

NATIONAL HISTORIC LANDMARK NOMINATION

NPS Form 10-934 (Rev. 12-2015)

OMB Control No. 1024-0276 (Exp. 01/31/2019)

MARY BAKER EDDY HOUSE

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1. NAME AND LOCATION OF PROPERTY

Historic Name: Mary Baker Eddy House

Other Name/Site Number:

Street and Number (if applicable): 8 Broad Street

(Please note that although "8" was the original house number and the address at the time of Eddy's occupancy, the street address was listed for a long period of time as "12" Broad Street, including at the time of the Diamond Historic District National Register Nomination Form. When the house was restored, Longyear Museum petitioned successfully to have the original address re-instated.)

City/Town: Lynn

County: Essex

State: MA

2. SIGNIFICANCE DATA

NHL Criteria: 2

NHL Criteria Exceptions: 1

NHL Theme(s): Creating Social Institutions and Movements, Religious Institutions; Women's History

Period(s) of Significance: 1875-1882

Significant Person(s) (only Criterion 2): Eddy, Mary Baker

Cultural Affiliation (only Criterion 6):

Designer/Creator/Architect/Builder: Philbrick, Frederick A.

Historic Contexts:

Paperwork Reduction Act Statement. We are collecting this information under the authority of the Historic Sites Act of 1935 (16 U.S.C. 461-467) and 36 CFR part 65. Your response is required to obtain or retain a benefit. We will use the information you provide to evaluate properties nominated as National Historic Landmarks. We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number. OMB has approved this collection of information and assigned Control No. 1024-0276.

Estimated Burden Statement. Public reporting burden is 2 hours for an initial inquiry letter and 344 hours for NPS Form 10-934 (per response), including the time it takes to read, gather and maintain data, review instructions and complete the letter/form. Direct comments regarding this burden estimate, or any aspects of this form, to the Information Collection Clearance Officer, National Park Service, 12201 Sunrise Valley Drive, Mail Stop 242, Reston, VA 20192. Please do not send your form to this address.

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3. WITHHOLDING SENSITIVE INFORMATION

Does this nomination contain sensitive information that should be withheld under Section 304 of the National Historic Preservation Act?

Yes

No

4. GEOGRAPHICAL DATA

1. Acreage of Property: .255

2. Latitude/Longitude Coordinates:

Latitude: 42.463990 N

Longitude: 70.935031 W

3. Verbal Boundary Description:

The boundaries for this National Historic Landmark include the original lot and building occupying the parcel 081-578-021 from the City of Lynn, Massachusetts' Assessor's Office. The lot begins at a point on the south side of Broad Street, east of Broad Street Place, proceed 45.30 feet east along the curbline of Broad Street. Then proceed 75.45 feet south, away from Broad Street, and then west 16.47 feet toward Broad Street Place. Turn northwest and proceed 87.39 feet to the point of origin.

4. Boundary Justification:

The National Historic Landmark is that of the original house and lot dating to its construction several years before Mrs. Eddy's acquisition of it.

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5. SIGNIFICANCE STATEMENT AND DISCUSSION

INTRODUCTION: SUMMARY STATEMENT OF SIGNIFICANCE

In the spring of 1875, after years spent living out of a trunk in a succession of rented rooms, Mary Baker Eddy (1821-1910) moved into the house at 8 Broad Street in Lynn, Massachusetts. (Image #2) It was her first home of her own, and would provide not only independence and shelter, but also much-needed stability as a permanent base for her work during seven formative years of what would become a worldwide religious movement. While living in this house, Eddy completed and published *Science and Health with Key to the Scriptures*, her primary work and most important theological statement (Image #5-#6), began teaching and preaching formally, obtained charters both for the church and college she would establish, laid the foundation for her church organization, and launched onto a trajectory that would take her to the national stage and beyond. By the beginning of the 20th century, according to the contemporary press, Eddy was designated “the most famous, interesting and powerful woman in America, if not in the world, today,”¹ Hundreds of newspapers across North America and as far away as Hong Kong wrote tributes after her passing in 1910, hailing what many called her “remarkable” life. Eddy was an influential author, publishing 17 books in her lifetime, and was, and still is, noted for her groundbreaking ideas about spirituality and health. She is the first American woman to found an enduring worldwide religion, and is often cited by scholars as a notable example of the emergence of women in significant leadership roles, and as one of the most effective female leaders in American history.² By virtue of the organizational structure she put in place, she opened the door to economic and social empowerment for countless women, as many of her 19th-century and early 20th-century female followers would step into the public sphere, encouraged by Eddy’s own example to take their rightful place in such traditionally male arenas as education, health practice, and ministry.³ Eddy also established a newspaper—*The Christian Science Monitor*. It has won multiple Pulitzer prizes, and continues to maintain a strong print and online presence as it carries forward the mission Eddy bestowed on it “to injure no man, but to bless all mankind.” For these reasons, Mary Baker Eddy holds a significant place in U.S. history, and her home at 8 Broad Street, which provided her the stability she needed during the crucial early years as she launched a movement, is the most appropriate place to recognize her contributions to the American social, religious, and literary landscape.

