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The life of Mary Baker Eddy

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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE LIFE OF MARY BAKER EDDY

by

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(A.B., University of California, 1956)

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INTRODUCTION

It has been said that love and sympathy alone can write a biography. The truth of this statement has been brought forcibly to my attention in doing research on the life of Mary Baker Eddy. Perhaps it is particularly difficult to achieve the necessary sympathetic quality for a figure like Mrs. Eddy, due to her unique teachings which immediately prejudice many in their attempt to properly describe her life. Thus we find some biographers who from the beginning of their work use question-begging words and phrases with obviously neither of the above mentioned necessary ingredients. For example, to these, Mrs. Eddy even in her youth never writes a letter, she writes an "effusion". She never investigates a subject, she "dabbles" in it. Prejudices are even more obvious in her later years when such biographers often distort facts which documented evidence disproves. They are valuable in their reporting of events which the "authorized" church biographies tend to gloss over or omit entirely.

The Milmine biography which first appeared as articles in McClure's Magazine is the basis for most of the other antagonistic biographies. Of this work the great Lutheran church historian, Karl Holl, wrote in "Die Szientismus" in his Gesammelte Aufsätze: "Despite the verification adduced, most of the statements (in it) are readily recognizable as slander."

On the other hand, those who have written for her church often

put Mrs. Eddy in a saintly attire that tends to blind them to the controversial periods of her career. This is because, having accepted her teachings as being a Divine revelation, they view her life as a fulfillment of this mission. This view of Mrs. Eddy is somewhat similar to that of Jesus as seen by the writer of the Gospel of John. To these writers, certain points stand out as the essentials in the mission and it is for both the lack of space and importance attributed to other areas that they are not treated in detail.

It is this fact that has inspired this effort. My endeavor has been to write as fairly as possible after thoroughly exposing myself to both views. While a complete biography would take several volumes, my purpose has been to especially treat those areas of greatest controversy in an effort to get to the sources as much as possible. In this effort the Longyear Foundation was most helpful in granting access to their archives. Interviews with Mrs. Eddy's last maid and another member of her household were of further assistance in this work.

New Hampshire of the early 19th century was very religious in character. There still remained the zeal and piety of the early emigrants who had left England largely for religious reasons. They were ardent Christians of the Calvinistic school and embodied the characteristics of industriousness and sober resolve typical of its teachings. Earlier days had seen New Hampshire swept by the French and Indian War. The inhabitants had become Indian fighters, woodsmen, and mountaineers and had developed into a robust lot. Her men had served in the Revolutionary War and upon returning had continued the process of building their state. Dartmouth College was founded in 1789 and soon the little red school houses were well scattered throughout the land, evidencing the superior educational system of the state. New England had already given birth to many of outstanding intelligence, and this century was to see this area come to its peak as the intellectual center of the New World. This was New England, and the cultural heritage of the Old World was to take new shapes as it evolved in the spirit of those who had dared to break with the past as they came to a new land.

The first Baker of whom anything is known is Robert, who lived the greater part of the 15th century in Lyminge, England. He and his descendants are recorded as having had a deep religious feeling being very active in the Church as well as being quite publicly spirited. This they were in Kent as well as when they came to the New World. The first to immigrate to America was John Baker who came to Charle-

ston in 1634. His ancestors had been substantial yeomen in the Parish of Iyminge but by this time a change was coming to England. Wycliff's teachings had been disseminated and they greatly influenced this 17th century Baker. Although he didn't resist the Church to the point of martyrdom, his resistance led to severe reprimands and finally excommunication as a separatist shortly before he left England. John Baker must have been a man of some substance because he bought a grist mill in Boston and there had a profitable business.

For six generations the Baker family had been in New England when in 1807 Mark Baker married Abigail Ambrose, whose forefathers had come to America about the same time as the Bakers. Each of the eight family branches that went into this union had come to America because of religious persecution. They had six children in the next fourteen years, the last born in 1821 and named Mary. She it was who later was to be famous as Mary Baker Eddy. We are told that in the period before Mary's birth her deeply religious mother spent much time in prayer and this attitude of prayer was characteristic of Mary all through her life culminating in her church which she described as "our prayer in stone!"

This generation of the Baker family lived on the old family farm of 500 acres, in the town of Bow, New Hampshire. When Mary Baker was born here, Maine, the neighbor of New Hampshire, had just been admitted to the union as a free state in the compromise which saw Missouri come in as a slave state and so postpone the final decision over this issue. Emerson, who in future years was to profoundly influence New England thought as a member of the Transcendental School, was in his early twenties. The Revolutionary War was little more than forty

years past and slavery was emerging as an issue of the day. No doubt Mary, as a young child must have heard stories of her great, great grandfather Capt. John Lovewell the famous Indian fighter, and of her grandmother's cousin General John McNeil, famed in the War of 1812.

Abigail Baker, the daughter of a Congregational Deacon, is described even by the most critical biographers as a kindly, loving mother and wife. Her minister at one time described her as having a strong intellect and a placid spirit. Mrs. Baker was to play a large role in the early molding of her daughter's life. Mrs. Eddy in her autobiography said, "Of my mother I cannot speak as I would for memory recalls qualities to which the pen can never do justice."¹

Mr. Baker made quite a contrast to his gentle wife. He was iron willed, a devout religionist and had a keen intellect. In later years we see a blending of these parental qualities in Mary. Mark Baker's interest and ability in public affairs are shown by positions he held, such as trustee of Sanbornton Academy, justice of the peace for his county and Chaplain of the New Hampshire militia. As agent of the town of Bow in regard to caring for the poor he argued a dispute against Franklin Pierce, who was then a prominent lawyer, and got the decision. His home was often visited by clergymen of different denominations who enjoyed debating doctrinal points with him, a staunch Congregationalist. Mary often listened in on these theological discussions with delight. This atmosphere of intellectualism was further heightened by the visits of other intellectuals of the day to the Baker farm, including the

¹Eddy, M.B., Retrospection and Introspection, Pg. 5

governor of the state.

Mark Baker's disposition did not allow for the close relationship with his children that they enjoyed with their mother, and at times all the children had disagreements with him. Mrs. Baker was always the peacemaker in such situations. As master of the household, Mark made religion a vital part of home life, through Bible readings and prayer in the mornings and evenings. The Sabbath was rigidly kept by all the family and this included attendance at the morning and afternoon services of the Congregational Church.

Mary was a happy child, though frail and sickly. It was perhaps because she was frail as well as being the youngest that she was most susceptible to the religious atmosphere of the home. Being the youngest child also meant that she received special attention from her brothers and sisters as well as her parents. A religious genius or aptitude must have been somewhat apparent at this time, for it is recorded that a noted clergyman said of her when she was about seven years of age, "This child was sanctified before she had birth."

Upon reaching school age she began attending the local school with her brothers and sisters only to find her health worsening. The family physician recommended that she be kept home and as a result she missed a great deal of school. Mary studied at home when not able to attend school and evidently learned easily. The records indicate that she attended the Holmes Academy at Plymouth as well as the Sanbornton Academy. She had two other special tutors in her brother Albert, who was eleven years her elder, and her pastor. Albert Baker graduated from Dartmouth College and then studied law for three years. On his

vacations from college he would tutor his sister Mary. In this way she was exposed to Hebrew, Greek, and Latin as well as the classics. Mrs. Eddy later said that it was her brother Albert who inspired her intellectually and who no doubt gave her the desire to be an author, a desire expressed as a child in school. Albert Baker meanwhile began what appeared to be a very promising career being admitted to the bar and practicing law in Franklin Pierce's office.

A glimpse of her intellectual development at this time is given by the pastor who was her other tutor. He remarked to his son, "I never before had a pupil with such depth and independence of thought," and added, "she is an intellectual and a spiritual genius."¹ In future years biographers were to do a great deal of speculation and research into this area of Mary's development. Letters from her childhood have been printed to indicate poor spelling and punctuation, and it has been inferred that these indicate a lack of scholarly attainment. It is interesting to note that the spelling of such a person as George Washington was equally informal throughout his life. That Mrs. Eddy's mastery of the modern rules of punctuation even in later years was not complete is shown by a letter to her close friend Judge Hanna who was editor of her religious periodicals. She therein states, "I long to see you punctuate my matter just as you do your own; that is the modern way but I know no rules for it and leave this to you."²

¹ Kennedy, H.S., Mrs. Eddy, Pg. 48

² Mrs. Eddy's Letters and Miscellany, Vol. 39:129:5154
Quoted by Powell, L.P., Mary Baker Eddy, Pg. 286

While young Mary may not have been a child prodigy, there is no doubt her inquisitive mind caused her to go beyond the intermittent formal education she was given. Her preserved scrapbook of poems from her teen years contains many pages of manuscript devoted to extracts from such writers as Shakespeare, Milton, Wordsworth and Byron. Later writings of Mrs. Eddy also indicate familiarity with these authors. Her published writings also indicate a very large vocabulary. Writing in the "Living Church" for October 1, 1932, the Episcopal clergyman and biographer, Dr. Powell states: "By actual count in her published writings hers was a vocabulary of 18,000 words, which makes her second in vocabulary only to Shakespeare among those who have written in the English tongue."¹

Like many other sensitive children, young Mary showed great love for the livestock on her father's farm and was particularly concerned for their safety in winter weather. One cold November evening her brother found Mary outside singing to the pigs whom she thought cold and lonely, much like St. Francis singing to the birds. Not unlike St. Ignatius, we read of Mary giving of her clothing to those in need at school.

This sense of compassion, so characteristic of her mother, influenced her religious views. Mary had always loved Bible study and the religious doctrinal discussions in her home. Mark Baker looked to his young daughter with hope that she would follow him in his devotion to the faith, for his other children, though attending church, had not

¹ Smith, C.P., Historical Sketches, Pg. 107

made any profession of faith. Mark's hopes faded however, as he saw Mary rebound from the doctrines of Calvin which she deemed cruel.

When Mary was twelve years old, Mark Baker felt the time had come for his young daughter to make her confession of faith and join the church. Her father, to make her ready for this step, went over the essential doctrines of predestination, but found that nothing he could say would change Mary's opinion of the doctrine. He spoke of eternal banishment and the great judgement day of God, but to no avail. Mary said she was not willing to be saved if her brothers and sisters were to be doomed by God. The wrath of God which was so dominant in Mark's view was quite foreign to that of his young daughter. So intensely did she feel her convictions that she actually became quite ill with fever. The doctor who was summoned warned Mark to stop his zealous missionary work and her mother comforted her daughter with the council that she turn to God in prayer and rest in his love. The result of doing this, was the leaving of the fever.¹

The effect of this experience on the young child must have been considerable. While four years before she had some sort of religious experience like that of Jeanne d'Arc when she heard voices, Mary now for the first time had an experience in which she saw physical distress relieved through prayer. The experience certainly confirmed her conception of God as Love and no doubt made her feel that He was "a God at hand". Although she was to go through much suffering and other

¹ One biographer tells of "fits" both at this time and earlier in her life, but there does not seem to be any documented evidence for this. Their origin seems to be in that of the report of neighbors to which previous reference has been made.

difficulty in the years that were ahead before coming to her final thesis as to the nature of God, man and their relationship, this might well be the beginning of its development.

Due to her father's desires and her own love for her church, she applied for membership despite her views. Appearing before the church members and her pastor of strictest Presbyterian doctrines, she replied she could never unite with the church if she must agree to the doctrines of eternal damnation and predestination. She was willing rather to trust God and take her chance of spiritual safety with her sisters and brothers. The pastor asked when she had experienced this "change of heart" but she could not remember any definite time that a change had occurred. Believing Mary had been regenerated, the preacher asked how she felt at the time the light dawned upon her. According to her own reminiscences, she replied in the words of the Psalmist: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." This was evidently so earnestly said that all were deeply moved and the pastor admitted her to communion. This membership was retained until she founded a church of her own.

Until Mary was fifteen years old the Baker family lived on the Bow farm, at which time they moved to another farm about twenty miles away. Her physical appearance at this time is "frail and fair" according to one reminiscence years later. Perhaps the best source of information for this period is the letters that have been preserved, which were written by Mary to friends and relatives. They indicate that during this period of maturing she had a normal social life. Her letters

tell of various outings and gatherings in which she took part. They also indicate from the very first, written at the age of fourteen, that she was continuing to suffer from ill health. In 1835 we read for example, "my health at present is improving slowly and I hope by dieting and being careful to sometime regain it."¹ Letters from her brother Albert which have been preserved show the concern he had for his sister's condition.

