

# **Pulpit and Press**

by  
Mary Baker Eddy

Discoverer and Founder of Christian Science  
and Author of Science and Health with  
Key to the Scriptures

Published by the  
Trustees under the Will of Mary Baker G. Eddy  
Boston, U.S.A.

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Printed in the United States of America

TO  
THE DEAR TWO THOUSAND AND SIX HUNDRED  
CHILDREN

WHOSE CONTRIBUTIONS OF \$4,460<sup>(1)</sup> WERE DEVOTED  
TO THE MOTHER'S ROOM IN THE FIRST CHURCH  
OF CHRIST, SCIENTIST, BOSTON, THIS UNIQUE  
BOOK IS TENDERLY DEDICATED BY

MARY BAKER EDDY

(1) See footnote on page nine

## Preface

1 THIS volume contains scintillations from press and  
pulpit — utterances which epitomize the story of the  
3 birth of Christian Science, in 1866, and its progress  
during the ensuing thirty years. Three quarters of a  
6 century hence, when the children of to-day are the elders  
of the twentieth century, it will be interesting to have  
not only a record of the inclination given their own  
9 thoughts in the latter half of the nineteenth century,  
but also a registry of the rise of the mercury in the glass  
of the world's opinion.

12 It will then be instructive to turn backward the tele-  
scope of that advanced age, with its lenses of more  
spiritual mentality, indicating the gain of intellectual  
15 momentum, on the early footsteps of Christian Science  
as planted in the pathway of this generation; to note  
the impetus thereby given to Christianity; to con the  
18 facts surrounding the cradle of this grand verity — that  
the sick are healed and sinners saved, not by matter, but  
by Mind; and to scan further the features of the vast  
21 problem of eternal life, as expressed in the absolute  
power of Truth and the actual bliss of man's existence  
in Science.

MARY BAKER EDDY

February, 1895

## Pulpit and Press

### DEDICATORY SERMON

BY REV. MARY BAKER EDDY

First Pastor of The First Church of Christ, Scientist, Boston, Mass.  
Delivered January 6, 1895

1 TEXT: *They shall be abundantly satisfied with the fatness of Thy*  
house; and *Thou shalt make them drink of the river of Thy pleasures.*

3 — *PSALMS xxxvi. 8.*

A NEW year is a nursling, a babe of time, a prophecy  
and promise clad in white raiment, kissed — and  
6 encumbered with greetings — redolent with grief and  
gratitude.

An old year is time's adult, and 1893 was a distinguished  
9 character, notable for good and evil. Time past and time  
present, both, may pain us, but time *improved* is elo-  
quent in God's praise. For due refreshment garner the  
12 memory of 1894; for if wiser by reason of its large lessons,  
and records deeply engraven, great is the value thereof.

Pass on, returnless year!  
15 The path behind thee is with glory crowned;  
This spot whereon thou trodest was holy ground;  
Pass proudly to thy bier!

18 To-day, being with you in spirit, what need that I should  
be present *in propria persona*? Were I present, methinks

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1 I should be much like the Queen of Sheba, when she saw  
the house Solomon had erected. In the expressive language  
3 of Holy Writ, "There was no more spirit in her;" and  
she said, "Behold, the half was not told me: thy wisdom  
and prosperity exceedeth the fame which I heard." Both  
6 without and within, the spirit of beauty dominates The  
Mother Church, from its mosaic flooring to the soft shim-  
mer of its starlit dome.

9 Nevertheless, there is a thought higher and deeper than  
the edifice. Material light and shade are temporal, not  
eternal. Turning the attention from sublunary views,  
12 however enchanting, think for a moment with me of the  
house wherewith "they shall be abundantly satisfied," —  
even the "house not made with hands, eternal in the

15 heavens." With the mind's eye glance at the direful  
scenes of the war between China and Japan. Imagine  
18 yourselves in a poorly barricaded fort, fiercely besieged  
by the enemy. Would you rush forth single-handed to  
combat the foe? Nay, would you not rather strengthen  
21 your citadel by every means in your power, and remain  
within the walls for its defense? Likewise should we do  
as metaphysicians and Christian Scientists. The real  
24 house in which "we live, and move, and have our being"  
is Spirit, God, the eternal harmony of infinite Soul. The  
enemy we confront would overthrow this sublime fortress,  
and it behooves us to defend our heritage.

27 How can we do this Christianly scientific work? By  
intrenching ourselves in the knowledge that our true  
temple is no human fabrication, but the superstructure  
30 of Truth, reared on the foundation of Love, and pinnacled

### Page 3

1 in Life. Such being its nature, how can our godly temple  
possibly be demolished, or even disturbed? Can eternity  
3 end? Can Life die? Can Truth be uncertain? Can  
Love be less than boundless? Referring to this temple,  
our Master said: "Destroy this temple, and in three days  
6 I will raise it up." He also said: "The kingdom of God  
is within you." Know, then, that you possess sovereign  
power to think and act rightly, and that nothing can dis-  
9 possess you of this heritage and trespass on Love. If you  
maintain this position, who or what can cause you to sin  
or suffer? Our surety is in our confidence that we are  
12 indeed dwellers in Truth and Love, man's eternal mansion.  
Such a heavenly assurance ends all warfare, and bids tu-  
mult cease, for the good fight we have waged is over, and  
15 divine Love gives us the true sense of victory. "They  
shall be abundantly satisfied with the fatness of Thy house;  
and Thou shalt make them drink of the river of Thy  
18 pleasures." No longer are we of the church militant, but  
of the church triumphant; and with Job of old we ex-  
claim, "Yet in my flesh shall I see God." The river of  
21 His pleasures is a tributary of divine Love, whose living  
waters have their source in God, and flow into everlasting  
Life. We drink of this river when all human desires are  
24 quenched, satisfied with what is pleasing to the divine  
Mind.

27 Perchance some one of you may say, "The evidence of  
spiritual verity in me is so small that I am afraid. I feel  
so far from victory over the flesh that to reach out for a  
present realization of my hope savors of temerity. Be-  
30 cause of my own unfitness for such a spiritual animus my

### Page 4

1 strength is naught and my faith fails." O thou "weak  
and infirm of purpose." Jesus said, "Be not afraid"!

3 "What if the little rain should say,  
'So small a drop as I  
Can ne'er refresh a drooping earth,  
6 I'll tarry in the sky.' "

9 Is not a man metaphysically and mathematically num-  
ber one, a unit, and therefore whole number, governed  
and protected by his divine Principle, God? You have  
simply to preserve a scientific, positive sense of unity with  
your divine source, and daily demonstrate this. Then you  
12 will find that one is as important a factor as duodecillions  
in being and doing right, and thus demonstrating deific  
Principle. A dewdrop reflects the sun. Each of Christ's  
15 little ones reflects the infinite One, and therefore is the  
seer's declaration true, that "one on God's side is a  
majority."

18 A single drop of water may help to hide the stars, or  
crown the tree with blossoms.

21 Who lives in good, lives also in God, — lives in all Life,  
through all space. His is an individual kingdom, his dia-  
dem a crown of crowns. His existence is deathless, for-  
ever unfolding its eternal Principle. Wait patiently on  
24 illimitable Love, the lord and giver of Life. *Reflect this  
Life*, and with it cometh the full power of being. "They  
shall be abundantly satisfied with the fatness of Thy  
27 house."

In 1893 the World's Parliament of Religions, held in  
Chicago, used, in all its public sessions, my form of prayer

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1 since 1866; and one of the very clergymen who had pub-  
licly proclaimed me "the prayerless Mrs. Eddy," offered  
3 his audible adoration in the words I use, besides listening  
to an address on Christian Science from my pen, read by  
Judge S. J. Hanna, in that unique assembly.

6 When the light of one friendship after another passes  
from earth to heaven, we kindle in place thereof the glow  
of some deathless reality. Memory, faithful to goodness,  
9 holds in her secret chambers those characters of holiest  
sort, bravest to endure, firmest to suffer, soonest to re-  
nounce. Such was the founder of the Concord School of  
12 Philosophy — the late A. Bronson Alcott.

15 After the publication of "Science and Health with Key  
to the Scriptures," his athletic mind, scholarly and serene,  
When the press and pulpit cannonaded this book, he  
18 introduced himself to its author by saying, "I have come  
to comfort you." Then eloquently paraphrasing it, and  
prophesying its prosperity, his conversation with a beauty  
all its own reassured me. *That prophecy is fulfilled.*

21 This book, in 1895, is in its ninety-first edition of one  
thousand copies. It is in the public libraries of the prin-  
24 cipal cities, colleges, and universities of America; also  
the same in Great Britain, France, Germany, Russia,  
Italy, Greece, Japan, India, and China; in the Oxford  
27 University and the Victoria Institute, England; in the  
Academy of Greece, and the Vatican at Rome.

This book is the leaven fermenting religion; it is  
30 palpably working in the sermons, Sunday Schools, and  
literature of our and other lands. This spiritual chemi-

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1 calization is the upheaval produced when Truth is neutral-  
izing error and impurities are passing off. And it will  
3 continue till the antithesis of Christianity, engendering the  
limited forms of a national or tyrannical religion, yields to  
6 the church established by the Nazarene Prophet and main-  
tained on the spiritual foundation of Christ's healing.

9 Good, the Anglo-Saxon term for God, unites Science to  
Christianity. It presents to the understanding, not matter,  
but Mind; not the deified drug, but the goodness of God —  
healing and saving mankind.

12 The author of "Marriage of the Lamb," who made the  
mistake of thinking she caught her notions from my book,  
wrote to me in 1894, "Six months ago your book, Science  
15 and Health, was put into my hands. I had not read three  
pages before I realized I had found that for which I had  
hungered since girlhood, and was healed instantaneously  
18 of an ailment of seven years' standing. I cast from me the  
false remedy I had vainly used, and turned to the 'great  
Physician.' I went with my husband, a missionary to  
21 China, in 1884. He went out under the auspices of the  
Methodist Episcopal Church. I feel the truth is leading  
us to return to Japan."

24 Another brilliant enunciator, seeker, and servant of  
Truth, the Rev. William R. Alger of Boston, signalled  
me kindly as my lone bark rose and fell and rode the rough  
sea. At a *conversazione* in Boston, he said, "You may

27 find in Mrs. Eddy's metaphysical teachings more than is  
dreamt of in your philosophy."

30 Also that renowned apostle of anti-slavery, Wendell  
Phillips, the native course of whose mind never swerved

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1 from the chariot-paths of justice, speaking of my work,  
3 said: "Had I young blood in my veins, I would help that  
woman."

6 I love Boston, and especially the laws of the State where-  
of this city is the capital. To-day, as of yore, her laws  
have befriended progress.

9 Yet when I recall the past, — how the gospel of healing  
was simultaneously praised and persecuted in Boston, —  
and remember also that God is just, I wonder whether,  
12 were our dear Master in our New England metropolis at  
this hour, he would not weep over it, as he wept over  
15 Jerusalem! O ye tears! Not in vain did ye flow. Those  
sacred drops were but enshrined for future use, and God  
has now unsealed their receptacle with His outstretched  
18 arm. Those crystal globes made morals for mankind.  
They will rise with joy, and with power to wash away, in  
floods of forgiveness, every crime, even when mistakenly  
committed in the name of religion.

21 An unjust, unmerciful, and oppressive priesthood must  
perish, for false prophets in the present as in the past  
stumble onward to their doom; while their tabernacles  
crumble with dry rot. "God is not mocked," and "the  
word of the Lord endureth forever."

24 I have ordained the Bible and the Christian Science  
textbook, "Science and Health with Key to the Scriptures,"  
27 as pastor of The First Church of Christ, Scientist, in  
Boston, — so long as this church is satisfied with this  
pastor. This is my first ordination. "They shall be  
abundantly satisfied with the fatness of Thy house; and  
30 Thou shalt make them drink of the river of Thy pleasures. "

#### Page 8

1 All praise to the press of America's Athens, — and  
3 throughout our land the press has spoken out historically,  
impartially. Like the winds telling tales through the  
leaves of an ancient oak, unfallen, may our church chimes  
repeat my thanks to the press.

6 Notwithstanding the perplexed condition of our na-  
tion's finances, the want and woe with millions of dollars  
9 unemployed in our money centres, the Christian Scientists,  
within fourteen months, responded to the call for this  
church with \$191,012. Not a mortgage was given nor a  
12 loan solicited, and the donors all touchingly told their  
privileged joy at helping to build The Mother Church.  
15 There was no urging, begging, or borrowing; only the  
need made known, and forth came the money, or dia-  
monds, which served to erect this "miracle in stone."

Even the children vied with their parents to meet the  
demand. Little hands, never before devoted to menial  
18 services, shoveled snow, and babes gave kisses to earn a  
few pence toward this consummation. Some of these  
lambs my prayers had christened, but Christ will rechristen  
21 them with his own new name. "Out of the mouths of  
babes and sucklings Thou hast perfected praise." The  
resident youthful workers were called "Busy Bees."

24 Sweet society, precious children, your loving hearts and  
deft fingers distilled the nectar and painted the finest  
flowers in the fabric of this history, — even its centre-piece,  
27 — Mother's Room in The First Church of Christ, Sci-  
entist, in Boston. The children are destined to witness  
results which will eclipse Oriental dreams. They belong  
30 to the twentieth century. By juvenile aid, into the build-

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1 ing fund have come \$4,460.(1) Ah, children, you are the  
bulwarks of freedom, the cement of society, the hope of  
3 our race!

Brothers of the Christian Science Board of Directors,  
when your tireless tasks are done — well done — no Del-  
6 phian Iyre could break the full chords of such a rest. May  
the altar you have built never be shattered in our hearts,  
but justice, mercy, and love kindle perpetually its fires.

9 It was well that the brother whose appliances warm  
this house, warmed also our perishless hope, and nerved  
its grand fulfilment. Woman, true to her instinct, came  
12 to the rescue as sunshine from the clouds; so, when man  
quibbled over an architectural exigency, a woman climbed  
with feet and hands to the top of the tower, and helped  
15 settle the subject.

After the loss of our late lamented pastor, Rev. D. A.  
Easton, the church services were maintained by excellent  
18 sermons from the editor of *The Christian Science Journal*  
(who, with his better half, is a very whole man), together  
with the Sunday School giving this flock "drink from the

21 river of His pleasures." O glorious hope and blessed as-  
surance, "it is your Father's good pleasure to give you the  
kingdom." Christians rejoice in secret, they have a bounty  
24 hidden from the world. Self-forgetfulness, purity, and  
love are treasures untold — constant prayers, prophecies,  
and anointings. Practice, not profession, — goodness, not  
27 doctrines, — spiritual understanding, not mere belief,  
gain the ear and right hand of omnipotence, and call down  
blessings infinite. "Faith without works is dead." The  
30 foundation of enlightened faith is Christ's teachings and

(1)This sum was increased to \$5,568.51 by contributions which reached the Treas-  
urer after the Dedicatory Services.

