

# Miscellaneous Writings Workshop

Excerpts from a talk given by Griffith Henninger  
at Arden Wood, October 1, 2018

## INTRODUCTION

It was a joy and privilege to share a PowerPoint presentation on Mary Baker Eddy and the *Miscellaneous Writings* Years, 1883–1896 at Arden Wood. Though I do not have permission to quote or reproduce Mrs. Eddy's unpublished letters and sermon notes that I used in the PowerPoint, I am allowed to share the accession numbers, which will enable you to call the Mary Baker Eddy Library research room and purchase any item for 50 cents! I want to express my deep gratitude to Judith Huenneke and her research team at the Mary Baker Eddy Library for the Betterment of Humanity for helping me research Mrs. Eddy's letters (1883–1896). I am also deeply indebted to Longyear Museum's CEO, Sandy Houston, and curators, Laurie Coleman Snead, Kelly Byquist, and Karl Taglier, who supplied me with first source material on Mrs. Eddy's brother, Albert Baker, and her husband, Asa Gilbert Eddy.

I would like to quote Christine Irby Williams' introduction for the first workshops on *Miscellaneous Writings* that were given by the New Views Program at Tenacre in February 1997. She wrote, "Those who were given this book [*Miscellaneous Writings*] 100 years ago were aware of the events of the day—both in the world at large and in the development of the Christian Science movement; but those of us who take up this book today may not be as well informed about the circumstances surrounding the articles and talks that are included in this collection. The enclosed chronologies are intended to help us put these writings in their historical perspective and thereby bring a greater depth of appreciation and understanding to them and to the spiritually-courageous woman who birthed them."<sup>1</sup>

## FRIDAY NIGHT CHAT

After reading my list of research requests, which was as long as a child's Christmas list, it came to Laurie Coleman Snead to share with me Albert Baker's political speeches and Mrs. Mary Beecher Longyear's book, *The Genealogy and Life of Asa Gilbert Eddy* (1922). These works gave me new insights into the important part Albert Baker and Asa Gilbert Eddy played in Mrs. Eddy's life—men who have been generally underrated.

## ALBERT BAKER

For instance, I had always thought of Albert Baker as Mary's loving older brother who home-schooled her in "ancient tongues and French" during his vacations at home.<sup>2</sup> But after reading Albert's 1840 political address to the Bay Association of Democratic Young Men, I was struck by the vision he conveyed of the sovereignty of the state as belonging to

the people. After reading the following address, I concluded that Mrs. Eddy's highly gifted and brilliant older brother had given her, perhaps inadvertently, a strong sense of her sovereignty as a female member of the body politic.

"Through the long lapse ages, the human mind had wandered, without a clue to guide it, uncertain where to rest. Century after century

had rolled on, leaving the multitude of our race, as it found them, the miserable slaves of those who had usurped dominion over them. Why was it thus? Because man knew not his rights—knew not the end for which he was created. The great political luminaries of the eighteenth century, had not yet risen. Nothing but a dim star light, which served only to render darkness visible, shown upon the earth. A Franklin, a Jefferson, a Paine, had not lived. To them, it was reserved, to reveal to the world, the secret which had so long remained hid; to proclaim to oppressed, degenerate, degraded man, the great truth upon which hand the destinies of millions yet unborn, to declare to him, that he is lord of his own heritage; that to the people, belongs the right to rule; that in them resides the sovereignty of the State... Let provision be made for the administration of justice to all; let the private rights of man, in all the possible relations of life be secure... Protect every member of the community from violence; secure industry its honest reward; leave the wit of man uncontrolled, and the legislator has nothing more to do... the secret of his success, will consist in **letting man alone.**"<sup>3</sup>

It seems to me that this abiding sense of sovereignty that I believe Albert gave Mrs. Eddy explains an episode in Mrs. Eddy's life which still remains something of a puzzle to Christian Scientists. In the Autumn of 1864, while Mrs. Eddy [then Mrs. Patterson] was visiting spiritualism enthusiast Mrs. Sarah Crosby in Albion, she "simulated a trance and



wrote 'spirit letters' to Mrs. Crosby purportedly coming from Albert Baker.<sup>4</sup> Mrs. Patterson "claimed that Albert was Mrs. Crosby's guardian spirit, for whom she, Mrs. Patterson, was the guiding spirit." In the first communication from the other world, "Albert," speaking in a 'sepulchral, mannish voice,' from Mary's mouth, warned Mrs. Crosby to beware of placing her entire confidence in his sister.<sup>5</sup>

One of Mrs. Eddy's biographers believes that the most reasonable explanation, "in view to her [Mrs. Eddy's] opposition to spiritualism... is that she used this rather drastic method to show Mrs. Crosby how easy it was to produce sham 'manifestations.'"<sup>6</sup> Another biographer finds the episode significant because almost a quarter of a century after Albert's passing (in 1841), he was still a source of inspiration to her: "If indeed Mrs. Patterson was pretending to be her long dead brother, this confirms for me that Albert, his high intelligence, his ambition, his great promise, continued to be much on Mrs. Patterson's mind, that he was an inspiration to her, and that she was speaking in his voice as she sought the strength and motivation to begin a new life of healing and teaching."<sup>7</sup> Indeed, events moved rapidly towards Mrs. Eddy's discovery of Christian Science after this visit to Mrs. Crosby. A year later, on October 6, 1865, Mrs. Eddy's father, Mark Baker passed on. Three months later, on January 16, 1866, Dr. Quimby passed on. Two weeks later, on February 1, 1866, Mrs. Eddy was seriously injured by a fall on ice in Lynn. Three days later, on February 4, she discovered Christian Science, which results in her healing.

Yet, to me, both explanations fall short because they do not address Mrs. Patterson's compassion for Mrs. Crosby's plight, which I believe was the motivation behind Mrs. Eddy's fake séance and "spirit letters." Having met Sarah on one of her continual return trips to Dr. Quimby in 1863, Mrs. Patterson described her as "one of the precious few affinities with whom I meet."<sup>8</sup> At the time of their visit, both women faced parental domination and marital betrayal. In Mrs. Patterson's case, she had lost control over her son through her father's intervention. And just before her visit to Sarah, Mrs. Patterson had discovered her husband's infidelities, which would end in his desertion of her in the summer of 1866, a fate she must have been contemplating in 1864. In Mrs. Crosby's case, she was living with her children under the tyrannical rule of her mother-in-law. And though Sarah referred to herself as a widow, her husband had either separated from her or abandoned her.

Sadly, Mrs. Crosby believed the séance was real and that Mrs. Eddy was a spiritualist, which she would later testify to in the 1906-1907 McClure magazine attack on Mrs. Eddy.

Nonetheless, it seems to me that Mrs. Eddy used the fake séance to inspire Mrs. Crosby with Albert's ideals of individual sovereignty. And it seems Mrs. Crosby would agree, as she tells us; "I am sure my experience with Mrs. Eddy gave me a clearer understanding of my own capabilities..."<sup>9</sup> Furthermore, "very shortly after her association with Mrs. Patterson, she took up the study of stenography... She was one of the earliest female court reporters in New England. After a business career which net her a small fortune, she settled in Waterville, Maine, where she acquired property, and in continuation of her liking for the esoteric, she became a member of the society of mystic adepts of New York and elsewhere."<sup>10</sup>

### **ASA GILBERT EDDY**

It is equally important to gain a better sense of Asa Gilbert Eddy's invaluable support and worth to Mrs. Eddy. The PowerPoint begins with the year 1883, a time when Mrs. Eddy was still gaining her dominion after Gilbert's loss in June of 1882. In Mary Beecher Longyear's book, *The Genealogy and Life of Asa Gilbert Eddy* (1922), her portrait of Gilbert Eddy was drawn largely from Clara Choate's *Reminiscences of Dr. Asa G. Eddy* (October 1914).

Mrs. Choate noted that one of the outstanding qualities of Dr. Eddy was his original thought. Although Dr. Eddy apprehended every one of Mrs. Eddy's wishes, he often "had most diametrical views, and plans for their execution... His ideas were at times quite original and... they always pleased Mrs. Eddy exceedingly... He was ever on the alert, quick to note a better way or a more convenient time for doing things. Mrs. Eddy regarded Dr. Eddy as a genius in his way."<sup>11</sup> Choate also emphasized Gilbert's skillful handling of the details of every aspect of the Cause:

- If books were to be sold or accounted for, his services were indispensable.
- If finances were to be attended to, the cost of things estimated, he was the reliable helper.
- He was called to decide who should be received by Mrs. Eddy, for he estimated better than others the greatness of her work, while every kind of error was trying to thwart her.
- The selection of locations for the association meetings, the handling of properties, books, copyrights, etc., all had to be carefully looked after and attended to by Mrs. Eddy, but she always consulted with the Doctor first.
- Manuscripts would be mislaid, wrong days and dates for appointments made; these and other like troubles had to be met, and Dr. Eddy was there to meet them. There were few who could be so trusted.

- Plans for the publication of manuscripts had to be arranged and the manuscripts had to be carefully protected.
- In court affairs, the law had to be looked up, officials seen and costs determined, all of which took time. Dr. Eddy was a busy man, able to cope with much against the Cause when none other could have been trusted aside from Mrs. Eddy, and she had frequent occasion to tell him that no one else could fill his place.

Another important aspect of Dr. Eddy's support for Mrs. Eddy and the establishment of the Cause of Christian Science was his healing work. Clara Choate notes; "He did much in the healing work of Christian Science . . . Mrs. Eddy always felt she could safely appeal to him when others of her students or practitioners did not carry a case to a perfect demonstration." Mrs. Choate shares Dr. Eddy's healing of her son that took place during Mrs. Eddy's January 1878 Primary class in Salem, Massachusetts. At the close of the second lesson, Mrs. Choate sent for Dr. Eddy because her son had become violently ill:

"Upon arriving at the house, he took the baby up and laid him upon his shoulder, addressing him in a bright and cheerful tone. . . The Doctor repeated Jesus' words, as he paced the floor with the child in his arms, 'Why are you so fearful, oh, ye of little faith?' and again, 'An enemy has done this.' With an earnest look of love upon the child he asserted, ' . . . Fear cannot hold you, no evil thought can take possession here, only God and His idea can reign.' I said to the Doctor, 'The child cannot understand you, so why do you say these things to him?' "He replied, 'I understand them, and I am talking to mortal mind.'"

Mrs. Choate continued to explain,

"All the time, the child was improving, and we soon laid him gently down. His breathing was all right, and he soon fell into a natural sleep. The next morning there was no trace of any illness, nor any effect of it, and I do not remember that the child ever had a like sickness again. . . I hastened to tell the Doctor next day, as he came to the class, of the splendid healing accomplished, and I was quite taken aback when he replied in a matter-of-fact way: 'Why, your child was all right all the time, only you could not see it. Truth never changes; it is only ourselves that change, only the human, mortal consciousness, and when we stop being afraid, God's law is manifested. His will is harmony, and health is harmony, the good in action, and the body expresses this fact.'"<sup>12</sup>

Like all of Christ Jesus's healings and those of Mrs. Eddy, Dr. Eddy did not rely on the patient's understanding, but

brought out the Truth held in his own thought. That Christian Science healing dose not rely on the patient's understanding of Truth was the theme of a sermon Mrs. Eddy gave five years later on February 11, 1883: "Now Faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1) [Accession number A10383, Mary Baker Eddy Sermon notes, February. 11, 1883. © The Mary Baker Eddy Collection.]

## **SATURDAY MISCELLANEOUS WRITINGS POWERPOINT**

To keep this summary from becoming too long, it is best to briefly outline the challenges and triumphs Mrs. Eddy experienced during the *Miscellaneous Writings* years: 1883–1896.

### **1883**

Mrs. Eddy struggled with the loss of Gilbert throughout 1883. Indeed, her feelings had not significantly changed since her July 1882 letter to James Ackland; "I would like more than ever to be myself again if only for one short year that I might establish our cause on a firmer foothold than ever yet it has been."<sup>13</sup> (L10643, Mary Baker Eddy to J. Ackerman, July 28, 1882. © The Mary Baker Eddy Collection)

On August 6, 1882, a little over a week after writing James, Mrs. Eddy returned to Boston and spontaneously opened one of her 39 Bibles to Isaiah 54. It was the same citation she had opened to during her darkest days in North Groton thirty years before. Because Mrs. Eddy's go-to Bible was the 4-volume, 1879 American Bible Society, *New Testament*, translated from the original Greek, etc., I used another modern usage translation from the original Greek, *The Message* translation of Isaiah 54:

"Spread out! Think big!"

"You're going to need lots of elbow room for your growing family. You're going to take over whole nations. . ."

"Don't be afraid—you're not going to be embarrassed. Don't hold back—you're not going to come up short. You'll forget all about the humiliations of your youth, and the indignities of being a widow will fade from memory. For your Maker is your bridegroom . . . You were like an abandoned wife, devastated with grief, and God welcomed you back . . . The God who has compassion on you says so. . . All your children will have God for their teacher—what a mentor for your children! . . . And if any should attack, nothing will come of it. I'll see to it that everything works out for the best."<sup>14</sup>

Yet, it would take sixteen months before Mrs. Eddy wrote Col, Smith on November 4, 1883 that she found her peace.

(L02063, Mary Baker Eddy to E. J. Smith, November 4, 1883.