These letters of Mary's are also valuable for what they indicate in regard to the religious conceptions formulating in her thinking. Despite social frivolities in the letters, questions concerning literature and religion play a considerable part. In some places we see a quite orthodox Calvinistic view of God and young Mary asks her friend to pray for her and comments that she is amazed at God's "forbearance toward her". From this traditional view of suffering we see a complete change toward a view which was much nearer one she was to hold thirty years later. In writing to a brother of a sister's illness at this time we find these interesting sentences; "Martha has been very ill since our return from Concord. I should think her in a confirmed consumption if I would admit the idea, but it may not be so, at least I hope not."² A religious theme also dominated poems written at this time, five of which were published years later.

Emerging into womanhood, Mary was soon to face great sorrow as well as joy. Now in her twentieth year, her brother Albert whom she loved so dearly and who had taught her so well, died. He was only 31

¹ Kennedy, H.S., Mrs. Eddy, Pg. 46

² Ibid., Pg. 46

years of age but had already served three terms in the state legislature and had received nomination for Congress in a district where nomination virtually meant election. His demise came just two weeks before election day and was to leave a deep sorrow over his young sister. She now had occasion to turn more to God in this the first of several incidents in the next few years that were to leave her separated from those who had been a strength and comfort. Brother Albert had written shortly before his death a letter to his sister which sums up their view of evil at the time; "God rules, let the earth submit."

Mary Baker had met young George Glover when she was twelve at her brother Samuel's wedding. He was again a guest at the Baker home five years later when Mary's sister was married. Correspondence began between the two in the intervening years and in 1843, two years after Albert's death, they were married.

Mary was now twenty-two years of age. She had recently finished her spasmodic formal education with attendance at Sanbornton Academy at Sanbornton Bridge and Holmes Academy in Plymouth. A letter written while on vacation a few months before the wedding indicates her health is still poor: "O, if I felt well, then might I be happy."

George Glover was ten years the senior of the twenty-two year old bride. By this time he was an enterprising building contractor in South Carolina, and so following the festivities of the wedding, George and his bride began the trip south.

Slavery was very prevalent at this time in the south and the moral question involved greatly disturbed Mary. She and her husband took an active part in politics and the young bride little hesitated in making known her controversial views. Deeply feeling the need for abolition, Mary voiced her opinions in the local press under a pen name so as not to hurt her husband's future.

This happy marriage was not destined to last for long. After their first months in Charleston, the young couple went to North Carolina on a business trip. A day or two after their arrival, George contracted yellow fever, and in twelve days he was dead. Due to her frail condition and her carrying a seven months child, Mary was not

allowed to nurse him. She prayed with all her strength and the doctor later said the prayers had prolonged his life. At the funeral which was arranged by George's brother Masons, the Governor of the state, on whose staff young Glover had served¹, was in attendance. The Masons delegated Mary an escort who took her to the Baker farm in New Hampshire and she again had a home.

Only a small equity existed in the estate of George Glover and so it was in a condition of financial lack that Mrs. Glover was to find herself for many years. The smallness of the sum left by George Glover must be explained by the fact that his contracting business though active was still in its formative stages. As soon as capital was obtained from one investment it was invested in supplies for another. At the time of his ill-fated trip, George was actuating plans for a cathedral in Haiti. Furthermore, slaves were then considered legal tender in the south, and debts had been paid the contractor by this means. The young widow declined selling them for moral reasons and so this property was also lost. It was indeed a blessing that the home circle was still intact and that therefore Mary was welcomed.

A child, George, was born to the widow a month after her arrival. But now, the long journey had further weakened the condition of the young mother whose letters indicate that she had not been in the best of health while in the south. The birth of the child added to this

¹ Much has been made by a few biographers over the fact that Mrs. Eddy referred years later to Glover as both Colonel and Major. It was as a member of the state militia on this staff that he held the rank of Major. "Colonel" was simply the common title of the south.

leaving Mary very weak, and for weeks her life was despaired of by her family. The child was immediately given to a neighbor woman to nurse and care for, who also was nursing a child of her own. It was months before Mary's improvement was very noticeable and during this time she was cared for by her family. As her condition improved, the young mother was at last able to see her child but she was not to have it for long. This initial separation from her babe was a foretaste of the future.

While recovery gradually came from the extreme weakness, the young mother never rested well after George's birth. Added to the past chronic indigestion and trouble with the intestinal tract, there now came a persistent spinal pain. This latter ailment may indicate a complication resulting from the birth of George, and added to the generally frail body, left little strength for care of the infant. Her son was very robust and active, greatly testing his mother whenever they were together. It was to be several years before she was strong enough for them to have much time together.

It was evidently now, in this hell of suffering, that Mary Glover became all the more convinced that "God in Christ has a message for the body as well as for the soul".¹ This also was the time that she first began her endeavor to trace physical effects to a mental cause. Three decades would pass before these ideas would crystalize in her thinking.

¹ Powell, L.P., Mary Baker Eddy, Pg. 103; Milmine, Georgine, The Life of Mary Baker Eddy and The History of Christian Science, Pg. 61

One of the current interests in this area during these years was the spiritualism craze which swept the country. The question of Mrs. Glover's interest in the subject was to be raised many times in later years. The rumor gained credence due to the testimony of an aged neighbor, who in later years, told of seances held at the Baker home during this period of her widowhood. Intimate acquaintances however denied that she had any interest in spiritualism. Whatever her interest then, and it is fairly certain that she had none, her view in later years on the subject of spiritualism is quite clear. She devoted an entire chapter in her major work "Science and Health with Key to the Scriptures" to the subject "Christian Science versus Spiritualism". In it she makes the statement, "I never could believe in spiritualism."¹

It was not long before another tragedy came into Mrs. Glover's experience, the death of her mother in 1849. Mary's closest companions, her brother Albert and her mother were now gone from her experience. The result was more than a feeling of separation from those who had guided and inspired her formative years. It was the beginning of severance of family ties which the years were to bring, against Mary's will, both with the living as well as the deceased. Shortly before her mother's death, brother George was married and went to Baltimore. Then, only three weeks after losing her mother, John Bartlett, a young suitor of the widow also died and further grief was added to the first loss.

At first Mary and her son of five years stayed with Mark Baker,

¹ Eddy, M.B., Science and Health, Pg. 71

keeping house as her mother had done. Mark soon decided to remarry, however, and within a year Mary was forced to find another home in order to make room for his wife.

Due to her financial circumstances it was necessary for Mary to move into her sister, Abigail's home. While she was quite welcome, the delicate condition of Abigail's son made Mary's son, George, unwelcome. Once again the mother and son were forced to separate after at last it had seemed they could be together. After spending the night praying for some other solution, George was given to a former servant of the Baker family to be cared for. From then on, her one desire was to be able to regain custody of George. First, she must be self supporting and so Mary wrote for magazines and periodicals, conducted an infants' school and at another time taught in the New Hampshire conference Seminary.

In this period of widowhood she still suffered from very poor health and much of the time was virtually dependent on her sister. A letter written in these years tells of lameness, pains centered in the right kidney and dyspepsia as complaints from which she is suffering. Above all this, her greatest anguish no doubt came from her separation from George.

For three years Mary lived with her wealthy sister Abigail. The two however were never close in ideas or affection. Abigail in her superior social position felt that there should be conformity to her opinions while Mary neither then nor later, felt one's views should be conformed to another's.

It was while living with her sister that Mary met a young dentist

who had also studied homeopathy. The dentist, Dr. Patterson, was a relative of her stepmother. First it was only a professional relationship that developed but soon the doctor proposed marriage to Mary. Twice she refused him, for marriage in this day in New England was well thought over before decided upon. Dr. Patterson went to great length to convince Mary and her father of his good character. A letter written by Mrs. Glover to her suitor indicated the question marrying one of another church raised in her mind and so indicated the solidity and depth of her religious convictions. To this Baptist she wrote "I have a fixed feeling that to yield my religion to yours, I could not. Other things compared to this are but a grain to the universe."¹

Finally, with the thought of the return of her child to her, uppermost, Mary agreed to become Mrs. Patterson. They were married June 21, 1853 and moved to Franklin, New Hampshire. So ill was the bride at the wedding that the doctor had to carry her downstairs to the ceremony.

This marriage was destined to be unhappy from the start, for the dentist continued to put off the bringing of the child to live in their home. His practice decreased and he at last decided to go into the sawmill business in addition to his small dental practice in North Groton, New Hampshire. Here too, he was a failure. George, who was now nearing eleven years of age, lived nearby, however, and he often came over to see his mother who was now bed-ridden much of the time. Dr. Patterson on finding him visiting first objected and later forbade him to come. Soon, to quote Mrs. Patterson, "a plot

¹ Kennedy, H.S. Mrs. Eddy, p. 85

was consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West We never again met until he had reached the age of thirty-four."¹ In the period that followed, George was told that his mother was dead and she was made to believe that he was lost. She could not locate him despite her searching.

Reminiscences by those who knew her at this time describe Mrs. Patterson as one who was "always reading and ill." The Bible of course had always been a constant companion. But now, since her marriage to Dr. Patterson, Mary found an interest in Homeopathy. Since her husband practiced this "science", books on the subject were readily available and she did a great deal of studying. The driving interest must have been to find a cure for her own condition even if it be in a rather unorthodox school of medicine. The regular physicians could evidently do no more for Mary and had simply prescribed morphine as a pain killer.

Homeopathy had been introduced to the United States from Europe about 1825. As it gained in interest two schools of thought arose. One believed that while drugs might be the agents through which healing came, the source of the cure was mental or spiritual. The other school greatly minimized or ignored a mental basis to the cure. Although Mary did not find help for herself in this study she did practice its teachings in behalf of other invalids and evidently helped them. The most important part of her limited practice of homeopathy is what she learned in experimenting with patients. One such case is

¹ Eddy, M.B., Retrospection and Introspection, pgs. 20-21

recounted in detail in one of her published writings. The case, one of dropsy, is described as follows:

"We prescribed for her the fourth attenuation of *Argentum nitricum*, with occasional doses of a high attenuation of *Sulphuris*. She improved perceptibly . . . It then occurred to us to give her unmedicated pellets for awhile, and watch the result. We did so, and she continued to gain as before, and finally said she would give up her medicine, . . . but the third day she suffered, and was relieved by taking it. She went on in this way, taking the unmedicated globules, with occasional visits from us, employing no other means, and was cured."¹

Such cure by unmedicated tablets is fairly well accepted today but at this time it was not. Mrs. Patterson reasoned that it was not an inherent quality of the medicine that wrought any cure; it was primarily the faith of the patient in the drug that was the principle cause of any curative effect experienced. While there was still a long way to go before she arrived at her ultimate position, the lessons learned from these experiments took her a definite step in that direction.

During this period of residence at North Groton, New Hampshire, Mrs. Patterson had another experience which must have left its mark on her thinking. A local clergyman frequently came to visit and pray for Mary's recovery from the condition that kept her bed-ridden most of the time. As he approached one day he found Mary coming to meet him, appearing entirely free from the trouble. Both the elderly minister and Mrs. Patterson felt this was an answer to their prayers. The patient evidently did not have the blind faith to hold on to the healing which the clergyman expressed. At any rate, she was soon back to as poor a state of health as she had prior to the incident. Neither a

¹ Eddy, M.B., *Science and Health*, Third Edition, Pg. 158

blind faith in God nor in a drug was possible for her and so her suffering continued.

Her health was not only poor at this time, but her domestic conditions were equally so. Dr. Patterson was away most of the time, supposedly on business trips, but his earnings continued to diminish. Finally, the mortgage was foreclosed while he was on one of his trips and Mary's sister took her away to a nearby boarding house. This was in 1860. Upon returning the dentist vowed to reform and did for awhile providing enough income to rent a small house. Soon the Civil War broke out and Dr. Patterson, eager for adventure, was off to the south with an appealing assignment.