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1 *practice*. It was our Master's self-immolation, his life-  
giving love, healing both mind and body, that raised the  
3 deadened conscience, paralyzed by inactive faith, to a  
quicken sense of mortal's necessities, — and God's  
power and purpose to supply them. It was, in the words  
6 of the Psalmist, He "who forgiveth all thine iniquities;  
who healeth all thy diseases."

Rome's fallen fanes and silent Aventine is glory's tomb;  
9 her pomp and power lie low in dust. Our land, more  
favored, had its Pilgrim Fathers. On shores of solitude,  
at Plymouth Rock, they planted a nation's heart, — the  
12 rights of conscience, imperishable glory. No dream of  
avarice or ambition broke their exalted purpose, theirs  
was the wish to reign in hope's reality — the realm of  
15 Love.

Christian Scientists, you have planted your standard  
on the rock of Christ, the true, the spiritual idea, — the  
18 chief corner-stone in the house of our God. And our  
Master said: "The stone which the builders rejected, the  
same is become the head of the corner." If you are less  
21 appreciated to-day than your forefathers, wait — for if  
you are as devout as they, and more scientific, as progress  
certainly demands, your plant is immortal. Let us rejoice  
24 that chill vicissitudes have not withheld the timely shelter  
of this house, which descended like day-spring from on  
high.

27 Divine presence, breathe Thou Thy blessing on every  
heart in this house. Speak out, O soul! This is the new-  
born of Spirit, this is His redeemed; this, His beloved.  
30 May the kingdom of God within you, — with you always, —

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1 reascending, bear you outward, upward, heavenward.  
2 May the sweet song of silver-throated singers, making  
3 melody more real, and the organ's voice, as the sound of  
4 many waters, and the Word spoken in this sacred temple  
5 dedicated to the ever-present God — mingle with the joy  
6 of angels and rehearse your hearts' holy intents. May all  
7 whose means, energies, and prayers helped erect The  
8 Mother Church, find within it home, and *heaven*.

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### CHRISTIAN SCIENCE TEXTBOOK

1 The following selections from "Science and Health  
2 with Key to the Scriptures," pages 568-571, were read  
3 from the platform. The impressive stillness of the audi-  
4 ence indicated close attention.

5 *Revelation* xii. 10-12. And I heard a loud voice saying in  
6 heaven, Now is come salvation, and strength, and the king-  
7 dom of our God, and the power of His Christ: for the accuser  
8 of our brethren is cast down, which accused them before our  
9 God day and night. And they overcame him by the blood  
10 of the Lamb, and by the word of their testimony; and they  
11 loved not their lives unto the death. Therefore rejoice, ye  
12 heavens, and ye that dwell in them. Woe to the inhabitants  
13 of the earth and of the sea! for the devil is come down unto  
14 you, having great wrath, because he knoweth that he hath  
15 but a short time.

16 For victory over a single sin, we give thanks and mag-  
17 nify the Lord of Hosts. What shall we say of the mighty  
18 conquest over all sin? A louder song, sweeter than has  
19 ever before reached high heaven, now rises clearer and  
20 nearer to the great heart of Christ; for the accuser is not  
21 there, and Love sends forth her primal and everlasting  
22 strain. Self-abnegation, by which we lay down all for  
23 Truth, or Christ, in our warfare against error, is a rule in  
24 Christian Science. This rule clearly interprets God as

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1 divine Principle, — as Life, represented by the Father;  
2 as Truth, represented by the Son; as Love, represented  
3 by the Mother. Every mortal at some period, here or here-  
4 after, must grapple with and overcome the mortal belief  
5 in a power opposed to God.

6 The Scripture, "Thou hast been faithful over a few  
7 things, I will make thee ruler over many," is literally ful-  
8 filled, when we are conscious of the supremacy of Truth,

9 by which the nothingness of error is seen; and we know  
that the nothingness of error is in proportion to its wicked-  
ness. He that touches the hem of Christ's robe and masters  
12 his mortal beliefs, animality, and hate, rejoices in the proof  
of healing, — in a sweet and certain sense that God is  
Love. Alas for those who break faith with divine Science  
15 and fail to strangle the serpent of sin as well as of sickness!  
They are dwellers still in the deep darkness of belief.  
They are in the surging sea of error, not struggling to lift  
18 their heads above the drowning wave.

What must the end be? They must eventually expiate  
their sin through suffering. The sin, which one has made  
21 his bosom companion, comes back to him at last with  
accelerated force, for the devil knoweth his time is short.  
Here the Scriptures declare that evil is temporal, not  
24 eternal. The dragon is at last stung to death by his own  
malice; but how many periods of torture it may take to  
remove all sin, must depend upon sin's obduracy.

27 *Revelation* xii. 13. And when the dragon saw that he was  
cast unto the earth, he persecuted the woman which brought  
forth the man child.

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1 The march of mind and of honest investigation will  
bring the hour when the people will chain, with fetters of  
3 some sort, the growing occultism of this period. The  
present apathy as to the tendency of certain active yet un-  
seen mental agencies will finally be shocked into another  
6 extreme mortal mood, — into human indignation; for  
one extreme follows another.

9 *Revelation* xii. 15, 16. And the serpent cast out of his  
mouth water as a flood, after the woman, that he might  
cause her to be carried away of the flood. And the earth  
helped the woman, and the earth opened her mouth, and  
12 swallowed up the flood which the dragon cast out of his  
mouth.

Millions of unprejudiced minds — simple seekers for  
15 Truth, weary wanderers, athirst in the desert — are wait-  
ing and watching for rest and drink. Give them a cup of  
cold water in Christ's name, and never fear the conse-  
18 quences. What if the old dragon should send forth a new  
flood to drown the Christ-idea? He can neither drown  
your voice with its roar, nor again sink the world into the  
21 deep waters of chaos and old night. In this age the earth  
will help the woman; the spiritual idea will be understood.  
Those ready for the blessing you impart will give thanks.  
24 The waters will be pacified, and Christ will command the  
wave.

27 When God heals the sick or the sinning, they should  
know the great benefit which Mind has wrought. They  
should also know the great delusion of mortal mind, when  
it makes them sick or sinful. Many are willing to open

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1 the eyes of the people to the power of good resident in  
divine Mind, but they are not so willing to point out the  
3 evil in human thought, and expose evil's hidden mental  
ways of accomplishing iniquity.

6 Why this backwardness, since exposure is necessary to  
ensure the avoidance of the evil? Because people like  
you better when you tell them their virtues than when you  
9 tell them their vices. It requires the spirit of our blessed  
Master to tell a man his faults, and so risk human dis-  
pleasure for the sake of doing right and benefiting our  
12 race. Who is telling mankind of the foe in ambush? Is  
the informer one who sees the foe? If so, listen and be  
wise. Escape from evil, and designate those as unfaithful  
15 stewards who have seen the danger and yet have given  
no warning.

18 At all times and under all circumstances, overcome evil  
with good. Know thyself, and God will supply the wisdom  
and the occasion for a victory over evil. Clad in the  
panoply of Love, human hatred cannot reach you. The  
21 cement of a higher humanity will unite all interests in the  
one divinity.

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**HYMNS**

BY REV. MARY BAKER EDDY

1 [Set to the Church Chimes and Sung on This Occasion]

LAYING THE CORNER-STONE

3 *Laus Deo*, it is done!  
Rolled away from loving heart  
Is a stone.  
6 Joyous, risen, we depart  
Having one.

9 *Laus Deo*, — on this rock  
(Heaven chiselled squarely good)  
Stands His church, —  
God is Love, and understood  
12 By His flock.

*Laus Deo*, night starlit  
 Slumbers not in God's embrace;  
 15           Then, O man!  
 Like this stone, be in thy place;  
               Stand, not sit.  
  
 18           Cold, silent, stately stone,  
               Dirge and song and shoutings low,  
               In thy heart  
 21           Dwell serene, — and sorrow? No,  
               It has none,  
               *Laus Deo!*

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"FEED MY SHEEP"

Shepherd, show me how to go  
 3           O'er the hillside steep,  
               How to gather, how to sow, —  
               How to feed Thy sheep;  
 6           I will listen for Thy voice,  
               Lest my footsteps stray;  
               I will follow and rejoice  
 9           All the rugged way.  
  
               Thou wilt bind the stubborn will,  
               Wound the callous breast,  
 12           Make self-righteousness be still,  
               Break earth's stupid rest.  
               Strangers on a barren shore,  
 15           Lab'ring long and lone —  
               We would enter by the door,  
               And Thou know'st Thine own.  
  
 18           So, when day grows dark and cold,  
               Tear or triumph harms,  
               Lead Thy lambkins to the fold,  
 21           Take them in Thine arms;  
               Feed the hungry, heal the heart,  
               Till the morning's beam;  
 24           White as wool, ere they depart —  
               Shepherd, wash them clean.

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CHRIST MY REFUGE

O'er waiting harpstrings of the mind  
 3           There sweeps a strain,  
               Low, sad, and sweet, whose measures bind  
               The power of pain.

6     And wake a white-winged angel throng  
        Of thoughts, illumed  
        By faith, and breathed in raptured song,  
 9         With love perfumed.

       Then His unveiled, sweet mercies show  
        Life's burdens light.  
 12     I kiss the cross, and wake to know  
        A world more bright.

       And o'er earth's troubled, angry sea  
 15         I see Christ walk,  
        And come to me, and tenderly,  
        Divinely talk.

18     Thus Truth engrounds me on the rock,  
        Upon Life's shore;  
        'Gainst which the winds and waves can shock,  
 21         Oh, nevermore !

       From tired joy and grief afar,  
        And nearer Thee, —  
 24     Father, where Thine own children are,  
        I love to be.

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1     My prayer, some daily good to do  
        To Thine, for Thee;  
 3     An offering pure of Love, whereto  
        God leadeth me.

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**NOTE**

BY REV. MARY BAKER EDDY

1     The land whereon stands The First Church of Christ,  
        Scientist, in Boston, was first purchased by the church  
 3     and society. Owing to a heavy loss, they were unable to  
        pay the mortgage; therefore I paid it, and through trustees  
        gave back the land to the church.

6     In 1892 I had to recover the land from the trustees, re-  
        organize the church, and reobtain its charter — not, how-  
        ever, through the State Commissioner, who refused to  
 9     grant it, but by means of a statute of the State, and through  
        Directors regive the land to the church. In 1895 I recon-  
        structed my original system of ministry and church gov-  
 12    ernment. Thus committed to the providence of God, the  
        prosperity of this church is unsurpassed.

15 From first to last The Mother Church seemed type and  
shadow of the warfare between the flesh and Spirit, even  
that shadow whose substance is the divine Spirit, im-  
18 peratively propelling the greatest moral, physical, civil,  
and religious reform ever known on earth. In the words  
of the prophet: "The shadow of a great rock in a weary  
land."

21 This church was dedicated on January 6, anciently one  
of the many dates selected and observed in the East as the  
day of the birth and baptism of our master Metaphysician,  
24 Jesus of Nazareth.

### Page 21

1 Christian Scientists, their children and grandchildren  
to the latest generations, inevitably love one another with  
3 that love wherewith Christ loveth us; a love unselfish,  
unambitious, impartial, universal, — that loves only be-  
6 cause it *is* Love. Moreover, they love their enemies, even  
those that hate them. This we all must do to be Christian  
Scientists in spirit and in truth. I long, and live, to see  
9 this love demonstrated. I am seeking and praying for it  
to inhabit my own heart and to be made manifest in my  
life. Who will unite with me in this pure purpose, and  
faithfully struggle till it be accomplished? Let this be our  
12 Christian endeavor society, which Christ organizes and  
blesses.

15 While we entertain due respect and fellowship for what  
is good and doing good in all denominations of religion,  
and shun whatever would isolate us from a true sense of  
goodness in others, we cannot serve mammon.

18 Christian Scientists are really united to only that which  
is Christlike, but they are not indifferent to the welfare of  
any one. To perpetuate a cold distance between our de-  
21 nomination and other sects, and close the door on church  
or individuals — however much this is done to us — is  
not Christian Science. Go not into the way of the un-  
24 christly, but wheresoever you recognize a clear expression  
of God's likeness, there abide in confidence and hope.

27 Our unity with churches of other denominations must  
rest on the spirit of Christ calling us together. It cannot  
come from any other source. Popularity, self-aggrandize-  
ment, aught that can darken in any degree our spirituality,  
30 must be set aside. Only what feeds and fills the sentiment

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1 with unworldliness, can give peace and good will towards  
men.

3 All Christian churches have one bond of unity, one  
nucleus or point of convergence, one prayer, — the Lord's  
6 Prayer. It is matter for rejoicing that we unite in love,  
and in this sacred petition with every praying assembly  
on earth, — "Thy kingdom come. Thy will be done in  
earth, as it is in heaven."

9 If the lives of Christian Scientists attest their fidelity  
to Truth, I predict that in the twentieth century every  
Christian church in our land, and a few in far-off lands,  
12 will approximate the understanding of Christian Science  
sufficiently to heal the sick in his name. Christ will give  
to Christianity his new name, and Christendom will be  
15 classified as Christian Scientists.

When the doctrinal barriers between the churches are  
broken, and the bonds of peace are cemented by spiritual  
18 understanding and Love, there will be unity of spirit, and  
the healing power of Christ will prevail. Then shall Zion  
have put on her most beautiful garments, and her waste  
21 places budded and blossomed as the rose.

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### CLIPPINGS FROM NEWSPAPERS

[*Daily Inter-Ocean*, Chicago, December 31, 1894]

MARY BAKER EDDY

COMPLETION OF THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON  
— "OUR PRAYER IN STONE" — DESCRIPTION OF THE MOST  
UNIQUE STRUCTURE IN ANY CITY — A BEAUTIFUL TEMPLE  
AND ITS FURNISHINGS — MRS. EDDY'S WORK AND HER INFLUENCE

9 Boston, Mass., December 28. — *Special Correspond-*  
*ence*. — The "great awakening" of the time of Jonathan  
Edwards has been paralleled during the last decade by a  
12 wave of idealism that has swept over the country, man-  
ifesting itself under several different aspects and under  
various names, but each having the common identity of  
spiritual demand. This movement, under the guise of  
15 Christian Science, and ingenuously calling out a closer  
inquiry into Oriental philosophy, prefigures itself to us  
as one of the most potent factors in the social evolution  
18 of the last quarter of the nineteenth century. History  
shows the curious fact that the closing years of every cen-  
tury are years of more intense life, manifested in unrest

21 or in aspiration, and scholars of special research, like  
Prof. Max Muller, assert that the end of a cycle, as is the  
24 latter part of the present century, is marked by peculiar  
intimations of man's immortal life.