© The Mary Baker Eddy Collection)

1883 saw the opening newspaper attack by Julius Dressler, who claimed that Dr. Quimby had discovered Christian Science. This attempt to “wrest from me the fact of the origin of Christian Science and place it upon a mesmeric basis,”<sup>15</sup> as Mrs. Eddy wrote her Christian Science Association, was countered in large part by the publication, on April 14, 1883, of the *Journal of Christian Science* (as it was first called). In Mrs. Eddy’s July 4, 1883 letter to Alice Sibley, she spoke of the *Journal’s* great success and of how a dozen or so respected religious journals in Boston had requested exchanges.

(L13369, Mary Baker Eddy to Alice Sibley, April 14, 1883.

© The Mary Baker Eddy Collection)

It was also during 1883 that Mrs. Eddy identified herself as a “reformer” in a letter to Mrs. Noah Mayo, Lecture Chairman of Boston’s Ladies Physiological Institute. After inviting Mrs. Eddy to be a guest speaker, at the last minute Mrs. Mayo withdrew the invitation. (324.44.004, Mrs. N. Mayo to Mary Baker Eddy, January 13, 1883. © The Mary Baker Eddy Collection) Though Mrs. Mayo does not disclose the Institute’s reasons, at the time the dissenter, Edward J. Arens, was sending thugs to break up Mrs. Eddy’s Thursday Parlor talks on Christian Science. It was in Mrs. Eddy’s moving reply to Mrs. Mayo, to allow her to speak to the Institute that she referred to herself as one of Boston’s leading reformers. (L13503, Mary Baker Eddy to Mrs. N. Mayo, January 13, 1883.

© The Mary Baker Eddy Collection)

## 1884

Mrs. Eddy not only identified herself as a reformer but demanded the same for her follower. In her February 18, 1884 sermon, “For I am ready to be offered, and the time . . . is at hand” (2 Tim 4:6), she points to Paul as the model reformer for all Christian Scientists to follow. (A10384, Mary Baker Eddy sermon notes, February 18, 1884. © The Mary Baker Eddy Collection) Mrs. Eddy points out Paul’s moral courage, self-reliant trustworthiness and confidence.

1884 saw a growing number of dissident students in Chicago who were teaching mind-cure in the name of Christian Science. In May Mrs. Eddy went to the “windy city” and taught a Primary class of 25 students and gave a sermon attended by 400 people. She wrote of the success to Julia Bartlett. (L07693, Mary Baker Eddy to Julia Bartlett, May 24, 1884. © The Mary Baker Eddy Collection) The following August, Mrs. Eddy felt it was necessary to teach teachers and gave her first Normal class on August 8, 1884. However, she was very concerned about the quality of teachers and

did not allow any of her Normal Class students, with the sole exception of Mrs. H. P. Read, to advertise themselves as C.S.B’s until April 1886. Mrs. Eddy’s economic independence is one of the sub-themes of this time period, so here’s a related quick quiz:

**Q:** How much did Mrs. Eddy charge for a 12-lesson Primary class in 1884 in today’s money?

**A:** \$300 in 1884, which is worth \$6,960 today.

**Q:** How much did Mrs. H. P. Read charge for a 12-session Primary class in 1884 in today’s money?

**A:** \$50 in 1884, which is worth \$1,260 today.

**Q:** How much did a Christian Science teacher charge for a Primary class in 1910 in today’s money?

**A:** \$100 in 1910, which is worth \$1,900 today.

**Q:** How much was \$100 worth in 1910?

**A:** \$4

## 1885

The year 1885 was a continuous year of attacks on Mrs. Eddy:

- On January 9, 1885 the *Zion’s Herald* re-published Rev. Townsend’s 1883 attack on Mrs. Eddy, in which he refers to Christian Science as “a crude attempt to resuscitate the defunct idealism of the nihilistic type which appeared in the Middle Ages.”<sup>16</sup> Townsend challenged Mrs. Eddy or one of her students, \$1000 [\$23,700 today], if she would re-set a dislocation without the use of her hands, and \$2000 [\$47,300 today] if she would give sight to one born blind. Mrs. Eddy replied to Townsend in the February 1885 *TCSJ*, “Will the gentleman accept my thanks due to his generosity; for if I should accept his bid on Christianity he would lose his money. Why? Because I performed more difficult tasks fifteen years ago . . . But to reward his liberality, I offer him \$3000 [\$71,000 today], if he will heal one simple case of opium-eating where the patient is very low and taking morphine powder in its most concentrated form, at the rate of one ounce in two weeks, and has taken it twenty years, and cure that habit in three days, leaving the patient well. I cured precisely such a case in 1869.”<sup>17</sup> The notion that a woman, such as Mrs. Eddy, who was legally defined as male property, dared to offer a prominent male authority, as Rev. Townsend, such a sizeable wager, was, in itself, a considerable offence.
- On February 26, 1885 Rev. Joseph Cook attacked Mrs. Eddy during his weekly Monday Lecture Series in Tremont Temple by reading an exceptionally virulent letter written by Rev. Adoniram J. Gordon, in which he accuses Mrs. Eddy of being a spiritualist, a theosophist, and of teaching “all

manner of heathen abominations." After her students appealed to the lecture committee, Mrs. Eddy was given the standard 10 minutes to rebut the accusations. Though Cook met her carriage in order to shower Mrs. Eddy with abusive remarks, she met the accusations with such intelligence and charity during her 10-minute talk that many hostile members of the audience changed their minds about her.

- In April 1885, the Chicago press attacked Mrs. Eddy as a "Free-Love" advocate and extortionist, due the slander spread by a dissident student. In her April 19, 1885 letter to E. Linscott, Mrs. Eddy demands that he refutes the charges. (L10994, Mary Baker Eddy to E. Linscott, April, 19, 1884. © The Mary Baker Eddy Collection)
- On May 26, 1885, *The London Times* attacked Mrs. Eddy and Christian Science as "the most dangerous innovation that has threatened the Christian Church in this region for many years. Scores of the most valued church members [i.e. the wealthiest church members] are joining the Christian Scientist branch of the metaphysical organization, and it has thus far been impossible to check the defection."<sup>18</sup>
- On June 2, 1885, Rev. Rice, frightened that women are receiving diplomas from Mrs. Eddy's state-chartered Massachusetts Metaphysical College, attacks the diplomas as fraudulent in *The Boston Globe*. Mrs. Eddy simply replies in the June 1885 *TCSJ* that, though the College's diplomas were perfectly legal, she had granted them because she was "waiting for students to prove their fitness for such legal indorsement before applying for special charter."<sup>19</sup>
- In a second attack in June 1885, Rev. Stacey Fowler attacked Mrs. Eddy in the *Homiletic Review*, arguing that the "ictus is her personalism. Her pupils are but feeble imitations of their teacher. Hence the spell is losing its charm. The movement is losing its momentum. In its present form it is an epidemic, and as an epidemic it will pass away . . . it may be useful in demonstrating that sentiment, fancy and fitful impulses are not the solid facts of science, nor the panacea for human ills."<sup>20</sup>
- A third attack in June 1885 came from Rev. Samuel Fallows' article in *Mind and Nature*, who stated, "A theory that there is no personal God, no personal Devil, and no personal man, that matter is not real, that disease is only a belief of 'mortal mind,' . . . has [nothing] to do with the recovery of the sick. . . ." <sup>21</sup> The fact that Fallows was almost giving a Christian Science treatment is, I believe, reflected in Mrs. Eddy's reply (A10161, Mary Baker Eddy reply to Rev. Fallows, *Mind In Nature*, June 1885. © The Mary Baker Eddy Collection)

- In late August 1885, Mrs. Eddy received from her sister, Mrs. Abigail Tilton, perhaps one of the crudest and cruelest attacks of all. (352.48.004, Abigail Tilton to Mary Baker Eddy, August 1885. © The Mary Baker Eddy Collection) Mrs. Eddy's response, though uncompromisingly honest, was tinged with compassion for her embittered older sister. (L13903, Mary Baker Eddy to Abigail Tilton, August 26, 1885. © The Mary Baker Eddy Collection)
- In December 1885, as compensation for a year filled with human hatred and wrath for the Truth Mrs. Eddy was sharing, an unknown student wrote Mrs. Eddy that she had glimpsed her "place" in human history. In her reply, Mrs. Eddy expressed her profound gratitude and speaks of her spiritual safety in Christ's love. (V00913, Mary Baker Eddy to Unknown, December 8, 1885. © The Mary Baker Eddy Collection)

## 1886

In spite of the clerical attack on Christian Science and its Discoverer, church membership had grown so steadily that Chickering Hall, with its seating for 460 people, was hired for Sunday services. Additionally, Protestant ministers began to flock to the Massachusetts Metaphysical College to take Primary class with Mrs. Eddy. Having complete confidence in character of these men, Mrs. Eddy offered to pay for their transportation. However, when a Reverend was arrested on the steps of her college after the first day of her April 1886 class, she began to question her confidence in the clergy. This became especially apparent with Rev. Gill, whom she taught and then appointed as her assistant pastor. Rev. Gill could not understand Mrs. Eddy's teaching that God does not know evil. Working hard to elevate Gill's thought, Mrs. Eddy wrote him, "You see for a moment, in my atmosphere, the glimpse of this God summit, then go away and the fowls of the air pick up the good seed . . . It is only a spiritual not an intellectual darkness that causes human reason to reject this highest revelation of God. Your wife seeks to still the storm in your breast just when I should bid it rage, then it would vent itself and the sunshine of Truth would appear."<sup>22</sup>

Unable to gain the summit, Rev. Gill started attacking Mrs. Eddy. When the C.S.A. expelled him, Gill allied himself with the dissidents in Chicago and published an attack on Mrs. Eddy in Chicago's mind-cure *Religio-Philosophical Journal* that was so transparently spiteful and malevolent that it created actual sympathy for Mrs. Eddy among her enemies. In February 1887, Mrs. Eddy placed a notice in the *Journal* announcing that she had admitted no clergymen in her class (she eventually lifted the ban, but no longer had unquestioning faith in the clergy).

## 1887

This year stands out as proof of the fact that Mrs. Eddy lived the Love she taught, especially in connection with her enemies. During one of Mrs. Eddy's Primary classes in 1885, Mrs. Plunkett, one of the mid-western students in the class, influenced Mrs. Hopkins, the editor of the *Journal*, to defect and join the dissidents in Chicago. The defectors would grow so strong by October 1887 that they held a Mental Science Convention in Boston's Parker Hall. The attendees included Dr. Marston, President of the Chicago-based Boston College of Metaphysical Science; Reverend Gill, A.J. Swartz, President of the Institutes of Mental Healing in Chicago and the Midwest, and publisher of *Mental Science Magazine*; Mrs. Hopkins, President of the Mrs. Hopkins' Colleges of Christian Science; Mrs. Plunkett who, the following month will publish Mrs. Hopkins, *Truth, A Magazine of Christian Science*; and Clara Choate, President of the Choate Metaphysical College and author of "Modern Science of Body."

They all proclaimed their loyalty and love for Mrs. Eddy, claiming her as their teacher as this was vital to her financial success. When A.J. Swartz started publishing his magazine, *Mind-Cure Journal*, it yielded little income until he renamed it *Mental Science Magazine*. Three of Mrs. Eddy's letters show her hope in Mrs. Hopkins and Mrs. Plunkett's salvation. In Mrs. Eddy's July 1887 letter to Julia Adams, she tells Julia that although Hopkins and Plunkett are praying for her death, she would never try to harm them. (V01008 Mary Baker Eddy to Julia A. D. Adams, 1887/07/06 © The Mary Baker Eddy Collection.) In her August 1887 letter to Mrs. Hopkins and Mrs. Plunkett, having heard from Mrs. Laura Lathrop that the two women have reformed, Mrs. Eddy asks them to study "No and Yes" which had been published at the beginning of the month. She then says that after she has proof that they are living the life of Christ, she will receive them back into the church. In Mrs. Eddy's December 1887 letter to Mrs. Hopkins, she tells her that she is aware that neither Mrs. Hopkins nor Mrs. Plunkett has reformed. However, she asks Mrs. Hopkins to inform Mrs. Plunkett that she will accept her sister into her next class. (V00984 Mary Baker Eddy to Emma Curtis Hopkins, 1886/12/20 © The Mary Baker Eddy Collection)

## 1888

This was the year of the "Great Rebellion." In the spring of 1888, one of Mrs. Eddy's students, Mrs. Abby H. Corner, of West Medford, a suburb of Boston, had acted as practitioner for her daughter. When complications occurred during the delivery, Mrs. Corner's daughter and child were lost. The Christian Science Association (C.S.A.) was enraged when

Mrs. Corner was arrested for manslaughter. Not so Mrs. Eddy, who wrote a letter to the press that eschewed "mental quackery" and stated that Mrs. Corner had never taken her Obstetric course. Mrs. Eddy told the members of her *Journal* editorial committee to sign the letter, among whom was Mrs. Sarah Crosse, a relative of Mrs. Corner. When Mrs. Eddy refused to allow the C.S.A. to use its funds in support of Mrs. Corner's court case, Mrs. Crosse headed a rebellion.