This was also a period in which new ideas were sweeping the New England area. Mesmerism, later known as hypnotism, had been reported to be a therapeutic agent by the Academy of Medicine in Paris. Even then there was discussion of using it in surgery. Meanwhile, in another realm of thought Emerson and the other transcendentalists were to be attracting increasing attention. Spiritualism was also becoming increasingly popular. Mrs. Patterson was interested in all these happenings. She also began to read in the newspapers by her bedside of amazing cures that were being achieved by Phineas P. Quimby, of Portland, Maine. One cure that was printed as news by the local newspaper was that of a woman who evidently had much the same difficulty as Mrs. Patterson. Becoming quite interested Mary wrote to the "Doctor" for information. Shortly after receiving a circular from Quimby she received two letters that were to drive her further in despair. First came word from her son that he was in the Civil War. Next a letter from her hus-

band revealed that he had been taken prisoner by the South. In this extremity she was more than ever determined to get to Quimby, whom she felt sure could help her. Turning to her sister for aid in making the trip to Maine, Mary found that Abigail did not share her exalted view of Quimby and so refused to help. Abigail instead suggested a trip to a Water Cure Sanatorium at Hill, New Hampshire, and made all the necessary arrangements.

Mary was not at Dr. Vail's Water Cure Sanatorium long before finding that the main topic of conversation was Dr. Quimby. She again wrote to him and within three or four months went to see him at his office in the International Hotel in Portland.

"Dr." Quimby had been trained as a clockmaker and was unlettered. He was attracted one day by a lecture given on the new fad, mesmerism, and began to make a study of it. Quimby soon found that he could control subjects and began to give public exhibitions of his powers. While in this activity he found he could sometimes cure diseases by his method. He thus gave his demonstrations and began to heal the sick.

When Mary Patterson reached the Portland office she was in a very weakened condition and had to be helped into the waiting room. "Dr." Quimby quickly began his consultation. During this period he told her that she was held in bondage by the opinions of her family and physicians and that "her animal spirit was reflecting its grief upon her body and calling itself spinal disease"; that she could be cured and would be cured.¹

¹ Kennedy, H.S., Mrs. Eddy, Pg. 112

In a few moments she was able to stand up healed. That these were the words spoken is not anywhere documented, but it is typical of some of his teachings. Affidavits of others who were patients give other details. One, from a Mrs. Emma Thompson who was a patient the same time as Mrs. Patterson, describes his method as follows:

"His treatment consisted in placing bands on his wrists, plunging his hands in cold water, manipulating the head and making passes down the body. He asked me to concentrate my mind on him and to think of nothing and nobody but him. He requested the members of the family to leave the room, as he said he could not control my mind with anyone else present. As the relief came to me, he suffered greatly himself, saying that he took on my pain The only instructions ever given me by him were to concentrate my mind on him and drink water until the pain was relieved He never spoke of God to me, or referred to any other power or person but himself."¹

Mrs. Patterson felt completely cured and wrote a description of her healing in the local newspaper, so filled was she with gratitude. This was probably the happiest period of her life thus far. She was eager to learn the way the cure had been accomplished, believing Quimby's method could be learned by anyone who studied it. The kindly "Dr." evidently did not really understand the process for he is reported on many occasions to have said that he did not know how it was done. To at least one patient he said that he believed the cures were brought by electricity passing from himself to his patients.²

Mrs. Patterson, so permeated with religious convictions, felt sure that Quimby had discovered Jesus' healing method. As she acknowledged years later, "It has always been my misfortune to think people bigger and better than they really are."³ In apparently good health

¹ Smith, C.P.; Historical Sketches; Pgs. 49 and 50

² Ibid, Pg. 50

³ Christian Science Journal; June 1887

For the first time, it is not difficult to see why Mary would see in this drugless doctor's method a system in advance of any material means known. She wrote regarding Dr. Quimby in an article in the Portland Courier, "Now I can see dimly at first, and only as trees walking, the great Principle which underlies Dr. Quimby's faith and words; and just in proportion to my right perception of truth is my recovery."¹

The sixty year old "doctor" who had only six weeks schooling in his life, was no doubt quite interested in Mrs. Patterson's interpretation of his ideas in a religious view. Her statement to him that there must be a science underlying the cures made him all the more desirous to try and see if there was a principle to his system. Mary Patterson told him that God was the principle that did the work. During the next year and a half she and Quimby were to see much of each other. Quimby began a more scientific approach to his work in the way of writing case histories. He and his enthusiastic patient would discuss these and evidence indicates that Mary made notes and corrections on his writings bringing them into accord with her views.

A few weeks after her cure, Dr. Patterson arrived in Maine having escaped from a Confederate prison. Soon the Pattersons returned to New Hampshire. Mrs. Patterson eagerly told her sister about her cure and urged a visit to Quimby for her sister and the latter's son. They did take such a trip, but lacking the faith Mary had when she went to Dr. Quimby, they received no help. Returning to Maine, Dr. Patterson began dental practice in his old home town. Being near to Quimby she

¹ Bates, E.S. and Dittmore, J.V., Mary Baker Eddy Pg. 90

must have seen him frequently, all the time copying his notes and interpreting his ideas. Her letters at this time indicate her old ailments were returning and that her husband who first was guilty of mild semi-professional flirtations, would now go off and leave his wife for days and weeks at a time.

During this period of Maine residence Mrs. Patterson gave a series of lectures on "Quimby's spiritual Science healing disease - as opposed to Deism or Rochester-Rapping spiritualism."¹ Here we see her thought developing in the line of spiritual healing and her antagonism toward spiritualism which she held all her life. While in Maine she also spoke against slavery in a public lecture at Colby College in Waterville under the subject "The South and the North."

By 1864 the Pattersons had moved to Lynn, Massachusetts where they lived the next few years. Mrs. Patterson had become known among the patients of Quimby as one who had an advanced understanding of the doctor's method. For this reason she was called to practice his method, on behalf of two patients of Quimby who were in need of healing, and evidently had some success.

As it had been with homeopathy so was it now. Although Mary had some success in practicing the various methods on behalf of others, yet she found no permanent healing for herself.

¹ The Quimby Manuscripts, First Edition, Pg. 155

As the year 1866 began, Mary Patterson had reached the age of forty-five, an age when those who are to achieve in life are well on their way. Mrs. Patterson, however, still had no goal in life. She remained in chronic ill health, though at times was much improved. Mary was active in the Good Templars Society becoming a speaker and writer for them as well as writing for the press. Her husband was less and less faithful to her. Mary's mother, father and brother were dead and her sister was estranged due to the episode with Quimby. The marvelous method of cure she believed she had found had proved able to give only temporary relief. The final blow came with the death of Quimby in January 1866, for though Mrs. Patterson had not been cured by him, her faith was in what she thought his method to be.

One month following the death of the "doctor" an event was to take place which completely changed the course of her remaining forty-five years. On returning from a temperance meeting, Mrs. Patterson fell on the ice. According to the report in the Lynn Reporter, "She was taken up in an insensible condition."¹ Mary Patterson, on the third day after the fall, asked to be left alone with her Bible. While reading Jesus' healing of the man with the palsy, she too experienced healing and was able to arise, dress herself and greet her friends who were in the next room.

This experience was to entirely change her life and do far more than restore her physically. In later years when Mrs. Patterson

¹ Kennedy, H.S., Mrs. Eddy, Pg. 130

wrote and taught her ideas she always pointed to this fall and the resulting cure as the event which marked the discovery of Christian Science.

Because of the great importance of the fall on future events, it has been subject to much investigation and interpretation. Critics¹ have made much of the fact that some of her followers have claimed that the ideas later promulgated came in one sudden revelation which brought complete physical restoration of health. In her statement regarding the incident written years later, Mrs. Patterson does not make such a claim for the experience but says, "the result was that I rose, dressed myself, and ever after was in better health than I had before enjoyed."² Twice before Mary had experiences of physical healing, once upon her first contact with Quimby and again still earlier when in North Groton. In both cases the healings were not permanent nor was her overall health permanently improved. It was probably due in part to the fact that since this latest experience "she ever after was in better health than she had before enjoyed" that Mary could speak with assurance when giving this as the date of the discovery of Christian Science. As to the claim that her ideas came in an instantaneous revelation, it is interesting to see her statement. Continuing the same article Mrs. Patterson writes, "That short experience included a glimpse of the great fact that I have since tried to make plain to others, namely, Life in and of Spirit." According to her own account the healing experience brought only a glimpse of what later

¹ See for example Springer, F.C. According to the Flesh, Pg. 304

² Eddy, M.B., Miscellaneous Writings, Pg. 24

became her philosophy. Writing in her autobiography the then Mrs. Eddy likened the experience to Newton's experience with the falling apple, for it set her looking for the law that had produced the cure.

Efforts have also been made to minimize the gravity of her condition after the fall. Its seriousness is brought out, not only by the earlier mentioned newspaper account, but by an affidavit of the milkman who, having heard of the fall and stopping to investigate her condition, learned she had broken her spine and could not walk. He tells of being asked to tell her pastor of the condition and riding through a storm to fulfill the request. Several days later when he called she was up and walking.¹ Another affidavit, that of Mrs. Arietta Mann, states how as a child she went with her parents to visit the injured Mrs. Patterson. Mrs. Mann adds that on their next visit, Mary was in the next room and the doctor stated that she had walked in.

We can not learn a great deal from the testimony of the doctor, a homeopathic physician. When asked some thirty years later about his part in the now famous incident, the doctor gave two different versions, one to a friendly biographer and another to a critic. The total evidence together with what was to follow after the incident seems to favor the conclusion that the experience was more than a routine recovery from a fall.

While in retrospect there was no doubt that this experience marked the discovery of Christian Science, at the moment of its occurrence there must have been some question as to what had happened

¹ Smith, C.P., Historical Sketches, Pg. 58

and to how permanent the results would be. Twice before there had been almost instantaneous recovery but each time the recoveries were short lived. Within two weeks of this experience, Mary wrote a letter to one of Dr. Quimby's earliest students, Julius Dresser, a letter which indicates that fear and doubt have set in and that many of the conditions for which she had so long been treated were again giving her trouble. She begs Dresser, now a Portland, Maine newspaperman, to come to her aid and help her out of her troubles. His reply to this request that he carry on Quimby's work indicates the feeling toward Quimby by one of his closest followers after the doctor's death. After stating that he felt that Quimby's system would die with him, he added, "I wouldn't cure if I could, not to make a practice of it as Dr. Q. did."¹

It was probably with the receipt of this letter that Mrs. Patterson realized that she stood alone and that whatever was to come of mental healing depended on her. At first this meant an effort to perpetuate what she had learned from Quimby. This letter also was very important in that it separated her from a possible partnership or following of Quimby's adherents for an indefinite time. Instead she was placed in a position that led her into taking the next several years for serious Bible study and thought alone with her God. In the occurrence of her healing she no doubt believed that she had an insight into the method used for cure by the early Christians. It is also quite likely that much of what ~~she~~ she had learned from Dr.

¹ Powell, Lyman P., Mary Baker Eddy, Pg. 100

Quimby was still uppermost in her thought.

Looking back, we see an evolutionary process from her first experiments in homeopathy where she proved to her own satisfaction the mental nature of disease. In Dr. Quimby's method she saw that, the body governed at least somewhat by the mind, the mind could be influenced by another mind and so a cure wrought. This method of hypnosis she had also proved. Her religious background kept her from accepting the explanation Quimby gave of his method, for she tried to read into it a religious basis that clearly wasn't there. Quimby had somewhat accepted Mary's explanation, and toward the end of his career he was to speak of God as the great Magnetizer. Now, her latest experience impelled her to further work out the basis of this healing from the teachings of the Bible. During this period her views were no doubt gaining in originality and leaving the views she and Dr. Quimby had evolved.

The recovery from the fall was not the end of her troubles however, for a few months later her husband eloped with a wealthy member of the town. The woman and Dr. Patterson later returned asking forgiveness, but this time Mrs. Patterson refused to take him back. The divorce was not obtained until seven years later and then on the grounds of desertion rather than adultery. That Mary did not drive him to infidelity is attested to by the testimony of his boarding house keeper. She reports him having said that he could have had as pleasant and happy a home as anyone could want, if he had only done as he ought by Mary.

