. They receive and bear the discipline of Science. The magnitude of the sacrifice to mortal sense, often cannot be estimated in dollars and cents. The strongest argument for the Science, here, is that it *is costly*, and needs to be entered into thoughtfully, and as a life-work

It has been the boast of the enemies of Christian Science who call themselves christian scientists, that they would force Mrs. Eddy and her Normal students to teach for five dollars or not have a pupil. I have so rejoiced that she and her wisest students are steadfast in regard to the high (?) price established. It has done much to confound the false teaching everywhere. I have thought that when the time came to "go higher" in regard to the "money question," our Teacher would sound the note and we would follow with one accord

If I did not trust God utterly for all provision, I could not heal or teach. I hear of Scientists who even ask for contributions for their personal support, when it is explained in *Rudiments and Rules* why no reduction in tuition should or would be made for any course after the Primary in the Massachusetts Metaphysical College. The reason being that no one who obeyed the teaching received in the first course, *could need a reduction*. So today, no one who is obeying strictly the teachings of SCIENCE AND HEALTH, can be in need of contributions

It has taken such patient helping on the part of our Teacher to place us on our feet, so that she could leave us to find the "arm of the Lord" for our leaning. We must not

forget that our teaching must be much less spiritual than hers, hence our pupils need much more and much longer guiding before they can be left to themselves

Since the hand of our Teacher is hidden from us, does it not behoove us to walk in meekness in the light of her experience, and her demonstration of her knowledge of the heart of man? We so often hear from the restive ones: ". . . I cannot see why *my* perception of Truth is not as good as Mrs. Eddy's perception of Truth"

All who are shooting off on a tangent after their own perceptions of Truth loudly announce to the ignorant, that they are pupils of Mrs. Eddy to prove that they have pure Christian Science to teach. They forget — and so do their victims — that Judas was a pupil of Jesus The least we can do in gratitude to our Teacher, is to do her work in *her way* until she bids us to meet on a day of Pentecost for the seal of our understanding.

3) [As part of] *Editor's Note Book* [farewell remarks by Sarah Clark]:

My year in the JOURNAL work closes with this issue, and I then return to my field and Institute. I have resigned my office as Editor of the Christian Science JOURNAL, and take great pleasure in presenting to the field my successor, Mrs. Julia Field-King of Seattle, Wash., who comes to you with the January (1892) number.

4) *Churches of Christ (Scientist) Hold Regular Sunday Services as Follows*: [For this final month of 1891, 43 are listed].

Regular Sunday services of Scientists are as follows: [108 localities listed].

Christian Science Dispensaries, and Reading Rooms: [48 listed].

Christian Scientists' Cards: [292 listed].

Christian Science Institute Cards: [22 listed, with 25 teachers' names in addition to those listed separately].

— *Letter to Wm. G. Nixon* [dated December 2 and signed "Affectionately, M.B.G. EDDY"]:

My dear Mr. Nixon: The article in the Dec. *Journal* by Mrs. King is a very hurtful thing and unjust. That *I* should be the main topic without consulting me as to my willingness is not a hopeful start for the prospect before us.

Will you speak to Mrs. King on this subject and tell her the effect of this personalizing when the Principle she claims to defend denies the existence of physical personality!

Above all tell her that I object to her referring to me as authority in such a manner, or the Editor of the *Journal* trying to defend my personality that needs no defense. The quotations she named [from Fiftieth Edition, 67:12, 291:15, 526:31; 538:17; 443:18; 478:11] should have gone out of notice instead of into it. My son heard her read the "Protest" I allude to and should have told her not to publish it, and he says he asked her to make it less personal. I knew nothing about it, the article, until I read it in the *C.S. Journal*.

I would write to her as I have to you but do not know where to address her. Please let me hear from you on this matter.

— *Letter to Julia Field-King*, from Mrs. Eddy [dated December 13]:

... The enemy gloat over any contribution which supports these charges, "Mrs. Eddy makes the *Journal* deify her personality. Mrs. Eddy, alias Teacher, alias Leader, or some other cognomen for her is all we hear of from this *Journal* that is in any manner connected with Christian Science."

Now please observe these rules: 1. Never let me figure in an article *personally*. 2. Write all you please denouncing error but give no handle to it of *personality*. 3. What you wrote, divested of its personal references, was just right. 4. Keep out of your Magazine "stolen goods" and set the example "Thou shalt not steal" even from Mrs. Eddy! But omit the *personal* mention of the warehouse whence this book stealing goes on. If you value these hints at the starting point of your labor, you will find them invaluable at the end.

— *Letter to Wm. B. Johnson* [dated December 14 and signed "Lovingly, M.B.G. EDDY"]:

Now is the hour for you the Sunday School to organize and have a superintendent to conduct things orderly.

Please if you are willing, to do this at once.

— *Letter to Mrs. Eddy*, from Julia Field-King [dated December 18]:

... That I have caused you pain, and that I have written anything that is so hurtful to the Cause ... must prove most conclusively the unfitness and ignorance that I felt so keenly when you expressed the wish that I should be editor of the *Journal* ... If you see in the January *Journal* more evidence of my unfitness, tell me quickly, and let the Committee choose another editor, and let me bend myself to the work of becoming fit for the Master's service.

— *Letter to Mr. & Mrs. Nixon and Master Paul* [dated December 26 and signed "Ever, Yours affectionately, MARY B.G. EDDY"]:

My very dear Students: Yesterday and today are gone and your presents unacknowledged in the rush of receiving company.

Accept my thanks for the most ingenious rug in the world; and one of the *prettiest* books. All to whom I have shown this book have agreed with me in this decision when taking into consideration the materials for it. I am pleased and as nearly proud as I can afford to be of the task of my publisher.

I want to think of something to send you but I have not yet got the idea. If I went out as I used to in Boston and was there now, I could find something before New Year's.

But this I have always with me, the spiritual side of life and its surroundings. Therefore I send you a wish paramount to a prayer that the New Year which approaches may be to you a memorable one for the blessings it brings. May the Love that watches over all sustain you, my dear Mrs. Nixon, give you new discoveries of grace and Truth and add to your hopes sweet, joyful fruition.

Of this rest assured, dear Mr. Nixon, that I cherish towards you the kindest feeling and appreciation and approbation of your services.

And dear Master Paul, I have a tender memory of you looking me in the face so

earnestly, in the classroom of my College, and wondering with a child's trust what all that meant! May the Father of us all, bless us with wisdom, patience, and love this year also.

— *Letter to Elizabeth P. Skinner* [dated December 26 and signed "Ever yours tenderly and lovingly, MARY B.G. EDDY"]:

My dear Student: The Scriptural narrative [Mark 6:35-44] that you queried has both a spiritual and a literal significance.

Jesus no doubt supplied the literal loaf and fish to their sense so as to impress upon them at that period, the Christian era, with the fact of his two-fold power, as the way shower, or mediator between the things of the flesh and those of Spirit. His mission on earth was this declaratively and demonstrably from the beginning to the end.

Not so is the Christ's appearing at this age. Rather is it now to show through Science and not the senses the power of Spirit and of Good, and to spiritualize all the meaning of the Christ, to name Christ the idea and not the person of God, and to impress at this period, the Science of Spirit on the mind, through Truth, and the phenomena of Mind, and not matter. To voice God less in parable, and more in the facts of Being. This must be the true interpretation of the Parable of the loaves and fishes, because Jesus could in no other way have made the way for the second appearing of Christ in Science.

[P.S.]: Darling: I give you permission to read this hastily written explanation to your next Bible class.

Please give my love to all the dear members of this class.

A few days after the above letter had been written another student (Maria Newcomb) was given a view of "Christ's appearing at this age." She had a glimpse of the deathless Revelator, unconfined by any mortal or personal sense, or material birth. In the highest language that had meaning for her at that date (December 30), she recorded the following statement by Mrs. Eddy:

I think it has been my great aspiration that the wave of error calling itself death, should not pass over me.

I see this morning that this aspiration, this thought of itself is an error, in that it builds up the belief that there is something to fight, something to overcome, and thus it fosters fear. What if this wave does seem to engulf me, the opposite fact that it does not is the Truth, and by this seeming I am not changed, not harmed, for nothing can ever have any power to affect us.

This view removes fear, and removes the aspiration, and shows me that by this means I am doing more towards conquering, more to keep off the wave. We need not take up arms against a shadow when it is clear to us that it is a shadow. I Cor.xv:55.

1892

January —

Dr. (Mrs.) Julia Field-King's editorship of *The Christian Science Journal* lasted nine months. She was caught between the need to satisfy her employers (the

Publishing Society with Nixon at the head) and her loyalty to her Teacher, whose God-controlled Church differed from the man-controlled church headquarters which Nixon favored. She found it difficult to distinguish between the Word of God correctly appearing as Mary Baker Eddy, and Mrs. Eddy personally and erroneously appearing as the Word of God.

— *Article from Journal, Vol.IX, No.10:*

Editorial Notes [by Mrs. Field-King, but her name is not mentioned anywhere]:
Dear Fellow Workers: *Greeting.*

An arduous duty has been laid upon unaccustomed shoulders Will we not all be better judges of [their fitness for it], if the reason for the existence of the Christian Science JOURNAL be brought to mind? "It was designed to bear aloft the standard of genuine Christian Science," says its founder

It was, at first, little more than a continuous letter of love from its editor [Mrs. Eddy], to the few who had set out to be true followers of Jesus Little by little, this standard-bearer was left to those whom the faithful Teacher hoped were true and steadfast; until, in June 1889, it was consigned to the tender care of the whole band of "genuine" Christian Scientists. Let us see if it has received, at our hands, the tender care that the loving mother bespoke for her nursling

The ideal JOURNAL with its infallible staff, however, is as yet only perceived, in Principle; but, all are working towards its sure demonstration. It is not to be demonstrated by committee, publisher, or editor alone; but by the united efforts of the hundred thousand or more of "genuine" Christian Scientists

— *Letter to Julia Field-King, from Mrs. Eddy [dated January 7]:*

. . . You paid me another high praise in this article after all I have said against this. Now, dear one, keep this letter in your pocket or somewhere handy and anything you write or correct for the *Journal*, before doing it, read this letter and follow my directions till you overcome the temptation of M.A.M. to write anything on *personality* anymore than you would talk sickness as real

M.A.M. will incite you to *praise me* constantly. Why? Because it stirs up strife, in belief it sets the powers of envy and malice harder at work, and I have much more to meet than when there is no stir made in this direction. Again to refer to what God has done through me is all right — but to name *me* in it is not *necessary*, and at present it is very unwise.

THE DIVISIVE LIE OF CHILDBIRTH

— *Letter to Wm. G. Nixon, following the birth of a child [dated January 13 and signed "Affectionately yours, M.B.G. EDDY"]:*

My dear Mr. Nixon: I congratulate you on the success at your home. But I also pray that you be left not to temptation, and understand that God has created all and man is *not, cannot be*, a creator, however much the senses declare against this great

truth of Christian Science. To the senses you have gotten a child, but not in Science have you a mind in matter, anymore than you have sickness, disease and death. Hence what you believe is a mortal child, is *mortal*, and *subject* to the above, and if you believe you have an immortal child, formed of matter, you believe a lie for this is *impossible*. I felt so strongly it was my duty to say this to you, that I have written it.

Please bring wife and children to Concord and visit me when Mrs. N. is ready for this and all will be loving and Christian in our interview.

Relative to the oft repeated question, Shall the Spiritual Interpretation of the Lord's Prayer be printed in Hymnal or any other form? — I reply always, *No*. This is properly repeated by the Pastor and not from the pews. The 91st Psalm is suitable for the Hymnal.

Before they came to Boston and while they were living in Pierre, then a city in the Territory of Dakota, the Nixons had had more than one parental reverse. In 1888 their son Philip had passed on, and at the end of the same year Edward, not yet one year old, seemed to be adversely affected by local resentment against Christian Science and against the mother. She was taking up the practice of Christian Science and following Philip's death she had attended lectures by Rev. Dr. Strickland, C.S.B., in Des Moines, Iowa.

She now took Edward to Des Moines for a brief stay which seemed to be beneficial; but after the return to Pierre, in spite of rallying strongly at times, he passed on in the last week of January 1889. A month later, Mr. and Mrs. Nixon and the surviving son Paul strove to reinforce their understanding of Christian Science by taking the Primary course with Mrs. Eddy in Boston.

When the Nixons moved to Braintree, ten miles south of Boston, in September 1891, Mrs. Nixon was five months pregnant with yet another child. And she was evidently questioning the compatibility of childbirth and sexuality with her understanding of Christian Science. Her husband, whose loyalty to the Revelation and the Revelator faltered in a way that her own never did, did not share her misgivings. Mrs. Eddy's definition of marriage may have been clear, but she let it be known that she was absolutely unwilling to interfere with marriage relations contemplated or in existence. Not able to avoid the controversy in the Nixons' case, she maintained correspondence touching on the subject over several months.

Since the subject matter seems to be more important than its recurring place in the general chronology, the series of letters is presented all at once, beginning with one that coincided with the move to Braintree.

— *Correspondence with Helen Andrews Nixon*, between September 1891 and June 1893:

1) [signed "With much love to your husband and child and to yourself, I am as ever, Yours, M.B.G. EDDY"]:

My precious Student: Your confiding letter was sweet, delicate and lovely. May the

God of all grace lead you *gently* into the gate that shuts out all that belongs to the flesh in origin or manifestation.

Until then, and as you journey thither, may the "Love that never faileth" strengthen your clear sense that you are in the true way, if indeed you follow afar off. It just pierced my heart to hear you say or rather to read of your saying that you were not a Christian Scientist! Oh how can you indulge the thought that Christ has not shown you this diviner way in Science. I scarcely believe that you do believe what you wrote when you said "I know that I am not a C.S." I do pray you never to repeat this saying *unqualifiedly*, again.

It is indeed a great achievement, but many are regarded as Christian Scientists because they have started in this direction, and this is proper. If it were otherwise we should have to drop the dear name and this will not do. Let us work on, and pray on, in His, Christ's *dear name*, until we have more and more of His spirit and arrive at the fullness of His stature.

I was sorry beyond words to tell when I heard you had purchased a home out of Boston. Such as you and your husband are needed in that city. I came out for more time in which to do *my special work* of grace; whereas you both, it would seem, had more time in which to work your way in Boston. But God is *Love* and He is *guarding* us *all*.

N.B. [signed M.B.G.E.]: Your husband is doing a great work for our Cause. And you, dear one, will go forth by and by bearing your sheaves.

2) [Dated January 22, 1892, and signed "Ever tenderly and truly yours, MARY B.G. EDDY"]:

My dear Student: I shall be glad to see you when you are ready to visit me. I am thankful to our loving God for your present health and all the blessings you enjoy.

I should hardly have written your dear husband as I did [presumably the letter of January 13] had I known you would read it, or at least until some weeks had passed and you were stronger, perhaps. But your letter reassures me that you love the Truth and are able to hear it at any time. This is a joy inexpressible to me, for I have always — but once, and once only is very rare for a student to mistake — felt your heart was so right with God that I could say anything to you and you would understand me and improve from every word.

Yes, dear one, you have much to be thankful for but chiefest is this: That you know of a certainty the power of Truth and Love, and can utilize God, our precious Redeemer, upon all occasions as an "ever-present help in trouble." Of this fact you and all Christian Scientists rest assured.

Remember me affectionately to your husband; give my love to Master Paul; and kiss the little mouth of your baby for my first kiss.

3) [Incomplete note dated February 2]:

My dear Student: I am sorry things are in a shape that it will be unpleasant for you to visit here now. Our house is occupied on the first floor and we are narrowed up for the present. Will let you know when you can come and we all enjoy your visit . . .

4) [Dated March 4 and signed "As ever truly yours in Christ, M.B.G. EDDY"]:

My dear Student: Your last two letters requesting an interview for yourself and friend I answered by wire. But am convinced that this way of meeting your problem is not the *right way*.

I have advised you long enough in accord with what I write and teach publicly, to have made you one of the most distinguished heroines for Truth's sake if you had been in accord with your husband in Christian Science. But as you and he have differing views on this question — I must say that I cannot any longer give you any time in corresponding or talking with you on questions of a private nature, or on the great question of Science.

My labor is and must be in vain under such circumstances. I always decline to say anything to a husband or his wife that will in any way promote a disunity. And now you must unite on the grounds of Truth, or error, in your views. So I leave you to this straight and narrow way trusting that you both will go to God and Him only for help and will find all your questions answered in His love.

N.B. [signed "M.B.G.E."]: My dear one, I ask that you let your husband read this letter and then forever drop me out of your line of consultation on any topic.

5) [Dated 21st inst. and signed "Most lovingly, M.B.G. EDDY"]:

My dear Mrs. Nixon: Will make an appointment *to see you* before long. If I forget write and remind me. Am now full of care.

6) [Dated October 1 and signed "Believe me, ever sincerely, Your loving teacher, MARY B.G. EDDY"]:

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

The theological view of one devil, or evil, is met in Christian Science with positive denial. But darling, St. Paul expressed my sense of this fleshly warfare, in the recognition of the human impulse now expressed by many minds, many evils, when he wrote — "When I would do good evil is present with me."

The *broadcast* influence of *erroneous* thoughts is what I refer to, both voluntary and involuntary, against which everyone should, needs to, watch — and to recognize, in order to be safe under the shadow of His wings. Oh! do not doubt my confidence in you as a Christian. Few of my students have ever impressed me with the faith I have in your honesty, Christian life. This is all I need assure you. I have to probe many hearts, to heal them; but love, love only, drives me to do this — I have to talk and write what God bids me, often when I feel myself praying that this cup might pass from me, yet I yield lovingly, or try to, to the Divine will — and do and write and talk as I understand God would have me. This, dear one, is my mission, even if it is a cross under which one may faint as did our blessed Master, yet say — "not my will but Thine be done."

Oh! do not take hearsay whereby to interpret my words or my motives. Nobody gets me rightly who speaks of me. Kiss the sweet "wee one" for me. Give my love to your husband and dear Paul.

7) [Dated October 11 and signed "With love untold, *Ever Thine*, M.B.G. EDDY"]:

My beloved Student: It was comforting to read the divine record of your communion with God. He has shown you the Truth on every topic you wrote.

I bless His holy Love, and pray for grace to keep me in the paths of His testimony always. Yes, this is the class that subjects you to no human opinions. Oh! that I may never have to teach another of my own.

About procreation, I seldom ever speak between husband and wife. I do this freely to those who are not married, but dread to touch the conjugal relations already existing. My Books are explicit on this question.

[Commenting on the now operative September 1 Deed of Trust (Man. 128), which virtually ended Mr. Nixon's reign of influence, and on Judge Hanna's call to the editorship of the *Journal*]: I reconveyed my gift [of land] not because it was not safe to build, as you said, with my first title; but because the Trustees refused to, and I was made willing for the sake of peace, "when they ask you to go with them one mile, to go with them twain."

Again you see in results that God's purpose was to establish a Church with a new form of means less material whereby to worship Him. Is it not wonderful and glorious to watch the signs of the times! I hope dear Miss Gorham is clear in her spiritual sense by this time, and that dear Miss Campbell and Mrs. King [now released from *Journal* work] will have sweet communion with God and His angels. I have now separated myself from the church movements in future, and from all participation in the *Journal's* management — leaving all future business matters to the divine wisdom to help in time of need, through others.

I think Judge Hanna is well adapted to his place but never knew that he was called to it until it was done.

Be as *ever* the same loving tender wife, and God will in His own good way open the eyes of Mr. Nixon.

8) [Dated November 4 and signed "With great love, Yours ever *in Christ*, M.B.G. EDDY"]:

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

Now do not be disappointed but rest in the divine Love. His dear arms enfold you and will strengthen you, and *bless*. I rejoice in all things, and nothing *can move me*. I have *triumphed at last* and am forever *strong* — God is moving in His own way.

This is the best thing to be done. The 18th of last Oct. I wrote a letter to Mr. Nixon of which Mr. Frye has the copy, saying, in substance, that I could not, knowing his views, let him publish my books — only until his term expired. But afterwards on receiving your dear letters I forbore to mail my letter, and dismissed the subject.

I am persuaded that it is best for you and your family not to stop in Boston or its vicinity. But let *God*, not me, direct.

9) [Dated December 21 and signed "Lovingly ever, Yours, M.B.G. EDDY"]:

My blessed Student: I thank you for the brief utterance of divine light and love in your last letter. "Blessed are they that mourn; for they shall be comforted."

You have great cause for rejoicing, while you look not at things through the material senses but the spiritual, for the things that are seen are temporal but those not seen eternal.

Never did Christmas before find you so near the Christ, and if the Christmas dawn be clouded, fear not, for "He maketh His clouds a chariot." Out of the darkness He giveth us everlasting light. The *cross* is the central emblem of the passage from sense to Soul, the realization that there is no night there; and that "all things work together for good to them that love God." And, darling, you know that you love Him as you could not love me, and I know that I love Him because I am willing to bear the cross up to the glorious awaking in His likeness.

Press on, dear one, with me. We are Pilgrims and therefore must be strangers here. But think, and look and behold, the crown of glory lifted above the mists of time just ready to drop on your brow. Think, dear one, how eternity outweighs time, and how short the struggle compared with *endless* joy. I know not why I write as I am writing! Your last letter was full of joy and love. But I can trust the God that succors me in battle against all the world, to guide my poor pen. Oh! His love is infinite and enters into all the minutia of being. Bless the Lord, O my sense. Love to dear Miss Campbell, to dear Paul and more for your *dear self*. Kindest wishes for your husband, and a true sense that God reigns be with you all.

P.S. [signed "Again, M.B.G.E."]: I had forgotten to say whenever I can get a little leisure I will let myself have the pleasure of a visit from you.

But this looks far off at present, so much rests on me that I have neglected all the summer that is gone.

I wish students knew how little I am informed of what they are about! unless indeed, they take me up mentally and then I get their minds without my own desire or their consent.

What a mistake it is for students to treat me, or to argue that nobody can influence them against Mrs. Eddy! All personal arguments darken the mind sooner or later, and this separates us.

The student who loves and clings to Christ cannot be separated from my love. This is the only union between us.

10) [Dated March 3, 1893, and signed "Lovingly, M.B.G. EDDY"]:

Darling: I have waited all this time to see an opening for you to come and see me and this is the first chance that has presented. If you get this in time to be here on the 1:00 P.M. train from Boston I can see you and your friend on Monday next.

11) [Dated May 19, 1893, and signed "Lovingly yours, MARY B.G. EDDY"]:

My dear Student: From what I hear, I fear you are drifting away from Christian Science, especially on your sense of obligation growing out of the marriage covenant*. Now, dear one, any student misunderstands my books and teaching who believes that she or he is not morally and Christianly bound by the marriage vow to fulfill the claims it includes. I would not hesitate to trust your honesty and sincerity in fulfilling an agreement made with me, and it is of much more importance that you fulfill so

*Mrs. Eddy wrote *A Christian Science Statute* (Mis. 297) at this time.

sacred an obligation as the bridal vow.

Your recent notion that it is not your duty to love your husband and parents more than any other fellow-beings is preposterous. While I feel sure that your motives are sincere and your morals sound, yet I am sure that it is wicked for you to entertain such beliefs, and contrary to my teaching of the present wisdom or practicality of such ultra means in Christian Science.

In my work Science and Health I say, "The nuptial vow should never be annulled so long as its moral obligations are kept intact." How can you mistake my meaning? This vow you well know is understood to include all the claims that our laws legalize by this contract and which you have acknowledged and promised to fulfill, therefore this solemn pledge cannot be conscientiously broken except by mutual consent. I commend only this unity of consent.

Now, dear one, take up your cross and bear it with woman's patience, hope and prayer, and God will give you wisdom and peace. Do this for the sake of your precious children, husband and parents, and for Christ's sake who taught us to obey the laws of the land in which we sojourn. It is your Christian duty to act on the basis that our dear Master taught: "Suffer these things to be so now, for thus it becometh us to fulfill all righteousness." What he observed on these grounds he knew were material and not spiritual rites and he saw the wisdom of this condescension. Cannot you then trust our Heavenly Father's promise "that all things shall work together for good to them that love God"?

Let us hope that sometime your husband will think as you do on the subject that troubles you. Have more faith and "wait patiently on the Lord." The advice of loving your loving parents who have more experience than their children, is of great importance; remember this. Also remember the commandment "Honor thy father and thy mother," etc. Not for the world would I have you break one of the Commands in the Hebrew Decalogue, it would unfit you for Christian Science, it would darken your mind so that you could not comply with the requirements of Christ in healing the sick and casting out error. We must take the beam out of our own eye before we can see clearly to cast the mote out of another's.

Now, dear student, rouse yourself from your present unnatural and unscientific belief on this subject, herein named, and pray that God leave you not in this temptation but deliver you from evil.

Never notice the sentiments of those hot-headed students of Christian Science who talk foolishly on the subject of marriage. You have never seemed to quite understand all my teaching. Nothing should ever deter us from acting conscientiously for that is our individual right. But conscience tells us we must not be false to ourselves or to others. Cannot you see this? I seldom talk on these unpleasant questions, as you well know.

If you need help of a Christian Scientist, Mrs. Munroe is a good woman and I hear does good healing. I cannot myself conduct your case — you know I have not taken patients for many years and am out of practice. This letter will do all that I can do for you.

12) [Dated May 23, 1893, and signed "Lovingly yours in Christ, MARY B.G. EDDY"]:

My precious child: I am thankful to our God for His loving-kindness towards us in

saving the erring who are not steadfast in understanding.

I seem to be the only one who understands yet what Christian Science includes

I believe the means and methods of our blessed Master would be criticized, and efforts made to improve them, by certain Christian Scientists, if he were personally with us today! A morbid sensibility or faith is not scientific; therefore our Master said, "Be wise as a serpent and harmless as a dove." With your present understanding of Christian Science would you be baptized in water, if I should recommend this rite? You certainly would not, unless you saw the wisdom of more obedience and submitted only because I had seen the wisdom of taking the means of grace gradually into the grasp of absolute Science.

This obedience would save you. It is for this obedience and for God's love that I am most grateful. It must finally rest our ark of His covenant on the Mt. of Holiness. My task to lead this "peculiar people" is inconceivable, it gives me no respite from the cross.

Be of good cheer. God loves an earnest self-sacrificing nature but He chastens it in order to modify and perfect it. Angels will minister to you after this temptation. Beware that your impulse lead you not into an opposite extreme and temptation of self-relinquishment whereby the personal senses may take advantage of you.

You write that you feel equal with God's help and without the help of man to accomplish the duties set before you. I rejoice in this. It is not necessary for me to write to you again nor for you and your husband to visit me. Put all your trust in God, and divine Truth and Love will deliver you. You have a moral and individual right to attend whatever church you desire.

Your husband has seen in metaphysics that for him or others to tell you that you will be insane because of your views, tends to produce such liability. You know that Truth heals insanity, illusion and delusion. Hold steadfastly to the truths of the Scripture and Divine Science, and know that others' hearsay cannot affect you and that Truth cannot derange the proper functions of mind for God is Mind and Truth is the Way and the Life.

THE LEGAL HASSLE BEGINS

February (1892) —

The Nixon plan for a self-determining Publishing Society with its offices alongside the church needed legal authority under the 1889 Deed of Trust, and finding this was missing he sought to have the deed clarified. As things stood, even the church membership was not to be self-governing, since the provisions of the deed were solely in the hands of an unelected board of directors.

At length he consulted the Massachusetts Title Insurance Company and was told the deed itself was faulty on four counts: on the death of the trustees, or in the event of a technical inability on their part to comply with the conditions of the trust, the land and the building (if any) would revert to Ira Knapp and his heirs; and in any case Mrs. Knapp had never released her dower in the deed. Finally and

most particularly, the unincorporated nature of the church rendered it liable to regulation as a public charity under the Supreme Court of Massachusetts.

Meanwhile the various factions which had sought to control or influence the church before its disorganization were still watching for their chance. A ray of hope came for them with the monthly "voluntary assembly" of members of the C.S. Association on February 3. In the minutes for this meeting the secretary recorded the consensus that "whereas there has been circulated a false report . . . that the Church of Christ (Scientist), Boston, was dismembered and is extinct, it is the duty of this Church to take immediate action to stamp out this falsehood."

Dr. Foster Eddy was reluctant to see such a statement recorded, and he sent the following warning to the secretary:

— *Letter to Wm. B. Johnson* [dated February 11 and signed "Very truly yours, E.J. FOSTER EDDY"]:

Dear Brother: . . . The faction would be glad to have it appear that that land was given by Mother to the *Church* as it stood in the *beginning*. They think they have a claim on it. This she did not do, but gave it to the Trustees in trust, etc. — or Mr. Knapp did. This point must be watched . . .

The old Church was disbanded and the land was not meant to be given to the Church as it formerly stood with those disloyal members. Keep a lookout that you in no way give them a clue or claim upon it. It seems to me some of the points you have for record may possibly give you away.

— *Letter to the Board of Directors of The Church of Christ, Scientist (sic), Boston* [dated February 25 and signed "Affectionately, Yours, MARY B.G. EDDY"]:

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

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

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

March — *Articles from Journal, Vol.IX, No.12:*

1) [Frontispiece Sketch of] *Proposed Church of Christ (Scientist) and Headquarters Christian Science Publishing Society, Boston, Mass.*

2) *Questions Answered*, by Mary Baker G. Eddy:

[Question] *What is the form of Communion for the Church of Christ, Scientist?*
[The omission of parentheses around "Scientist" was not yet observed elsewhere in the *Journal*.]

[Answer] The Eucharist in Christian Science is very simple as a ceremony. When Pastor of the Mother Church in Boston, I instituted the following programme for our Communion-day services, which I recommend for general use.

Part first: Usual Sunday service.

Part second: Hymn.

Admissions to the Church

Charge to New Members.

Remarks by the Pastor on spiritual Communion, and the commemoration of Christ as the true idea of Life, Truth, Love.

Hymn.

Invitation to Christ's Table.

Communion: Pastor and Church kneel (and all who love our Communion) silently partaking of the Bread which cometh down from Heaven, and taking the Cup of Salvation.

Part third: Close as usual.

(Then Mis.90:21 - 91:20, then): Every third month, on the first Sunday of this month, let the Churches of Christ, Scientist, hold Communion, commencing on January. (Then Mis.91:21 - 93:5.)

3) *Notes from the Field* [giving a press account of the dedication of Christian Science Hall, Scranton, Pa., on January 17]:

. . . The exercises closed with the reading, by Rev. S.J. Hanna, of the following letter to the pastor and church [dated Concord, January 22, and signed "With tender affection, Yours in Christ, MARY B.G. EDDY"]: (then Mis.150:10 - 151:28).

4) *Description of Church Edifice and Publishing House, To Be Erected in Boston, Mass.* [with one full page giving "Ground Floor Plan, Second Story Plan"]:

. . . DIMENSIONS: Church Edifice, 81 x 60 ft; Publishing House, 46 ft. front Falmouth St., 30 ft. back line, by 30 ft. deep; First story, both buildings, to finish, 12 ft. [This made the church auditorium much smaller than that intended by Mrs. Eddy who wanted accommodation for at least one thousand.]

. . . When these prospective buildings are completed — for one cannot now be reared without the other — our present badly cramped Publishing Society will have ample space for all departments of work, except editorial, on the ground floor The Editorial Department will doubtless occupy rooms on the second floor, which are in every way adapted to this purpose.

5) [As part of] *Editorial Notes, College Alumni* [unattributed]:

The meeting of the alumni of the Massachusetts Metaphysical College, on February third, opened with a crowded audience-room

The Publisher [Wm.G. Nixon] made the gratifying announcement that the JOURNAL subscription list was notably on the increase

The speaker continued:— "The question arises, 'Why did not the trustees begin [building] on twenty thousand?' In reply I am glad to state that, while our sanguine hopes early led us to give broad intimation that we would do this, our cooler judgment, later, did not coincide therewith The impetus of enthusiasm early manifested seems to have abated somewhat On conferring together, both Trustees and Directors unanimously agreed that, in view of this circumstance, the only

wise course is to begin with not less than thirty thousand dollars cash on deposit . . . [We as] 'responsible parties' now *pledge* ourselves to begin work immediately upon receipt of thirty thousand dollars, by the Treasurer, and to carry uninterruptedly forward to completion.

To increase the *Journal* subscription list still further and to drum up financial support for the church-publishing house venture, Mr. Nixon encouraged Editor Julia Field-King to make a national tour of the various centers where Christian Science was making progress.

— *Letter to Wm. G. Nixon* [dated March 3 and signed "Affectionately, M.B.G. EDDY"]:

Dear Mr. Nixon: You have taken a false step. It may get you subscribers and contributors to the Church Fund but this is not *all*. If the *C.S. Jour.* had been conducted rightly there would have been no need of runners to help it; twice the subscription has reached about 5000 names. But the way this *Jour.* has been carried on has disheartened my best students and of course they have not worked as much for it. If this Mag. is conducted rightly it will double its list of subscribers *shortly*. But the Editor cannot be out or off on other business and this be done. [P.S., signed "Truly, M.B.G. EDDY"]; Do not recall her until April if you and the Com. think best to have her finish this tour. But I hope you will know better next time.

If she gets 10,000 subscribers for the *Jour.* it will not change my views. They will be lost again unless the *Jour.* deserves them. You look at effects, I at *cause*.

— *Letter to Mrs. M.B.G. Eddy* [dated Lawrence, Mass., March 19, and signed "Very truly your student, ALFRED LANG"]:

My dear Teacher: Since I saw you last in Concord, I have been to Boston with a view of taking the initiatory steps in perfecting the title to our Church Building lot. In further consultation with [our lawyer] Mr. Griffin (who by the way is himself as well as his wife one of Mrs. Meader's students) I learn that our starting point is with the Church of Christ, Scientist, in Boston.

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

Mr. Griffin called for the Church records. I asked Mr. Munroe if he would see Mr. Johnson and place the records in Mr. Griffin's hands. Mr. Munroe writes me that Mr. Johnson will not give up the Church records without instructions from you to do so. We now feel obliged to await your action in this matter. Mr. Griffin says, "No individual or body have a title to the property."

What a condition we are in! I asked Mr. Griffin if it were possible to perfect the title. He answered "Yes." This much we know. We must give to Caesar the things that are Caesar's. We must conform to the laws of our country in our business transactions. Really the work of perfecting this devolves upon yourself and the Church.

I think you may feel assured that we, the Trustees, will release the property to the new Trust, or Directors, that you named, said Directors holding the fee in the whole

property but reserving to the Publishing Society a life lease of so much of the property as the publishing house occupies in case it is built upon, and should it ever be sold the Publishing Society to receive the pro-rata value of the publishing building which would be but a small part of their gifts. As four-fifths of all the money I have received came from outside of the Boston Church, I feel quite sure you will see this to be just. We, the present Trustees, must act together and unanimously, or we can't effect the object we are seeking.

Please allow me here to say that I should regard it as very unfortunate if we or yourself should break faith with Bro. Nixon. I regard him as one of the truest men within my acquaintance. I know he has the good of our Cause at heart. I shall rejoice if the course which you have outlined shall take legal form and be perfected. We can do nothing at building until it is so made. If we should fail in this, it would be one of the hardest blows that has ever hit C.S. since I knew of it. I do most earnestly desire that there be no delay. I also keenly realize the sacredness of the trust and responsibility devolving upon me in holding this large fund, so lovingly bestowed by some thousands of persons, much the greater part being poor. Did ever since the days of the early disciples any man hold a more sacred trust? It is quite apparent that our maximum sum will be realized within a few weeks. Will it look or be right for me to draw from the fund which I hold to satisfy legal charges in quieting a title which has been proclaimed that you yourself have given? Should not this be done either by yourself or by the Church? So sacred do I hold this Building Fund that I am impelled to ask these questions, and I know you will advise and direct wisely.

Believe me that I would not trouble you with all these matters if it were not imperatively necessary. I hoped we should go on and build without doing this. It is known to the field, that we have in the bank nearly the sum which we named in our last circular-letter would warrant us to commence building. What will they say of us, after proclaiming as we have, that we have a lot of land given by yourself, if we should be made obliged to say, we have no land to build upon?

It occurs to me that by force of circumstances, not from choice, touching this question, you are still the power on the throne, not behind it. I think we are fortunate in having the best conveyancer in the State for our lawyer, and in sympathy with us. Lawyer has told Mr. Munroe that the foreclosure of your mortgage was legally executed. He will answer to that, and it so appears on the record. That point is settled, or it so appears to me.

— *Letter to Wm. B. Johnson* [dated March 21 and signed "Affectionately yours, MARY B.G. EDDY"]:

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

It would be much safer to copy the church record of membership and give that for the occasion than to let the books again out of your hands. If lawyer Griffin insists on seeing your books you can go to his office and remain with him and keep the books in your hands while you point out the names. But I have no knowledge of what is being done in Boston.

At this point Mr. Nixon was openly advocating a reorganization of the church, and it may be recollected that the 1889 Deed authorized the directors "to organize a Church in the usual form" if they wished. On the other hand Mrs. Eddy was warning students that such a step would, in effect, be a return to the warring belief that person, rather than Christ, is at the head.

— *Letter to Wm. B. Johnson* [dated March 23 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: . . . All that I have counselled has worked well for Church and Cause. Your only danger now lies in the past being repeated. Another *faction formed* to pick off my soldiers, and to make the leader of it a traitor, adds to work right in your camp in the most plausible manner. *Watch*, the hour is ominous; when any student goes against my advice and still gives orders in my name, that one is making up his quota.

I wrote you and Miss Bartlett, and other[s] not to organize a church! Then it was reported that I gave the order to organize, but I did not. Now your salvation as a people whose God is the Lord lies in being wise as a serpent.

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

The lot I paid for, the taxes on it, the expense of Lawyer, etc., are all straight, *legally* and forever settled. No man can make it otherwise anymore than evil can destroy Good.

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

— *Plans for Possible Action* [penned by Mrs. Eddy at this time but never turned into directives, although clearly foreshadowing later developments]:

1) I will never consent to that land being quitclaimed without:— That the Church can be disorganized and the present form of government preserved, namely, that the present Board of Directors shall own the church and shall choose the Pastor, and their heirs and assigns shall be obliged to do the same and preserve the present form of Ch. government.

If a quitclaim deed can be made on such conditions it may do, and Knapp will do it.

2) As soon as the building is completed, the Trustees shall be dissolved in the Board of Directors who shall continue, and vacancies be filled in the manner stated in the present Trustee deed.

3) Those who worship in it shall maintain the expense in properly caring for the property.

4) [Dated March 26]: Dissolve the Church organization according to law through the Court. Take out a new charter for a Church called the First Church of Christ, Scientist. Make the government of the Church the same as it now is: That there shall be seven (7) Directors of this Church, *viz*: Mrs. M.W. Munroe, Miss J.S. Bartlett, William B. Johnson, Ira O. Knapp, Eugene H. Green[e], Joseph S. Eastaman, David Anthony. That these Directors shall elect the Pastor and see that the Pastor is paid; shall decide his term of service and remove him if necessary for preaching what is not absolutely Christian Science; for neglecting the duties of his office, or for using an influence against the true history of Christian Science, its discovery, its revelation and statement according to the books written by Mary B.G. Eddy, or any other mode of departure from strict loyalty to Christian Science in its statement and demonstration according to above-named works, or for any other departure from the strictest doctrine and demonstration of Christian Science that these Directors may discover.

The Pastor shall read Science and Health aloud in the pulpit and use his influence to extend the publication of Mrs. Eddy's works.

Not one of these Directors shall resign his office while he remains loyal to Christian Science after the definition as above of what constitutes loyalty.

If one should be removed by what is called death, his place shall be immediately supplied by a person loyal to Christian Science as above described, with the exception of the pulpit service. If one of these Directors should depart from the strictest standard of Christian Science according to the foregoing specifications thereof, he shall be removed from office and another one chosen in his place who is loyal as aforesaid with the exception of performing the office of Pastor.

The Church shall not vote on the choice of Pastor or his removal from his office or the term of his service. This shall be the duty of the Directors only.

Whatever Constitution or By-laws this Church shall adopt, they shall in no way conflict with this order of the Directorship of the Church.

The lot of land on the corner of Falmouth and Caledonia Sts., Boston, I gave to this First Church of Christ, Scientist, in Boston, provided they adhere to the above order of Directorship.

These Directors shall be chosen at the first meeting when forming this organization, and this form of government shall be continued or the right to the ownership of this land shall be forfeited and it shall go to a Church of Christ, Scientist, in Boston, who will adopt and perpetuate this form of Church government as aforesaid.

There shall be three Trustees of this Church property. Mr. Alfred Lang of Lawrence, Mass., and Mr. Marcellus Munroe of Somerville, Mass., shall be two of them until the Church edifice is built, when their term of office shall expire. Mr. Lang shall continue to act as Treasurer of the Church Building Fund and Mr. Munroe as Secretary of the Trustees.

If one of the Trustees who hold the Church Building Fund objects to this mode of conveying this land whereon to build the Church edifice, this Trustee shall be removed from office and another person who consents to it shall be elected to fill the vacancy.

This land shall be bonded instead of deeded to the Church on the above conditions.

The Charter members of the First Church of Christ, Scientist, shall be the above-named Directors, if all of these were members of my Church — but at all events no

one shall be a Charter member who was not a loyal member of the present Church of Christ, Scientist, in Boston, under its present charter, and at the time of its disorganization.

N.B. The reason I give for the surrender of the charter is that the Church to which I give the land, shall be called the First Church of Christ, Scientist. It is now chartered as the Church of Christ (Scientist).

The day after Mrs. Eddy drafted this last sketch, the Board of Directors authorized the surrender of the church books to Mr. Griffin for one week. She also sent an outline of her views to Alfred Lang in response to his appeal for her personally to settle the "situation we are in." Mr. Lang paraphrased her letter in one of his own to William Johnson, at the same time informing him of the lawyer's current findings, as follows:

April — *Letter to Wm. B. Johnson* [dated Lawrence, Mass., April 4, and signed "Fraternally your Bro. in Truth, ALFRED LANG, Chairman of Trustees, C.S.C.B. Fund"]:

My dear Sir & Bro.: I am in receipt of information from our lawyer, Mr. Griffin, that the State Commissioner of Corporations for the State of Mass. says that the Church of Christ, Scientist, Boston, is an incorporated body, it never having legally dissolved its incorporation nor surrendered its charter. We have now found our starting point. It now devolves on you as Church Clerk to proceed. See Mr. Griffin who is, by agreement in this case, in consultation with Mrs. Eddy's lawyer, Mr. Perry, and follow his direction in immediately calling a meeting of the Church to transact such business as is absolutely necessary to perfect a title to our Church building lot of land.

I am in receipt of a letter from Mrs. Eddy, stating certain points to be named in the deed which are her final instructions touching this matter, refusing to be further troubled by either Church or Trustees — except that she wishes to see the Deed of Trust before it is executed.

Mr. Nixon's vigilance in spotting defects in the building deed had enhanced rather than diminished the kudos he enjoyed among the Scientists. On the day that Mr. Lang wrote the above letter to the clerk, the Church of Christ (Scientist) held its annual meeting in Boston and elected him as its chairman.

— *Reply to Alfred Lang* [dated April 10 and signed "I am, Fraternaly yours, WM. B. JOHNSON"]:

My dear Brother: . . . I called on Mr. Griffin in his office and asked him for directions relative to calling a meeting of the Church. Mr. Griffin said that before he could do that he would need to know whether it is the intention to carry on the Church work under a charter as an organized body, or, to call a meeting for the purpose of completing the disorganization according to State law.

. . . In regard to organization it is my firm conviction that our Teacher does not want us to return to organization, and I find that others are of the same mind on this

point. Therefore I feel that whatever steps are taken, they should not imply the thought, or be such as can be construed to mean that the Church is to return to organization.

— *Reply to Wm. B. Johnson* [dated April 14 and signed "Fraternally in Love and Truth, ALFRED LANG"]:

My dear Brother: I am in receipt of yours of the 10th inst. Have delayed a reply hoping the Church of Christ, Scientist, in Boston would decide to proceed under their incorporate powers. Mr. Griffin is only waiting instruction from us Trustees, which we cannot give, not knowing what action the Church may take. Mrs. Eddy has placed this business with me and her lawyer, Perry, to execute. I hold her letter of instructions sent to me since Bros. Knapp, Nixon, Munroe and myself met her in Concord.

Regarding the Church action she says nothing, but she cautions not to say that she debar the Church any privileges. She leaves the Church free to act for themselves. She writes me that she refuses to be further troubled with the Church building, or future movements of the Church of Christ, Scientist. I mention this that you may know how she feels touching this matter.