Gillian Gill is, perhaps, the only one of Mrs. Eddy's biographers who understood the hard stand she took against Mrs. Corner, whose case she knew would be won, as the Doctor who was called to the scene testified in court that the mother and baby could not have been saved by medical art. As Gill points out, the Corner case was a "set-back for all who preferred to see childbirth as a natural event rather than a medical emergency. In the aftermath of this tragedy, the associations of largely female healers, like Christian Scientists, were forced to yield the care of women in labor and childbirth to licensed medical practitioners, almost all of them male. The concept of 'natural childbirth' would have to wait until the 1950's to burgeon, and then that movement came to strength largely in Europe."<sup>23</sup>

The Rebellion managed to get hold of the C.S.A.'s funds and records while Mrs. Eddy was in Chicago attending the newly formed National Christian Science Association (N.C.S.A.).

Mrs. Eddy had planned to sit on the stage with a number of her students in Chicago's enormous Music Hall and listen to their papers on Christian Science. Instead, Rev. Day had advertised, without her knowledge, that Mrs. Eddy would be the guest speaker. In 1893, Mrs. Eddy recalled the event to James Gilman, who was illustrating *Christ and Christmas* at the time. He tells us that Mrs. Eddy "knew nothing of the address until the moment she was expected to go on to the stage to begin the address... She said her heart sank within her. 'I turned around and said to Scientists with me: 'This is downright dishonesty, I never can carry this out. I haven't even thought of a subject.' Mrs. Sargent was with me and she looked at me courageously and said, 'God will put words into your mouth to speak, I am sure...' 'Well,' said Mrs. Eddy, 'God's leading seemed to be more toward the stage than away, so I went thinking there would be some provision.' ... 'When I got on to the stage, the thought of my subject came to my mind—'Science and the Senses' ... Then the audience sang, 'Nearer My God To Thee,' and I felt full of the Spirit and was just ready; my fear had all left me, you see; and I talked to them for an hour, and then I said I should weary them, but they called out for me to 'go on' and I talked a half hour more."<sup>24</sup>

In a letter, which is well worth reading, Mrs. Eddy answers Clara Choate's question as to why the 1888 Rebellion occurred. She felt that, in part, it was because of her refusal to take sides with her loyalists against the dissidents and vice-versa. (L04099A Mary Baker Eddy to Clara E. Choate, 1888/06/20 © The Mary Baker Eddy Collection) But the real issue was the Congregation form of government of her church which had given the congregation all the power, i.e., if they could voter her into the church, they could vote her out. During her November 1888 Primary Class, Mrs., Eddy had a vision that foresaw the dissolution of her church in 1889; "she saw herself... with the child in her arms. It was stripped naked, the garments all gone. She was standing on a precipice with a high ledge in front — 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 to her feet and held it by one finger."<sup>25</sup> By the end of 1888 Mrs. Eddy knew, intuitively that she could no longer carry the church government.

## 1889

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At the beginning of 1889 the Christian Scientists' Association had continued to hold Sunday services in Chickering Hall, which had been filled to overflowing prior to the 1888 Rebellion. But now the services "were so poorly attended that the communicants huddled together in the center [of the auditorium]."<sup>26</sup> Yet, Mrs. Eddy was teaching over 70 students in the largest classes she had ever taught and soon the membership was growing again. She had also agreed to allow those students and teachers, who had left the fold and joined the Rebellion, to return to the Church.

By early March, Mrs. Eddy wrote John Filbert, "I do not want to teach, I am tired, tired, of teaching and being the slave of so many minds, but I had rather there would never be a teacher but the Bible and *Science and Health* than that such poor teaching should go on [in the field]."<sup>27</sup> Then, after the first lesson of her May Primary Class, Mrs. Eddy bolted to Barre, Vermont where she resigned as Pastor of the church and gave the *Journal* to the N.C.S.A. Three months after moving into 62 North State Street in Concord, New Hampshire on September 23, 1889, Mrs. Eddy dissolved the Christian Science Association (CSA). A month later, on October 29th, she dissolved the Massachusetts Metaphysical College, and the month after that, on December 2, 1898, Mrs. Eddy formally disorganized her Church.

## 1890

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Continuing to dissolve the old Congregational form of church government, on May 27, 1890, Mrs. Eddy asked the

National Christian Science Association (NCSA) to adjourn for three years. The following seven months, starting in June 1890, Mrs. Eddy devoted her time to a major new revision of the textbook. The new edition, which is the first revision of the textbook that reads like the edition we are familiar with, was vital to the spiritual strengthening of her followers who had been pushing to build a church for years. Mrs. Eddy knew their present mental state was not strong enough to build a church, let alone hold on to it.

In 1886, against her advice, the C.S.A. took out a three-year mortgage of \$8,763.50 in order to purchase a triangular plot in Back Bay from Boston's former mayor, Nathan Matthews. They had put down \$2000 earned from fundraisers and expected to pay off the remaining \$6,763.50 in a similar fashion. The fundraisers were successful; the December 1887 Christmas Fair yielded \$5000 alone. Yet, just as the C.S.A had more than enough money to pay off the mortgage, the treasurer, William H. Bradford, ran off with all the funds. "Mrs. Eddy gave it as her opinion that 'he was an honest man,' and observed that his own awareness that he was a thief was sufficient punishment. Her wish was acceded to, and she then implored the committee and the congregation of her church to stand fast in the knowledge that if it was right... a way would be found by which the title to the property would not be lost."<sup>28</sup>

Mrs. Eddy, who quietly purchased the mortgage without the knowledge of the C.S.A., waited a month for Alfred Lang, the treasurer of the building fund, to pay the mortgage. But he never appeared. Working through her lawyer, Baxter E. Perry, he informed the C.S.A. that foreclosure procedures had begun. The sale of the property at public auction was advertised for the next three weeks. On August 6, 1889, when no one from the church showed up, George Perry, the son of Mrs. Eddy's lawyer, purchased the property with Mrs. Eddy's check. Though the check was returned to Mrs. Eddy, the deed was conveyed to George Perry, who became the owner of the property.

Two months later, "not knowing that, technically, the property was not in Mrs. Eddy's possession, seven students [William B. Johnson, Julia S. Bartlett, Captain and Mrs. Eastaman, Ira O. Knapp, Mrs. M. W. Munroe, and Rev. L. P. Norcross]... authorized William B. Johnson to write a letter requesting 'permission to build a church upon the lot of land at the corner of Falmouth and Caledonia Sts.'" Mrs. Eddy replied "that she had put the land 'into honest hands for you to redeem,' but instructed them not to 'attempt building a church. If you do you will fail and again lose your money... You are not strong enough in God to stand.'"<sup>29</sup>

Mrs. Eddy put the property back on public auction after learning that Mrs. Cross and her remaining rebellion members felt they had been cheated out of purchasing the land they had helped purchase through their fundraisers. But when the rebellion members did not show up to purchase the land at the December 9, 1889 public auction, she wrote two of the members and offered to sell the land to them directly. They never replied, fearing it was some kind of trick. It seems to me that the significance of this episode is another example of Mrs. Eddy treating her enemies with the same kindness that she treated her friends. Mrs. Eddy's desire to live this love was undoubtedly the practical Christianity that redeemed the Back Bay property from both the C.S.A.'s human will and the avarice and envy of the rebellion.

On December 10, 1889, George Perry transferred the title to Ira and Flavia Knapp. Once the quitclaim deed was completed and legally executed, the Knapps purchased the lot with a check for \$5000 [\$121,000 today] from Mrs. Eddy, which Perry returned to her, making Ira and Flavia Knapp the owners of the land. But the war over who owned the church had just begun.

## 1891

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Back in October 1890, in an attempt to take the building of the church out of Mrs. Eddy's hands, William Nixon and Mrs. Eddy's Trustees encouraged the Christian Science field to support the building of a "Mary Baker Eddy Memorial Church," which she squashed in a "Note" in the November *Journal*: "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."<sup>30</sup>

When Mrs. Eddy published her autobiography, *Retrospection and Introspection*, in December 1891, she explained why she had disorganized the Congregational government of her church. "Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organization retards spiritual growth, and should be laid off, — even as the corporeal

organization deemed requisite in the first stages of mortal existence is finally laid off, in order to gain spiritual freedom and supremacy. . . . I also saw that Christianity has withstood less the temptation of popularity than of persecution."<sup>31</sup> The permanent form of organization would come with the spiritual reorganization of her church in 1892.

## 1892

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March 1892 was a pivotal month. On the one hand, it saw the publication of the 50th edition of *Science and Health*, the power and comfort to which Mrs. Eddy alludes in a letter to Augusta Stetson. (L02266 Mary Baker Eddy to Augusta Stetson, 1891/01/01 © The Mary Baker Eddy Collection) At the same time, the Trustees were trying to break Mrs. Eddy's deed. Turning to the Mass. Title Insurance Co. for advice, the Title company found: "(1.) lacking the words 'to their heirs, and assigns' the property would revert to Knapp and his heirs upon the death of the last Trustee; (2.) Flavia Stickney Knapp had not relinquished her dower rights and could be considered the legal heir; and (3.) inasmuch as there had been no formed church organization since December 2, 1889, the trust as set up by Mrs. Eddy was in the nature of a public charity, and, therefore, the lot . . . was under the control of the Supreme Court of the State of Massachusetts because . . . no church organization qualified to hold property."<sup>32</sup>

Mrs. Eddy's lawyer, Baxter Perry, sided with findings of the Insurance Company, telling the Directors; "Under the terms of the deed of trust, you are empowered to reorganize the Church. Do this, and then have Knapp obtain his wife's release of her dower rights. . . . Knapp can surrender all rights in the property by merely signing it over to the Church, instead of to the Trustees. Then, and not until then, you will have a legal document."<sup>33</sup>

Mrs. Eddy shot off a letter to the Directors, warning them, "I wrote you . . . not to organize a church! Then it was reported that I gave the order to organize, but I did not. . . . Again, I repeat, do not . . . change your present materially disorganized — but spiritually organized — Church, nor its present form of Church government. The lot I paid for, the taxes on it, the expense of the Lawyer, etc., are all straight, legally and forever settled. No man can make it otherwise any more than evil can destroy Good."<sup>34</sup>

In the meantime, determined to build a church free of Mrs. Eddy's control, Nixon and the Trustees hired an architect to design a Church/Publishing House on the Back Bay property, and published a rendering of the building in the March 1892 *Journal*. Though Mrs. Eddy remained silent

publically, her deed of trust stated that only a church edifice could be built on the property and that its building should commence once the subscriptions reached \$20,000 [\$553,800 today]. Though the building fund had reached \$23,172.08 [\$641,610.74 today], Nixon insisted the construction should not begin until subscriptions had reached \$60,000 [\$1,661,340 today] which they were sure of having by April 1892.

In April, when Ira Knapp sought Mrs. Eddy's guidance in connection with the soundness of her deed, she replied that her lawyer was wrong and that her Deed of Trust was sound. However, she saw the wisdom of revising the deed to include the phrase, "to their heirs, and assigns," which would release Ira and Flavia Knapp from inheriting the land, but she refused to further abridge the deed. That same month, undeterred by Mrs. Eddy's refusal to reorganize her church, Nixon left Boston "on a trip through the Western States for the purpose of persuading Christian Scientists to agree to use their subscriptions...in purchasing another lot—and building on it a church that would not be subject to the restrictions laid down by Mrs. Eddy."<sup>35</sup>

The Directors countered the Trustee's attempt to gain subscriptions to build a church of their own with a letter of their own. In May 1892, they send a letter to the Field, explaining, were the Trustee's plot to succeed, a "reign of heterodoxy [would] have foundation in Boston, the true Scientist [would] be again robbed and our Cause suffer throughout the land." They added that Alfred Lang and Marcellus Monroe, were blinded by the machinations of "N." (William Nixon) who they stated as having "always hated the Church government as stated in the deed..." The Directors continued to explain to the dazed Field, "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 [\$789,473.68 today] 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 [\$526,315.79 today] and if they delay to build and still take contributions then we must ask them to return our money, or stop taking money if they are not legally Trustees."<sup>36</sup>

When the Director's letter ruined Nixon's attempt to solicit funds from the field, the Trustees sought the help of a number of Christian Science teachers who had been part of the 1888 rebellion. With their help, the membership voted to use the subscription money to build a church of their own. "When told, on May 10, of this action, Mrs. Eddy cautioned the members, informing them that, by reorganizing, they were in danger of losing their form of church government, as well as the title to the property." Mrs. Eddy simply wrote:

'Let the church reorganize...let her pass on to her experience, and the sooner the better. When we will not learn in any other way, this is God's order of teaching us, His rod alone will do it.'<sup>37</sup> This ended the attempt to reorganize.