## Page 24

1 The completion of the first Christian Science church  
erected in Boston strikes a keynote of definite attention.  
3 This church is in the fashionable Back Bay, between  
Commonwealth and Huntington Avenues. It is one of  
6 the most beautiful, and is certainly the most unique struc-  
ture in any city. The First Church of Christ, Scientist,  
as it is officially called, is termed by its Founder, "Our  
9 prayer in stone." It is located at the intersection of Nor-  
way and Falmouth Streets, on a triangular plot of ground,  
the design a Romanesque tower with a circular front and  
12 an octagonal form, accented by stone porticos and turreted  
corners. On the front is a marble tablet, with the follow-  
ing inscription carved in bold relief: —

15 "The First Church of Christ, Scientist, erected Anno  
Domini 1894. A testimonial to our beloved teacher,  
the Rev. Mary Baker Eddy, Discoverer and Founder  
of Christian Science; author of "Science and Health  
18 with Key to the Scriptures;" president of the Massa-  
chusetts Metaphysical College, and the first pastor of  
this denomination."

### 21 *THE CHURCH EDIFICE*

The church is built of Concord granite in light gray,  
with trimmings of the pink granite of New Hampshire,  
24 Mrs. Eddy's native State. The architecture is Romanesque  
throughout. The tower is one hundred and twenty feet in  
height and twenty-one and one half feet square. The en-  
27 trances are of marble, with doors of antique oak richly  
carved. The windows of stained glass are very rich in

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1 pictorial effect. The lighting and cooling of the church —  
for cooling is a recognized feature as well as heating —  
3 are done by electricity, and the heat generated by two  
large boilers in the basement is distributed by the four  
systems with motor electric power. The partitions are  
6 of iron; the floors of marble in mosaic work, and the  
edifice is therefore as literally fire-proof as is conceivable.  
The principal features are the auditorium, seating eleven  
9 hundred people and capable of holding fifteen hundred;  
the "Mother's Room," designed for the exclusive use of  
Mrs. Eddy; the "directors' room," and the vestry. The

12 girders are all of iron, the roof is of terra cotta tiles, the  
galleries are in plaster relief, the window frames are of  
15 iron, coated with plaster; the staircases are of iron, with  
marble stairs of rose pink, and marble approaches.

The vestibule is a fitting entrance to this magnificent  
18 temple. In the ceiling is a sunburst with a seven-pointed  
star, which illuminates it. From this are the entrances  
leading to the auditorium, the "Mother's Room," and  
the directors' room.

21 The auditorium is seated with pews of curly birch, up-  
holstered in old rose plush. The floor is in white Italian  
24 mosaic, with frieze of the old rose, and the wainscoting  
repeats the same tints. The base and cap are of pink  
Tennessee marble. On the walls are bracketed oxidized  
27 silver lamps of Roman design, and there are frequent  
illuminated texts from the Bible and from Mrs. Eddy's  
"Science and Health with Key to the Scriptures" im-  
30 panelled. A sunburst in the centre of the ceiling takes  
the place of chandeliers. There is a disc of cut glass in

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1 decorative designs, covering one hundred and forty-four  
electric lights in the form of a star, which is twenty-one  
3 inches from point to point, the centre being of pure white  
light, and each ray under prisms which reflect the rainbow  
tints. The galleries are richly panelled in relief work.  
6 The organ and choir gallery is spacious and rich beyond  
the power of words to depict. The platform — corre-  
sponding to the chancel of an Episcopal church — is a  
9 mosaic work, with richly carved seats following the sweep  
of its curve, with a lamp stand of the Renaissance period  
on either end, bearing six richly wrought oxidized silver  
12 lamps, eight feet in height. The great organ comes from  
Detroit. It is one of vast compass, with AEolian attach-  
ment, and cost eleven thousand dollars. It is the gift of  
15 a single individual — a votive offering of gratitude for the  
healing of the wife of the donor.

18 The chime of bells includes fifteen, of fine range and  
perfect tone.

### THE "MOTHER'S ROOM"

21 The "Mother's Room" is approached by an entrance of  
Italian marble, and over the door, in large golden letters on  
a marble tablet, is the word "Love." In this room the  
24 mosaic marble floor of white has a Romanesque border and  
is decorated with sprays of fig leaves bearing fruit. The  
room is toned in pale green with relief in old rose. The  
mantel is of onyx and gold. Before the great bay window

27 hangs an Athenian lamp over two hundred years old,  
which will be kept always burning day and night.(1) Lead-

(1) At Mrs. Eddy's request the lamp was not kept burning.

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1 ing off the "Mother's Room" are toilet apartments, with  
full-length French mirrors and every convenience.

3 The directors' room is very beautiful in marble ap-  
proaches and rich carving, and off this is a vault for the  
safe preservation of papers.

6 The vestry seats eight hundred people, and opening from  
it are three large class-rooms and the pastor's study.

The windows are a remarkable feature of this temple.  
9 There are no "memorial" windows; the entire church is a  
testimonial, not a memorial — a point that the members  
strongly insist upon.

12 In the auditorium are two rose windows — one repre-  
senting the heavenly city which "cometh down from God  
15 out of heaven," with six small windows beneath, emblem-  
atic of the six water-pots referred to in John ii. 6. The  
other rose window represents the raising of the daughter  
of Jairus. Beneath are two small windows bearing palms  
18 of victory, and others with lamps, typical of Science and  
Health.

21 Another great window tells its pictorial story of the four  
Marys — the mother of Jesus, Mary anointing the head of  
Jesus, Mary washing the feet of Jesus, Mary at the resur-  
rection; and the woman spoken of in the Apocalypse,  
24 chapter 12, God-crowned.

One more window in the auditorium represents the  
raising of Lazarus.

27 In the gallery are windows representing John on the  
Isle of Patmos, and others of pictorial significance. In  
the "Mother's Room" the windows are of still more unique  
30 interest. A large bay window, composed of three separate

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1 panels, is designed to be wholly typical of the work of Mrs.  
Eddy. The central panel represents her in solitude and  
3 meditation, searching the Scriptures by the light of a single  
candle, while the star of Bethlehem shines down from above.  
Above this is a panel containing the Christian Science seal,

6 and other panels are decorated with emblematic designs,  
with the legends, "Heal the Sick," "Raise the Dead,"  
"Cleanse the Lepers," and "Cast out Demons."

9 The cross and the crown and the star are presented in  
appropriate decorative effect. The cost of this church is  
12 two hundred and twenty-one thousand dollars, exclusive  
of the land — a gift from Mrs. Eddy — which is valued  
at some forty thousand dollars.

### *THE ORDER OF SERVICE*

15 The order of service in the Christian Science Church  
does not differ widely from that of any other sect, save that  
18 its service includes the use of Mrs. Eddy's book, entitled  
"Science and Health with Key to the Scriptures," in per-  
21 haps equal measure to its use of the Bible. The reading  
is from the two alternately; the singing is from a compila-  
24 tion called the "Christian Science Hymnal," but its songs  
are for the most part those devotional hymns from Herbert,  
Faber, Robertson, Wesley, Bowring, and other recog-  
27 nized devotional poets, with selections from Whittier and  
Lowell, as are found in the hymn-books of the Unitarian  
churches. For the past year or two Judge Hanna, for-  
merly of Chicago, has filled the office of pastor to the  
church in this city, which held its meetings in Chickering

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1 Hall, and later in Copley Hall, in the new Grundmann  
Studio Building on Copley Square. Preceding Judge  
3 Hanna were Rev. D. A. Easton and Rev. L. P. Norcross,  
both of whom had formerly been Congregational clergy-  
6 men. The organizer and first pastor of the church here  
was Mrs. Eddy herself, of whose work I shall venture to  
speak, a little later, in this article.

9 Last Sunday I gave myself the pleasure of attending the  
service held in Copley Hall. The spacious apartment was  
12 thronged with a congregation whose remarkable earnest-  
ness impressed the observer. There was no straggling  
of late-comers. Before the appointed hour every seat in the  
hall was filled and a large number of chairs pressed into  
15 service for the overflowing throng. The music was spirited,  
and the selections from the Bible and from Science and  
Health were finely read by Judge Hanna. Then came his  
18 sermon, which dealt directly with the command of Christ  
to "heal the sick, raise the dead, cleanse the lepers, cast  
out demons." In his admirable discourse Judge Hanna  
21 said that while all these injunctions could, under certain  
conditions, be interpreted and fulfilled literally, the  
special lesson was to be taken spiritually — to cleanse the  
leprosy of sin, to cast out the demons of evil thought.

24 The discourse was able, and helpful in its suggestive interpretation.

### *THE CHURCH MEMBERS*

27 Later I was told that almost the entire congregation was composed of persons who had either been themselves, or

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1 had seen members of their own families, healed by Christian Science treatment; and I was further told that once  
3 when a Boston clergyman remonstrated with Judge Hanna for enticing a separate congregation rather than offering their strength to unite with churches already established —  
6 I was told he replied that the Christian Science Church did not recruit itself from other churches, but from the graveyards! The church numbers now four thousand members;  
9 but this estimate, as I understand, is not limited to the Boston adherents, but includes those all over the country. The ceremonial of uniting is to sign a brief "confession of faith," written by Mrs. Eddy, and to unite in communion, which is not celebrated by outward symbols of bread and wine, but by uniting in silent prayer.

15 The "confession of faith" includes the declaration that the Scriptures are the guide to eternal Life; that there is a Supreme Being, and His Son, and the Holy Ghost, and  
18 that man is made in His image. It affirms the atonement; it recognizes Jesus as the teacher and guide to salvation; the forgiveness of sin by God, and affirms the power of  
21 Truth over error, and the need of living faith at the moment to realize the possibilities of the divine Life. The entire membership of Christian Scientists throughout  
24 the world now exceeds two hundred thousand people. The church in Boston was organized by Mrs. Eddy, and the first meeting held on April 12, 1879. It opened with  
27 twenty-six members, and within fifteen years it has grown to its present impressive proportions, and has now its own magnificent church building, costing over two hundred  
30 thousand dollars, and entirely paid for when its consecra-

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1 tion service on January 6 shall be celebrated. This is certainly a very remarkable retrospect.

3 Rev. Mary Baker Eddy, the Founder of this denomination and Discoverer of Christian Science, as they term her work in affirming the present application of the principles asserted by Jesus, is a most interesting personality. At  
6 the risk of colloquialism, I am tempted to "begin at the beginning" of my own knowledge of Mrs. Eddy, and take,

9 as the point of departure, my first meeting with her and  
the subsequent development of some degree of familiarity  
12 with the work of her life which that meeting inaugurated  
for me.

*MRS. EDDY*

15 It was during some year in the early '80's that I became  
aware — from that close contact with public feeling result-  
ing from editorial work in daily journalism — that the  
18 Boston atmosphere was largely thrilled and pervaded by a  
new and increasing interest in the dominance of mind over  
matter, and that the central figure in all this agitation was  
21 Mrs. Eddy. To a note which I wrote her, begging the  
favor of an interview for press use, she most kindly replied,  
naming an evening on which she would receive me. At  
24 the hour named I rang the bell at a spacious house on  
Columbus Avenue, and I was hardly more than seated be-  
fore Mrs. Eddy entered the room. She impressed me as  
singularly graceful and winning in bearing and manner,  
27 and with great claim to personal beauty. Her figure was  
tall, slender, and as flexible in movement as that of a Del-

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1 sarte disciple; her face, framed in dark hair and lighted  
by luminous blue eyes, had the transparency and rose-flush  
3 of tint so often seen in New England, and she was magnetic,  
earnest, impassioned. No photographs can do the least  
justice to Mrs. Eddy, as her beautiful complexion and  
6 changeful expression cannot thus be reproduced. At once  
one would perceive that she had the temperament to domi-  
nate, to lead, to control, not by any crude self-assertion, but  
9 a spiritual animus. Of course such a personality, with the  
wonderful tumult in the air that her large and enthusiastic  
following excited, fascinated the imagination. What had  
12 she originated? I mentally questioned this modern St.  
Catherine, who was dominating her followers like any ab-  
bess of old. She told me the story of her life, so far as out-  
15 ward events may translate those inner experiences which  
alone are significant.

18 Mary Baker was the daughter of Mark and Abigail  
(Ambrose) Baker, and was born in Concord, N. H., some-  
where in the early decade of 1820-'30. At the time I met  
her she must have been some sixty years of age, yet she had  
21 the coloring and the elastic bearing of a woman of thirty,  
and this, she told me, was due to the principles of Chris-  
tian Science. On her father's side Mrs. Eddy came from  
24 Scotch and English ancestry, and Hannah More was a  
relative of her grandmother. Deacon Ambrose, her mater-  
nal grandfather, was known as a "godly man," and her

27 mother was a religious enthusiast, a saintly and consecrated character. One of her brothers, Albert Baker, graduated at Dartmouth and achieved eminence as a lawyer.

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1 *MRS. EDDY AS A CHILD*

3 As a child Mary Baker saw visions and dreamed dreams. When eight years of age she began, like Jeanne d'Arc, to hear "voices," and for a year she heard her name called distinctly, and would often run to her mother questioning if she were wanted. One night the mother related to her the story of Samuel, and bade her, if she heard the voice again to reply as he did: "Speak, Lord, for Thy servant heareth." The call came, but the little maid was afraid and did not reply. This caused her tears of remorse and she prayed for forgiveness, and promised to reply if the call came again. It came, and she answered as her mother had bidden her, and after that it ceased.

15 These experiences, of which Catholic biographies are full, and which history not infrequently emphasizes, certainly offer food for meditation. Theodore Parker related that when he was a lad, at work in a field one day on his father's farm at Lexington, an old man with a snowy beard suddenly appeared at his side, and walked with him as he worked, giving him high counsel and serious thought. All inquiry in the neighborhood as to whence the stranger came or whither he went was fruitless; no one else had seen him, and Mr. Parker always believed, so a friend has told me, that his visitor was a spiritual form from another world. It is certainly true that many and many persons, whose life has been destined to more than ordinary achievement, have had experiences of voices or visions in their early youth.

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1 At an early age Miss Baker was married to Colonel Glover, of Charleston, S. C., who lived only a year. She returned to her father's home — in 1844 — and from that time until 1866 no special record is to be made.

6 In 1866, while living in Lynn, Mass., Mrs. Eddy met with a severe accident, and her case was pronounced hopeless by the physicians. There came a Sunday morning when her pastor came to bid her good-bye before proceeding to his morning service, as there was no probability that she would be alive at its close. During this time she suddenly became aware of a divine illumina-

12 tion and ministrations. She requested those with her to  
withdraw, and reluctantly they did so, believing her delirious. Soon, to their bewilderment and fright, she walked  
15 into the adjoining room, "and they thought I had died,  
and that it was my apparition," she said.