It is not my province to direct how the Church is to act: that would seem arbitrary. I must wait your decision. When I am so informed, I now promise you I will not delay action. Both Perry and Griffin say the Church should act under the corporation, and since Mrs. Eddy does not debar such action, but does wisely provide for it, in the trust deed which we now hold, there is to my sense, no excuse for the present delay.

One happy solution which Mr. Nixon was known to be contemplating was to use some of the money on hand to purchase a different lot and there build a church and publishing house free of Mrs. Eddy's deed. The situation was becoming a crisis, and during the second half of April there were almost daily conferences among directors, and others between directors and Mrs. Eddy's lawyer Perry. Mrs. Eddy was then informed of the trend of these discussions.

— *Letter to Wm. B. Johnson* [dated April 30 and signed "Affectionately, M.B.G.E."]:

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

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

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

If, as the Trustees complain, their Deed is not legal, what right have they to take money as Trustees and appropriate it? They dispute the right of the Church to do business on account of lack of legal ability, and what have they?

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

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

Let Lawyer Perry read this letter.

May —

Mr. Johnson spent the night of May 2 in Concord where, at Mrs. Eddy's instigation, he drafted an explanatory letter to some of the trustworthy students. Mrs. Eddy examined it carefully, made several emendations, and told him to sign it as a friend, not an official. Of the 64 names on the list of recipients, the following belong to those often mentioned in the various histories of Christian Science. Several who lived in or near Boston were of course in regular touch with William Johnson and needed no special letter. The inclusion of many far afield, however, did point to a degree of vulnerability to personal persuasion such as Mr. Nixon was attempting on a tour he was now making of the West. The selected names are:

Joseph Armstrong, Piqua, Ohio.
 General E.N. Bates, Cleveland, Ohio.
 Sue Ella Bradshaw, San Francisco.
 Ezra M. Buswell, Beatrice, Nebraska.
 Stephen A. Chase, Fall River, Mass.
 Sarah J. Clark, Toledo, Ohio.
 Janet T. Colman, Allston, Mass.
 Ruth B. Ewing, Chicago.
 Alfred Farlow, Topeka, Kansas.
 John P. Filbert, Los Angeles.
 Eugene H. Greene, Providence, R.I.
 Edward A. Kimball, Chicago.
 Annie M. Knott, Detroit, Mich.
 Hannah A. Larminie, Chicago.
 Pamela J. Leonard, Brooklyn, N.Y.
 Josephine C. Otterson, New York City.
 Mary H. Philbrick, Austin, Illinois.
 Clara M.S. Shannon, Montreal, Canada.
 Bradford Sherman, Chicago.
 Augusta E. Stetson, New York City.
 Ella Peck Sweet, Buffalo Springs, Colorado.

— *Confidential Letter to Trustworthy Students* [dated Boston, May 3, and signed "With love, Yours fraternally, WM. B. JOHNSON"]:

Dear Christian Scientists: I know it is my duty to inform you that malicious influences are governing the Trustees of the Church Building Fund to make them say that their deed from Mr. Knapp is not legal, because it has not this clause, "to their heirs and assigns." Mr. Knapp, who had a sound title to the land, as Lawyer Perry will be responsible for proving, has offered, before witnesses, to have this clause put in the deed, and the deed made *indisputably legal*, if they will return the deed so that it can be done. What hinders the Church being started is this:— The factionists in Boston are determined to make the Trustees buy another building lot with the money that has been contributed, and build thereon a church free from the restrictions in the Trust Deed.

So many of our Church members were belligerents when it was disorganized, that this form of deed and circuitous way of conveying land was deemed the remedy against future broils, and so far has proved a restriction on error. The belligerents are still members of our Church because the Court has not taken away our Church charter.

If our Church reorganizes, in order to transact business, these false members will trouble us, unless the conditions of the deed to the Trustees are carried out.

Their *main plot* at present is to get money from the students sufficient to buy a lot and then build a Church edifice of their own under no restrictions, that the reign of heterodoxy may have a foundation in Boston, the true Scientists be again robbed, and the Cause suffer throughout the land. Under the influence of M.A.M. the Trustees say the deed is not legal; then why do they not let it be made so and not call on students for money that they will not use in building on our lot? Mr. Lang and Mr. Munroe seem completely blinded. It is said that Mr. N. has always hated the Church government as it is now stated in his deed, but he claims legal points are what hinder his starting to build. He does not know the need of certain restrictions requisite to get on in our Church. The legal points can easily be adjusted and the Church is ready to adjust them, but the Trustees will not act in this direction, and yet hold on to the money.

Lawyer Perry of Boston, 1 Beacon St., will tell you that the land is safely and legally conveyed. The sequel will prove in whose interest Mr. Nixon is at work. He is now on a tour of the West.

It is no longer safe to contribute or allow to be contributed, if you can prevent it, another dollar till the Trustees put the \$30,000 they now have on hand into a building on the lot that our Teacher has given for this purpose, a lot which is now considered worth about \$20,000, and if they delay to build, and still take in contributions, then we must ask them to return our money or stop taking money if they are not legally Trustees.

Look out that M.A.M. does not shut your eyes as it did ours at first to the plot of the enemy.

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

— *Letter to Wm. B. Johnson* [dated May 5 and signed "With love, MARY B.G. EDDY"]:

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

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

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

Mrs. Eddy's refusal to be drawn personally into the church decision was calling on the students to do God's work on their own recognition. Her words and works made it plain what a return to organization would involve, but they might learn God's lesson in no other way than by following their own inclinations first. Mr. Lang probably mistook the import of the following concessionary message he received:

[Dated May 5 and signed "MARY B.G. EDDY"]: I hereby state that my students have my full permission to reorganize or to settle this Church Building question in any way they please.

Encouraging answers began to come in to the confidential letter mailed out by William Johnson, who sent extracts to Mrs. Eddy and Dr. Foster Eddy in Concord. These included the following from Mrs. Stetson, dated May 6: "God reigns and His chosen one is being led day by day, and her faithful students and armor bearers are following her voice and building more solid foundations of Truth and understanding which will express itself in the near future in a building where we can worship God in peace, and that will be on the *land our Mother in Israel gave us* [emphasis added by Mr. Johnson]."

Ira Knapp and William Johnson continued to resist the Trustees' organizational solution, remaining convinced that despite Mrs. Eddy's apparent withdrawal from any position as arbiter, her warnings should be followed.

PERILS OF REORGANIZATION

— *Letters to Wm. B. Johnson:*

1) [Dated May 8 and signed "With love, MARY B.G. EDDY"]:

My dear Student: Thanks for your "No." I hope a word to the wise will again be sufficient. Hence my caution in this note. If you reorganize it will ruin the prosperity of our church. Mr. Knapp owns the lot I gave, if the Trustee Deed is *not legal*, and it is safe in his hands — for he will give a legal claim or title to it so that no disputes can occur. The Trustees have no right to say they are *legally in trust* and yet the land is not legally conveyed! If the Deed that gave them this trust is illegal as to the land, it certainly is as to their office. The thing for them to do is to get the money they have gotten, put into a building as the contributors designed, if they would be thought *honest*.

I have given full permission, or my poor consent, for the church to do anything she chooses. But I tell you the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the Church pleases to do, for I am not her keeper, and if she again sells her prosperity for

a mess of pottage, it is not my fault.

2) [For the Church of Christ, Scientist, dated May 10 and signed "Yours in Christ, MARY B.G. EDDY"]:

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

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

[P.S. on separate sheet]: Please let no one hear the contents of this letter until you hand it or send it to each member of the Board of Directors who were members of the church, and then inform the church generally of its contents.

3) [Note dated May 11 and signed "MARY BAKER EDDY"]:

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

God tests us all, tries us on our weakest points. Hers has always been to yield to the influence of man and not God. Now let her pass on to her experience and the sooner the better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it. And I am at last *willing* and shall struggle *no more*.

— *Message to Her Household* [also dated May 11]:

Meet every false claim with the absolute Truth — nothing short of that will answer. John viii:32. [A student, at another time, recorded that "Mrs. Eddy always required us, whenever appropriate, to answer questions with the absolute statement of Christian Science."]:

It was clear that if the contributions were to be used by a *reorganized* church, they would first have to be returned so that donors could reallocate them to the new conditions if so desired. When Mrs. Eddy outlined this need to Mr. Lang it caused him considerable alarm.

— *Letter to Mrs. Eddy* [dated May 13 and signed "Believe me still your student, Sincerely, ALFRED LANG"]:

My dear Teacher, Mrs. Eddy: I am in receipt of your very welcome letter of the 12th inst. I am only too glad that you have opened up this question of title with me once more. Here let me say, — that I believe if we Trustees had to deal with yourself instead of officials of the Church of Christ, Scientist, in Boston, we could come to an agreement in half an hour. I fully agree with you that I cannot much longer hold the \$30,000 given for a specific purpose, unless we commence to build. We have already considered the question of laying this case before the contributors by means of a cir-

cular letter giving them the option of receiving their donations or not

This is Mr. Griffin's plan:— First, organize the Church, call it the First C.S. Church, Boston, leaving the old organization entirely out, . . . then have Brother Knapp commence action for breach of conditions in Trust Deed which we would allow; . . . then Knapp reconvey the land to a representative body of the Church, thereby cutting off all illegal action under the old organization It is substantially the plan you suggested to me at our first interview in Concord.

Mr. Griffin went on to state that our title would not satisfy a Savings Bank; yet we would be perfectly secure from molestation, and would, in ten years, have a fairly good title, and in twenty years it would be absolutely vested in the First C.S. Church in Boston.

Mr. G. told us all this could be accomplished within a few weeks and we could commence to build. Brothers Knapp and Johnson did not give us one word of encouragement that they would take such action as Mr. Griffin recommended

Mr. N. said to me, he was willing under the circumstances to take some chances. That was concession.

— *Telegram to Alfred Lang*, from Mrs. Eddy [dated May 15]:
Have requested the Directors to do what your letter proposes.

Dispute arose later as to whether this telegram meant approval of a return of contributions, or of Mr. Griffin's outlined proposal. Mr. Lang was sure it meant they had Mrs. Eddy's blessing on the reestablishment of a corporate church body to become in time the undisputed and legal owner of land and building. Such a body would proceed to use the funds on hand without violating the expectations under which they had been solicited. He had moreover a note sent him by Mrs. Eddy the very next day stating simply and definitely: "I shall not oppose any measure the Trustees take."

Well aware of the conflict in Mrs. Eddy's utterances between wish and willingness, a small group of loyal students met on May 18 to consider calling members of the old church together to discuss reorganization. These were Julia Bartlett, Mary Munroe, Joseph Eastaman, and William Johnson — the Boston members of the group Mrs. Eddy had named as directors-to-be in a reorganized church as visualized in her outline of March 26.

Shortly before they met Mr. Lang notified them that he was authorized to state that "nothing could be done until the church was reorganized." Yet they were sure Mrs. Eddy's encouragement did not extend beyond the minor legal adjustments necessary to make the title totally sound, and they refused to go ahead. Thus the director-trustee impasse widened, causing Mrs. Eddy to offer a plan whereby the reorganization would be temporary and never out of control.

— *Letter to Wm. B. Johnson* [dated Concord, May 23, and signed "Yours fraternally, C.A. FRYE" — with addenda penned and signed by Mrs. Eddy]:

Dear Brother: Our beloved Teacher sends you the enclosed list. Get a blank at State House for application for Church charter, have it properly filled out and get the signatures of the persons named in the enclosed list; but do not tell them who or how many signatures you intend to get. Do not say who is planning this. If they ask anything about Mrs. Eddy in connection with it, say, "I know she would like to have you a charter member," but tell them not to name it.

Be wise as a serpent; make no mistakes and put it through immediately.

Have them organize at once and call their organization the "First Church of Christ, Scientist."

Just as soon as you get the charter, come to Concord on the 5 P.M. train, but let no one know where you are going.

[P.S. in Mrs. Eddy's handwriting and signed "M.B.G. EDDY"]: Do not come under any obligations not to disorganize when the time comes; *remember this*. Let me have the framing of your Constitution and By-laws.

Get all the *legal points* to be observed and then bring to me the old book containing the Constitution and By-laws of our Church.

[P.P.S., signed "M.B.G. EDDY"]: When the Trustee Deed is broken, *remember* that the Trustees will then have to draw the money (in a legal sense) that is deposited in their name — but in no moral sense do they own it.

Now *look out for this!* and obligate them in some way to put it into the Building on my lot. Make the Building *larger* than Nixon designed. It can be made to seat 1000 and must be.

[Enclosed] List of Charter Members

Add not another one to this list

Dr. E.J. Foster Eddy	Hanover P. Smith	Mrs. M.W. Munroe
Wm. B. Johnson	David Anthony	Mrs. B.H. Goodall
Ira O. Knapp	Mrs. J.C. Otterson	Mrs. M.F. Eastaman
J.S. Eastaman	Mrs. Helen A. Nixon	Mrs. J.T. Colman
Calvin A. Frye	Mrs. F.S. Knapp	Mrs. Grace A. Greene
Stephen A. Chase	Miss J.S. Bartlett	Mrs. Ellen L. Clark[e]
Eugene H. Greene	Mrs. Geo. H. Meader	Miss M.R. Campbell

— *Article from Journal, Vol.X, No.2:*

Notes from the Field:

From the *Denver Republican*, we quote as follows: "The Christian Science church on Logan avenue . . . was dedicated yesterday The ceremonies were presided over by the pastor, J.F. Linscott."

The following letter from Reverend Mary B.G. Eddy, the discoverer and founder of Christian Science, was read at close of both morning and evening services. (Then Mis.152:3 – 153:32.)

June — *Articles from Journal, Vol.X, No.3:*

1) *Notice* [signed "CALVIN A. FRYE"]:

There has been a long-felt want among Christian Science Churches for "The Lord's Prayer and its Spiritual Interpretation," as contained in SCIENCE AND

HEALTH, printed in a convenient form for use in their services. To meet this want, our honored Teacher, Rev. Mary B.G. Eddy, has had them neatly printed on Bristol Board of suitable size. These cards are placed on sale at the office of the Christian Science Publishing Society, and are designed both for use in the churches and for general circulation.

2) [As part of] *Editorial Notes* [presumably by Julia Field-King]:

Whenever a word comes to us fresh from the pen of the author of SCIENCE AND HEALTH, the founder of Christian Science, it thrills with joy every heart open to the influx of Light and Spirit which it brings. The revised RETROSPECTION AND INTROSPECTION which has just come to us, is a gem indeed The new chapter, "[The] Human Concept," is surely a Way-shower. It rebukes folly, presumption, dishonesty, and gives courage, patience and forbearance to the meek and the strong, the honest and the faithful.

On Wednesday, June 1st, will occur the next tri-yearly meeting of the alumni of the Massachusetts Metaphysical College. It is hoped that a large number will be in attendance.

Ira Knapp went to Concord on June 7 to draft a second letter, under Mrs. Eddy's scrutiny, for dispatch to the 64 "trustworthy" students. Since it required the signature of two Providence residents, the mailing was delayed until the 10th.

— *Confidential Letter to "Trustworthy Students"* [dated Boston, June 7, and signed "With love, yours fraternally, WM. B. JOHNSON, E.H. GREENE, DAVID ANTHONY, IRA O. KNAPP, JOSEPH S. EASTAMAN"]:

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

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

2. If the Deed was not strictly sound, and Mr. Nixon knew it, as he said he did from the first, he had no right to get your money for building on land to which he had not a clear title.

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

4. For if the Deed is broken before this is done the Trustees can claim the money which they have deposited in their own names and nobody but themselves could take it out of the banks.

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

6. Mr. Knapp is ready to give a sound title to the land on the terms of his Deed and as Mrs. Eddy wished to give it; but they will either have it on their own terms or, as they say, no title at all, and yet continue to receive your money.

7. When Mrs. Eddy objected to this they spoke of returning the money to the donors. She said that would be terrible for our Cause, but now she sees that of the two evils it is less than

for your money to build a Church for the enemies of Christian Science, as no doubt it will if left to the dictation of M.A.M. or error, as at present. Therefore she coincides with us in this measure, namely, for each of the contributors to ask that their money be returned to them and they hold it until the title of the land is made sound, and they can return it with this certain knowledge, and also with the guaranty that the building for which it is given shall be erected on the lot aforesaid.

(8.) P.S. [signed "W.B.J. with other signers"]: Please advise your students who have contributed, to act in accordance with this letter.

— *Letter to Ira O. Knapp* [dated June 11 and signed "MARY BAKER EDDY"]:

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

— *Letter to Contributors to Building Fund* [dated June 13 and signed "Fraternally, ALFRED LANG, MARCELLUS MUNROE, W.G. NIXON, Trustees"]:

Dear Friend: As custodians of money placed in our hands by you and others for a *specific purpose*, we lay before you the following *facts* for your consideration.

December 17, 1889, we were made Trustees under a certain trust deed executed by Ira O. Knapp (see *Retrospection and Introspection*, page 59 — revised edition, Page 62*) of a certain parcel of land in Boston, situate on corner of Falmouth and Caledonia Streets, for the erection and building upon the premises thereby conveyed of a church edifice to be named and called "THE CHURCH OF CHRIST (SCIENTIST)."

. . . Believing that it was just and right to be as careful with money entrusted to our keeping by brethren over the land as with our own, . . . we placed the trust deed about March 1, 1892, in the hands of the Massachusetts Title Insurance Company [who] reported our title, under the trust deed, imperfect in the following particulars: [The four particulars given here in detail have already been outlined on p.393.]

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

1st. That in our judgment it was not the intention of the contributors to erect a building that could in *any event* revert to an *individual or his legal heirs*, who might or might not be in sympathy with the teachings of CHRISTIAN SCIENCE.

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

3rd. We could not obtain the consent of our best judgment, to risk this property being declared a "Public Charity," as two attorneys had already decided it would be should we go on and build under our imperfect trust deed.

This, remember, is not *our method*, but the *legal method* clearly outlined by the present laws of our Commonwealth.

*P.51 in current edition.

We are advised by the attorney of the Massachusetts Title Insurance Company, as well as by another attorney of this city whom we have consulted, that the title as it now stands is *worthless*; that to erect a building on such a title would be to court litigation, attorney's fees, and finally a loss of control over, if not a loss of the entire property.

There is a legal method, involving some considerable expense, by which the title can be finally and effectually cured. We have hoped for nearly three months that Mr. Knapp would consent to this method, so that we could go on and safely erect the building. To comply with this law would simply mean that a Church be *organized under our State law*, and after certain other necessary legal steps be first taken, that a deed of the entire property be made to the *Church organization which can legally hold property under our law*. Both attorneys agree that this is the only safe method of holding the title for the perpetual benefit and use of the CHURCH and PUBLISHING SOCIETY.

Believing it our solemn duty to lay the above statements before you ere a dollar committed to our keeping is expended on such a title as we now have, we ask that you sign, and have witnessed, one of the printed forms herewith. We pledge ourselves to follow your instructions regarding the amount of your subscription.

Should \$20,000 (we are compelled by the terms of the trust deed to have at least \$20,000 cash on hand before commencing the building) of the amount now in our hands be voted by you, and the other contributors, to be spent on the edifice just as the *title now stands*, we will certainly obey your wishes. Should less than \$20,000 be voted to remain in our hands, we of course could not even *begin* the edifice.

If on the other hand you wish the amount of your contribution in our hands returned to you, we will do so when we have had word from all contributors.

We are simply your servants in this matter, and only desire to know your final conclusion after hearing the present *legal status* of the parcel of land, as well as of the entire property if the building shall have been erected thereon.

Inasmuch as we have tried to make you a full statement of the facts upon which to base an intelligent action and conclusion, we request that you execute your wish on one of the enclosed forms, which will be considered your *final* and *legal* direction to us as the custodians of your money.

We prefer not to have further correspondence on the subject herein presented, as the clerical labor already involved is sufficiently large to consume all the spare time of our Treasurer, who receives no remuneration whatever for his services past or present. [P.S.]: No attention will be paid to any request in writing, if not made on one of the enclosed blank forms. [The forms included a request to the Trustees for a return to the contributor of a stated amount remitted on a stated day.]

— *Message to Ira O. Knapp*, from Mrs. Eddy [dated June 15]:

Just as the Scriptures in Genesis and Revelation portray the *two sides*, so all revelation comes to me. I told you last evening the side that contest could carry on to a victory through a material hard-fought battle. Today I tell you the other side so clearly revealed, namely, "Be still and know that I am God" — I chose to take this side, and so do you. Now remain in watching and prayer, but take no legal steps toward breaking the deed, and sign no papers and give no pledges, orally or written, and let the Trustees meet the fearful sins that they alone commit.

This message foreshadowed the course to be followed in the next few months — a readiness to see God unfold His purpose rather than a wish to outline the way He must operate. Such a course would even include a willingness to go through with a form of reorganization, if need be, and just let God put a stop to it. The week before Ira Knapp visited Concord, Mrs. Eddy had given a related message to her household emphasizing the value of identified evil. As a student recorded it, she said: "A Judas is necessary (as a type) to uncover evil. Evil must be uncovered in order to bring out or prove Truth," and she referred her listeners to Matt.xviii:7, Luke xvii:1, John ix:3, Romans ix:17.

The Knapp visit to Concord coincided with the unintended receipt by the Trustees of a copy of the second confidential letter to the "trustworthy students." The reaction was immediate and forceful — a second circular from the Trustees seeking to refute the Directors' letter of June 7 paragraph by paragraph.

— *Further Letter to Contributors to Building Fund* [dated June 16 and signed "Fraternally, ALFRED LANG, MARCELLUS MUNROE, W.G. NIXON, Trustees"]:

Dear Friend: . . . The following letter has come into our possession by the hand of a friend. Not believing in "confidential," letters of this nature when one's *reputation* is brought into question, we submit the complete communication for your inspection, and judgment as to its spirit and fairness. [The text of the letter of June 7 then follows.]

. . . These charges must be met in love. In order that the bubbles the brethren have blown may be pricked in their order, let us state in answer;

1. That we admit . . . Mrs. Mary B.G. Eddy to be the *real* donor of the land.
2. It is admitted that for over two years past Mr. Nixon has been of the judgment that the title from Mr. Knapp to the Trustees was imperfect; was one that he did not believe Mrs. Eddy really wished given us, and one that the Church could not afford to erect an edifice upon the strength of, until it was made good

He was assured by Mrs. Eddy that all imperfections would be corrected; and there he left the matter from that time until the trust deed was placed by us in the hands of the Massachusetts Title Insurance Company, for a careful examination and report of the *legal* status of the title.

3. This is a positive misstatement. On the contrary, we were advised by Mrs. Eddy *not* to spend the money in our hands on the ground, until the title was made good

Mrs. Eddy recommended to the Trustees that her attorney in Boston (Mr. Perry) be consulted with, and *his advice be taken* As to curing the title, he was very positive in his statement that the first thing to be done was, to have a *legal* church-body to take the title; and, after certain steps had been taken — which were pointed out by him — for Mr. Knapp to convey the land to the Church itself, instead of to the Trustees as at present, his wife releasing her right of dower. This, Mr. Knapp has not been willing to do; although it was recommended by Mrs. Eddy's attorney

Mr. Perry further told us that this trust deed was the worst deed he ever saw.

4. Another misstatement Not a dollar can by the most desperate imagination belong to the Trustees, nor a dollar in *any event* accrue to their *personal* benefit

5. This whole statement is untrue and misleading. We were never "urged" by Mrs. Eddy to "go to building" as the present title now stands; but, on the contrary, she has twice — in the presence of two of the Trustees — requested that they go on and have the title perfected before

using the money on the land. [Here are quotations from Mrs. Eddy's communications with Mr. Lang of May 5, 13, 15 and 16.]

6. It is not true that "they (the Trustees) will either have it on their own terms or as they say no title at all"

Mr. Knapp and those who signed the circular with him, do not choose to give you the *real reasons of their objection*. The *first* thing to be done, as recommended by both attorneys, was to have a legal church body formed; and this they have not consented to do. This is the reason why the Church building is not already begun. The Trustees told Mr. Knapp that as *soon as these steps were taken* as recommended by the attorneys, they *would at once commence the erection of the Church Building*

Some two weeks or more ago we requested Mr. Knapp in writing, as chairman of the Board of Directors, to call a meeting of the Church of Christ (Scientist), Boston, and permit its worshippers to declare *their* wishes in the matter; but this request has been treated with silent refusal

7. Mrs. Eddy wrote our Treasurer, that if the money in his hands could not be used on the land, it had better be returned to the donors. Mr. Lang replied that the Trustees had nearly determined upon this plan as necessary some time ago.

8. *Retrospection and Introspection*, page 102, second paragraph: revised edition, page 100*.

— *Letter to Julia Field-King*, from Mrs. Eddy [dated June 18]:

I thank God for your faith in Him and your true sense of me. Why? Because in over one quarter of a century I have never in one single instance seen these fail to carry a student safely on in growth and prosperity. But in every single instance the loss of these mental conditions has wrecked the student. Once I was young (and now am young) but never have I seen the *righteous* forsaken — those who are *right*, misled. "Long ago" means in experience a lesson *learned*.

Yes, you may give me the title that God has given, *viz.* Discoverer and founder. It will do much towards steadying the minds in the present and future. Only I beg of you to be *temperate* in using it, be wise as the serpents that it *will* cause to hiss. Will you not, dear one? Why I prohibited its use was because of intemperance.

A moderate reminder of this great point of history is needed and will be so long as time lasts. 1. It shows the advent of God's expressed Motherhood. 2. It shows the fact that destroys the falsehood. 3. It is God's order of showing to the human race the divine dispensation of Christian Science. Will you see, can you see me as I *am*? Dear child, I have asked too much at present.

— *Letter to Wm. B. Johnson* [dated June 30 and signed "With love, M.B.G. EDDY"]:

My dear Student: It is the duty of the Board of Directors to get a list of the names of contributors from the Trustees, and then have a circular letter printed which states the *facts* and corrects the *falsehoods* of the circular they sent out. I have *proof* that my first proposition and earnest advice to these *fellows* was to make the contributors safe by putting *their* money into the building, and I would be responsible that they should have a *legal* claim to the land. But Nixon would do nothing but *rule* or ruin the church.

[P.S.]: Read this to Board of Directors. You know the need of mental influence on the *right* side. Let *all* unite in this.

*P.82:5-8 in current edition.

Lists of contributors had been published in the *Journal* from time to time, but the addresses were known to the Trustees only. Similarly, only the Trustees knew the number of requests for refunds. What was clear, however, was the general absence of panic or of a demand for reorganization. The Church and the C.S. Association were in prosperous and harmonious condition and few felt the need to return to the turbulent days before "voluntary assembly."

Mrs. Eddy's article "Hints for History" (Mis.139:10 – 142:3) that appeared in the July *Journal* had a reassuring effect throughout the field, and students were content to await the solution they were sure would be found. Referring to that article, Mrs. Eddy remarked significantly to a friend:

I have written it because I was impelled to do so. God seemed (as many times He has under severe need) to deprive me of all peace until I wrote it and then my sweet peace returned. You remember my experience, *published*, when writing the chapter on animal magnetism in my first edition of *Science and Health*, do you not? This has been the same in its nature, but not circumstances.

July — *Articles from Journal*, Vol.X, No.4:

- 1) *Hints for History*, by Mary Baker G. Eddy [as *To The First Church of Christ, Scientist, Boston*, Mis.139:8 – 141:3, then]:

It will speak to you of the Mother Church that you built for her through whom was revealed to you God's all-power, all-presence, and all-Science. (Then Mis.141:6 – 142:3.)

- 2) *Uncovered*, by Rev. Mary B.G. Eddy [giving extracts from letter dated Austin, May 18, and signed "MARY H. PHILBRICK." This letter was later gathered into *Footprints Fadeless* by Mrs. Eddy, but never into *Miscellaneous Writings*]:

The following extract copied from a letter to me recently received from a well-known Christian Scientist, may at least amuse the readers of our JOURNAL.

After doing justice to this subject I had dropped it, as we naturally turn away from a fossilized falsehood. But evidence and testimony on the side of truth are always in order, and proverbially better late than never.

"It might be of interest for you to know that Mr. A.J. Swartz of Chicago went to see the late Doctor P.P. Quimby's son, and procured his father's writings for the purpose of having them published in order to show the world that your ideas were borrowed from Quimby. After having examined them, to their utter disappointment it was found there was nothing that would compare in any way to SCIENCE AND HEALTH; and he, Swartz, concluded that it would aid you too much to publish them, so they were returned to the owner.

"Mrs. Swartz saw and read these MSS. and she gave me this information."

- 3) *Notice*, by Rev. Mary B.G. Eddy [dated Concord, N.H., June 6, 1892]:

My son, Dr. E.J. Foster Eddy, will resume the teaching of Christian Science. He will begin by instructing the Primary class. Those desiring to study with him will please send their applications to him. He is now prepared, so far as it is possible at this time for a student to be, to teach what I teach, and will be governed by the previous rules of the Massachusetts Metaphysical College.

Also, I hereby notify all those dear ones who desire to enter a Normal class taught

by me, that my next Normal class will fulfill all previous agreements, and afterwards, no student can enter the class with me for a teacher, who has not first been prepared in the Primary, either by myself or by my son, Dr. Eddy, for entering the Normal class. Severe experience has shown me the importance of adopting this rule for the benefit of my students.

4) [As part of] *Editorial Notes, College Alumni* [unattributed]:

At the meeting of the Mass. Metaphysical College on June first, there were present many from distant points. The session was opened by calling to the chair Dr. E.J. Foster Eddy, who, stepping forward, slowly turned a reversed picture that had been resting on an easel at the right of the speaker's desk. A deep-drawn breath of surprise and delight filled the room as there stood revealed, in life-sized crayon, the face of our beloved leader, Rev. Mary B.G. Eddy, the Discoverer of Christian Science. Hebrews 11th, feelingly read as a message from our Teacher, was followed by selections from SCIENCE AND HEALTH, together with words of greeting and exhortation from the president.

— *Letters to Wm. B. Johnson:*

1) [Dated July 4 and signed "Lovingly, M.B.G. EDDY"]:

My dear Student: "No," please drop it. The effect is bad.

[P.S.]: Tell others to stop. The thought to be held aright should be wholly *impersonal*, and a faith in God who doeth all things well. [See the "P.S." to Mrs. Eddy's letter to Mr. Johnson of June 30.]

2) [Dated July 5 and signed "Lovingly, M.B.G. EDDY"]:

My dear Student: You had better not reply to the Trustees' letter, even if they give you a list of the names of contributors, but stand still and see the salvation of our God. You have done your duty and the rest our Father takes care of.

[P.S.]: Answer this. I am very busy, and do not consult me any further. It all lies with the Trustees and contributors, and they must be responsible, not we, for the consequences.

By mid-July Mrs. Eddy was ready to start afresh — with an expanded and interlocked group of trustee-directors who would solicit funds solely for a church edifice as specified in the deed. A legally constituted church could then be established with a few selected persons (under the jurisdiction of no other church of any kind) as "Charter Members." The rules and by-laws would limit the selection of a pastor to the trustee-directors, who would in their turn in future be appointed by the charter members and none other.

It will be seen that this plan still called for a materially organized church, a personal pastor, and a mortal group of "trustworthy" persons to be legally responsible for church policy under the by-laws — and under God so far as they could be collectively sure that Christ is the head. This might be as far as Christian Scientists could look right then. But the impersonal Pastor and the pathway to the rejection of legal human responsibility and personal ecclesiastical control for The First Church of Christ, Scientist, would stand eternally revealed before the Sixth Day should end.

For the moment the Nixon call for money to build a publishing house on land set aside for the church, provided the escape clause Mrs. Eddy could use, even though this meant the return of all such contributions — followed hopefully by a full redonation for the original purpose.

— *Letter to Wm. G. Nixon* [dated July 14 and signed "With love, MARY B.G. EDDY"]:

My dear Student: Come to me next Saturday [July 16] A.M. on 9 o'clock train. I shall send for Mr. Lang, Mr. Knapp and Mr. Munroe, and God will settle this matter and you shall have a legal claim if you are ready for *Him* to govern this church building in accord *with law* and gospel.

At this interview Mrs. Eddy dropped her demand for an immediate start on the church building, because she was able to establish that Nixon's advertising for funds to build publishing rooms had in fact given an unlawful title to her church property. (See third paragraph of Item 1 of October articles from *Journal*, p.439.)

— *Letter to Clerk of the Mother Church* [Wm. B. Johnson], [dated July 18 and signed "With love, M.B.G. EDDY"]:

Dear Student: . . . I have consulted my lawyer on what I saw was best and telegraphed to you namely, for you to tell those whose names are on your list, and who are members of other churches, to give you a writing saying they will withdraw from the church they are now members of, within 3 months or less from the date of their becoming members of the First Church of Christ, Scientist.

See following sheet enclosed.

— *Message on "Following Sheet"* [dated also July 18 and signed MARY B.G. EDDY"]:

Dear Student: Get the names on this list on your petition for a charter for the "First Church of Christ, Scientist," and let these be your charter members if they will give their names, and you can get them I think.

After they subscribe you cannot copy the list, it must be in their handwriting. So get them to subscribe in the order of their names which I send, then apply at once for Church Charter.

Affectionately. I say do this *rightly* and as speedily as possible.

The list was a slightly altered version of the earlier charter list. Over a period of two weeks, with journeys to New York, Concord, Fall River, Braintree, Providence, as well as in Boston, William Johnson collected the signatures of virtually the whole contingent as follows:

Julia Bartlett	Grace Greene	Mary Munroe
Maurine Campbell	Emilie Hulin	Helen Nixon
Stephen Chase	Flavia Knapp	Ann Otis
Ellen Clark[e]	Ira Knapp	Josephine Otterson
Joseph Eastaman	Emily Meader	Elizabeth Skinner
Eugene Greene	Martha Morgan	Augusta Stetson

Mrs. Otterson and Mrs. Stetson had to agree to resign their membership in the Church of Christ (Scientist) at 96 Fifth Avenue, New York City (although Mrs. Stetson would continue as pastor).

Later, however, the use of the Massachusetts law by which Mrs. Eddy's church could operate and receive funds without being incorporated did make the resignations unnecessary. For this welcome law would recognize as charter applicants only those who were citizens of the Commonwealth of Massachusetts — and that automatically debarred these ladies, as well as Mrs. Hulin and Mrs. Skinner of New York State. Others affected were the Greenes of Providence and Miss Morgan and Mrs. Otis of Concord, N.H.

Meanwhile the eighteen signatures so far obtained, in addition to Mr. Johnson's, were acceptable for a standard application form, on which it would be necessary to describe the purpose of the proposed corporation. In addition, the name of the president, and a copy of the official record of the adoption of the rules and constitution by a quorum of the charter applicants, would have to be furnished. This entailed a lot of labor.

Through Calvin Frye the clerk learned that Mrs. Eddy's instruction regarding the statement of purpose was as follows:

Abide strictly by the form of the old church charter in drawing up the new one except in the name of the Church. [In short this authorized such wording as "to carry on and transact the business necessary to sustain" the worship of God as set forth in Science and Health with Key to the Scriptures by Mary Baker Eddy.]

— *Letter to Calvin Frye* [dated South Boston, July 21, and signed "Yours sincerely, WM. B. JOHNSON"]:

Dear Brother: . . . About Charter. You have the book with the old one and the proceedings. I shall need it to guide me in making out the record book to be presented to Commissioner of Corporations with the applications. When getting the list, Teacher said "Let me have the making of the By-laws" etc. You tell me that Mrs. Eddy has not read my [previous] letter [to you], then do let her read this:— Whatever *By-laws are to be adopted, MUST be at the FIRST meeting of subscribers to agreement to be acted upon, and the action therein recorded and sent with the papers, before we can have the Charter.* As soon as I get all the names I shall send out notices of the first meeting.

— *Letter to Wm. B. Johnson* [dated July 22 and signed "Fraternally, C.A. FRYE"]:

Dear Brother: Do not have a meeting of Charter Members until you hear from us, but get the signatures [as] soon as possible.

The request for a delay in setting the first meeting was to give Mrs. Eddy time to prepare the new church's by-laws. Her first draft, also dated July 22, outlined as follows the procedure of primary importance:

The present method used by the Church of Christ, Scientist, in Boston, for choosing the pastor by a Board of Directors instead of by the main body of its mem-

bers shall be adopted by this Church, and each member of this Board of Directors shall be utterly sound on the doctrines [specified as above] to be preached, taught and promulgated in this Church, and during their mortal existence the Charter Members shall elect those Directors and this Board shall be selected only from the Charter Members of this Church.

— [Draft of] *Letter to Wm. B. Johnson and to Julia Bartlett* [dated July 22 and signed "With love, MARY B.G. EDDY, per C.A. FRYE"]:

My dear Students: At your first Church meeting adopt your present form for choosing your pastor, only instead of Board of Directors call it First Christian Science Trustee Company, and make this an unalterable form of Church government that cannot thereafter be voted upon.

Now let this be done rightly and just as I have directed in this letter. Make no mistakes here. Let no M.A.M. swerve you from this straight line of action. N.B. [signed "M.B.G.E.": Have it in your By-laws that portions of Science and Health shall be read in the pulpit on Sunday, and when read, the name of the book and the name of its author shall be announced.

Board of Trustees

First Christian Science Trustee Company

Alfred Lang	J.S. Eastaman	
Marcellus Munroe	I.O. Knapp	
Wm. Nixon	S.A. Chase	
W.B. Johnson	H.P. Smith	
E.H. Greene	J.S. Bartlett	} These names were crossed off after being listed.
David Anthony	M.W. Munroe	

Have it stated also in your By-laws that only the Charter members shall have power to elect the Bd. of Directors-Trustees.

The above is the letter's final version as amended to eliminate all use of the old title of "Board of Directors." At first the names of the original Trustees (Nixon, Lang, and Munroe) were omitted from the new board, then included — and then in the final amendment the names of the two women director-trustees (Mrs. Munroe and Miss Bartlett) were dropped.

There is no record that *any* version of the letter was actually mailed. Mrs. Eddy's attention was increasingly turning towards the uncovering of a law which would obviate the establishment of director-trustees or pastors in any way subservient to a floating population of members. Judge Walker who resided in Concord was one of those working on the legal aspects of church organization and reporting to Mrs. Eddy. As a result the various by-laws and letters of instruction drafted by her to satisfy legal and spiritual requirements were under constant review.

Some such letters did get sent at this time, but all later were overtaken by events.

— *Letter to Wm. B. Johnson* [dated July 28 and signed "With love, MARY B.G. EDDY"]:

My dear Student: I was hindered by company, lawyers, etc., till almost the last minute, for the mail — this made my last communication to you quite incoherent. I hope the following By-laws will be passed by as large a vote as possible:

There shall be a standing Committee named Com. on Pastors, or any other name, for selecting the pastor, and this Committee shall elect the pastor, the speaker, or the reader, for the First Church of Christ, Scientist, in Boston.

The Committee on Pastors shall be Dr. E.J. Foster Eddy, William B. Johnson, Ira O. Knapp, Eugene H. Greene, Stephen A. Chase.

If from any cause a vacancy occurs in said Committee, they shall immediately elect another member to fill the place, one who strictly adheres to the doctrines and teachings contained in the sixty-ninth edition of the book *Science and Health* by Mary Baker G. Eddy. This By-law shall not be altered or annulled except it be by a unanimous vote of the First Church of Christ, Scientist, in Boston.

The other propositions which I wrote to you relate to By-laws on the admission and dismissal of members from the Church.

Remember, dear student, that this Church must be properly chartered, and its Constitution and By-laws correctly made, and accepted, and the whole proceeding be strictly legal. Then, we have complied with the civil law (and I always recommend this being done, wisely done) and then, every Church of Christ, Scientist, will have a precedent to follow whereby to establish the Gospel of Christian Science.

May the God of peace be and abide in our midst, may brotherly love continue, and may this Church that has come out of so much tribulation be built on the Rock of Truth and Love. In the words of Jesus, "Lo, I am with you alway, even unto the end."

Mr. Johnson was still preparing for a meeting of the charter members and traveling extensively. The same day that Mrs. Eddy wrote the above letter he wrote a note to her son as follows:

— *Letter to Dr. Eddy* [dated Boston, July 28, and signed "Yours sincerely, (In haste) WM. B. JOHNSON"]:

Dear Brother: . . . I ought to see Teacher relative to By-laws, etc., before the meeting is called as there is a good deal to be done. I must get all that is to be noted upon at the first meeting and have it translated into Mass. legal language, so that there may be no mistakes, and unless I know what the thought is I cannot instruct what we want brought out.

There are the Covenant, Rules, or By-laws; provisions for engaging a pastor, and requirements, etc., to be thought of. You will not have time to send a letter so that I can get it on my return [from New York], but if message is sent, it should be directed to my home, and wife can bring it to me.

P.S. [signed "W.B.J."]: If I leave New York at 10.00 I shall be in Boston at 4.00 or 5.00.

August — *Articles from Journal, Vol.X, No.5:*

1) *Pond and Purpose*, by Rev. Mary B.G. Eddy (Mis.203).

2) *Take Notice* [signed "MARY BAKER G. EDDY"]:

The contributors to the Church Building Fund in Boston may reasonably expect that all difficulties relative to this matter will be amicably settled, and the title to the building lot be made indisputably legal. When this adjustment is completed they shall be notified thereof.

3) *Card* [dated July 10 and signed "MARY B.G. EDDY"]:

I was not sensible of giving through the July JOURNAL the impression, relative to my teaching, that some students have evidently received; one that causes them to feel that they do not wish to teach, if this prevents their students from entering Mrs. Eddy's classes. Now dear ones, all, in my notice I meant simply this: If I were to teach, I should do as I said, — but did not mean that I intended to resume class teaching. One more Normal class will close my engagements, and then is time to talk about "what next." This class will be opened when I think the students are ready for it, and these shall be duly informed of the date of commencement. Send no more applications to be taught by me. No person must expect to see me without a previous appointment, through my secretary, C.A. Frye.

4) *A Letter* [enclosing a child's contribution to the pond built by students for Mrs. Eddy's new home "Pleasant View"], [dated New York, July 7, and signed "A.E. S(tetson)"]:

My very dear Teacher: Enclosed you will find one dollar for the Lake fund. You will recollect I told you of our little Maude's demonstration, and that she received a dollar from the person healed. She was overjoyed to know that she might send it to the dear Mother, a love-offering to be made manifest in that symbol of purity — water.

She treated the case but twice, and to material sense the result was marvelous. A constant cough of long duration entirely disappeared, and there is still perfect freedom; showing that the work was scientifically done.

. . . I ought to add that Maude is seven years old. The patient was a gentleman who said "If you are a Scientist, and say your Truth would heal you if you had this, try it on me. If you heal me, I will give you a dollar."

NEW THOUGHTS ON MEMORIAL CHURCH

— *Memorandum to Wm. B. Johnson*, on by-laws [written or dictated by Mrs. Eddy, probably on August 2]:

[In Calvin Frye's handwriting]: If you please, at your first Church meeting, for making By-laws, you can call for a vote of the Church on having the Church edifice of the First Church of Christ, Scientist, a Memorial Church for the Founder and Discoverer of Christian Science, the inscription to read as follows:— Mary Baker G. Eddy Memorial First Church of Christ, Scientist.

[In Mrs. Eddy's handwriting]: You can propose this vote if you are not in the chair — but if you are get Capt. Eastaman or Edward Bates to do it.

You can read the letter that I will give you relating to this, after the vote is taken.

(Note) Add to your statement of this vote:

[Continuing, in William Johnson's handwriting]: This vote shall not be changed or annulled except by a unanimous vote of the Charter Members of the First Church of Christ, Scientist, in Boston.

[Amendment, still in Mr. Johnson's handwriting]: This must be read: unanimous vote of the First Church of Christ, Scientist, as the above would insure the inscription only while the Charter Members were living.

This vote must be taken at a meeting after the Charter has been received.

— *The Letter "Relating to This"* [dated August 4 and signed "Affectionately yours, MARY B.G. EDDY"]:

Mr. William B. Johnson, C.S.B., My dear Student: At your request I take the earliest opportunity to reply to this question, "Do you consent to erect on the lot which you donated, a Memorial Church, to be engraven in memory of you?"

When the Church Building Fund was started, my students named to me this tender proposition, and Mr. Nixon advertised in the *Christian Science Journal*, October 1890, something to this effect. I replied through the pulpit and press, stating my objection to having a personal memorial appear, as the one motive, of the contributors to our Church Building; saying, in substance, that their high purpose could be characterized only by a more universal love. Therefore, I preferred to await the logic of events, which might show, that my students had first consecrated their heart-offerings to God.