In July, Mrs. Eddy contacted her lawyers in Boston, Massachusetts and Concord, New Hampshire and asked them to search the Massachusetts statute books for a law that would establish legal authority for the deed. Both legal parties failed to find such a law. Mrs. Eddy then turned to her trusted friend, the Honorable Reuben Walker of New Hampshire. When she asked him for help with finding such a law, Walker replied that he had no knowledge of such a law in the statute books. Undeterred, Mrs. Eddy asked Reuben to tell her what all human law was based upon. He replied, after a moment of reflection, "Upon the divine Law." Within three days of Mrs. Eddy's request, the Honorable Ruben Walker found the law that established the legal authority for Mrs. Eddy's Deed of Trust. In Section One, Chapter 39, of the Public Acts of Massachusetts, It stated that:

The deacons, church wardens, or other similar officers of churches or other religious societies, and the Trustees of the Methodist Episcopal churches appointed according to the discipline and usages thereof, shall, if citizens of this commonwealth, be deemed bodies corporate for the purpose of taking and holding in succession all the grants and donations, whether of real or personal estate, made either to them and their successors, or to their respective churches, or the poor of the churches."<sup>38</sup>

On July 16, 1891 (Mrs. Eddy's 71st birthday), she called Trustees, Directors, and her lawyer, General Streeter, to her new home, Pleasant View, in Concord, New Hampshire. It was a birthday that Nixon and Trustees wished they had never attended. Mrs. Eddy asked her lawyer, General Streeter, if soliciting funds to build a publishing house/church violated the Deed of Trust, which specified the building of a church edifice alone. Before Streeter could respond, Nixon snapped, "It does not!" General Streeter, replied with equal vigor, "It does!" Streeter then accused Alfred Lang of failing to post a bond as a guarantee of his duties as Treasurer of the Building Fund, which was also a violation of the Deed of Trust. Mrs. Eddy then demanded that the Trustees return every cent to the contributors, and then informed them that they had forfeited their right to hold the title to the land. The deed then automatically returned to Ira and Flavia Knapp, who quick-claimed it to Mrs. Eddy, who for the first time held the Back Bay property in her own hand.

On August 22, 1892, Mrs. Eddy immediately wrote William P. Johnson, "Drop all further movements towards chartering

a church in Boston! God is not pleased with this movement that has been forced on me to attempt...*Now incorporate AT ONCE...*" The same day she requested Johnson to send twelve of her most loyal students to meet together on August 29 "to form a corporation to be known as First Church of Christ, Scientist."

Three days later, Mrs. Eddy spontaneously opened six times to her *New Testament* to receive God's praise:

- 1 Peter 1:6-7, *The Message* (MSG)

I know how great this makes you feel, even though you have to put up with every kind of aggravation in the meantime. Pure gold put in the fire comes out of it proved pure; genuine faith put through this suffering comes out proved genuine. When Jesus wraps this all up, it's your faith, not your gold, that God will have on display as evidence of his victory.<sup>39</sup>

- 2 Peter 1:5-8, *The Message* (MSG)

So don't lose a minute in building on what you've been given, complementing your basic faith with good character, spiritual understanding, alert discipline, passionate patience, reverent wonder, warm friendliness, and generous love, each dimension fitting into and developing the others. With these qualities active and growing in your lives, no grass will grow under your feet, no day will pass without its reward as you mature in your experience of our Master Jesus.<sup>40</sup>

- Hebrews 11:7, *The Message* (MSG)

By faith, Noah built a ship in the middle of dry land. He was warned about something he couldn't see, and acted on what he was told. The result? His family was saved. His act of faith drew a sharp line between the evil of the unbelieving world and the rightness of the believing world. As a result, Noah became intimate with God.<sup>41</sup>

- Hebrews 6:1-3, *The Message* (MSG)

So come on, let's leave the preschool fingerpainting exercises on Christ and get on with the grand work of art. Grow up in Christ. The basic foundational truths are in place: turning your back on "salvation by self-help" and turning in trust toward God; baptismal instructions; laying on of hands; resurrection of the dead; eternal judgment. God helping us, we'll stay true to all that. But there's so much more. Let's get on with it!<sup>42</sup>

- 2 Thessalonians 2:16-17, *The Message* (MSG)

So, friends, take a firm stand, feet on the ground and head high. Keep a tight grip on what you were taught, whether in personal conversation or by our letter. May Jesus

himself and God our Father, who reached out in love and surprised you with gifts of unending help and confidence, put a fresh heart in you, invigorate your work, enliven your speech.<sup>43</sup>

- 1 John 2:19, *The Message* (MSG)

They left us, but they were never really with us. If they had been, they would have stuck it out with us, loyal to the end. In leaving, they showed their true colors, showed they never did belong.<sup>44</sup>

On September 23, 1892, three weeks after the deed of trust had been formally executed, Mrs. Eddy's twelve students (minus Ellen Clarke) met to accept Mrs. Eddy's Tenets of The Mother Church which she had revised and re-written; to elect Dr. Ebenezer Foster Eddy as President of the Church, William B. Johnson as Clerk, Mrs. Mary Eastaman as Treasurer; and to vote the 21 students chosen in August into membership, bringing the number of First Members to 33. William B. Johnson recorded in his diary: "Friday, the 23rd of September is a day of great moment in the history of Christian Science, the date of the founding of [T]he Mother Church."<sup>45</sup> That same day, Mrs. Eddy opened spontaneously in her Book of Psalms 47:1-9, "Applause, everyone. Bravo, bravissimo! Shout God-songs at the top of your lungs! God Most High is stunning, astride land and ocean. He crushes hostile people, puts nations at our feet. He set us at the head of the line, prize-winning Jacob, his favorite. Loud cheers as God climbs the mountain, a ram's horn blast at the summit. Sing songs to God, sing out! Sing to our King, sing praise! He's Lord over earth, so sing your best songs to God. God is Lord of godless nations — sovereign, he's King of the mountain. Princes from all over are gathered, people of Abraham's God. The powers of earth are God's — he soars over all."<sup>46</sup>

## 1893

Just as Mrs. Eddy was ready to build her church, her students became embroiled in the Chicago World Fair. Though she privately referred to it as "Vanity Fair," her adopted son Foster Eddy, Edward Kimball and Judge Hanna pushed her into participating in the Fair with a Christian Science Booth. They also were allowed to address the Parliament of Religions, which was an adjunct of the Fair, and they were given their own Congress. Mrs. Eddy prepared an address to be read at the Congress (which was attended by over 4000 people), with the caveat that it must not be released to the press.

Judge Hanna, who read Mrs. Eddy's address, wrote her on September 24, 1893: "The Gospel was preached to all nations on the 22d. You did the preaching, God was with us..."

The demonstration...on the whole was a grand one, but, I suppose, we could hardly hope that there wd not be some mishaps. We had to meet this alternative. [Your] address must go into the newspapers. Their reporters were there with instructions to report; and we must either rely on their garbled work, or give them copies. The Dr. [Foster Eddy], Mr. K[imball] & myself concluded it was best to give them copies, which we did in full..."

The next day she opened her *New Testament* to Matthew 23:11-13—*The Message* (MSG):

"Do you want to stand out? Then step down. Be a servant. If you puff yourself up, you'll get the wind knocked out of you. But if you're content to simply be yourself, your life will count for plenty. Frauds! I've had it with you! You're hopeless, you religion scholars, you Pharisees! Frauds! Your lives are roadblocks to God's kingdom. You refuse to enter, and won't let anyone else in either."<sup>47</sup>

Mrs. Eddy shot off a letter to Kimball in which she stated that "God has compelled me at last to do as He seemed to say plainly at first but I was turned aside," i.e. not to participate in the Fair. She included two letters to World Fair officials, Mr. Bonney and Mr. Barrows, stating that she "was opposed to having numerous students take part in the World's Fair but yielded to their views on the subject." She also refused to have her address included in the book the Parliament of Religions was about to publish.

Both Hanna and Kimball, in their own ways, were outraged at being accused of pushing Mrs. Eddy into participating in the Fair. However, they eventually realized they had broken Mrs. Eddy's trust by having her address printed in the press, the consequences of which she made clear to Kimball who was still licking his wounds. On October 5, 1893 she wrote him, "You know not what you do! Since the newspapers took the heart of my works into their jaws there has come from it that threatens our Cause with a blow worse than ever befell it...Already God's judgments are apparent; while you are flushed with a feeling of success."

Kimball remained at his post in Chicago and pulled Christian Science out of the Fair with dignity and tact (Mrs. Eddy agreed to an edited version of her address to be included in the Parliament of Religion's book). Yet, Mrs. Eddy tried to make him aware of his disobedience, "I think if the address had been properly disposed of and not given to the reporters...God would have shown me...just what to do. But now this published dose has unified parties against us in prayer that is something my students do not know how to meet the effects of."<sup>48</sup>

Indeed the building of the church had stalled under the attack of malicious animal magnetism (M.A.M.) as Mrs. Eddy made clear in her October 17, 1893 missive to the Board of Directors: "Nothing but M.A.M is preventing the foundation of our church from being laid in this month as God has bidden it to be done! Mr. J [Johnson] & Mr. K [Knapp] in times past by delay at critical times would have lost my whole plan to save my church lot had I not driven them to obey. I protest against this delay to have the foundation built. Also I warn you against the mental argument for this to be done when the frost comes!"<sup>49</sup> Two days later, on October 19th, the construction contracts were finally signed for the excavation, the pile driving, and the stone foundation, and the work began at long last.

Peel tells us that in 1893, "the United States was plunged into one of its worst depressions, and money was tight as a drum. The triangular plot of filled in tideland on which the church was to be built offered special architectural and construction problems...new building regulations and city ordinances sent costs up unexpectedly, while the deed of gift did not permit the property to be mortgaged." Gillian Gill adds, "Money for the building fund slackened to a trickle, and it seemed that the building work would have to be halted before it had fairly begun."

On October 28, 1893, in the midst of the worsening depression, Mrs. Eddy turned spontaneously to Matthew 17:24-27 in her *New Testament*.

Good News Translation (GNT):

"When Jesus and his disciples came to Capernaum, the collectors of the Temple tax came to Peter and asked, "Does your teacher pay the Temple tax?" "Of course," Peter answered. When Peter went into the house, Jesus spoke up first, "Simon, what is your opinion? Who pays duties or taxes to the kings of this world? The citizens of the country or the foreigners?" "The foreigners," answered Peter. "Well, then," replied Jesus, "that means that the citizens don't have to pay. But we don't want to offend these people. So go to the lake and drop in a line. Pull up the first fish you hook, and in its mouth you will find a coin worth enough for my Temple tax and yours. Take it and pay them our taxes."<sup>50</sup>

Though I cannot presume to know what God was sharing with Mrs. Eddy, the phrase, "drop in a line" (though it may not have appeared in that way in the 4 volume *New Testament*), caught my attention as I had noticed how often Mrs. Eddy had used the phrase, "drop you a line," in her letters. Again, I cannot presume to know what this passage meant in terms of the building fund. But three months later, "Mrs. Eddy wrote

more than forty (fifty-three) of her staunchest students asking them for subscriptions of \$1000 each [\$27,700 today] to the building fund. With heroic good cheer, they virtually all rose to the occasion and sent the money. Their accompanying letters recounted with awe the wonders that had come from their efforts to accomplish the seemingly impossible. In turn, their names were placed in the cornerstone of The Mother Church — and its walls of New Hampshire granite began to rise from the completed foundation.”<sup>51</sup>

## 1894

Hounded by shortages, general strikes, etc., after a month of delays, the cornerstone was finally laid on May 21, 1894. “Camilla Hanna, as assistant editor of *The Christian Science Journal*, took a proof of Mrs. Eddy’s address up to Pleasant View for her approval for publication. She found the Christian Science leader with dark rings under her eyes and apparently bowed down with weakness. Informed by Mrs. Hanna that the cornerstone had been laid that day, Mrs. Eddy replied heavily... ‘Yes... I laid it’ Too burdened to go over the proof herself, she consented to lie on the sofa and have Mrs. Hanna read it... As she listened intently to her own words, a marked change came over her. At one point she exclaimed, ‘That’s wonderful!’ At the end she sprang to her feet and said, ‘Come on upstairs. I’ve got something more wonderful than this’... Taking the article [Mrs. Eddy]... proceeded to work on it off and on all through the night... When Mrs. Hanna left at dawn [with the revised article] Mrs. Eddy was still awake and alert.”<sup>52</sup>

By September 1894, the work on the church had been so constantly interrupted and obstructed that Joseph Armstrong went to Pleasant View to inform Mrs. Eddy that there is no possible way the church could be completed by the end of the year. But after a brief conversation with Mrs. Eddy, his doubts vanished.<sup>53</sup> However, on November 6, 1894, “after months of fine weather the church—unprotected by roof, floor, or window—was full of snow, the earliest to have fallen in Boston for years. The following day, Mrs. Eddy wrote two of her women students; ‘What is this Church to me or you if Mesmerism governs its Directors, as certainly it has and is still doing... The Church will not be built the year that God told them to build if they go on as now. And if it is not, woe be to them who are guilty of this needless, useless, stubborn, disdain of God’s command.’”<sup>54</sup>

Six days later, on November 12, 1894, Mrs. Eddy called Edward Bates, a contractor from Syracuse, New York, who had won all the heating and ventilation contracts for the church building, and his wife to Boston to complete the building project. Having unquestioning faith in Mrs. Eddy,

he followed every one of her requests and refused to take “no” for an answer from either the Directors or the contractors. Bates was able to find a way for the Directors to keep their mosaic floors, marble, and onyx, and still get the work done without delays. Once Edward Bates appeared, the work on the church would never again cease. The advance-and-halt mode that had characterized the work until November 1894 never occurred again, despite continuing challenges with time, supplies, and weather.