### *THE PRINCIPLE OF DIVINE HEALING*

18 From that hour dated her conviction of the Principle of  
divine healing, and that it is as true to-day as it was in the  
days when Jesus of Nazareth walked the earth. "I felt  
21 that the divine Spirit had wrought a miracle," she said, in  
reference to this experience. "How, I could not tell, but  
later I found it to be in perfect scientific accord with the  
24 divine law." From 1866-'69 Mrs. Eddy withdrew from the  
world to meditate, to pray, to search the Scriptures.

"During this time," she said, in reply to my questions,  
27 "the Bible was my only textbook. It answered my ques-  
tions as to the process by which I was restored to health;

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1 it came to me with a new meaning, and suddenly I appre-  
hended the spiritual meaning of the teaching of Jesus and  
3 the Principle and the law involved in spiritual Science  
and metaphysical healing — in a word — Christian  
Science."

6 Mrs. Eddy came to perceive that Christ's healing was not  
miraculous, but was simply a natural fulfilment of divine  
law — a law as operative in the world to-day as it was  
9 nineteen hundred years ago. "Divine Science is begotten  
of spirituality," she says, "since only the 'pure in heart'  
can see God."

12 In writing of this experience, Mrs. Eddy has said: —  
"I had learned that thought must be spiritualized in  
order to apprehend Spirit. It must become honest, un-  
15 selfish, and pure, in order to have the least understanding  
of God in divine Science. The first must become last.  
Our reliance upon material things must be transferred to  
18 a perception of and dependence on spiritual things. For  
Spirit to be supreme in demonstration, it must be supreme  
in our affections, and we must be clad with divine power.  
21 I had learned that Mind reconstructed the body, and that  
nothing else could. All Science is a revelation."

24 Through homoeopathy, too, Mrs. Eddy became con-  
vinced of the Principle of Mind-healing, discovering that  
the more attenuated the drug, the more potent was its  
effects.

27 In 1877 Mrs. Glover married Dr. Asa Gilbert Eddy, of  
Londonderry, Vermont, a physician who had come into  
sympathy with her own views, and who was the first to  
30 place "Christian Scientist" on the sign at his door. Dr.

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1 Eddy died in 1882, a year after her founding of the Meta-  
physical College in Boston, in which he taught.

3 The work in the Metaphysical College lasted nine years,  
and it was closed (in 1889) in the very zenith of its pros-  
6 perity, as Mrs. Eddy felt it essential to the deeper founda-  
tion of her religious work to retire from active contact with  
the world. To this College came hundreds and hundreds  
of students, from Europe as well as this country. I was  
9 present at the class lectures now and then, by Mrs. Eddy's  
kind invitation, and such earnestness of attention as was  
given to her morning talks by the men and women present  
12 I never saw equalled.

#### *MRS. EDDY'S PERSONALITY*

15 On the evening that I first met Mrs. Eddy by her hos-  
pitable courtesy, I went to her peculiarly fatigued. I came  
away in a state of exhilaration and energy that made me  
feel I could have walked any conceivable distance. I have  
18 met Mrs. Eddy many times since then, and always with  
this experience repeated.

21 Several years ago Mrs. Eddy removed from Columbus  
to Commonwealth Avenue, where, just beyond Massa-  
chusetts Avenue, at the entrance to the Back Bay Park,  
she bought one of the most beautiful residences in Boston.  
24 The interior is one of the utmost taste and luxury, and the  
house is now occupied by Judge and Mrs. Hanna, who are  
the editors of *The Christian Science Journal*, a monthly  
27 publication, and to whose courtesy I am much indebted  
for some of the data of this paper. "It is a pleasure to

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1 give any information for *The Inter-Ocean*," remarked  
Mrs. Hanna, "for it is the great daily that is so fair and so  
3 just in its attitude toward all questions."

6 The increasing demands of the public on Mrs. Eddy  
have been, it may be, one factor in her removal to Concord,  
N. H., where she has a beautiful residence, called Pleasant  
View. Her health is excellent, and although her hair is  
white, she retains in a great degree her energy and power;

9 she takes a daily walk and drives in the afternoon. She  
personally attends to a vast correspondence; superin-  
12 tends the church in Boston, and is engaged on further  
writings on Christian Science. In every sense she is the  
recognized head of the Christian Science Church. At the  
15 same time it is her most earnest aim to eliminate the ele-  
ment of personality from the faith. "On this point, Mrs.  
Eddy feels very strongly," said a gentleman to me on  
18 Christmas eve, as I sat in the beautiful drawing-room,  
where Judge and Mrs. Hanna, Miss Elsie Lincoln, the  
soprano for the choir of the new church, and one or two  
other friends were gathered.

21 "Mother feels very strongly," he continued, "the danger  
and the misfortune of a church depending on any one  
personality. It is difficult not to centre too closely around  
24 a highly gifted personality."

### *THE FIRST ASSOCIATION*

27 The first Christian Scientist Association was organized  
on July 4, 1876, by seven persons, including Mrs. Eddy.  
In April, 1879, the church was founded with twenty-six

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1 members, and its charter obtained the following June.(1)  
Mrs. Eddy had preached in other parishes for five years  
3 before being ordained in this church, which ceremony  
took place in 1881.

6 The first edition of Mrs. Eddy's book, Science and  
Health, was issued in 1875. During these succeeding  
twenty years it has been greatly revised and enlarged, and  
9 it is now in its ninety-first edition. It consists of fourteen  
chapters, whose titles are as follows: "Science, Theology,  
Medicine," "Physiology," "Footsteps of Truth," "Crea-  
12 tion," "Science of Being," "Christian Science and Spirit-  
ualism," "Marriage," "Animal Magnetism," "Some  
Objections Answered," "Prayer," "Atonement and Eu-  
15 charist," "Christian Science Practice," "Teaching Chris-  
tian Science," "Recapitulation." Key to the Scriptures,  
Genesis, Apocalypse, and Glossary.

18 The Christian Scientists do not accept the belief we call  
spiritualism. They believe those who have passed the  
change of death are in so entirely different a plane of con-  
21 sciousness that between the embodied and disembodied  
there is no possibility of communication.

They are diametrically opposed to the philosophy of  
Karma and of reincarnation, which are the tenets of

24 theosophy. They hold with strict fidelity to what they believe to be the literal teachings of Christ.

27 Yet each and all these movements, however they may differ among themselves, are phases of idealism and manifestations of a higher spirituality seeking expression.

30 It is good that each and all shall prosper, serving those who find in one form of belief or another their best aid

(1) Steps were taken to promote the Church of Christ, Scientist, in April, May, and June; formal organization was accomplished and the charter obtained in August, 1879.

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1 and guidance, and that all meet on common ground in the great essentials of love to God and love to man as a signal  
3 proof of the divine origin of humanity which finds no rest until it finds the peace of the Lord in spirituality. They all teach that one great truth, that

6 God's greatness flows around our incompleteness,  
Round our restlessness, His rest.

ELIZABETH BARRETT BROWNING

---

9 I add on the following page a little poem that I consider superbly sweet — from my friend, Miss Whiting, the talented author of "The World Beautiful." — M. B.  
12 EDDY

#### AT THE WINDOW

[Written for the *Traveller*]

15 The sunset, burning low,  
Throws o'er the Charles its flood of golden light.  
Dimly, as in a dream, I watch the flow  
18 Of waves of light.

The splendor of the sky  
Repeats its glory in the river's flow;  
21 And sculptured angels, on the gray church tower,  
Gaze on the world below.

Dimly, as in a dream,  
24 I see the hurrying throng before me pass,  
But 'mid them all I only see *one* face,  
Under the meadow grass.

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1 Ah, love! I only know  
How thoughts of you forever cling to me:  
3 I wonder how the seasons come and go  
Beyond the sapphire sea?

LILIAN WHITING

6 April 15, 1888

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[*Boston Herald*, January 7, 1895]

[Extract]

A TEMPLE GIVEN TO GOD — DEDICATION OF THE  
MOTHER CHURCH OF CHRISTIAN SCIENCE

NOVEL METHOD OF ENABLING SIX THOUSAND BELIEVERS TO  
ATTEND THE EXERCISES — THE SERVICE REPEATED FOUR  
TIMES — SERMON BY REV. MARY BAKER EDDY, FOUNDER OF  
THE DENOMINATION — BEAUTIFUL ROOM WHICH THE CHILDREN  
BUILT

18 With simple ceremonies, four times repeated, in the  
presence of four different congregations, aggregating  
nearly six thousand persons, the unique and costly edifice  
erected in Boston at Norway and Falmouth Streets as a  
home for The First Church of Christ, Scientist, and a  
21 testimonial to the Discoverer and Founder of Christian  
Science, Rev. Mary Baker Eddy, was yesterday dedicated  
to the worship of God.

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1 The structure came forth from the hands of the artisans  
with every stone paid for — with an appeal, not for more  
3 money, but for a cessation of the tide of contributions  
which continued to flow in after the full amount needed  
was received. From every State in the Union, and from  
6 many lands, the love-offerings of the disciples of Christian  
Science came to help erect this beautiful structure, and  
more than four thousand of these contributors came to  
9 Boston, from the far-off Pacific coast and the Gulf States  
and all the territory that lies between, to view the new-  
built temple and to listen to the Message sent them by  
12 the teacher they revere.

From all New England the members of the denomina-  
tion gathered; New York sent its hundreds, and even

15 from the distant States came parties of forty and fifty.  
The large auditorium, with its capacity for holding from  
18 fourteen hundred to fifteen hundred persons, was hopelessly  
incapable of receiving this vast throng, to say nothing of  
nearly a thousand local believers. Hence the service was  
21 repeated until all who wished had heard and seen; and  
each of the four vast congregations filled the church to  
repletion.

24 At 7 :30 a. m. the chimes in the great stone tower, which  
rises one hundred and twenty-six feet above the earth,  
rung out their message of "On earth peace, good will  
toward men."

27 Old familiar hymns — "All hail the power of Jesus'  
name," and others such — were chimed until the hour for  
the dedication service had come.

30 At 9 a. m. the first congregation gathered. Before this

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1 service had closed the large vestry room and the spacious  
lobbies and the sidewalks around the church were all  
3 filled with a waiting multitude. At 10:30 o'clock another  
service began, and at noon still another. Then there was  
an intermission, and at 3 p. m. the service was repeated  
6 for the last time.

9 There was scarcely even a minor variation in the exer-  
cises at any one of these services. At 10:30 a. m., how-  
ever, the scene was rendered particularly interesting by  
the presence of several hundred children in the central  
12 pews. These were the little contributors to the building  
fund, whose money was devoted to the "Mother's Room,"  
a superb apartment intended for the sole use of Mrs. Eddy.  
15 These children are known in the church as the "Busy  
Bees," and each of them wore a white satin badge with a  
golden beehive stamped upon it, and beneath the beehive  
the words, "Mother's Room," in gilt letters.

18 The pulpit end of the auditorium was rich with the  
adornment of flowers. On the wall of the choir gallery  
above the platform, where the organ is to be hereafter  
21 placed, a huge seven-pointed star was hung — a star of  
lilies resting on palms, with a centre of white immortelles,  
upon which in letters of red were the words: "Love-  
24 Children's Offering — 1894."

In the choir and the steps of the platform were potted  
palms and ferns and Easter lilies. The desk was wreathed

27 with ferns and pure white roses fastened with a broad  
ribbon bow. On its right was a large basket of white  
30 carnations resting on a mat of palms, and on its left a vase  
filled with beautiful pink roses.

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1 Two combined choirs — that of First Church of Christ,  
Scientist, of New York, and the choir of the home church,  
3 numbering thirty-five singers in all — led the singing,  
under the direction, respectively, of Mr. Henry Lincoln  
Case and Miss Elsie Lincoln.

6 Judge S. J. Hanna, editor of *The Christian Science*  
*Journal*, presided over the exercises. On the platform  
with him were Messrs. Ira O. Knapp, Joseph Armstrong,  
9 Stephen A. Chase, and William B. Johnson, who compose  
the Board of Directors, and Mrs. Henrietta Clark Bemis,  
a distinguished elocutionist, and a native of Concord, New  
12 Hampshire.

The utmost simplicity marked the exercises. After an  
organ voluntary, the hymn, "*Laus Deo*, it is done!"  
15 written by Mrs. Eddy for the corner-stone laying last  
spring, was sung by the congregation. Selections from the  
Scriptures and from "Science and Health with Key to the  
18 Scriptures," were read by Judge Hanna and Dr. Eddy.

A few minutes of silent prayer came next, followed by  
the recitation of the Lord's Prayer, with its spiritual inter-  
21 pretation as given in the Christian Science textbook.

The sermon prepared for the occasion by Mrs. Eddy,  
which was looked forward to as the chief feature of the  
24 dedication, was then read by Mrs. Bemis. Mrs. Eddy  
remained at her home in Concord, N. H., during the day,  
because, as heretofore stated in *The Herald*, it is her  
27 custom to discourage among her followers that sort of  
personal worship which religious teachers so often receive.

Before presenting the sermon, Mrs. Bemis read the fol-  
30 lowing letter from a former pastor of the church: —

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1 "To Rev. Mary Baker Eddy

"*Dear Teacher, Leader, Guide*: — '*Laus Deo*, it is done!"  
3 At last you begin to see the fruition of that you have worked,  
toiled, prayed for. The 'prayer in stone' is accomplished.  
Across two thousand miles of space, as mortal sense puts

6 it, I send my hearty congratulations. You are fully occu-  
pied, but I thought you would willingly pause for an  
9 instant to receive this brief message of congratulation.  
Surely it marks an era in the blessed onward work of  
Christian Science. It is a most auspicious hour in your  
eventful career. While we all rejoice, yet the mother in  
12 Israel, alone of us all, comprehends its full significance.  
"Yours lovingly,  
"LANSON P. NORCROSS"

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15 [Boston Sunday Globe, January 6, 1895]

[Extract]

18 STATELY HOME FOR BELIEVERS IN GOSPEL HEALING —  
A WOMAN OF WEALTH WHO DEVOTES ALL TO HER  
CHURCH WORK

21 Christian Science has shown its power over its students,  
as they are called, by building a church by voluntary con-  
tributions, the first of its kind; a church which will be  
dedicated to-day with a quarter of a million dollars ex-  
24 pended and free of debt.

The money has flowed in from all parts of the United  
States and Canada without any special appeal, and it kept  
27 coming until the custodian of funds cried "enough" and  
refused to accept any further checks by mail or otherwise.

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1 Men, women, and children lent a helping hand, some  
giving a mite and some substantial sums. Sacrifices were  
3 made in many an instance which will never be known in  
this world.

6 Christian Scientists not only say that they can effect  
cures of disease and erect churches, but add that they can  
get their buildings finished on time, even when the feat  
seems impossible to mortal senses. Read the following,  
9 from a publication of the new denomination: —

"One of the grandest and most helpful features of this  
glorious consummation is this: that one month before the  
12 close of the year every evidence of material sense declared  
that the church's completion within the year 1894 tran-  
scended human possibility. The predictions of workman  
and onlooker alike were that it could not be completed  
15 before April or May of 1895. Much was the ridicule  
heaped upon the hopeful, trustful ones, who declared and

18 repeatedly asseverated to the contrary. This is indeed,  
then, a scientific demonstration. It has proved, in most  
21 striking manner, the oft-repeated declarations of our  
textbooks, that the evidence of the mortal senses is  
unreliable."