To the simple, waiting shepherds, God has now shown this great fact, and the children have illustrated it. The swift witnesses to this verity, were generous contributions, and steady patient endeavors to obtain funds, and a donation of about \$3000 from the children for the furnishing of Mother's Room in the church. Hence, those words of our Master, to the one he loved, should settle this question: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

The hitherto unselfish course of contributors, is the pivot, on which my present decision turns. This course also, looks like the coming coincidence between the human and divine impulsion, to which that saying of our Master pointed, "come and follow me."

Your motives, clearly shown to be impersonal, God is ready to bless; and it becomes my duty and pleasure, to reply anew to your first desire. Therefore, my beloved students and friends, I say — Do with my name and memory whatever you think fit — it will strengthen our Cause and speak unmistakably to future generations. And the God of Israel guide and bless you.

P.S. [signed "M.B.G.E."]: To make this transaction clearly understood, you can publish your intentions in the September *Christian Science Journal*; and request, that if any contributor to the Boston Church Building Fund, objects to giving his money, towards erecting a Memorial Church as aforesaid, he can address the Clerk of the Church of Christ, Scientist, in Boston, stating this, and his money will be returned to him. *N.B.* [signed "Affectionately, M.B.G.E."]: Please preserve this letter, keep it clean, and publish it in the next issue of our *Journal** provided we get the law question settled and so are ready to call for more contributions.

*As can be seen from the "Articles from *Journal*" the letter never appeared.

— *Additional Note to Wm. B. Johnson* [dated August 4 and signed "MARY B.G. EDDY"]:

If you cannot get these votes *passed without it* you may read this letter to the Church.

— *Other Letters to Wm. B. Johnson:*

1) [Dated August 7 and signed "Affectionately yours, M.B.G. EDDY"]:

My dear Student: I have compiled and completed the By-laws. If anything is illegal, the lawyer must correct it. I have guarded all important points and you will please not copy these again unless it be to retain for yourself, this copy. Now note well what I say on the following point.

When you introduce at your second Church meeting, that is not to be held until you ask me when to hold it — the vote to be taken on a Memorial Church as before arranged, be sure that before this meeting is closed, you request each member to vote on keeping this vote from the knowledge of everyone outside until it is published in the *Christian Science Journal*.

P.S. [signed "M.B.G.E."]: Do not organize the Church till the Trustees sign the deed.

2) [Dated August 8 and signed "Yours truly, MARY B.G. EDDY"]:

My dear Student: When it can be made legal and as soon as possible appoint a building committee called "Church Building Committee." This committee shall consist of five or eight members. Let this committee be the present Board of Directors with the addition of three more members namely Alfred Lang, Marcellus Munroe, and William G. Nixon. This committee may be dissolved by a vote of their own when the building is erected.

This committee shall receive the Church building fund and it shall be deposited in the name of the "Church Building Committee" (if this is legal) and shall be drawn only by the Treasurer (Alfred Lang if he will serve), and strict account shall be kept by the Secretary (Marcellus Munroe if he will serve) of all the proceedings, and this Committee shall vote on the appropriation of the funds in all the details thereof, and abide strictly by the first conditions of Mary B.G. Eddy's deed of the building lot to the [First*] Church of Christ, Scientist, in Boston.

Mr. Johnson acknowledged receipt of Mrs. Eddy's proposed by-laws by letter dated August 8 and declared his readiness to call the "first" meeting of the church as soon as word came through Dr. Eddy. He also asked a couple of questions to which Mrs. Eddy penned the replies on the back of the letter as follows:

"In the Church invocation the silent prayer is omitted. Is that your intention?" No! not omit it but it seems weak to have to establish this as a By-law.

"Shall the Examining, Business and Collection committee be elected from the Board of Directors as it was in the old Church?" No! let them be chosen by the Church.

No, not omit the silent prayer, but not have it in the By-laws.

No, let them be chosen by *the Church*.

The reorganization of the Church under Mrs. Eddy's plan did require a full and legal release of the building lot from illegal commitments. Accordingly she had her

*The word "First" was inserted here by a further message dated August 9.

lawyers draw up a quitclaim for each of the trustees and directors to sign, thus releasing the lot to Mr. Knapp who could then quitclaim it to Mrs. Eddy. The task of getting the various signatures was entrusted to Dr. Eddy who completed it over the period August 7 through 11.

Alfred Lang was the first to sign, in Lawrence, Mass. Later Nixon, Knapp, Johnson and Eastaman met in the Boston law offices of John H. Appleton, enabling Dr. Eddy jubilantly to send word back as follows to Concord:

— *Letter to Calvin Frye* [dated Boston, August 8, and signed "Hastily" (no actual signature)]:

Dear Brother: Mr. L. was at home, and signed. Mr. N— Mr. K— Mr. J— and Capt. are now signing. Mr. Munroe is up in Vermont for a month's stay and I have got to go and search until I find him.

I go to Providence* tonight, and from there, North. Probably shall not go through Concord. Everything goes nicely except M's absence. Have Walker make out deed for K. to sign for Mother, and send him — K.

When I get them all I will wire Johnson so he can send out the call [for the first church meeting]. If Mother does not want him to make the call then send him word. N— signed without a word. Of course the others will.

— *Communications to Wm. B. Johnson:*

1) [Dated August 9 and signed "Yours fraternally, C.A. FRYE"]:

Dear Brother: Mrs. Eddy says please make change in By-laws 21 & 22 where it names the 69th edition of S & H, and have it read "as contained in Science and Health by Rev. Mary Baker G. Eddy, commencing at the sixty-ninth edition."

2) [Telegram dated August 9 and signed "MARY B.G. EDDY"]:

Give notice of a meeting of the Church at once.

The following day Mr. Johnson took the latest by-laws to Elmer F. Howe, a Boston lawyer who was found not to share Mrs. Eddy's vision. No matter how scientifically the church was designed to run, so long as it remained a purely voluntary assembly of Christians, there was no legal entity responsible for funds being solicited publicly. Mr. Howe's objections and suggestions were relayed to Mrs. Eddy by Mr. Johnson during an overnight visit to Concord. After he had left, Mrs. Eddy wrote to him several times:

1) [Undated, but presumably written August 11, and signed "M.B.G.E."]:

My dear Student: Take all points to my lawyer for settlement and do not come to Concord again without my permission. *Write* your questions to me. If these letters are opened they can do no harm *now*. You confuse me, and I see now that M.A.M. confuses you for *this purpose*. The one suggestion you made is wrong. I can deed to the Church as safely as to Trustees, if you watch and are present at each annual meeting, for one vote perpetuates the Board of Directors as it now is to be formed.

Now if you had sent your questions and nothing more this last movement would

*For Eugene Greene's signature. But in Providence Dr. Eddy learned Mr. Greene was also in Vermont, and after finding Mr. Munroe in Randolph, Vt., he got the last signature (Mr. Greene's) in Barre, Vt. on the 11th.

not have been made.

Stop it [the incorporation move suggested by Mr. Howel]. I shall give the land to the Church.

2) [Dated August 11 and signed "M.B.G. EDDY"]:

Insert this in a By-law if it *is legal*, that both male and female members of the First Church of Christ, Scientist, shall be allowed to vote at the Church meetings.

3) [Dated August 11 and signed "M.B.G.E."]:

After your By-laws are pronounced legal, before sending them to the proper authorities [the Commissioner of Corporations], send them by Express to me to read.

4) [Telegram dated August 12 and signed "M.B.G. EDDY"]:

Will you meet Mr. Walker in Boston tomorrow at ten o'clock and where wire immediately.

5) [Dated August 12 and signed "In haste, C.A. Frye"]:

Mrs. Eddy says "Get signers to a new petition of Charter for 'First Church of Christian Science.'" Take those on list given you who can be reached most conveniently and as fast as possible. She has cut from the By-laws those which she does not wish to have appear until after Charter is granted.

Telegraph her as soon as you get your Charter. Tell Miss B[artlett], Mr. E[astaman], and Mrs. M[unroe] to do their duty.

6) [Undated and signed "M.B.G. EDDY per F(rye)" as supplement to the above letter]:

Name it "First Church of Christian Science." Take the members living outside of Mass., into the Church the first Sunday after it is organized, and do not delay an hour on this question.

7) [Undated, but presumably August 12, and signed "With love, M.B.G. EDDY"]:

Have it called First Church of Christ (Scientist), if you can and it can be *logically*. But do not delay on account of this. Better call it First Church of Christian Science, than be delayed.

P.S. [signed "M.B.G.E."]: You can make out two forms of application and if the first is rejected make them accept the second on the spot. [Note written here by William Johnson]: Lawyer says impracticable — can't be done.

With reorganization apparently inevitable there was a need for many plans to minimize the legal manacles. Any reorganization was going to invite identifiable, future, legal, personal attempts to control God's Church of Christ, Scientist. If this was to be the experience needed by students right now, there would be a continual hope to keep the consequences as innocuous as possible. The by-laws had this purpose back of them, and among those which Mr. Howe and Judge Walker examined and criticized was the following (probably of date August 12):

In cases of vacancy occurring in Board of Trustees the place shall be supplied by

Board of Directors and no member of the Board of Trustees shall be a member of Board of Directors. [Even this return to a system of checks and balances had a note in Mr. Frye's handwriting above it: "It is best to make the Board of Directors and Board of Trustees one," and such reappraisal was in accord with the advice of the lawyers Perry and Griffin.]

— *Letter to Mrs. Eddy* [dated South Boston, August 13, and signed "Lovingly your student, WM. B. JOHNSON"]:

Dear Teacher: Met Mr. Walker at time appointed He looked over the By-laws and took them with him. Said he would look them over carefully and make corrections in the wording where it seemed necessary

Saw Mr. Howe Wednesday 10th He looked over the application for Charter, and the paper having the form for calling the first meeting of subscribers to agreement He said: "You had better take the petition to the State House and see if they will accept your Church title, also the purpose for which the Corporation is to be organized." [But the State House authorities] demurred at the name also the statement of purpose.

After hearing me out, Mr. Walker said: "I would let Mr. Howe complete his work on By-laws, then get them and send them to me for inspection, and Mrs. Eddy's approval," which, I promised to do as soon as I could

Mr. Walker suggested the idea of getting signers to agreement to First Church of Christ, Scientist, hold the meeting, then offer it to Mr. Endicott [Commissioner of Corporations]. This would place the question of accepting the title before him in a legal manner, then, if he refused to grant a Charter, some other name could be given.

— *Statement of Purpose*, as dictated by Mr. Walker [included with the above letter and signed "WM. B. JOHNSON"]:

First Church of Christ, Scientist.

The purpose for which this Corporation is constituted is to establish and maintain the worship of God, in accordance with the doctrines and teachings of Christian Science as contained in a certain book called Science and Health by Rev. Mary Baker G. Eddy, the sixty-ninth edition is particularly referred to, and in such subsequent editions thereof as the Rev. Mary Baker G. Eddy may edit.

N.B. [as written against this statement and signed "M.B.G. EDDY"]: Have work done (as I have named before) to accomplish having our Church chartered by the name God *first gave it* and the others hold.

[P.S., unsigned]: It must be called as I have written it below, and punctuated as follows:—

First Church of Christ, Scientist.

— *Telegram Addressed to Mr. Johnson at Mr. Knapp's Office* [dated August 13 and signed "M.B.G. EDDY"]:

Tell Walker I forgot to say you can show him provisions made in By-laws for Church Building Fund.

However, no human-mind solution appeared in sight, for the new Church name on which Mrs. Eddy was insisting was too near the old one, still in

existence, for its acceptance by the Commissioner.

— *Letter to Mrs. Eddy* [dated August 16 and signed “Yours obediently, WM. B. JOHNSON”]:

. . . The New York students are asking when they shall be called to the meeting of Charter Members.

I have not written to any of them until this morning . . . Shall I explain to them the situation or do you wish to send them word?

P.S. [signed “W.B.J.”]: I expect to have all the names today. If I were sure about the By-laws I could give notice of the first meeting tomorrow.

“All the names” meant the new names of available Massachusetts residents as they appeared on the application form sent express to Judge Walker on August 16, *viz*:

Julia S. Bartlett	Stephen A. Chase	Ellen L. Clarke
Janet T. Colman	Joseph S. Eastaman	Mary F. Eastaman
Eldora O. Gragg	Willaim B. Johnson	Flavia S. Knapp
Ira O. Knapp	Mary W. Munroe	Helen A. Nixon

Dr. Foster Eddy’s signature was added in Concord, but Hanover Smith and Emily Meader remained out of state and were never reached. The work all went for naught, however, as William Nixon vetoed his wife’s participation as soon as he heard of it, and she had to tell Mr. Johnson she was withdrawing. This meant getting another application form, with the other twelve signatures listed once more.

Maurine Campbell, whose name had at times been mentioned among possible charter members, was not included in the current list, but she was admitted to general membership at the end of the year. Helen Nixon was admitted even before that (October 5) — not however as a “First Member.” Her husband never aspired to membership of any kind in The First Church of Christ, Scientist.

When the second form was ready it was duly sworn before William N. Sargent as justice of the peace on August 22. There was thus nothing missing at this point from the full implications of the decision to appear to be founding the Church of Christ, Scientist, under human, material law.

— *Letters to Wm. B. Johnson:*

1) [Dated August 22 and signed “With love unfailing, MARY B.G. EDDY”]:

My dear Student: Drop all further movements toward chartering a Church in Boston. God is not pleased with this movement that has been forced on me to attempt.

Let there first be a Church of Christ in *reality* and in the hearts of men before one is organized.

You are not ready for His Church. What I prepared for such an one is suitable when you are fit for it.

Today I deed my land to

W.B. Johnson

Ira O. Knapp
 Stephen A. Chase
 Eugene Greene*
 Joseph Eastaman

Now *incorporate at once* by whatever name you please so that the Bd. Fund can be legally turned over to you.

This absolves me from all future *loss of God*, from my dealings with infants in Christian Science.

[P.S., signed "M.B.G.E."]: Answer by return mail if you will do as I have written and *without delay*.

2) [Dated August 22 and signed "M.B.G.E. lovingly"]:

My dear Student: Please make no change in your action relative to the Church meeting and incorporation until Mr. W[alker] calls on the Commissioner and you hear from this call.

N.B. [signed "M.B.G.E."]: Say nothing of what I wrote today, nor of this letter.

Mrs. Eddy's lawyers had by now found the law by which it would be possible for an identifiable group of persons to hold the church funds without a shifting group of persons becoming legally responsible for initiating and modifying church policy and regulations. The Trustees could therefore incorporate any way they wished for the purposes of holding funds, but the church need never be materially organized, that is, subject to personal interpretation and ecclesiastical control.

At this time Mrs. Eddy sent the following communication to Mrs. Julia Field-King for inclusion in the September *Journal*:

— *To the Contributors of the Boston Church Building Fund* [signed "MARY B.G. EDDY"]:

My beloved Students and Friends: Thanks for your patience. I have given a *sound* title to the lot of land in Boston, on which to build a Church edifice for the benefit of Christian Science.

For particulars relative to the Building Fund you must communicate with Mr. Alfred Lang, 279 Broadway, Lawrence, Mass., and William B. Johnson, 41 G St., South Boston, Mass.

The notice was a way of advertising to the field that directors and trustees would from now on work together to provide a church edifice free from publishing and administrative headquarters. To the Trustees, however, it looked like a surrender to some ill-advised and obstinate Directors — with no acknowledgment of the rectitude and devotion of their own stance all along. Accordingly, as employers of the *Journal* editor, they instructed her to remove the second paragraph!

When she complied, she received a sharp rebuke from Mrs. Eddy; and

*Name later dropped. Mr. Greene was not a resident of Massachusetts.

although the full text was restored in time for publication, Mrs. Field-King decided to escape from such cross-fire — and promptly resigned. The story as it unfolded is found among the letters and articles that follow.

— *Letters to Mrs. Eddy:*

1) [Dated Lawrence, August 23, and signed "I am, Sincerely yours, ALFRED LANG]:

My dear Teacher: . . . While in Boston today, I was shown a card written by you for publication in our *Journal*, the latter clause of which appears to me as quite misleading [and implying] that Bro. Johnson had become in part the custodian of the fund, which would be an absolute breach of trust on the part of the Trustees — the money being given in to our keeping, accompanied with instruction to therewith build a church and publishing house There remains, to my sense, but one just and honorable way out of our difficulty, and that is to return the money to the donors

In view of the foregoing . . . I have requested the Editor that my name and Mr. Johnson's be eliminated from your card, and feel quite sure you will sustain me in so doing.

2) [Dated August 25 and replying to Mrs. Eddy's refutation of the first letter, and signed "Most sincerely yours in Truth, ALFRED LANG]:

My dear Teacher: Yours of the 24th is received. Allow me first to say that you misjudge the situation. Both circulars sent out by the Trustees called for money to build a Church and Publishing House, or apartments for such purpose A large majority of this money has been called for, and we promised in our last Circular that if the donors called for their money we would return it to them

We now give up all thought of building a Publishing House, but any money given for that purpose cannot rightfully be used in building a church I know of nothing that will relieve us except a proper statement of facts over your own signature sent to the Editor of *Journal*, or Bro. Nixon

I have signed checks to the amount of \$16,000 which are now in envelopes addressed to donors; am holding them, hoping I shall not be obliged to mail them.

3) [Dated August 23 and signed "As ever obediently, Yours, WM. B. JOHNSON"]:

Dear Teacher: . . . I have sent out the notices for the first meeting of the subscribers to an agreement to organize a Church to be known by the name of First Church of Christ, Scientist

In today's letter you say, "Drop all further movements toward chartering a Church in Boston." On the next page you write, "Now *incorporate at once* by whatever name you please so that the Bd. Fund can be legally turned over to you."

I will do as you request. The notices have gone out, the meeting of organizing will be held on Monday 29th

Must I write and tell the students in New York why they will not be Charter Members? In a letter from Mrs. Stetson, received this morning, she tells me she is a resident of this State. Her husband is here and her home is with him, but it is just eighteen hours too late — the notices have been served, and now the meeting will have to be held in accordance with it, whatever the result

P.S. [signed "W.B.J."]: 10.30 [A.M.]. I had just sealed this letter when Mr. Lang came to see me [about the] article from you to go into the *Journal*. . . . He says he knows nothing of what transaction he or myself was to be referred to

I told him I knew of nothing that the . . . article for the *Journal* mentioned. He then told me that you had said you had deeded the land to certain parties, and asked me if I knew of it. I told him that I knew you were going to do so. He asked me if these parties were to hold the land for the Church in trust, or were they representative members of the Church? I answered, the latter. He said that that is the way it *should* be — they should represent the Church.

Mr. Lang expressed himself as very sorry that you did not leave the article for the *Journal* as it was [with the offending paragraph removed]. He said it would have quieted the donors and make it look as though the Trustees could be trusted, but the one which is to go in will not do it, inasmuch as you do not ask the donors to let their money remain Mr. L. seems quite disturbed again.

GOD'S SOLUTION COMES TO LIGHT

While Mr. Johnson was writing the above letter, and before he had reached the parts mentioning the New York students or Mr. Lang, he received a telegram (dated August 23 and signed "M.B.G.E.") which read: "Wait till you hear again."

He finished the letter without changing its contents, and sent it off immediately, so that by the following day he had an answer from Calvin Frye. Here he received the first inkling that Judge Walker had found a new legal solution much closer to Mrs. Eddy's hopes and intentions than any proffered so far. This was the discovery of the law under Section I, Chapter 39 of the Public Statutes of Massachusetts, mentioned in the *Manual of The Mother Church*, p.130.

— *Letter to Wm. B. Johnson* [dated Pleasant View*, August 23, and dictated by Mrs. Eddy to Calvin Frye, but unsigned by either]:

Dear Brother: In reply to your letter of the 23rd, Mrs. Eddy requests me to say, that "as you have called the meeting you can let them come to it, and there inform them as to how the matter is disposed of; but do nothing more about obtaining a charter."

She also says, "I am succeeding in my plans beyond my most sanguine expectation, and hope to be able to give you full particulars within two or three days."

The magnitude and the inevitability of the legal discovery were such that Mrs. Eddy could summarize its significance in these words to a member of her household: "God has never brought me up to this hour to desert me now."

— *Letter to Wm. B. Johnson, to Ira O. Knapp, to Joseph Eastaman, to Stephen A. Chase* [dated Pleasant View, August 25, and signed "Yours in Truth, MARY B.G. EDDY"]:

*The first letter to Mr. Johnson so headed. Apparently her lawyer's vital discovery coincided with Mrs. Eddy's completed installation at Pleasant View (where she resided for the next 16 years).

Dear Students: I have made the deed of my land ready for your acceptance. Please meet at 281 Columbus Avenue, Boston [Mr. Knapp's office], at 11 o'clock A.M. for the hearing and acceptance of my deed on Monday next Aug. 29.

It will be necessary to return their money to the donors. The circular you sent out *unknown to me* promising them both reading rooms and a church whereto the Trust land gave no title whatever, demands this of you although it must impede the purpose for which I have given my land.

— *Letter to Marcellus Munroe* [dated August 27 and signed "Your affectionate Teacher, MARY B.G. EDDY"]:

Dear Student: Please send to me immediately the full list of the names of the contributors to the Boston Church Building Fund, and oblige.

Mr. Munroe was not about to oblige. His attitude is seen in his reply to a similar earlier letter evidently sent before the second one arrived.

— *Letter to Mrs. Eddy* [dated August 27 and signed "Respectfully yours, M. MUNROE, Secy"]:

Dear Teacher: Yours of the 25th received — having been absent I have just been able to attend to it. The custodians of the Fund have met this morning, and they find no other way of disposing of the money now in their hands except as in accordance with the promise made to contributors in the Circular Letter, dated June 13

— [Extracts from] *Letters to Julia Field-King*, from Mrs. Eddy:

1) [Dated August 27]: Before you leave us, if leave you must, I want you to give me a call and let me take you over my house [the new home Pleasant View] and look with me on the hills and catch their rest.

For the strength of the hills I bless Thee, my God,
Our fathers' God. Hemans.

2) [Dated August 30]: I suppose your resignation takes effect tomorrow! At first I felt sorry, but now I see it is best for *you* and for *the Journal*. No good ever came or can come from discord. I trust you will be happier and can do more good in your old field of labor. The Trustees had no right to suppress any portion of my article. They have misrepresented me publicly and as usual I have returned good for evil. Good reigns and evil *cannot harm goodness*.

P.S. I did recommend you as Editor. But shall not do even this again. I am *determined to take no part* whatever either pro or con in the *Journal* business. The Pub. Society are "old enough and big enough" to do all requisite, and I do not want to know what they do and they so far have not troubled me by letting me know.

— *Letter to Wm. B. Johnson* [dated August 27 and signed "Affectionately, M.B.G. EDDY"]:

My dear Student: Address duplicates of the enclosed letter *immediately to all my loyal students* and mail at once [see "Circular Letter" following].

— *Circular Letter for Mailing to Loyal Students* [to be dated Pleasant View, August 29 (the day the above letter was received in Boston) and signed "Your loving Teacher, MARY B.G. EDDY, (per) WM. B. JOHNSON"]:

Beloved Students: I have succeeded at last in getting the Trustees, Mr. Lang, Mr. Munroe and Mr. Nixon to return to me the title of the lot of land in Boston on which to erect a church building, and have again through an indisputably legal deed conveyed it to Trustees for the purpose aforesaid, and the object for which I had before donated it.

This last title that I give of the building lot is sound, and Mr. William B. Johnson is one of the Trustees for building and for receiving funds for building our church in Boston.

Now, dear student, will you aid me in recovering our funds in the following manner, which funds to be legally handled by the old Trustees must be returned to the contributors.

Call a meeting of all the contributors that you can get together, and let them vote to return their contributions to William B. Johnson, 41 G St., South Boston, and send the record of this vote to me [and the name of each voter, and attach to this name the sum he contributed].

Mr. Johnson added the words in brackets following receipt of a supplementary letter also dated August 27; but before any further action could be taken, the Trustees' intention to remain difficult became clear and occasioned the following message from Pleasant View:

— *Telegram to Wm. B. Johnson* [dated August 29 and signed "M.B.G.E."]:
Send no duplicates at present.

Apparently William G. Nixon was refusing to serve on the eight-member Building Committee, leading Marcellus Munroe to refuse to serve as secretary and Alfred Lang as treasurer. In this way they rendered inoperative the notice Mrs. Eddy had insisted on having in the September *Journal*.

At the time the telegram reached Boston, William Johnson was at Miss Bartlett's New England Academy of Christian Science (133 Dartmouth Street). He and the other eleven members of the original Church of Christ (Scientist) who had applied for recognition in the State of Massachusetts as an incorporated body, were holding their first meeting. Five of their number (Johnson, Knapp, Eastaman, Chase, and Dr. Eddy) had just come from Ira Knapp's office where the first four named had accepted from Dr. Eddy the deed conveying the land to them as trustee-directors. The deed to become legally operative now needed only Mrs. Eddy's signature, which was formally added on September 1.

At Miss Bartlett's office Dr. Eddy repeated to the whole group his Mother's fundamental wishes for the Church: that it should be named The First Church of Christ, Scientist, that it should *not be incorporated*, that its Board of Directors should be the four chosen by her, and that this Board should be self-perpetuating and independent of the vote of church members.

The above account of Dr. Eddy's remarks at this important meeting is taken from an affidavit he wrote in retrospect in 1920. From the rest of the document it appears that there still remained confusion for "infants in Christian Science" (letter of August 22) regarding the call not to incorporate or charter a *church* despite the call to incorporate a temporal body of *directors*. The newly-discovered law permitted just such a condition.

The affidavit goes on to say:

[The twelve persons*] present agreed that the Church they were organizing [sic] should have the name: The First Church of Christ, Scientist. That it should be an incorporated [sic] association. That the Board of Directors should be the persons nominated by Mrs. Eddy, should hold office as stated with power to fill vacancies in their number, and as such, should, under the laws of Massachusetts, constitute a body corporate, and in that capacity, accept on behalf of the Church the title to the property which Mrs. Eddy was proposing to deed to such Board of Directors, and that the Church would comply with the condition named therein — that its Board of Directors should be thus constituted and perpetuated. This agreement was unanimous.

— *Letter for Contributors to Building Fund* [dated August 29 and signed "Fraternally, ALFRED LANG, MARCELLUS MUNROE, W.G. NIXON"]:

Dear Friend: Herein please find our check in accordance with our promise made in circular letter dated June 31

You will observe from [extracts cited from Journal articles appearing May and June, 1891, and February and March, 1892, as found in preceding pages] that the Trustees solicited your contributions in entirely good faith . . . for a purpose other than simply a Church edifice.

Some \$22,000 has already been called for, and we now return funds to contributors; leaving with each the responsibility of deciding individually what contribution shall be made under the new order of things.

At the request of Mrs. Eddy, the undersigned have, by deed, quitclaimed to Ira O. Knapp, any shadow of title conveyed to them under the Trustee deed

September —

By the first of the month, when Mrs. Eddy added her signature to the new deed, the Directors were aware of what their status would be under Section I, Chapter 39 of the Public Statutes of Massachusetts. Mr. Johnson went to the State House in Boston to verify the law's existence and wording. The text can be found as a footnote to Condition No.1 of the Deed of Trust on p.130 of all *Manuals* issued through 1910 and for some 60 years after that date.

— *Articles from Journal*, Vol.X, No.6:

- 1) *To the Contributors of the Boston Church Building Fund* (as reproduced on p.426).
- 2) [As part of] *Editorial Notes* [letter signed "Gratefully and lovingly yours, JULIA FIELD-KING"]:

*These became known as the "First Members." Later they were part of a larger number known (from 1903 on) as "Executive Members." and in 1908 they were disbanded.

Dear Fellow-Workers: Not quite one year ago, I was most unexpectedly called to, and most reluctantly accepted, the arduous task of editing the CHRISTIAN SCIENCE JOURNAL

The present number ends my connection with the JOURNAL as editor. My work seemed finally resolved into a choice between editing, or healing and teaching; and, because I cannot honestly even attempt to write without having present with me "the only feasible evidence that one understands Christian Science" — *demonstration* — on July 27 I tendered my resignation. The majority of the Publication Committee have kindly accepted it

— *Letter to Mrs. Helen Andrews Nixon* [dated September 2 and signed "Lovingly Thine, M.B.G. EDDY"]:

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

I have settled the legal question for the Church, rather, God has. I tried to incorporate anew, but the *legal arm* said No! "We could not be chartered by our former name." I would not quarrel, but took the pacific step and God has done great things for us in giving us a Church independent of religious or civil oppression.

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

At his wish the others have resigned. I am glad of this — for they will be more unified, and God demands this. I have given a *legal* claim to the land, and God has shown me the way. Now I beseech you "to love one another even as I have loved you," and walk worthy of your high calling. I shall have nothing to do whatever with any more disputed questions. I never knew a single plan of the Pub. Com. until it was about to be carried out. They never troubled me with it. Mrs. King has got what she called for, and I am mute.

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

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

Mr. Nixon still believed that Christian Scientists nationwide would and should want their money to go to a national headquarters rather than to a mere place of worship in Boston. His own authority would diminish unless the money could still be diverted in part to a publishing society of which he would remain head.

He had many sympathizers, including the loyal and friendly Pastor Lanson Norcross whose background in the Congregational Church led him to suspect a governing church board not responsible to the congregation. It was not easy for Mr. Norcross yet to see Mrs. Eddy's Church as purely God-governed, with membership in it a matter between the individual and God, rather than some ec-

clesiastical authority subject to other individuals.

The retiring Trustees alone had the addresses of the contributors (even though most names and amounts had appeared in the *Journal*) and Mr. Nixon and Mr. Lang did not intend to surrender what was left of their trust without at least full vindication. Mr. Johnson meanwhile was under pressure to get the complete list of contributors, and to get out the circular Mrs. Eddy had drafted for him. Mrs. Eddy was also at work on her own message to go to the field as soon as the October *Journal* (now without an editor) could be issued.

NEW BOARD ASSUMES CONTROL OF OLD CHURCH

— *Record of First Meeting of Board of Directors* [dated 3 Park Street (Capt. Eastaman's office), September 3, and signed "Respectfully submitted, WM. B. JOHNSON, Secretary"]:

The Christian Science Board of Directors met this day at the above place at 3.30 P.M. The meeting was opened with silent prayer followed by the Lord's Prayer, and it was agreed that all our meetings shall be opened in that manner.

By vote Ira O. Knapp was elected President of this Board.

By vote William B. Johnson was elected Secretary of this Board.

By vote Stephen A. Chase was elected Treasurer of this Board.

Voted: That the secretary is authorized to procure suitable books for the records of the meetings, and the financial accounts of this Board of Directors.

Adjourned 4.00 P.M.

Since the original Boston Church of Christ (Scientist) had voted to disorganize, its incumbent Board of Directors — consisting of three of the new board (Eastaman, Johnson, Knapp) and Anthony and Greene — managed to evaporate unobtrusively during the coming weeks into the new Board of Directors. Yet at their first meeting this new board had no authority over the existing church, no church rules to go by, no church officers, and no operating funds from the church. Even the deed of trust they would sign in three weeks' time would extend authority only to an edifice yet to be built and to the quality of the eventual worship *therein*.

If there had been no legal hindrances such as Mr. Nixon raised, presumably the old board would have continued, with the new land and the modified title. Interestingly enough, however, no one raised legal objections as the transition to the new church authority took place — in circumstances just as legally vulnerable!

— *Messages to Wm. B. Johnson:*

1) [Dated September 3 and signed "M.B.G. EDDY"]:

My dear Student: Don't omit to state in your letter to the contributors that in the first deed of Mrs. Eddy's land in Boston it was stated the lot was given on which to

erect a *Church edifice*, and no mention was made in it of having publishing rooms on this lot. And she has never consented to having a church and publishing rooms built on it, and did not know that a circular letter was sent out requesting contributions to both, until her lawyer showed it to her about two weeks ago. (Do not send this scrap but copy it and sign your own name to it, for I can attest to its truth.)

2) [Telegram dated September 4 and signed "M.B.G.E."]:

Take one o'clock train Monday for Concord. Bring manuscript sent Saturday [September 3].

3) [Telegram dated September 5 and signed "M.B.G.E."]:

Do not come but return Saturday letter.

4) [Dated September 6 and signed "Affectionately, M.B.G. EDDY"]:

Dear Student: I forgot to charge you not to name anyone having a *tablet*. Wait until the time arrives — then will be soon enough to consider such a question. I trust your good judgment has already guided you thus

5) [Dated September 10 and signed "Yours fraternally, C.A. FRYE"]:

Dear Brother: Mrs. Eddy says, take a witness with you and go to whichever of the old Trustees has the list of contributors, ask them for it. Her lawyer says it is your right to receive that list.

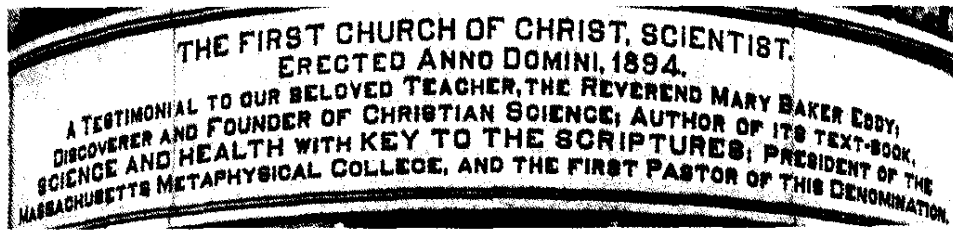
6) [Telegram dated September 13 and signed "M.B.G. EDDY"]:

Have you got the list of contributors yet?

Mr. Johnson did not have the complete list, but between September 9 and 16 he mailed more than 600 copies of the circular to students whose names and addresses he did have, giving them their first reliable information about the new deed conveying the land.

The reference to "anyone having a tablet" has been interpreted as a warning against church members coming forward with their own gifts and desires and conditions. If however it means a warning against those who would suggest inscriptions and titles for the church, it can be said that Mrs. Eddy was already looking to the time when she would give much attention herself to the texts, windows, pictures. Her deed of trust was going to specify that "any and all tablets and inscriptions which are or shall be upon said church building at the time of removal [for the purpose of rebuilding a more expensive or more convenient structure] shall be removed therefrom and placed upon the walls of the new edifice."

The building was to speak its message forever, not merely accommodate worshippers. The tablet facing the world at the junction of what were Caledonia and Falmouth Streets records:



— *Letter to the Board of Directors of Christian Science* [dated September 17 and signed “Yours in Christ, MARY B.G. EDDY”]:

Dear Students: I have a request to make that it is your duty to grant, *viz*: That malicious minds be not allowed again to cause you to sign a circular letter that you send out which in any way shall conflict with the spirit and letter of my trust deed.

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

Since Mrs. Eddy had linked Johnson and Lang in her notice in the *Journal*, she appears to have expected the two men to have sent out the informative circular jointly and immediately — thus leading to the following correspondence with Mr. Johnson:

— *Letter to Wm. B. Johnson* [dated September 19 and signed “M.B.G. EDDY”]:

Dear Student: I could not make out the meaning of your letter (last one) till today. You remember you wrote me that Mr. Lang and you were about to send out letters. This was my reason for recalling mine [presumably on September 5]. But now, as near as I can get the meaning of your letters, no information has been given them until this late date.

This is dreadful! Every time I have got things fixed *right*, to my astonishment M.A.M. has upset them, unless I could attend to it all myself. *Now* I beg that you see that your late advertising does not hinder the issue of the *Journal*. If *this delay* of the *Journal* is accomplished — it will give the ones who are bound to rob the fund, at least all the chance to do this they desire, this too, after keeping back all other means I had planned to have the money honestly returned for the fund to which it could only *legally* be given.

[P.S., signed “Yours, M.B.G. EDDY”]: Have the *Journal* issued the 25th of this month *under all circumstances*. Once do this as I say precisely. Call the twelve who met at your last church meeting together. Three days’ notice is enough. No legal form is necessary after that.

[P.P.S.]: Immediately get together the 12 students that met at your last Church meeting (no formal notice is required). Elect a Chairman and Sec. then vote yourselves, Chairman included, members of The First Church of Christ, Scientist.

Choose your officers for this Church. Then vote to receive, whenever dismissed from other churches, as members of this Church (all but Mrs. Nixon and Miss Campbell) those whose names were on your first list of Charter members.

The *very next* day have the Secretary inform all these members that as soon as they obtain dismissal from the churches to which they may belong they have become "First" members in regular standing of The First Church of Christ, Scientist, of Boston.

Remember to say in your notice to them "First" members.

— *Letter to Mrs. Eddy* [dated South Boston, September 20, and signed "Yours as ever, WM. B. JOHNSON"]:

Dear Teacher: Your letter of 19th received. Will do just as you have directed, and hope to have it done by Friday noon if not before, if I can get word to all in season.

I have enclosed a complete list of names of the persons who will meet, also of those who will be elected.

I fear there is some misunderstanding about Mr. Lang and myself sending out letters (as by your letter today) I wrote you [on August 23 about Mr. Lang's visit and our conversation], but not a word about our sending out letters; if you have my letter I think you will find it about as I state.

On account of your notice a few have written me for information, and I have promptly answered and told them of the new "Board." [Earlier you told me you] had to recall the proper order about sending out letters to the loyal contributors, when Mr. Lang's letter came saying he "had requested my notice* for the *Journal* to be eliminated"

P.S. [signed "W.B.J."]: I understand that there are to be no By-laws, no Charter or anything of that like in this Church meeting business.

[Enclosure, signed "W.B.J."]:

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

The above named persons are the 12 who met at the last Church meeting.

1 Calvin A. Frye	8 Mrs. Josephine C. Otterson
2 Edward P. Bates	9 Mrs. Emily B. Hulin
3 Eugene H. Green[e]	10 Mrs. Caroline M. Frame
4 David Anthony	11 Mrs. Elizabeth P. Skinner
5 Hanover P. Smith	12 Mrs. Augusta E. Stetson
6 Mrs. Grace A. Greene	13 Mrs. Emily M. Meader
7 Mrs. Caroline S. Bates	

The above named *are to be elected*.

I have a duplicate copy numbered the same.

— *Letter to Wm. B. Johnson* [dated September 21 and signed "M.B.G.E."]:

My dear Student: *Immediately* I want you to see the 12 students that met at your last Church meeting and ask them to meet if possible on the evening of that very day to attend to matters of the Church.

When you are collected — tell them my lawyer said they could at any time organize a Church and take out a charter if they wished to. But as the corporation is

*As has been seen this notice was not eliminated.

safe for our Church title which my deed has established, there is no special need of this.

But this do:— At this meeting of the twelve choose your Church officers; you organize no special organization by which to obtain a charter, but only for the purpose of having a President of your meeting and Secretary in order to vote on receiving members. Then call on the meeting to vote on the persons named in your list (all but the one who sent in request to have her name dropped) and Miss Campbell who wished to wait.

After this meeting, inform these members who belong to our Church, that they are among the "First" members of The First Church of Christ, Scientist. Also inform them that if they belong to other churches that they must withdraw from these churches. Send your notice simply that if they subscribe to our Tenets and their names are on your list, that they are members of this Church. This does not conflict with the deed and must be done if you have a Church at all to build an edifice for, and done at once or you will lose your contributors. Do not let *M.A.M.* prevent you carrying this out without any further order from me.

N.B. [signed "M.B.G.E."]: I never looked at your *notice* — there is no need of one, the meeting is informal in one sense.

— *Informal Notice*, sent to the "twelve" as soon as the above was received [signed "Yours sincerely, WM. B. JOHNSON"]:

Do not fail to be at Miss Bartlett's, 133 Dartmouth Street, at 12 o'clock Thursday 22nd.

Say nothing of this to anyone. Important.

Dr. Foster Eddy was not among the ten who managed to comply with the above request, but sent a telegram stating: "Postpone until tomorrow same time, will be with you."

Thus it was that at noon on September 23, 1892, the reflection "in some degree [of the everlasting] Church Universal and Triumphant" was finally deemed to be in existence. Eleven persons voted themselves as First members — also Ellen Clarke (who was unable to attend) — also the thirteen listed in the letter of September 20 — also the following whose names had been given by Mrs. Eddy to her son to bring along (making a grand total of 32):

Mrs. Mary F. Berry	Mrs. Henrietta E. Chanfrau
Mrs. Berenice H. Goodall	Mrs. Annie V.C. Leavitt
Miss Martha E.S. Morgan	Mrs. Ann M. Otis
Mrs. Laura E. Sargent	

Dr. Eddy became president, and by request of Mrs. Eddy through him, Mary Eastaman became treasurer and William Johnson clerk.

CHURCH, MEMBERS, CONGREGATION

At the Sunday service of the Church of Christ (Scientist), Boston, two days

later, very few in the congregation were aware that they (the congregation) were to be styled "The First Church of Christ, Scientist" (see Sect.6, Deed of Trust, Man.p.132). The majority no doubt thought of themselves as being members of a church corporation still legally in existence, despite the vote of December 1889 by which they had accepted disorganization. Beyond an annual meeting to elect officers of the church and to hear reports they already had ceased to have any say in the church business.

For nearly three years they had accepted a pastor subject to a divine ruling which five directors (two from out of state) were required to enforce. Without their having been consulted at any stage, their pastor was now subject to the same divine ruling but under the scrutiny of four directors only (the existing director residents of Massachusetts, plus one other). The difference was that the new board was a legal entity acting as trustees for some land on which to erect a building.

The contributions at collection time were about to be quietly transferred from one form of disorganization to a modified form of disorganization. But membership was not being transferred from one to the other.

Applicants would discover that membership in the new church was at first by self-proclamation (subject to initial choice by Mrs. Eddy); secondly by invitation from the self-proclaimed, still subject to Mrs. Eddy's choice; thirdly by trimestrial acceptance by existing members subject to endorsement by teachers taught and approved by Mrs. Eddy; fourthly by semi-annual acceptance by the Board of Directors, subject to the same safeguards; and finally (after 1910) by *ipso facto* endorsement from the proven understanding of Mrs. Eddy's teachings in Science and Health.

No members of the old church rose up to challenge the changes made without their consent, nor the change in name and in the personnel handling their contributions. Several however were interested in becoming members of the new church.

Since there were no official by-laws as yet, and no charter that would have demanded prior rules as accepted by the charter petitioners, Mrs. Eddy offered the following guidelines:

— *Mrs. Eddy's Instructions on Membership* [dated September 28 and signed "Yours fraternally, C.A. FRYE"]:

Get a book for Church records. Paste the Tenets in it and the names of the members after it.

Have each member on becoming such subscribe to the Tenets. Put down a few items whereby to guide this church. State the Annual Meeting for the transaction of church business, choosing officers, etc. Also the form of admitting members. The applicant shall send through a letter his or her request to join the church to the Pastor of the church (if you have one); if not to the clerk. If to the Pastor he must hand the letter to the clerk and at the quarterly church meeting the members vote on admitting them. This is all requisite for receiving them into the church.

Every three months of each year hold a Saturday evening meeting for the above

named purpose and the following Sunday read from the pulpit before Communion the names of those you have received. In your intercourse as brethren follow implicitly the teaching of Jesus laid down in the Bible. Give the members of the C.S.A. at your October meeting a loving invitation to unite with this church. Then proceed with all who give their names as applicants, as before named. It is best to receive members as herein named instead of observing the ceremony of the old church. Jesus simply called his followers. Let Christ call them now through you and the brethren and see to it that you are ready to serve Christ in all his ways.

Reconsider your vote that members of this church must not be members of any other. Amend to: Voted that members of this church cannot be members of any other church unless it be the Church of Christ, Scientist. Whether they do or do not separate from this church shall be left optional with the persons applying for membership.

This will avoid all unpleasant feelings.

— *Letter to Wm. B. Johnson* [dated September 29 and signed "Yours fraternally, CALVIN A. FRYE"]:

Dear Brother: Mother recommends now that The First Church of Christ, Scientist, has been semi-organized, that you drop all further forms of church membership and do as you have been doing, simply having an Annual Meeting of the present members for choice of officers.

— *Prayer for the Church*, given by Mrs. Eddy:

May the God of peace be and abide in your midst, may brotherly love continue, and may this Church which has come out of much tribulation be built on the Rock of Truth and Love. In the words of Jesus, "Lo, I am with you alway, even unto the end."