PROVIDE RELEVANT PROPERTY-SPECIFIC HISTORY, HISTORICAL CONTEXT, AND THEMES. JUSTIFY CRITERIA, EXCEPTIONS, AND PERIODS OF SIGNIFICANCE LISTED IN SECTION 2.

The Mary Baker Eddy House in Lynn, Massachusetts, is nationally significant under NHL Criterion 2 as the residence and primary workspace of Mary Baker Eddy. (Image #2) The house at 8 Broad Street is intimately linked with Eddy’s work and identity as a writer and founder of the denomination known as Christian Science. The period of significance begins with her purchase of the property in the spring of 1875 and ends in 1882, when the rapid growth of her church necessitated a move to the wider stage that Boston afforded. During her years in residence, Eddy completed and published *Science and Health with Key to the Scriptures*, her

¹ “The Story of the Real Mrs. Eddy,” *Human Life*, February 1907.

² Timothy L. Hall, *American Religious Leaders* (New York: Facts on File, 2003), 113-114; Catherine Wessinger, ed., *Women’s Leadership in Marginal Religions: Explorations Outside the Mainstream* (Chicago: University of Illinois Press, 1993), 59; Ann Braude, *Sisters and Saints: Women and American Religion* (New York: Oxford University Press, 2008), 43.

³ Rosemary R. Hicks, “Religion and Remedies Reunited: Rethinking Christian Science,” *Journal of Feminist Studies in Religion* 20, no. 2 (Fall 2004), 26, 30, 44, 56-58; Stephen Gottschalk, *Rolling Away the Stone: Mary Baker Eddy’s Challenge to Materialism* (Bloomington: Indiana University Press, 2006), 181-182, 185.

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cornerstone work and most important doctrinal statement. (Image #5) In addition, it was here that she first moved into a leadership role as she began preaching publicly, taught multiple classes of students, obtained a charter for the Massachusetts Metaphysical College (a degree-granting institution for the teaching and promulgation of her theology), and took steps to organize her church and lay the foundations of what rapidly became a global movement that combined her views on healing and Christian belief.

The modest Italianate structure (listed in the National Register as part of Lynn's Diamond District) is the first home that Eddy owned solely. (Image #2) Throughout her long career she looked back on it fondly and kept a photograph of it by her desk. "Very sacred to me are the memories that cluster around my old home," she would write, reflecting on the place where she spent seven significant years engaged in what she called "fruitful labors for the upbuilding of humanity."⁴ The house at 8 Broad Street in Lynn provides durable evidence of Mary Baker Eddy's contributions to the American social, literary, and religious landscapes. Restored to the appearance that it had during the time when she was in residence, the home offers a glimpse into the pivotal years of a unique and important figure in American history and is the most appropriate place to recognize Eddy's historical contributions. (Image #9)

Early years

Mary Baker Eddy's rise from obscurity to the celebrity status accorded her by the contemporary press began in the farming community of Bow, New Hampshire. Eddy was born on July 16, 1821, the youngest of six children in the Baker family. Homeschooled for much of her childhood due to chronic illness, she attended the local one-room village school when well enough. After the family's move to Sanbornton Bridge (later Tilton, New Hampshire), she studied at Sanbornton Academy and Woodman Sanbornton Academy. She would later serve briefly as a substitute teacher at the New Hampshire Methodist Conference Seminary, earning the praise of Rev. Richard Rust, the principal. Despite the limitations imposed by her frail health, Eddy nevertheless managed to receive an education, thanks in large part to the tutoring of such able clergymen as Middlebury-educated Enoch Corser, who prepared a number of young men in the community for college.⁵ Eddy's education also benefited from her older brother Albert, with whom she shared a close bond. Albert took a keen interest in his youngest sister's education and freely shared with her the knowledge he was acquiring at Dartmouth, where he graduated Phi Beta Kappa.⁶