24 A week ago Judge Hanna withdrew from the pastorate  
of the church, saying he gladly laid down his responsibili-  
ties to be succeeded by the grandest of ministers — the  
27 Bible and "Science and Health with Key to the Scrip-  
tures." This action, it appears, was the result of rules  
made by Mrs. Eddy. The sermons hereafter will consist  
of passages read from the two books by Readers, who will  
30 be elected each year by the congregation.

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1 A story has been abroad that Judge Hanna was so elo-  
quent and magnetic that he was attracting listeners who  
3 came to hear him preach, rather than in search of the  
truth as taught. Consequently the new rules were formu-  
lated. But at Christian Science headquarters this is denied;  
6 Mrs. Eddy says the words of the judge speak to the point,  
and that no such inference is to be drawn therefrom.

9 In Mrs. Eddy's personal reminiscences, which are pub-  
lished under the title of "Retrospection and Introspection,"  
much is told of herself in detail that can only be touched  
upon in this brief sketch.

12 Aristocratic to the backbone, Mrs. Eddy takes delight  
in going back to the ancestral tree and in tracing those  
branches which are identified with good and great names  
15 both in Scotland and England.

Her family came to this country not long before the  
Revolution. Among the many souvenirs that Mrs. Eddy  
18 remembers as belonging to her grandparents was a heavy  
sword, encased in a brass scabbard, upon which had been  
inscribed the name of the kinsman upon whom the sword  
21 had been bestowed by Sir William Wallace of mighty  
Scottish fame.

24 Mrs. Eddy applied herself, like other girls, to her studies,  
though perhaps with an unusual zest, delighting in philos-  
ophy, logic, and moral science, as well as looking into the  
ancient languages, Hebrew, Greek, and Latin.

27 Her last marriage was in the spring of 1877, when, at  
Lynn, Mass., she became the wife of Asa Gilbert Eddy.  
He was the first organizer of a Christian Science Sunday  
30 School, of which he was the superintendent, and later he

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1 attracted the attention of many clergymen of other de-  
nominations by his able lectures upon Scriptural topics.  
3 He died in 1882.

Mrs. Eddy is known to her circle of pupils and admirers  
as the editor and publisher of the first official organ of this  
6 sect. It was called the *Journal of Christian Science*, and  
has had great circulation with the members of this fast-  
increasing faith.

9 In recounting her experiences as the pioneer of Chris-  
tian Science, she states that she sought knowledge concern-  
ing the physical side in this research through the different  
12 schools of allopathy, homoeopathy, and so forth, without  
receiving any real satisfaction. No ancient or modern  
philosophy gave her any distinct statement of the Science  
15 of Mind-healing. She claims that no human reason has  
been equal to the question. And she also defines care-  
fully the difference in the theories between faith-cure and  
18 Christian Science, dwelling particularly upon the terms  
belief and understanding, which are the key words respec-  
tively used in the definitions of these two healing arts.

21 Besides her Boston home, Mrs. Eddy has a delightful  
country home one mile from the State House of New  
Hampshire's quiet capital, an easy driving distance for  
24 her when she wishes to catch a glimpse of the world. But  
for the most part she lives very much retired, driving rather  
into the country, which is so picturesque all about Con-  
cord and its surrounding villages.

The big house, so delightfully remodelled and modern-  
ized from a primitive homestead that nothing is left ex-  
cepting the angles and pitch of the roof, is remarkably  
30

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1 well placed upon a terrace that slopes behind the build-  
ings, while they themselves are in the midst of green  
3 stretches of lawns, dotted with beds of flowering shrubs,  
with here and there a fountain or summer-house.

Mrs. Eddy took the writer straight to her beloved "look-  
6 out" — a broad piazza on the south side of the second  
story of the house, where she can sit in her swinging chair,  
revelling in the lights and shades of spring and summer  
9 greenness. Or, as just then, in the gorgeous October  
coloring of the whole landscape that lies below, across the  
farm, which stretches on through an interval of beautiful  
12 meadows and pastures to the woods that skirt the valley  
of the little truant river, as it wanders eastward.

15 It pleased her to point out her own birthplace. Straight  
as the crow flies, from her piazza, does it lie on the brow  
of Bow hill, and then she paused and reminded the reporter  
18 that Congressman Baker from New Hampshire, her cousin,  
was born and bred in that same neighborhood. The  
photograph of Hon. Hoke Smith, another distinguished  
relative, adorned the mantel.

21 Then my eye caught her family coat of arms and the  
diploma given her by the Society of the Daughters of the  
Revolution.

24 The natural and lawful pride that comes with a tincture  
of blue and brave blood, is perhaps one of her characteris-  
tics, as is many another well-born woman's. She had a  
27 long list of worthy ancestors in Colonial and Revolutionary  
days, and the McNeils and General Knox figure largely in  
her genealogy, as well as the hero who killed the ill-starred  
30 Paugus.

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1 This big, sunny room which Mrs. Eddy calls her den —  
or sometimes "Mother's room," when speaking of her  
3 many followers who consider her their spiritual Leader —  
has the air of hospitality that marks its hostess herself.  
Mrs. Eddy has hung its walls with reproductions of some  
6 of Europe's masterpieces, a few of which had been the  
gifts of her loving pupils.

9 Looking down from the windows upon the tree-tops  
on the lower terrace, the reporter exclaimed: "You have  
lived here only four years, and yet from a barren waste  
of most unpromising ground has come forth all this  
12 beauty!"

"Four years!" she ejaculated; "two and a half, only  
two and a half years." Then, touching my sleeve and  
15 pointing, she continued: "Look at those big elms! I had  
them brought here in warm weather, almost as big as they  
are now, and not one died."

18 Mrs. Eddy talked earnestly of her friendships . . . .  
She told something of her domestic arrangements, of how  
she had long wished to get away from her busy career in  
21 Boston, and return to her native granite hills, there to  
build a substantial home that should do honor to that  
precinct of Concord.

24 She chose the stubbly old farm on the road from Con-  
cord, within one mile of the "Eton of America," St. Paul's  
School. Once bought, the will of the woman set at work,

27 and to-day a strikingly well-kept estate is the first impres-  
sion given to the visitor as he approaches Pleasant View.

30 She employs a number of men to keep the grounds and  
farm in perfect order, and it was pleasing to learn that this

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1 rich woman is using her money to promote the welfare of  
industrious workmen, in whom she takes a vital interest.

3 Mrs. Eddy believes that "the laborer is worthy of his  
hire," and, moreover, that he deserves to have a home and  
6 so large an estate was that she might do something for the  
toilers, and thus add her influence toward the advancement  
of better home life and citizenship.

9 *[Boston Transcript, December 31, 1894]*

[Extract]

12 The growth of Christian Science is properly marked by  
the erection of a visible house of worship in this city, which  
will be dedicated to-morrow. It has cost two hundred  
15 thousand dollars, and no additional sums outside of the  
subscriptions are asked for. This particular phase of  
religious belief has impressed itself upon a large and in-  
18 creasing number of Christian people, who have been  
tempted to examine its principles, and doubtless have been  
comforted and strengthened by them. Any new move-  
21 ment will awaken some sort of interest. There are many  
who have worn off the novelty and are thoroughly carried  
away with the requirements, simple and direct as they are,  
24 of Christian Science. The opposition against it from the  
so-called orthodox religious bodies keeps up a while, but  
after a little skirmishing, finally subsides. No one religious  
27 body holds the whole of truth, and whatever is likely to  
show even some one side of it will gain followers and live  
down any attempted repression.

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1 Christian Science does not strike all as a system of truth.  
If it did, it would be a prodigy. Neither does the Christian  
3 faith produce the same impressions upon all. Freedom to  
believe or to dissent is a great privilege in these days. So  
when a number of conscientious followers apply themselves  
6 to a matter like Christian Science, they are enjoying that  
liberty which is their inherent right as human beings, and  
though they cannot escape censure, yet they are to be

9 numbered among the many pioneers who are searching  
after religious truth. There is really nothing settled.  
Every truth is more or less in a state of agitation. The  
12 many who have worked in the mine of knowledge are glad  
to welcome others who have different methods, and with  
them bring different ideas.

15 It is too early to predict where this movement will go,  
and how greatly it will affect the well-established methods.  
That it has produced a sensation in religious circles, and  
18 called forth the implements of theological warfare, is very  
well known. While it has done this, it may, on the other  
hand, have brought a benefit. Ere this many a new project  
21 in religious belief has stirred up feeling, but as time has  
gone on, compromises have been welcomed.

The erection of this temple will doubtless help on the  
24 growth of its principles. Pilgrims from everywhere will go  
there in search of truth, and some may be satisfied and some  
will not. Christian Science cannot absorb the world's  
27 thought. It may get the share of attention it deserves, but  
it can only aspire to take its place alongside other great  
demonstrations of religious belief which have done some-  
30 thing good for the sake of humanity.

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1 Wonders will never cease. Here is a church whose  
treasurer has to send out word that no sums except those  
3 already subscribed can be received! The Christian  
Scientists have a faith of the mustard-seed variety.  
What a pity some of our practical Christian folk have not a  
6 faith approximate to that of these "impractical" Christian  
Scientists.

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[*Jackson Patriot*, Jackson, Mich., January 20, 1895]

9 [Extract]

### CHRISTIAN SCIENCE

The erection of a massive temple in Boston by Christian

12 Scientists, at a cost of over two hundred thousand dollars,  
love-offerings of the disciples of Mary Baker Eddy, reviver  
of the ancient faith and author of the textbook from which,  
15 with the New Testament at the foundation, believers  
receive light, health, and strength, is evidence of the rapid  
growth of the new movement. We call it new. It is not.  
18 The name Christian Science alone is new. At the begin-  
ning of Christianity it was taught and practised by Jesus  
and his disciples. The Master was the great healer. But  
21 the wave of materialism and bigotry that swept over the  
world for fifteen centuries, covering it with the blackness  
of the Dark Ages, nearly obliterated all vital belief in his  
24 teachings. The Bible was a sealed book. Recently a  
revived belief in what he taught is manifest, and Christian  
Science is one result. No new doctrine is proclaimed, but

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1 here is the fresh development of a Principle that was put  
into practice by the Founder of Christianity nineteen hun-  
3 dred years ago, though practised in other countries at an  
earlier date. "The thing that hath been, it is that which  
shall be; and that which is done is that which shall be  
6 done: and there is no new thing under the sun."

The condition which Jesus of Nazareth, on various  
occasions during the three years of his ministry on earth,  
9 declared to be essential, in the mind of both healer and  
patient, is contained in the one word — *faith*. Can drugs  
suddenly cure leprosy? When the ten lepers were cleansed  
12 and one returned to give thanks in Oriental phrase, Jesus  
said to him: "Arise, go thy way: thy faith hath made thee  
whole." That was Christian Science. In his "Law of  
15 Psychic Phenomena" Hudson says: "That word, more  
than any other, expresses the whole law of human felicity  
and power in this world, and of salvation in the world to  
18 come. It is that attribute of mind which elevates man  
above the level of the brute, and gives dominion over the  
physical world. It is the essential element of success in  
21 every field of human endeavor. It constitutes the power  
of the human soul. When Jesus of Nazareth proclaimed  
its potency from the hilltops of Palestine, he gave to man-  
24 kind the key to health and heaven, and earned the title  
of Saviour of the World." Whittier, grandest of mystic  
poets, saw the truth: —

27           That healing gift he lends to them  
                  Who use it in his name;  
          The power that filled his garment's hem  
30           Is evermore the same.

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1        Again, in a poem entitled "The Master," he wrote: —

                  The healing of his seamless dress  
3            Is by our beds of pain;  
          We touch him in life's throng and press,  
                  And we are whole again.(1)

6        That Jesus operated in perfect harmony with natural  
law, not in defiance, suppression, or violation of it, we can-  
not doubt. The perfectly natural is the perfectly spiritual.

9        Jesus enunciated and exemplified the Principle; and,  
obviously, the conditions requisite in psychic healing  
to-day are the same as were necessary in apostolic times.

12       We accept the statement of Hudson: "There was no law  
of nature violated or transcended. On the contrary, the  
whole transaction was in perfect obedience to the laws of  
15       nature. He understood the law perfectly, as no one before  
him understood it; and in the plenitude of his power he  
applied it where the greatest good could be accomplished."

18       A careful reading of the accounts of his healings, in the  
light of modern science, shows that he observed, in his  
practice of mental therapeutics, the conditions of environ-  
21       ment and harmonious influence that are essential to success.

          In the case of Jairus' daughter they are fully set forth.  
He kept the unbelievers away, "put them all out," and  
24       permitting only the father and mother, with his closest  
friends and followers, Peter, James, and John, in the  
chamber with him, and having thus the most perfect  
27       obtainable environment, he raised the daughter to life.

(1) NOTE: — About 1868, the author of Science and Health healed  
Mr. Whittier with one visit, at his home in Amesbury, of incipient  
30       pulmonary consumption. — M. B. EDDY

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1 "Not in blind caprice of will,  
Not in cunning sleight of skill.  
3 Not for show of power, was wrought  
Nature's marvel in thy thought."

In a previous article we have referred to cyclic changes  
6 that came during the last quarter of preceding centuries.  
Of our remarkable nineteenth century not the least event-  
ful circumstance is the advent of Christian Science.  
9 That it should be the work of a woman is the natural out-  
come of a period notable for her emancipation from many  
of the thraldoms, prejudices, and oppressions of the past.  
12 We do not, therefore, regard it as a mere coincidence that  
the first edition of Mrs. Eddy's Science and Health should  
have been published in 1875. Since then she has revised  
15 it many times, and the ninety-first edition is announced.  
Her discovery was first called, "The Science of Divine  
Metaphysical Healing." Afterward she selected the name  
18 Christian Science. It is based upon what is held to be  
scientific certainty, namely, — that all causation is of  
Mind, every effect has its origin in desire and thought.  
21 The theology — if we may use the word — of Christian  
Science is contained in the volume entitled "Science and  
Health with Key to the Scriptures."  
24 The present Boston congregation was organized  
April 12, 1879, and has now over four thousand members.  
It is regarded as the parent organization, all others being  
27 branches, though each is entirely independent in the  
management of its own affairs. Truth is the sole recognized  
authority. Of actual members of different congregations  
30 there are between one hundred thousand and two hundred

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1 thousand. One or more organized societies have sprung  
up in New York, Chicago, Buffalo, Cleveland, Cincin-  
3 nati, Philadelphia, Detroit, Toledo, Milwaukee, Madison,  
Scranton, Peoria, Atlanta, Toronto, and nearly every other  
centre of population, besides a large and growing number  
6 of receivers of the faith among the members of all the  
churches and non-church-going people. In some churches  
a majority of the members are Christian Scientists, and, as  
9 a rule, are the most intelligent.