October — *Articles from Journal*, Vol.X, No.7:

1) *To the Contributors of the Church Building Fund in Boston*, by Mary Baker G. Eddy:

Beloved Students and Friends: Certain legal proceedings with reference to the title to the church lot in Boston, valued at \$20,000 and upwards, which I donated about three years ago for the specific purpose of building thereon a church edifice, have been taken, which, I am advised by my legal advisors, reverted the title in me. As soon as this end was accomplished I executed a trust deed of the lot, a copy of which is herewith appended.

In 1889 I conveyed said lot through Mr. Perry, and Mr. Knapp, of Boston. In Mr. Knapp's deed of trust to Mr. Lang, Mr. Munroe and Mr. Nixon, no provision was made for publishing rooms. A few weeks ago, my lawyer showed me a circular letter, that had been issued without my knowledge, calling on the public for funds wherewith to build a church, and publishing rooms, upon said lot.

In July 16, 1892, I asked my lawyer in the presence of the Trustees, Mr. Knapp and Dr. Eddy (and the latter will testify that I objected from the beginning to having the church occupied for aught else but church work) if advertising for funds to build publishing rooms gave any title to the church property? Mr. Nixon said that it did not, but the lawyer replied emphatically that it did. After that I said no more about commencing to build the church.

As much of the Building Fund was received, after this illegal call, the Directors and Trustees have thought best to return this fund to the contributors. It is plain that their money should not be used without their knowledge as to the specific purpose for which the church lot was donated. Before seeing the circular letter, I had advised Mr. Lang to commence building the church, at the same time we would conjoin in making the title sound. The Trustees then declined to do this, but afterwards united with me in its accomplishment — and we now have a sound title, but are minus funds.

My lawyer has advised, under the circumstances, to return the money to the contributors, for them to send back to the new Board of Directors, to be used according to the original purpose. In coming back, may the talents be doubled, and so blessed that the Building Fund shall be increased to sixty thousand dollars. It is hoped that this plan will be acceptable to all. I am confident that all loyal Christian Scientists will gladly consecrate our church to a more dignified end, than an exchange, or a place for business bickerings, bag and baggage! — a church to be erected on a lot given, and regiven to them under such difficult circumstances, by the founder of Christian Science, and the first healer in this Science, the first writer, teacher and preacher of Christian Science, and the author of SCIENCE AND HEALTH.

This sad delay to build, this necessity for returning the money so tenderly and generously bestowed, this lack of faith in God's providence and omnipotence, this straining at a gnat in one legal direction and swallowing a camel in another, have not been blessed by Divine Love. But now that the end has come, let us love one another, and, in the words of St. Paul, — "Thank God and take courage."

The glorious object you have attempted to achieve, must not be abandoned until it is accomplished. It is far too vital to the present and future welfare of Christian Science, to be left undone.

Both lawyers, Mr. Griffin of Boston, and Mr. Streeter of Concord, agree that Mr. Knapp's deed was deficient, solely on the question, as to whether this deed created a public, or a private trust. Mr. Knapp has always been willing to quitclaim the minor points — his wife's dower (which was a legal blunder), and his heir's claims, but being himself limited in trust, he could not settle the question of ownership. When this first deed was executed, the church was in such a condition, that it troubled me to know whether to donate my lot to the church, or to Christian Scientists in general.

When the Building Fund had reached thirty thousand dollars, I urged the Trustees to commence building, this they refused on the grounds of having an unsafe title. I then suggested again the steps to be taken for perfecting this title, steps which they have since, in substance, accepted.

Another cause of delay was alleged — the necessity of organizing a church to which the land could be donated. About six weeks ago I called for legal counsel and engaged two able lawyers in my native state. Guided by the Divine Love they found in the laws of Massachusetts the statute referred to in the following deed (and which is herewith published) for incorporating a body of donees, without organizing a church.

Truly, God's ways are not man's ways; and faith in the Divine methods are indeed the footsteps of the flock. What joy might now crown this faith had it taken firmly the first steps and held on, till it clasped God's right hand.

All loyal Christian Scientists will be pleased to know, that we can have and hold church property without going back to outgrown forms of church organization.

Setting aside all personal interests, — and without a single obligation on my part, — sparing neither time nor money, I have the second time obtained for our church in Boston, a pacific settlement, and a legal title to go on and build a church edifice in the interest of Christian Science. I specially request the contributors to recall every cent they have contributed and forward at once the amount to our Trustees or the Board of Directors. Remember it was the Boston *Church Building* Fund for which you were legally asked to contribute and it is this now.

Beloved contributors, please consider, that “to err is human, to forgive Divine.” My students who composed the honorable Boards of Directors and Trustees have, without a murmur, labored hard in the discharge of their offices; and I fervently hope they will reap a rich reward from experience, be abundantly blessed for every right motive, and long enjoy the good that has been accomplished.

It is alleged, that it has been said, this article shall not be published. “He giveth His angels charge over thee to keep thee in all thy ways.” The power that overruled the writing of SCIENCE AND HEALTH, is, to my sense, overruling and compelling this simple statement of *facts*.

Many, many thanks to the noble contributors for their liberality, patience and fidelity. The following is a copy of my deed of trust. (Then Man. 128:4 – 135:5, then):

NOTE. Please send all enquiries to the secretary William B. Johnson, 41 G St., South Boston, Mass., and all funds to Stephen A. Chase, Treasurer, Box 136, Fall River, Mass.

2) *Notice* [signed “MARY B.G. EDDY”]:

I have seen within the last four months, as never before, the great need that students have of being Christian Scientists in word and deed, in their affections, aims and ambitions. For this cause, I indefinitely postpone my class. In the interest of the student and of our Cause, I do this. Please never inquire of me, “When will you open your class?” but wait patiently, till, [when you have] on a wedding garment, I invite you to the feast.

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

3) *Notice* [signed “WM. B. JOHNSON”]:

If all who have contributed to the Church Building Fund will send their full address — name, street, or post office box, number, town or city, and state, to William B. Johnson, Secretary of the “Christian Science Board of Directors,” 41 G St., South Boston, Mass., you will confer a favor, and serve the Cause.

4) *Notice* [signed “STEPHEN A. CHASE, Treasurer of the ‘Christian Science Board of Directors,’ of ‘The First Church of Christ, Scientist,’ Box 136, Fall River, Mass.”]:

Contributors to the Church Building Fund will confer a favor on the Treasurer, if, when sending their money, they will send their *full address*: Name, street, or post office box, number, city or town, and state. Any who do not wish to have their names published in the CHRISTIAN SCIENCE JOURNAL, will please send initials with the address, that each donor may identify the sum credited to him, if it is deemed advisable

to publish them.

When checks are sent, see that they are made payable to Stephen A. Chase, Treasurer.

A receipt will be sent promptly to each one, acknowledging contribution. If the acknowledgment is not received within a reasonable time, it would be well to notify the undersigned. This will avoid trouble or misunderstanding, in case the contribution goes astray, giving opportunity for investigation.

The Treasurer has given bonds for the faithful discharge of his duty.

— *Letters to Wm. B. Johnson* [signed "Yours fraternally, C.A. FRYE"]:

1) [Dated October 2]:

Dear Brother: Mrs. Eddy requests that you add Mrs. Laura Lathrop and Mrs. P.J. Leonard to your list of *first members* of "First Church of Christ, Scientist."

2) [Dated October 3]:

Dear Brother: Mrs. Eddy says to not have Mrs. Lathrop and Mrs. Leonard taken into church as *first members**. But have your book ready with Tenets pasted in it, and take it with you to the Association on Wednesday, and cordially invite all present to join the First Church of Christ, Scientist by signing their names in the book; there is to be no voting-in process except for those sent you in previous letter who were to be called *first members*.

All attending members of the C.S.A. were Mrs. Eddy's own loyal students. At their monthly meeting (Wednesday, October 5) the invitation went out, in line with Mrs. Eddy's request that they simply be called as were Jesus' disciples. With 59 acceptances (including Mrs. Nixon's) membership in The First Church of Christ, Scientist, reached a total of 91.

Mrs. Eddy's article from the October *Journal* was read in full to the assembled students, who unanimously approved a vote of thanks to her for the "wise and satisfactory manner in which she had once more tided the students" over a difficulty. According to the clerk's report several thereupon expressed their conviction that church organization was not a necessity in Truth and that its observance was actually a hindrance to growth and demonstration.

Soon after the October *Journal* appeared the Publication Committee found a new editor to take over beginning with the November issue. He was Judge Septimus J. Hanna, who with his wife Camilla had been practising Christian Science in Scranton, Pennsylvania. He held the editorial position for almost ten years — longer than the combined total of six predecessors.

RULES TO GOVERN MEMBERSHIP

William Nixon remained publisher of the *Journal* for three more months. During that time and for even longer Mrs. Eddy sent nothing to its columns about

*Mrs. Lathrop and Mrs. Leonard were elected First members on November 5, 1894, under special arrangements which added eight First members to the original 32 between October 1894 and February 1895.

the calls for membership in The (new) First Church of Christ, Scientist. Without fanfare she drew up some rules governing membership, but these were purely procedural, not institutional. In fact there were at first but seven rules — as opposed to the twenty for the existing church — with nothing at all about discipline. The rules simply stated what constituted membership, and by reversal what would be a denial of membership. Otherwise they were but a timetable for meetings and a guide to the physical process of applying.

Unlike material organizations The First Church of Christ, Scientist does not call on its members to *do* something to be eligible for membership, but rather to *be* a Scientist to *be* a member. Membership in reality is the automatic accompaniment of individual conviction — identification with the tenets of Christian Science and the Truth of Science and Health.

Individuals whom God has thus qualified were now encouraged to get their names listed in Boston if they would follow a certain proving procedure, and they could then congregate at all times with others so qualified. But the right to congregate for worship and to help constitute The First Church of Christ, Scientist, has never depended on any listed membership.

Mrs. Eddy's seven rules were as follows:

1. The Annual Meeting of "The First Church of Christ, Scientist," in Boston, shall be held on the first Tuesday evening in October in each year for the choice of officers for the ensuing year; listening to the reports of the Treasurer, Secretary, and the Committees, and for the transaction of any church business that may properly come before the meeting.
2. Quarterly meetings of this church shall be held on the Saturday evening next preceding the Communion Sunday in each quarter, beginning with the Saturday next preceding the first Sunday in January, 1893.
3. Applications for membership, coming from the students' pupils, must include the names and recommendations of their teachers. All applications for membership must be addressed either to the pastor or to the clerk of the church. If to the pastor, he shall hand these letters to the clerk, who, at a special meeting called for this purpose shall read the names of the candidates, and, if requested, may read their letters. Only the First members of the church are required to vote on admitting candidates. The candidates shall be elected by a majority vote of the members present.
4. The names of the members elected at a quarterly meeting of this church shall, on the following Sunday, be read from the pulpit, and the Communion service be held.
5. The Communion shall be observed by this church on the first Sunday in October, January, April and July by special exhortation, hymns, singing and silent prayer.
6. This church will receive a member of another Church of Christ, Scientist, but not the member of a church of a different denomination. A member of the Mother Church is not entitled to hold office, teach or preach in other churches of similar denomination except by invitation.
7. To become a member of "The First Church of Christ, Scientist," the applicant must be a believer in the doctrines of Christian Science according to the Platform and teaching contained in the book "Science and Health," by Rev. Mary Baker G. Eddy. The Bible, and "Science and Health," with other works by the same author, must be his only textbooks for self-instruction in Christian Science, and for teaching and practising metaphysical healing. If a member should depart from the Tenets, and be found having the name without the life of a Christian Scientist, his name may be dropped from the list of membership by a two-thirds vote of the First members.

— *The Tenets of Christian Science*, as worded at the time the above rules were laid down:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.
2. We acknowledge and adore one supreme God. We acknowledge His Son, the Holy Ghost, and man in His image and likeness. We acknowledge God's forgiveness of sin, in the destruction of sin, and His present and future punishment of "Whatever worketh abomination or maketh a lie." And the atonement of Christ, as the efficacy of Truth and Love. And the way of Salvation as demonstrated by Jesus casting out evils, healing the sick, and raising the dead, — resurrecting a dead faith to seize the great possibilities and living energy of the Divine Life.
3. We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus. To love the brethren, and, up to our highest capacity, to be meek, merciful, and just, and live peaceably with all men.

— *Letters to Wm. B. Johnson:*

- 1) [Dated October 13 and signed "With love, M.B.G. EDDY"]:

My dear Student: . . . The *Tenets* and *Church Rules* can be printed together and given to the members of The First Church of Christ, Scientist. But the [first] six . . . rules must be private, not public, at present.

Give to our Editor, Judge Hanna, the *Tenets* and 7th rule as corrected, for publication in the *Christian Science Journal* of October. Read this letter and send it to the Editor with the above named copy.

- 2) [Dated October 14 and signed "With love ever the same, MARY B.G. EDDY"]:

My dear Student: You are placed by me in a very conspicuous, responsible attitude on this field of Christian Science. God grant that in one instance of my students, and in many a one, the pinnacle does not cause them to cast themselves down!

You, so far, have been modest and meek, prayerful and watchful, and when you have blundered by means of [the action of M.A.M.] you have generally heard from me as the mountain pioneer to call you back to the path.

May God keep you from straying and guide your footsteps.

In your book of church records, keep the name of each member, his P.O. address, and the name of his teacher, and *keep the book*. I send you a list of such of my students as I at present know no reason for not becoming members themselves, and inviting their students (such as they know are fit) to become members of the Mother, and Mother's Church.

[P.S., in margin]: I specify these students because they are teachers and can be trusted to send their students. Others also are fit for membership. [The attached list gave the names of the same 64 trustworthy students who received Mr. Johnson's letter of May 3.]

- 3) [Dated October 15 and signed "With love, M.B.G.E."]:

My dear Student: Erase from that communication for *C.S. Jour* any reference to the 7th Church Rule and then have the article printed and pub. in *Journal* but be sure and not publish the Rule. Reason: the aim is to prejudice the contributors against me and to make them believe it is all personality in our motives for building a Church, and so stop their contributions. Send proof of your article to me.

N.B. Be sure and pub. the invitation to unite with our Church.

4) [Dated October 16 and signed "With love, M.B.G. EDDY"]:

My dear Student: Do you understand my last request? It is for you not to put into the *Journal* anything of the matter that I sent to you for publication. Since I sent it I have heard, and discovered things that make this change necessary. How plain it is that my work was done when I said so, and this invitation and By-law should be *private* not public.

You can keep the list of names if you wish to for a guide to show you the ones that I can vouch for as candidates, but some of them you have in the Church. They are teachers generally, and could invite their students to join the Boston Church when you are ready to request this, but let this movement rest for the present; there is enough else to be done.

5) [Dated October 19 and signed "With love, M.B.G.E."]:

My dear Student: Tell Mr. Landy [James Landy, who was admitted to membership December 31], and all who ask to join the Church who are proper candidates, that you will hand their names in and they will be voted on at the quarterly Church meeting and read from the pulpit the following Sunday. I wrote this out as a Church Rule. do you not remember it?

Keep a little memorandum book in your pocket and when eligible candidates apply or you invite them, put their names on this book and then be sure to have them brought in and voted on by the First Members of the Church as aforementioned.

I hope my last orders for invitations to join Church sent by Miss B[artlett] will be *understood* and carried out correctly.

— *Letter to Trustworthy Teachers* [approved by Mrs. Eddy and dated South Boston, October 25, and signed "Fraternally yours in Christian bonds, W.B. JOHNSON, Clerk of Church"]:

Dear —————: The First Church of Christ, Scientist, in Boston, is designed to be built on the rock of Christ, on Truth and Love, and to be a church universal, a church militant that shall reflect the church triumphant.

This Church cordially invites you, and those of your students who can be relied on as true Christian Scientists, according to the teachings of Science and Health, and who are in full fellowship with its Tenets, to unite with it.

Application for admission to this Church may be sent through a letter, giving the address, and written name (not initials) and *plainly* written, to the clerk, Wm. B. Johnson, 41 G St., So. Boston, Mass.

Students of Normal teachers must give in their letter of application the name of the person who taught them Christian Science, and the Normal teacher must sign his or her own name to the application of each student they recommend for membership with this Church.

For many reasons it is best not to mention this invitation to any but the parties concerned, and tell them to do likewise until after they have been received into the Church.

There was no great rush by the 64 teachers themselves to join. Nine more were admitted on December 31 to bring their membership number to 34. The next two years saw most of the remainder apply, but the last did not join till 1897.

November — *Articles form Journal, Vol.X, No.8:*

1) *Resolution* [dated October 5]:

Resolved, that in the judgment of the Publication Committee, it is right and consistent that all students having cards in the JOURNAL should be designated in said cards by the affixes C.S., C.S.B., or C.S.D., as they may be entitled to use the same

We believe all students should use their degree, if they have been through a class or classes at the Mass. Metaphysical College. Other students should use the abbreviation C.S. to show that they are professed Christian Scientists, and desire to be known as such to the world.

2) *Notice* [unattributed]:

The Children's Fund for the Mother's room [to be included in the church edifice] has been transferred to Stephen A. Chase, the new treasurer, and the purpose for which it was started will be carried out as originally intended. Our Teacher having been the first Pastor of the church, the room will be known as the Mother's room for the children; the Pastor in charge to have free access to it when not otherwise occupied.

All contributions may be sent to Miss Maurine R. Campbell, 62 Boylston St., Boston.

3) [As part of] *Editor's Table, To My Co-Workers in Truth* [signed "S.J. HANNA"]:

I was unexpectedly called to take editorial charge of the JOURNAL With this issue of the JOURNAL my editorial duties and responsibilities commence

I ask that your purpose be with me. The JOURNAL belongs to us all. We have a common interest in it. Give us your best thought; and together let us record the evidences of our growth in Truth upon the JOURNAL's pages.

4) *Churches of Christ (Scientist) Sunday Services:*

. . . BOSTON. — "The First Church of Christ, Scientist." Chickering Hall, 151 Tremont Street. Preaching at 10.30 A.M., Sunday School at 12 M. Rev. L.P. Norcross, Pastor. Wm. B. Johnson, Clerk. [Three months later the others also became known as Churches of Christ, Scientist — no parentheses.]

— *Letter to Rev. Mr. Hanna* [dated November 23 and signed "Most truly, M.B.G. EDDY"]:

My dear Student: Many thanks for your pleasant far-reaching thoughts. You will find the cross is light — and sometimes heavy! Both conditions are the weight we, not God, give it. Jesus said, "My burden is light" — again he fainted under it.

Mr. Bainers [photographer] sells at about one half his usual price until April. He

will supply you. All orders for photographs at his office are proper. I am pleased with the pleasure your dear students find in looking at my shadow for it does reflect my mental mood.

One word on your word — of advice. When teaching the Bible and Science and Health — those who talk little if any between the lines of the latter teach it. The effect of my writings is often diluted and sometimes lost by attempting to explain them. It is the seed which once sown springs up, and if seemingly obscured at first, it makes its way in the soil of thought, upward, and though least understood it bears the biggest results of all books. Like the seed which when sown is least and biggest in bearing — that Jesus spoke of.

My love to Mrs. Hanna.

— *Letter to Mrs. Eddy* [dated November 24 and signed "Your loving student, W.B. JOHNSON"]:

Dear Teacher: As the letter sent out to Normal students to invite their students to unite with the Church, reaches no further than themselves and their students, it seems to me there is need of another form of invitation which will be applicable to all other true followers of the teaching of Science and Health, and loyal to its author, though having never seen her. I am constantly receiving letters from such, wanting to know if they will be allowed to join the Church. Then there are those who have taken a course of instruction from some of your students who are not graduates of your Normal class. Both these students and their teachers are asking for admission, but the letter includes only Normal students' students.

— *Letter to Mr. Johnson and Miss Bartlett* [dated November 27 and signed "With love, MARY B.G. EDDY"]:

My dear Students: Your inquiry in your, Mr. Johnson's, last letter relative to students uniting with the Church indicates a need that was not apparent on the basis of membership established in the seven simple Church Rules. You had better call at once a Church meeting and vote on what shall be your *discipline* with a member who proves himself unworthy to belong to The First Church of Christ, Scientist, in Boston. Then write this "Form of Discipline" in your Church Book (that each member signs) under the Rules already printed.

P.S. It is not best to put this as above on the present circulars that you send out to merely inform the public how to unite with the Church. But if you get a new print in the form of a little book, you could include this if you wanted to and any other matter found best.

— *Letter to C.A. Frye* [dated November 28 and signed "Yours fraternally, WM. B. JOHNSON"]:

Bro. Frye: If the corrected Tenets and Rules have not been sent, may I have them soon. I have piles of letters calling for them. The printer is holding the form.

I sent the original copy to you last Thursday. I have also sent the original copy for invitation to those who are not students of Mrs. Eddy. Have you received them? I can do nothing until I get them. Correspondence is gaining on me every day, which it is

useless to answer until I can send the Tenets. They are calling for them by the 50's and 100's.

December — *Articles from Journal, Vol.X, No.9:*

1) *Notice* [signed "A. LANG"]:

A goodly number of contributors have not yet called for their contributions sent me as Treasurer. Will these please do so at once, so my books may be balanced and an accounting made through the JOURNAL, of all funds received and disbursed by me.

2) *A Word of Thanksgiving for the Christian Science Hymnal* [signed "ALICE DAYTON"]:

The long expected HYMNAL is at last completed — a neat book, harmonious in type, binding, variety of tune, and, best of all, with words which voice a more scientific thought than any hymn-book tried heretofore; and consequently is better adapted to the use of Scientists. We are given a fresh opportunity of identifying our sense of Good, with the incoming spiritual Good.

Only those engaged in its preparation understand the immense labor of Love in it

— *Letter to Wm. B. Johnson* [dated December 4 and signed "With love, MARY B.G. EDDY"]:

My dear Student: The discipline of the old Church is not practical for the new. I would make it simple and possible for dealing with absentees. Something after this manner:

If, through reliable testimony or proof, it be found that a member of this "The First Church of Christ, Scientist," is living or teaching far apart from the doctrines of Christian Science, a meeting of this Church shall be notified from the pulpit, and the First members thereof shall meet at the appointed time, and after due deliberation and Christian consultation, if it be found necessary to deal with the offender, the clerk shall address him or her a letter stating the charges. If the same are not disproved before the next quarterly meeting, the Church shall quietly drop from its list of membership the name of this member.

A two-thirds vote of the First members present shall decide the question.

— *Letter to Mrs. Eddy* [dated December 16 and signed "Your loving student, WM. B. JOHNSON"]:

Dear Teacher: It is useless to apologize for doing a thing and do it. But I think you will sympathize with me just a little. Situated as I am, questions are being asked from all over the field which I do not feel that I am competent to answer just right. Several days ago I wrote to you asking you some questions which at that time I thought covered all our needs, but others come, and when I ask the other students what I shall say, they do not seem to know.

. . . The Church rules are silent as to whether any others than the "First members" shall attend the quarterly meetings, or act upon any other business than selecting candidates for membership. . . . I think it may not be known to many right among us now, that there *is* The First Church of Christ, Scientist, so that when the names of members are read from the pulpit on Communion Sunday, there may be surprise and

stir

The question, perhaps above all others will be:— What about these First members? Who are they, and how came *they* to be "First members"?

I also asked you in the former letter if you wished the notice of a meeting, in which the "First members" only are to act, to be read from the pulpit, when it would reach only thirteen of them. These could be notified by word of mouth or by letter.

If you can help me here please do so. It will lighten some of my work. With all the questions and mistakes concerning applications for membership with the Church that I have to correct, I scarcely get time to sleep more than four hours a day, and even then think I am writing to someone. I do not like to trouble you, but how can I help it?

In reply Mrs. Eddy invited Mr. Johnson to visit her in Concord, and explained her wish to avoid public announcements in the *Journal*. She also advised him how to deal with applications that were undesirable or premature.

The quandary in which he found himself is full of interest to the metaphysician. A church in which the members had vied with each other to occupy the pulpit or other positions of prominence, and to expound personal brands of mental science, had been "dissolved" in 1889. A better example of church thereupon developed until mortal man began to ask "who owned God's temple, and adopted and urged only the material side of the question" (Mis. 140:16-9).

A better example still was being offered under the new deed, but many students equated church membership with the right to vie and vote, and others favored continued disorganization without active membership lists. Those whose "names are written in heaven" are the same as those listed in heaven as members of The First Church of Christ, Scientist, and for them the physical list in Boston is neither proof, nor necessary, nor harmful. Yet those who misunderstand the nature of membership may be more inclined to court it, hoping to use it for personal gain.

Mr. Johnson learned that it is wise to reserve the material list from the first for those who at least have been taught what true membership is; also, to be prepared in advance to release those who confuse it with personal opinion.

To this end he now produced two admission forms, one covering Mrs. Eddy's students and the other their own students. A third form was later developed to admit a further group, but about them Mrs. Eddy counseled (as it appeared in the first *Manual*):

Applicants for membership who have not studied Christian Science with Rev. Mary Baker Eddy, can unite with this church only by invitation and recommendation of a student of Mrs. Eddy's, loyal to the teachings of our Textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, — unless it be an exception that the circumstances warrant. [The extension of this sponsorship right, to teachers qualified by the Board of Education and having Mrs. Eddy's signature on their certificates (i.e. covering 1898-1907), prolonged the temporary physical lists for an adequate number of years.]

At the quarterly meeting of December 31 — which was the Saturday “next preceding the Communion Sunday” (January 1) of the first quarter of 1893 — 349 members were admitted to The First Church of Christ, Scientist by majority vote of the First members attending.

In line with his special instructions from Mary Baker Eddy, the clerk was able to announce at the meeting that practitioners and teachers advertising in the *Journal* would henceforth have to be members of The Mother Church. This rule was designed to make it easy for the Publication Committee to weed out or refuse the cards of spurious practitioners who were not following the precepts of Science and Health. It however never reached the pages of the *Manual*, anymore than a rule that developed after 1910 requiring listed practitioners to be “class taught.”

Many *Journal* practitioners in 1910 had not “gone through class,” and it is odd that the convention about class instruction developed only after such instruction ceased to be perpetuated under the *Manual*.

1893

January —

The dawn of 1893 brought an unusual prolongation of the first service of the year in Chickering Hall. The clerk read all 349 names of new members, and the congregation began to realize that The (new) First Church of Christ, Scientist, now had a paper membership of some 440. And yet no matter how great the numbers, “only the First members of the church [could] vote on admitting candidates, and attend to the transaction of any church business that [might] properly come before [a church] meeting.” (The quote is taken from the first official summary of the rule in the first *Manual*.)

— *Articles from Journal*, Vol.X, No.10:

Letter to Alfred Lang, Chairman, and Members of the Publication Committee of the Christian Science Publishing Society [dated Boston, November 1, and signed “Fraternally, W.G. NIXON”]:

Dear Brethren: Only after much careful deliberation, and earnest prayer, do I now tender my resignation as publisher of the Christian Science Publishing Society, and likewise as a member of the Publication Committee, to take effect January first, 1893

Before severing my relations, I desire that all books be examined, on or before January first, '93, by some competent person whom your Committee may select; and, if found correct, that you give me a statement to such effect, together with a proper receipt for all moneys, credits and books delivered into your hands

On assuming my duties as publisher, there was not a dollar in the treasury; but, on the contrary, the Society owed unpaid printing and paper bills to the amount of several hundred dollars, not to mention a contingent liability of many more hundreds represented by unearned JOURNAL and *Series* subscriptions paid by subscribers in advance, which sum of money had been disbursed in the course of business prior to my coming. Today there is cash in the treasury of over six thousand dollars (\$6,000) and all our bills paid to date

[P.S. in parentheses]: Amount of cash in bank at this date — Dec. 15th, '92 — is over \$7,000.

[Also included under *Publisher's Department*]: At a recent meeting of the Publication Committee J. Armstrong, C.S.D., of Piqua, Ohio, was selected as Publisher of this Society, after Jan. 1, '93. Brother Armstrong writes that he will be on hand to assume his responsibilities at, or near date named.

— *Letter to Wm. B. Johnson* [dated January 8 and signed "With much love, M.B.G.E."]:

My dear Student: All is right in your research. I want to see you, and will, whenever I can, send for the Board of Directors to come to Concord.

No special reason for seeing you only that it will be a pleasant New Year Greeting.

— *Household Instruction by Mrs. Eddy*, regarding untoward events falsely reckoned as actualities "over there" [dated January 22]:

The condition that sees *another condition* as one that is "bound of Satan," and bows before it, or fears it, and thereby gives it power, is the more dangerous of the two and needs more to be looked after and rebuked. All conditions have their individuality (or *claim to*) and stand distinctively apart from every other condition, and yet there are links connecting them with each other.

CHRIST'S CHURCH VERSUS PRIESTCRAFT

To others at this time Mrs. Eddy showed that since God is the only Cause there is *one effect*, and the belief that there is another effect that can control, attract, or influence a series of different effects (or persons) is animal magnetism known as priestcraft, man-made orthodoxy, old theology, spiritualism, catholicism. The Christian Science Church is not designed to perpetuate such false ecclesiastical beliefs.

Students have left records (at different times) of the Revelator's directions on this subject and warnings:

1) These are some of the arguments that the mesmerists are using. One must first see the discord as an argument of priestcraft and wipe that and what it stands for out and off the face of the earth [wherever] there seems to be an ecclesiastical intermediary, or a mass gathering; for *God* is everywhere and all is *God's*. One should not mince matters. Every case that comes, one should see the belief as a curse of Romish mesmerism and handle it as that, and nothing else, no matter of how long standing.

If it is a child, it should be seen as a prenatal curse of Romanism and handled as a curse mesmerically projected to kill.

This does the work. There is nothing else to meet the Romanist curse. It is not confined to some church — it covers all the Protestant world and every Protestant in it and is the cause of all sin and sickness. All the hate in the Protestant Churches for Truth is the hate engendered by the lie of priestcraft. Christian Scientists are only a little wider awake than the Protestants themselves and they are sound asleep.

2) These are some of the arguments of priestcraft that should be wiped out:

No ether or electrical vibration, no insanity, no infusion of poison into the system can be argued to me from the mesmerists male or female of the so-called church of ecclesiastical tyranny.

There is no sudden death, insomnia, no paralysis to reach me through any argument of poison to cause disease or knotting of the spine.

There is no mental torture called "foot rot" to cause swollen, inflamed and twisted feet or ankles.

There is no curse from the mesmerists to cause me to be electrocuted, no argument to torture nerves, no nerve centers to cause nerve clamor, to produce darkness, stupor, sleepiness, etc.

There is no prenatal curse called sexual curse to influence sexual desires, causing diseased sexual organs, producing morbidic poisons.

No argument from the mesmerists to push my feet from under me, to cause me to fall, or fill me with a constant fear of falling.

3) Ecclesiastical or theological curses, oaths or prayers by the mesmerist appearing as male or female, cannot thwart or hurt me in business, cannot prevent buying or selling, or cause failure or lack in business or prevent me from healing myself and others.

4) There is a great struggle before us and it is for Life. I know what is coming. I dare not tell you what I know. You will know some day.

The true Science, divine Science, will be lost sight of again unless we arouse ourselves. This demonstrating to make matter build up is not Science.

Now this Cause must be saved and I pray God to be spared for this work. If there is not work done in the line of Spirit — not matter — or overcoming the material way, and if I were not here to still stand (I have always stood for *God alone*) the catholics and spiritualists would wipe every Christian Scientist out. Now you see what we have to do for the world: be a transparency for Spirit. Things must turn and overturn until He whose right it is shall reign.

5) The building up of churches, the writing of articles and the speaking in public is the old way of building up a cause. The way I brought this Cause into sight was through *healing*; and now these other things would come in and hide it just as was done in the time of Jesus.

— [Extracts from] *Letters to Augusta Stetson* [written during this year]:

1) [Signed "With love Your ever Teacher, MARY BAKER EDDY"]:

My precious Student: . . . It is time that the oldest students take themselves out of the pit, the bottomless of evil, and plant their feet on the Rock . . . Few, if one, helps me or is ever at my *side* to help me. Per contra, everybody is fighting like fiends over every move that I make that God bids — everyone, I mean, who hates Good; and my students leave me to meet it, as of old, alone in the sweat of agony. I sow, they reap my sowing; I weep, they laugh! I mourn, they know not why! God grant that my precious students wake from this deep sleep of the carnal mind . . .

Take courage, dear heart, God loves you, Mother loves you, and evil has no more

power than what you give it. We all need to know this. If we do rightly, we shall in the end reap what we sow; if not, and we do wrongly, we shall as surely in the end be punished for it. Then let us be *wise today*. Tomorrow is not ours. When we reach it it is gone!

2) [Signed "Ever in cheerful faith and love, Mother, MARY B.G. EDDY"]:

My darling Student: . . . I love you because you love good and are loyal to its pioneer

God is manifesting Himself and Herself to me in marvels! But for this I could not stand the hatred and its venom towards *me alone*.

THE PASTORATE AND THE FOUR DIRECTORS

The four Directors under the new deed assumed it to be their duty and right to supervise the pastorate of the existing (disorganized) church which had, without objections, become known as The First Church of Christ, Scientist. This was in line with the happy *fait accompli* by which these Directors took responsibilities for a congregation not yet worshipping in the edifice they had been established simply and solely to provide.

Before the Church's contract with Pastor Lanson Norcross was due to expire, they took it upon themselves to offer to renew it. No one seemed to mind that the Board's duty to "elect a pastor, reader or speaker" operated only "when said church building is completed."

As a member of the C.S.A. in good standing, Mr. Norcross had promptly accepted the invitation to join the new church and had been among the 59 voted in by the First members on October 5. He considered the procedural shift for his reappointment to be quite valid.

— *Letter to Rev. L.P. Norcross* [dated January 25 and signed "Your faithful loving Teacher, MARY B.G. EDDY"]:

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

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

— *Letter to Board of Directors* [dated January 28 and signed "Faithfully as affectionately yours, MARY B.G. EDDY"]:

(Read this letter in your church next Sunday, tomorrow.)

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

Your action previously had been taken without my knowledge or desire. And I immediately wrote to Mr. Norcross that I entertained no such desire, and as I had expressed no such desire, and as I had been unjustly called to this issue, it became my duty to tell him so, and that I agreed with him in his own opinion as to it not being best for him to accept your call and assume the present responsibilities of the situation.

The Board of Directors must know for themselves what are the qualifications of the pastor which they call to this church. *I hereby refuse my consent to be called upon to answer these momentous questions, which in no manner pertain to my labors or duties.*

N.B. [signed "M.B.G.E."]: I refuse to read any further correspondence on this subject.

— *Accompanying Letter to Wm. B. Johnson* [dated January 28 and signed "M.B.G. EDDY"]:

Dear Student: Don't fail to read the enclosed from the platform in your church tomorrow. It is of *great importance* that you are honest in your great responsibilities and do *me justice*.

N.B. [signed "M.B.G.E."]: Don't you let this enclosed letter that must be read tomorrow hinder you from sending to Norcross your letter, just as you have written without my knowledge, in reply to Mr. Norcross' last to you. But let him decide. You have no moral right to deceive him nor be unjust to me.

— *Telegram to Wm. B. Johnson* [dated January 28 and signed "M.B. EDDY"]:
Don't read letter just sent publicly. Don't give N. your answer.

Mr. Norcross' current term of office was due to run a few more weeks, and his reappointment remained in abeyance. Meanwhile the directors began to consider others like John Linscott, C.S.D., at one time pastor of the Denver church and now in Chicago, and Rev. D.A. Easton, C.S.B., who had preached satisfactorily on a previous occasion by request of Mrs. Eddy.

— *Letter to Julia Field-King*, from M.B.G. Eddy [dated January 29]:

The spirit of your letter breathed a breath of praise to God that was most cheering to me. You ask to see me for one hour if I think it will be a blessing to you — before you return to the West. I cannot answer this question satisfactorily to myself, and, therefore, dare not answer it to you. But this I will say: If you are sure that you will

go, and when you are ready to start will drop me a line, I will endeavor to see you.

In Christian Science my Rules, or rather God's, are *written* ineffaceably in my books and when I advise a student I do it most conscientiously; therefore, if these rules are not heeded and my advice is not followed, then the good I may do by an interview is problematic for it can only be my atmosphere instead of their understanding that does it, and when this fades, like borrowed plumes, the effect is gone. Precious child, I long to see you reflecting the true image, saved from the flesh and made perfect even as the Father. But what a distance seems to lie between this consummation for us all, and the present proof of this grand fact. I wait on God and pray and watch and struggle and rejoice for *you all*. God bless you.

February — *Articles from Journal*, Vol.X, No.11:

1) *Notice* [unattributed]:

All orders for SCIENCE AND HEALTH, and all other works of the Rev. Mary B.G. Eddy, should be addressed to E.J. Foster Eddy, M.D., C.S.D., who has become the publisher of all of them. All remittances should also be made payable to him.

All orders for the *Journal*, *Tracts*, *Series*, *Quarterly Bible Lessons*, and *Hymnals* should be addressed to the Christian Science Publishing Society

2) *Notice* [dated January 13 and signed "STEPHEN A. CHASE, *Treasurer*"]:

I have received up to this date as treasurer of the Church Building Fund, the sum of \$30,416.26.

— *Letters to Wm. B. Johnson*:

1) [Dated February 20 and signed "With love, M.B.G. EDDY"]:

My dear Student: The mistake was in saying the time was summer only. I can show you this by-law [probably the one quoted on p.456] relative to reading S. & H. in pulpit in copy last summer, and again after our Deed was recorded. All is *right* about *this*.

Now comes the effect of a so-called C.S.'s mind on my Directors, causing them to give Bro. Norcross a premature call. I have read his letter. I advise you to give him permission to leave, but not until his term expires, unless you have already done so. You ought to have a pastor engaged before he leaves. What if you write a call to Mr. Easton for a year only to begin with. He was educated in Theology at Andover, Mass. (Address D.A. Easton, Pittsfield, Mass., Box 1327.)

The enclosed by-law must be voted upon at once, by First Members and recorded as a by-law in your Church records. I see the *need* of it.

2) [Dated February 24 and signed "Yours sincerely, C.A. FRYE"]:

Dear Brother: Mrs. E. does not want to be seen in this Church matter. It was too bad to draw her into it: it was contrary to the precedent she established.

Now I will say on my own responsibility that in the correspondence between [us and] Mr. L. [John F. Linscott] he has shown himself unreliable; came to one conclusion at one time and then turned square about to do just the contrary to what she advises. Such a man is not the man for Boston, her own pulpit.

This letter is confidential. Say not one word of it to anybody.

— *Letter to Ezra M. Buswell, C.S.D.* [dated February 27 and signed "Ever with love, MARY B.G. EDDY"] (as *To a Student*, Mis.157).

The recipient of the above letter, who was pastor of the Church of Christ, Scientist, in Beatrice, Nebraska, had been charged under state laws with practising medicine without legal authority. A state act defined persons practising medicine as those "who shall operate on, profess to heal or prescribe for, or otherwise treat any physical or mental ailment of another."

The court however recognized the distinction between the belief that man heals and the fact, in Christian Science, that God performs the healing. For in its instructions to the jury was the following:

If [you believe] that the defendant when at the bedside of the sick, relying upon the power of God, the Ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke His Divine power and that he made no profession himself to heal the sick, then you are instructed that defendant for such praying would not be liable therefor under the law as explained in these instructions.

Five days after Mrs. Eddy sent her letter, the jury went out to deliberate for five-and-a-half hours, handing down a verdict of acquittal.

— *Letter to Board of Christian Science Directors* [dated February 28 and signed "With great love, Your Teacher, MARY B.G. EDDY"]:

My dear Students: The great sin of fearing to repeat history as *it is* you will have to attend to, as you are in a position which enables you to do this and demands this most important duty of you.

Our last *C.S. Journal* has in the Editor's table an historical sketch of the progress of Christian Science as quoted from Mr. Norcross' sermon, that would destroy all landmarks of Truth and leave the ages to conjecture and their own hypotheses as to the appearing of Truth in the 19th century!

Please call a meeting of the Directors of Christian Science and adopt by vote if you agree on this subject, the By-law that was prepared to be adopted by The First Church of Christ, Scientist, but afterwards omitted because it was deemed safer to place in the power of this Board all the government relative to the Pastor of this Church. Let this be the By-law:

It shall be the duty of the Pastor of The First Church of Christ, Scientist, to read from the pulpit each Sunday a portion of Science and Health and before reading it, to say to his hearers, "We will read from Science and Health with Key to the Scriptures by Reverend Mary B.G. Eddy." The Pastor who refuses or fails to do this as herein required shall be removed from the pastorate of this Church.

N.B. [signed "M.B.G.E."]: Please inform me by mail when this is done, but do not repeat it; only say in your letter, "We met and it was adopted," if it is.

Bates and Dittmore, in their *Mary Baker Eddy*, flaunt their intriguing ignorance of their subject-matter by commenting on the above letter as follows: "In February 1893 the *Journal* published a sermon by him [Norcross] on the

progress of Christian Science, in which he emphasized the growing acceptance of Christian Science theories rather than the personal achievements of Mrs. Eddy.”

It is hard to determine just what passages did appear failing to make true, impersonal identification of Revelator and Revelation, because there is no such article in extant issues available. The Editor's Table made no specific mention of Norcross or a sermon or Christian Science or history or Mrs. Eddy, and the lead article (which sometimes was a Norcross sermon) was an address by Rev. E.R. Hardy, C.S.D., pastor of the Church of Christ, Scientist, Buffalo, N.Y.

The March issue (which was ready at the time Mrs. Eddy wrote her letter) printed an innocuous outline of a discourse by Norcross on “character,” while the Editor's Table was devoted exclusively to an account of the C.S.A. meeting of February 1. Evidently the editor was able to remove the misstatements, and the reason for the objection can only be ascribed to something other than the one advanced by Bates and Dittmore.

March — *Articles from Journal*, Vol.X, No.12:

1) *Notice* [signed “MARY B.G. EDDY”]:

Since the last meeting of the Alumni of the C.S.A. of my College I am pressed with inquiries as to the eligibility of my students' pupils to become members of the above named society. The C.S.A. of the Mass. Metaphysical College is my Association. I organized it, framed its Constitution and By-laws and was president of this Association. The present meetings of this society are informal, simply the gathering together of the Alumni of the College. A person cannot be made constitutionally a member of the C.S.A. of my College unless I have endorsed his application for membership, nor can he legally receive the degrees of the Mass. Metaphysical College unless conferred by its President on her students.

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

2) *Obedience, Address by the Reverend Mary Baker G. Eddy* [read by W.B. Johnson, C.S.B., February 1, before the C.S.A.]:

Beloved Students: This question nearest my heart is uppermost; are you filling the measures of life's music with all the sweet tones, and exact, which you have been taught as the harmony of Christian Science, — tones from which I catch the echo of your lives? (Then as Mis.116:15 – 120:19, then):

I recommend that this Association hereafter meet annually [triennially, in Mis.120]. Many of its members reside a long distance from Massachusetts, they are members of the Mother Church and occasionally will be with you on Sunday. This, perhaps, is all the time they can afford away from their own fields of labor.

3) *Editor's Table* [unattributed]:

The regular meeting of the Massachusetts Metaphysical College Association took place on February first, 1893, in Steinert Hall, 62 Boylston Street, Boston

Bro. Johnson . . . read the address of the Leader, Rev. Mary B.G. Eddy, which appears on the first pages of this JOURNAL A motion was also made and unanimously carried that the recommendation contained therein — that the Association, when it adjourned, should adjourn for one year — be adopted. Dr. Eddy then addressed the meeting upon the subject which he said would occupy their attention for the afternoon: the building of the Temple. He spoke substantially as follows [in words commonly known to have been approved by Mrs. Eddy]:

. . . The Sunday School lessons that we have had for this quarter . . . are wonderful. They bring out the way in which we should build the material temple. We see why the temple had to be rebuilt and why it was not built to remain permanently. It was because it could not be built on a material, sinful foundation and in opposition to the wisdom and law of God. God's temple can be erected only by those who have come out from sense material and are building from the sense spiritual; and Life, Truth, and Love must be the cornerstone. It must be built in the Spirit and by the understanding of the divine order. We see by these lessons that one was chosen to build this Temple who had forsaken in a measure the worldly sense, and come into the more spiritual sense. Then that the priesthood had to be purified.

Each one of us who is working in Truth belongs to the true priesthood and must be purified to do the work demanded of us in establishing this "Holy Place." We who are Christian Scientists are building the true spiritual Temple according to Divine Science as revealed to us in SCIENCE AND HEALTH which was given to us of God through its author Rev. Mary B.G. Eddy. While we are building this spiritual Temple it is natural to our sense of things that there be the manifestation of the material temple, and this material temple cannot be built except by the spirit of true Christian Science. As we are building this material temple so are we growing spiritually and perfecting the spiritual Temple which is made without hands.