Eddy's schooling and personal inclination led her to develop an interest in writing. "She announced at a precocious age that when she grew up she would 'write a book,'" notes biographer Robert Peel.⁷ Eddy's ambition came to fruition early, when she was published in New Hampshire newspapers as a teen. She went on to publish scores of poems, political commentary, essays, travelogue, and short stories, many years before writing the book for which she is most widely known, *Science and Health with Key to the Scriptures*.⁸ (Images #5-#6)

⁴ Mary Baker Eddy, "Footprints Fadeless," *Mary Baker Eddy Speaking for Herself* (Boston: The Writings of Mary Baker Eddy, 2002), 105. This autobiographical work of Eddy's was published posthumously.

⁵ Ibid.; J. N. McClintock, "Prof. Lucian Hunt, A.M.," *The Granite Monthly* 7, no. 5 (May 1884), 131-132.

⁶ John B. Starr, "Mary Baker Eddy and Dartmouth: A Study in Shared Education," *Dartmouth Alumni Magazine* 52, no. 3 (December 1959), 13-14. Olive Richards Tardiff, "The 'Sisters of Dartmouth,'" *Dartmouth Alumni Magazine* 67, no. 1 (October 1974), 18-19.

Eddy was not alone in this regard. In what has been termed "shared education," such second-hand curricula were often passed along to the siblings of male college students in the 19th century. Other women who would benefit from the academic endeavors of the men in their families included writer, editor, and social reformer Sarah Josepha Hale, who would go on to fame with her forty-year tenure at *Godey's Lady's Book* (1837-1877) and who credited her brother Horatio – like Albert Baker, also a Dartmouth graduate – for her education.

⁷ Robert Peel, *Mary Baker Eddy: The Years of Discovery* (New York: Holt, Rinehart and Winston, 1966), 15.

⁸ Eddy would pen 16 more books before her passing in 1910.

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Eddy's religious training as a child reflected the pious New England Protestantism of the early 19th century – daily Bible reading, prayers at every meal, church twice a day on Sunday. “I became early a child of the Church,” she would later write, “an eager lover and student of vital Christianity. . . .”⁹ Her youthful devoutness has been well documented by such biographers as Peel and Gillian Gill, as has the fact that she chafed against the strict religious views of her father, Mark Baker. In particular, she disagreed with the doctrine of predestination. Eddy was accepted into membership in the Congregational church in Tilton, New Hampshire, at seventeen, despite her protest on this doctrinal point. She remained a member for the next 37 years until she withdrew her membership around the time she began preaching publicly in the summer of 1875, a bold step taken from her home at 8 Broad Street.¹⁰

Marriage and adulthood

Early adulthood brought a string of tragedies in rapid succession. The untimely death of Eddy's beloved brother and champion Albert in 1841 occurred as he was on the brink of emerging onto the national political scene. The joy of marriage in 1843 to building contractor George Washington Glover (“I married young the one I loved,” she would write to an acquaintance many years later) ended abruptly when her husband succumbed to yellow fever just six months after their wedding.¹¹ Returning home pregnant and penniless, Eddy moved back in with her parents and in due course bore a son, George Washington Glover II. In 1849, she lost both her mother and a new fiancé within weeks of each other. Her rambunctious son was not welcome at her father's home after his remarriage. Eddy's health was still frail and her family deemed her incapable of caring for the boy and fostered him out to a former housekeeper. The separation devastated the young widow, particularly when the foster family moved some forty miles away to North Groton, New Hampshire.

Eddy struggled to find a way to earn a living, in hopes of making a life for herself and her son. “I had no training for self-support,” she would later lament, giving voice to a common concern for women of her era. With limited access to higher education and largely barred from such professions as law, medicine, and the clergy, there were few employment options for women besides domestic service, needlework, or teaching. Eddy's wealthy sister Abigail Baker Tilton helped fit out a small building on her husband's property as a school, where Eddy briefly ran a kindergarten. Plagued by ill health, she was unsuccessful in this venture. She continued to write for newspapers and magazines but was unable to earn a living wage from her pen.¹²

Given the laws of the era limiting women's rights, there was only one practical, if conventional, alternative if she wanted to regain custody of her son: marriage. “My dominant thought in marrying again was to get back my child,” Eddy wrote of her 1853 union with itinerant dentist Daniel Patterson, “but after our marriage his stepfather was not willing he should have a home with me.”¹³ She persuaded Patterson to move to North Groton, where she was at least able to see her son intermittently, but hopes of a reunion were dashed when her new husband and her father conspired to separate the two permanently. The foster family moved to Minnesota, taking Eddy's son with them. The boy was told that his mother was dead; she was told he had gone missing. The two would not reconnect again until the Civil War when, as a newly-enlisted soldier in the Union Army, young George learned that his mother was still alive. Mother and son began corresponding, but they would not meet face-to-face again until 1879.