On November 23, 1894, eleven days after the Bates’ arrival in Boston, Mrs. Eddy sent the Directors a deadline for the completion of the church: “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]... 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. God has to keep changing His orders to you; by reason of many advisers you are swayed from abiding by just what He says... Let me know at once when your outside work is done and I implore you to keep the commandments of this letter.” On that same day, when a labor dispute stopped the work on the roofing of the bell tower, Mrs. Bates, in her cumbersome 1894 floor-length gown, winter wrap, petticoats, corset, high button shoes and hat, “twice climbed to the top by means of a series of twenty-five-foot ladders set up on loose planks inside the tower wall, and on one occasion remained there on her flimsy perch for three hours in a stiff wind until she had settled the dispute.”<sup>55</sup>

On December 18, Mrs. Eddy wrote the Christian Science Board of Directors, “I received last night a certain sound on the direction that I named to one of you sometime since, namely. That no sermons are to be preached by mortals in the Mother Church as pastors appointed or placed over this Church. That the Bible and Science & Health are to be the preachers.”<sup>56</sup> The following day she sent the Directors a letter of encouragement: “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 — lose all contributions and give public notice. 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."<sup>57</sup>

Peel then tells us, "On Saturday night, December 29, the building complete, workmen laid the cement sidewalk outside and covered it with a tent to keep the cement from freezing. Inside the church a host of Christian Scientists armed with dusters, mops, pails, and brooms cleaned up the auditorium. Exactly as midnight struck, the work stopped. The church was ready for the Sunday service that morning, as Mrs. Eddy had asked it to be."<sup>58</sup>

## 1895

The Dedication service for The Mother Church was held on January 6, 1895. The *Journal* reported: "In connection with the dedication of the Mother Church it is interesting to know that prior to the 5th century Christmas was kept conjointly with the feast of the Epiphany on the 6th of January, and that it was generally considered to have had a joy peculiarly its own. (See Encyc. Brit. vol. 5, page 704.) It will be remembered that the Epiphany is the celebration of the visit of the Magi of the East to Bethlehem, to see and worship the child Jesus; or as others maintain, to commemorate the appearance of the star to the Magi, signifying the manifestation of Christ to the Gentiles. The literal meaning of the word epiphany is 'an appearance, or a becoming manifest.' It was first intended to have the dedication services on December 30th, but, without being aware of the fact above stated concerning Jesus' natal day, our Leader was impelled to and did postpone them until January 6th, feeling that the dedication must take place on that day, and none other."<sup>59</sup>

After a considerable squabble, caused by Foster Eddy who wanted to read Mrs. Eddy's address, she finally chose Mrs. Bemis, a professional exclusionist and native of Concord, to read her message at each of the five services.<sup>60</sup> Having been unable to attend the January 6th dedication service, Mrs. Eddy visited her Church for the first time on April 1, 1895. Clara Shannon tells us "On entering, our Leader walked very slowly all around the church, looking up and down at the windows."<sup>61</sup> In a future article, entitled *Man and Woman*, Mrs. Eddy would write, "the reflection of God's feminine nature will be heard and understood,"<sup>62</sup> which was clearly apparent in the four stained glass windows in the sides of the auditorium that Mrs. Eddy had planned and given much thought to.

The first in the series of stained glass windows was the depiction of "Mary the Mother of Jesus."<sup>63</sup> The picture of the Madonna and Jesus shows us woman's thought of God as the Father of all mankind, although expressed in a feeble way."

The second, "Mary Anointing the Head of Jesus," portrayed "woman anointing Jesus as her ideal man, who now expresses her thought of God's Fatherhood in a still higher degree."

The third, "Mary First at the Resurrection," signified "that woman is first to perceive the risen man,—that is, to recognize man as above and beyond what is called death and materiality. She has now faintly seen that man is spiritual, and Jesus gives her this message: 'I ascend to my Father, and your Father,' thus indicating the Master's recognition of her thought."

The fourth, "Woman God Crowned," represented generic man. "The woman of the Apocalypse, and the teachings of Christian Science in the book, together signify that the perfect idea of God and the spiritual universe are revealed; and Christian Science, when understood, also reveals the prophesy of Saint John is fulfilled, and the spiritual idea is the God crowned woman."<sup>63</sup>

Joseph Armstrong noted: "There is a peculiar circumstance connected with the arrangement of these windows. To place them in their present order, so that their story might be read from left to right, it was found that the infant Jesus had the best light; the 'Anointing of Jesus' came in almost as good a place; the 'Resurrection' window was rather dark; while the 'Woman of Prophecy,' representing the highest revelation of all, had less light than any other window in the church." Armstrong concluded: "Thus we see that while the human Jesus is recognized as the Son of God by many, the risen Christ, or the God-crowned ideal, is as yet but faintly seen."<sup>64</sup> This is a phenomenon that was lost when The Mother Church Extension was built, and Mrs. Eddy's windows had to be artificially lighted.

A month after her first visit to The Mother Church, Mrs. Eddy called on Judge Hanna, William Johnson, and Edward Bates to help her form the *Manual of The Mother Church*. In her July 1, 1895 letter to them, she wrote: "When I first named the Church Manual I did not realize the scope of my title. My purpose included nothing more than a pamphlet containing the Church Rules and By-laws and other matter that is already published in a Church circular. But you commenced a Manual proper. The idea pleased me... Tell Mr. Johnson to collect all The First Church of Christ, Scientists, Rules and By-laws, and only those which belong to this Church, and have been made under the new Charter... Put them together in one package, then to you for immediate publication. With love, Mother."<sup>65</sup>

Sometime after the *Church Manual* was published in October 1895, Clara Shannon recalled Mrs. Eddy saying, "This Church Manual is God's law, as much as the Ten Commandments

and the Sermon on the Mount. It is God's law and will be acknowledged as law by law.' And she smiled and looked up from her writing and said, 'I mean by the laws of our state, even if it has to go to the higher courts.' ... She finished up, both at the beginning and the end of what she was saying with the words, 'Now remember what I say (Clara remembered Mrs. Eddy's statement years later during the "Great Litigation" in 1921 when the Manual was found sound by a court of law).'"<sup>66</sup>

## 1896

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Having addressed her Church for the first time, on May 25, 1895, Mrs. Eddy's second address occurred on January 4, 1896. And though the congregation listened intently to her message, Mrs. Eddy confided to Mr. and Mrs. Armstrong, "'My students are doing a great, good work and the meeting and the way it was conducted rejoices my heart. But O I did feel a coldness a lack of inspiration all through the dear hearts (not for me, Oh no, they are loyal to the highest degree) but it was a stillness a lack of spiritual energy and zeal I felt.'"<sup>67</sup>

In the fall of 1896 Mrs. Eddy called a young Scottish Christian Scientist, Miss Jessie Gorham, to help her gather articles, sermons, etc., that she had written from 1883-1896 into a book. Gorham was to act as both assistant and advisor on all questions of style as Mrs. Eddy decided not to call on her old literary aide, J. Henry Wiggin, whose lack of real understanding of her metaphysics made his work increasingly unsatisfactory to her. She also called on Edward Bates "to buy the house known as 97 Falmouth Street and connect it to Number 95, which we were using as a Publishing House. She said, 'Get your building arranged for business, buy a Linotype and be prepared to work for me, as I am about to issue a new book [Miscellaneous Writings].'"

Bates tells us the he "secured the Linotype and installed it, and many other devices as accessories to the work. After a few weeks the copy came to be set up. A competent foreman printer was engaged... It was necessary for me to go to Syracuse... and on my return I was accosted by persons in the Publishing House who asked me to help them on Miscellaneous Writings. 'Why,' I asked, 'haven't you set up that book?' They said no, not a single sheet had been approved by Mrs. Eddy. I asked what they had been doing. They said they had been working hard but it was new work for them and time seemed to slip away without accomplishing anything. I took hold of the matter and in a couple of days got them organized and commenced to turn out some work."<sup>68</sup> And when the new linotype machines continued to break, "the Directors hire[d] their own repairman who

stay[ed] in the Publishing House, day and night, in order to repair the machines when they malfunction[ed]. There [were] constant mistakes in the proofs and corrections [were] continuously made. Finally, the Directors spen[t] all night in the Publishing House praying, and things start[ed] to flow more smoothly."<sup>69</sup>

## 1897

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When *Miscellaneous Writings* was published in February 1897, Carol Norton wrote Mrs. Eddy, "The broad liberalism of the book especially delights me. There is a rounded and symmetrical handling of all questions that relate to the Science of Christianity that will appeal in an especially strong way to the deep thinkers of the hour, and will, without doubt, startle the thought of those who have erroneously affirmed that the weak point of Christian Science was its narrowness... I hail with joy the tendency I see in all that you are doing, and in all you are writing, toward the establishment of a more impersonal understanding of Christian Science, and toward the exaltation of individuality, individual freedom, and the gradual elimination of the element of personality in the ways and means of practical Christian Science; and I hopefully and prayerfully watch for the hour when our field-workers and co-laborers, yea, all Christian Scientists, will gain clearer views of this great question of the government of individual character and the Cause by the practical operation of the divine Principle revealed through your writings, and demonstrated step by step by you in your career."<sup>70</sup> Mrs. Eddy replied, "Divine Science shall be taught more divinely, by the reading of Mis. Writ. The human teaching tends to liquidate the genuineness of Truth. It always has, and always will. I taught [others] to teach with great reluctance knowing this... The lack of spirituality and the abundance of vainglory and tyranny in many of my students have hurt...our Cause."<sup>71</sup>

On February 11, 1897, Edward Bates wrote Mrs. Eddy, "Dear Mother:—To me, and I believe to the world, February tenth, 1897, is a Red Letter day in Christian Science. On this day, the first edition of *Miscellaneous Writings* was delivered to our Publishing house in Boston, and through the Publisher, Mr. Armstrong, distributed to all parts of our country, and to some foreign points... Two years ago you gave us the Impersonal Pastor for Mother Church and soon afterwards the same Pastor was appointed for all the branch churches. Now you give us the Impersonal Teacher... I consider it the most valuable Book, aside from the Bible, ever published, with one exception only i.e., Science and Health with Key to the Scriptures."<sup>72</sup>

In the March 1897 *Journal*, Mrs. Eddy ran the following notice:

"The Christian Scientists in the United States and Canada are hereby enjoined not to teach a student Christian Science for one year, commencing on March 14th, 1897. 'Miscellaneous Writings' is calculated to prepare the minds of all true thinkers to understand the Christian Science Text-book more correctly than a student can. The Bible, Science and Health with Key to the Scriptures, and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can. If a member of The First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this Church. MARY BAKER EDDY"<sup>73</sup>

## 1898

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In January of 1898 Mrs. Eddy began to form the offices of her church, starting with the Board of Lectureship. On September 1st she started publishing *The Christian Science Weekly*, that was renamed *Sentinel* a year later.

At the end of the month, on September 29, 1898 she established the Board of Education, with herself as President. Then on November 1-2, she came out of nine years of retirement and taught her last class.

When Annie Knott read Mrs. Eddy's Preface in *Miscellaneous Writings*, she wrote our Leader that "a picture rises before me of the interior of St. Paul's Cathedral, where old and blood-stained flags are draped around the walls, amidst the statues of England's great heroes. They tell of many a hard-won victory, and these older articles have as banners gone before us, and led us on into the battle, and through it to the peace promised in the wonderful preface."<sup>74</sup>

In closing, Hopefully this lengthy summary will serve as a study guide for those who may be inspired to read and study *Miscellaneous Writings* once again.