This material temple being typical of the spiritual Temple it is of the utmost importance that this material temple in Boston be brought out if it is the only one that is ever created on the face of the earth, that all may be brought unto it. As we are growing and building spiritually and working in Truth and Love so shall we see this material building, the representative of the Church Universal, unfolding in beauty before the eyes of the world

4) *Publishers' Department* [signed E.P. BATES, E.B. HULIN, M. ANNA OSGOOD, DAVID ANTHONY, of the Publishing Committee]:
 To the subscribers and supporters of the JOURNAL [signed "J. ARMSTRONG, Publisher"]:

. . . ASSETS . . . \$9,953.67
 . . . LIABILITIES.

JOURNAL and subscriptions paid and unearned		
which expire on and after Feb.1893.....	\$3,531.85	
Quarterly " " " " " " " "	668.78	
Advertising " " " " " " " "	823.95	
Due customers on Ledger	263.84	
Bills not paid.....	2,253.01	
Balance	2,362.24	\$9,953.67*

There are some old bills outstanding against the Society which have not been presented and we do not know what they amount to.

The above statement shows what would be the condition of the affairs of said Society if it should cease doing business at the above date, and return to the subscribers

*There appears to be \$50 discrepancy which was not explained.

and advertisers pro rata the amount of their subscriptions and advertisements which have not yet been earned.

APPROVED: E.P. HULIN,
E.P. BATES,
M. ANNA OSGOOD,
DAVID ANTHONY.

It has been the impression of many of the students that there was a large surplus in the hands of the Publishing Committee. You will observe by examining the above statement of the Publisher (the first made in our history) that we are simply in a healthy financial condition. The assets aside from the cash are liable to a large percentage of shrinkage, and liabilities will be increased somewhat by bills which had not been presented at the date our Publisher (Mr. Armstrong) assumed the duties of this office. We also call special attention to the fact as indicated above that the actual cash balance is very small, yet it is sufficient to carry on the business and meet all current obligations.

— *Letter to The First Church of Christ, Scientist* [dated March 4 and signed "Yours in Christ, MARY B.G. EDDY"]:

(Please have this read from the pulpit.)

Beloved Brethren: If The First Church of Christ, Scientist, in Boston is untimely in any movement, shall the result of this be imputed to me?

I was ignorant that a question had arisen between the church and its Pastor, until informed thereof through copies of letters mailed to me, letters that had passed between the Directors and Pastor. The substance thereof was that Brother Norcross had received a call to occupy the Boston pulpit another year, but he was not inclined to accept this call. I next learned that he had accepted their call but had done so solely because *I* had desired it.

Being before ignorant of the whole matter, I had expressed no opinion on this subject, but I then wrote to the Directors, and to Brother Norcross and feelingly alluded to the wrong of bringing me into this church question, or attaching to me the motive for what had been done without my knowledge. Now that this church and its much respected Pastor are about to separate, I trust they will part in Christian fellowship and love; also, that the Directors will immediately provide a pastor to fill this pulpit. [Brother Norcross read this letter at the Sunday service, March 5.]

In the publishing world, Mr. Armstrong had undertaken his duties with vigor, cleaning out what seemed to be the Nixon contingent remaining on the staff, and replacing it with workers of his own. He even let one of Mrs. Eddy's loyal students go — and Mrs. Eddy had to take steps to get her reinstated.

Furthermore, he found that the Board of Directors was ready with instructions which he felt he needed to check direct with Mrs. Eddy. She accordingly saw the advantage of having him on the board so that he could have first-hand knowledge of her messages to it. Knapp was chairman, Johnson secretary and Chase treasurer, leaving Capt. Eastaman as the obvious one to

replace. The task of letting Eastaman know Mrs. Eddy's wishes fell on William Johnson, who a few days earlier had had to let Norcross know that he would not be reappointed. In both cases the job was tactfully and lovingly done, and neither of the released men faltered in their future service to the cause of Christian Science.

The Nixon break was not so harmonious, and Mrs. Eddy indicated the right way to view the Nixon bitterness in the following extract from a message to some students:

I want again to caution you against what human nature said, against letting it be known by anyone how things stand in Boston. Do not repeat the lies. Return good for evil. Never name what Nixon said about me to you. Let us forgive and love our enemies. This is our duty; this is the rule in Christian Science. Oh! let us keep it inviolate, and be on God's side. Remember this, dear ones.

— *Letter to Rev. David Easton*, the new Pastor [dated March 10 and signed "My love to your family, Yours in Christ, MARY B.G. EDDY"]:

My dear Student: In consequence of the hungry calls for spiritual help that come to me from Boston, through letters and petitions to see me — I feel it is my duty to state to you the special need of my old church in that city. It is in short *a revival*, an outpouring of love, of the *Spirit* that beareth witness. I found it essential, when the pastor of this church, to lead them by my own state of love and spirituality; by fervor in speaking the Word, by tenderness in searching into their needs — and specially by *feeling* myself and uttering the *Spirit* of Christian Science, together with the letter.

Oh! may the God of all grace and peace and joy and love — give you wisdom to feed this dear flock. And He *will* if you *trust* Him and *obey* Him. These are *His* only conditions. Please pardon my appendix, *viz.*: One more candid hint I will throw out on things less sacred, but very requisite. Give the mesmerists no points to your disadvantage. The wicked horde of this class in Boston exceed any other place. Never name (and caution your family also) any belief of sickness in the past or present; no private experiences of any sort unless they are good and true.

Have your sermons not at all commonplace but well chosen, eloquent, and adapted to the Boston high culture. To this end you need much time for study and contemplation. And your salary will be raised as soon as the Church edifice is, and I hope even sooner.

Dr. Foster Eddy, who had long wanted his pupils to have equal status in the C.S.A. with Mrs. Eddy's students, and had illicitly assumed the right to grant C.S.B. degrees, was greatly irked by her rebuff as proclaimed in the March *Journal* notice. There were unpleasant moments at Pleasant View, such as became increasingly regular during the following two years, until he was virtually "kicked upstairs" to Philadelphia. Eventually he was dropped as a First member of The First Church of Christ, Scientist (the only one ever to be so treated) and in 1906 he joined George Glover in the "Next Friends' Suit" in the attempt to take over Mrs. Eddy's rights and property. But on the present occasion he rallied well

enough.

— *Letters to Wm. B. Johnson:*

1) [Note from Mrs. Eddy, dated March 21]:

My son the Dr. has awakened to his own dear noble self, and I am so thankful, I cannot express myself. His mistake and my stern rebuke were God's dear means for saving him.

2) [Dated March 21 and signed "Affectionately yours, MARY B.G. EDDY"]:

My dear Student: Read the enclosed, then seal it and give it yourself to Capt. Eastaman. I do not like to send it but for my desire to do right, I can send.

As soon as he resigns then elect Joseph Armstrong, my student, who is publisher, to fill his place. Let me hear how Capt. E. takes this.

3) [Dated March 25 and signed "With love, M.B.G. EDDY"]:

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

P.S. [unsigned]: The church must be built in 1894 *Deo volente*.

Like Ezra Buswell, the Scientists in New York City found themselves in opposition to state laws, including those still under discussion in the legislature. Mrs. Eddy's scientific warning and advice on this score was significant.

— *Letter to Augusta Stetson and Carol Norton* [dated March 25 and signed "In haste, Affectionately, MARY BAKER EDDY"]:

My dear Student and Mr. Norton: I warn you: Do not present the petition you enclosed to me, it is an evidence of weakness and will injure our Cause, an evidence that is false, for we have no need of clemency on the score of religious toleration. That is in our constitutional Bill of Rights. It dishonors the dignified ground on which I have founded Christian Science. Also, you have no moral or recognized right to draw *my students* into such a gross error as this. You would resent such an encroachment from another on your regulation of your own students.

[P.S., signed "M.B. EDDY"]: I have no fears whatever of the passage of any law that can injure Christian Science and only fear the dishonor that comes from unwise measures taken by students. Christian Scientists have better remedy than material means for error.

April — *Articles from Journal*, Vol.XI, No.1:

1) *Card* [signed "MARY B.G. EDDY"]:

Beloved Students: I am glad to learn that the officers of the National Christian Scientist Association have thought it wise to further postpone this Convention. At your last meeting my proposition for a long adjournment was to give space for riper lessons, and heart and substance to your next convention. You have no impulse to dart upward on weary wing, to let ambition propel your purpose, or pride to make its throne a scaffold. I feel quite sure you will harmonize with the above decision of your

officers.

The circumstances seem not ready for the occasion. Along the lines of our faithful ranks we still hear some sharpshooting, as if all were not yet done with war. A short halt will give opportunity to finish all work on hand. May you next meet thoroughly equipped for continual service.

2) *Notice* [unattributed]:

There is now in the hands of Stephen A. Chase, treasurer of the Church Building Fund, nearly \$36,000. With a very little effort on the part of those interested in our Cause, enough can be raised to enable the directors to begin work in the spring.

3) *Card*, by Mary B.G. Eddy (Mis.321).

The second communion Sunday of the year coincided in 1893 with Easter (April 2). In the course of the service, Rev. D.A. Easton heard the names read of 135 new members of The Mother Church, and then preached a special sermon approved in advance by Mrs. Eddy. She particularly wanted him to stress the import of her article in the March *Journal*, namely obedience. For membership in The (only) First Church of Christ, Scientist never fosters a democratic right to advance personal opinions, however excellent they may seem to be; rather is it a total desire and opportunity to express God's will in accord with the precepts laid down in Science and Health.

— *Extracts from Easter (Communion) Sermon*, by Rev. D.A. Easton [as printed in June *Journal*]:

I ask you to consider briefly the question, "What does membership in the Mother church signify?"

First. What does it signify to the applicants?

(1). It signifies to them obedience. Our dear Leader and Teacher has invited the Scientists everywhere to unite with the Mother church. Standing on the Horeb heights of her clear spiritual vision, she has surveyed the field of Christian Science work, and has seen that the time has come when the growth of each individual Scientist, and the progress of the work at large, will be promoted by joining the Mother church. Accepting this invitation promptly and cheerfully is, therefore, a proof that we are learning the lesson of obedience It puts us more nearly in the attitude in which Spirit can use us to do its blessed work

So when the clarion voice of Truth sounds, it is not for Christian Science soldiers to reason why. It is theirs to do and die — to sin and material sense.

(2). Membership in the Mother church tends to divest church relations of personality It is a step towards membership in the church universal, where there is no personality.

(3). It enlarges our idea of the scope and purpose of Christian Science church work, by helping us to realize that it is not merely for our circle of personal friends, or our community but for the world. The field of Science work is world-wide. It is adapted to all sorts and conditions of men

Second. Let us consider now the other side of the question. What is the significance to the Mother church of these applications for membership from such a widespread area? When we hear the long list of unfamiliar names read what should they signify to us?

Do we not feel the impulse to extend to each one of them the warm clasp of fraternal recognition? Can we not know them, love them and welcome them, though we never saw their mortal faces?

Ah they are no strangers, aliens to the commonwealth of Truth! These are brothers and sisters who like us, have come up out of the tribulation of sense, and have washed their robes, and made them white in sacrificial blood — the sacrifice of the sense of life in matter — and in the cleansing recognition that the only Life is God.

— *Letter to First Members of The First Church of Christ, Scientist* [dated April 16 and signed "In patient love, Yours, MARY B.G. EDDY"]:

Greeting: The mistake in capitalization is not an immorality. But to allow the glamor of immoral minds to so cause it to be construed, is an offence to the Christ charity which ought to govern the acts of all my dear students and the members of this Church.

It is probable that the above letter was occasioned by criticism of some faulty capitalization in the "Outline of a discourse preached in Chickering Hall Boston Mass., by the Pastor of the Church of Christ, Scientist," as given in the *March Journal*. The discourse was one of Lanson Norcross' final sermons in Boston — the one on "character" already mentioned — and two sentences in the *Journal* text read as follows:

There is nothing on earth so valuable as Character. You will notice that no adjective is prefixed to this word, character; thus I do not say christian character, for the evident reason that there can be no character which is not christian.

May — *Articles from Journal*, Vol.XI, No.2:

1) *Notice* [signed "CHRISTIAN SCIENCE BOARD OF DIRECTORS, IRA O. KNAPP, WILLIAM B. JOHNSON, JOSEPH ARMSTRONG, STEPHEN A. CHASE"]:

Only the Mother Church, "The First Church of Christ, Scientist," in Boston, is allowed to copy, to publish, or to adopt as rules of their church the following portions of the 3rd and 6th copyrighted rules of the above named church. Any other of its rules or parts thereof are allowed to be adopted, printed and published by all other churches of Christ, Scientist.

"Applications for membership, coming from the student's pupils, must include the names and recommendations of their teachers Only the First members of the church are required to vote on admitting candidates.

"This church will receive a member of another Church of Christ, Scientist, but not the member of a church of a different denomination. A member of the Mother church is not entitled to hold office, teach, or preach in other churches of similar denomination except by invitation."

2) *Notice* [signed "MARY B.G. EDDY"] (as Mis.303:20 – 306:21).

CHRIST AND CHRISTMAS

The Sixth Day of the Revelation of Christian Science may be said to culminate in the completion of The Mother Church, and on this basis Mrs. Eddy's letter to William Johnson (March 23) identified the close of 1894 with the close of the Sixth Day. It also coincided with the spiritualization of personal preaching, as pastors and sermons then merged into the LESSON-Sermon taken solely from the Bible and Science and Health.

The forerunner of this development was to be the greatest sermon of all. In September of 1893 Judge Hanna would be preaching to all the religions of the world assembled at the World's Parliament of Religions in Chicago, from a text taken almost entirely from Science and Health. Simultaneously *Christ and Christmas* would be making its way to the peoples of the world to "translate matter into Mind," to explain the "human and divine coincidence," and to proclaim Mind's infinite ideal as the "proper symbol of God *as person*." (The quotations will be recognized as coming from Mrs. Eddy's published works, with emphasis added.)

At the beginning of the Third Day Mrs. Eddy had given to the world the written "voice of Truth to this age," the Revelation as seen through (beyond) the English language and the paper and ink of material usage for a book. The Revelator of this Word was also to be seen in the "Prayer in Stone" that "speaks of the Mother," of the Woman of Revelation, of the Revelator Herself, as seen through (beyond) the wood and stone and glass of material usage for a building.

While the Word of Science and Health reveals God as All-in-all, therefore as Divine Principle, Love, and the one and only Person, The Mother Church illustrates the revelation of this Love, God revealing Himself *as person*, place and thing, or simply as His Person, as the fact that "person" is none other than God expressed, without one element of limitation or matter.

In this unfoldment there may seem to be three shades of development:

The first says, Mrs. Eddy is a person, a superior material embodiment, a human being advancing out of matter.

The second says, Mrs. Eddy is not a person, and Scientists must *look away* from personality to see her only in her writings.

The third says, Mrs. Eddy is the evidence of Person or of God Herself, and far from looking away, Scientists can see the Truth or God of Mary Baker Eddy right where the false sense would claim there is simply flesh and bones, or at best a state of moral progress.

Calvin Frye recorded the following explanation by Mrs. Eddy herself:

What thou needest to know is that mortal mind has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but *as and of Mind*.

In other words, the belief that Mrs. Eddy is in matter is met by the belief that Mrs. Eddy is not in matter, and both beliefs are then translated by the understanding that Mrs. Eddy is *not* "in matter" and also is *not* "not in matter," but

is "as and of Mind." This third unfoldment beholds in Science the perfect Woman, including man.

If at this point the question arises "*Was* Mary Baker Eddy the Woman of the Apocalypse?" the answer is a resounding "No!" But if the question becomes "*Is* 'Mary Baker Eddy' another name for the 'Woman of the Apocalypse'?" the answer is an equally resounding "Yes!"* and "flesh and blood hath not revealed it unto thee." For the second question each set of words tells of the same function, while neither is limited by years, localities, or matter.

Before the world would be asked to accept or evaluate the "translation of matter [and material revelator] into Mind," there would be a trial run as it were. *Christ and Christmas* would appear portraying the Revelator, not as a white-haired old lady, but as "Mary Baker Eddy," Discoverer and Founder of Christian Science. It would be a preview of texts and pictures to adorn walls and windows of The Mother Church. And the form in which the age would be asked to understand its message would be the same form as that in which it saw the Author of Science and Health — never body, but only God appearing so.

In December 1892 James F. Gilman appeared, from nowhere in particular, to perform this task of putting what is known as Mrs. Eddy into recognizable, artistic delineation — ready for the transfer to the windows of the Prayer in Stone.

He sailed through his elimination round when he readily translated into Mind the first glimpse he had of the Revelator *as person*.

While making some professional sketches of the exterior of Pleasant View he observed Mrs. Eddy striding back and forth for a full quarter of an hour along the upper veranda on the south side of the house. She was clothed in an outlandish black outfit, with a grotesque and voluminous black hat!

Mrs. Eddy was fully aware that she was under observation, and two days later when meeting Gilman face to face for the first time, she made a point of referring jokingly to her strange appearance earlier on. He replied that he had regarded it "as a type of the darkness of materiality with which she was contending." She was visibly impressed by his spiritual discernment.

Here then was the likely artist for *Christ and Christmas* — one who could see through the incongruities of what the world calls matter to find material manifestations *reversed* to be but "the type and representative of verities priceless, eternal and just at hand" (Mis.61:1-3). In the language of Science and Health, he could see *things* as eternal, as verities or "God's thoughts as they exist in the spiritual realm of the real."

When Mrs. Eddy saw his sketch of the house, she was able to describe it as a complete expression of her ideal of what such a picture should be — "a typical representation of the picture she had in mind of home." She thereupon sent him a copy of *Retrospection and Introspection* to study, and later an invitation to call on her. At one time she was contemplating having him paint her portrait for inclusion in Science and Health, but that did not eventuate.

*When Mrs. Eddy was challenged by her lawyers before the Woodbury trial to say whether she was claiming to be the Woman of the Apocalypse she threw the decision right back on their own acceptance of personality. She said: "Can a white-haired old lady be the Woman of the Apocalypse?"

— *Reply to James F. Gilman's Letter of Thanks, for Retrospection and Introspection* [dated January 6 and signed "Very respectfully, MARY B.G. EDDY"]:

. . . You seem standing in awe of Good, and doubting your own reflection of it; but, seeing the false assume the reflex shadow, you mentally sketch it as yourself, but *it is not*. Call on me Thurs. eve. at 7 o'clock, and I will talk with you again.

At the interview she said she would take him into her next Normal class, should it be held — and this would surely have assisted him in the task she now had in mind for him. But meanwhile he slipped off to Boston for a pre-arranged secret course of studies with Dr. Foster Eddy. The members of the class had been told not to broadcast it to anyone, and the Dr. had not consulted Mrs. Eddy in any way. Not only did he intend to give C.S.B. degrees (as had been done when he was part of the College faculty — at that time under President Mary Baker Eddy), but he also expected his students to be accepted into the C.S.A. Such actions and aspirations led to Mrs. Eddy's notice (p.457) and the Foster Eddy crisis already mentioned.

As far as Gilman was concerned, there had now been injected a suggestion of personal teaching, which would have been avoided if the two concerned had started with the conviction of God as Teacher. When he visited Mrs. Eddy after taking the course, she entreated him just to "be Mr. Gilman, just as you were when I first saw you. Oh! this subtle glamor of animal magnetism! You seemed so free of it then!"

Nevertheless James Gilman never lost his basic sense of Revelator, and after hearing her earnest expressions of concern for her son, for the cause, for true teaching, he left a record that there had come a moment when he "had seen the *real* Mrs. Eddy." And he added: "I trust I may never forget that vision of God. It made me feel I had but one purpose in life, and that to labor to bring this realization of the Beloved One to the understanding of mankind."

When he told Mrs. Eddy that he had gained a clear view of the animal magnetism that had been dominating him and also of the Christ which he had been led to behold through her reflection of it, she gently replied (according to his recollection):

Yes, you will be able through God's strength to do the work you desire to When you were here that Saturday night, I could see you were just taken up and carried away by the animal magnetism, so that you were completely self-satisfied and pleased, all about — *nothing!*

Two weeks later she revealed to him that she wanted him to make the illustrations for her poem *Christ and Christmas*.

In the course of the many visits to Pleasant View that now followed (freely accorded to him at a time when Mrs. Eddy was as busy as ever and saw few who were not members of her household) the following developments are noteworthy:

1. James Gilman was guided along every phase of the construction of the eleven pictures of *Christ and Christmas*. In acknowledgment of the total God-direction of his work he agreed not to sign or initial the paintings (although alongside Mrs. Eddy's name in the finished book his name earned the co-title of "Artist").

2. During the first visits, Mrs. Eddy detected a "shadow of hatred and envy" and questioned him closely as to who knew of these visits. (Among his tribulations was his eviction unceremoniously from his lodgings by a student of the local C.S. teacher, this teacher being Mrs. Ann M. Otis, a First member. He had difficulty even in collecting his belongings.)

Mrs. Eddy made an interesting reference to "Mary" in touching on his personal problems. She said: "I do not often ask into such personal matters; I will not hear them; but this time I felt God's direction to *Mary* to do so; and I am glad you have told Mrs. Otis. I shall write to my son in Boston." She advised him to leave Concord after he had finished illustrating her poem, adding that "I have all my life been enduring such hardships, and all for good, as I have been led later to see."

3. He was thus widely instructed in the manifold ways of animal magnetism. For example, when Mrs. Eddy found it advisable to transfer the making of the plates from a Concord firm to one in a small city of Massachusetts, she told him (while a storm was raging outside):

You see how malicious mind or antagonism to Christian Science is working to prevent this work from being brought out.

It has been just so with the publication of *Science and Health* and *Retrospection and Introspection*. The presses would *snap* or refuse to work, or the pressmen would be sick. Fifteen men were flat on their backs with sickness at one time and they could not go on with the work until we took up the work, healed the men, and handled the difficulty mentally in Science. I know the source from which this comes. It is theosophy. That is the form the archenemy takes now. They are concentrating all their energies against Christian Science, for they know it is their foe of foes. I could tell you of things that have happened here in consequence that would startle you, but I won't frighten you. It works in the form of electricity, but it has no power.

[Referring to the gale that shook the casements and the rain that drove heavily against the windowpanes] Do you see how it is? But God will calm the storm. Do you see how animal magnetism is continually suggesting an opposite course to the right one?

But [to return to] the work we have in mind: God has told me we must *hide the Child*, and I want you to be all ready to start for Gardner, Massachusetts, next Monday morning. I have arranged it with Benny [Dr. Foster Eddy] And Benny has promised that he will help you and you are to help the man who gets up the reproductions, to do the work right, but you are not to tell him for whom the work is being done.

Among his many lessons about malicious animal magnetism, Gilman recorded his discovery that material trials caused by animal magnetism, mortal mind, were

but a "belief in personal things as real things." He felt that *God* was moving to awaken him from the personal sense of things that at times dominated his thoughts.

4. He next understood that *God* was the "source of Mrs. Eddy's spiritual rebukes" and that "there is joy in doing" the labor that *God* appoints.

When he expressed these sentiments to Mrs. Eddy she requested that he repeat them to Laura Sargent and Calvin Frye, who were members of the household. According to his own record he thereupon explained that Mrs. Eddy was "very sensitive to the perception of pure Truth and its divine qualities of Life and Love and . . . equally sensitive to the *offensiveness* of apparent lack of these, manifest as the presence in consciousness of personal, material thoughts." But "God was speaking through her" and her rebukes came from her "obedience to God which she dare not disregard."

5. At one time she gave up the project altogether, asking Gilman to dismiss it entirely from his mind. In explanation she told him:

You know that when we hear [God's] voice directing us, we must obey it. So now, dear one, put away all thought of any further work on what we have been doing, and also what is already done and dismiss it entirely from your mind and give your attention to other things. We cannot tell now why this is God's word to us, but later, if we are obedient, we shall know that God's ways are always best for us. It has always been with me something like this when engaged upon what appeared very good to me to do. God would speak and tell me to give up the form of good work as it appeared to me, and I should know through my obedience a better way for me to do.

After Gilman realized in humility that the work remained in God's hands and was far more important than his part in it, Mrs. Eddy let him resume because "your thought is so much better and purer." She sent him the following note [dated April 15 and signed "Mother"]:

God will inspire you if only you *follow His reflection*.

The window for this age will let in the true thought to be delineated — copy it.

6. He learned many lessons of obedience to God, no matter how unexpectedly God appeared to him. Just as Christ said that those who loved Him were those who kept His commandments, so Mrs. Eddy told him:

The students who truly love me are they who obey carefully God's explicit directions. Such are saved from the toils of the evil one, and rarely come to me saying, "Lord, Lord."

James Gilman summarized his obedience lessons as follows:

1) [In his own words]: Obedience is not to look to matter for a single thing, but to God for everything. To do less was to imply that there is lack in God, in the proportion of our looking to matter for the fulfillment of our desires. We thus dishonor God and thereby incur the burdensome sense of divine displeasure, thus robbing us of the true sense of man's immeasurable inheritance. In this light I see the import of Mrs. Eddy's repeated chiding of me for being so disobedient.

2) [In Mrs. Eddy's words to him]: [William G. Nixon] would declare himself ready to obey God in whatever He might require of him, but to obey a woman, bah! We understand God and are ready to obey Him only so far as we understand and are ready to obey His highest representative in mortal life. Our love for God and consequent willingness to obey Him is never greater than our love for and willingness to obey His highest demonstrator.

7. From the first it was plain that Mrs. Eddy was to be the woman in the pictures.

She referred to the man in a sketch for "Christian Science Healing" as looking "just as if he was determined I should not heal him!"

For "Truth *versus* Error" she volunteered to remove her shoe and hose to let Gilman sketch the bare foot which shows beneath the woman's long garment.

For "Seeking and Finding" Mrs. Eddy posed for him *exactly* as she wished to be seen. (In fact, when Gilman tried to move her chair, he found to his astonishment he could not budge it, although normally he could have lifted the whole thing, occupant and all.)

At times he seemed to lose sight of the Revelator, believing that "Mrs. Eddy after all was human and mortal like other people and therefore not perfect," but later he regained his worthiness by realizing that materiality resists "the Truth which Mrs. Eddy stands for" so that one should "ask no questions of material sense, for it cannot tell the truth."

When he rose to the true perception of the Discoverer and Founder of Christian Science he was able to do "the best piece of work you ever have done" (the emaciated patient in "Christian Science Healing") and to get the picture of the woman at the door in "Truth *versus* Error" to a state Mrs. Eddy described as "perfect." Mrs. Eddy, he noted, warned him "not to think of her personality at any time" but only "in a spiritual way that is natural upon reading her works."

At one time when he was quite clear he was dealing with God alone, as manifested as revelator or as printer or as cook or as any (miscalled) personality, he produced a sketch of "The Way" which Mrs. Eddy approved. Feeling pleased with himself he added the finishing touches and was then distressed to have Mrs. Eddy pour scorn — upon something she had already praised! It took him some time to realize that on the first occasion he brought the work that God had done through him, and on the second occasion some work he thought that *he* had cleverly done — and the glory had to return to God before He could pronounce it *right*.

"The Way" in the first edition showed a cross, with birds and flowers, standing alone in a country scene. Above was an impression of Jesus among a sky of cherubic faces just distinguishable. Mrs. Eddy told Gilman the final picture rightly should be of a woman, but "the time had not quite come," and Jesus was thus placed first and last in the order of illustrations. In later editions the last picture was totally changed.

— *Written Instructions to James F. Gilman*, by Mrs Eddy [dated May 8]:

1) [Early conception of "Seeking and Finding"]: Have a poor-looking candlestick and *candle* instead of a lamp, representing the Scripture thought "candle of the Lord," and poverty. Instead of a book in the woman's hand represent her with handkerchief to her eyes as if weeping. The book would present her as "seeking" but there must be a different thought embodied in this Scripture, "Blessed are they that mourn for they shall be comforted." Let the opposite figure be kneeling but not *bent*, have beside him a table, and on it a bottle and wine glass, and a bunch of cigars.

2) [Further thoughts on "Christmas Morn"]: Please make these changes that came to me inspirationally this morning . . . 6th verse I want changed. Have it a glorious sunrise and three angels in female forms in the air pointing to this dawn; but have no *wings* on them. Make no speciality of the ground; have it a sky view. Now carry out these designs with all the skill of an artist and my story is told in Christian Science, the new story of Christ, and the world will feel its renovating influence. Do not delay, nor trouble your thought to deviate from what God has given me to suggest, but follow it implicitly, *remember this*. [This is the picture to which Gilman consciously added the Boston State House dome in the distance. Some believe it foreshadowed the Mother Church Extension.]

After the plates had been completed and Mrs. Eddy was ready for the work to go to press, she learned that Dr. Foster Eddy had taken a set of the plates with him to Boston, contrary to her instructions. Since the illustrations were not designed for fragmented and privileged glances — without the full setting of the poem and her final pronouncement — she strongly denounced the false belief that would have "parted His raiment." It was the same with the unauthorized release to the press of her address to the World's Parliament of Religions. She did not want reporters to pull it apart with their own extracts, paraphrases and summaries. Misunderstanding and disobedience kept *Christ and Christmas* from its intended appearance before the World's Parliament. There also had to be a temporary withdrawal after it did appear.

— *Letter to the C.S. Directors*, of The First Church of Christ, Scientist, Boston [dated May 8 and signed "Yours in Christ, M.B.G. EDDY"]:

Beloved Students: I desire you to prepare to lay the foundation for the church edifice sooner than was expected. I feel that our loving God has bid me to say, Lay the foundation of the Church of Christ, Scientist next October. I hope you will be pleased to commence this work then, even if you have not the full sum of \$40,000 on hand. Let us be obedient and trust Him in all things, at all times. It will encourage the contributors to know you have commenced the work of building.

N.B. [signed "M.B.G.E."]: Please keep this matter wholly to yourselves until you begin the sacred task for which you have been appointed.

June — *Articles from Journal*, Vol.XI, No.3:

1) *Things and Thoughts*, by Mary B.G. Eddy (as *Voices of Spring*, Mis.329:2 —

332:5, then):

The natural incorporeal Good unfamiliar to human conception, apprehension, or comprehension declares God as Mind. We must seek this Good, alias God, rather than a supernatural, preternatural, and corporeal sense of God, to give us the spirit which heals the sick and reclaims the sinner. (Then as Mis.332:6-11.)

2) *A Christian Science Statute*, by Rev. Mary B.G. Eddy:

Owing to isolated instances where students of certain idiosyncracies misuse and misinterpret my teaching, and because of a religious mania or of wantonly refusing to comply with the obligations of wedlock, I hereby publish in unmistakable language the following statute in the code of Christian Science: (then as Mis.297:18 - 298:23).

3) *Reverend Mary Baker G. Eddy* [signed "EDITOR"]:

[Items of history, and summaries and quotations from *Retrospection and Introspection* and *Science and Health*, including the following]: The Rev. Mary Baker G. Eddy, discoverer and founder of Christian Science, was born in the town of Bow, New Hampshire

But it is not as much of her early life and writings that we wish to speak, as of her "greater works" since she became imbued with that spirit of Truth which led her to the investigations and labors resulting in giving to the world that wonderful book *SCIENCE AND HEALTH, WITH KEY TO THE SCRIPTURES*.

SCIENCE AND HEALTH is unique in literature. It is the first book to announce the fact that, as a system, "Christianity must be Science, and Science must be Christianity, else one or the other is false and useless." It is impossible, according to the system enunciated by this book, to be a true Christian without leading a truly Scientific life; and it is impossible to be a true Scientist without leading a truly Christian life.

The author draws the line sharply between pseudo-science and Science The former is of man; the latter is of God. And the more nearly the human mind lives in at-one-ment with the divine Mind, the more nearly it approaches to an understanding of the one absolute Science.

From this standpoint of God and man, therefore, the author very naturally and very wisely adopted as a name by which to designate the system thus revealed to her, the words, *Christian Science*. Nor did she intend that this name should be applied alone to designate a particular sect or class of people. It will be seen by the careful reader, that whatever partakes of eternal Truth (which she often refers to as Christ-Truth) is Christian Science, so far as it does so partake, and so far as it is demonstrated to be Truth

We have the pleasure, through the kindness and generosity of Mr. S.A. Bowers*, a leading photographer of Concord, New Hampshire, of presenting to our readers as a frontispiece in this issue a very correct view of "Pleasant View," the country home of Mrs. Eddy. An interesting feature of this picture is the pond, the contributions for making which, brought forth from Mrs. Eddy's pen, that remarkable production, "Pond and Purpose" [Mis.203].

4) *Notice* [signed "WM. B. JOHNSON, Secretary, Board of Directors"]:

*James Gilman was working for Mr. Bowers when he made his portentous first visit to Pleasant View in December 1892.

The article in May JOURNAL in relation to the use of Church Rules by other churches of Christ, Scientist, was not designed to give them the right to publish and print said Rules, but to give notice that they would be supplied by the Christian Science Board of Directors, who hold the copyright of said Tenets and Rules. All communications to be addressed to Wm. B. Johnson, 41 G St., So. Boston, Mass.

July — *Articles from Journal*, Vol.XI, No.4:

1) *Letter* [signed "With love and thanks from my son, I am lovingly yours, MARY B.G. EDDY"]:

Beloved Students: Each day since the arrival of our beautiful boat and its sacred presentation poem, I have said, Let me write. (Then as Mis.142:15 – 143:10.)

2) [Unattributed] *Item*, with *Message*, from Mrs. Eddy:

We have pleasure in announcing that a full and interesting biographical sketch of Rev. Mary B.G. Eddy, together with two portraits, have been published in the National Cyclopaedia of American Biography, of which Messrs. James T. White & Co., of New York, are the Publishers

[Concluding paragraph, which is a quotation, signed "MARY B.G. EDDY"]: "The National Cyclopaedia of American Biography, published by Messrs. James T. White & Co., is original in its expert arrangement, and of high importance as a book of information and reference. I hope every Christian Scientist will have it."

— *Letter to First Members of "The First Church of Christ, Scientist, Boston"* [dated July 21 and signed "With love, MARY B.G. EDDY"]:

Beloved Students: I recommend that you adopt the following rules for your church, namely:

1. That every member of The First Church of Christ, Scientist, shall pay a per capita tax annually of not less than \$1.00.
2. That the pastor shall receive a salary of not less than \$2,000 per year. This to take effect Oct. 1st. 1893.
3. That no person shall be allowed to sit in the Sabbath School class, unless invited to do so by the teacher, or by the superintendent of this school.

These rules must be voted upon by the First Members of this church.

Omit reading publicly the enclosed. Say nothing of this matter until you have called a meeting of those First Members for business purposes, and do this immediately. Then bring it before them by reading my letter publicly.

CHRISTIAN SCIENCE AND THE PARLIAMENT OF RELIGIONS

— *Letter to Wm. B. Johnson* [dated July 31 and signed "Affectionately yours, MARY B.G. EDDY"]:

Beloved Student: I desire you to select the very best, comprehensive quotations to be found in all my works, which are applied to, and elucidate the subject [given as "Unity and Christian Science"], (naming book and page, although these will not go into the compilation) and send your compilation to Judge Hanna, 62 Boylston Street,

Boston, as soon as possible. Be careful to quote no passages that assail the religious beliefs of any sect. I have selected nine students to do the same with the subject assigned to each one of them.

He will arrange them properly for the presentation of Christian Science at the World's Fair Congress. This is the only presentation of Christian Science that I sanction for this Parliament. My reasons for this are that "What is written, is written." The texts are contained in these works, and I for one would not venture to depart from the fundamental teachings of these books, with all the labor bestowed on them. I think that nothing else can be said that would be more satisfactory on the subject which I have given out to define Christian Science, in the manner aforesaid.

N.B. [signed "M.B.G.E."]: The definitions need to be brief, and selected with great care, by comparing them with others throughout my works, which relate to your subject. If your quotations are not just what are required, to present the best aspect of Christian Science, it may prevent the representation of this subject at the World's Fair, as the time is limited. (Say nothing of this arrangement till the event is over.)

August — *Articles from Journal*, Vol.XI, No.5:

1) *The Mother's Evening Prayer*, by Mary Baker G. Eddy (Copyrighted) (Mis.389).
[The first stanza, as in Mis.331:18-21, had already appeared in the June *Journal*.]

2) [As part of] *Editor's Table* [unattributed].

We have received the third volume of the National Cyclopaedia of American Biography . . . containing the pictures and biographical sketch of the Rev. Mary B.G. Eddy.

The work is all that it has been represented to be, and it will be gratifying to all Christian Scientists to see in a book of such great importance and wide circulation, the face of their Teacher and Leader, and to read the interesting sketch of her life.

September — *Articles form Journal*, Vol.XI, No.6:

1) *Notice* [signed "EDITOR"]:

I wish to say to students and contributors, do not quote profusely from SCIENCE AND HEALTH, but when you do, be careful to use the quotation marks and cite the page

I am aware that we have all so deeply imbibed SCIENCE AND HEALTH, that both in talking and writing almost — sometimes quite — unconsciously we use its exact language; but this is not excusable, for the exercise of such care as it is our plain duty to exercise, would easily prevent it. We must be more careful, more scientific, more honest.

Let us see to it that we do our beloved Leader, who is incessantly toiling for us, this simple act of justice She asks nothing at our hands but simple, plain obedience, not to her, but to Him who speaks through her. She asks it not for *her* sake, but for *ours*.

2) [As part of] *Editor's Table* [unattributed].

The authorities of the World's Congress Auxiliary of the World's Columbian Exposition, have assigned to us the privilege of holding a preliminary convention and also

of presenting to the World's Parliament of Religions an address setting forth the Principles of Christian Science.

— *Instruction on Prayer*, given by Mrs. Eddy to Clara Shannon [dated September 1, and thereabouts]:

Be like a little child. Turn your thoughts to Love and say, O Love, just take me in; give me one Mind, one consciousness and make me love my neighbor as myself. Dear God, I ask for divine Love to leave me not to be tempted, nor to yield to temptation in any direction. I ask for wisdom and grace to know and to do just what God would have me do.

Let your heart cry out to divine Love. A child cries out to its mother for more light, more truth, more love. Ask Love for what you need and for what Love has to give; then take it and demand of yourself to rise up and live it.

God will direct you in all your ways, if you *trust* Him; faith must take hold before sight or fruition, and this faith will, when instructed in divine Science, become understanding and you will have no doubts, but every proof of His promise, "Lo! I am with you always."

Trust Him, dear, read daily your Bible and Science and Health, and pray the Prayer of our Lord's in your own words. Ask for His kingdom to come, for Life, Truth and Love to govern all your desires, aims and motives; to feed you with faith and a clear knowledge of good; to make you patient, forgiving, long-suffering, merciful, and compassionate, even as the dear God is thus to you and you desire Him to be. And then reflect this God in all His qualities. My desire is that this year shall be crowned with mercies for you and all.

— *Letter to Julia Field-King*, from the "Mother in Israel" (Mrs. Eddy) [dated September 5]:

We cannot carry along with Christ, evil-speaking, envy, deceit, or conceit, for Christ will either leave us, or take these and all other errors out of us by the suffering they bring. Now, dear one, remember I cannot save you — if I could I would — from sinning and suffering; but we can hold guard over our own evil inclinations by continued watchfulness and prayer, and thus seeking to put them down, will do it.

This I beg, that you will keep up your severe struggles to accomplish this until I can welcome you back to your Mother in Israel.

— *Letter to Christian Science Directors of The First Church of Christ, Scientist* [dated September 9 and signed "Yours in Christ, MARY BAKER G. EDDY"]:

My beloved Students: I thank you for the tender testimonial you and your church have seen fit to engrave on a tablet of stone. May the God of Israel support, guide and prosper you in this Christian endeavor which means much to the present and future generations; and will perpetuate the testimony of what each one of us has done.

With the World's Parliament of Religions less than two weeks away *Christ and Christmas* was still not ready to go to press. Mrs. Eddy also was not sure

to include the serpent behind her chair in the third picture "Seeking and Finding" — a picture which the alien press did find controversial after it became public.

— *Letters to Publisher (Dr. Foster Eddy)*, on final arrangements for third picture of *Christ and Christmas*:

1) [Dated September 11]: I have decided to have 500 pictures finished with the serpent on them and then I can do as God directs about putting them in my first edition of 1000 copies. Have written this to artist.

2) [Dated September 13]: I would like to have the figure you are going to see about, changed in position thus. Sitting with right arm on the table, pen in hand, paper before it, and the eyes looking — oh, looking as if heaven had come to view, and the whole being as if absorbed and enrapt! It can be done and a real artist would do it. I would give money for it and what would not my students give? [Such a picture was never furnished on paper or in glass.]

After the first 80 copies of *Christ and Christmas* without the serpent had been issued, Mrs. Eddy withdrew that version and let the sales continue with the serpent, as in all later editions. Then, when the time came to consider the inclusion of the third picture among the windows of The Mother Church, she rejected the idea entirely. Later she arranged to have it in the Mother's Room (or "centre-piece" as she calls it in her dedicatory sermon) — and without the serpent.

The purpose of the World's Parliament of Religions in Chicago, as advertised by its organizers, was "to unite all Religion against irreligion; to make the Golden Rule the basis of this union; to present to the world in the Religious Congresses, to be held in connection with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the Religious life."

The individual congress of the Christian Scientists was held at 2:00 P.M. in Washington Hall, Palace Arts Building, on Wednesday, September 20, and lasted until 7:00 P.M.

Hon. Charles Carrol Bonney opened the session with the following words (partially recorded in Mis.312:13-9):

I come as general president of the World's Congress Auxiliary of 1893, to salute you and bid you welcome.

This great audience, filling this "Hall of Washington" [seating 3000], gives me occasion to extend to you with my words of welcome, words of hearty congratulation.

When science becomes Christian then the world indeed advances toward the millennial dawn.

No more striking manifestation of the interposition of Divine Providence in human affairs has come in recent years, then that shown in the raising up of the body of people known as the Christian Scientists, who were called to declare and emphasize the real harmony between religion and science, and to restore the waning faith of many in the verities of the sacred Scriptures.

We had come to the state of the world in which science was called infidel,

although true science could never look otherwise than up through nature unto nature's God. The common idea that a miracle is done in contravention of law is wholly discarded and repudiated. It is mere ignorance of those laws that leads men to think that miracles are acts in contravention of them.

As Christian Science teaches, every miracle recorded in the Bible was wrought in perfect conformity to the laws which the divine Creator established. Your mission is to restore a living faith in the fervent and effectual prayer of the righteous man which availeth much, and to teach everywhere the supremacy of spiritual forces, in the presence of which all other forces are weak and inefficient.

The body of Christian Scientists will do no harm to any other body of worshipers of the living God and servants of the brother man anywhere in the world . . . Catholic and Protestant, Baptist and Presbyterian, Methodist and Friends, Unitarian and Congregationalist, may all thank God for the new energy and life contributed to the world and specially to Christendom by you and those whom you represent.

Following Mr. Bonney's address, Dr. Foster Eddy read from the Bible (Matt.vi:19-34) with correlative passages from Science and Health. Then came silent prayer, followed by the Lord's Prayer — a form of devotion which Mrs. Eddy had established for Christian Scientists and which was adopted by the Religious Parliament as a whole (see Pul.4:28).

As president of the N.C.S.A., Dr. Eddy also gave the opening address, which was said to have been read, checked and approved by Mrs. Eddy. He said in part:

The children of Israel descended into the cold dark night of Egyptian darkness and cruelty. In the midst of this great affliction their one earnest desire (prayer) went out to the only true God. Not many, but *one*, deliverer, Moses, who had been hidden away, nourished, protected and prepared by the aid of woman, was raised up to show them the way out of bondage

Having been rent, torn and scattered because of their perversity and rebellion against God the people again cry out. The Messiah, who shall be discerned by the pure thought of woman (Mary) and be brought forth by her labor, is promised — he who shall be the king of kings — though his coming shall be in a meek and lowly way

But too soon his precept and example and his healing power of Truth became lost to a sensual, selfish and sinful world, and priestcraft ruled to the detriment of spiritual growth, and freedom to serve God after the dictate of the Christ Kings and courts are implored in vain, but at last through the sacrifice and influence of woman (Isabella) the way is opened, success made possible and the brave Columbus, with a few who dare face the dangers of an untried and chartless sea, turn their faces westward

Plymouth Rock, in Massachusetts, is the stepping stone for them to a new country, a new home, a broader religion and greater freedom, and much demonstration.