With her husband gone, Mrs. Patterson was forced to board with

one family after another. In many of these homes she was ridiculed for her unorthodox beliefs. In this period of study she endeavored to put into use her developing theory. Testimonies from these people with whom she boarded tell of different cures. One man who was rooming in one of these houses tells of being healed almost instantly of a fever after he had reached the point of delirium. Another tells of being an invalid for sixteen years and of being so far cured as to be able to walk unaided. It is easy to imagine how such cures must have strengthened Mary and encouraged further investigations.

Among the boarders, Mary found her first student, Hiram Crafts, who was an employee in the local shoe factory. She passed on to him notes she had from Quimby as well as those she had jotted in her daily study of the Bible. After several months of such training, Mr. and Mrs. Crafts moved into a home of their own where Mary roomed. Mr. Crafts took an office and advertised as the first practitioner of her teachings. He was evidently somewhat of a success, but after sometime gave in to his wife who was a spiritualist, and abandoned this work.

As Mary progressed through this period of virtual poverty, she probably often thought of her sister's offer to take her in and do all she could for her if she would give up her queer ideas of spiritual healing. There also was the offer of \$3,000 a year for writing for the Odd Fellows Covenant.¹ This search, however, had come to mean more to her than material ease and so she kept on with her study, moving at the request of those who could not tolerate her ideas and

¹ Bates and Dittmore, Mary Baker Eddy, The Truth and the Tradition, Pg. 44

all the while writing down her findings. In collecting material for her biography of Mrs. Eddy, Miss Milmine interviewed people who knew Mary at this time. She reports that all, though opposed to her ideas, liked to talk of her and were glad to have known her.

Whenever anyone expressed interest she taught them what she had found and often was forced to board with these students as they were the few who were friendly. She was now calling her teaching Moral Science. One student with whom she boarded was Mrs. Sally Wentworth of Stoughton. Living here from September 1868 to the spring of 1870, she did her first writing, on this Moral Science, for publication. It was in pamphlet form and entitled "The Science of Man."

As she and her ideas became known in the area the scorn and ridicule which had come from some of the boarding houses where she had lived now took on a broader scale. While visiting in Worcester, Massachusetts, for example, the superintendant of an institution for the feeble minded called upon her, believing that she should be locked up. On leaving he had changed his mind and said that he had learned much that would be of benefit to him in the treatment of his patients. Others, less well informed, called her a witch and burned her in effigy encouraged no doubt by their pulpits which saw her as a child of Satan.¹ It is not difficult to understand their feelings for when her writings started to appear it was rumored that she was rewriting the Holy Scriptures. Some of those who came to learn from her due to curiosity, quickly turned on her.

¹ Beasley, Norman, The Cross and the Crown, Pg. 17

While rooming at the home of Mrs. Webster in Amesbury in 1870, Mrs. Patterson met a young man who was very enthusiastic about her teachings. When she was forced to move from this home, this young man, Richard Kennedy, determined to leave also and in June of this year, 1870, he and Mrs. Patterson formed a partnership. She had found by this time that her method of healing could be taught to others and desired to begin systematic class teaching. Kennedy was a good student and evidently was rather successful in the practice of these teachings. A partnership was worked out so that he would do healing and she teaching, his patients becoming students under Mrs. Patterson. Mr. Dakin charges in his biography that this arrangement was due to Mary's inability to heal, but this claim seems completely false according to later evidence.

Suitable rooms were obtained on the second floor of a private school and soon patients began arriving for treatment. Receiving benefit from it, they wanted to know more of the method involved and so Mrs. Patterson taught them, at first individually. Being all this time with just enough money for her needs, she never had enough to further her ideas in any way. It was difficult for Mary to evaluate the discussions she had with people, but if she were to outline a course detailing what was to be taught in a class room situation, a fee was easily justified. The people in this area were factory workers whose average wage was probably no more than \$1,000 per year at the most. Yet, Mrs. Patterson arrived at a fee of \$300 for her course. This may have been based in part on the fact of which she was aware that the human mind does not value anything it can receive for very

little, as her experience up to this point had so well proved. She wrote, "I could think of no financial equivalent for an impartation of a knowledge of that divine power that heals."¹

The endeavor was a success and ten attended the first class. For this class she wrote "The Soul's Inquiry of Man" and "Spiritualism and Individuality" which were used for study by the pupils along with "The Science of Man". A detailed picture of this class was given by S.P. Bancroft, a member of the class. His reminiscences indicate how closely Mrs. Patterson's views still resembled those she had worked out when with Dr. Quimby. Bancroft tells how at the start of the twelve lessons the students would receive treatment by Kennedy. This treatment "consisted of manipulation of the head and solar plexus. The theory as we understood it was that these were considered the most sensitive portions of the body."² This to her may have been what the Bible meant by "laying on of hands". Bancroft adds that, "The truth she labored increasingly to inculcate was this, 'Immortal Mind controlling matter is the fundamental strength of Moral or Christian Science.'³ She was now, however, moving toward the teaching that God is Spirit, the only creator, and that matter and disease being unlike Spirit were not a creation of His and so did not exist as a divine creation. She began to feel that it was only as man looked at the real creation through, as Paul put it "a glass darkly" could matter seem to be present. Her healing method gradually evolved

¹ Eddy, M.B., Retrospection and Introspection, Pg. 50

² Bancroft, S.P., Mrs. Eddy as I Knew Her in 1870, Pg. 3

³ Ibid, pref. xi

to where it took place by praying to see man as she believed God had made him, in His image. It thus became evident to her that manipulation had no part in spiritual healing for spiritualization of the individual was needed. Manipulation she realised was a part of hypnotism. Within a year of her first class, Bancroft indicates that she completely repudiated the Quimby methods.

As Mrs. Patterson made known her new view of manipulation to her partner, Kennedy refused to comply for he felt it quite important in healing. Realising that his cures were not being produced by spiritual influence, she urged him to use manipulation less. As Bancroft points out, those who wouldn't give up these methods and keep pace with her advancing thought caused her and were to cause her in the future, much trouble. In this period before she put an absolute stop to such methods, she suffered the first of many attacks by students.

A member of the first class a year or so after it, charged that she was teaching mesmerism and demanded his money returned. While she had stated before the class that those who could not heal at the completion of the course could have their tuition returned, she realised that if she returned this fee it would be pleading guilty to the charge of mesmerism and she refused. The former student then carried his attack into the press and challenged her to show the validity of her teachings by raising the dead and living without air for twenty-four hours, among other things. When she ignored the challenge the student prophesied that Mary Patterson and her science were practically dead and buried.¹ This attack made Mary realize the need for a complete

¹ Dakin, E.F., Mrs. Eddy, Pg. 89

break with such methods that would hint of mesmerism and so she was pushed into a further separation from Quimby. She dissolved the partnership and both partners received six thousand dollars. Kennedy, who failed to see the distinction Mrs. Patterson was beginning to make between the human mind and the divine Mind was now out of her life at least for the moment.

The attack also convinced Mary that her teaching would never be safe from misinterpretation until she had embodied it in a printed book. She now had some money and so could devote her next few years to writing such a book. Most of this time was spent in Lynn, Massachusetts, boarding at different homes. Mrs. Patterson began the actual writing of her book in February 1872. While engaged in her writing she wrote several corrective letters to the press in an effort to give an accurate view of her teachings to the public.

About midway through her work she took what she had written to a Boston publisher, but he rejected the material at once saying he saw nothing but failure for such an undertaking. Although somewhat dismayed she returned at once to her work. Up until this time she felt that her evolving method of healing would be welcomed by the other Christian churches, for she felt it was a reinstatement of primitive Christianity. However, on her return from the publisher, Mrs. Patterson is said to have stopped in front of a church, and turning to her companion remarked that someday she would have a church like that. How far away that day must have seemed to her then.

While writing her book she had not taught students but had held informal Sunday meetings in the homes of friends. As her writing

continued she felt the need for more funds and so, purchased a house, most of which she rented out leaving only room for her classes and living space. News of her healing work was beginning to spread and students came to her in increasing quantities. Many would leave after a short time, but for every one who left several more came.

George Tuttle is an example of one who left. He was a sea captain who entered one of the classes and after a few lessons was able to cure a girl of dropsy. Dakin records that he was "so amazed" and "frightened" that he promptly left again for the sea.

In this home which she largely rented out, Mary completed the final chapter of her work Science and Health. It was now October 1875 when the work was published. Two months before, Mary had severed her membership of thirty-seven years standing in the Congregational Church and so must have been certain in her own mind that she would have a church of her own. Mrs. Patterson placed a sign reading "Christian Scientists Home" on her Lynn home and by so doing, it might be said, gave birth to the Christian Science movement. As the number of students increased as well as the numbers attending the Sunday meetings, due to the healing work being done as well as curiosity, the room in which the meetings were held became inadequate. Consequently, eight students pledged funds toward the hiring of a hall for their meetings. At the first service held in the engaged hall between sixty and seventy worshipers were present. These meetings were short lived, however, for as news spread of them many antagonistic people came to argue during the question period. Realizing that this was not the procedure to follow, Mrs. Patterson discontinued the meetings.

The publishing of the book also came about as the result of five students loaning the necessary capital to finance the publication, once a friendly publisher was found. The first edition was printed on good paper and put in a rather expensive binding of green-grey and brown cloth. The edition numbered one thousand copies. There then followed the great effort of selling them.

A student was placed in charge of sales and he began the publicity by sending copies to newspapers for book reviews. Most papers made no comment on the book, although surprisingly enough a few made friendly reviews. Mary had by now received a divorce from Dr. Patterson and the book was published under the name of Glover.

The publication of the book made her views more widely known and correspondingly increased the ridicule and attacks on her. It is reported that children threw rocks at her home thinking she was insane. Her radical views that God was the only healer, that there was really no matter, that heaven and hell were not physical locations—were not well received. The distinction she made between the Jesus of history and the Christ of faith, believing that Jesus was human and that "the divinity of the Christ was made manifest in the humanity of Jesus,"¹ caused the clergy to call her unchristian. Bancroft, who was closely associated with her at this time, records that she was generally regarded as insane. He adds, "M.D.s called her a swindler, spiritualists a medium, and ministers as in league with the devil. If she had lived a generation or two earlier she would probably have been burned as a witch."²

¹ Eddy, M.B., Science and Health, Pg. 25

² Bancroft, S.P., Mrs. Eddy as I Knew Her in 1870, pref. vii

The antagonism to her ideas which had forced her to move nine times while writing the book was to continue to increase for many years.

Despite the great efforts of her few students to sell the book, there was no success. Mary Glover was unsatisfied with the book, finding almost five hundred typographical errors besides mistakes in paragraphs and punctuation, and so contemplated another edition. The first edition would have to be sold first however, and it was moving very slowly.

Among one of the more friendly reviews which helped the book to move as well as it did was one in the Christian Advocate. It said in part, "This book is a metaphysical treatise showing how disease is caused and cured by mind. The book is certainly original and contains much that will do good. The reader will find this work not influenced by superstition or pride but striking out boldly and alone. Full of philanthropy, self-sacrifice and love toward God and man."¹

With publication of the book there came a brief joy of accomplishment as the fruition of years of work appeared. Things were brighter than they had been the year before when Mary wrote to a student,

"After two years' incessant labor seven days in a week I have now the part of proof reader to take or my book will be spoiled...tired to death, broken down with persecution, no home to rest in, invalids all around me, one room only, etc, etc..... This is my present lot."²

About this time a gentleman named Gilbert Eddy was living in Boston. A friend of his, a Mrs. Godfrey, had broken a needle in her finger

¹ reprinted in Ibid, Pg. 51

² a letter of December 1874 to S.P.Bancroft and reprinted Ibid, Pg. 46

which in turn had caused infection. Her doctor recommended amputation. Several days after being told this, friends persuaded her to ask Mrs. Glover for help, and she did. On arising the next morning her finger was perfectly normal. Learning of this Mr. Eddy asked for treatment for a minor ailment which subsequently disappeared. He immediately enrolled in Mrs. Glover's class and thereafter became the first to announce himself as a Christian Science Practitioner. He was evidently one of Mrs. Glover's best students and quickly rose in her estimation much to the envy of others. Many became quite bitter toward their teacher.