Griffith Henninger

October 1, 2018



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# Footnotes

- <sup>1</sup> *Miscellaneous Writings Chronology*, vol. 1 1883-1885, Griffith Henninger © 1997, Tenacre Foundation
- <sup>2</sup> *The Years of Discovery*, vol. 1, Robert Peel, © 1966, Holt, Reinhardt and Winston
- <sup>3</sup> *Albert Baker, the Bay Association of Democratic Young Men, 1840* © Longyear Foundation
- <sup>4</sup> *Mary Baker Eddy: The Years of Discovery*, vol. 1, Robert Peel, © 1966, Holt, Reinhardt and Winston
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- <sup>10</sup> *The Life of Mary Baker Eddy*, Sybil Wilber, © 1941 The Christian Science Publishing Society
- <sup>11</sup> *The Genealogy and Life of Asa Gilbert Eddy*, Mary Beecher Longyear, (1922), © Longyear Foundation
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- <sup>13</sup> *Mary Baker Eddy: The Years of Trial*, vol. 2, Robert Peel © 1971, Holt, Reinhardt and Winston
- <sup>14</sup> Isaiah 54, *The Message* (MSG)
- <sup>15</sup> *Mary Baker Eddy: The Years of Trial*, vol. 2, Robert Peel © 1971, Holt, Reinhardt and Winston.
- <sup>16</sup> *The Cross and the Crown*, Norman Beasley. © 1952, renewed 1980 The Christian Science Publishing Society
- <sup>17</sup> TCSJ, February 1885
- <sup>18</sup> *The Cross and the Crown*, Norman Beasley. © 1952, renewed 1980 The Christian Science Publishing Society
- <sup>19</sup> TCSJ, June 3, 1885
- <sup>20</sup> *The Cross and the Crown*, Norman Beasley. © 1952, renewed 1980 The Christian Science Publishing Society
- <sup>21</sup> *The Cross and the Crown*, Norman Beasley. © 1952, renewed 1980 The Christian Science Publishing Society
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- <sup>23</sup> *Mary Baker Eddy*, by Gillian Gill, © 1998 Perseus Book
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- <sup>25</sup> *Reminiscences of Alice E. Newcomb*, © The Longyear Collection
- <sup>26</sup> *The Cross and The Crown*, Norman Beasley. © 1952, renewed 1908 The Christian Science Publishing Society
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- <sup>37</sup> *The Cross and The Crown*, Norman Beasley, © 1952, renewed 1980 The Christian Science Publishing Society
- <sup>38</sup> *The Manual of The Mother Church The First Church of Christ Scientist in Boston, Massachusetts*, by Mary Baker Eddy © 1895, revised 1936. Published by the Trustees under the Will of Mary Baker Eddy
- <sup>39</sup> *In My True Light And Life: Mary Baker Eddy Collections*, © 2002, The Mary Baker Eddy Library for the Betterment of Humanity
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- <sup>44</sup> *In My True Light And Life: Mary Baker Eddy Collections*, © 2002, The Mary Baker Eddy Library for the Betterment of Humanity
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- <sup>46</sup> *'The Light will shine in darkness': Mary Baker Eddy, the Bible, and searching the Scriptures*, Judy Huenneke, © CSS November 13, 2017
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- <sup>51</sup> *Mary Baker Eddy, The Years of Authority*, vol. 3, Robert Peel, © 1977, Holt, Rinehart and Winston
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- <sup>58</sup> *Mary Baker Eddy, The Years of Authority*, vol. 3, Robert Peel, © 1977, Holt, Rinehart and Winston
- <sup>59</sup> *TCSJ*, February 1895
- <sup>60</sup> *Reminiscences of Clara Shannon*, © The Mary Baker Eddy Collection
- <sup>61</sup> *Reminiscences of Clara Shannon*, © The Mary Baker Eddy Collection
- <sup>62</sup> *In My True Light And Life: Mary Baker Eddy Collections*, © 2002, The Mary Baker Eddy Library for the Betterment of Humanity
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- <sup>64</sup> *The Mother Church*, Joseph Armstrong © 1911 Mary E. Armstrong, The Christian Science Publishing Society
- <sup>65</sup> *Reminiscences of Judge Septimus J Hanna and Camilla Hanna*, © The Mary Baker Eddy Collection
- <sup>66</sup> *Reminiscences of Judge Septimus J Hanna and Camilla Hanna*, © The Mary Baker Eddy Collection
- <sup>67</sup> *Mary Baker Eddy, The Years of Authority*, vol. 3, Robert Peel, © 1977, Holt, Rinehart and Winston
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- <sup>69</sup> *Mary Baker Eddy, The Years of Authority*, vol. 3, Robert Peel, © 1977, Holt, Rinehart and Winston
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- <sup>71</sup> *Mary Baker Eddy, The Years of Authority*, vol. 3, Robert Peel, © 1977, Holt, Rinehart and Winston
- <sup>72</sup> *Reminiscences of Edward P. Bates*, © The Mary Baker Eddy Collection
- <sup>73</sup> *TCSJ*, March 1897
- <sup>74</sup> *TCSJ*, June 1897

# Chronology of Miscellaneous Writings Articles

## Mrs. Eddy's Writings 1883

### APRIL

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#### **Must I have faith in Christian Science in order to be healed by it?**

*Miscellaneous Writings (MW)*, p. 33:12-20.  
*The Christian Science Journal (TCSJ)*, vol. 1, 4/14/1883, p. 2 & vol. 3, 7/1885, p. 77.

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

*MW*, pp. 33:21-34:9.  
*TCSJ*, vol. 1, 4/14/1883, p. 2 & vol. 3, 8/1885, p. 95 & vol. 4, 8/1886, p. 115.

#### **Is spiritualism or mesmerism included in Christian Science?**

*MW*, p. 34:10-27.  
*TCSJ*, vol. 1, 4/14/1883, p. 2.

#### **Who is the Founder of mental healing?**

*MW*, pp. 34:28-35:14.  
*TCSJ*, vol. 1, 4/14/1883, p. 2.

#### **Will the book *Science and Health*, that you offer for sale at three dollars, teach its readers to heal the sick,—or is one obliged to become a student under your personal instruction? And if one is obliged to study under you, of what benefit is your book?**

*MW*, p. 35:15-26.  
*TCSJ*, vol. 1, 4/14/1883, p. 2 & vol. 3, 8/1885, p. 96.

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

*MW*, pp. 255:17-256:5.  
*TCSJ*, vol. 1, 4/14/1883, p. 2 & vol. 3, 8/1885, p. 95 & vol. 4, 8/1886, p. 115.

#### **Prospectus**

*MW*, p. 1:1-4:10.  
*TCSJ*, vol. 1, 4/14/1883, p. 1 & vol. 3, 8/1885, p. 85.

#### **A Timely Issue**

*MW*, pp. 4:12-8:7.  
*TCSJ*, vol. 1, 4/14/1883, p. 3.

#### **Taking Offense**

*MW*, pp. 223:24-224:32.  
*TCSJ*, vol. 1, 4/14/1883, p. 4 & vol. 4, 6/1886, p. 77.

#### **Perfidy and Slander**

*MW*, pp. 226:8-228:19.  
*TCSJ*, vol. 1, 4/14/1883, p. 6 & vol. 3, 4/1885, pp. 10-11 & vol. 4, 6/1886, p. 78.

#### ***The Oak on the Mountain's Summit* (poem)**

*MW*, p. 392:1-17.  
*TCSJ*, vol. 1, 4/14/1883, p. 3 & vol. 7, 8/1889, p. 210.

### JUNE

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#### **Can all classes of disease be healed by your method?**

*MW*, p. 41:18-31.  
*TCSJ*, vol. 1, 6/2/1883, p. 5 & vol. 3, 8/1885, pp. 95-96.

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

*MW*, p. 42:1-28.  
*TCSJ*, vol. 1, 6/2/1883, p. 5 & vol. 4, 6/1886, p. 60.

#### **Can I be treated without being present during treatment?**

*MW*, pp. 42:29-43:5.  
*TCSJ*, vol. 1, 6/2/1883, pp. 5-6.

#### **Do all who at present claim to be teaching Christian Science, teach it correctly?**

*MW*, pp. 43:6-44:5.  
*TCSJ*, vol. 1, 6/2/1883, p. 6 & vol. 3, 9/1885, p. 113.

#### ***Hints to the Clergy***

*MW*, pp. 225:1-226:7.  
*TCSJ*, vol. 1, 6/2/1883, p. 4.

#### ***Voices of Spring***

*MW*, pp. 329:1-332:11.  
*TCSJ*, vol. 1, 6/2/1883, pp. 4-5 & vol. 5, 5/1887, pp. 55-56 & vol. 11, 6/1893, pp. 97-100.

#### ***Christ My Refuge* (poem)**

*MW*, pp. 396:17-397:20. *Lynn Reporter*; 2/15/1868; *Amesbury News*, 8/2/1868 & *TCSJ*, vol. 1, 6/2/1883, p. 5 & vol. 5, 4/1887, p. 52 & vol. 5, 11/1887, p. 423.

### AUGUST

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#### **What is immortal Mind?**

*MW*, pp. 35:27-36:5.  
*TCSJ*, vol. 1, 8/4/1883, p. 3.

#### **Do animals and beasts have a mind?**

*MW*, p. 36:6-18.  
*TCSJ*, vol. 1, 8/4/1883, p. 3.

#### **What is the distinction between mortal mind and immortal Mind?**

*MW*, pp. 36:19-37:15.  
*TCSJ*, vol. 1, 8/4/1883, p. 3.

**Can your Science cure intemperance?**

*MW*, p. 37:16-24.  
*TCSJ*, vol. 1, 8/4/1883, p. 3.

**Does Mrs. Eddy take patients?**

*MW*, p. 37:25-29.  
*TCSJ*, vol. 1, 8/4/1883, p. 3.

**Why do you charge for teaching Christian Science, when all the good we can do must be done freely?**

*MW*, p. 38:1-12.  
*TCSJ*, vol. 1, 8/4/1883, p. 3.

**Contagion**

*MW*, pp. 228:20-229:28.  
*TCSJ*, vol. 1, 8/4/1883, p. 4; vol. 3, 2/1886, p. 202.

**Woman's Rights (poem)**

*MW*, pp. 388:13-389:4.  
*TCSJ*, vol. 1, 8/4/1883, p. 1 & vol. 12, 8/1894, p. 193.

**OCTOBER**

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**The New Birth**

*MW*, pp. 15:4-20:5.  
*TCSJ*, vol. 1, 10/6/1883, p. 6 & vol. 4, 4/1886, p. 1.

**How happened you to establish a college to instruct in metaphysics, when other institutions find little interest in such a dry and abstract subject?**

*MW*, p. 38:13-24.  
*TCSJ*, vol. 1, 10/6/1883, p. 2.

**Improve Your Time**

*MW*, p. 230:1-21.  
*TCSJ*, vol. 1, 10/6/1883, p. 4.

**Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).**

*MW*, pp. 196:28-199:10.  
*TCSJ*, vol. 1, 10/6/1883, p. 6 & vol. 3, 7/1885, p. 76.

**Is it necessary to study your Science in order to be healed by it and keep well?**

*MW*, pp. 38:25-39:12.  
*TCSJ*, vol. 1, 10/6/1883, pp. 2-3.

**Can you take care of yourself?**

*MW*, p. 39:13-24.  
*TCSJ*, vol. 1, 10/6/1883, pp. 2-3.

**In what way is a Christian Scientist an instrument by which God reaches others to heal them, and what most obstructs the way?**

*MW*, pp. 39:25-41:17.  
*TCSJ*, vol. 1, 10/6/1883, pp. 2-3.

**"Take Heed!"**

*MW*, pp. 368:11-369:5.  
*TCSJ*, vol. 1, 10/6/1883, p. 4.

**DECEMBER**

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

*MW*, p. 44:6-12.  
*TCSJ*, vol. 1, 12/1/1883, p.2 & vol. 4, 6/1886, p. 24.

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

*MW*, pp. 44:13-45:11.  
*TCSJ*, vol. 1, 12/1/1883, p.2 & vol. 4, 6/1886, p. 24.

**Can an atheist or a profane man be cured by metaphysics, or Christian Science?**

*MW*, p. 45:12-20.  
*TCSJ*, vol. 1, 12/1/1883, p.2 & vol. 3, 9/1885, p. 113.

**If God made all that was made, and it was good, where did evil originate?**

*MW*, pp. 45:21-46:9.  
*TCSJ*, vol. 1, 12/1/1883, p.2 & vol. 3, 9/1885, p. 50.

**Do you teach that you are equal with God?**

*MW*, p. 46:10--30.  
*TCSJ*, vol. 1, 12/1/1883, p. 2 & vol. 3, 10/1885, p. 133.

**How can I believe that there is no such thing as matter, when I weigh over two hundred pounds and carry about this weight daily?**

*MW*, p. 47:1-26.  
*TCSJ*, vol. 1, 12/1/1883, p. 2.

**What should one conclude as to Professor Carpenter's exhibitions of mesmerism?**

*MW*, pp. 47:27-48:22.  
*TCSJ*, vol. 1, 12/1/1883, p. 2.

**Christian Theism**

*MW*, pp. 13:13-15:3.  
*TCSJ*, vol. 1, 12/1/1883, p. 2 & vol. 3, 9/1885, p. 103.

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

*MW*, pp. 190:11-192:9.  
*TCSJ*, vol. 1, 12/1/1883, p. 5 & vol. 3, 5/1885, p. 36 & vol. 4, 10/1886, p. 166.

**Thanksgiving Dinner**

*MW*, pp. 230:26-232:4. *Lynn Bay State*, 12/1/1864;  
*TCSJ*, vol. 1, 12/1/1883, p. 4.

**Meeting of my Departed Mother and Husband (poem)**

MW, pp. 385:9-387:6.  
TCSJ, vol. 1, 12/1/1883, p. 1.

**Mrs. Eddy's Writings 1884**

**FEBRUARY**

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**Injustice**

MW, pp. 235:26-236:29.  
TCSJ, vol. 1, 2/2/1884, p. 4.

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

MW, pp. 185:27-190:10.  
TCSJ, vol. 1, 2/2/1884, p. 5 & vol. 3, 8/1885, pp. 94-95.

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

MW, pp. 48:23-49:14.  
TCSJ, vol. 1, 2/2/1884, p. 3.

**If all that is mortal is a dream or error, is not our capacity for formulating a dream, real; is it not God-made; and if God-made, can it be wrong, sinful, or an error?**

MW, pp. 49:15-50:4.  
TCSJ, vol. 1, 2/2/1884, p. 3.

**Does "Science and Health with Key to the Scriptures" explain the entire method of metaphysical healing, or is there a secret book back of what is contained in that book, as some say?**

MW, p. 50:5-17.  
TCSJ, vol. 1, 2/2/1884, p. 3.

**Do you believe in change of heart?**

MW, pp. 50:18-51:4.  
TCSJ, vol. 1, 2/2/1884, p. 3.

**Is a belief of nervousness, accompanied by great mental depression, mesmerism?**

MW, p. 51:5-11.  
TCSJ, vol. 1, 2/2/1884, p. 3.

**How can I govern a child metaphysically? Doesn't the use of the rod teach him life in matter?**

MW, p. 51:12-28.  
TCSJ, vol. 1, 2/2/1884, p. 3.

**Christian Science**

MW, pp. 232:5-235:25.  
TCSJ, vol. 1, 2/2/1884, p. 2.