⁹ Mary Baker Eddy, *Message to The Mother Church for 1901* (Boston: Trustees under the Will of Mary Baker Eddy, 1901), 31-32.

¹⁰ For more on Eddy's early religious training, see Peel, *Years of Discovery*, 20-25; Gillian Gill, *Mary Baker Eddy* (Reading, MA: Perseus Books, 1998), 9-13; Mary Baker Eddy, *Retrospection and Introspection* (Boston: Trustees under the Will of Mary Baker Eddy, 1892), 13-14.

¹¹ Mary Baker Eddy to Clara Louise Burnham, September 21, 1902, The Mary Baker Eddy Library.

¹² Eddy, *Retrospection and Introspection*, 20; Gill, *Mary Baker Eddy*, 31, 75, 78-79.

¹³ Eddy, *Retrospection and Introspection*, 20.

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Following the separation from her son and worn down by penury – Patterson’s erratic income would soon result in foreclosure on their mortgage and the auctioning of many of Eddy’s belongings – Eddy was plunged into invalidism. It was around this time that she promised God if he would restore her to health, she would devote her life to helping sick and suffering humanity.¹⁴ In 1863, the Pattersons moved to Lynn, Massachusetts. The bustling manufacturing town offered a wider scope for Daniel Patterson’s dental practice as well as for his roving eye. The marriage by now was crumbling as the philandering dentist repeatedly deserted Eddy for months on end. In October 1865, the couple rented a second-floor apartment in neighboring Swampscott. However, the marriage would not last long. In the summer of 1866, Patterson deserted Eddy for the last time. Seven years later, in 1873, Eddy would be granted a divorce on the grounds of his adultery. Surprisingly, Eddy would later tell a student, “If it had not been for that man, I should never have given the world Christian Science.” It was during her difficult marriage to Patterson, with all its attendant hardships and humiliation, that Eddy was driven down a path that led through medical experimentation, religious exploration, and eventually to the formulation of her theology, to her most significant writings, and to the establishment of her church.¹⁵

Medical experimentation

Hers was a solitary search, as more formal avenues open to men – those found in academic, theological, medical, or philosophical settings – were largely closed to women at this point in the 19th century. In her search for health, Eddy experimented with allopathic treatments afforded by the conventional medicine of her day as well as with alternative practices such as homeopathy, hydropathy, and “various humbugs,” she wrote.¹⁶ Concurrently, she questioned traditional Christian theological views on suffering as something to endure with patient resignation while awaiting release through death to the promise of heaven beyond. As had been her habit since childhood, she searched the Bible for answers. “As early as 1862 she began to write down and give to friends the results of her Scriptural study,” she would later write in *Science and Health*.¹⁷ Meanwhile, her experiments with homeopathy were increasingly convincing her that disease had a mental origin.¹⁸ Sometime in the 1850s, for instance, she treated a woman whose case of dropsy had been given up by physicians as incurable. When Eddy learned that the same homeopathic remedy she was prescribing had also been prescribed by the woman’s former physician, she became concerned that the symptoms might be aggravated by prolonged use of the remedy. “It occurred to me to give her unmedicated pellets and watch the result,” Eddy records, and in a short time the patient was well.¹⁹ Eddy saw that it was not the drug, but the woman’s faith in the drug, that effected the cure. This incident served as an important step in her journey, she later said, calling it “my first discovery of the Science of Mind” – “Mind” being a term she employed to describe an all-intelligent God.²⁰

In the summer of 1862, Eddy entered Dr. William Vale’s water-cure sanatorium in Hill, New Hampshire, but found the treatment ineffective. It was while there, however, that she first heard of Phineas Parkhurst Quimby, a former clockmaker and stage mesmerist turned “mental healer” who purported to cure without drugs. In what would prove to be a significant step, Eddy traveled to Portland, Maine, to see him. Quimby’s treatment, which

¹⁴ Calvin A. Frye to Irving Tomlinson, March 4, 1900, The Mary Baker Eddy Library.