Space does not admit of an elaborate presentation on the occasion of the erection of the temple, in Boston, the dedication taking place on the 6th of January, of one of the most remarkable, helpful, and powerful movements of the last quarter of the century. Christian Science has brought hope and comfort to many weary souls. It makes people better and happier. Welding Christianity and Science, hitherto divorced because dogma and truth could not unite, was a happy inspiration.

"And still we love the evil cause,  
And of the just effect complain;  
We tread upon life's broken laws,  
And mourn our self-inflicted pain."

---

[*The Outlook*, New York, January 19, 1895]

#### A CHRISTIAN SCIENCE CHURCH

A great Christian Science church was dedicated in Boston on Sunday, the 6th inst. It is located at Norway and Falmouth Streets, and is intended to be a testimonial to

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the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy. The building is fire-proof, and cost over two hundred thousand dollars. It is entirely paid for, and contributions for its erection came from every State in the Union, and from many lands. The auditorium is said to seat between fourteen and fifteen hundred, and was thronged at the four services on the day of dedication. The sermon, prepared by Mrs. Eddy, was read by Mrs. Bemis. It rehearsed the significance of the building, and reenunciated the truths which will find emphasis there. From the description we judge that it is one of the most beautiful buildings in Boston, and, indeed, in all New England. Whatever may be thought of the peculiar tenets of the Christian Scientists, and whatever difference of opinion there may be concerning the organization of such a church, there can be no question but that the adherents of this church have proved their faith by their works.

"OUR PRAYER IN STONE"

Such is the excellent name given to a new Boston church.  
21 Few people outside its own circles realize how extensive is  
the belief in Christian Science. There are several sects of  
mental healers, but this new edifice on Back Bay, just off  
24 Huntington Avenue, not far from the big Mechanics  
Building and the proposed site of the new Music Hall,  
belongs to the followers of Rev. Mary Baker Glover Eddy,  
27 a lady born of an old New Hampshire family, who, after

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1 many vicissitudes, found herself in Lynn, Mass., healed by  
the power of divine Mind, and thereupon devoted herself  
3 to imparting this faith to her fellow-beings. Coming to  
Boston about 1880, she began teaching, gathered an  
association of students, and organized a church. For  
6 several years past she has lived in Concord, N. H., near  
her birthplace, owning a beautiful estate called Pleasant  
View; but thousands of believers throughout this country  
9 have joined The Mother Church in Boston, and have now  
erected this edifice at a cost of over two hundred thousand  
dollars, every bill being paid.

12 Its appearance is shown in the pictures we are permitted  
to publish. In the belfry is a set of tubular chimes. Inside  
is a basement room, capable of division into seven excellent  
15 class-rooms, by the use of movable partitions. The main  
auditorium has wide galleries, and will seat over a thousand  
in its exceedingly comfortable pews. Scarcely any wood-  
18 work is to be found. The floors are all mosaic, the steps  
marble, and the walls stone. It is rather dark, often too  
much so for comfortable reading, as all the windows are of  
21 colored glass, with pictures symbolic of the tenets of the  
organization. In the ceiling is a beautiful sunburst window.  
Adjoining the chancel is a pastor's study; but for an  
24 indefinite time their prime instructor has ordained that the  
only pastor shall be the Bible, with her book, called  
"Science and Health with Key to the Scriptures." In the  
27 tower is a room devoted to her, and called "Mother's  
Room," furnished with all conveniences for living, should  
she wish to make it a home by day or night. Therein is  
30 a portrait of her in stained glass; and an electric light,

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1 behind an antique lamp, kept perpetually burning (1) in her  
honor; though she has not yet visited her temple, which  
3 was dedicated on New Year's Sunday in a somewhat novel  
way.

There was no special sentence or prayer of consecration,

6 but continuous services were held from nine to four o'clock,  
every hour and a half, so long as there were attendants;  
and some people heard these exercises four times repeated.  
9 The printed program was for some reason not followed,  
certain hymns and psalms being omitted. There was sing-  
ing by a choir and congregation. The *Pater Noster* was  
12 repeated in the way peculiar to Christian Scientists, the  
congregation repeating one sentence and the leader re-  
sponding with its parallel interpretation by Mrs. Eddy.  
15 Antiphonal paragraphs were read from the book of  
Revelation and her work respectively. The sermon,  
prepared by Mrs. Eddy, was well adapted for its purpose,  
18 and read by a professional elocutionist, not an adherent of  
the order, Mrs. Henrietta Clark Bemis, in a clear emphatic  
style. The solo singer, however, was a Scientist, Miss Elsie  
21 Lincoln; and on the platform sat Joseph Armstrong,  
formerly of Kansas, and now the business manager of the  
Publishing Society, with the other members of the Christian  
24 Science Board of Directors — Ira O. Knapp, Edward P.  
Bates, Stephen A. Chase, — gentlemen officially connected  
with the movement. The children of believing families  
27 collected the money for the Mother's Room, and seats were  
especially set apart for them at the second dedicatory  
service. Before one service was over and the auditors left  
30 by the rear doors, the front vestibule and street (despite

(1) At Mrs. Eddy's request the lamp was not kept burning.

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1 the snowstorm) were crowded with others, waiting for  
admission.

3 On the next Sunday the new order of service went  
into operation. There was no address of any sort, no  
notices, no explanation of Bible or their textbook. Judge  
6 Hanna, who was a Colorado lawyer before coming into  
this work, presided, reading in clear, manly, and intelli-  
gent tones, the *Quarterly* Bible Lesson, which happened  
9 that day to be on Jesus' miracle of loaves and fishes.  
Each paragraph he supplemented first with illustrative  
Scripture parallels, as set down for him, and then by pas-  
sages selected for him from Mrs. Eddy's book. The place  
12 was again crowded, many having remained over a week  
from among the thousands of adherents who had come

15 to Boston for this auspicious occasion from all parts of  
the country. The organ, made by Farrand & Votey in  
18 Detroit, at a cost of eleven thousand dollars, is the gift of  
a wealthy Universalist gentleman, but was not ready for  
the opening. It is to fill the recess behind the spacious  
21 platform, and is described as containing pneumatic wind-  
chests throughout, and having an AEolian attachment.  
It is of three-manual compass, C. C. C. to C. 4, 61 notes;  
and pedal compass, C. C. C. to F. 30. The great organ  
24 has double open diapason (stopped bass), open diapason,  
dulciana, viola di gamba, doppel flute, hohl flute, octave,  
octave quint, superoctave, and trumpet, — 61 pipes each.  
27 The swell organ has bourdon, open diapason, salicional,  
aeoline, stopped diapason, gemshorn, flute harmonique,  
flageolet, cornet — 3 ranks, 183, — cornopean, oboe, vox  
30 humana — 61 pipes each. The choir organ, enclosed in

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1 separate swell-box, has geigen principal, dolce, concert  
flute, quintadena, fugara, flute d'amour, piccolo harmo-  
3 nique, clarinet, — 61 pipes each. The pedal organ has  
open diapason, bourdon, lieblich gedeckt (from stop 10),  
violoncello-wood, — 30 pipes each. Couplers: swell to  
6 great; choir to great; swell to choir; swell to great oc-  
taves, swell to great sub-octaves; choir to great sub-  
octaves; swell octaves; swell to pedal; great to pedal;  
9 choir to pedal. Mechanical accessories: swell tremulant,  
choir tremulant, bellows signal; wind indicator. Pedal  
movements: three affecting great and pedal stops, three  
12 affecting swell and pedal stops; great to pedal reversing  
pedal; crescendo and full organ pedal; balanced great  
and choir pedal; balanced swell pedal.

15 Beautiful suggestions greet you in every part of this  
unique church, which is practical as well as poetic, and  
justifies the name given by Mrs. Eddy, which stands at  
18 the head of this sketch. J. H. W.

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[*Boston Journal*, January 7, 1895]

CHIMES RANG SWEETLY

21 Much admiration was expressed by all those fortunate  
enough to listen to the first peal of the chimes in the tower  
of The First Church of Christ, Scientist, corner of Fal-  
24 mouth and Norway Streets, dedicated yesterday. The  
sweet, musical tones attracted quite a throng of people,  
who listened with delight.

27 The chimes were made by the United States Tubular

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1 Bell Company, of Methuen, Mass., and are something  
of a novelty in this country, though for some time well  
3 and favorably known in the Old Country, especially in  
England.

6 They are a substitution of tubes of drawn brass for the  
heavy cast bells of old-fashioned chimes. They have the  
advantage of great economy of space, as well as of cost, a  
chime of fifteen bells occupying a space not more than  
9 five by eight feet.

12 Where the old-fashioned chimes required a strong man  
to ring them, these can be rung from an electric keyboard,  
and even when rung by hand require but little muscular  
power to manipulate them and call forth all the purity  
and sweetness of their tones. The quality of tone is some-  
15 thing superb, being rich and mellow. The tubes are care-  
fully tuned, so that the harmony is perfect. They have  
all the beauties of a great cathedral chime, with infinitely  
18 less expense.

21 There is practically no limit to the uses to which these  
bells may be put. They can be called into requisition in  
theatres, concert halls, and public buildings, as they range  
in all sizes, from those described down to little sets of  
silver bells that might be placed on a small centre table.

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[*The Republic*, Washington, D. C., February 2, 1895]

[Extract]

MARY BAKER EDDY THE "MOTHER" OF THE IDEA — SHE HAS AN IMMENSE FOLLOWING THROUGHOUT THE UNITED STATES, AND A CHURCH COSTING \$250,000 WAS RECENTLY BUILT IN HER HONOR AT BOSTON

"My faith has the strength to nourish trees as well as souls," was the remark Rev. Mary Baker Eddy, the "Mother" of Christian Science, made recently as she pointed to a number of large elms that shade her delightful country home in Concord, N. H. "I had them brought here in warm weather, almost as big as they are now, and not one died." This is a remarkable statement, but it is made by a remarkable woman, who has originated a new phase of religious belief, and who numbers over one hundred thousand intelligent people among her devoted followers.

The great hold she has upon this army was demonstrated in a very tangible and material manner recently, when "The First Church of Christ, Scientist," erected at a cost of two hundred and fifty thousand dollars, was dedicated in Boston. This handsome edifice was paid for before it was begun, by the voluntary contributions of Christian Scientists all over the country, and a tablet imbedded in its wall declares that it was built as "a testimonial to our beloved teacher, Rev. Mary Baker Eddy,

#### Page 64

1 Discoverer and Founder of Christian Science, author of  
 3 its textbook, 'Science and Health with Key to the Scrip-  
 tures,' president of the Massachusetts Metaphysical Col-  
 lege, and the first pastor of this denomination."

6 There is usually considerable difficulty in securing suffi-  
 cient funds for the building of a new church, but such was  
 not the experience of Rev. Mary Baker Eddy. Money  
 9 came freely from all parts of the United States. Men,  
 women, and children contributed, some giving a pittance,  
 others donating large sums. When the necessary amount  
 was raised, the custodian of the funds was compelled to  
 12 refuse further contributions, in order to stop the continued  
 inflow of money from enthusiastic Christian Scientists.

15 Mrs. Eddy says she discovered Christian Science in  
1866. She studied the Scriptures and the sciences, she  
declares, in a search for the great curative Principle. She  
18 investigated allopathy, homoeopathy, and electricity, with-  
out finding a clew; and modern philosophy gave her no  
distinct statement of the Science of Mind-healing. After  
21 careful study she became convinced that the curative  
Principle was the Deity.

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[*New York Tribune*, February 7, 1895]

[Extract]

24 Boston has just dedicated the first church of the Chris-  
tian Scientists, in commemoration of the Founder of that  
sect, the Rev. Mary Baker Eddy, drawing together six  
27 thousand people to participate in the ceremonies, showing

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1 that belief in that curious creed is not confined to its  
original apostles and promulgators, but that it has pene-  
3 trated what is called the New England mind to an un-  
looked-for extent. In inviting the Eastern churches and  
the Anglican fold to unity with Rome, the Holy Father  
6 should not overlook the Boston sect of Christian Scientists,  
which is rather small and new, to be sure, but is undoubt-  
edly an interesting faith and may have a future before it,  
9 whatever attitude Rome may assume toward it.

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[*Journal*, Kansas City, Mo., January 10, 1895]

[Extract]

12 **GROWTH OF A FAITH**

Attention is directed to the progress which has been  
made by what is called Christian Science by the dedication

15 at Boston of "The First Church of Christ, Scientist."  
It is a most beautiful structure of gray granite, and its  
builders call it their "prayer in stone," which suggests  
18 to recollection the story of the cathedral of Amiens, whose  
architectural construction and arrangement of statuary  
and paintings made it to be called the Bible of that city.  
21 The Frankish church was reared upon the spot where, in  
pagan times, one bitter winter day, a Roman soldier parted  
his mantle with his sword and gave half of the garment to  
24 a naked beggar; and so was memorialized in art and  
stone what was called the divine spirit of giving, whose un-  
believing exemplar afterward became a saint. The Boston  
27 church similarly expresses the faith of those who believe

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1 in what they term the divine art of healing, which, to their  
minds, exists as much to-day as it did when Christ healed  
3 the sick.

The first church organization of this faith was founded  
fifteen years ago with a membership of only twenty-six,  
6 and since then the number of believers has grown with  
remarkable rapidity, until now there are societies in every  
part of the country. This growth, it is said, proceeds  
9 more from the graveyards than from conversions from  
other churches, for most of those who embrace the faith  
claim to have been rescued from death miraculously under  
12 the injunction to "heal the sick, cleanse the lepers, raise  
the dead, cast out demons." They hold with strict fidelity  
to what they conceive to be the literal teachings of the  
15 Bible as expressed in its poetical and highly figurative  
language.

18 Altogether the belief and service are well suited to  
satisfy a taste for the mystical which, along many lines, has  
shown an uncommon development in this country during  
the last decade, and which is largely Oriental in its choice.  
21 Such a rapid departure from long respected views as is  
marked by the dedication of this church, and others of  
kindred meaning, may reasonably excite wonder as to  
24 how radical is to be this encroachment upon prevailing  
faiths, and whether some of the pre-Christian ideas of  
the Asiatics are eventually to supplant those in company

27 with which our civilization has developed.

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1 *[Montreal Daily Herald, Saturday, February 2, 1895]*

[Extract]

3 CHRISTIAN SCIENCE

SKETCH OF ITS ORIGIN AND GROWTH — THE MONTREAL BRANCH

6 "If you would found a new faith, go to Boston," has  
been said by a great American writer. This is no idle  
word, but a fact borne out by circumstances. Boston can  
fairly claim to be the hub of the logical universe, and an  
9 accurate census of the religious faiths which are to be  
found there to-day would probably show a greater number  
of them than even Max O'Rell's famous enumeration of  
12 John Bull's creeds.