**APRIL**

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**Are both prayer and drugs necessary to heal?**

MW, pp. 51:29-52:10.  
TCSJ, vol. 2, 4/5/1884, p. 2.

**What do you think of marriage?**

MW, p. 52:11-17.  
TCSJ, vol. 2, 4/5/1884, p. 2.

**If this life is a dream not dispelled, but only changed, by death,—if one gets tired of it, why not commit suicide?**

MW, pp. 52:18-53:10.  
TCSJ, vol. 2, 4/5/1884, pp. 2-3.

**He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father (John 14:12).**

MW, pp. 192:10-196:27.  
TCSJ, vol. 2, 4/5/1884, pp. 4-5 & vol. 3, 6/1885, pp. 60-61.

**An Allegory**

MW, pp. 323:1-328:32.  
TCSJ, vol. 2, 4/5/1884, pp. 1-2 & vol. 4, 9/1886, pp. 131-133 & vol. 11, 10/1893, pp. 289-293.

**Wish and Item (poem)**

MW, p. 391:1-21.  
TCSJ, vol. 2, 4/5/1884, p. 1.

**JUNE**

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

MW, p. 54:3-16.  
TCSJ, vol. 2, 6/7/1884, pp. 4-5.

**Must I study your Science in order to keep well all my life? I was healed of a chronic trouble after one month's treatment by one of your students.**

MW, p. 54:17-24.  
TCSJ, vol. 2, 6/7/1884, p. 5.

**Because none of your students have been able to perform as great miracles in healing as Jesus and his disciples did, does it not suggest the possibility that they do not heal on the same basis?**

MW, pp. 54:25-55:15.  
TCSJ, vol. 2, 6/7/1884, p. 5.

**Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake (2 Cor. 12:10).**

MW, pp. 199:11-202:7.  
TCSJ, vol. 2, 6/7/1884, p. 4.

### Hope (poem)

MW, p. 394:1-13.

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

### AUGUST

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

MW, p. 53:11-20.

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

**If Christian Science is the same as Jesus taught, why is it not more simple, so that all can readily understand it?**

MW, pp. 53:21-54:2.

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

### Reformers

MW, pp. 237:1-238:22.

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

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

MW, pp. 180:21-185:26.

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

### Isle of Wight (poem)

MW, pp. 392:18-393:24.

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

### SEPTEMBER

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#### Mrs. Eddy Sick

MW, pp. 238:24-239:9.

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

### NOVEMBER

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**Ye do err, not knowing the Scriptures, nor the power of God (Matt. 22:29).**

MW, pp. 168:21-171:20.

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

### DECEMBER

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#### "I've Got Cold"

MW, pp. 239:10-241:31.

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

## Mrs. Eddy's Writings 1885

### JANUARY

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#### Christmas

MW, p. 320:3-30.

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

### FEBRUARY

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

MW, pp. 171:21-176:3.

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

#### "Prayer and Healing"

MW, pp. 242:1-245:6.

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

### MARCH

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#### Communion Hymn (poem)

MW, pp. 398:21-399:15.

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

### APRIL

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#### Christian Science in Tremont Temple

MW, pp. 95:1-98:5.

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

#### To—, on Prayer

MW, pp. 132:8-134:8.

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

#### Veritas Odium Parit

MW, pp. 245:7-248:7.

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

#### Falsehood

MW, pp. 248:8-249:25.

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

### MAY

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

MW, pp. 55:16-56:2.

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

**What is organic life?**

MW, p. 56:3-24.

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

#### Love

MW, pp. 249:27-250:29.

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

### JUNE

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

MW, pp. 56:25-57:24.

TCSJ, vol. 3, 6/1885, p. 49.

**Why does the record make man a creation of the sixth and last day, if he was coexistent with God?**

*MW*, p. 57:25-31.

*TCSJ*, vol. 3, 6/1885, p. 49.

**If one has died of consumption, and he has no remembrance of that disease or dream, does that disease have any more power over him?**

*MW*, p. 58:1-9.

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

**How does Mrs. Eddy know that she has read and studied correctly, if one must deny the evidences of the senses? She had to use her eyes to read.**

*MW*, p. 58:10-18.

*TCSJ*, vol. 3, 6/1885, p. 50.

**Does the theology of Christian Science aid its healing?**

*MW*, pp. 58:19-59:10.

*TCSJ*, vol. 3, 6/1885, p. 50.

## JULY

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

*MW*, p. 59:11-17.

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

**Is not all argument mind over mind?**

*MW*, p. 59:18-29.

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

**How can you believe there is no sin, and that God does not recognize any, when He sent His Son to save from sin, and the Bible is addressed to sinners? How can you believe there is not sickness, when Jesus came healing the sick?**

*MW*, p. 60:1-11.

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

## AUGUST

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

*MW*, p. 60:12-22.

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

## SEPTEMBER

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***Christian Theism***

*MW*, pp. 13:13-15:3.

*TCSJ*, vol. 3, 9/1885, p. 103 & vol. 1, 12/1/1883, p. 2.

## OCTOBER

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

*MW*, pp. 60:23-61:10.

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

***“Where art Thou?”***

*MW*, pp. 332:12-336:19.

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

## NOVEMBER

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***Divine Science***

*MW*, pp. 336:20-338:31.

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

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

*MW*, pp. 61:11-62:13.

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

**What sins?**

*MW*, pp. 61:20-63:13.

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

## DECEMBER

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

*MW*, pp. 62:14-63:10.

*TCSJ*, vol. 3, 12/1885, p. 167.

***If there is no sin, why did Jesus come to save sinners?***

*MW*, p. 63:10-21.

*TCSJ*, vol. 3, 12/1885, p. 167.

**If Christ was God, why did Jesus cry out, “My God, why hast Thou forsaken me?”**

*MW*, pp. 63:22-64:8.

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

***Fidelity***

*MW*, pp. 339:1-343:28.

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

## Mrs. Eddy's Writings 1886

### JANUARY

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

*MW*, pp. 253:12-354:28.  
*TCSJ*, vol. 3, 1/1886, p. 179.

#### ***The Cry of Christmas-tide***

*MW*, pp. 369:6-370:18.  
*TCSJ*, vol. 3, 1/1886, p. 175.

### FEBRUARY

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

*MW*, p. 64:9-24.  
*TCSJ*, vol. 3, 2/1886, p. 204.

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

*MW*, pp. 64:25-65:16.  
*TCSJ*, vol. 3, 2/1886, p. 204

#### ***Contagion***

*MW*, pp. 228:20-329:28.  
*TCSJ*, vol. 3, 2/1886, p. 202 & vol. 1, 8/4/1883, p. 4.

### MARCH

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

*MW*, pp. 65:16-67:23.  
*TCSJ*, vol. 3, 3/1886, pp. 229-230.

#### **Do you believe in translation?**

*MW*, pp. 67:23-68:6.  
*TCSJ*, vol. 3, 3/1886, p. 230.

### APRIL

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

*MW*, pp. 68:7-70:9.  
*TCSJ*, vol. 4, 4/1886, p. 10.

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

*MW*, p. 70:10-30.  
*TCSJ*, vol. 4, 4/1886, p. 11.

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

*MW*, p. 71:1-10.  
*TCSJ*, vol. 4, 4/1886, p. 11.

#### ***The New Birth***

*MW*, pp. 15:4-20:5.  
*TCSJ*, vol. 4, 4/1886, p. 1 & vol. 1, 10/6/1883, p. 6.

### JUNE

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#### ***Taking Offense***

*MW*, pp. 223:24-224:32.  
*TCSJ*, vol. 4, 6/1886, p. 77 & vol. 1, 4/14/1883, p. 4.

#### ***Perfidy and Slander***

*MW*, pp. 226:8-228:19.  
*TCSJ*, vol. 4, 6/1886, p. 78 & vol. 3, 4/1885, pp. 10-11 & vol. 1, 4/14/1883, p. 6.

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

*MW*, p. 42:1-28  
*TCSJ*, vol. 4, 6/1886, p. 60 & vol. 1, 6/2/1883, p. 5.

#### ***Scientific Theism***

*MW*, pp. 216:7-219:10.  
*TCSJ*, vol. 4, 6/1886, pp. 53-54.

#### ***June (poem)***

*MW*, p. 390:1-25.  
*TCSJ*, vol. 4, 6/1886, p. 54.

#### **Can Christian Science cure acute cases where there is necessity for immediate**

*MW*, p. 44:6-12.  
*TCSJ*, vol. 4, 6/1886, p. 64 & vol. 1, 12/1/1883, p. 2.

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

*MW*, pp. 73:22-74:10.  
*TCSJ*, vol. 4, 6/1886, p. 64.

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

*MW*, pp. 74:11-75:5.  
*TCSJ*, vol. 4, 6/1886, p. 64.

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

*MW*, pp. 44:13-45:11.  
*TCSJ*, vol. 4, 6/1886, p. 64 & vol. 1, 12/1/1883, p. 2.

#### ***Little Gods***

*MW*, p. 255:1-16.  
*TCSJ*, vol. 4, 6/1886, p. 76.

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

*MW*, pp. 75:6-76:32.

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

**JULY**

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

*MW*, pp. 77:1-78:6.

*TCSJ*, vol. 4, 7/1886, p. 91.

**Origin of Evil**

*MW*, p. 346:6-21.

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

**True Philosophy and Communion**

*MW*, pp. 344:1-346:5.

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

**AUGUST**

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**Advantage of Mind-healing**

*MW*, pp. 255:17-256:5.

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

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

*MW*, pp. 33:21-34:9.

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

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

*MW*, pp. 176:4-177:20.

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

**SEPTEMBER**

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**An Allegory**

*MW*, pp. 323:1-328:32.

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

**OCTOBER**

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**And he was casting out a devil, and it was dumb.  
And it came to pass, when the devil was gone out,  
the dumb spake (Luke 11:14).**

*MW*, pp. 190:11-192:9.

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

**NOVEMBER**

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

*MW*, p. 78:7-24.

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

**Has man fallen from a state of perfection?**

*MW*, pp. 78:25-79:25.

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

**A Card**

*MW*, p. 256:6-20.

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

**DECEMBER**

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**Science and Philosophy**

*MW*, pp. 359:27-368:10.

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

**Mrs. Eddy's Writings 1887**

**MARCH**

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**"Feed My Sheep" (poem)**

*MW*, pp. 397:21-398:20.

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

**APRIL**

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**Christ My Refuge (poem)**

*MW*, pp. 396:17-397:20.

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

**Truth-Healing**

*MW*, pp. 259:22-262:8.

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

**MAY**

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**Voices of Spring**

*MW*, pp. 329:1-332:11.

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

**JUNE**

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**Heart to Heart**

*MW*, pp. 262:9-263:14.

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

**JULY**

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

*MW*, pp. 79:26-81:9.

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

**Spirit and Law**

*MW*, pp. 256:21-259:21.

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

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**SEPTEMBER**

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

*MW*, pp. 81:10-82:12.

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

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

*MW*, pp. 82:13-83:4.

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

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**OCTOBER**

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

*MW*, p. 83:5-19.

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

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**NOVEMBER**

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***Christ My Refuge* (poem)**

*MW*, pp. 396:17-397:20.

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

***Vainglory***

*MW*, p. 267:14-25.

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

Mrs. Eddy's Writings 1888

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**MARCH**

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***Compounds***

*MW*, pp. 270:27-271:17.

*TCSJ*, vol. 5, 3/1888, p. 633.

***Things to be Thought Of***

*MW*, pp. 263:15-266:16.

*TCSJ*, vol. 5, 3/1888, pp. 595-598.

***Unchristian Rumor***

*MW*, pp. 266:17-267:13.

*TCSJ*, vol. 5, 3/1888, p. 631.

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**APRIL**

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**Does Christian Science set aside the law of transmission, prenatal desires, and good or bad influences on the unborn child?**

*MW*, pp. 71:11-72:17.

*TCSJ*, vol. 6, 4/1888, pp. 21-22.

**Are material things real when they are harmonious, and do they disappear only to the natural sense? Does this Scripture, "Your heavenly Father knoweth that ye have need of all these things," imply that Spirit takes note of matter?**

*MW*, pp. 72:18-73:21.

*TCSJ*, vol. 6, 4/1888, p. 22.

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**JUNE**

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***Malicious Reports***

*MW*, pp. 274:15-275:19.

*TCSJ*, vol. 6, 6/1888, p. 160.

***To the National Christian Scientist Association***

*MW*, pp. 134:9-135:22.

*TCSJ*, vol. 6, 6/1888, p. 154.

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**JULY**

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***Loyal Christian Scientists***

*MW*, pp. 275:9-279:8.

*TCSJ*, vol. 6, 7/1888, pp. 212-214.

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**AUGUST**

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***Science and the Senses***

*MW*, pp. 98:6-106:14.

*TCSJ*, vol. 6, 8/1888, pp. 217-223.

***Mental Practice***

*MW*, pp. 219:11-223:23.

*TCSJ*, vol. 6, 8/1888, pp. 249-252.

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**SEPTEMBER**

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***Truth Versus Error***

*MW*, pp. 346:22-351:18.

*TCSJ*, vol. 6, 9/1888, pp. 318-321.

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**OCTOBER**

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**Why did Jesus call himself “the Son of man”?**

*MW*, pp. 83:20-84:18.

*TCSJ*, vol. 6, 10/1888, p. 341.