Surely our beloved America is the "City set on a hill." In it has sprung up the "*great light*," again conceived and brought forth by woman who has made it possible for all men to come to it and be freed from sin, disease, death, the enslavement of personal material sense and be renewed in the image and likeness of Spirit, Good

Then why should not the peoples from all the world be drawn to this glowing country made radiant by the light of Truth? And why should not one prince come from each tribe or sect and put his rod "into the tabernacle of the congregation before the testimony" — the Parliament of the World's Religious Congresses? Truly one rod must blossom, one that is not put forth in ignorance, envy, jealousy, bigotry, hate but, by the understanding and demonstration of divine Love. One that shall take root in Mind, be nourished by Spirit, and produce leaves which shall be for the spiritual and physical healing of all nations

The year has been a marked one to us. The chaff has been separated from the wheat in a marvelous way. The line of demarcation has been made so plain between the true and the false that the world can no more be deceived by the emissaries of "the one evil" who go about seeking whom they may devour Our Leader is the acknowledged discoverer and founder of Christian Science, and we her loyal and true followers as the representatives of Christian Science. Truly "the earth is helping the woman" and we have great occasion to rejoice, yet it behooves us to be more humble, more watchful, more prayerful.

A discourse on "Resurrection," prepared and delivered by Rev. D.A. Easton, followed the Foster Eddy address, and then came the reading by Augusta Stetson of Mrs. Eddy's "An Allegory" (Mis.323). This allegory had appeared in the *Journals* of April 1884 and September 1886, and Mrs. Eddy was drawing attention to it again by letting it be republished in the *Journal* due to appear about a week after the congress ended.

Mrs. Stetson, who had come prepared to read her own paper on "The Trinity," surrendered her place among the list of speakers in order to bring the forthcoming article to the notice of the Chicago audience. They were able to reread it in the October *Journal*, just as they found Dr. Eddy's and Rev. Easton's addresses in the November *Journal* with other papers read in Chicago: "Spirit and Matter" (Mrs. Ruth B. Ewing), "God Incorporeal" (Gen. Erastus Bates), "Immortals and Mortals" (Rev. Annie Knott). The six additional papers — "Scientific Theology" (Rev. John Linscott), "Prophetic Scripture" (Edward Bates), "Healing the Sick" (Rev. E.M. Buswell), "The Scientific Universe" (Rev. Isabella Stewart), "The Brotherhood of Man" (Alfred Farlow), "Not Matter, but Mind" (Septimus Hanna) — were held over for the December *Journal*.

— *Report of Business Transacted*, at the close of the Christian Science Congress [dated September 20 and signed "WILLIAM B. JOHNSON, Secretary"]:

Dr. E.J. Foster Eddy read the following communications:

"To the National Christian Scientist Association: I recommend that this meeting be considered as the adjourned meeting of the National Christian Scientist Association; and that this body shall adjourn to meet again in three years from this date.

"(signed) MARY B.G. EDDY."

"My dear Students: I have a unique request to lay before the National Christian Scientist

Association. It is this: Will you decide by vote, whether or not I already am the owner of the CHRISTIAN SCIENCE JOURNAL, which seems to have fallen into my hands by reason of your prior vote to disorganize this Association? But however this may be, I see the wisdom of again owning this Christian Science waif. Therefore I respectfully suggest to this honorable body the importance of voting on this question.

"Affectionately yours,
"MARY B.G. EDDY."

It was moved, seconded and unanimously carried, that the meeting be considered as the adjourned meeting of the National Christian Scientist Association, and that the body should adjourn to meet again in three years from this date.

It was also moved, seconded and unanimously carried: That it be declared by this Association of Christian Scientists to be its understanding that the CHRISTIAN SCIENCE JOURNAL is now owned by Rev. Mary B.G. Eddy, its donor and original proprietor.

There was then read an instrument signed by Mary B.G. Eddy in which she redonated to this Association the CHRISTIAN SCIENCE JOURNAL.

It was moved, seconded and unanimously carried, that the offer be accepted with gratitude and thanks subject to all the conditions contained therein.

Two days later, at the morning session in Columbia Hall of the world's first Parliament of Religions, Judge Hanna read Mrs. Eddy's paper "Unity and Christian Science." It was compiled by her from Science and Health (with occasional connecting links to be found in her other writings) in line with the nine sets of quotations received from the chosen selectors.

Her exposition begins with the emancipation of the slaves as the precursor to the discovery of Christian Science and moves through recognizable selections from pp.226, 146-7, & 328 (current edition) to an account of the book's victory over the "illicit clamor and advancing trend of 'free love.'" The second half is more diverse, and ends with a divergence from any published text into the rights of the working man, followed by the "tenets of the Christian Science Churches" (still awaiting inclusion in Science and Health).

This sermon of sermons was not, however, published in any *Journal*, nor in *Miscellaneous Writings*, nor as a separate publication. It was released (without Mrs. Eddy's sanction) to the local press, where it was incorrectly identified by some, but the full report did appear in the second volume (pp.1414-23) of the *Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893*, as follows:

— *Address of Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science*, read by Judge S.J. Hanna, Editor of the *Christian Science Journal*:

Reverend Mary B.G. Eddy, the Discoverer and Founder of Christian Science, was born in the little town of Bow, among the hills of New Hampshire. Her family tree, taking root in illustrious ancestry, spread its branches from London and Edinburgh, Great Britain, to the United States. The family crest and coat of arms bear these mottoes: "*Vincere aut mori*," victory or death, and "*Tria juncta in uno*," three joined in

one.

In her work, "Science and Health with Key to the Scriptures," the textbook of Christian Science, the author writes: In this revolutionary period the voice of God in behalf of the African slave was still echoing in our land, when this new Christian crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death, be stricken from the human mind and body, and their freedom should be won, not through human warfare, not with bayonet and blood, but through Divine Science.

God has built a higher platform of human rights, and built it on diviner claims. These claims are not made through code or creed, but in demonstration of "peace on earth and good-will to men." Human codes of theology, medicine, and hygiene cramp the mind, which needs freedom. Christ, Truth, rends asunder these fetters, and man's birthright and sole allegiance to his Maker go on undisturbed in Divine Science.

I saw before me the sick, wearing out years of servitude to an unreal master, in the belief that the body governed them, rather than the Divine Mind. The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs, and from the educational systems which today hold the children of Israel in bondage. I saw before me the awful conflict, the Red Sea, and the wilderness; but I pressed on, through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall, and the rights of man to freedom are fully known and acknowledged.

Christian Science derives its sanction from the Bible; and its divine origin is demonstrated through the holy influence of its Truth, in healing sickness and sin. The healing power of Truth must have been far anterior to the period in which Jesus lived. It is as ancient as the Ancient of Days. It lives through all Life, and extends through all space. Science is not the shibboleth of a sect, or the cabalistic insignia of a philosophy. Science is Mind, not matter, and because Science is not human it must be Divine. In 1867 I commenced reducing this latent power to a system, in a form comprehensible by and adapted to the thought of the age in which we live. This system enables the devout learner to demonstrate anew in some degree the divine Principle upon which Jesus' healing was based, and the sacred rules for its present demonstration and application to the cure of disease.

The Principle of Christian Science is God. Its practice is the power of Truth over error; its rules demonstrate Science. The first rule of this Science is, "Thou shalt have no other gods before Me." The second is like unto it, "Thou shalt love thy neighbor as thyself." To demonstrate these rules on any other than their divine Principle is impossible. Jesus' sermon on the Mount is the essence of the *morale* of this Science. In 1893, for more than a quarter of a century, these rules have been submitted to the broadest practical tests; and everywhere, when honestly applied, under circumstances which made demonstration possible, they have shown that Truth has lost none of its divine and healing efficacy, even though centuries have passed away since Jesus practised these rules on the hills of Judea and in the valleys of Galilee.

Jesus said: "These signs shall follow them that believe: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them. *They* shall lay hands on the sick and they shall recover." This promise is *perpetual*. Had it been given only to his immediate disciples, the scriptural passage would read *you*, not *they*. The purpose of

his great life-work extends through time, and touches universal humanity; its Principle is infinite, extending beyond the pale of a single period or a limited following. His miracles illustrate an ever-operative divine Principle, scientific order and continuity.

Within one decade this Science has stopped the illicit clamor and advancing trend of "free love;" it has opened dungeon doors to the captives of sin, sickness and death; given impulse to honest inquiry and religious liberty; moderated the appetites and passions of men; reformed thousands of inebriates; healed over one million cases of disease considered hopeless, and advanced the race physically, morally and spiritually.

I learned that all real Being is in the immortal, divine Mind, whereas the five material senses evolve a subjective state of mortal mind, called mortality and matter, thereby shutting out the true sense of immortality and Spirit.

Christian Science explains all cause and effect as mental and not physical. It lifts the veil from Soul, and silences the false testimony of sense. It shows the scientific relation of man to God, disentangles the interlaced ambiguities of Being, and sets free the imprisoned mind to master the body. The first commandment of the Hebrew decalogue unfolds the fact of universal brotherhood; since to have one God, is to have one Mind and one Father, and this spiritually and scientifically establishes the brotherhood of man. Also, God being the only Mind, it is found impossible for God's children to have other minds, or to be antagonistic and war one with another. Mind is one, including noumena and phenomena, God and His thoughts. Mind is the center and circumference of all Being, the central sun of its own universe and infinite system of ideas. Therefore Mind is divine and not human. To reduce inflammation, dissolve a tumor, or cure organic disease, I have found Mind more potent than all lower remedies. And why not, since Mind is the source and condition of all existence?

Christian Science solves the problem of the relative rights and privileges of man and woman on their diviner claims. It finds in scriptural Genesis, that Eve recorded last is therefore first, she is a degree higher than Adam in the ascending intelligence of God's creation. Woman neither sprang from the dust of which *adamah* was formed nor from an ovum; she was the first discoverer of human weakness, and the first who acknowledged error to be error. Woman was the mother of Jesus, and the first to perceive a risen Saviour. Woman first apprehended divinely man's spiritual origin; and first relinquishes the belief in material conceptions. It is a woman that discovered and founded the Science of Christianity.

The Revelator had not passed the transitional stage in human experience called death, but he already saw in prophetic vision woman "crowned with twelve stars," types of the twelve tribes of Israel, and the spiritual enlightenment of primal religion.

If brain, blood, bones help constitute a man, when Adam parted with his rib he lost a portion of his manhood. Man is the generic term for God's children, made in His own image and likeness, and because they are thus made, reflected, the male and female of His creating are equipoised in the balance of God. So let it be.

To the sore question, "What are the working men's rights?" Science answers, justice and mercy, wherein the financial, civil, social, moral and religious aspect of all questions reflect the face of the Father. And this question will not rest till both employer and employé are actuated by the spirit of this saying of the meek and mighty Son of God: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

The following are the tenets of the Christian Science Churches:

1. As adherents of Truth, we take the Scriptures for our guide to eternal Life.
2. We acknowledge and adore one Supreme God. We acknowledge His Son, and the Holy Ghost, and man in the Divine image and likeness.
3. We acknowledge God's forgiveness of sin, in the destruction of sin, and His punishment of "Whatsoever worketh abomination or maketh a lie." We acknowledge the atonement as the efficacy and evidence of Divine Love, or man's unity with God, and of the great merits of the Way-shower.
4. We acknowledge the way of salvation demonstrated by Jesus, as the power of Truth over all error, sin, sickness and death, and the resurrection of human faith to seize the great possibilities and living energies of the Divine Life.
5. We solemnly promise to strive, watch and pray for that Mind to be in us which was also in Christ Jesus. To love one another, and, up to our highest understanding to be meek, merciful and just.

The speaker who had addressed the huge gathering two before Judge Hanna was the same Joseph Cook who had attacked Mrs. Eddy's doctrines in a public letter in 1885 and then reluctantly allowed her an inadequate ten minutes to reply (see p.163). His subject had been "What the Bible Has Wrought." Clara Shannon who was in the Chicago audience in 1893 left this record:

Judge Septimus J. Hanna read an article which had been written by our dear Leader (Pul.4:28) and on the platform were clergymen of other denominations.

Several times during the reading the Rev. Joseph Cook (who attacked Mrs. Eddy in Tremont Temple) tried to stop Judge Hanna, saying that he was overstaying his time, but Judge Hanna continued reading until the end of what our Leader had written.

While listening to him, I thought, "God bless him." His Christianity and dignity were impressive. Judge Hanna mentioned that we would find this teaching in Science and Health with Key to the Scriptures by Mary Baker Eddy. At that moment Mr. Cook stood up, and held up the Bible saying he hoped the Bible would be his dying pillow.

The thousands of Scientists who were there [were] listening eagerly, not wishing to lose one of the words of our Leader. The hall which held many thousands was filled, and people were standing. It was a joyful and successful meeting, in spite of all Mr. Cook's interruptions.

— *Letter to The First Church of Christ, Scientist* [dated September 29 and signed "With great love, Mother, M.B.G.E."]:

My dear Students: Do not delay one other day to lay the foundation of our church; the season will shut in upon you perhaps, and the *frost* hinder the work. God is with you, thrust in the spade, Oct. 1st, 1893, and advertise in next no. of *Journal* that you have begun to build His temple, for the worship and service of Divine Love, the living God.

October — *Articles from Journal*, Vol.XI, No.7:

- 1) *An Allegory*, by Rev. Mary B.G. Eddy (Republished by request of students, and by

permission of the author. — ED.), Copyrighted (Mis.323).

2) *Notice* [signed "MARY B.G. EDDY"]:

The third vol. of *The National Cyclopedia of American Biography*, published by James T. White and Company, New York, — even as the preceding volumes, — meets the wants of the scholar, historian, and philanthropist. It is to be hoped, that those Christian Scientists who do not feel able to purchase the entire work, will not be without this volume.

— *Letter to Wm. B. Johnson* [dated October 11 and signed "With love, M.B.G. EDDY"]:

My dear Student: I have revised for the last time my Tenets.

I wished to make clearer my meaning and have.

Please circulate no more of the old one and print this at once. It will pay in the good done and the demand for the new one.

The changes now made in the tenets from the version read by Judge Hanna at the World's Parliament were as follows:

2. "as" replaced "in" before "the Divine image."

3. The reference to punishment was replaced by the acknowledgment "that sin and suffering are not eternal," and the second sentence became tenet no.4.

4 (which became 5). "and understanding" added after "faith."

5 (which became 6). "up to out highest understanding" omitted, "and pure" added to "meek, merciful, just."

— *Letter to Julia Field-King*, from Mrs. Eddy [dated October 19]:

Was it not disobedience to the Master's last request to his *sleeping* disciples which left them without the bridegroom to mourn their *disobedience*, to return to their nets, to battle alone — until they were put to death? But the prophecy is contradictory. If the Christianity of our cause is so dependent on person as to disappear with one individual, to scoff at obeying that one is to hinder the progress of Christianity, if indeed disobedience is thereby enforced.

My letter to you pointing to a time when it might be well for you to return to Boston needs an amendment. I learn something new continually. One of the many things is that that city is not the place for such a sensitive to mortal mind influence as you are at present. Sometime I hope you will master this. But dear student, the secret of being thus victorious all lies with yourself. A state of perfect honesty is a fortress impregnable to this evil influence. God always has, always will cause all things to subserve the welfare of such a state of mind.

— *Letter to Edward A. Kimball*, who was primarily responsible for the arrangements with the World's Parliament of Religions [exact date not known]:

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.

CHURCH FOUNDATION LAID

November — *Articles from Journal*, Vol.XI, No.8:

1) *Notice* [signed "MARY B.G. EDDY"]:

My Beloved Christian Scientists: (then Mis.156:7-28).

2) *Notice* [unattributed]:

The "Christian Science Board of Directors" announce that the work of laying the foundation for the Mother Church is begun.

3) *Take Heed* [signed "MARY B.G. EDDY"]:

I hereby enjoin upon all Christian Scientists that hereafter they refrain from speaking or writing condemnatory of any Christian denomination, and only promulgate Christian Science through correct statement of the science of Christianity, and by its good works.

This alone is consistent with our attitude and the brotherly place accorded us in the Congress and Parliament of Religions in A.D.1893.

December — *Articles from Journal*, Vol.XI, No.9:

1) *A Word to the Wise*, by Mary B.G. Eddy (Mis.319).

2) [Notice Advertising] *Christ and Christmas, A Poem*, by Reverend Mary Baker Eddy, Author of the Christian Science Textbook, "Science and Health with Key to the Scriptures," and Other Works, Illustrated in Eleven Plates by the Author and Mr. J.F. Gilman.

Price \$2.50 prepaid. \$25.00 per dozen prepaid.

Direct all orders to E.J. Foster Eddy, M.D., C.S.D., Publisher, 62 Boylston St., Boston, Mass.

3) [As part of] *Editor's Table* [unattributed]:

The new illustrated poem *Christ and Christmas*, by Rev. Mary B.G. Eddy, will be a delight to all. The illustrations as well as the poem are original with the author. It is Christian Science in art. A study of the illustrations is enough to inspire and give a healing influence.

James Gilman, free for awhile from *Christ and Christmas*, was still working on Mrs. Eddy's portrait in what had become an off-and-on process. On December 7 she wrote a note "making request from God" to him to discontinue until he heard from her again. She added the following light-hearted note:

Cannot see you before next week; a dressmaker keeps me from heaven this week.

Wish it was so thoroughly in my heart that even dress-fitting could not cast it out.

Mrs. Eddy made one more attempt to get the portrait completed, but finally paid Gilman for the work to date and said she must give it up altogether. In his record of the work and his aspirations, he noted that he had been trying to "get the ideal picture that would suggest Mrs. Eddy's character after which I meant to modify it to embody also her likeness." But his sense of the Discoverer and Founder of Christian Science was so wide of the mark that Mrs. Eddy asked him to destroy all his sketches. In fact she had him bring them to Pleasant View so that she would know that they were disposed of.

A month later he moved out of Concord and set up in Gardner (where he had supposedly found the printers less subject to animal magnetism). This was his response to the warning he thought Mrs. Eddy was giving him that evil thinking was busy in Concord. If he had seen the warning as a call to him from the Revelator to know that God governs the work and thinking of His appearance as printers, practitioners, painters, dressmakers, etc. (whether in Concord, Gardner, or Acapulco) he might have heard her telling him to remain where he was and finish her portrait.

Yet unless animal magnetism or the belief of "large numbers in desperate malice . . . engaged day and night in organizing action against us," is handled by the "great work of establishing the truth," something has to be said or done to produce a better vantage point for answering the challenge practically and aright. (The quotations are from Mis.177:5-20.)

As far as *Christ and Christmas* was concerned, there was still work to be done. The final picture, where the man figure was unrepresentative of the entire "Way," had made a concession that needed restoring to the original concept. The two artists achieved the change without the use of the female figure, and added a second cross and a crown, as seen in editions after the book was back on sale.

Finally (1897) Mrs. Eddy commissioned Gilman to make one more drawing of "Christian Science Healing." Under her constant reminder of what "our Leader" means he proved that his love of the Revelation could remain untarnished. For she was able to tell him that "you have illustrated and interpreted my life on the plate that you sent me." Here was the climax and finale of his work with *Christ and Christmas*.

— *Letter to Carol Norton*, from Mrs. Eddy [dated December 14]:

Christ and Christmas was an inspiration from beginning to end. The power of God and the wisdom of God was even more manifest in it and guided me more perceptibly, as those of my household can attest, than when I wrote *Science and Health*. If ever God sends you to me again I will name some of the marvelous guidance that He gave me. He taught me that the art of Christian Science has come through inspiration the same as its Science has. Hence the great error of human opinions passing judgment on it.

The December *Journal* had carried Mrs. Eddy's request that the coming holiday season "pass without one gift to me." As the year ended however she did solicit a substantial Christmas gift from 42 of her dearest students (33 single names and nine husband-and-wife teams, involving 51 persons in all).

— *Letter to 51 Scientists* [dated 1894 and signed "With great love, MARY BAKER EDDY"]:

My beloved Student: I have prepared a subscription list for building the Mother Church. The names to be placed thereon I have *carefully selected*. All who sign it agree to pay \$1,000. It is dated December 25, 1893, for my Christmas gift. It reads the same as the slip enclosed. I give this opportunity to as many as I can readily reach of my faithful students to sign, that I may put their names which are attached to the sums severally paid, with my name, and Science and Health, and my card of thanks, into a box to be placed in the Corner Stone of our Church.

I shall name this special donation, as an extra bequest to the Church Building Fund, presented to me for this object in demonstration of their love for their Teacher, and their devotion to our Cause — by my fellow laborers in Christian Science. This box with its sacred contents and associations is to be placed as above named in our monumental Church.

When I receive your name on the slip enclosed I shall send it to the Treasurer, Mr. S.A. Chase, who will paste it on the subscription list. Please send in time for your name and amount you give, to be memorialized as specified. The Treasurer will receipt to you for \$1,000.

Also for important reasons keep this transaction a sound secret until the time comes for its dénouement, the laying of the Corner Stone. Please sign your name twice — one signature is to be pasted on my subscriptions list, the other remains on the enclosed slip.

[P.S.]: *Please answer at once.*

The 42 givers (husband and wife counted as one) were: Mary Adams, Julia Bartlett, Mr. and Mrs. Edward Bates, Mr. and Mrs. Edwin Baxter, Bettie Bell, Harriet Betts, Mr. and Mrs. Ezra Buswell, Sarah Clark, Ellen Clarke, Janet Colman, E.J. Foster Eddy, Ruth Ewing, Alfred Farlow, Dr. and Mrs. Francis Fluno, Caroline Frame, Berenice Goodall, Eldora Gragg, Judge and Mrs. Septimus Hanna, Charles Howe, Emilie Hulin, Rose Kent, Mr. and Mrs. Edward Kimball, Julia Field-King, Hannah Larminie, Laura Lathrop, Pamela Leonard, Mr. and Mrs. John Linscott, Emily Meader, Sue Harper Mims, Mary Munroe, Carol Norton, Caroline Noyes, Josephine Otterson, Mary Philbrick, Mr. and Mrs. Silas Sawyer, Elizabeth Skinner, Augusta Stetson, Mr. and Mrs. John Stewart, Ella Peck Sweet, Emma Thompson, Emelyn Tobey, Elizabeth Webster.

January — *Articles from Journal*, Vol.XI, No.10:

- 1) *Christ and Christmas*, by Rev. Mary Baker Eddy (as Mis.371:28 – 372:18, then):
I wrote this article December eleventh; today, December twelfth, a letter arrived,

dated the eleventh inst., from my student, the daughter of General Dodge, which I mail with this copy. I am delighted to find it in sweet accord with the distinguished artists herein named. Judge Hanna's editorial in this JOURNAL gives no uncertain echo of the spirit and mission of "Christ and Christmas."

I am informed that a few students and critics are saying the plates in this book are "caricatures." If indeed, they have said this, you will pardon me for saying, that those persons are also reported as admiring pictures proscribed by the best authorities.

It was my humble endeavor to reproduce, with reverent touch, the modest glory of Divine Science. (Then as Mis.372:25 – 373:21, then): After a time, and after walking over the wave, this Divine idea gently entered synagogues, and finally sat down at the right hand of the Father.

Christian Science Healing is more than a prophet, or a prophecy; it represents not words alone, but works, the demonstration in daily life of Truth and Love. (Then as Mis.373:32 – 375:4, then):

The true art of Christian Science, is to be a Christian Scientist; and to be more than a Raphael, is required to gain this art.

The following is an extract from Miss Annie Dodge's letter referred to in the above article of the Reverend Mary B.G. Eddy:—

"I feel I did not utter all I felt in my letter yesterday about the wonderful new book you have given us. You know that years ago when in Italy, I studied art — the old masters and their great works. I studied all the greatest works of art thoroughly, and so got quite an idea of what constitutes true art. (Then as Mis.375:14 – 376:15, then):

"Some of us can know and appreciate, thank God, that at last He has deemed us worthy to reveal Himself once again to us, and our souls 'give thanks unto the Lord and magnify his name that it is given to us to see his glory.'"

2) *Editor's Table* [Judge Hanna's editorial commended in the article above]:

We are on the eve of another calendar year. According to the human estimate of time, we are about to enter upon a new year, the year 1894

The sales of "Science and Health, with Key to the Scriptures," which work was conceived and given forth by our beloved Leader, the Reverend Mary B.G. Eddy, have been unusally large, having passed from its seventy-first to its seventy-ninth edition. The editions consist of one thousand volumes each

Our appearance before the Religious Congresses in our "denominational" capacity, and the Religious Parliament, with the large attendance and favorable mention by the press, also marked an important event of the year

The commencement of the building of "The First Church of Christ, Scientist," in Boston, the Mother Church, "our prayer in stone," which we are to "push upward" and which "must be built in 1894," is an event of such great magnitude that no attempt at its elaboration will now be made

The crowning event of the year, and one of the most marvelous achievements of Christian Science, is the illustrated poem of our Leader, just published, *Christ and Christmas*. This book comes indeed as a Christmas gift — a magnificent Mind-gem from the bounteous hand of infinite Love. If ever God spake to man through symbol and metaphor, or through the inspiration of Psalm or song, he so spoke through our

Leader when she conceived and gave birth to that wondrous work! To attempt a description of it were vain. It cannot be described. The pen which writes these lines is impotent to perform such duty. To make the attempt were like the futile effort to cut a diamond with a bludgeon. It is truly a production

“Whose noble praise,

Deserves a quill plucked from an angel's wing.”

One must read it, study it, *see* it in the light of Holy Writ as interpreted in our text-book, to grasp aught of its mighty meaning. To the casual reader it might seem but a beautiful poem and the illustrations exquisite bits of art, for these they surely are; but to the Christian Scientist whose eyes have been partly opened to Jesus' mission as it is being exemplified in Christian Science today, it must be a new revelation of the God-anointed mission of our Leader. It is truly a “star of Bethlehem,” a glorious ray out from the Orb of Truth. It is the “Kohinoor” of all the brilliant cluster, saving only “Science and Health, with Key to the Scriptures.” It is the Mosaic Decalogue, the Sermon on the Mount, and “Science and Health” retouched, reilluminated, reemphasized.

It is the fitting capsheaf of the harvest-field of Scientific labor whose soil was broken about thirty years ago.

Let us renewedly thank God that we are the happy recipients of this sparkling diadem, this guiding star, and that we understand somewhat (though dimly), its heavenly teaching.

It may not be amiss to say, that the mechanical part of this book, from our standpoint, is admirable. The type selected is as tasteful as it is unique, the covers are softened and harmonious, and the entire work of printing and binding, as far as we have been able to judge, reflects the highest skill upon the artisans executing it.

— *Notes on Christ and Christmas*, made later by Septimus Hanna:

The pictures are the object of the references on pp.115–6 of *Science and Health* [current edition]. Black in each picture is First Degree, gray is 2nd Degree, white is 3rd Degree.

First picture: Black, gross materiality, error, unreality. Star of Bethlehem, the Christ idea, Truth appearing to the world to destroy error.

2nd picture: Dead in First Degree; note ugly coffin. Black robe on Jesus' shoulders represents the cross. Note woman Jesus in gray, in prayer. Note man black Pharisaical belief, showing astonishment. Note woman in coffin, eyes opening showing spiritual discernment.

3rd picture: Quill of pen touched by divine light. Candle is half burned down showing Mrs. Eddy's life half spent when she discovered Christian Science. Clock time is behind her, the First Degree — animated serpent would bite the heel of Truth — divine light coming through window (must have an opening).

4th picture: Where is the Star? The tree is grotesque. Artist did not want to paint this picture; no beauty in Christmas Tree which exists only to celebrate birth and death of the human Jesus — and this belief is responsible for human birth, manhood, womanhood, old age, invalidism and distress.

5th picture: One shepherd and one fold, twelve sheep — two figures blending to one, represents spiritual individualism. Note male strength is watching — female at prayer: Watch and Pray. River represents Euphrates, prophecy of the Mother Church is in the background, light-gray. Note black steeple, First Degree: R.C. thought.

6th picture: Old belief leaving the bed; medicine is behind him. Curtain, First Degree, drawn

back and light coming through brings the theological thought in home to state of prayer. Note picture on the wall breaking through the clouds, etc. Robe represents understanding — reaches the base of bed — symbolizing her thought reaching to foundation of sickness.

7th picture: No barriers of age to Truth.

8th picture: Where is the star? Bed is grotesque. Artist objects — no art. Mrs. Eddy's thought in painting this picture was that the bed was the biggest thing in consciousness. Note eyes and book closed; patient is making no effort to rise out of condition.

9th picture: Circle represents world. Note: he has laid off the robe, showing dominion. Take Christian Science to the world and in that light creation shows anew.

10th picture: Child thought sees and perceives the Truth. [Mrs. Eddy had this picture on display in her home.]

11th picture [fourth and subsequent editions]: Foreground black — First Degree. Following the path of light up the right way leads besides still waters and green pastures. The cross, the smaller one, represents demonstration — birds represent God's winged thoughts. Note white dove coming from heaven above, with thought messages nearest crown. Left side of picture arrives at same destination, but the way is rugged.

— *Letter to Augusta Stetson* [dated January 22 and signed "With love, M.B.G. EDDY"]:

My dear Child: I see by the signs of the times that some students are harming the cause and themselves by the use they make of *Christ and Christmas*.

I intended the book for a novelty and an *awakening*, then for the readers to return to the books for *study* that teach not through the senses, but take one away from them.

It is as pernicious for anyone but a *child* to give that book to one, or use it for oneself, for healing, as to take drugs. This I have learned, for both ways appeal to the senses. The poem is good for all, but the pictures are only to be looked at and put out of mind, as it seems. For some students are making more reality of them than I made or intended. They are *types*, not realities. Stop the common use of the book, won't you? I have stopped its publication, when the demand for it was more than the printers could supply. You see, Mother cuts off right hands, if they are made offensive.

— [Extract from] *Letter to James Gilman*, after Mrs. Eddy had abandoned the plan for him to paint her portrait [dated January 25]:

When you protect yourself from mental malpractice you will rise and continue to grow, and never till you see this need and meet it can I trust even your word — much less your delineation of Christian Science.

The failure of human artistry to portray Mind in action, in place of physique, when contemplating the presence of "God as person," continues its negative course beyond the current illustration of the Sixth Day. In 1895 (June 27) Mrs. Eddy wrote to Emma McLaughlin:

I have no pictures of myself that please me. I mean by this, [one] that *looks* as I *feel* sometimes. This is what I want to get, this is the expression that artists have not yet caught. Oh, for the far-off gaze — the absent from the body look — the expression that comes over me at times from what I see and feel!

February — *Articles from Journal*, Vol.XI, No.11:

- 1) "Hear, O Israel," by Rev. Mary Baker Eddy (as *Deification of Personality*, Mis.307, but without the forecast that *Christ and Christmas* would "reappear in due season," Mis.308:23).
- 2) *Queries*, by Rev. Mary B.G. Eddy (as Mis.32:3 – 33:11).

— *Letter to Wm. B. Johnson* [dated February 28 and signed "With love, MARY BAKER EDDY"]:

My dear Student: I have thought best to have you assign the copyright of the *Tenets* to me and I will put them in S. & H. for safety. I see them published without even my name as author, and without your permission! I will give you the right to handle the *Tenets* as you now do, but I must have the right to protect them or I fear they will not be protected.

[P.S., signed "M.B. EDDY"]: This must be done at once as a new edition of S. & H. is coming out and it must be in this one as other changes are going in and now is the only time I can put them in.

March — *Articles from Journal*, Vol.XI, No.12:

- 1) *The New Church Building* [signed "EDITOR"]:

We have pleasure in presenting to the field as a frontispiece in this number, a photographic reproduction of a pen-drawing by the architect, of the church edifice of the "Mother Church" — "The First Church of Christ, Scientist," in Boston, now being erected at the convergence of Caledonia with Falmouth street

On the first floor will be the vestry . . . sufficient to accommodate about three hundred and fifty persons. Surrounding this are six classrooms, which are so arranged that they may be thrown into the main room [giving total] accommodation for about eight hundred persons

On the second floor will be the auditorium, which will accommodate about eight hundred persons; also the pastor's study and the "Mother's Room."

On the third floor will be the gallery, which will accommodate about four hundred persons, thus making the total seating capacity of the church about twelve hundred.

The exterior finish of the main body of the building will be of Concord granite, Random Ashler, quarry-face. The trimmings will be of Haverhill N.H. pink granite. The tower will be twenty-one feet six inches square, and will rise one hundred and twenty feet from the level of the street. The architecture is of the Romanesque type The auditorium will be amphitheatre in form and so arranged as to bring the entire audience within fifty feet of the pulpit

We speak in no sectarian sense when we say that [the building] stands in type for the Universal Church of Christ. The Principle it represents is God. The divinity it types is the divinity of which Christ Jesus was the highest and best earthly demonstrator. It speaks in monumental stone for the Fatherhood of God and the Brotherhood of Man

Its motto is: "Heal the sick, raise the dead, cleanse the lepers, cast out demons." Its steps of progress are emblemed by the Cross and Crown. This emblem is both in-

dividual and collective in its meaning. As a Church in its collective capacity, it must bear the cross to win the crown. As individuals, its members must each and all bear the cross to win the crown

Let us ally ourselves with the Church whose unchanging Tenet is: "Mind is all, and matter is naught."

We should never, when speaking of our Church building, forget the deep interest our beloved Leader takes in it We should share with her the common reward of its establishment.

2) *A Great Man and His Saying* [signed "MARY BAKER EDDY, Author of 'Science and Health, With Key to Scriptures' "] (Mis.312).

The death of Rev. David A. Easton on March 1 left the Boston church temporarily without a regular human pastor. Septimus Hanna stepped into the breach, with the concurrence of Mary Baker Eddy.

— *Letter to Clerk of The First Church of Christ, Scientist* [dated March 13 and signed "Lovingly, MOTHER"]:

My dear Student: The first thing that I recommend you to do is this: Give Mr. Hanna a call for one year to fill your pulpit in Boston. He can carry on the magazine all the same and each month publish one of his own sermons. That will help him to matter for the *Journal*. Dr. Talmadge with his immense labors *edits a weekly* paper. Call a meeting of the Board of Directors and give the judge a call this week. Do not let the absence of a regular pastor diminish your audience.

Please keep what I write to you to yourself, and if they must hear from me, write and I will reply.

N.B. [signed "In haste, Lovingly, MOTHER"]: I want you to have the Com. on preparing the S.S. Quarterly, stop the lessons in the Old Testament and begin at the 18th verse of the last chap. of Matt. for your Scripture studies. I see your minds need this change to spiritualize thought — greatly need it. Prepare your Quarterly on the same plan that you have adopted, simply change from the O.T. to the New.

Also I find the pulpit is making an unwise use of Science and Health by reading too much from it. The speaker should never select a portion of my book which treats of one topic especially, and then turn and read other portions which include still more topics. This is confusing and they are not able to select more than one to advantage. Therefore I strictly forbid reading my book Science and Health in such a manner. Allow not over *one page* of the book to be read before the sermon that includes a new subject and whatever on this page is continued from, or to another page is to be left out of this service. Let the *selection illustrate* the sermon.

— *Note Made by Member of Household, at Pleasant View* [dated March 24, presumably 1894]:

Dr. E[ddy] was sent away again today for sin and yielding to hypnotism. He declared "if they did not stop he would shoot himself." Mrs. E. remonstrated against his saying so and said he was damning himself by such declarations. He said "Then I

will be damned" and shaking his fist above him swore that he would shoot himself.

— *Further Note* [dated March 25, 1894]:

[Dr. Eddy] at home today.

VIRGINITY OF JESUS' MOTHER

April —

The Sixth Day continues to unfold the fact that "male-and-female created He them." Yet the Christian Science fiat which proclaims God as Father-Mother of man, that is, of the *all* that expresses God whether recognized as person (male-and-female) or place or thing, in 1894 came up against a negative interpretation unsanctioned by Science and Health.

Some students were resisting any present awareness of the spiritual truth. In fact, so long as they accepted the exercise of materialistic beliefs under human marriage as alone being worthy or tolerable, they must find all else *intolerable*. Dr. Julia Field-King was one of the teachers reported to be veering toward the belief that Jesus must therefore have been illegitimate. Since she was one of those invited to contribute \$1000 to the Building Fund and thus get her name in the cornerstone, Mrs. Eddy wrote to her as follows:

[Dated April 2]: Since my letter of invitation I have heard from leading members of the Boston Church and think it will be very unpleasant for you and them and me to have your name on the subscription list which I mailed.

— *Letter to Mrs. Eddy*, from Julia Field-King [dated April 12]:

Dear Teacher: Long before I came to Christian Science I accepted the teaching of the Congregational Church concerning the Immaculate Conception, under the preaching of Rev. Charles G. Finney of Oberlin, but like so many did not understand it. Christian Science explained it, and [one of your Chicago students] told me that she knew of three instances of pure mental conception . . .

Mrs. Roberts, the teacher who led me to you, and who stood sponsor for my fidelity, told me that some eastern students told her that I believed it was a duty to marry and bear children, and that I had searched through Science and Health for confirmation of my theory, and claimed to have found it. Mrs. Roberts was surprised to hear it, and did not believe it could be a fact, unless it had crept into my thought while I was away from her. Now, if one thing more than another in Christian Science was "good news," indeed it was that God did not need that children should be born, and that there is no material conception and birth, no human parentage.

While, in teaching, I leave that subject to unfold to students as they through demonstration are fitted to receive the "revelation of Divine Science," and do not encourage the breaking of marriage vows through phariseeism or fear, yet I find that my married students reach, mutually, the perception and demonstration of the chastity of the marriage bed, calmly, majestically, honestly.

— *Letter to Julia Field-King* [dated April 21 and signed "MARY BAKER EDDY"]:

My dear Student: Yours at hand. I decline to receive your magnificent offering only because it would be wrong for me to do it under the circumstances. The virginity of Jesus' mother is a cardinal point of Christian Science. I did not know your views until after my invitation for you to contribute to our Church fund or I would not have written as I did. Some time, dear one, you will grow to a higher sense of Divine Science and meantime I am as ever your loving teacher.

— *Lessons Given by Mrs. Eddy, to members of her household at Pleasant View* [preserved by Laura Sargent with her approval]:

1) [Dated April 24]: Mother said we should write it on tablets, begin with the law: "Thou shalt have no other gods before me." This revelation seems like the transfiguration where Moses, the law, prophecy (Elias), (Christ) Science, were revealed. Mother said in the old way mortal belief had one devil; now it had many, but we must not call it *they*, but evil. She said when we take up our watch, we do not help *her* with *our* thoughts, we simply clear our own thought of the belief of evil, and this is getting rid of *our* thought and getting out of God's way, so the light can shine through, and this blessed light helps *us* and *all* in its shining. This is the blessed, blessed way from sense to Soul.

2) [Dated May 3]: Mother explained what Jesus meant when he said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself; on this hangs all the law." In order to love God we must honor and love the Way. How can we love God unless we love His idea which shows us the way and which is the Way? And in order to honor and love the Way we must have a true sense of the individual through whom the Way has been manifested to us, else we are not keeping the law to love our neighbor as ourself, or doing by our neighbor as we would be done by.

Mother explained Matthew xv:4 and showed us that the Truth which gives us spiritual birth is our Father and Mother and is what we are to love and honor. Then she explained the difference between a human sense of love and the spiritual sense.

Our whole salvation rests upon the manner in which we treat her, since the Way comes to us through her and God demands that we love our neighbor by having the *spiritual sense* of our neighbor, and the *spiritual sense* of our Teacher and Mother as *God's idea* that we must love and honor. Now when we try to kiss her, and caress her, this is not loving and honoring the *Way*; it is *dishonoring* the Way or idea, and thus dishonoring God, and this material sense is what God is rebuking in us; and then when the rebuke comes, we look through the material sense to the *person* — which in the *spiritual sense* is not our Teacher and Mother or the Way at all — and think she is unjust and does not love us and blame her for the discord, when all the time it is God rebuking us through the *Way*, through the idea of God that is expressing God's condemnation of this *false material sense* that would forever shut us out of His presence.

Our *material sense* of Mrs. Eddy is person or a personal sense, which is a dishonor to her and God, for God's idea of her is the *spiritual sense* of *man*; namely, the *Way*, the *Truth*, the *Life*, *Christ*, the *spiritual sense* of Love, of good, which is the

divine Science of God and man.

Now, when I kiss and embrace the person, I dishonor God and His idea, and this material sense of love which is false, opens the way for another false sense, i.e. hate, to come in; then we blame the one that rebukes us and hate [her], when the spiritual idea or real individual is showing us how much she loves us by showing us the Way, voicing God's idea, which would give us dominion if we only followed obediently.

Mother explained this Scripture, "Ye ask and receive not, because ye ask amiss to consume it on your lusts." We ask from a selfish motive and she illustrated it in this way: if we have a pain, we ask to have it destroyed. Why? Because it makes us suffer. Is this the way? No! We should ask to have it removed because it dishonors the *Way* that God has revealed, and this dishonors God.

We ask to have the pleasures of sense destroyed. Why? Because they make us miserable. Is this the way? No! We should ask to have them destroyed because they dishonor the *Way* and thus dishonor God. Then our prayer *will be* answered because we ask from an *unselfish motive* and with an honest purpose to honor and love the Way that is God's idea. This is the great lesson that He has given to us, that if we would "love Him with all our heart and our neighbor as ourself" — thus keeping the whole law — we must have the *spiritual sense* of the Way and love and honor His Way or idea — *the real individual that voices good* — with the spiritual sense of *this individual and not* a material one, and do this by *prayerful watching* to see that in forsaking the material sense we love *more* instead of less and are ever reflecting this spiritual sense of Love, which is all tenderness and compassion and loving-kindness and which is the *Way, the divine idea of Love.*

Mother explained the difference between a material sense of love and a spiritual sense. A material sense of love dishonors the one it professes to love through lust, as in marriage the man dishonors the woman he claims to love by taking away her virginity, thereby exposing the falsity of such a sense by showing it is not love, but lust, i.e. hate.

Mother said this is the "Lamb slain from the foundation of the world," that is the spiritual sense of Love that is slain from the foundation of a material sense of sexuality.

May — *Articles from Journal, Vol.XII, No.2:*

1) *Notices* [signed "MARY BAKER EDDY"]:

My beloved students must not expect me to be present at the laying of the Corner Stone of the Mother Church in Boston — I shall not be there. Since my retirement I have desired not to participate in any public occasion, and you will not need me to help you give to this ceremony its divine afflatus.

Owing to the Mother Church being built this year, and my beloved students having given such large and extra sums for this purpose, and the time absorbed by the Directors and other active students in this one matter; and the fair prospect that in June, 1895, we shall have a commodious vestry wherein to welcome all the dear members of the C.S.A. home to their Mother Church, — I have deemed it wise to once more postpone the meeting of the members of my College Society till the first Wednesday in

June, A.D. 1895, when you all may meet with bright hopes and ripe sheaves "in one accord, in one place."

2) [Request, signed "MARY BAKER EDDY"]:

Dear Editor: Herewith please find a pearl of poetry set in the music of the Nine, from the pen of Mr. James T. White, the distinguished publisher of that interesting work, — "The National Cyclopaedia of American Biography." [Appended to this request was *An Easter Thought*, Rondeau, signed "JAMES T. WHITE."]

3) *Notice* [unattributed]:

On last communion day there were added six hundred and ninety-seven new members to the roll of Mother Church. The total membership is now about twenty-five hundred.

4) [As part of] *Notes from the Field* [signed "F.C.M., Denver, Colorado"]:

In this city when the depot burned, all was burned except the portion of the room containing our box with *Science and Health*, and the *Tracts*. These were not touched by the fire.

— *Letter to E.J. Foster Eddy* [dated May 4 (1894?) and signed "With great love, MOTHER"]:

Mama's darling: Better change — one thing is sure: any method of dealing with error as a personality is not scientific, it is error as personality breathing error. This is the best that can be said of it. Like ether, morphine, etc., it is one belief contending with another belief and the belief that conquers is the biggest no matter what is the evidence to sense, since the reverse is true always.

The only way is Science, the spiritual fact, *viz.* there is no *material* fact. The great fact [is] that all is God and His ideas, harmony, health, holiness. Work only on this basis; then all that you gain is permanent Be sure that you do not run off the track into creating the so-called testimony of sensation. Don't have anything to do with the picture you named, that is a trick. God has told me how to [take] care of the young child's life.

June — *Articles from Journal*, Vol.XII, No.3:

1) *Laying the Corner Stone*, by Mary Baker Eddy, Author of *Science and Health*, with Key to the Scriptures [dated Concord N.H. May 21] (as *Laus Deo*, Mis.399).