At least one element of Quimby's teaching still remained in her thinking at this time -- that the healer could suffer from his patients' thoughts and diseases. Quimby had suffered from others' ills until he freed himself of them and in the end did not succeed in freeing himself from one and so died. This influence, mesmeric in nature, Mrs. Glover called animal magnetism. She believed evil events just didn't happen without a cause and that the "atmosphere" of hatred or cruelty one carries with him is contagious or as the psychologist says "stampeding" in its effect. As this hatred came from some students, Mrs. Glover feared it to the point of her becoming ill. She evidently felt that she was exploring an unknown area and still learning the power of the human mind. This idea was quite different from her later teachings but a necessary phase in her development.

In the midst of this turmoil, Gilbert Eddy proposed marriage but Mary at first refused, for she now had one all-absorbing purpose in life. Then she had a dream of being alone surrounded by "swinish

forms" and hearing someone say, "come on, Mary, I will help you." This made her realize the aid such a marriage to her most devout student would mean, and so she agreed. One who knew her at the time states that she had been sought in marriage by several since receiving the divorce for she still was an attractive woman, even at sixty. He adds that it was not until she realized that her students could not be counted upon to share her burdens that she consented to Mr. Eddy.

Asa Gilbert Eddy came from a Vermont farm family of six children. His mother had been known for her interest in every new mental phenomena which was appearing on the scene and her son Asa shared this interest. He was thus quickly seriously interested in Mary's teachings as we have seen. Before becoming a Christian Science Practitioner, Mr. Eddy had managed his parents' farm in addition to a winter occupation of teaching writing and maintaining a sewing machine agency. In the latter work he travelled a great deal through Massachusetts and so had learned of Christian Science.

Following the marriage in January 1877 Mrs. Eddy found the stability and help which she so badly needed. His talents also contributed to her work. The troubles however were not over. One jealous student, Spofford, told her that he planned to stop a second edition of her work and to take over her cause for "she had proven herself incapable." A law suit came for payment of things done gratuitously by a student. These hateful attacks which she still feared again made her ill and so held up the revision of her book.

Finally the first edition was sold, but due to the actions of

the student who sold them there were little funds to finance a second edition. By 1878 the funds were obtained and the second edition was published but again there was poor proof reading and so it too had many errors. This edition was of five hundred copies.

More conflict was yet to emerge before the semblance of a movement was to take form. A student influenced Mrs. Eddy to bring lawsuits against those who were taking advantage of her but this only created more hatred. When a close student suffered a relapse the student (who had previously urged court action) brought court action against a disloyal student who he felt had mentally caused the trouble. This was done against Mrs. Eddy's advice and resulted in some of the greatest ridicule her teachings were to attract. But this was not the end of bitterness. A scheme was even worked out to have Mr. Eddy charged with conspiracy to murder, by some former students who were jealous of him and his wife.

Despite the turmoil of these years there were some positive notes of encouragement. A. Bronson Alcott, founder of the Concord School of Philosophy brought such encouragement. When it looked like her book and work was a failure he greeted her with the words "I have come to comfort you." He urged her to continue her writing and thought. It is not difficult to realize how welcome and uplifting such encouragement was.

There also took form a second attempt at organization. In 1876 Mrs. Eddy formed the Christian Scientist Association at Lynn. This association was to last thirteen years and was to provide the basis of organization during these important years. It had a devotional

rather than a missionary purpose and held weekly meetings in homes of members in Lynn as well as Boston, Roxbury, and Salem. Despite the dissention and law suits, the numbers grew and the foundations of the Christian Science church were being laid. People continued coming for curiosity and then leaving, while others, having experienced healing, stayed.

That healing was taking place is evidenced by the writings of Rev. Dr. Luther T. Townsend, professor of practical theology at Boston University. In a book titled Faith Works, Christian Science and Other Cures which was severely critical of Mrs. Eddy's theology, he wrote in 1885, "But not withstanding these criticisms upon this mis-named 'Christian Science' fairness requires us to add that this woman, Mrs. Eddy, by her methods, is successful in healing disease."¹

Many of the students in the Christian Scientist Association had been active in protestant churches and now wanted a church to work for. The result was the founding of the Church of Christ, Scientist in 1879 with twenty-six members. Meetings were held at which Mrs. Eddy would speak. The members described the church in their by-laws as "designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing."² They met in a rented room in Boston, but there was little effort to bring attention to the public.

A vivid picture of how these students felt is given by Georgine Milmine. She writes:

¹ Also reprinted in Smith, C.P., Historical Sketches, Pg. 68

² Eddy, M.B., Manual of The Mother Church, Pg. 17

"They speak of a certain spiritual or emotional exaltation which she was able to impart in her class room; a feeling so strong, that, it was like the birth of a new understanding, and seemed to open to them a new heaven and a new earth...They came out of her class room to find that for them the world had changed. They lived in a new set of values...One of the students who was closest to her at that time says that to him the world outside her little circle seemed like a mad house where each inmate was given over to his delusion of love, or gain, or ambition, and the problem which confronted him was how to awaken them from the absurdity of their pursuits."¹

The attendance at the services was small at first with seldom more than twenty. By the end of 1880 the increased attendance justified the rental of Hawthorne Hall for their Sunday services and further steps at organization took place. In January 1881, the Massachusetts Metaphysical College was chartered and became the location for teaching. Under the state charter the college was empowered to give degrees and diplomas. Later in the same year the first Christian Science Sunday School was formally organized and conducted by Mr. Eddy.

The same year saw the publication of the third edition of Science and Health. This time it was done by a more reputable firm, the University Press, despite their rule of one-half cost before starting work and full payment upon delivery. Shortly before publication, a disloyal student printed a pamphlet in which he took parts of the book and reproduced them verbatim with no credit given to the author. Mr. Eddy, who deeply felt every attack on his wife, replied to this copying by a severe attack on the former student in the preface to the third edition.

¹ McClure's Magazine, vol. xix, Pg. 109

Mrs. Eddy's fortunes took another dip when eight of the ten members of the Christian Scientist Association in Lynn withdrew their membership due to jealousy over the rise of certain students and the activity in Boston. The result was the formal ordination of Mrs. Eddy by her remaining students and the moving of the headquarters forever to Boston. After eleven years of work in Lynn, Mrs. Eddy now had fewer students and friends than she had after her first year of effort there.

Mr. Eddy, still taking deeply to heart this latest attack on his wife, determined to go to Washington, D.C. to study the copyright laws. Mrs. Eddy accompanied him teaching and lecturing in the area while he did his research. A letter written at this time by Mary states that she is working harder than ever before, among other things lecturing three hours a night for fourteen consecutive nights.¹

On returning from their three months stay in Washington, Mr. Eddy failed in health. He claimed he could take care of himself but he was not successful. Great concern was held by all and consequently a distinguished physician was summoned to diagnose the case. It was felt in this way that their treatment of him might be enlightened. The doctor diagnosed the trouble as valvular heart disease but no treatment was given. Mrs. Eddy had maintained it was the hatred that he had experienced from others and felt himself, that was making him ill. She called it mesmeric poison. Because of her husband's reassurances as to his condition, she discontinued with her work, treating him from time to time only. One day he felt so much better he took a ride on

¹ Longyear, M.B., Genealogy and Life of Asa Gilbert Eddy, Pg. 59

the street car and that evening all retired early. In the night he died. Her belief regarding her husband's illness put her movement in an even poorer light for it was years later before the medical profession found that emotions had a great effect on the body and that as has often been said "you hate with every organ of the body."

This was the darkest hour of Mrs. Eddy's life and she almost sank under the load. Now she was completely alone. At the age of sixty-two all that she had labored for seemed lost. She went from Boston to Barton, Vermont, and there spent the summer in relative seclusion. This darkest hour however was the turning point, for following her rest here she returned stronger than ever and her movement began to grow. Soon a publication appeared titled the Journal of Christian Science. Sunday services were being held in Hawthorn Hall and in addition a Baptist church asked her to preach there for six months.

Mrs. Eddy also brought suit against the author of the pamphlet that plagairized her book. This is mentioned because of the interesting defense the author of the pamphlet used. He contended that the writings in Science and Health were largely from Quimby's and so he had not infringed on the copyrights. Unable to produce proof, Quimby's son being unwilling to show the manuscript, the author lost the suit to Mrs. Eddy, and so her authorship was legally established.

Meanwhile another edition of Science and Health was published after again having been revised. For the first time the words "With a Key to the Scriptures" were added to the title. Attendance continued to grow at Hawthorne Hall and Mrs. Eddy soon delegated one

of her students to preach occasionally. At this period she was editing the Journal, teaching in her college, lecturing on Thursday evening and preaching most Sundays. When requests continued to come from Chicago for her to teach there, she spent a month in the mid-western city teaching, and gave one lecture before four hundred people.

About this time another controversy was to come forth concerning Mrs. Eddy's association with Quimby. A former patient of his, jealous of Mrs. Eddy's success began using the newspaper as a means of accusing her of using Quimby's teachings. In an effort to stop this, Mrs. Eddy offered to have Quimby's manuscripts published. Publication was refused by Quimby's son and it was not until 1921 that this was done. Due to the endeavor by some both then and since, to link Mrs. Eddy's thoughts with those of Quimby as shown in these manuscripts, it is well to determine just what these manuscripts say as well as their authenticity. While these manuscripts purport to be the writings of P. P. Quimby they have never been seen in his own handwriting. Sybil Wilbur, a noted newspaper woman of her time, when writing a series of articles on Mrs. Eddy, interviewed Quimby's son and asked to see the manuscripts. She was shown several copy books and told that these were the manuscripts. Further questioning revealed that these were only copies of copies of the manuscripts and were not in the "Doctor's" handwriting. The son added, "No one has ever seen them and no one shall".¹ That the originals have not been seen may

¹ Wilbur, S., in Human Life magazine, April 1907. Reprinted in Wilbur, S., The Life of Mary Baker Eddy, Pg. 103

not seem important unless it is remembered that Mrs. Eddy did much writing while under Quimby's care, often giving her notes to him or writing on the same paper upon which he had made jottings. It would thus be impossible to determine the origin of the manuscripts unless the origin of the penmanship was determined. Examining the printed manuscripts one finds pages that sound much like Mrs. Eddy's thought as we find it elsewhere at that time and then pages that are quite foreign to it. This fact makes it seem all the more likely that this blending of the two writings took place rather than that all of these manuscripts came from one pen. This would also suggest the reason that Quimby's son kept the original writings from view.

The problem can also be approached from the standpoint of the ideas themselves. These manuscripts were not announced to the public as existing until after the third edition of Science and Health. If they contained the basis of what Mrs. Eddy called Christian Science, why would Mr. Dresser write to the then Mrs. Patterson that he could not even heal his wife of a slight ailment and add that he did not believe that anyone then living knew how Mr. Quimby healed the sick.¹ It may also be asked why Quimby's son would not introduce the manuscripts as evidence in the court case which endeavored to prove that the ideas in Science and Health were Quimby's. There would be little chance of the writings being destroyed or tampered with if held as such evidence by the court.

In the Quimby manuscripts we find such statements as one stating

¹ Johnson, W. L., History of the Christian Science Movement, vol. II, Pg. 270

that Quimby's "view of matter and the natural world in general" was "as a subordinate expression of Spirit."¹ Mrs. Eddy on the other hand maintained that matter was uncreated by and unknown to Spirit. There are also notes preserved in Mrs. Eddy's handwriting by Hiram Crafts which were written in 1866 and 1867 and which indicate that Mrs. Eddy was thinking independently of Quimby.

Further proof of the independence of Mrs. Eddy's thought as it found expression in Science and Health is the statement of Quimby's son, "The religion which she teaches certainly is hers, for which I cannot be too thankful; for I should be loath to go down to my grave feeling that my father was in any way connected with Christian Science."² Since this is such an important issue it is well to note what conclusions other reputable investigators have come to. Upon publication of the Manuscripts, the New York Times' review says in part:

"It is a gigantic task which the editor of The Quimby Manuscripts has undertaken when he offers this loosely arranged mass of writings and reflections as not only containing the beginning of spiritual healing but also the origin of Christian Science . . . Science and Health, whatever views may be held concerning it by individuals, has served to build up a mighty organization which could hardly have been reared on the uncertain foundations of the Quimby manuscripts."