Christian Science, or the Principle of divine healing,  
is one of those movements which seek to give expression  
15 to a higher spirituality. Founded twenty-five years ago,  
it was still practically unknown a decade since, but to-day  
it numbers over a quarter of a million of believers, the  
18 majority of whom are in the United States, and is rapidly  
growing. In Canada, also, there is a large number of  
members. Toronto and Montreal have strong churches,  
21 comparatively, while in many towns and villages single  
believers or little knots of them are to be found.

It was exactly one hundred years from the date of the  
24 Declaration of Independence, when on July 4, 1876, the  
first Christian Scientist Association was organized by  
seven persons, of whom the foremost was Mrs. Eddy.  
27 The church was founded in April, 1879, with twenty-six  
members, and a charter was obtained two months later.

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1 Mrs. Eddy assumed the pastorship of the church during  
its early years, and in 1881 was ordained, being now known  
3 as the Rev. Mary Baker Eddy.

6 The Massachusetts Metaphysical College was founded  
by Mrs. Eddy in 1881, and here she taught the principles  
of the faith for nine years. Students came to it in hun-  
dreds from all parts of the world, and many are now pastors  
or in practice. The college was closed in 1889, as Mrs.  
9 Eddy felt it necessary for the interests of her religious work  
to retire from active contact with the world. She now  
lives in a beautiful country residence in her native State.

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12 [The American, Baltimore, Md., January 14, 1895]

[Extract]

#### MRS. EDDY'S DISCIPLES

15 It is not generally known that a Christian Science con-  
gregation was organized in this city about a year ago. It  
now holds regular services in the parlor of the residence  
18 of the pastor, at 1414 Linden Avenue. The dedication in  
Boston last Sunday of the Christian Science church, called  
The Mother Church, which cost over two hundred thou-  
21 sand dollars, adds interest to the Baltimore organization.  
There are many other church edifices in the United States  
owned by Christian Scientists. Christian Science was  
24 founded by Mrs. Mary Baker Eddy. The Baltimore con-  
gregation was organized at a meeting held at the present  
location on February 27, 1894.

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1 Dr. Hammond, the pastor, came to Baltimore about  
three years ago to organize this movement. Miss Cross  
3 came from Syracuse, N. Y., about eighteen months ago.  
Both were under the instruction of Mrs. Mary Baker  
Eddy, the Founder of the movement.

6 Dr. Hammond says he was converted to Christian Sci-  
ence by being cured by Mrs. Eddy of a physical ailment  
some twelve years ago, after several doctors had pronounced  
9 his case incurable. He says they use no medicines, but  
rely on Mind for cure, believing that disease comes from  
evil and sick-producing thoughts, and that, if they can so

12 fill the mind with good thoughts as to leave no room there  
for the bad, they can work a cure. He distinguishes Chris-  
15 tian Science from the faith-cure, and added: "This Chris-  
tian Science really is a return to the ideas of primitive  
Christianity. It would take a small book to explain fully  
18 all about it, but I may say that the fundamental idea is that  
God is Mind, and we interpret the Scriptures wholly from  
the spiritual or metaphysical standpoint. We find in this  
21 view of the Bible the power fully developed to heal the  
sick. It is not faith-cure, but it is an acknowledgment of  
certain Christian and scientific laws, and to work a cure the  
24 practitioner must understand these laws aright. The  
patient may gain a better understanding than the Church  
has had in the past. All churches have prayed for the cure  
of disease, but they have not done so in an intelligent man-  
27 ner, understanding and demonstrating the Christ-healing."

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1 [The Reporter, Lebanon, Ind., January 18, 1895]

[Extract]

3 DISCOVERED CHRISTIAN SCIENCE

REMARKABLE CAREER OF REV. MARY BAKER EDDY, WHO HAS  
OVER ONE HUNDRED THOUSAND FOLLOWERS

6 Rev. Mary Baker Eddy, Discoverer and Founder of  
Christian Science, author of its textbook, "Science and  
Health with Key to the Scriptures," president of the Mas-  
9 sachusetts Metaphysical College, and first pastor of the  
Christian Science denomination, is without doubt one of  
the most remarkable women in America. She has within a  
12 few years founded a sect that has over one hundred thou-  
sand converts, and very recently saw completed in Boston,  
as a testimonial to her labors, a handsome fire-proof church  
15 that cost two hundred and fifty thousand dollars and was  
paid for by Christian Scientists all over the country.

18 Mrs. Eddy asserts that in 1866 she became certain that  
"all causation was Mind, and every effect a mental phe-  
nomenon." Taking her text from the Bible, she endeav-  
ored in vain to find the great curative Principle — the Deity

21 — in philosophy and schools of medicine, and she con-  
cluded that the way of salvation demonstrated by Jesus  
24 was the power of Truth over all error, sin, sickness, and  
death. Thus originated the divine or spiritual Science of  
Mind-healing, which she termed Christian Science. She  
has a palatial home in Boston and a country-seat in  
27 Concord, N. H. The Christian Science Church has a

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1 membership of four thousand, and eight hundred of the  
members are Bostonians.

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3 [N. Y. Commercial Advertiser, January 9, 1895]

The idea that Christian Science has declined in popu-  
larity is not borne out by the voluntary contribution of a  
6 quarter of a million dollars for a memorial church for Mrs.  
Eddy, the inventor of this cure. The money comes from  
Christian Science believers exclusively.

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9 [The Post, Syracuse, New York, February 1, 1895]

DO NOT BELIEVE SHE WAS DEIFIED

12 CHRISTIAN SCIENTISTS OF SYRACUSE SURPRISED AT THE NEWS  
ABOUT MRS. MARY BAKER EDDY, FOUNDER OF THE FAITH

Christian Scientists in this city, and in fact all over the  
country, have been startled and greatly discomfited over  
15 the announcements in New York papers that Mrs. Mary  
Baker G. Eddy, the acknowledged Christian Science  
Leader, has been exalted by various dignitaries of the  
18 faith. . . .

It is well known that Mrs. Eddy has resigned herself  
completely to the study and foundation of the faith to which  
21 many thousands throughout the United States are now so  
entirely devoted. By her followers and cobelievers she is  
unquestionably looked upon as having a divine mission to

1 fulfil, and as though inspired in her great task by super-  
natural power.

3 For the purpose of learning the feeling of Scientists in this  
city toward the reported deification of Mrs. Eddy, a *Post*  
reporter called upon a few of the leading members of the  
6 faith yesterday and had a number of very interesting con-  
versations upon the subject.

Mrs. D. W. Copeland of University Avenue was one of  
9 the first to be seen. Mrs. Copeland is a very pleasant and  
agreeable lady, ready to converse, and evidently very much  
absorbed in the work to which she has given so much of  
12 her attention. Mrs. Copeland claims to have been healed  
a number of years ago by Christian Scientists, after she  
had practically been given up by a number of well-known  
15 physicians.

"And for the past eleven years," said Mrs. Copeland,  
"I have not taken any medicine or drugs of any kind, and  
18 yet have been perfectly well."

In regard to Mrs. Eddy, Mrs. Copeland said that she  
was the Founder of the faith, but that she had never  
21 claimed, nor did she believe that Mrs. Lathrop had, that  
Mrs. Eddy had any power other than that which came  
from God and through faith in Him and His teachings.

24 "The power of Christ has been dormant in mankind for  
ages," added the speaker, "and it was Mrs. Eddy's mission  
to revive it. In our labors we take Christ as an example,  
27 going about doing good and healing the sick. Christ has  
told us to do his work, naming as one great essential that  
we have faith in him.

30 "Did you ever hear of Jesus' taking medicine himself, or

1 giving it to others?" inquired the speaker. "Then why  
should we worry ourselves about sickness and disease?

3 If we become sick, God will care for us, and will send to  
us those who have faith, who believe in His unlimited and  
divine power. Mrs. Eddy was strictly an ardent follower  
6 after God. She had faith in Him, and she cured herself of  
a deathly disease through the mediation of her God. Then  
she secluded herself from the world for three years and  
9 studied and meditated over His divine Word. She delved  
deep into the Biblical passages, and at the end of the period  
came from her seclusion one of the greatest Biblical schol-  
12 ars of the age. Her mission was then the mission of a  
Christian, to do good and heal the sick, and this duty she  
faithfully performed. She of herself had no power. But  
15 God has fulfilled His promises to her and to the world.  
If you have faith, you can move mountains."

18 Mrs. Henrietta N. Cole is also a very prominent member  
of the church. When seen yesterday she emphasized her-  
self as being of the same theory as Mrs. Copeland. Mrs.  
Cole has made a careful and searching study in the beliefs  
21 of Scientists, and is perfectly versed in all their beliefs and  
doctrines. She stated that man of himself has no power,  
but that all comes from God. She placed no credit what-  
24 ever in the reports from New York that Mrs. Eddy has  
been accredited as having been deified. She referred the  
reporter to the large volume which Mrs. Eddy had herself  
27 written, and said that no more complete and yet concise  
idea of her belief could be obtained than by a perusal of it.

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1 [New York Herald, February 6, 1895]

### MRS. EDDY SHOCKED

3 [By Telegraph to the *Herald*]

Concord, N. H., February 4, 1895. — The article pub-  
lished in the *Herald* on January 29, regarding a statement  
6 made by Mrs. Laura Lathrop, pastor of the Christian Sci-  
ence congregation that meets every Sunday in Hodgson  
Hall, New York, was shown to Mrs. Mary Baker Eddy,  
9 the Christian Science "Discoverer," to-day.

Mrs. Eddy preferred to prepare a written answer to the  
interrogatory, which she did in this letter, addressed to the

12 editor of the *Herald*: —

"A despatch is given me, calling for an interview to answer for myself, 'Am I the second Christ?'"

15 "Even the question shocks me. What I am is for God  
to declare in His infinite mercy. As it is, I claim nothing  
more than what I am, the Discoverer and Founder of  
18 Christian Science, and the blessing it has been to mankind  
which eternity enfolds.

21 "I think Mrs. Lathrop was not understood. If she said  
ought with intention to be thus understood, it is not what  
I have taught her, and not at all as I have heard her talk.

24 "My books and teachings maintain but one conclusion  
and statement of the Christ and the deification of mortals.

"Christ is individual, and one with God, in the sense  
of divine Love and its compound divine ideal.

27 "There was, is, and never can be but one God, one

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1 Christ, one Jesus of Nazareth. Whoever in any age ex-  
presses most of the spirit of Truth and Love, the Principle  
3 of God's idea, has most of the spirit of Christ, of that Mind  
which was in Christ Jesus.

6 "If Christian Scientists find in my writings, teachings,  
and example a greater degree of this spirit than in others,  
they can justly declare it. But to think or speak of me in  
any manner as a Christ, is sacrilegious. Such a statement  
9 would not only be false, but the absolute antipode of Chris-  
tian Science, and would savor more of heathenism than of  
my doctrines.

12 "MARY BAKER EDDY"

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[ *The Globe*, Toronto, Canada, January 12, 1895]

[Extract]

DEDICATION TO THE FOUNDER OF THE ORDER OF A BEAUTIFUL  
CHURCH AT BOSTON — MANY TORONTO SCIENTISTS PRESENT

18 The Christian Scientists of Toronto, to the number of  
thirty, took part in the ceremonies at Boston last Sunday  
and for the day or two following, by which the members  
21 of that faith all over North America celebrated the dedica-  
tion of the church constructed in the great New England  
capital as a testimonial to the Discoverer and Founder of  
24 Christian Science, Rev. Mary Baker Eddy.

The temple is believed to be the most nearly fire-proof  
church structure on the continent, the only combustible

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1 material used in its construction being that used in the  
doors and pews. A striking feature of the church is a  
3 beautiful apartment known as the "Mother's Room,"  
which is approached through a superb archway of Italian  
marble set in the wall. The furnishing of the "Mother's  
6 Room" is described as "particularly beautiful, and blends  
harmoniously with the pale green and gold decoration of the  
walls. The floor is of mosaic in elegant designs, and two  
9 alcoves are separated from the apartment by rich hangings  
of deep green plush, which in certain lights has a shimmer  
of silver. The furniture frames are of white mahogany  
12 in special designs, elaborately carved, and the upholstery  
is in white and gold tapestry. A superb mantel of Mexican  
onyx with gold decoration adorns the south wall, and before  
15 the hearth is a large rug composed entirely of skins of the  
eider-dawn duck, brought from the Arctic regions. Pic-  
tures and bric-a-brac everywhere suggest the tribute of  
18 loving friends. One of the two alcoves is a retiring-room  
and the other a lavatory in which the plumbing is all  
heavily plated with gold."

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21 [*Evening Monitor*, Concord, N. H., February 27, 1895]

AN ELEGANT SOUVENIR

24 REV. MARY BAKER EDDY MEMORIALIZED BY A CHRISTIAN  
SCIENCE CHURCH

Rev. Mary Baker Eddy, Discoverer of Christian Science,  
27 has received from the members of The First Church of  
Christ, Scientist, Boston, an invitation formally to accept

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1 the magnificent new edifice of worship which the church  
has just erected.

3 The invitation itself is one of the most chastely elegant  
memorials ever prepared, and is a scroll of solid gold,  
6 suitably engraved, and encased in a handsome plush  
casket with white silk linings. Attached to the scroll is a  
golden key of the church structure.

The inscription reads thus: —

9 "*Dear Mother:* — During the year eighteen hundred and  
ninety-four a church edifice was erected at the intersection  
12 of Falmouth and Norway Streets, in the city of Boston,  
by the loving hands of four thousand members. This  
edifice is built as a testimonial to Truth, as revealed by  
15 divine Love through you to this age. You are hereby  
most lovingly invited to visit and formally accept this  
testimonial on the twentieth day of February, eighteen  
hundred and ninety-five, at high noon.

18 "The First Church of Christ, Scientist, at Boston, Mass.  
"BY EDWARD P. BATES,  
"CAROLINE S. BATES

21 "To the Reverend Mary Baker Eddy,  
"Boston, January 6th, 1895"

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[*People and Patriot*, Concord, N. H., February 27, 1895]

24 MAGNIFICENT TESTIMONIAL

Members of The First Church of Christ, Scientist, at  
Boston, have forwarded to Mrs. Mary Baker Eddy of

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1 this city, the Founder of Christian Science, a testimonial  
which is probably one of the most magnificent examples  
3 of the goldsmith's art ever wrought in this country. It is  
in the form of a gold scroll, twenty-six inches long, nine  
inches wide, and an eighth of an inch thick.