2) *Laying the Corner Stone* [dated Concord, N.H., 1894, and signed "Lovingly yours, MARY BAKER EDDY"]:

My Beloved Students: (Then as Mis.143:14 — 144:32; 145:8 — 146:3, then the following unattributed comment):

The above message from our beloved Teacher and Leader tells us of that event which marks one of the great epochs in the history of Christian Science

We have only to add that along with said address there were placed in the cornerstone, the Bible, copies of each of our Leader's books, and three cards, which latter contained, first, a list of the donors of the sums of \$1,000 each as given below, second a grateful acknowledgment thereof by our Leader, and, third, the names of the Christian Science Board of Directors, registered in the hand of the Leader.

The ceremony was of the simplest character. It consisted of silent prayer, and the audible repetition in unison of the Lord's Prayer by the Christian Science Board of Directors, thus quietly fulfilling the Scripture. "His voice was not heard in the street"

It might have been pleasant for all the dear students to have been personally present to witness the act, but is it not much better for each to realize in the secret closet of his own consciousness its spiritual significance, and thus be a true witness? All were present in purpose and in thought, and all will share in the glory thereof.

As evidence of the watchfulness and faithfulness of those having immediate charge of the matter, we deem it but just to state, that through three successive stormy nights, two trusted students — James A. Neal and Thomas W. Hatten — watched the stone with its precious contents. This was made necessary by certain delays, which prevented for the time being, the final completion of a part of the mechanical work.

With an analogy almost approaching the miracle of the Master in bringing out of the mouth of a fish the money with which to pay tribute, the large sum of money referred to in the Address, rolled into the treasurer's hands in prompt response to the Leader's simple call. No doubt, if the history associated with the "demonstration" of these respective sums were known, it would make a chapter which would amaze even the most credulous.

We herewith append the names of such contributors, in the order — we understand — in which their contributions passed into the hands of the treasurer. [The list here given contains the 51 names found on p.485, including that of Julia Field-King.]

3) *Take Notice* [dated May 3 and signed "MARY BAKER EDDY"]:

I hereby state publicly and *positively*, that until I advertise through these pages, or send special requests to individuals to the contrary of this statement, I shall not receive a call from anyone, nor read letters, MSS. etc., which I have not myself first solicited. I advertise this, after waiting over two years for sufficient time of my own to arrange my writing desk, and while having on hand packages of sermons, with request that I examine them, other people's correspondence to read, heaps of MSS. sent for approval, pyramids of letters requiring immediate answers, tired columns of applicants to call on me, business letters innumerable etc.

My work for the Mother Church *is done*; and be it remembered that five years ago I came to Concord, N.H. for the purpose of *retirement*.

If I know myself this is my sole desire — that all whom I have taught Christian Science, and all its teachers and its students, by whomsoever taught, yea, that all mankind, shall have one Shepherd, and *He* shall gather them into His fold, (unto Himself) Divine Love.

4) [As part of] *Editor's Table* [unattributed, but presumably by Septimus J. Hanna]:

The eighty-first edition of *Science and Health, With Key to the Scriptures*, comes to us in a much-revised and enlarged form. The pen of its author, the Rev. Mary B.G. Eddy, has been doing still further duty in the line of her divinely appointed labor. This edition contains twelve additional pages, besides retouching of the text in various places. The substitution of a word or a sentence here and there adds greatly to the spiritual sense and interpretation of the text, and, as all close students can readily see, is intended to meet the constantly increasing ability of the earnest student to understand

The trial of the hypothetical case of "liver complaint," with "Personal Sense" as the plaintiff and "Mortal Man" as the defendant; with "Belief" as attorney for the plaintiff, "Judge Medicine" on the bench and "Mortal Minds" as the jury; while "Materia Medica, Anatomy, Physiology and Mesmerism," appear somewhat in the capacity of *amici curiae*, is brought out at much greater length than in the former editions in which it appeared, and more strikingly uncovers the awful depth of the errors and misconceptions obtaining in the realm of human thought relative to disease and its healing, health laws and their consequences, mortal man and his environments

This allegory should and will do much toward awakening mortals to the fact that these conditions are wholly the outflow of mortal blindness and error, and are hence entirely apart from God and His Kingdom — the Kingdom of Truth and Light and Love — and pertain only to the supposititious kingdom of sublunary darkness.

5) *A Card to the Contributors to the Church Building Fund* [dated Fall River, Mass., May 12, and signed "STEPHEN A. CHASE, *Treas. Christian Science Board of Directors*"]:

Received of Alfred Lang, treasurer of the former Board of Trustees of the Building Fund of the Church of Christ, Scientist, in Boston, twelve hundred fifty-two and forty four $\frac{1}{100}$ dollars (\$1,252.44), the same being the amount uncalled for or unproven by donors, according to the books of said treasurer, and due the Christian Science Board of Directors of "The First Church of Christ, Scientist," in Boston, Mass.

In addition to the items specified in the June *Journal* there was included in the cornerstone just one book by Mrs. Eddy which was not the latest edition of her currently published works: *Defence of Christian Science*, the forerunner of *No and Yes*. The current edition of *Science and Health* was the 84th, and this was thus the one placed in the stone. *Christ and Christmas*, which had been withdrawn from circulation, was not among the books selected, but the June *Journal* itself, just off the press, was added together with the *Christian Science Quarterly Bible Lessons* for April, May, June. The five numbers of the *Christian Science Series* which contained prolific extracts from Mrs. Eddy's writings completed the selection.

July — *Article from Journal*, Vol.XII, No.4:

Nota Bene, by Mary Baker Eddy:

Among the recent thronging memories of golden days we note one shadowy form:

the absence in the Cornerstone of the Mother Church, in Boston, of the names of two beloved students, Captain Joseph S. Eastaman and Mrs. Mary F. Eastaman of Boston. I hoped to have treasured their names with others of their classmates at my College in that sacred receptacle. But the circumstances which occasioned both my disappointment and theirs, was doubtless a kind providence which reserved their contribution of 1000 dollars to our Church building fund, for the special honor of building its platform and pulpit. For which object it now is to be appropriated, and is most gratefully acknowledged. Also we are pleased to accept this circumstance as serving another good purpose, — a type of their solid standing on the platform of Christian Science.

In your last No. of the *Journal* I said, "My work for the Mother Church is done." By this I meant that my approbation of and interest in this Church, and our other church organizations, are not in the least abated, but a Sabbath rest was stealing over me when contemplating what had been accomplished. (Then Mis.144:32 – 145:7.)

— *Letter to Joseph Armstrong* [dated July 12 and signed "With love, MARY BAKER EDDY"]:

My dear Student: I cannot say whether the big sum of 1,000 dollars [from the Eastamans] will build the platform and pulpit and buy the chairs for it. You had better find this out and if it will then I would have it thus appropriated. Have you got enough windows engaged to be made? And if not tell Mrs. Baird* about how the chairs are provided and offer the window to her.

I wish you would tell the Scientists not to say there are already sufficient funds to build the church and furnish it. Who knows this? Let the contributions go on. The money will be safe for God's dear use. The 5 dollars was for you.

N.B. Before the tablet is engraved [text on p.435] let Mr. Wilson of Cambridge punctuate it. The Dr. my son can attend to this.

— *Letter to Christian Science Board of Directors* [dated July 16 and signed "Your teacher in Christ, MARY BAKER EDDY"]:

My dear Students: I know you realize that if one instance occurs in an example of mathematics, where you should have added instead of subtracted, you must go over that example and do it rightly or you cannot finish your sum in Science. As in mathematics so in Metaphysics you cannot obey the Principle through mistakes and so must correct your mistake. Therefore take back your gift from God, your task of contracting for building His Temple, and never more put it out of your hands. See yourself, dear Mr. Johnson, to the making of the iron, and to you all I again say build rapidly, suffer no delay. Remember this.

"MY WORK IS DONE"

In his book *The Mother Church* Joseph Armstrong gives a detailed account of the problems that went with the securing of the necessary building materials at the right time and with the subcontracting which Mrs. Eddy advised against in the

*Mrs. Amanda Baird, C.S.D., Pastor of the Western Church of Christ, Scientist, Kansas City, was one of the many offering to pay for some item of the furnishing.

above letter. He also tells of the many journeys Mr. Johnson and other directors made to insure contracts and speedy deliveries, and of their personal inspections and devoted encouragement of the work. Edward Bates, C.S.D., of Syracuse, N.Y., was given the heating and ventilation contract (on July 7) and he and his wife Caroline Bates, C.S.D., moved to Boston to supervise the whole operation in the final weeks.

The materials chosen for the building were costly and went well beyond the money initially on hand. Although contributions continued to come in, the amount was unpredictable and under the terms of the deed no indebtedness could be incurred.

It thus became necessary for the Directors to rely on their understanding of God as Builder, Contractor, Treasurer. Many times He spoke to them through His witness known to them as Mary Baker Eddy, who helped them see that when she spoke of Truth, this Truth is God.

To set aside the Directors' fears of exceeding their budget she proposed a novel contract which was adopted permitting them to call a halt to the building of the walls at a given point if the funds appeared to be unavailable. The halt was never necessary. Although Mrs. Eddy never left Concord, she watched, guarded, and committed to God every step of the way.

— *Letter to the Directors* [dated July 19 and signed "MARY BAKER G. EDDY"]:

Dear Students: God is speaking to you and these words are prophetic. Make your contracts in writing, stipulate the time allowed for the fulfillment of contract — the quality of the iron and work to be done on it, and whatever else is requisite. Then name the forfeiture that if it is not strictly kept, nothing will be paid thereon and no third attempt to do the job will be allowed them, and the contract will be rendered void.

Your wasting the money entrusted to you and God's time given you is a sin that God will punish: the disobedience to Him first, and second breaking a *moral* law in not doing to others as you would have others do by you. Oh! may this open your eyes before it is *too late*.

August — *Articles from Journal*, Vol.XII, No.5:

- 1) *To Mr. James T. White* [unattributed, but presumably by Mrs. Eddy] in response to *Rondelet* [signed "JAMES T. WHITE"] (Mis.394:14 – 395:13).
- 2) *Woman's Rights*, by Mary Baker Eddy [reprinted from *Journal* of August 1883, as republished in *The Granite Monthly* for July 1894 of Concord, N.H.] (Mis.388).

- 3) *A Work of Art* [unattributed]:

Messrs. J.F. Gilman and H.E. Carlton, artists of Concord, N.H., and Gardner, Mass., have just published a book of views in and around the residence of Mrs. Eddy, which they entitle "Pleasant View. Twenty plates of the surroundings of the home of

Reverend Mary Baker Eddy.”

The work will be welcomed and purchased by all Christian Scientists, and must be seen to be appreciated. A word-description of it would be futile.

September — *Article from Journal*, Vol.XII, No.6:

A Card from the Rev. Mrs. Eddy [dated August 18 and signed “MARY BAKER EDDY”]:

Dear Editor: You have my permission to state through your *Journal*, that I am living, and well, and doing well, — if indeed it is right for me to cease awhile from toil.

— *Letter to Christian Science Board of Directors* [dated September 12 and signed “With love, MARY BAKER EDDY”]:

Beloved Students: I hear of the costly finish you are giving the inside of our Temple. That is a good type and not *pharisaical*. But allow me to suggest that if you have the money to use, you give some additional touches to the outside of our church, which you would put inside for the above purpose. Advice is *cheap*. I shall not charge you a dollar for it; at least that would be more than it is worth.

In addition to considering the granite structure of “our Temple,” Mrs. Eddy was busy with the story of the Woman of God to be told in the windows. There were to be portrayals of the two Marys of the gospels, and of the Woman God-crowned — the latter to go into the Mother’s Room. The following letter shows that she had second thoughts about this.

— *Letter to Ebenezer Foster Eddy*, from Mother [dated September 12]:

I see that it is not wisdom to tell so big a history in “Mother’s Room” window. Leave out the woman picture as portrayed in Rev.xii and put in its place the painting of my vignette on the *first* music sheet* of “Christ My Refuge” which Mrs. Stetson appropriated and, with a slight change, put in Carol’s poem which is published. The students, Mrs. Emma Silvester MacDonald and Mrs. Laura E. Sargent and their students, want to give this window for “Mother’s Room” and will have it in the design aforementioned

The picture is a woman clinging to a rock midst the foaming waves and underneath the picture is to be this verse from my poem:— “Thus Truth engrounds me on the Rock, etc.”

— *Letter to Wm. B. Johnson* [dated September 18 and signed “With much love, Mother, M.B.G. EDDY”]:

My dear Student: Yours at hand. Have looked at the plate drawing of our church and cannot see a chance for ornamentation, unless it be on the finish of the points on the steeple and roof. Even on these it may not be practical; the architect will know. One thing make *certain*, that you have your roof and steeple finished before the snow falls. Tell the architect to put all the workmen on this he can. It is easier to work inside than out in cold weather. Meet the saying, “It must be done this year.”

*Copyrighted by Mrs. Eddy in 1887 and consisting of her poem set to music as a quartet by Irving Harwood.

— *Memorandum*, sent in addition to the above [dated September 18].

I herewith send a bit of Bible history to be illustrated on your church walls in the auditorium, according as they are numbered on successive windows. Mary the mother of Jesus, Mary anointing the head of Jesus, Mary first at the resurrection, Woman God-crowned, (Rev. 12th chap.). Have these pictures arranged on windows that follow one after the other as above numbered.

— *Letter to The First Church of Christ, Scientist* [dated September 29 and signed "Yours in Christ, MARY BAKER EDDY"]:

Beloved Brethren: Please receive the Rev. William P. McKenzie into the Mother Church as one of the First Members of The First Church of Christ, Scientist, in Boston. Do this at my special request. I desire to have him at the meetings and associated with the deliberations of the members of our church.

Mr. McKenzie, a young and scholarly cleric whose home at the time was Toronto, Ontario, became the first applicant to be accepted directly as a First member — apart from the original 32. When the Armstrongs and the Hannas became First members (in early 1895) they had been on the regular membership list for more than two years.

Mr. McKenzie was destined to become one of the three original Trustees of the Christian Science Publishing Society as established by Mrs. Eddy in 1898. He resigned after 19 years, but shortly thereafter accepted employment by the current Trustees as editor of the Christian Science publications. During the litigation that developed between the Trustees and the Directors (1919–1921) he switched to the side of the Directors and was at length rewarded with a place on their Board.

October — *Letters to Dr. Foster Eddy*, from Mrs. Eddy:

1) [Dated October 7]: Stop at once Mrs. Stetson's getting up the figure in marble. I have written to her that she *must not do it*. When I see you I will tell you *why* and you will see the great importance of what I say. See for Mother that this is stopped. There is too much personality getting into the Church. God allows nothing of this in C.S. Let us obey and be consistent with our doctrine teaching His revelation. I hear from a true source this word.*

Don't have "Seeking and Finding" in any window of the Mother Church. Have only the "Star of Bethlehem" and "Suffer Little Children," etc., and the Bible and Science and Health with the star shining over them in "Mother's Room." Remember this is important to be done this way.

2) [Dated (later on) October 7]: I should like a picture such as I named of a woman, but without the serpent if you can make the artist do justice to the subject. [And with this final proviso "Seeking and Finding" did get into the Mother's Room.]

Mrs. Eddy's statement that "my work for the Mother Church *is done*" kept

*The distinction between a window picture portraying thought and a statue portraying physique was reemphasized fifteen years later when Mrs. Eddy wrote to the Directors (December 14, 1909) to stop another move to place a statue of a woman in The Mother Church. Her "request and demand" on that occasion was: "Do nothing in statuary, in writing, or in action, to perpetuate or immortalize the thought of personal being; but do and illustrate, teach and practise, all that will impersonalize God and His idea man and woman."

proving to be true, for as it is seen that the "I" is God and that the work of "I" *is done*, so does the present completeness of God's work keep appearing. The Mother Church, already established and complete "in the beginning," became more and more apparent in its Boston example as the students consented to put every detail into "My hand," and removed the limitation that would have prevented the finished demonstration from being seen.

Mrs. Eddy kept herself informed at all stages, as the following letter indicates. Joseph Armstrong was in general charge of contracts and needed support. William Johnson obeyed the dictates of Principle to his highest understanding, and Mrs. Eddy knew of his loyal endeavors, such as his trip to Pennsylvania at the end of May to watch over the progress of the necessary iron to Boston after acquisition and shipping difficulties had arisen.

— *Letters to Wm. B. Johnson:*

- 1) [Dated October 19 and signed "May the Love that is God, good, and *omnipotent*, guide you, MOTHER"]:

My beloved Student: Your letter is worth to me a priceless value. But I enclose only \$5.00 for it. I know it can be done this year, but my anxiety is over. Three months have been lost, but your movement over the iron saved the result of a greater loss. Mr. Armstrong was here yesterday. I chose him because he is in Boston and because I had not talked with the others, to take the responsibility of seeing that God's order is carried out in the space of time allotted it.

I *regret* that you had not employed the highest priced plasterer, or did not let me decide that question. Take no *risks now*. It is easier to supply money than time. Oh, remember that our time is not ours but in His hands and He appoints the periods. Help Armstrong by encouragement and mental support in his arduous tasks.

- 2) [Dated October 24 and signed "Affectionately, MARY BAKER EDDY"]:

Dear Student: Please inform me why Mr. and Mrs. Nickerson's letter and that of my own — were not read at the last Quarterly meeting of our church. Give me the names of all who knew of this presentation and its failure. It is not wise to deceive me or try to do this.

Mrs. Nickerson (née Dora Mayo) had attended Mrs. Eddy's Primary class in 1884 and sixteen months later took the Normal course with her. After practising successfully for three years she earned the degree C.S.D. and had her card in the *Journal* from December 1888. She was one of the first to join The Mother Church (December 1892) and Henry Nickerson joined three months later. In February 1894 she became Mrs. Nickerson. But believed before that to have been straying from the "strait and narrow" path she (and Mr. Nickerson) were dropped from membership, and her card was omitted from the *Journal*.

As "repentant students," both sought reinstatement — with Mrs. Eddy's written concurrence. Yet when the quarterly meeting of October 6, 1894, passed without affirmative action Mrs. Eddy wrote her note to William Johnson and

followed that with a formal letter to the Church as found in the November selections below. The couple were readmitted, and Mrs. Nickerson's card was duly restored to the *Journal* in December 1894 and remained there for more than 25 further years.

— *Letter to Augusta E. Stetson* [dated October 27 and signed "With great love, Mother, M.B.G. EDDY"]:

My precious Student: Your dear letter breathing the pure spirit of love and loyalty in the truest sense is duly considered. This, however, is a *fixed* conclusion to which I have recently arrived, *viz.*, to have the students form and consummate alone their plans. I want my time, and must have it at this late date, to appropriate as God, not man arranges.

So dear one, write not another word to me as to the measures and means (the object you have is right already) of whatever you undertake, if it is not breaking the rules laid down in my books. And these you already know, and are held responsible, as every student is, morally and religiously to obey, without consulting me. *Obedience* to the inspired teachings, and the desire your heart cherishes constantly to do good and to erect our church in Boston and decorate it as your heart and hands are directed, — will be blessed and God will guide you and give you prosperity in His way

Darling, keep this letter and *remember it* when tempted to call on me to participate longer with the students in worldly measures.

November — *Articles from Journal*, Vol.XII, No.8:

1) *Annual Church Meeting* [signed "WILLIAM B. JOHNSON, Clerk"]:

The second annual meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, was held on Tuesday, October 2, at 2 o'clock P.M., at Copley Hall, Boston

Dr. E.J. Foster Eddy presided [and] addressed the meeting, saying in substance:—

" . . . The cornerstone of this Church is laid in Love. Soon our Church building will be completed.

"Our Mother and Teacher has taught us what is the Power to rely upon and the Principle to work by, and if we fail to rely upon it and accomplish what we should, it is not the fault of our Teacher or of Christian Science. I trust that love and harmony will prevail in the ranks and a general spirit of tolerance and unity will be manifested."

2) *Communion Service* [unattributed]:

Interesting and uplifting communion services were held on last Communion Day, Sunday, October 7th, at Copley Hall. The large hall was filled to its utmost seating capacity, it being roughly estimated that there were one thousand persons present

Mr. Wm. B. Johnson, clerk of the church, then read the names of those who had made application for membership and been passed upon by the committee, numbering two hundred and seventy-eight [bringing the total membership to 3,256].

3) *Church Services*:

Churches of Christ, Scientist, Sunday Services: [105 listed].

Regular Sunday services of Christian Scientists are as follows: [121 listed].

— *Letter to The First Church of Christ, Scientist:*

1) [Dated November 3 and signed "May grace and peace be and abide with you evermore, MARY BAKER EDDY"]:

My beloved Brethren: In behalf of Mr. Henry G. Nickerson, and his wife, Mrs. Dora Mayo Nickerson — former members of your Church — I herewith present to you their letter of confession, and solicitation to be restored to membership and Christian fellowship with your Church.

The God of all grace will give you wisdom to emulate our Master's holy example of forgiveness, and so take back these sorrowing young members into the fold of the Mother Church. Also to encourage them by your own Christian example to consecrate their lives anew to the service of God and humanity.

We are loath to admit that individuals taking the name of Christian Scientists should for a moment step aside from the strait and narrow path. But now, as of old, divine compassion reiterates the tender rebuke: "Go, and sin no more:" and "He that is without sin among you, let him first cast a stone at her."

This is my first, and I trust it shall be my very last occasion for having to direct any action of this Church pertaining to receiving, or dismissing members.

Finally, brethren, I thank you for the evidence you bestow that so many among you desire to deal justly and love mercy. And I admonish you to love one another even as Christ loveth you.

[P.S., signed "M.B. EDDY"]: Mr. Clerk: Read this letter at your church meeting.

2) [Dated November 4 and signed "MARY BAKER EDDY"]:

Beloved Brethren: I submit four Rules for your consideration at this meeting and discussion as to adopting them. Also I request that Mrs. Laura Lathrop, and Mrs. Pamela J. Leonard be at this meeting admitted as First Members of The First Church of Christ, Scientist, Boston, and immediately informed of their membership.

Also that Mr. and Mrs. Nickerson be instructed that they are restored to this Church as members in full fellowship.

THE CHURCH "IS FINISHED"

— *Commands to the Children of Israel* [Mrs. Eddy's instructions to the Board of Directors, dated November 1894]:

1. Keep the men at work inside of the church every working day, besides your night work, until the inside is finished.

2. Finish this church in 1894, even if you have to give up some of your gods such as mosaic floor in the auditorium or other decorations. You can hold services in the vestry this year.

3. Retain your present architect by destroying the influence of hypnotism and then his sense of what can be done will be enlarged. Remember he has not been taught as you have been.

— *Letter to Wm. B. Johnson* [dated November 7 and signed "As ever lovingly, Your Teacher, MARY BAKER EDDY"]:

Dear Student: I thank you for the detailed report and By-law. But most of all I thank God and you for the awakening to the sense you expressed of what is so im-

portant for your present and future progress, welfare, *safety*. For all this I tried to prepare in the By-law relating to your office.

The new by-laws to operate for the "safety" of the clerk would take care of omissions such as those surrounding the readmission request for the Nickersons, and these read as follows:

1. When Mrs. Eddy sends a letter or message to the clerk of the Mother Church, in Boston, to be read at a meeting of the First members, it shall be the imperative duty of this official to read said communication at the place and time specified. If the clerk fails to perform this important part of his office, he shall be complained of by a member of this Church — a special meeting shall be called for this purpose, and he shall be removed from office.

2. If the clerk of this Church shall receive a communication from Mrs. Eddy that he does not fully understand, before presenting it to the Church he shall inform her of this fact, and obtain a clear understanding of the matter, and act in accordance therewith. Failing to adhere to this by-law, the clerk must resign his office.

— *Letter to Stephen Chase and Joseph Armstrong* [dated November 23 and signed "With love, MARY BAKER EDDY"]:

Beloved Students: I fear you did not quite understand me, so will put down the strong points in their order.

1. First and last of all is this important one, finish the church on Saturday night or Sunday morning and hold services in it the last Sunday in this year [December 30].

2. \$12,000 was the sum stated as a limit, but I do not mean you should put that full sum into the finishing of the church, if by so doing you could not complete the church this year.

3. Get the roof and tower done if possible, and I know it can be by putting enough men at work on the roof. The inside must be done and will, so that you can hold your service in the church this year, even if the outside is not entirely finished.

4. God has to keep changing His orders to you; by reason of many advisers you are swayed from abiding by just what He says. Now finish as was named by us here. Have the chimes as was agreed upon (without electric connection). Paint the walls if you can get it all done this year. I do not care to have this done, and only say this to gratify the students, as I see it would be a great disappointment to them not to have it so, but if this painting will prevent your getting into the church at the time stated, don't have it done. *Remember this*. Also if you can get the more expensive organ into the church and achieve the first change herein named, namely to finish the church this year, do that and leave the tuning to be done, the next year.

Let me know *at once* when your outside work is done and I implore you to keep the commandments in this letter.

— *Poem to the C.S. Board of Directors* [dated Friday, 10 A.M., November 23 and signed "MOTHER"]:

When the mists have risen above us,
 As our Father knows His own,
 Face to face with those who love us,
 We shall know as we are known.
 Love, beyond the Orient meadows,
 Floats the golden fringe of day;
 Heart to heart we bide the shadows,
 Till the mists have cleared away.

— *Letter to Board of Directors* [dated November 26 and signed "Affectionately, Mother, MARY B. EDDY"]:

The only reason I consented to painted walls for our church was the absurd look it must present to see *mosaic* floors and unpainted walls. The bells I want, and dear Mrs. Gragg supplies these the Dr. tells me. I have directed the students Mr. and Mrs. Bates, Mrs. Frame and Mrs. Hulin to put no silk walls or onyx stone into Mother's Room. I hope now you will abide by this last limit stated on paper that I send by the Dr. today as the *boundary* for all monies laid out in our Church.

Seven weeks before the day Mrs. Eddy had designated for the opening service in the new edifice Edward Bates received written authorization (dated November 12) to "take charge of the structure, to make contracts, and to do everything which the Board of Directors was authorized to do." At the time the roof was not on, no windows were in, the building was full of snow and ice.

According to Mr. Bates's *Reminiscences* "very little was being done to advance the progress of the building," and he insisted that the contractors start the work which they were saying the building was not ready for. The account continues:

Wood floors and wood wainscoting had been planned for the church. During our trip to Europe three years before, we [Edward and Caroline Bates] had become very much interested in Mosaic work of many grades and styles When it was decided to erect our church we hoped that Mosaic work might be used in it. During our visit to Boston in October [1894] we had consulted with the Directors and after the money began to come in they were convinced that the floors and dado should be of this material

I remember very well my conversation with [the contractor when I told him] I was ready to have the Mosaic floor laid in the auditorium "Why, Mr. Bates," he said, "it is impossible." "Well," said I, "I can't help that — we have got to have it." He said: "The roof isn't on. It will spoil the work" I said: "I will take the blame for it but I must have it done" He soon began operations, . . . laid a good floor, and we covered it up with sawdust and boards

About this time it became necessary to look after the sidewalk outside the church. The weather was bitterly cold. Concrete would freeze in two or three hours. E. Noyes Whitcomb, who had the contract for finishing the interior of the church, was my faithful ally.

One morning [he came in] with a very melancholy cast of countenance. I asked him what was the matter with him and he told me what he thought, which was serious enough, if it could not be removed. I said to him: "Why don't you take some of my medicine?" He said he had tried it to some extent. Said I: "Have you studied the book [Science and Health]?" He replied he had not. "Well," I said, "that is the medicine" I recommended him to . . . take his medicine every night and accept it whether the statements antagonized him or not, and he would be healed. After a few weeks he came to me, his face beaming with joy. He said: "Mr. Bates, I am a well man. I did what you told me to do, and I am perfectly well for the first time in several years"

On Friday, December 8, Mrs. Bates received a short but emphatic letter from Mrs. Eddy. It read: "Finish the Tower and plaster the Church." This letter produced a great deal of turbulence in my mind and . . . I asked [the messenger who had brought it]: "Why did Mrs. Eddy send this letter to Mrs. Bates? Why did she not send it to the Directors or to me?" The messenger replied that the letter was for Mrs. Bates. I asked many other questions. Then I looked about the church. It was not ready to plaster. How could Mrs. Eddy, up in Concord, know that we should plaster the church? . . .

When morning came I went to the church at eight o'clock and looked for the contractor . . . I proposed to him that we begin plastering the church auditorium that night . . .

He then came out flatly and said: "Mr. Bates, I have heard much talk about having a service in this church this year. You may as well know now what is going to be done here. I will be plastering in this church ten or twelve weeks from today" . . .

At the end of two hours he agreed to get the plaster, send a man to the exchange and order up the men to put it on with the necessary help.

[After working for hours to find a carrier who would brave the terrible weather to fetch and deliver all the plaster needed] I went back to the church, arriving there probably about 4:45 . . . I found the church in darkness [as] the storm had broken the wires an hour or two before and there was no electricity in the building.

[The plastering contractor] said: "I have all this force of men to put this plaster on, and all we have in the church is four tons." "We will have more soon," I replied. "Where are we going to get it?" he asked. "It is coming," I said. "Where are the lights?" was his next retort. "My men can't work without lights." I said: "The lights will be on" . . .

The men remained, and at five o'clock the electric lights broke out. I said: "Boys, to the scaffold!" and away they went . . . In a few minutes [the manager of the plaster company] came in and said: "Mr. Bates, it is all right. We are loading your plaster and we will have it all here before nine o'clock." You may be sure I was relieved.

I went up on the scaffold and watched the men work. I have been in many buildings and had many men in my employ, but I never had men that worked as they did. The plaster went on like grease, and it all stayed where it was put. There seemed to be none falling to the scaffold nor to the floor below . . . The lathers were working ahead of the plasterers, and finished about midnight.

By that time we had one coat of plaster on the ceiling and down the side walls to the gallery. The men stopped and ate their lunch, which was provided by Mrs. Bates. They then returned to the scaffold and the second coat was applied. By five o'clock in the morning it was finished. The contractor said he had never seen anything like it in his life. I am sure I never did, and all the plasterers said the same. They expected it would take them several days to do that work.

When Mrs. Eddy said: "Plaster the church," she provided a way by which it could be done, and there was no time when it was safe to retreat a single inch: no matter what obstacle seemed to be in the way — what resistance we met, we must press forward and carry out her demonstration. She would not have issued that order if she had not known what could have been accomplished; we did not comprehend it until it was finished . . .

The plastering contractor came to me and said: "Mr. Bates, nothing like this was ever done before to my knowledge. I have never seen nor heard anything like it. It is wonderful that this church was plastered, two coats in twelve hours." As I recall it, nearly all of the journeymen came to me and expressed themselves delighted in having taken part in the work; they said when they went on the scaffold they had no idea that they would get on a single coat through the night — never thinking of the second coat which was put on. They saw it done, but could not understand how it was done. They applied 24 tons of plaster, containing several tons of water, in twelve hours, which to them was incredible

The following Thursday we commenced to paint the green* plaster. The painter demurred and everybody connected with the work objected, saying it would not do. I held to it that it must do. We must proceed with the painting. I would take the responsibility of its being satisfactory. So the painting was begun. Three coats were applied between that time and the following Thursday, when it was finished

So on Friday, the 21st, the auditorium was plastered, painted, shaded in colors, the Mosaic floor laid, and the principal work to be done was the setting of the seats Mrs. Bates [in a separate record] has described the finishing of the tower, which was a very important matter. By doing what we did we obeyed Mrs. Eddy and the difficulties all vanished before obedience, as they will

It might be well to state here that Mrs. Eddy sent a messenger from her home with a letter — sometimes to me, sometimes to Mrs. Bates — sometimes to the Directors — and at other times to us all. These letters came daily or two or three times a week, as the occasion for them arose in her mind. The letters usually inquired how the work was progressing, what part of the building or what class of the work occupied us, and made some recommendation or suggestion, or gave definite command as to what should be done.

She also requested that we each write her, from our own standpoint, about the work we were doing, and we sent the letters by the same messenger. It may seem strange that Mrs. Eddy sent one of her own household with the letters, which she often wrote early in the morning or during the night, the messenger taking the first train from Concord. She found that letters sent by mail were sometimes tampered with, and we learned afterwards that there was a spy in the Concord post office. She then tried the express company, and her letters were either not delivered promptly or had been opened before delivery. This being the case, she had no recourse but to put them in the hands of a person in her own household who could be trusted and would deliver the letters to the person addressed.

Mrs. Eddy's letters were at times a source of mystery to us, and not until the church was finished and dedicated and we had time to realize what they meant did their full import occur to us. We then knew that day by day as the work progressed Mrs. Eddy was demonstrating at her home in Concord and our whole duty was to obey; when we did obey the work progressed rapidly — so rapidly that it seemed as though when we commenced a piece of work, it was done

At five o'clock [on Saturday afternoon, December 29 — the day before the first services were to be held] there appeared about 150 days' work to be done . . . but this did not stagger me The work went on quietly but rapidly. The clock struck twelve [midnight]. In looking about the auditorium floor and gallery I noticed a great

*Mrs. Bates records that Mrs. Eddy insisted that the plaster be painted even though still "green" (i.e. not yet hardened). Mrs. Bates then helped see that all professional objections were swept aside. Months later she learned that the painting of green plaster had been practised in Europe for many generations. Since the paint "set" under that method with the plaster, frequent repainting became obsolete.

procession of men and women walking towards the vestibule. I was surprised. Every person in that room finished his work at the same moment. There were cleaners, masons, carpenters, bricklayers, electricians, and so on — all manner of work going on, all finished and went to the stairways to place their tools in the lower vestry at the same moment — for the work was done and the room was ready for occupancy.

Mrs. Eddy said: "Have the room ready in December." As the clock tolled the hour of midnight everything was done; we could all go home to return to a service early in the morning, which we enjoyed exceedingly. Mrs. Eddy's demonstration was complete to the minute.

December — *Articles from Journal*, Vol.XII, No.9:

1) *Notice* [signed "By order of the C.S. BOARD OF DIRECTORS"]:

The Mother Church building must be completed this year. Let all who can and will contribute do so at once. More funds are imperatively needed.

The funds must be in the hands of the treasurer, S.A. Chase, box 136, Fall River, Mass., before Dec.25, 1894.

2) *Overflowing Thoughts*, by Mary Baker Eddy, Author of *Science and Health with Key to the Scriptures* (as Mis.310:25 – 311:14, then):

I am not unmindful of the "whisperers," the unspiritual barren minds, breathing hatred and falsehood ignorantly, or maliciously, mentally and audibly, at work on the apathetic consciences — sowing seedlings of strife. Declaring in the dark, "Mrs. Eddy is a tyrant, and she is hurting you shockingly" — words that are vain when themselves know, that as masked murderers, they are seeking to blind the eyes of my students as to their teacher, the sooner to kill them morally and physically.

By reason of this dernier infirmity of iniquity, "Be not deceived, God is not mocked." Ask your God, and mine, if this be so; ask my household if such is my intent or act towards anyone; ask those who know me best, if I counsel or devise aught that hurts another's health, morals or prosperity. (Then as Mis.311:15 – 312:9.)

— *Note to Dr. Foster Eddy*, from Mother [dated December 10]:

I would take Mrs. Stetson's singers [for the Church dedication on January 6, 1895] for she has done well for the Church fund. But if Miss Lincoln wishes to attend the dedication, honor her by permitting her to go on to the platform and sing a solo, or in any other proper way.

— *Letter to Augusta Stetson* [dated December 11 and signed "With love, M.B. EDDY"]:

My dear Student: Present my thanks to Mr. Case for his fine music. I have just written to the Dr. to have your singers for the occasion when the church is dedicated. But I do not know but they will delay this for some time yet. I do not interest myself in such matters, anymore than is possible to avoid. I feel no interest (comparatively) in them. I dedicated the Mother Church to God and humanity, spiritually, when the Cornerstone was laid — did it alone in my sweet communion with Him.

P.S. [signed "Again, MOTHER"]: I forgot to say I do not expect to hear you at the Dedication discourse music, much as I love it. When I go into public assemblies, there is such a desire to do me honor, it spoils all my joy. Hence I prefer not to be there. Meekness and love and *home* are my elements.

In terms of time, the Sixth Day of Revelation, in which "God saw everything that He had made, and, behold, it was very good" was beginning to unveil its glorious culmination. What then were these continuing rumors of personal conflict — between Mrs. Stetson and the Directors, between Laura Lathrop and Mrs. Stetson, between students of Joseph Armstrong and students of Edward Bates, between yet other students and Mrs. Ira Knapp, and so on? Was it not right to expect that the complete and worthy example of divine unfoldment between 1862 and 1894 and as in Genesis, should banish error for those taking part? Yet this is the same as asking why Jesus' great demonstration did not remove the weakness of Judas and Peter as its culmination drew close.

The answer is to be found in God's own words in *Science and Health* (p.26): "... Jesus spares us not one individual experience if we follow his commands faithfully; and all have the cup of sorrowful effort to drink . . ." Neither Edward Bates nor Mrs. Stetson nor any person could escape individual demonstration simply because he or she witnessed and praised the demonstration and example of another person called Mrs. Eddy.

Since there is no connection between one example and another other than through their obedience to the same principle, Mrs. Eddy's personal demonstration is of no help to another demonstrator unless its Principle is acknowledged. In other words, believing Mrs. Eddy to be a person doing some good work "spares us not one individual experience," whereas seeing Mary Baker Eddy as evidence of God doing the work makes it true that God is doing the work equally for "us."

Mrs. Eddy had emphasized the complete radius of divine Mind covering God as Revelator, Healer, Author, Teacher, Leader, and finally Pastor. She was about to remove from The Church of Christ, Scientist, the last error of belief in a personal pastor. But for the thought that does not accept God as all there is to Church and to Mrs. Eddy there will be no sudden beatification of personal clashes and personal viewpoints.

When the first service was held in the new building, Miss Lincoln duly sang her solo. At the same time personal preaching forever gave way to the Lesson Sermon of the Bible and *Science and Health*.

However, a week later, when the dedication arrived the Directors refused to permit the singing of the Case anthem, even though to their consternation it had somehow been added to the printed program. Mr. Johnson made a special journey to Concord to try to explain their own personal objections to the display of personality they saw in Mrs. Stetson's flamboyant activities. A compromise of a sort was reached, as will be seen as the chronology is resumed.

Nonetheless Mrs. Eddy's Church example was established for all "time," and

each individual would have the eternity of the Seventh Day to see the oneness of Person and the nothingness of the animal magnetism of personality.

— *Letter to Christian Science Directors* [dated December 11 and signed "Ever affectionately yours, MARY BAKER EDDY"]:

My beloved Students: Permit me to make this request relative to Mother's Room, and if you think best, grant it. On the marble floor at the entrance engrave the word, Mother; and on the arch above the word, Love.

— *Letter to Directors, Mr. Edward P. Bates and Dr. Foster Eddy* [dated December 18 and signed "M.B. EDDY"]:

Dear Students: Have the first service in God's Temple, Dec.30, '94 consist of a Sunday School, no sermon. God has spoken plainly to me that the Bible and Science and Health are to be the only preachers in this House of His.

— *Letters to Christian Science Directors*, from Mrs. Eddy:

1) [Memorandum dated December 18]:

Pictures for windows. *Order of arrangement.* To be printed on the picture.

1st. Mary the mother of Jesus

2nd. Mary anointing the head of Jesus.

3rd. Woman God crowned. Rev. 12th chap.

On the windows in Mother's room according to number.

The star of Bethlehem,

Suffer little children to come unto me,

Seeking and finding.

2) [Dated December 19 and signed "With love, Mother, MARY BAKER EDDY"]:

My beloved Students: The day is well-nigh won. You will soon rest on your arms. Thank God you have been valiant soldiers — loyal to the heart's core. "Who is so great a God as our God?"

Present no contribution box on Dedication day. When you know the amount requisite and have received it for finishing the church building — close all contributions and give public notice thereof.

Hold your services in the Mother Church Dec.30, 1894, and dedicate this church Jan.6th. The Bible and Science and Health with Key to the Scriptures shall henceforth be the Pastor of the Mother Church. This will tend to spiritualize thought. Personal preaching has more or less of human views grafted into it. Whereas the pure Word contains only the living, health-giving Truth.

3) [Dated December 23 and signed "Lovingly yours, MOTHER"]:

Dear Students: There is not sufficient time now to arrange a proper program for our church services on Dec.30th. No one has conferred with me on the subject. I have named it to the Dr. but nothing has been given me till today, just as I was leaving, to know even if you had arranged for it yourselves. But it is quite enough to say that I alone in consultation with the Directors was the one to have arranged so important a matter as this.

Now I object to pushing into this week, this muddled movement of setting up a precedent for worship in the Mother Church without the Mother who has originated all that belongs to this new Church, even knowing what your formula is! The thing must be stopped right now. I must see a program of your order of service, have you announce the reading of the Bible and the reading of Science and Health, etc., in every particular. I thought that this small right was registered a long time ago.

Have printed circular ready for notifying the public that only the *S. School* will be held in the new church December 30. Then make arrangements for the Church services according to the Deed and vote on the Church rule enclosed. [The enclosed rule was the one changing the personal sermon to a reading of selections from the Bible and Science and Health.]

N.B.: I open my letter to say I had not read Mr. Knapp's letter through and Mr. Frye has just brought it to me and I see that he wrote to me on this subject. But I will send the letter because God does guide me and so it must be needed for some purpose.

PERMANENT AND ENDURING CHARACTER

"The Mother Church is finished — 'our Prayer in Stone' was built Anno Domini, 1894."

With these words the *Journal* of January 1895 concluded its (unattributed) article on the significance of The Mother Church and its completion in 1894. The opening paragraphs are found in Pul.84:11 – 85:19. It then continued:

We will now proceed to give as full a description of the church building as is practicable, directing our attention first to

THE EXTERIOR

To comply with the fire ordinance of Boston, the entire structure, so far as possible, is constructed of stone and iron. This is emblematic of its permanent and enduring character. While it added greatly to the cost originally contemplated, it has more than compensated by its greater durability and substantiality, and all will be glad that it is so.

THE TABLET [text on p.435].

This tablet is placed under the windows of the Mother's Room, and stands as an enduring testimonial to the labors and achievements of our Teacher, and as one of the methods of expressing the gratitude of her students and adherents.

THE VESTIBULE.

The ceiling of the vestibule is domed. On the right as you enter from Falmouth Street, is the Directors' Room In the center of the ceiling of the main vestibule is a miniature sunburst with a seven pointed star cut in the face of it. This casts a beautiful light on the entrance to the Mother's Room, and constitutes the principle [sic] light of the vestibule

THE MOTHER'S ROOM.

It will be remembered that the "Mother's Room" is the offering of the little Scientists — the children of parents who have taken a stand for Christ as He is exemplified in Christian Science, and sweetly have these little children of the Kingdom made their beautiful demon-

stration

The entrance to this room is of white Italian marble, up to the vestibule. On the floor of the entrance are set in mosaics, these words:—

<p>MOTHER'S ROOM THE CHILDREN'S OFFERING.</p>

Over the door leading to the room, on a marble tablet, in large gold letters is the word, LOVE

There are three stained glass windows in the room, forming a bay-window, each window containing a picture. The subject of the lower part of the central window is taken from *Christ and Christmas*, being a reproduction of "Seeking and Finding," representing the author of Science and Health with Key to the Scriptures, searching the Scriptures by the light of a candle, while the halo of the "lone, brave star," (the star of Bethlehem) encircles her. The upper part of the window contains an exact copy of the Christian Science seal, which appears upon the cover of Science and Health with Key to the Scriptures, and some of our Leader's other works, as well as upon most of the Christian Science literature — the cross and crown, with the words, "Heal the sick. Raise the dead. Cleanse the lepers. Cast out demons." On the window to the right is the picture from *Christ and Christmas*, of the little girl reading from Science and Health with Key to the Scriptures to the aged man. On the window to the left is the Star of Bethlehem, occupying the entire window. In front of this bay-window hangs a lamp which came from Athens, and is more than two hundred years old. It was kept as a model from which to make lamps for churches etc., and it was not supposed that it could be purchased, but much to the surprise of those who were negotiating for a copy of it, the owner offered it to them, which offer was, of course, gladly accepted. It will be kept burning day and night.

THE AUDITORIUM.