The distinguished though extremely critical biographer Fisher came to the conclusion "If Science and Health would never have been written without Quimby, Quimby certainly would never have written Science and Health; and in the development of Christian Science that book, and that book only, has been of decisive importance."³

1 Dresser, H., (Ed.) Quimby Manuscripts; Pg. 12

2 ibid; Pg. 436

3 Fisher, H., Our New Religion, Pg. 22

The far less distinguished Dakin agrees that "In those eight years Quimby had ceased to be an entity" in her life.¹ Finally the great historian Dr. Karl Holl writes, "She was separated from Quimby from the beginning by her earnest puritanic faith in God." And he adds "If Mrs. Eddy was incapable of producing of her own accord the thoughts for which she stands, was Dr. Quimby more capable? If Mrs. Eddy did not write Science and Health she must have learnt it by heart, for she everlastingly repeats the statements made therein."²

Regardless of the attacks leveled at her, they resulted in creating more and more interest in Christian Science. As increasing numbers became interested, reports of healings increased and the Christian Science Journal carried reports of these healings as a regular feature. Although Dakin claims that Mrs. Eddy had little healing ability and consequently gave this duty to her students, Beasley records among others a healing by her of Hanover Smith who had been in an asylum for the deaf and dumb and had been pronounced incurable. Mrs. Eddy reportedly healed him quickly and he became a very active member of her church for many years.

With the attacks there also came occasional support from the clergy. Andrew Peabody, professor of Christian Morals at Harvard University for twenty-seven years, was one such supporter. While never becoming a student he did take the pulpit at the Hawthorne Hall services and preached at five services. Another, Cyrus Bartol,

¹ Dakin, E., Mrs. Eddy, Pg. 96

² Holl, Karl, Scientism, German translation from the Zeitschrift fur die gesamte Strafrechtswissenschaft

pastor of West Church in Boston said "I have preached the living God for forty years, but never felt His presence and power as you do."¹ Then there was Edward Everett Hale who also came to her defence and wrote "She has told me more truth in twenty minutes than I have learned in twenty years."²

As the Sunday services outgrew Hawthorne Hall which seated 225 a hall seating twice the number was engaged. Even this at the first service, with Mrs. Eddy preaching, was filled. Mrs. Eddy is described in this period by a newspaper correspondent who interviewed her for the Ohio Leader. The writer comments that she went to the meeting with no belief or disbelief but merely to obtain her story. She describes Mrs. Eddy greeting her with "an indefinable element of harmony and a peace that was not mere repose but more like exaltation." The Christian Science leader impressed her as "a woman who is - in the language of our Methodist friends - filled with the spirit." She says, "I came away skipping . . . I walked home feeling as if I were treading on air . . . If I had been caught up into paradise it could hardly have been a more wonderful renewal. All the next day this exalted state continued."³

Churches began springing up in different areas where Mrs. Eddy's book or the Journal would reach. She organized a national Christian Science Association and its first meeting was held in Boston in 1887 with fourteen states represented. The following year they met in

¹ Beasley, N., The Cross and the Crown, Pg. 124

² Beasley, N., The Cross and the Crown, Pg. 124

³ ibid. Pg. 164

Chicago. Mrs. Eddy upon her arrival, found an attendance overflowing the building which seated 4,000. According to the Boston Traveler's report, as she entered into view the audience rose to their feet as one and remained till she motioned them seated. Mrs. Eddy did not know until she walked onto the platform that she had been announced as the chief speaker. Speaking spontaneously, she according to Dakin, "thrilled" her hearers in words that have been described as "pentecostal". The speech was not recorded adequately. Some biographers state that it was due to the reporters who were supposed to be recording it, becoming spellbound and forgetting to take notes. On completion the audience arose and all tried to reach the stage.

The Boston Traveler reported:

"strong men turned aside to hide tears as the people thronged about Mrs. Eddy with blessings and thanks. Meekly and almost silently she received their homage until she was led away from the place, the throng blocking her passage from the door to the carriage. What wonder if the thoughts of those present went back to eighteen hundred years ago when the healing power was manifested through the personal Jesus."¹

The Chicago Tribune reported that it was an address which "depended largely on its logic for its force." and that in Mrs. Eddy's voice "there is a ring of terrible conviction."² The scene evidently did not please Mrs. Eddy, for she remarked to a companion, "Christian Science is not forwarded by these methods."³ It is, no doubt, what made her think more and more of withdrawing from public life so her teaching would not be obscured by worshipping her personality. She

¹ Dakin, E., Mrs. Eddy, Pg. 203

² Beasley, N., The Cross and the Crown, Pg. 111

³ Wilbur, S., The Life of Mary Baker Eddy, Pg 321

wrote, "There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality." "What went ye out for to see? A person, or a Principle? Whichever it be, determines the right or wrong of this following."¹

Science and Health had now reached its sixteenth edition, with constant revision going on. Much new material was added to this edition and a literary advisor helped with the work. For this position Mrs. Eddy engaged the services of the proofreader of her publisher, a retired Unitarian minister, James Wiggin. Further organization was also developing. In January the predecessor of Reading Rooms called "Free Dispensary of Christian Science Healing" which was a type of missionary activity, was begun.

In her personal family life, Mrs. Eddy was still alone. Her son now living in the Dakota territory again visited her in 1887. She had written to him begging him to come when Mr. Eddy had died but he had not answered. He had come two years earlier and sat in on one of his mother's classes for a short time but soon left. S. P. Bancroft recalls how Mrs. Eddy had asked him, who was near her son's age, to talk to George and encourage him to stay. Now again he and his family were obviously out of place in the atmosphere in which she lived and they again soon left. He had done prospecting and also served as a deputy marshal and these occupations hardly prepared him for the cultural atmosphere of Boston. Mary's maternal instinct craved the companionship that George had failed to provide and so she

¹ Eddy, M. B., The First Church of Christ Scientist and Miscellany, Pg. 116

adopted as her son a young doctor who had become a student of hers. All her life she had striven for a home and companionship only to have it slip from her grasp. Dr. Foster-Eddy was her last attempt in this line.

The triumph in Chicago was followed by defeat in Boston. While she was gone some of the Boston followers had become increasingly interested in what disloyal students were saying as well as general rivalry. The old human weakness "who shall be the greatest" caused a break with their teacher. The result was that thirty-six out of the group withdrew their membership. This was much like the situation that had occurred in Lynn seven years before. There was the resentment toward Mrs. Eddy and her stern leadership which she felt necessary to their welfare but which at times became difficult for them to accept.

The rebellion completely broke up the activity in Boston and in deep anguish, Mrs. Eddy remarked, "I do not believe I have twelve loyal students left." This does not mean that the interest in mental healing had fallen off, for many of her followers had now started movements of their own. Former patients of Quimby also were organizing followings and adopting various degrees of Mrs. Eddy's ideas. The New Thought Movement also had its beginning at this time. Meanwhile, the Christian Science services which had filled the hall seating five hundred now attracted very few. Mrs. Eddy contemplated going to Chicago and starting again. She had sent several students to various cities in the United States and these activities continued. There was also some activity in London due to several students' work there. The London

students gave full time to healing rather than teaching doctrine. Despite the rebellion, applications were coming in ever-increasing numbers for the college. As a result of the difficulties students were now chosen with greater care.

The conflicts and other conditions arising in her organization made her wonder if there was not something wrong with its basic structure. She determined to withdraw from the public and endeavor to work out the problem. Before retiring for a period at Barre, Vermont, Mrs. Eddy addressed over one thousand people at Steinway Hall in New York City. She then turned the college teaching over to two students and went into seclusion. After four months in Vermont she moved to Concord, New Hampshire and continued to work on the problem.

The path she chose shocked many and to them seemed a mistake. The decision was to scrap the present organization and build over with the least possible emphasis on her personality. She closed the college despite great protest from applicants. She could not teach all that applied for it and the demand was for her teaching exclusively. The Journal she gave to the National Christian Science Association. Even the church she dissolved promising to later provide land for an edifice of their own. Shortly afterwards the suggestion came from her that the National Christian Science Association be dissolved and this was done.

It now appeared that after all her years of work there was nothing left. There were some thirteen titles of periodicals appearing under the name of Christian Science that had no connection with Mrs. Eddy or her loyal followers. Mrs. Hopkins, a former student of Mrs.

Eddy's was holding classes in many areas and also had a seminary in Chicago and was far better known than her former teacher. In fact, Mrs. Eddy was simply listed as an author of five of some fifty books on Christian Science listed in Mrs. Hopkin's magazine. Mrs. Hopkin's partner, Mrs. Plunkett, who was also a former student of Mrs. Eddy and now was editor of the Unity Publishing Co., shortly announced her marriage as void and then took a "spiritual" husband. The unfortunate part of the incident for Mrs. Eddy was that this woman then stated in print that she was a humble follower of her former teacher.

More ridicule was to come in this transitional period when another one-time student of hers publicly announced that she was about to give birth to a child who had been immaculately conceived. It became a front page story. This woman, a Mrs. Woodbury, said Mrs. Eddy foretold the event and it was named "The Prince of Peace." This ridiculous story Mrs. Eddy ignored; and her plans went on.

One of the first steps that came out of this period of retirement was the publication of a semi-monthly periodical called "Christian Science Series." This magazine later became weekly and was called the Christian Science Sentinel. Mrs. Eddy then deeded property worth \$15,000 to four trustees who were her students in order to erect a church building within five years. These trustees were to be a self-perpetuating board of directors. This church was to be different than other churches of her faith in that people from all over the world could belong to it as well as to their local church. It was The Mother Church, in which the far would support and unite with the near. The church was organized with twelve members uniting but it quickly

increased in membership. In two years it had risen to nearly three thousand. Funds began coming in as the architects' plans were readied and in 1894 the corner stone was laid. Through this period issues of the Journal had remarks from Mrs. Eddy urging the members to remember that the real Christian compact is love for one another and their building only symbolized this. Six months later, the church was completed at a cost of \$250,000 and dedicated free from debt. The dedication attracted attention throughout the nation. Five services were held dedication Sunday to accommodate the more than 6,000 that attended. Mrs. Eddy announced she would not be there and instead sent a message to be read. It was not until three months later that she came to Boston to see the church and when she did, she came alone and unannounced on a Saturday so as not to arouse personal adulation. Five years earlier after the disorganization she had gone into semi-retirement and had continued in this state.

One of the greatest recognitions to come to her church came the year before the dedication of the church when the Christian Scientists were asked to take part in the World Parliament of Religion held in Chicago. At this conclave which was well attended the Christian Scientists were warmly greeted by the officials and their meeting was one of the best attended observers said.

As a further step in retirement Mrs. Eddy now announced in the Journal that she would not receive calls or letters unless she solicited them due to her great amount of work then in reading sermons and business correspondence and such. But above all she was working for the further development of her church. She was now 74 and saw much

more to be done. At her home in Concord she had a fine garden put in showing her love of nature. There were several members of the household by this time, a secretary and the like, and all was run in strict order. Every day at two-thirty Mrs. Eddy would take a drive in her carriage. Her writing was her chief work, especially revising Science and Health which by the closing of the 1891 edition had reached 150,000 copies. Another work appeared in 1895 - The Manual of the Mother Church - containing rules and regulations for her church's government. This too was to undergo constant revision until her death, as situations dictated needs for further rules. A letter written to one desiring to see her at this time indicates the demanding schedule she had set for herself. "Gladly would I - if I were situated so that I could do it in any way. It is now impossible for me to give one hour to aught but what I have on hand."¹ A contemporary states "She was now, more than ever, becoming a general, and was learning how to command her forces for the advancement of the Cause".²

As members increased some became disloyal as always; one of the biggest disappointments was Dr. Foster-Eddy, the adopted son. While he had been a modest, simple, earnest person when he had first come, the elevation he received to high positions, due to his place, greatly changed him. The flattery he took seriously and so began to exert influences. He became quite disturbed when he was not chosen to teach

¹ Johnson, W. L., History of the Christian Science Movement, Vol. II, Pg. 333

² ibid. Pg. 288

in the college when Mrs. Eddy ceased teaching, and so was pacified by being allowed to teach a class. It became evident that he was not equipped for this work. He had been made president of the church and manager of the publishing society and thus spent most of his time in Boston. Then reports began coming to Mrs. Eddy of his improprieties with a married woman as well as of his inefficient work. After much effort to straighten him out had failed, Mrs. Eddy requested that he be stripped of his position.