**Please explain Paul's meaning in the text,  
“For to me to live is Christ, and to die is gain.”**

*MW*, pp. 84:19-85:3.

*TCSJ*, vol. 6, 10/1888, p. 341.

**Is a Christian Scientist ever sick, and has  
he who is sick been regenerated?**

*MW*, pp. 85:4-86:8.

*TCSJ*, vol. 6, 10/1888, pp. 341-344.

**Is it correct to say of material objects, that they  
are nothing and exist only in imagination?**

*MW*, pp. 86:9-87:14.

*TCSJ*, vol. 6, 10/1888, pp. 341-344.

**Please inform us, through your Journal, if you sent  
Mrs.—to—. She said that you sent her there to look  
after the students; and also, that no one there was  
working in Science—which is certainly a mistake.**

*MW*, pp. 87:15-88:5.

*TCSJ*, vol. 6, 10/1888, pp. 341-344.

**Please give us, through your Journal, the name of  
the author of that genuine critique in the September  
number, “What Quibus Thinks.”**

*MW*, p. 88:6-26.

*TCSJ*, vol. 6, 10/1888, pp. 341-344.

## NOVEMBER

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**Is it right for a Christian Scientist to treat with a doctor?**

*MW*, pp. 88:27-89:3.

*TCSJ*, vol. 6, 11/1888, pp. 399-400.

**If Scientists are called upon to care for a member of  
the family, or a friend in sickness, who is employing a  
regular physician, would it be right to treat this patient  
at all; and ought the patient to follow the doctor's  
directions?**

*MW*, p. 89:4-19.

*TCSJ*, vol. 6, 11/1888, pp. 399-400.

**If mortal man is unreal, how can he be saved, and why  
does he need to be saved? I ask for information, not  
for controversy, for I am a seeker after Truth.**

*MW*, pp. 89:20-90:7.

*TCSJ*, vol. 6, 11/1888, p. 399.

**Is it wrong for a wife to have a husband treated  
for sin, when she knows he is sinning, or for drinking  
and smoking?**

*MW*, p. 90:8-20.

*TCSJ*, vol. 6, 11/1888, p. 400.

**Autumn (poem)**

*MW*, pp. 395:14-396:16.

*TCSJ*, vol. 6, 11/1888, p. 400

## Mrs. Eddy's Writings 1889

### FEBRUARY

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**A Christmas Sermon**

*MW*, pp. 161:1-168:20.

*TCSJ*, vol. 6, 2/1889, pp. 541-545.

### MARCH

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**“Thy Will Be Done”**

*MW*, pp. 208:1-213:30.

*TCSJ*, vol. 6, 3/1889, pp. 593-597.

**“Put Up Thy Sword”**

*MW*, pp. 214:1-216:6.

*TCSJ*, vol. 6, 3/1889, pp. 598-599.

### APRIL

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**The March Primary Class**

*MW*, pp. 279:9-282:5.

*TCSJ*, vol. 7, 4/1889, pp. 19-21.

### MAY

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**Easter Services**

*MW*, pp. 177:21-180:19.

*TCSJ*, vol. 7, 5/1889, pp. 88-89.

**Obtrusive Mental Healing**

*MW*, pp. 282:6-285:12.

*TCSJ*, vol. 7, 5/1889, pp. 51-53.

### JUNE

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**Wedlock**

*MW*, pp. 285:13-290:7.

*TCSJ*, vol. 7, 6/1889, pp. 109-113.

### JULY

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**Fallibility of Human Concepts**

*MW*, pp. 351:19-354:33.

*TCSJ*, vol. 7, 7/1889, pp. 159-161.

### AUGUST

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**Judge Not**

*MW*, pp. 290:8-291:32.

*TCSJ*, vol. 7, 9/1889, pp. 277-278.

**Close of the Massachusetts Metaphysical College**

MW, pp. 271:18-274:14.

TCSJ, vol. 7, 9/1889, p. 337 & vol. 7, 1/1890, pp. 477-478.

**SEPTEMBER**

**New Commandment**

MW, pp. 292:1-293:19.

TCSJ, vol. 7, 10/1889, pp. 339-340.

**A Cruce Salus**

MW, pp. 293:20-294:23.

TCSJ, vol. 7, 10/1889, p. 368.

**DECEMBER**

**The Way**

MW, pp. 355:1-359:25.

TCSJ, vol. 7, 12/1889, pp. 431-434.

**Mrs. Eddy's Writings 1890**

**JANUARY**

**Close of the Massachusetts Metaphysical College**

MW, pp. 271:18-274:14.

TCSJ, vol. 7, 1/1890, pp. 477-478 & TCSJ,  
vol. 7, 9/1889, p. 337.

**FEBRUARY**

**Extract from a Christmas Letter**

MW, pp. 159:10-160:17.

TCSJ, vol. 7, 2/1890, pp. 547-548.

**APRIL**

**Love Your Enemies**

MW, pp. 8:8-13:12.

TCSJ, vol. 8, 4/1890, p. 1 & 9/1890, p.231.

**JULY**

**To the National Christian Scientist Association**

MW, pp. 137:1-139:7.

TCSJ, vol. 8, 7/1890, pp. 139-140.

**SEPTEMBER**

**Who Is My Enemy (This article is included in  
Love Your Enemies.)**

MW, pp. 8:8-13:12.

TCSJ, vol. 8, 4/1890, p. 1 & 9/1890, p.231.

**Mrs. Eddy's Writings 1891**

**APRIL**

**Comparison to English Barmaids**

MW, pp. 294:24-297:14.

TCSJ, vol. 9, 4/1891, pp. 8-10.

**JULY**

**To the College Association**

MW, pp. 135:23-136:29.

TCSJ, vol. 9, 7/1891, pp. 135-136.

**AUGUST**

**Advice to Students**

MW, pp. 298:24-303:19.

TCSJ, vol. 9, 8/1891, pp. 179-183.

**Mrs. Eddy's Writings 1892**

**MARCH**

**If not ordained, shall the pastor of the Church of  
Christ, Scientist, administer the communion,—  
and shall members of a church not organized receive  
the communion?**

MW, pp. 90:21-91:19.

TCSJ, vol. 9, 3/1892, pp. 487-488.

**Should not the teacher of Christian Science have  
our textbook, "Science and Health with Key to the  
Scriptures," in his schoolroom and teach from it?**

MW, pp. 91:21-93:5.

TCSJ, vol. 9, 3/1892, pp. 488-489.

**To First Church of Christ, Scientist, in Scranton**

MW, pp. 150:8-151:30.

TCSJ, vol. 9, 3/1892, pp. 507-508.

**MAY**

**To First Church of Christ, Scientist, in Denver**

MW, pp. 152:1-153:32.

TCSJ, vol. 10, 5/1892, pp. 77-78.

**JULY**

**To The First Church of Christ, Scientist, Boston**

MW, pp. 139:8-142:5.

TCSJ, vol. 10, 7/1892, pp. 133-135.

**AUGUST**

**Pond and Purpose**

MW, pp. 203:1-207:6.

TCSJ, vol. 10, 8/1892, pp. 177-180.

## Mrs. Eddy's Writings 1893

### MARCH

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***Address before the Christian Scientist Association of the Massachusetts Metaphysical College in 1893.***

**Subject: "Obedience"**

MW, pp. 116:7-120:25.

TCSJ, vol. 10, 3/1893, pp. 531-534.

### APRIL

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#### **Card**

MW, pp. 321:23322:3.

TCSJ, vol. 11, 4/1893, p. 20.

### MAY

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#### **To a Student**

MW, p. 157:1-30.

TCSJ, vol. 11, 5/1893, pp. 85-86.

#### **Notice**

MW, pp. 303:20-306:21.

TCSJ, vol. 11, 5/1893, pp. 63-64.

### JUNE

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#### **A Christian Science Statute**

MW, pp. 297:15-298:23.

TCSJ, vol. 11, 6/1893, p. 100.

### JULY

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#### **To Donors of Boat, from Toronto, Canada**

MW, pp. 142:6-143:10.

TCSJ, vol. 11, 7/1893, pp. 178-179.

### AUGUST

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#### **The Mother's Evening Prayer (poem)**

MW, p. 389:5-25.

TCSJ, vol. 11, 8/1893, p. 193.

#### **Angels**

MW, pp. 306:23-307:10.

TCSJ, vol. 11, 8/1893, p. 212.

### NOVEMBER

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#### **To Students**

MW, p. 156:6-30.

TCSJ, vol. 11, 11/1893, p. 347.

### DECEMBER

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#### **A Word To The Wise**

MW, pp. 319:17-320:2.

TCSJ, vol. 11, 12/1893, p. 387.

## Mrs. Eddy's Writings 1894

### JANUARY

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#### **"Christ and Christmas"**

MW, pp. 371:26-376:15.

TCSJ, vol. 11, 1/1894, pp. 427-31.

### FEBRUARY

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#### **Deification of Personality**

MW, pp. 307:11-310:9.

TCSJ, vol. 11, 2/1894, pp. 471-73.

#### **How shall we demean ourselves towards the students of disloyal students? And what about that clergyman's remarks on "Christ and Christmas"?**

MW, pp. 32:3-33:11.

TCSJ, vol. 11, 2/1894, p. 474.

### MARCH

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#### **A Great Man and His Saying**

MW, p. 312:10-27.

TCSJ, vol. 11, 3/1894, p. 519.

### JUNE

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#### **Laus Deo! (poem)**

MW, pp. 399:17-400:11.

TCSJ, vol. 12, 6/1894, p. 89.

#### **Address,—Laying the Corner-stone**

MW, pp. 143:13-146:3.

TCSJ, vol. 12, 6/1894, pp. 90-92.

### AUGUST

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#### **Rondelet (poem by James White)**

MW, p. 394:14-22.

TCSJ, vol. 12, 8/1894, p. 177.

#### **To Mr. James T. White (poem)**

MW, p. 395:1-13.

TCSJ, vol. 12, 8/1894, p. 177.

### DECEMBER

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#### **Overflowing Thoughts**

MW, pp. 310:25-312:9.

TCSJ, vol. 12, 12/1894, pp. 355-356.

## Mrs. Eddy's Writings 1895

### FEBRUARY

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#### **A Card**

MW, p. 310:10-24.

TCSJ, vol. 12, 2/1895, p. 460.

## MARCH

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### ***To The First Church of Christ, Scientist, Boston***

MW, p. 146:4-28.

TCSJ, vol. 12, 3/1895, p. 506.

## APRIL

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### ***To a Student***

MW, pp. 158:1-159:9.

TCSJ, vol. 13, 4/1895, p. 4.

### ***Church and School***

MW, pp. 313:24-316:4.

TCSJ, vol. 13, 4/1895, pp. 1-3.

## AUGUST

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### ***Message to The Mother Church***

MW, p. 322:4-28.

TCSJ, vol. 13, 8/1895, p. 177.

## SEPTEMBER

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### ***Words of Commendation***

MW, p. 313:1-23.

TCSJ, vol. 13, 9/1895, p. 225.

## OCTOBER

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### ***Extract From A Letter***

MW, p. 148:7-21.

TCSJ, vol. 13, 10/1895, p. 268.

## NOVEMBER

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### ***To The Mother Church***

MW, pp. 148:22-149:13.

TCSJ, vol. 13, 10/1895, p. 311.

## Mrs. Eddy's Writings 1896

### FEBRUARY

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#### ***Class, Pulpit, Students' Students***

MW, pp 316:5-317:32.

TCSJ, vol. 13, 2/1896, pp. 445-46.

#### ***Communion Address, January, 1896***

MW, pp. 120:26-125:20.

TCSJ, vol. 13, 2/1896, pp. 441-43.

### JUNE

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#### ***Love (poem)***

MW, pp. 387:7-388:12.

TCSJ, vol. 14, 6/1896, p. 103.

## AUGUST

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### ***My Students and Thy Students***

MW, p. 318:1-24.

TCSJ, vol. 14, 8/1896, p. 209.

## OCTOBER

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### ***To First Church of Christ, Scientist, in Lawrence***

MW, pp. 154:1-155:14.

TCSJ, vol. 14, 10/1896, pp. 317-318.

### ***To Correspondents***

MW, p. 155:15-156:5.

TCSJ, vol. 14, 10/1896, p. 315.

### ***One Cause and Effect***

MW, pp. 21:1-30:32.

*Granite Monthly* (Concord, NH), 10/1896.

## NOVEMBER

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### ***Message to the Annual Meeting of The Mother Church, Boston, 1896***

MW, pp. 125:21-128:15.

TCSJ, vol. 14, 11/1896, pp. 367-369.

### ***A Verse for the Little Children (poem)***

MW, p. 400:12-18.

TCSJ, vol. 13, 11/1896, p. 397.

### ***A Verse for the Big Children (poem)***

MW, p. 400:19-25.

TCSJ, vol. 13, 11/1896, p. 397.

## DECEMBER

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### ***Sunrise at Pleasant View***

MW, pp. 376:16-377:5.

TCSJ, vol. 14, 12/1896, p. 417.

## Mrs. Eddy's Writings 1897

### JULY

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#### ***Address on the Fourth of July at Pleasant View, Concord, N. H., before 2,500 Members of The Mother Church, 1897***

MW, pp. 251:1-253:11.

TCSJ, vol. 15, 8/1897, pp. 264-266.