A principle [sic] feature of the auditorium is the platform, organ and choir gallery. On the platform are five detached seats, following the sweep of the choir rail, elegantly carved according to the best period of Romanesque work. The face of the platform is covered with mosaics in varied patterns. On either end of the platform is a lamp stand of richly wrought oxidized silver of the Renaissance period, carrying six lamps, and being eight feet in height

The next point of interest is the sunburst . . . which takes the place of chandeliers, although it is quite as useful in the way of lighting the auditorium in the daytime as at night. The disc is of ornamental glass of rich design, covering the electric lights, one hundred and forty-four in number, whose colors are soft and rich. In the center of the disc is a large seven pointed star. This thought of lighting the church was suggested by the lines from *Christ and Christmas*, tenth verse. The star of pure white to throw the seven tints, thus indicating the fullness of Light as shown in Christian Science, the second coming of Christ on earth, which is the fulfilling of the promise of life eternal. The star is twenty-one inches from point to point, each point cut in prisms, from which will be reflected the colors of the Bow of Promise

A striking and interesting feature of the auditorium is a number of illuminated texts from the Bible and Science and Health with Key to the Scriptures on the walls and under the rail of the choir gallery.

The seating capacity, including the galleries, is twelve hundred, but this number can be increased to fifteen hundred in case of necessity

THE WINDOWS.

The Directors' Window is the rose window on the south side of the auditorium, pictorially designed, representing "the city" which "lieth foursquare," and cometh "down from God, out of heaven," as described in Revelation xxi:16, and Science and Health with Key to the Scrip-

tures, pages 566, and 567. In the six small windows beneath are represented the six water pots spoken of in John ii:6.

The north rose window represents the raising of Jairus' daughter as described in Mark v:41. Two of the small windows beneath show palms, indicating victory; the other two have lamp stands representing the Bible, and Science and Health with Key to the Scriptures, based on Psalms cxix:105, and page 296, line 7, of the textbook.

To the left as you enter the auditorium are four windows representing a series of subjects indicating the four Marys. First, Mary, the mother of Jesus; second, Mary anointing the head of Jesus; third, Mary first at the resurrection; fourth, Woman — God-crowned. The last window in the auditorium to the right, represents the raising of Lazarus, based on John xi:43, and Science and Health with Key to the Scriptures, page 241, line 8.

The gallery windows are as follows: the first on the left upon entering, is John on the Isle of Patmos, occupying the whole window; on the right are ornamental windows containing pictures of the Bible and Science and Health with Key to the Scriptures, one in each window, on the upper section.

The window in the auditorium vestibule, on the left, as you ascend, contains a picture of the Woman of Samaria in one half; in the other is a female figure holding a book — based on Revelation x:1,2. On the right as you ascend, is a picture based on Isaiah xi:6, showing the leopard and the kid lying down together, "and a little child shall lead them," symbolizing Harmony.

In the lower vestibule are four ornamental glass windows, but not pictorial . . .

THE DIRECTOR'S ROOM.

Off the lower vestibule and directly under the Mother's Room is the Directors' Room, which is twelve by sixteen feet. It has a marble entrance from a flight of four steps, the principle [sic] feature of which is a handsomely carved newel post in marble. Connected with this room is a vault for the safe keeping of the church archives and other important papers . . .

THE HEATING AND VENTILATING SYSTEM.

The heating is done by the fan system, the best in vogue. The fan to supply the fresh air is placed in the tower immediately under the bell-deck, taking the fresh air in at a point about fifty feet above the sidewalk. Connected with the fan is a large stack of radiators, through which the fresh warm air is forced to the auditorium and vestry by means of a series of large metal pipes, and the apparatus is perfectly controllable in all respects. The capacity is sufficient to change the air in both audience rooms once in seven minutes . . .

THE ORGAN.

The organ is a very superior instrument, containing the pneumatic windchests throughout, and has an aeolian attachment of the best make and quality . . . The organ complete, with the aeolian attachment, the total value of which is at least \$10,000.00, is the munificent gift of a single Scientist who takes this means, in part, of expressing his gratitude for the marvelous healing of his wife . . .

The total cost of the building and furnishings is but a little short of \$200,000. The value of the ground is now estimated at \$40,000, thus making the entire property worth nearly a quarter of a million dollars . . . Every dollar of this large sum has been paid. It was paid as the work progressed, excepting such sum as was withheld until the completion of a part of the work, to insure a compliance with the contracts . . .

One of the grandest and most helpful features of this glorious consummation is this: that one month before the close of the year, every evidence of material sense declared that the church's completion within the year 1894 transcended human possibility. The predictions of

workman and onlooker alike were that it could not be completed before April or May of 1895. Much was the ridicule heaped upon the hopeful, trustful ones, who declared and repeatedly asseverated to the contrary. This is indeed then, a Scientific demonstration. It has proved in a most striking manner the oft-repeated declarations of our textbook that the evidence of the mortal senses is unreliable.

The illuminated texts referred to in the above article are as follows:

Above the pulpit:

God is Love. St. John.

Under the choir rail:

Who is so great a God as our God. David.

Around the auditorium:

The best sermon is the practice of truth and its demonstration through the destruction of sin, sickness, and death. Mary Baker Eddy.

You shall know the truth, and the truth shall make you free. Jesus.

Jesus presented the proof that truth heals the sick and the sinful, and triumphs over death through Mind, not matter. Mary Baker Eddy.

Jesus said: "These signs shall follow them that believe." Jesus' promise was perpetual. Had it been only for his immediate disciples, the scriptural passage would read "you," not them. The purpose of his great life work touches universal humanity. Mary Baker Eddy.

And he sent them to preach the Kingdom of God, and to heal the sick. St. Luke.

Jesus established what he said by demonstration, thus making his acts of higher importance than his words. He demonstrated what he taught. This is the science of Christianity. Mary Baker Eddy.

The reputation of Jesus was the very opposite of his character, solely because his principle and practice were misunderstood. Mary Baker Eddy.

Through the magnitude of his human life, Jesus demonstrated the divine Life. Mary Baker Eddy.

The law of life in Christ Jesus, hath made me free from the law of sin and death. St. Paul.

The first service in the new edifice coincided with a special observance of Communion Sunday. This was advanced one week so that the lengthy reading of new members' names would not unduly extend the many services expected on the usual date, now to be observed as dedication day. It also coincided with the new order of services so that the new building from the first had its church worship without personal sermons (addresses by the Teacher on two occasions being the only variations).

The Church Rule stipulating the change specified the following:

1. A hymn.

2. Silent prayer, followed by the audible repetition of the Lord's Prayer and its spiritual interpretation as given on page 322 of Science and Health with Key to the Scriptures [1894 editions].

3. A hymn.

4. The announcement by one of the readers of the Bible Lesson for the day, the subject, golden text and footsteps thereof; the reading responsively of the lesson text, followed by the reading of the expository notes by the readers, who shall be a man and a woman, one reading the Bible references, and the other the quotations from Science and Health with Key to the Scriptures; this reading to be done alternately.

5. The collection and an anthem or solo.
6. A hymn.
7. The benediction.

From the above it will be seen that the quotations from the Bible and textbook are not to be written, but read directly from the books.

This change in the services has reference only to the Mother Church, and is not to be adopted by branch churches until further notice.

The *Journal* (February 1895) observed that at the communion services "the auditorium was filled to overflowing, many being obliged to stand in the doorways and vestibule." It continued:

The services opened with hymn number 178, "Saw ye my Saviour? Heard ye the glad sound?" written by our Leader. Mark xiv:12-26, was read as the Scripture lesson, and paragraphs one, two and three of page 340, one and two of page 348, as the lesson from Science and Health with Key to the Scriptures. This was followed with the silent prayer and the audible repetition of the Lord's Prayer, with the spiritual interpretation.

The 121st Psalm from Mendelssohn's oratorio of Elijah, written as a trio for ladies, was then beautifully rendered by three members of the choir. Then followed the reading of the names of applicants for membership with the Mother Church, by the clerk of the Church, being five hundred and seventy in number.

A solo, "The Holy Night," was then finely sung. The former pastor [Septimus Hanna] then made a few remarks of welcome to the candidates who had been received into fellowship with the Mother Church, and also referred to the fact of his retiracy [sic] from the pastorate of the Church, saying that he gladly laid down the charge at the foot of the higher and better ministry — the only true ministry — the unadulterated Word of God.

The clerk then read the new church rules providing for the new order of service in the Mother Church.

After the reading of these rules the audience knelt in silent communion. Hymn number 111 of the Hymnal, "From the table now retiring," was sung as the closing hymn, and the services closed with the benediction.

"And the evening and the morning were the Sixth Day. Thus the heavens and the earth were finished and all the host of them." As Mrs. Eddy had already observed: "A Sabbath [Seventh Day] rest was stealing over me."

EPILOGUE

And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made . . .

But there went up a mist from the earth, and watered the whole face of the ground.
Gen.ii:3,6.

Observers of the momentous events which coincided with the end of 1894 might be tempted to think that Church at last was spiritually established on earth. They might equally believe that as a result church in the future could never be quite as materialistic again, just as after the publication of *Science and Health* in 1875 they could hope error would never be quite as erroneous.

What a mist to arise from the earth! Church has nothing to do with human annals, every revelation of Church being timeless and never less or more perfect or imperfect than any other true example. Church in 1894 is the same Church that Mrs. Eddy described in the First Edition of *Science and Health*. It is the same one Church where "I is God" and which the book says Jesus had seen established two thousand years before. It is the same Church that Mrs. Eddy said was clear to her even before *Science and Health* was written or a C.S congregation in existence (My.360:22-3). *Science and Health* is no less or more true in 1875 than it is in the hand of the angel *circa* A.D. 95 (Rev.x:1-2).

Mrs. Eddy's instructions to the gallant church workers in 1894 were not a call to do battle with time, but to know that His (Her) work *is* done. Conversely, a *lie* about Church or about *Science and Health* is no less or more false in 1895 than in 1866 or 1910.

What then was to be the outcome in church of the continued "sharpshooting" noted in Chapter VI among students "as if all were not done with war"? What of the examples of rivalry — between Mr. Case's music and Miss Lincoln's solo, between Mr. Bates's efforts and those of the Directors? What too of those who lovingly deplored the publicized choice by Mrs. Eddy not to attend either the first service or the dedication of the new church in person? Did they think that the Mother and the Church *are separable* and that it is Science to regard one as located in Concord, N.H., and the other in Boston, Mass?

The announcement that the Mother would not attend in person simply emphasized that Her presence to be real would be impersonal, whatever the material senses pretended.

Students could easily fall into the trap, outlined to Julia Field-King, of basking in the personal atmosphere of what they called Mrs. Eddy, rather than rejoicing in their understanding of the ever-present Revelator whose work for the Church remains *done*, because it never was undone.

IMPERSONAL SERMON AT DEDICATION

To illustrate the different viewpoints surrounding the Church Triumphant, a little more of the Boston church's early history is needed:

The Mother Church was dedicated on the first Sunday of 1895 with five complete and identical services at hour-and-a-half intervals beginning 9:00 A.M. The weather was cold and snowy at first, the church ventilation was inadequate for the load put upon it (it eventually was entirely dismantled), the chimes had not had their final fine tuning and were cacophonous, the order of services was still a matter of contention, the organ was not ready (for three more months).

Nevertheless the weather improved as the day wore on, and more than 5,000 persons celebrated the landmark event with joy and gratitude — and in many cases, some disappointment.

In particular, the sermon, divinely dictated for the occasion, was so far removed from personal authorship that it was delivered, with professional perfection, by a non-Scientist having no formal membership in The First Church of Christ, Scientist, of Boston. Her name was Henrietta Clarke Bemis, a teacher of elocution.

Listeners who were ready for it heard in the sermon the Word of God, without the pretence of an intermediary to interpret it. Others who were less ready were disappointed that the Leader was not present in person to put inspiration into it for them. The following letters and extracts fill in some of the details:

—*Letter to Wm. B. Johnson* [dated January 1 and signed "M.B.E."]:

Dear Student: I forgot to say I shall be able to inform you tomorrow who will read my *Sermon* on dedication day. Don't delay circulars. Print, Sermon by etc. — *will be read*. Also have children "Busy Bees" seated in the front pews. [This was done at the 10:30 service.] They will wear badges simply "Mother's Room." I have named them in my Sermon.

Do not let the constant dropping change your true sense of "Mother."
N.B. To arrange *rightly* and get the best reader is difficult, so it is best not to name who shall read on Sunday the Scriptures or *S. & H.*

—*Notices in January Journal*, Vol.XII, No.10:

1) [Signed "CHRISTIAN SCIENCE BOARD OF DIRECTORS"]:

The dedication services of the new building of the Mother Church — The First Church of Christ, Scientist, in Boston, Mass., will be held on the first Sunday in January (the 6th) 1895.

An Address from our former Pastor, the Reverend Mary Baker Eddy, will be read, but she will not be present at these services.

2) *A Card from Mr. Chase* [signed "STEPHEN A CHASE, *Treasurer, Christian Science Board of Directors*"]:

As treasurer of the Christian Science Board of Directors, I hereby return sincere

thanks to all the donors to the Church Building Fund of the Mother Church, for their most generous contributions and prompt responses to all calls sent out. There are ample funds now in my hands to meet all obligations, and all contributions should cease after January 6, 1895, as none can be received which were not subscribed prior to that date.

The dedication ceremonies themselves had to wait for the February *Journal* where an unattributed article made these comments:

The great day has come and gone. The new edifice of The First Church of Christ, Scientist, in Boston, has been duly and formally dedicated to the service of God. The temple has been appropriately consecrated to its divine purpose, and all Christian Scientists rejoice thereat. This house of Love now stands before the world an accomplished fact, and its significance if not fully understood is at least becoming partially manifest even to non-Scientists The keen edge of disappointment felt at the absence of the Teacher and Leader, the Reverend Mary Baker Eddy, was softened by the fact that she was present in spirit, and in her sermon, which was prepared for and read upon the occasion

The unique and beautiful auditorium — indescribable in its rich luxuriousness of harmonious and tasteful arrangement and decoration — was filled to repletion at the first three services, and well filled at the fourth and [at the fifth and] last

Early in the morning the chimes rang out their sweet notes of joy, and at intervals during the day, called the worshipers to service

The order of service was,
 first, an organ voluntary while the congregation was assembling;
 second, the singing of the Hymn "Laus Deo" written by the Rev. Mary Baker Eddy, and set to music by Sydney Percival; it is unnecessary to say that this hymn was beautifully and effectively rendered;
 third, the reading of selections from the Bible and Science and Health with Key to the Scriptures, the Bible selections being Revelations xii:10-12, xii:13, and xii:15,16; and from the text-book, page 560, 3d paragraph, page 561, 1st and 2d paragraphs, and also the last paragraph; page 562, 1st, 2d, and 3d paragraphs, and the two first paragraphs of page 563;
 fourth, silent prayer, followed by the audible repetition of the Lord's Prayer and the spiritual interpretation as found on page 322 of Science and Health with Key to the Scriptures;
 fifth, a solo, "Feed My Sheep" also written by Mrs. Eddy;
 sixth, the reading of a letter to Mrs. Eddy from Rev. Lanson P. Norcross of Denver, Colorado, by Mrs. Henrietta Clarke Bemis;
 seventh, the reading by Mrs. Bemis of the Sermon written for the occasion by the Reverend Mary Baker Eddy, which constituted, of course, the great feature of the day, and around which centered nearly all the interest; it was finely and effectively read by Mrs. Bemis, who, by the way, is one of Boston's accomplished and noted elocutionists; and although she repeated the Sermon — each reading of which occupied fully one half hour — four times, her voice rang out stronger and clearer with each reading, and the last rendition was, by common consent, the best;
 eighth, the reading by Mrs. Bemis, and singing by the choir and congregation of "Christ My Refuge," another of our Leader's hymns;
 ninth, the pronouncing of the benediction:—

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 24th and 25th vs.)

There were two choirs present, the home choir and the choir of The First Church of Christ, Scientist, of New York. The former, numbering nineteen, was led by Miss Elsie Lincoln, the leading soprano of the Mother Church, and the latter, numbering sixteen, by Mr. Henry Lincoln Case of New York. The hymn "Laus Deo" was well rendered by the home choir, while the New York choir effectively sang hymn 21* of the Christian Science Hymnal, "Now sweeping down the years untold"

It was announced that the children ["Busy Bees"] had raised and contributed a total sum of over \$4,000, all of which went into the Mother's Room in some form

The following is the letter of Mr. Norcross above referred to:—

To The Reverend Mary Baker Eddy. (Pul.44:1-14).

The February *Journal* also contained Mrs. Eddy's statement about former members who wished to rejoin (*A Card*, Mis.310, supplemented later by her letter *To The First Church of Christ, Scientist, Boston*, Mis.146), and it included the following notice: "The sermon of the Reverend Mary Baker Eddy delivered at the dedication of the Mother Church, will be published in pamphlet form. Its publication will be made as speedily as may be."

The pamphlet appeared in April as the book titled *Pulpit and Press*. It was the last of Mrs. Eddy's published works other than her *Manual*, her addresses to The Mother Church 1898, 1900, 1901, 1902, and the compilations of previous writings called *Miscellaneous Writings* (1897), *Poems* (1910), and *The First Church of Christ, Scientist, and Miscellany*, published posthumously (1913).

Pictures of The Mother Church in the *Journals* (February through May) included views of the following windows:

The Sunburst.

Raising of Lazarus (two sections).

John on the Isle of Patmos (two sections).

Jesus and the Samaritan Woman.

The Angel with the Little Book.

Raising of Jairus' Daughter.

Light and Victory (six sections). Ps.cxix:105.

A Little Child Shall Lead Them (two views). Isa xi:6.

Directors' Window (matching the Raising of Jairus' Daughter).

The Six Water Pots (matching Light and Victory).

North Gallery Window (matching windows, with centerpiece of Science and Health and the Bible in one, blank in the other).

Windows Left and Right of Pulpit (left with the Bible, right with Science and Health).

— *Letter to Augusta Stetson* [dated January 7 and signed "With love to you, as ever, Lovingly, MARY BAKER EDDY"]:

My dear Student: I was at a loss to know what you meant by your last

*The official program did not include this item in its "order of service." It was the "compromise of a sort" worked out by William Johnson, Ira Knapp and Edward Bates to stop the Case anthem "The Lord is my Strength and Song" being included, after the hymn at Item 5 (see p.508-9).

despatch, or should have said by all means *do not omit that fine anthem* of Mr. Case's. I had seen the first order of the day and charged Mr. Johnson to allow your choir 2 pieces to sing and the Boston 2, so as to be impartial. I was not shown the changed programme until the Dedication was *over*. It *shocked* me to see Norcross's name the only one with mine on that programme and be told that the music that was dedicated to me was *excluded*!!

Three weeks before that occasion, I kept charging the Dr. to see that M.A.M. should not interfere with my order as to the music and Miss Shannon heard me tell him and heard him say that Johnson should do as I requested. He, the Dr. never wrote or telegraphed a word to me as to programme or performance

I asked the Dr. to help me, but suppose he was too late, although he never notified me in any way until today, how things went.

After composing "The Lord is My Strength and Song," Mr. Case had offered it to Mrs. Eddy as the dedicatory anthem for her church. According to the account in Mrs. Stetson's *Reminiscences, Sermons and Correspondence* (pp.27-9) Mrs. Eddy wrote to Mrs. Stetson in December 1894 expressing delight and her wish to have it performed. She directed Mrs. Stetson to "handle the effort that malicious animal magnetism would make to prevent the anthem from being rendered" at the dedication. She was also reported to have written that "she would tell Dr. Foster Eddy and Mr. William B. Johnson that this was to be done and charging them that malicious animal magnetism should not prevent the New York Church from presenting it."

Despite the apparent success of the opposition, Mrs. Stetson was able to record that the following Easter Sunday, at Mrs. Eddy's request and at but 24 hours' notice, the New York choir did sing Mr. Case's anthem in The Mother Church. Again at Mrs. Eddy's request, the singers were afterwards sent \$200 from the Mother Church funds to cover their traveling and other expenses.

What had kept person not principle in the ascendancy at so important a time as the dedication? The Truth that appears *as Mrs. Eddy* is no respecter of persons, but animal magnetism, or personal sense, would reverse this fact and say that Mrs. Eddy, as a wonderfully inspired person among many less inspired, was appearing *as the Truth*. The distinction was the impact of Mrs. Eddy's warning to Augusta Stetson not to let animal magnetism interfere with her sense of Church, and to William Johnson not to let it interfere with his sense of Mother.

It was not Mrs. Stetson's animal magnetism, nor was it Mr. Johnson's nor was it Dr. Foster Eddy's: it was just the universal belief in personal mediumship that God-thinking reverses at all times.

When it is not seen as handled or reversed, even the Boston church example plods along its uncharted way, and person not Principle pretends to get "in the question of Christian Science" (see Mis.135:2-5).

RULES TO DEFINE MEMBERSHIP

The question of renegade persons troubled the new church at once. Mrs. Woodbury wanted to rejoin, and a gang of her followers. Forty "First" members were hard put to it to determine who was loyal, who was genuinely repentant, who would harbor or engender personal animosities.

Quickly the seven rules for a congregation to be "styled 'The First Church of Christ, Scientist'" — with its membership to be self-determined by its understanding and practice of the Bible and Science and Health — burgeoned into a set of "laws of limitation for a Christian Scientist" known as the *Manual*.

—*Letters to Clerk of The First Church of Christ, Scientist.*

1) [Dated January 13 and signed "With love, MARY B. EDDY"]:

My dear Student: I have always guarded that [which] you so kindly, wisely, named in all other churches [i.e. reading directly from the Bible and Science and Health, not from handmade copies]. Strange to say, this writing or typing the matter read without guarding it the Dr. proposed, and says the students told him so to do. Now I see it was from M.A.M. even as other plans.

But the dear Father never lets me even amidst my Babel let a mistake go uncorrected. Do this correction as I have in the Rule I herewith enclose. I am only wanting time to have a Church Manual written and published to answer all questions. I hope to soon. Tell questioners to keep on as now till instructed otherwise by me.

2) [Dated January 13 and signed "With love, M.B. EDDY"]:

Dear Student: The Judge [Septimus Hanna] you write is your candidate [for Reader] so you can appoint him to read S. & H. and his wife, or Mrs. Gragg, or Miss Daphne Knapp, or any other woman that is a better reader and attends your church, to read the Bible till we get permanent readers just for this office.

— *Letter to Church of Christ, Scientist* [dated January 15 and signed "Affectionately yours, MARY BAKER EDDY"]:

Beloved Students: Make broader your bounds for blessing the people. Have Friday evening meetings to benefit the people. Learn to forget what you should not remember, namely, self, and live for the good you do. Conduct your meetings by repeating and demonstrating practical Christian Science. Tell what this Science does for yourself, and will do for others. Speak from experience of its Founder — noting her self-sacrifice as the way in Christian Science. Be meek. Let your mottoes for this meeting be — *Who shall be least, and servant, and Little children, love one another.*

— *Letters on Admission of Members:*

1) *To the Clerk* [dated January 23 and signed "With love, Mother"]:

Dear Student: I have not time to attend to this at present. Fix something that you want as you want it, and I can then look it over after I get through with the printer

that has my pamphlet [*Pulpit and Press*] in two weeks. Be sure that you admit no member that is not vouched for by an unquestioned student of mine or a First member of our church in Boston. Be more than ever careful whom you let into our church. And do not get in *debt*. Remember these two points *steadfastly*.

- 2) *To The First Church of Christ, Scientist, Boston* [dated February 12 and signed "Affectionately yours, MARY BAKER EDDY"] (Mis.146).

— *Letters on Quarterly Bible Lessons:*

- 1) *To Christian Science Board of Directors* [dated January and signed "With love, MOTHER"]:

My dear Students: I recommend that the following individuals be appointed a committee for looking up the quotations from Science and Health with Key to the Scriptures which shall interpret scientifically the Scriptural texts and references in the Quarterly: S.J. Hanna, Camilla Hanna, E.J Foster Eddy, E.P. Bates, I.O. Knapp, W.B. Johnson, Mary W. Munroe.

If this committee is too numerous those who wish to may withdraw their names from the list. The committee must not be cumbersome and its members must be in unity [of] spirit.

After the quotations from Science and Health have been selected and are ready for the printer send the copy to me. I will *at once* look up and read your selections before they go to press.

- 2) *To Wm. B. Johnson* [dated February 1 and signed "Affectionately, M.B. EDDY"]:

Dear Student: There was nothing to prevent the Dr. from taking his part with the Committee. I have less time than anyone for all that is demanded, but I manage to meet it. You can go on with the Quarterly Lessons as at present until I get time (if I ever do) to arrange a new System of Sunday Reading from the Bible and Science and Health for the Mother Church.

Dr. Foster Eddy gave as his excuse for avoiding the committee his duties as publisher. The latter were indeed onerous to him, but his problems extended beyond them. To try to maintain peace in the Christian Science bureaucracy that would surround an organized church, Mrs. Eddy tried many shifts of personnel, including some affecting the Dr.

These were:

- 1) On January 21 Septimus Hanna was confirmed as the official to conduct the services and read from the Bible, while Eldora Gragg read from Science and Health. (This was a shift from the earlier plan in the letter of January 13, and from later practice.)
- 2) To quell the animosity growing against Edward Bates (who had been expected to return to Syracuse after his supervision of the church building had ended) Mrs. Eddy proposed that he be taken on to the Board of Directors. Joseph Armstrong, who was perhaps the least enthusiastic about Mr. Bates, was the obvious one to step down; but he absolutely refused, and eventually William Johnson volunteered so that from March 21

to November 8 Mr. Johnson served as clerk only.

3) In October Mrs. Eddy sought to restore her son's waning dependability by requesting that he replace Judge Hanna as First Reader. That meant finding a place for the judge on the Board. That meant removing Bates, and that entailed offering Bates the presidency of The Mother Church. (This office fortunately was vacant after Dr. Foster Eddy's year as president expired.)

4) Dr. Foster Eddy however resigned the readership on October 29 and Judge Hanna returned to that office, leaving a place on the Board for William B. Johnson to reoccupy.

In the growth of rules to regulate mortal behavior Mrs. Eddy in March sent in the following to the church for its adoption:

The present Reader of the Scriptures, Judge S.J. Hanna, shall remain this Reader as long as he is acceptable, and remains Editor of the *Christian Science Journal*. Each president of this Church shall hold his or her office but one consecutive year, and once in three years. This Church shall have no leader but its Pastor — the Bible and Science and Health. One member of this Church shall not be guided by another. One good member is no more than another good member of this Church. Personal attachments, or enmity shall not influence the action of the members of the Mother Church toward each other. God alone shall be their God.

— *Letter to Clerk*, accompanying the above by-law [dated March 11 and signed "With love, Mother, M.B. EDDY"]:

Dear Student: Enclosed please find "Rule" and "By-law" to be acted on at your next meeting of the Church and C.S. Association. I find it necessary to limit the action of mortal mind to immortal Mind laws, as the former cannot be trusted to forward our cause.

[P.S., signed "M.B.E.": Be sure to send me the next MSS of the S.S. Lessons in time to examine the selections before going to press.

The by-law did not reach the first *Manual* (available in September), but the last part survived in the Rule for Motives and Acts (Man. 40:4). Among the rules that did appear in the first *Manual* were those providing for one year's probation for members who withdrew or were expelled from the earlier organization. The other sections dealing with renegade students were phrased as follows:

If a member shall depart from the Tenets, and be found having the name without the life of a Christian Scientist, his name shall be dropped from the list of membership by a two thirds vote of the First members.

If a member of this Church shall work against the accomplishment of what the Discoverer and Founder of Christian Science understands is advantageous to the individual, to this church, and to the cause of Christian Science, or shall influence or counsel others thus to act, upon Mrs. Eddy's complaint, in consonance with the scriptural demand in Matt xviii:15, 16, 17, it shall be the duty of this church to immediately call a meeting, and drop forever the name of this member from its records; and this offender shall no longer be fraternized by the brethren.

This rule cannot be changed, amended, or annulled, except by a unanimous vote of the

Church.

If a member of this Church is found trying to practise, or teach Christian Science contrary to the statement thereof in its textbook **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**, it shall be the duty of this Church to admonish that member according to the Church rule; then if said member persists in misteaching and malpractice, his or her name shall be dropped from the Church record.

THE BATES INVITATION

The record shows that the staunch and valuable Edward Bates did not escape the thrusts of animal magnetism, and Mrs. Eddy helped him to see the reason. At his first interview with her after the dedication she warned him that "they will hate you for helping Mother. They will shun you; they will try to ruin you morally, physically, financially and spiritually."

The conversation which preceded this warning was recorded by Mr. Bates as follows:

Mrs. Eddy: The Directors were up here yesterday and I told them that but for you the church would never have been built.

Mr. Bates: Mrs. Eddy, but for you the church would never have been built.

Mrs. Eddy: Mr. Bates, but for you the church would never have been built.

Mr. Bates: But for you, Mrs. Eddy, the church never would have been built.

Mrs. Eddy: Mr. Bates, if you had not come and helped me the church would never have been built.

Mr. Bates: Mrs. Eddy, but for your demonstrations the church would never have been built.

One of the ways animal magnetism sought to belittle Mr. Bates's budding discernment of Church and of Mother was through the poor functioning of the ventilation system for which he had had sole responsibility! While waiting or looking for a place in the crowded auditorium, members of the congregation would stand in front of the vents in the side walls. Mr. Bates reasoned that this helped shut off the inflow of pure air, and he added to the scorn reserved for him by appointing himself to parade the corridors and chase away those who stood by the vents.!

He also undertook, without consulting the "authorities," to invite Mrs. Eddy to visit and "accept" the Boston edifice erected as a "testimonial to Truth, as revealed by divine Love through you to this age" (see Pul.76:21 - 78:26).

The preparation of the elaborate and expensive scroll which recorded the invitation stemmed from another remark made by Mrs. Eddy during her first interview with Mr and Mrs. Bates in Concord after the dedication. She said that 6,000 Christian Scientists (including members of her household) had enjoyed the event but "I was not invited!"

Edward Bates was mortified. But what joy it would have brought if the response had been: "You were invited and you were there. I invited you and I

know that the God-consciousness, the 'I,' that is all there is to Mother and Church, is always there — and here."

Some weeks later, when the Directors for their turn decided they would "present" the church to Mrs. Eddy, she clearly rejected the thought of it "as a material offering" (Pul.87:21).

The *Journal* of March 1895 (p.495) continued the illusion of Mrs. Eddy's absence, or lack of identification with The Mother Church, by stating in a leading article describing the Mother's Room: "It is no small matter that the 'Mother' in whose honor this room was built and furnished, has not yet set eyes upon it. Nor has she seen the beautiful temple erected as a testimonial to her. May we not read into this fact a most valuable lesson of self-denial and self-sacrifice?"

Mrs. Eddy responded by spending the night of Monday, April 1, in the Mother's Room to the satisfaction of the physical senses. Seven weeks later (May 26) she attended and addressed a regular Sunday service in the auditorium.

All were impressed with this marvel of her "first" visit to a Sunday service — despite the fact that she had been there all along with Science and Health and before that as Director of building operations.

Small wonder that after her return to Concord she remarked to Laura Sargent that in this respect she had "looked over the whole congregation and did not see a single Christian Scientist!" Small wonder that less than sixteen years later — after the sense of a purely physical Mary Baker Eddy had finally met its inevitable deadness — the title of Pastor Emeritus was dropped from the list of officers in the first posthumous (89th) Manual, and for many years thereafter.

By the time the Pastor Emeritus was restored to the list of officers on p.21 of the *Manual* (1924), human law had long since pronounced that references to the dead Pastor Emeritus in the text of the *Manual* had become superfluous after 1910, and human law held popular acclaim.

Could this signify a pretending that "Mary Baker Eddy" as Pastor Emeritus of The Mother Church and Author of Science and Health with Key to the Scriptures is no longer *here* — and thus a demanding that the lie work its way through to its annihilation? In Mrs. Eddy's words, must the church now "pass on to her experience and the sooner the better"?

Nevertheless the great Principle which is the Pastor Emeritus of The First Church of Christ, Scientist, is established for all time and appears as church and place to all who comprehend and accept the Principle. A specific example of the Principle — its loving care, its undying function, its infinite unfoldment — had been given between what is known as 1862 and 1894. The example alone is of no importance, but its everlasting Truth is paramount and permanent.

As far back as 1885 Mrs. Stetson had been asked to glimpse the fact that physical presence is no aid to the understanding that "I is there" (see p.186). Some twenty years later Judge Ewing experienced a similar demand during a tour as a Christian Science lecturer.

One evening, before a Lynn audience, he had felt the need to preface his usual lecture with some remarks about the faithful scribe of Science and Health. Calling to see Mrs. Eddy the following day, he was surprised to hear her repeat almost word for word what he had said and to compliment him on how true it was. This was before she could have had any account from anyone of what had taken place.

When he asked how she knew what he had said, she replied (according to his best recollection): "Suppose I told you that I heard you" — that is, suppose I remind you that *I is there*, and everywhere.

"Where two or three are gathered together in My name, there AM I in the midst of them" (Matt.xviii:20).

APPENDIX I

CHRONOLOGY FOR ARTICLES IN *MISCELLANEOUS WRITINGS*Correlation with *Christian Science Journal*

(Noting first appearance, with some reprints)

	Journal of		Journal of
CHAPTER I INTRODUCTORY			
Prospectus	4/83	Healing Instrument, 39:25	10/83
	8/85	All Disease Cured, 41:18	6/83
A Timely Issue	4/83		8/85
Love Your Enemies, to 11:4	9/90	Meeting the Dead, 42:1	6/83
Rest of: Love Your Enemies	4/90		6/86
Christian Theism	12/83	Absent Treatment, 42:29	6/83
	9/85	Correct Teaching, 43:6	6/83
The New Birth	10/83		9/85
	4/86	Acute Cases, 44:6	12/83
		Tooth Extraction, 44:13	12/83
		Cure of Atheist, 45:12	12/83
			9/85
CHAPTER II			
One Cause and Effect	—	Origin of Evil, 45:21	12/83
		Equality with God, 46:10	12/83
			10/85
CHAPTER III QUESTIONS AND ANSWERS			
Mental Malpractice, 31:1	—	Material Weight, 47:1	12/83
Disloyal Students, 32:3	2/94	Mesmeric Exhibit, 47:27	12/83
Must I Have Faith?, 33:12	4/83	Insanity Caused?, 48:23	2/84
Advantages, 33:21	4/83	God-Made Dream?, 49:15	2/84
	8/85	Additional Secret?, 50:5	2/84
	8/86	Change of Heart, 50:18	2/84
Spiritualism, 34:10	4/83	Mental Depression, 51:5	2/84
Who Is Founder?, 34:28	4/83	Use of Rod, 51:12	2/84
Personal Instruction, 35:15	4/83	Help from Drugs, 52:29	4/84
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* When *The Christian Science Sentinel* of November 13, 1909, picked up two of the three paragraphs that had been omitted from the version in *Miscellaneous Writings*, the gap shown after My.364:2 continued the omission of the third paragraph, which was as follows:

Insanity or moral dementia, is not healed by defending your patient from other people whom you may think are malpractising upon your patient. This state of mind is induced by no one else but the patient’s own idiosyncrasy and the patient should not be treated as if it were. It is a constitutional belief, and is liable to be developed by circumstances which bring into action the latent elements, or characteristics, of the patient.

APPENDIX II

CHRONOLOGY OF MARY BAKER EDDY'S PUBLICATIONS

		On Sale*	Public Domain
1870	1. THE SCIENCE OF MAN, known as		
	i. <i>The Science of Man by which the Sick Are Healed, or Questions and Answers in Moral Science</i> , not copyrighted until 1883	—	1940
	ii. <i>The Science of Man, Embracing Questions and Answers in Moral Science</i> , copyright 1876	—	1933
	iii. <i>The Science of Man by which the Sick Are Healed, Embracing Questions and Answers in Moral Science</i> , 1879	4/83	1933
	iv. <i>Recapitulation</i> (pp.167–85 in Third Edition of <i>Science and Health</i> , 1881, finally becoming)	4/83	1938
	v. <i>Recapitulation</i> (pp.465 – 496:27 in current edition)	3/07	**
1875	2. SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, successively known as		
	i. <i>Science and Health</i> , First Edition, published Oct. 1875, copyright 1875, renewed 1903	—	1932
	ii. <i>Science and Health</i> , Vol.II, published early 1878	—	1935
	iii. <i>Science and Health</i> , Third Edition, published spring 1881 (followed by Fourth and Fifth Editions)	4/83	1938
	iv. <i>Science and Health with Key to the Scriptures</i> , Sixth Edition to Fifteenth	from 10/83	1940
	v. Sixteenth to 48th Edition	from 4/86	1943
	vi. Fiftieth to 225th Edition, copyright 1890, 1894	from 4/91	1947
	vii. Two Hundred Twenty-Sixth Edition, copyright 1901, to last copyrighted edition, 1906	from 3/02	1958
	viii. Editions, 1906 through 1910	from 3/07	**
1883	3. CHRISTIAN HEALING, copyright reacquired 1908	4/83	1984
	Revised edition, copyright 1886, renewed 1912	12/86	1943
1883	4. THE PEOPLE'S IDEA OF GOD, known as		
	i. <i>The People's God; Its Effect on Health and Christianity</i> , copyright 1883, reacquired 1908	6/83	1984
	ii. <i>(The) People's Idea of God: (Its Effect on Health and Christianity)</i> , copyright 1886, renewed 1912	12/86	1943

**A private bill (S1866) passed through Congress in 1971 extending or reimposing copyright in the U.S. on all editions of *Science and Health*, and *Science and Health with Key to the Scriptures*, until 2046. The same bill imposed a copyright until 2046 on all editions from 1906 through 1910, although Mrs. Eddy never sought or secured copyright coverage for any revisions after 1906.

		On Sale ^a	Public Domain
(1897)	5. MISCELLANEOUS WRITINGS, appearing first as		
1883	i. Articles and notices in <i>The Journal of Christian Science</i> and <i>The Christian Science Journal</i> , 1883-96. Those selected were republished with additions in a single volume titled	-	1953
-96	ii. <i>Miscellaneous Writings</i> , copyright 1896, renewed 1924. (The <i>Journal</i> of March 1897 enjoined Christian Scientists in the United States and Canada "not to teach a student Christian Science for one year, commencing on March 14th, 1897." Mrs. Eddy gave as reason that " <i>Miscellaneous Writings</i> is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can.")	2/97	1953
(1891)	6. RETROSPECTION AND INTROSPECTION, successively known as		
1885	i. <i>Historical Sketch of Metaphysical Healing</i> , copyright 1885	2/85	1942
	ii. <i>Mind-Healing: Historical Sketch</i> , second edition, copyright 1886	5/86	1943
	iii. <i>Historical Sketch of Christian Science Mind-Healing</i> , third edition, copyright 1888	12/88	1945
	iv. <i>Historical Sketch of Christian Science Mind-Healing</i> , third edition revised	1890	1945
	v. <i>Retrospection and Introspection</i>	11/91	1948
	vi. <i>Retrospection and Introspection</i> , revised edition (5th and subsequent)	1892	1949
(1891)	7. NO AND YES, successively known as		
1885	i. <i>Defence of Christian Science</i>	2/85	1942
	ii. <i>Christian Science: No and Yes</i>	7/87	1944
	iii. <i>No and Yes</i> , copyright 1891, renewed 1919, reacquired 1908	1/92 2/09	1948 1984
(1891)	8. RUDIMENTAL DIVINE SCIENCE, successively known as		
1887	i. <i>Rudiments and Rules of Divine Science</i>	11/87	1944
	ii. <i>Rudiments and Rules of Divine Science</i> , revised and enlarged, and given the title	9/91	1948
	iii. <i>Rudimentary Divine Science</i> , copyright 1891, renewed 1919, reacquired 1908	6/93 2/09	1948 1984

		On Sale ^a	Public Domain
1887	9. UNITY OF GOOD, successively known as		
	i. <i>Unity of Good, and Unreality of Evil</i> , copyright 1887, renewed 1915	3/88	1944
	ii. <i>Unity of Good</i> , copyright 1891, renewed 1919, reacquired 1908	2/92 2/09	1948 1984
1893	10. CHRIST AND CHRISTMAS, copyright 1893	1/94	1950
	Third edition, revised, copyright 1897	2/98	1954
	Fourth edition, with different 11th picture	1898	1954
1895	11. PULPIT AND PRESS, copyright 1895, renewed 1923	4/95	1952
1895	12. MANUAL OF THE MOTHER CHURCH, known as		
	i. <i>Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts</i> , copyright 1895, renewed 1923, with ten further copyrights culminating in	10/95	1952
	ii. <i>Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts</i> , by Mary Baker G. Eddy, Seventy-third Edition; and continuing with 15 further editions, culminating in	8/08 ^b	1984
	iii. <i>Manual of the (sic) Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts</i> , by Mary Baker Eddy, Eighty-eighth Edition; followed by a posthumous edition, not put out by Mrs. Eddy and omitting "Rev. MARY BAKER EDDY, Pastor Emeritus" from the list of "Church Officers" and calling itself	9/10 ^b	1984
	iv. <i>Manual of the (sic) Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts</i> , by Mary Baker Eddy, Discoverer and Founder of Christian Science, and Author of the Christian Science Text Book "Science and Health With Key to the Scriptures," Eighty-ninth Edition	1911 ^b	1984
1898	13. CHRISTIAN SCIENCE versus PANTHEISM, copyright 1898, renewed 1926, and included in <i>Messages to The Mother Church</i> , published 1908	12/98 2/09	1955 1955
1900	14. MESSAGE FOR 1900, successively known as		
	i. <i>Message to The Mother Church</i> , copyright 1900, renewed 1928, and included in	12/00	1957
	ii. <i>Messages to The Mother Church</i> , published 1908, but preserving its own separate title until it became known in 1913 as	2/09	1957
	iii. <i>Message to The Mother Church, June 1900</i>	11/13 ^b	1957

		On Sale ^a	Public Domain
1901	15. MESSAGE FOR 1901, successively known as		
	i. <i>Our Leader's Message</i> , copyright 1901, renewed 1928, and included in	11/01	1958
	ii. <i>Messages to The Mother Church</i> , published 1908, but preserving its own separate title until it became known in 1913 as	2/09	1958
	iii. <i>Message to The Mother Church, June 1901</i>	11/13 ^b	1958
1902	16. MESSAGE FOR 1902, successively known as		
	i. <i>Communion Message, 1902</i> or <i>Communion Message, June 1902</i> , and included in	8/02	1959
	ii. <i>Message to The Mother Church</i> , published 1908, but preserving its own separate title until it became known in 1913 as	2/09	1959
	iii. <i>Message to The Mother Church, June 1902</i>	11/13 ^b	1959
1910	17. POEMS, collected and copyrighted 1910, although some had been published long enough to be already in the public domain	12/10	1986
(1913)	18. THE FIRST CHURCH OF CHRIST, SCIENTIST, AND MISCELLANY, appearing first as		
1897-1909	i. Articles and notices from the press, and in <i>The Christian Science Journal</i> and <i>The Christian Science Sentinel</i> , as selected by Mrs. Eddy and placed in a package sealed August 21, 1909. When the Directors posthumously published the contents, they added:	11/13 ^b	1955-85
	ii (1913). <i>Ways that Are Vain</i> (My.210, from <i>Journal</i> of May 1887), also: 208:10 - 209:7; 241:10 - 242:14; 263:3-11; 297:11 - 278:12; 354:13 - 364:18	11/13 ^b	1989 ^c
	iii (1915). also: 242:15-26	9/15 ^b	1989 ^c
	iv (1916). also (as trustees u/w Mary Baker Eddy — i.e. the Directors plus Josiah E. Fernald): the footnote on p.360, and 364:19 - 366:16	8/16 ^b	1989 ^c

Notes: ^a. The figures show the month and year of the first *Journal* in which public sales were announced except for those marked:

In these cases the dates refer to the *Sentinel*. For the *Manual*, all issues of the

^b. *Sentinel* from May 9, 1908 through January 14, 1911, stated that "each new edition of the *Manual* will have special notice in the *Sentinel*, and this undertaking covered the 72nd edition through the 88th (announced September 17, 1910). The arrival of the posthumous 89th edition was not announced at any time.

^c. Copyrights on the individual items in *Miscellany* as they appeared in the *Journal* or *Sentinel* expire at various dates from 1944 to 1986.

The date given for the entry of the various items into the public domain indicate the first full year of freedom from copyright, assuming all renewals were completed and were or are legally valid.

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KY	Kentucky	NH	New Hampshire	WI	Wisconsin
IA	Iowa	NY	New York		

C.S. Christian Science, Christian Scientist
M.M.C. Massachusetts Metaphysical College
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C.S.A. Christian Scientist Association
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