Mary Baker Eddy stepped more and more out of the government of her church as time went on. By 1895 she had more capable followers to choose from for official positions. A lawyer and former judge, for example, became editor of the Journal. She preached only twice in her new church, both occurrences being within a year of its dedication. Both of these times she came unannounced thus endeavoring to keep away from personal adulation.

A further step in her endeavor to keep human personality, either her own or anyone else's, from dominating the church service took place in this year of 1895. After reading many of the sermons her students had been preaching from their pulpits, she realized how much they were deviating from her teaching. Some she did not even recognize as Christian Science. Realizing that this would be more and more the case as her church grew, she ordained the Bible and Science and Health as the only preachers in her church. This was to make for one teaching in every church. Selections from these books were to be read on various predetermined subjects, and this would constitute the sermon. As the citations were published in

Boston in advance, those attending the church were able to study the sermon before it was delivered. Church growth is thus not dependant upon the personal popularity or magnetism of each preacher.

This unique type of sermon gradually evolved. As early as 1888 the International Sunday School Lessons used by Protestant churches were adapted to Christian Science teachings and published in the Journal. By 1890 the Christian Science Publishing Society began publishing Christian Science Bible Lessons and these saw increasing use in services especially when a minister was not available and finally in 1895, their reading replaced preaching. The fact that these Bible Lessons, which contain passages from the Scriptures as well as correlative passages from Science and Health, are studied daily caused Frederick Lawrence Knowles to write in the Methodist Review:

"Mrs. Eddy . . . in her insistence upon the constant daily reading of the Bible and her own writings, . . . has given to her disciples a means of spiritual development which . . . will certainly build such truth as they do gain into the marrow of their characters. The scorn of the gross and sensual and the subordination of merely material to spiritual values, . . . are all forces that make for righteousness. The religious body which can direct, and control, in no arbitrary sense, but through sane counsel, the reading of its membership stands a great chance of sweeping the world within a generation."¹

Meanwhile, the activity in London was increasing. Here, unlike the humble beginnings in the United States, Mrs. Eddy's teachings began by attracting the upper end of the social scale, with people like the Earl and Countess of Dunmore becoming interested. The

¹ Eddy, M.B., The First Church of Christ, Scientist and Miscellany, Pg. 49 (reprinted)

year 1896 saw the beginning of the first permanent public services in London. There is reason to believe that Mrs. Eddy considered a trip to England at this time to help with the establishment of her teachings in that country.

While the trip to England never did take place, the next few years were the most productive of Mrs. Eddy's life. Another book, Miscellaneous Writings, which is a compilation of previous periodical writings by the Christian Science leader, was published. The church services took on their present form. The Christian Science Weekly soon to become the Christian Science Sentinel began to be published. Other church organizations such as the Board of Lectureship, the Christian Science Board of Education and the Christian Science Publishing Society in its present form were established at Mrs. Eddy's direction.

Mrs. Eddy came out of seclusion to teach a final class in 1898. In this special class of her choosing which numbered sixty-seven, pupils found that years had not dimmed her teaching ability. An eminent critic writing of this ability said, "From hearing Mrs. Eddy preach, from reading her books, from talking with her, one does not get an adequate idea of her mental powers, unless one also hears her in her classes."¹

This year also saw the publication of a message to her church entitled "Christian Science versus Pantheism" which was an answer to criticisms made by the Reverend A. J. Gordon and others who accused Mrs. Eddy of being a pantheist. As Christian Science became better

¹ Robinson, Henry, A Biographical Sketch of Rev. M. B. Eddy, Pg. 14

known and it was accepted by some as a philosophy, attempts were made to find its origin in some school of the past. Certain critics saw Mrs. Eddy's teaching as having its origin in the philosophy of Ralph Waldo Emerson. Commenting on this, Dr. Lyman Powell, the Episcopal minister and biographer of Mrs. Eddy, tells of finding written in her hand this statement in a copy of Emerson's Nature, "Emerson put so much reason into Mind and so much philosophy into Science that he lost the true sense of Spirit, God."¹

Still others saw the German philosopher Hegel as the source of Mrs. Eddy's teachings, and effort was made to find direct reproduction of his ideas.² But as Dr. Moehlman writes, "Christian Science, on the contrary (to Hegel) undertakes seriously to realise philosophy."³ Victor Weiss, further stresses the uniqueness of Mrs. Eddy's thought and its dissimilarity to Hegel: "In Christian Science, idealism does something for life. Christian Science is genuinely American, fearless, active, youthful. Its challenge is to become 'doers of the word'. Salvation is not merely from sin as in orthodox Christianity but from disease and death."⁴ Feeling her experience had illustrated the statement of the natural scientist Agassiz, Mrs. Eddy told her church: "Every great scientific truth goes through three stages. First people say it conflicts with the Bible. Next they say it has been discovered

¹ Powell, L.P., Mary Baker Eddy, Pg 284. For an excellent detailed treatment of the relationship of Mrs. Eddy to the Transcendentalist movement see: Peel, Robert, Christian Science: Its Encounter With American Culture

² This thesis published under the title Purloins From Hegel is well refuted by Moehlman in his Ordeal by Concordance.

³ Moehlman, Conrad Henry, Ordeal by Concordance, Pg. 87

⁴ Weiss, Victor, Die Heilslehre der Christian Science, Reprinted in Ibid, Pg. 87

before. Lastly, they say they had always believed it.¹

As Christian Science practitioners became more widely known and more numerous, they were sometimes hailed into court for practicing medicine without a license or on charges of manslaughter. Such attacks were not all negative in their results however, because in order for the charge of practicing medicine without a license to be established, it had to be determined that these people were healing others. Thus to an extent, this issue tended to vindicate the teachings. By 1900 Christian Science practitioners were listed in Bulgaria, China, Hawaii, Australia, England, France, and Germany and were gaining more favorable recognition everywhere. This recognition has continued to increase, until today many insurance companies agree to pay for treatment by them.

The fact that Mrs. Eddy was not constantly in the public view made it easy for rumors to spread that she was ill. In 1899 the press gave vent to rumors that she was dying of cancer and was paralyzed. They were refuted, as Mrs. Eddy addressed the annual meeting of her church in Tremont Temple..

It was in this same year that Mark Twain made his first attacks on Christian Science and its founder, writing two articles on the subject in *Cosmopolitan* magazine. In these articles, he described her as "a liar and a fraud, a crook and a charlatan" as well as "easily the most interesting person on the planet and in several ways easily the most extraordinary woman that was ever born upon it." Mrs. Eddy made but

¹ Eddy, M.B., Message for 1901, Pg. 27

one reply.¹ She was deeply engaged in revising her major work, Science and Health, bringing it into clearer expression of her maturing views.

The Mother Church was becoming inadequate for seating the ever-increasing attendance. Consequently, at the annual meeting of the church in 1902, a motion was passed pledging any part of two million dollars needed to construct an edifice that would seat up to six thousand people. When news of this was published in the Christian Science magazines, money began coming in from all over the world. Construction soon began and the church was completed in 1906. At the Sunday dedication services of which there were six, approximately forty thousand people attended. Mrs. Eddy was not present at any of these services. It was nevertheless her golden hour, for it made her probably the most discussed woman in the world. The press gave much space and editorial comment to the dedication. What most impressed the reporters was that although there had been no appeal for funds, the two million dollars were in the hands of the treasurer before the building was completed and he requested that no more be sent. Writing of the dedication, the Denver Colorado News commented:

"The growth of this form of religious faith has been one of the marvels of the last quarter century. It is, in some respects the greatest religious phenomenon of all history. That a woman should found a religious movement of international sway; that its followers should number many thousands during her lifetime; that hundreds of great buildings should be filled at every meeting... wooed by no eloquence of orator or magnetic ritual all these things are new, utterly new, in the history of religious expression."²

¹ Eddy, M.B., The First Church of Christ, Scientist and Miscellany, Pg.302
² (Reprinted) Ibid, Pg. 89

As so often had happened before to Mrs. Eddy, this moment of glory was soon turned into gloom.

In 1906 Mark Twain followed up his earlier articles on Mrs. Eddy by a book entitled Christian Science. His attacks were, in this book, in the form of ridicule and humor for the most part. Twain's popularity was at its peak at this time so his words attracted a wide audience. Perhaps the greatest charge was that Mrs. Eddy was not the author of Science and Health. This was based on the fact that her published writings had different styles. This claim regarding the authorship of her book was denied by many sources including the publisher and the proof reader. An interesting sidelight on this attack is that Twain himself evidently changed his mind concerning Mrs. Eddy, for according to his biographer Alfred Paine, Twain in years later remarked to him: "Christian Science is humanity's boon. Mother Eddy deserves a place in the Trinity as much as any member of it. She has organized and made available a healing principle that for two thousand years has never been employed except as the merest kind of guesswork. She is the benefactor of the age,"¹

The attacks of Mark Twain were mild in comparison with what was to follow. The New York World under the leadership of Joseph Pulitzer evidently believed Mrs. Eddy and her church to be a fraud and set out to do its best to prove this. Her absence from the recent church dedication convinced the paper that this woman of eighty-six years was now simply a tool of some designing people, being sick or possibly dead. The fact that she took a daily drive through the streets of Concord

¹ Paine, A.B., Mark Twain--A Biography, Vol. III, Pg. 127

was no evidence to them for they believed this was taken by someone resembling her. Pulitzer's interest was aroused and particularly keen because of the work of another journalist, Georgine Milmine. A few months earlier Miss Milmine had gone to Concord to write a life of Mrs. Eddy and as a result she published startling findings in McClure's magazine, which were later published in book form and which have been the source of many biographers since. She, like Pulitzer, was determined to verify her preconceived notions. Their method is made clear by an editorial in Concord's newspaper, The Daily Patriot which said in part:

"The men who came to Concord did not have for their purpose the ascertainment of facts; they did not want the truth as known to Concord people, but ardently desired to have preconceived notions affirmed and slanderous insinuations and statements endorsed."

He later quotes a city official as replying to those who were interviewing him,

"There is little to be gained by continuing this conversation; you are not after what I know; you desire that I should approve your guesses. It is clear to me that your purpose is to write Mrs. Eddy down regardless of what her neighbors and those who know her best may say."

Now when these latest reporters were present, the same Concord editor again wrote assuring them that he had talked with Mrs. Eddy frequently and that she was in sound health. This did not daunt the New York paper however. After investigation showed that she had turned her copyrights over to a trustee, they felt sure they had a case for her incompetence. Finally they went to her home and demanded an interview. In writing their findings they said in part, "Mrs. Eddy looked more dead than alive." "She was a skeleton" with a "high crackling voice

of old age" and "palsied hands with quivering fingers."¹ If this were true it would prove that she and the teachings of her church were a fraud. The interview made front page news throughout the country and brought vigorous denials in the form of affidavits from those who knew Mrs. Eddy in Concord, Christian Scientists and non-Christian Scientists.

The New York World meanwhile sent a reporter to Mrs. Eddy's son. They convinced him of the truth of their story, and that he should sue the members of his mother's household for keeping her there against her will and dominating her in this incapable condition. Spurred on by the thought of the large estate involved, George, together with several others, soon brought suit. Finally, after much deliberation the court adjourned to Mrs. Eddy's home to interview her. By this time the "Next Friends" suit, as it was called, had created nationwide attention. The interview consisted in part, of questions concerning finances, for the chief charge was that Mrs. Eddy was incapable of handling such affairs. On leaving the interview Senator Chandler, the senior counsel for the plaintiff, was heard to remark "She is sharper than a steel trap". Miss Still, Mrs. Eddy's maid, also told the author that she could see by the look in the counsel's face that he had lost the case. This was the opinion of the court. Seeing the evidence mount against them, those who brought the suit withdrew their charges. Thus ended the severest attack Mrs. Eddy was to suffer, for it was instigated by her own son, and it hurt her deeply.