¹⁵ Paul K. Conkin, *American Originals: Homemade Varieties of Christianity* (Chapel Hill: University of North Carolina Press, 1997), 233. “[B]ut one experience ever awaits me, disappointment and tears,” Eddy would write a few years later, after Patterson’s final desertion. Mary Baker Eddy to Martha Pilsbury, April 28, 1867, The Mary Baker Eddy Library; Janette E. Weller, “The Human Side of Mrs. Eddy,” 11, The Mary Baker Eddy Library.

¹⁶ Eddy, *Retrospection and Introspection*, 33.

¹⁷ Eddy, Mary Baker, *Science and Health with Key to the Scriptures* (Boston: Trustees under the Will of Mary Baker Eddy, 1906), viii.

¹⁸ Jean A. McDonald, “Mary Baker Eddy and the Nineteenth-Century ‘Public’ Woman: A Feminist Reappraisal,” *Journal of Feminist Studies in Religion* 2, no. 1 (Spring 1986), 93.

¹⁹ Eddy, *Science and Health*, 156.

²⁰ Michael Meehan, *Mrs. Eddy and the Late Suit in Equity* (Cambridge, Massachusetts: The University Press, 1908), 11.

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today might be called suggestive therapeutics, offered Eddy some relief from her ailments, only to have them return when she was away from his commanding presence. In trying to understand Quimby's methods, she spent time transcribing notes of their conversations, as well as attempting to interpret and edit his notes. According to Eddy's own account, "While under Mr. Quimby's treatment, he frequently asked me to look over his scribblings and put them in grammatical form. This I did. Also I wrote manuscript copies of my own and left them with him. I had no occasion or incentive to steal his thunder."²¹ Some scholars describe Eddy as acting as an intellectual colleague to her mentor.²²

Scholars have debated the full extent of Quimby's influence on Eddy for decades. While his theories about the mental nature of disease may have provided a strong stimulus for her own continuing search, in the end their ideas and methods diverged sharply. The two had diametrically different intellectual paradigms. Eddy's was thoroughly Christian, deeply rooted in the Bible and the type of healing she believed Christ had practiced. Quimby's was rooted in mesmerism and manipulation.²³ "There were no prayers, there was no asking assistance from God or any other divinity," Quimby's son George would write of his father's treatment method. "He ... cured by his wisdom."²⁴ Eddy received intermittent treatment from Quimby, ultimately without much improvement. She would always speak kindly of him, however, and was shaken by his death in January 1866.²⁵

A turning point

Two weeks after Quimby's death, and following a serious accident, Eddy experienced a transformative healing that gave shape to the rest of her life.²⁶ She had become involved with the temperance movement, serving for a time as president of the Linwood Lodge of Good Templars, and it was while on her way to a meeting in the winter of 1866 that she suffered a severe fall. The accident was reported in the local newspaper:

Mrs. Mary M. Patterson, of Swampscott, fell upon the ice near the corner of Market and Oxford Streets, on Thursday evening, and was severely injured. She was taken up in an insensible condition.... Dr. Cushman, who was called, found her injuries to be internal, and of a very serious nature.... She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition.²⁷

By Eddy's own account, when her physician held out no hope for recovery and her minister came to prepare her for the end, she turned to the Bible for comfort, as had long been her practice. She experienced an influx of inspiration while reading a gospel account of one of Christ's healings, and found herself suddenly well. She later explained what followed:

My immediate recovery from the effects of an injury caused by an accident, an injury that neither medicine nor surgery could reach, was the falling apple that led me to the discovery how to be well myself, and how to make others so.²⁸

²¹ Eddy, *Footprints Fadeless*, 90.

²² P. P. Quimby, "Mr. Editor," *Portland Daily Advertiser*, February 17, 1862; Catherine L. Albanese, *A Republic of Mind and Spirit: A Cultural History of American Metaphysical Religion* (New Haven, CT: Yale University Press, 2007), 283. For more about Eddy and Quimby, see Peel, *Years of Discovery*, 167-173; and Gill, *Mary Baker Eddy*, 128-146.

²³ Gottschalk, *Rolling Away the Stone*, 71. Conkin, *American Originals*, 233.

²⁴ Horatio W. Dresser, ed., *The Quimby Manuscripts* (New York: Thomas Y. Crowell, 1921), 436.

²⁵ Mary Baker Eddy, *Miscellaneous Writings 1883-1896* (Boston: Trustees under the Will of Mary Baker Eddy, 1896), 379.