6 It bears upon its face the following inscription, cut in  
script letters: —

9 "*Dear Mother:* — During the year 1894 a church edi-  
fice was erected at the intersection of Falmouth and Nor-  
way Streets, in the city of Boston, by the loving hands of  
four thousand members. This edifice is built as a testi-  
12 monial to Truth, as revealed by divine Love through you  
to this age. You are hereby most lovingly invited to visit  
and formally accept this testimonial on the 20th day of  
15 February, 1895, at high noon.

"The First Church of Christ, Scientist, at Boston, Mass.  
"BY EDWARD P. BATES,  
18 "CAROLINE S. BATES

"To the Rev. Mary Baker Eddy,  
"Boston, January 6, 1895"

21 Attached by a white ribbon to the scroll is a gold key  
to the church door.

24 The testimonial is encased in a white satin-lined box  
of rich green velvet.

The scroll is on exhibition in the window of J. C.  
Derby's jewelry store.

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1 [The Union Signal, Chicago]

[Extract]

The dedication, in Boston, of a Christian Science temple costing over two hundred thousand dollars, and for which the money was all paid in so that no debt had to be taken care of on dedication day, is a notable event. While we are not, and never have been, devotees of Christian Science, it becomes us as students of public questions not to ignore a movement which, starting fifteen years ago, has already gained to itself adherents in every part of the civilized world, for it is a significant fact that one cannot take up a daily paper in town or village — to say nothing of cities — without seeing notices of Christian Science meetings, and in most instances they are held at "headquarters."

We believe there are two reasons for this remarkable development, which has shown a vitality so unexpected. The first is that a revolt was inevitable from the crass materialism of the cruder science that had taken possession of men's minds, for as a wicked but witty writer has said, "If there were no God, we should be obliged to invent one." There is something in the constitution of man that requires the religious sentiment as much as his lungs call for breath; indeed, the breath of his soul is a belief in God.

But when Christian Science arose, the thought of the world's scientific leaders had become materialistically "lopsided," and this condition can never long continue.

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There must be a righting-up of the mind as surely as of a ship when under stress of storm it is ready to capsize. The pendulum that has swung to one extreme will surely find the other. The religious sentiment in women is so strong that the revolt was headed by them; this was inevitable in the nature of the case. It began in the most intellectual city of the freest country in the world — that is to say, it sought the line of least resistance. Boston is emphatically the women's paradise, — numerically, socially, indeed every way. Here they have the largest individuality, the most recognition, the widest outlook. Mrs. Eddy we

12 have never seen; her book has many a time been sent  
us by interested friends, and out of respect to them we  
15 have fairly broken our mental teeth over its granitic pebbles. That we could not understand it might be rather  
to the credit of the book than otherwise. On this subject  
we have no opinion to pronounce, but simply state the  
18 fact.

We do not, therefore, speak of the system it sets forth,  
either to praise or blame, but this much is true: the spirit  
21 of Christian Science ideas has caused an army of well-meaning people to believe in God and the power of faith, who  
did not believe in them before. It has made a myriad of  
24 women more thoughtful and devout; it has brought a  
hopeful spirit into the homes of unnumbered invalids.  
The belief that "thoughts are things," that the invisible  
27 is the only real world, that we are here to be trained into  
harmony with the laws of God, and that what we are here  
determines where we shall be hereafter — all these ideas  
30 are Christian.

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1 The chimes on the Christian Science temple in Boston  
played "All hail the power of Jesus' name," on the morn-  
3 ing of the dedication. We did not attend, but we learn  
that the name of Christ is nowhere spoken with more  
reverence than it was during those services, and that he  
6 is set forth as the power of God for righteousness and the  
express image of God for love.

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[*The New Century*, Boston, February, 1895]

## 9 ONE POINT OF VIEW — THE NEW WOMAN

We all know her — she is simply the woman of the past  
with an added grace — a newer charm. Some of her  
12 dearest ones call her "selfish" because she thinks so much  
of herself she spends her whole time helping others. She  
represents the composite beauty, sweetness, and nobility  
15 of all those who scorn self for the sake of love and her  
handmaiden duty — of all those who seek the brightness  
of truth not as the moth to be destroyed thereby, but as

18 the lark who soars and sings to the great sun. She is of  
those who have so much to give they want no time to take,  
and their name is legion. She is as full of beautiful possi-  
21 bilities as a perfect harp, and she realizes that all the har-  
monies of the universe are in herself, while her own soul  
plays upon magic strings the unwritten anthems of love.  
24 She is the apostle of the true, the beautiful, the good, com-  
missioned to complete all that the twelve have left undone.  
Hers is the mission of missions — the highest of all — to

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1 make the body not the prison, but the palace of the soul,  
with the brain for its great white throne.

3 When she comes like the south wind into the cold haunts  
of sin and sorrow, her words are smiles and her smiles are  
the sunlight which heals the stricken soul. Her hand is  
6 tender — but steel tempered with holy resolve, and as  
one whom her love had glorified once said — she is soft  
and gentle, but you could no more turn her from her  
9 course than winter could stop the coming of spring. She  
has long learned with patience, and to-day she knows  
many things dear to the soul far better than her teachers.  
12 In olden times the Jews claimed to be the conservators  
of the world's morals — they treated woman as a chattel,  
and said that because she was created after man, she was  
15 created solely for man. Too many still are Jews who  
never called Abraham "Father," while the Jews them-  
selves have long acknowledged woman as man's proper  
18 helpmeet. In those days women had few lawful claims  
and no one to urge them. True, there were Miriam and  
Esther, but they sang and sacrificed for their people, not  
21 for their sex.

To-day there are ten thousand Esthers, and Miriams  
by the million, who sing best by singing most for their  
24 own sex. They are demanding the right to help make  
the laws, or at least to help enforce the laws upon  
which depends the welfare of their husbands, their chil-  
27 dren, and themselves. Why should our selfish self longer  
remain deaf to their cry? The date is no longer B. C.  
Might no longer makes right, and in this fair land at least  
30 fear has ceased to kiss the iron heel of wrong. Why then

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1 should we continue to demand woman's love and woman's  
help while we recklessly promise as lover and candidate  
3 what we never fulfil as husband and office-holder? In  
our secret heart our better self is shamed and dishonored,  
and appeals from Philip drunk to Philip sober, but has  
6 not yet the moral strength and courage to prosecute the  
appeal. But the east is rosy, and the sunlight cannot long  
be delayed. Woman must not and will not be disheart-  
9 ened by a thousand denials or a million of broken pledges.  
With the assurance of faith she prays, with the certainty  
of inspiration she works, and with the patience of genius  
12 she waits. At last she is becoming "as fair as the morn,  
as bright as the sun, and as terrible as an army with ban-  
ners" to those who march under the black flag of oppres-  
15 sion and wield the ruthless sword of injustice.

In olden times it was the Amazons who conquered the  
invincibles, and we must look now to their daughters to  
18 overcome our own allied armies of evil and to save us from  
ourselves. She must and will succeed, for as David sang  
— "God shall help her, and that right early." When we  
21 try to praise her later works it is as if we would pour  
incense upon the rose. It is the proudest boast of many  
of us that we are "bound to her by bonds dearer than free-  
24 dom," and that we live in the reflected royalty which  
shines from her brow. We rejoice with her that at last  
we begin to know what John on Patmos meant — "And  
27 there appeared a great wonder in heaven, a woman clothed  
with the sun, and the moon under her feet, and upon her  
head a crown of twelve stars." She brought to warring  
30 men the Prince of Peace, and he, departing, left his scepter

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1 not in her hand, but in her soul. "The time of times"  
is near when "the new woman" shall subdue the whole  
3 earth with the weapons of peace. Then shall wrong be  
robbed of her bitterness and ingratitude of her sting,  
revenge shall clasp hands with pity, and love shall dwell  
6 in the tents of hate; while side by side, equal partners in  
all that is worth living for, shall stand the new man with  
the new woman.



15 this end, is entitled to the gratitude and love of all who  
desire a better and grander humanity, and who believe  
18 it to be possible to establish the kingdom of heaven upon  
earth in accordance with the prayer and teachings of  
Jesus Christ.

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[*Concord Evening Monitor*, March 23, 1895]

21 TESTIMONIAL AND GIFT

TO REV. MARY BAKER EDDY, FROM THE FIRST CHURCH OF  
CHRIST, SCIENTIST, IN BOSTON

24 Rev. Mary Baker Eddy received Friday, from the Chris-  
tian Science Board of Directors, Boston, a beautiful and  
unique testimonial of the appreciation of her labors and  
27 loving generosity in the Cause of their common faith. It  
was a facsimile of the corner-stone of the new church of

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1 the Christian Scientists, just completed, being of granite,  
about six inches in each dimension, and contains a solid  
3 gold box, upon the cover of which is this inscription: —

"To our Beloved Teacher, the Reverend Mary Baker  
Eddy, Discoverer and Founder of Christian Science, from  
6 her affectionate Students, the Christian Science Board of  
Directors."

9 On the under side of the cover are the facsimile sig-  
natures of the Directors, — Ira O. Knapp, William B.  
Johnson, Joseph Armstrong, and Stephen A. Chase,  
with the date, "1895." The beautiful souvenir is en-  
12 cased in an elegant plush box.

Accompanying the stone testimonial was the following  
address from the Board of Directors: —

15 Boston, March 20, 1895

*To the Reverend Mary Baker Eddy, our Beloved  
Teacher and Leader: — We are happy to announce to you*

18 the completion of The First Church of Christ, Scientist,  
in Boston.

In behalf of your loving students and all contributors  
21 wherever they may be, we hereby present this church to  
you as a testimonial of love and gratitude for your labors  
and loving sacrifice, as the Discoverer and Founder of  
24 Christian Science, and the author of its textbook, "Sci-  
ence and Health with Key to the Scriptures."

We therefore respectfully extend to you the invitation  
27 to become the permanent pastor of this church, in con-  
nection with the Bible and the book alluded to above,  
which you have already ordained as our pastor. And we

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1 most cordially invite you to be present and take charge  
of any services that may be held therein. We especially  
3 desire you to be present on the twenty-fourth day of March,  
eighteen hundred and ninety-five, to accept this offering,  
with our humble benediction.

6 Lovingly yours,  
IRA O. KNAPP, JOSEPH ARMSTRONG,  
WILLIAM B. JOHNSON, STEPHEN A. CHASE,  
9 *The Christian Science Board of Directors*

*REV. MRS. EDDY'S REPLY*

*Beloved Directors and Brethren:* — For your costly offer-  
12 ing, and kind call to the pastorate of "The First Church  
of Christ, Scientist," in Boston — accept my profound  
thanks. But permit me, respectfully, to decline their ac-  
15 ceptance, while I fully appreciate your kind intentions.  
If it will comfort you in the least, make me your *Pastor*  
*Emeritus*, nominally. Through my book, your textbook,  
18 I already speak to you each Sunday. You ask too much  
when asking me to accept your grand church edifice. I  
have more of earth now, than I desire, and less of heaven;  
21 so pardon my refusal of that as a material offering. More  
effectual than the forum are our states of mind, to bless  
mankind. This wish stops not with my pen — God give  
24 you grace. As our church's tall tower detains the sun,  
so may luminous lines from your lives linger, a legacy to  
our race.

March 25, 1895

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1 LIST OF LEADING NEWSPAPERS WHOSE ARTICLES  
ARE OMITTED

3 From Canada to New Orleans, and from the Atlantic  
to the Pacific ocean, the author has received leading news-  
papers with uniformly kind and interesting articles on  
6 the dedication of The Mother Church. They were, how-  
ever, too voluminous for these pages. To those which are  
copied she can append only a few of the names of other  
9 prominent newspapers whose articles are reluctantly  
omitted.

EASTERN STATES

12 *Advertiser*, Calais, Me.  
*Advertiser*, Boston, Mass.  
*Farmer*, Bridgeport, Conn.  
15 *Independent*, Rockland, Mass.  
*Kennebec Journal*, Augusta, Me.  
*News*, New Haven, Conn.  
18 *News*, Newport, R. I.  
*Post*, Boston, Mass.  
*Post*, Hartford, Conn.  
21 *Republican*, Springfield, Mass.  
*Sentinel*, Eastport, Me.  
*Sun*, Attleboro, Mass.

24 MIDDLE STATES

*Advertiser*, New York City.  
*Bulletin*, Auburn, N. Y.  
27 *Daily*, York, Pa.  
*Evening Reporter*, Lebanon, Pa.  
*Farmer*, Bridgeport, N. Y.  
30 *Herald*, Rochester, N. Y.  
*Independent*, Harrisburg, Pa.  
*Inquirer*, Philadelphia, Pa.

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- 1 *Independent*, New York City.  
*Journal*, Lockport, N. Y.
- 3 *Knickerbocker*, Albany, N. Y.  
*News*, Buffalo, N. Y.  
*News*, Newark, N. J.
- 6 *Once A Week*, New York City.  
*Post*, Pittsburgh, Pa.  
*Press*, Albany, N. Y.
- 9 *Press*, New York City.  
*Press*, Philadelphia, Pa.  
*Saratogian*, Saratoga Springs, N. Y.
- 12 *Sun*, New York City.  
*Telegram*, Philadelphia, Pa.  
*Telegram*, Troy, N. Y.
- 15 *Times*, Trenton, N. J.

#### SOUTHERN STATES

- 18 *Commercial*, Louisville, Ky.  
*Journal*, Atlanta, Ga.  
*Post*, Washington, D. C.  
*Telegram*, New Orleans, La.
- 21 *Times*, New Orleans, La.  
*Times-Herald*, Dallas, Tex.

#### WESTERN STATES

- 24 *Bee*, Omaha, Neb.  
*Bulletin*, San Francisco, Cal.  
*Chronicle*, San Francisco, Cal.
- 27 *Elite*, Chicago, Ill.  
*Enquirer*, Oakland, Cal.  
*Free Press*, Detroit, Mich.
- 30 *Gazette*, Burlington, Iowa.  
*Herald*, Grand Rapids, Mich.  
*Herald*, St. Joseph, Mo.
- 33 *Journal*, Columbus, Ohio.  
*Journal*, Topeka, Kans.  
*Leader*, Bloomington, Ill.
- 36 *Leader*, Cleveland, Ohio.  
*News*, St. Joseph, Mo.

- 1            *News-Tribune*, Duluth, Minn.  
              *Pioneer-Press*, St. Paul, Minn.
- 3            *Post-Intelligencer*, Seattle, Wash.  
              *Salt Lake Herald*, Salt Lake City, Utah.  
              *Sentinel*, Indianapolis, Ind.
- 6            *Sentinel*, Milwaukee, Wis.  
              *Star*, Kansas City, Mo.  
              *Telegram*, Portland, Ore.
- 9            *Times*, Chicago, Ill.  
              *Times*, Minneapolis, Minn.  
              *Tribune*, Minneapolis, Minn.
- 12           *Tribune*, Salt Lake City, Utah.

*Free Press*, London, Can.