¹ Dakin, E.F., Mrs. Eddy, Pgs. 399-401

As no description was given by the court of her appearance, it is interesting to see how she appeared at this period to the non-predjudiced observer. During the period of the trial, several interviews were granted to reporters of high standing. These people had no connection with her church nor were they trying to prove preconceived notions as those at the earlier interview. Arthur Brisbane was editor of the New York Evening Journal and was well known as a journalist. He describes her as "of medium height and very slender. But her figure is straight as she rises and walks forward. The grasp of her thin hand is firm; the hand does not tremble. Mrs. Eddy's face is almost entirely free from wrinkles; the skin is very clear; many a young woman would be proud to have it." Having asked her to read a passage of his own selection, Brisbane commented, "among young public speakers there are few with voices stronger, deeper than the voice of Mrs. Eddy at eighty-six. She reads the ordinary magazine type without glasses as readily as any woman of twenty-five could do and with great power of expression and understanding." In conclusion he wrote, "Her face, so remarkably young, framed in beautiful snow-white hair and supported by the delicate, frail, erect body, seemed the personification of that victory over matter to which her religion aspires."¹ Similar descriptions were given by Edwin Park of the Boston Globe and William Curtiss of the Chicago Record Herald.

The foregoing trial not only established Mrs. Eddy's mental condition in the mind of all but it resulted in a friendlier attitude

¹ Brisbane, Arthur, What Mrs. Eddy Said to Arthur Brisbane, reprinted in book form by M.E. Paige, N.Y. 1930

from the press the rest of her life.

There was no sitting back in restful retirement following this vindication. She still had further directions to give her church and so she moved back to Boston where these details could be more easily worked out. After arriving it was not long before she, at the age of eighty-seven, began work on founding a newspaper. Mrs. Eddy chose the title, The Christian Science Monitor, against the advice of many who thought the mention of Christian Science in the title would be a handicap. She limited the amount of religious teaching to one short article a day and also gave directions for the makeup of the paper.

Although the trial ended the bitterest attacks from the press, it did not end the attacks from straying students who tried to deify Mrs. Eddy or to take a church under their personal control. In most of these cases, they were pupils who had come to Mrs. Eddy in the early days of her teaching when her thinking was emerging from the experience with Quimby. Some of her followers were not willing or able to keep up with her advancing thought and stayed where their teacher had been in her earliest writings. Warning her church of this she wrote:

"What I wrote on Christian Science some twenty-five years ago I do not consider a precedent for a present student of this Science. The best mathematician has not attained the full understanding of the principle thereof, in his earliest studies or discoveries. Hence, it were wise to accept only my teachings that I know to be correct and adapted to the present demand."¹

The most active of these disloyal students was a Mrs. Stetson of New York who after causing much difficulty in the church was finally ex-

¹ Eddy, M.B., reprinted in The First Church of Christ, Scientist and Miscellany, Pg. 237

communicated.

A relative peace came to Mrs. Eddy's household as she progressed into her eighty-ninth year. Some said she claimed she would be immortal in the flesh but her writings disprove this. In one place she wrote, "The achievement of this ultimatum of Science, complete triumph over death, requires time and immense spiritual growth. I have by no means spoken of myself, I cannot speak of myself as sufficient for these things."¹ Her book was constantly increasing in sales until today, in greater demand than ever, it holds, with the exception of the Holy Bible every printing and publishing record.² Her church continued to spread until today it is in over forty-eight countries.

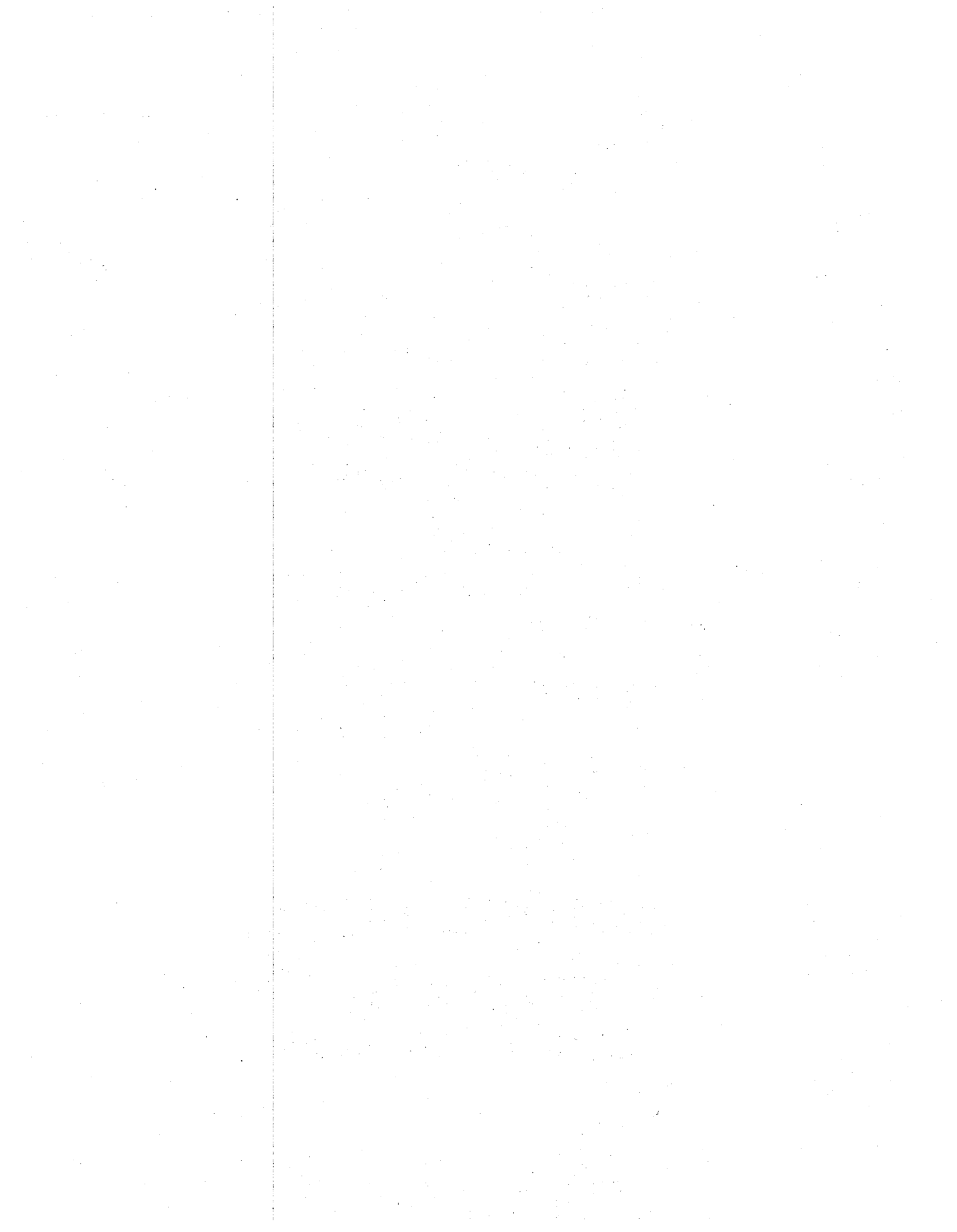
In these last few years she at times had some slight physical illness, but it hardly ever kept her from taking her daily drive. And so it was December 1, 1910 when she took her daily drive, at nearly ninety years of age. Returning to her home she seated herself and wrote her last words, "God is my life." The next day she was up as usual but spent much of her time in prayer and reading. That evening, after retiring early, finis was written to her career.

At her death, the San Francisco Examiner well summed up her life when it said, "A woman who could in the short span of a generation-- she did not found the church until 1879--build so great an edifice upon so firm a foundation was more than an ordinary woman. She was a great woman. How great the future alone can determine."³

¹ Eddy, M.B., Unity of Good, Pg. 43

² Orcutt, William Dana, Mary Baker Eddy and Her Books, Pg. 3

³ Editorial Comments on the Life and Work of Mrs. Eddy, Pg. 39



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ABSTRACT

Mary Baker Eddy, born in 1821 on a New Hampshire farm, was the seventh generation New Englander. Among her forebears were the Indian fighter John Lovewell and General John McNeil. Her immediate predecessors were of an especially religious devoutness that marked Mary's life.

As a child, Mary was sickly and as a result did not have the opportunity for continuous formal education. This was not to prove a handicap however, for in the family circle she found much food to nourish her craving for both the intellectual and the religious. Her father and mother were both active in the local Congregational Church, and their frequent house guests were many of the pastors of the area and teachers in the local seminary. Mary seems to have been unusually interested in the discussions that went along theological lines in her home and was always thinking for herself. Despite the fact that Mark Baker, Mary's father, ruled the household with an iron hand, young Mary at the age of twelve saw fit to openly break with him on certain points of theology. Particularly unacceptable to her was the widely held doctrine of predestination which Mark Baker so stoutly defended, and when applying for church membership, she boldly stated her position. Interestingly enough, she was accepted for membership evidently due to the sincerity of her plea.

The above incident is also noteworthy in that it resulted in her first experience of physical healing by spiritual means. Greatly disturbed, young Mary came down with a severe fever. Her very religious mother urged her to turn to God in this distress. As she followed this advice and prayed, the fever was quickly gone. How much of an

impression this made on the girl at the time we do not know but it certainly must have deepened her religious devotion. It must have also been a comfort in the trying days that were ahead.

When twenty-two years of age, Mary married George Glover and then went south where her husband was in business. Here Mrs. Glover did some of her first writing for publication. It dealt mostly with the slavery issue which was now coming to the front. She again spoke her convictions despite the fact that it went against the pro-slavery attitude of the area in which she was living.

Soon Mrs. Glover was left alone, for after a year of marriage her husband was taken suddenly ill and in just a few days was dead. Returning to the family home with little means, a son was born. During the birth, a complication evidently resulted which left her with a spinal condition causing much difficulty in the years that followed. Not well enough to care for her robust son he was cared for by a neighboring family. Endeavoring to establish a home, she married a local dentist with the assurance that this would allow the return of her son. Instead, the whole experience was very unfortunate. Dr. Patterson, the dentist, not only did not allow the return of the child but proved to be a poor provider. Eventually he became guilty of adultery, thus causing the end of the marriage in 1873, many years after he ^{had} deserted her.

These years of semi-invalidism and unhappy marriage were far from fruitless for the then Mary Patterson. Dr. Patterson had some training in the then very popular homeopathy school of medicine. Mary, having found no cure from other doctors began to study the teachings

of this school in hopes of finding cure. She did not find help but did endeavor to cure others, and in so doing, learned an important point in her maturing thought; that it was not the medicine that produced the cure, but the patient's faith in it. She found that un-medicated tablets healed as well as others, when the patient was unaware of what they were receiving, a point well recognized in modern medicine.

When homeopathy did not bring help, Mary took treatment herself from various reputed healers including a mesmerist named "Dr." Quimby. Receiving temporary relief, she became quite vocal in her praise of him. All her life since her childhood experience with prayer she had thought of God as the real healer, even though her faith and religious practices had not brought an end to her invalidism. Seeing Quimby's results without medicine through the eyes of her strong religious faith, Mary felt that this man must have found the spiritual means by which Jesus and the early Christians healed. Her faith was short lived however, for soon her old complaint returned despite the doctor's best efforts, and she returned to her home.

It was not long before another experience occurred that was to completely change the life and future activity of this woman, now in her forty-fifth year. Left in a serious physical condition after a fall on the ice, Mrs. Patterson experienced another healing while reading the Bible, and as a result, was left in a better condition than she was in before the fall, or had ever been in before. The experience was a falling apple that made her endeavor to find out how the healing had occurred. She did not believe that God had singled

her out for such an event but that it must be His will for all. She determined to devote the rest of her life to this purpose. Spending several years in constant prayerful Bible study, she finally felt she was beginning to discern what had happened in her experience. It seemed to her that her whole life experience had been preparing her for the final spiritual experience.

Mrs. Patterson soon found that it was possible to heal spiritually repeatedly and that it was also possible to teach others to do the same. This became the start of the Christian Science church. Her plan was not, at first, to start a church of her own, for she felt other churches would gladly accept what she was sure she had discovered. However as time went on and she found great persecution from other Christians, she realised she would have to start a church. Following her healing experience and deep study, she began to write down what she felt was being revealed to her and this became her most famous work, Science and Health.

In the years that followed, an organization grew up and spread throughout the United States and finally, by the time of her death, to many countries throughout the world. In these forty-five years that followed, Mrs. Eddy wrote extensively, and in addition to organizing and founding a church, started an international daily newspaper ranked with the best in the world.

It is still too soon to fully evaluate her life. One must admit however that the thinking of the world has come increasingly closer to her views as time has gone on.