²⁶ Hicks, "Religion and Remedies Reunited," 34.

²⁷ "Accidents," *Lynn Weekly Reporter*, February 3, 1866.

²⁸ Eddy, *Miscellaneous Writings*, 24; Eddy, *Retrospection and Introspection*, 24.

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In the same way that Isaac Newton's experience served as the catalyst for his discovery of the physical law of gravity, so Eddy's experience sparked a breakthrough leading to her perception of a spiritual law. Looking back much later, she would come to view her recovery and the attendant insights that she gained as the culmination of a germination period that stretched back for decades. "During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause," she would write, "and in the latter part of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon."²⁹

Teacher, pastor, healer: the Lynn years

In the decade that followed her surprising recovery, Eddy searched the Scriptures, seeking to understand the spiritual law she felt was behind her healing and prove its practical application. She soon began healing others, and just eight months after her own recovery, she taught her first student, a shoemaker who was a fellow boarder in Lynn.³⁰ He would be the first of many as she embarked on another important step in her legacy, instructing others to heal using the same method that she did. From these humble beginnings would grow the Massachusetts Metaphysical College, chartered a decade later while she was living at 8 Broad Street. Of this period Eddy would later write:

From 1866 to 1875, I myself was learning Christian Science step by step—gradually developing the wonderful germ I had discovered as an honest investigator. It was practical evolution. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had already discovered. My later teaching and writings show the steady growth of my spiritual ideal during those pregnant years.³¹

As she continued exploring and refining this new line of reasoning, Eddy discerned the key to the more radical and practical Christianity she hoped to offer: "The proof, by present demonstration, that the so-called miracles of Jesus did not specially belong to a dispensation now ended, but that they illustrated an ever-operative divine Principle."³² She continued to heal as she understood Christ did, by spiritual means alone, and she taught others to do so as well, gradually accumulating the body of proof she perceived as vital to the success of the new cause she was undertaking. She also continually sought to clarify to her students that the method she was teaching them was not a case of mind over matter, but of the action on the human mind by that "ever-operative divine Principle" she spoke of—God.³³

During this time Eddy's financial situation grew precarious. From the summer of 1866, after her husband deserted her, until the time she purchased the house at 8 Broad Street in 1875, she had no permanent address, and instead moved frequently from one boardinghouse and rented room to another. Her wealthy sister Abigail Tilton offered a home and income, but only if Eddy would leave behind her unsettling new undertaking and return to the orthodox church. Eddy declined, choosing to push forward with her work.³⁴

Eddy continued to write during these years. In 1870, she copyrighted her first teaching text, a slim leaflet based on hand-copied manuscripts given to her early students. Entitled "The Science of Man, by Which the Sick are

²⁹ Eddy, *Science and Health*, 107, 152; David L. Weddle, "The Christian Science Textbook: An Analysis of the Religious Authority of Science and Health by Mary Baker Eddy," *Harvard Theological Review* 84, no. 3 (July 1991), 278.

³⁰ For more about Hiram Crafts, see Gill, *Mary Baker Eddy*, 174-177.

³¹ Eddy, *Footprints Fadeless*, 106.

³² Eddy, *Science and Health*, 123.

³³ Peel, *Years of Discovery*, 201-218; McDonald, "'Public' Woman," 93.

³⁴ "The Story of the Real Mrs. Eddy," *Human Life*, May 1907.

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Healed,” it would not be printed until 1876, after the publication of *Science and Health*, but from 1867 until 1875, copies were “in friendly circulation,” she would note. The text was presented in the question and answer format familiar to her from the Westminster Catechism of her youth and would form the basis for the chapter “Recapitulation” in *Science and Health*, still used in teaching Christian Science today. She began writing her cornerstone work in 1872, while moving from boardinghouse to boardinghouse.³⁵

Eddy was renting a room in Lynn in the spring of 1875 when she spotted a for sale sign across the street. Scraping together a down payment, she purchased 8 Broad Street and moved in. It was her first home of her own, providing both independence and shelter, as well as a permanent base for her operations for the next seven years. She reserved the third floor for herself, renting out most of the other rooms to boarders. The first-floor parlor served as classroom and meeting place for her students and followers, the men and women who would become the seeds of her church. On May 23, 1875, just a few months after she moved in, Eddy gave her first lecture, “Christ Healing the Sick,” at Concert Hall in Lynn, and that summer, eight of her students banded together to support her initial foray into preaching, which spanned five weeks at Good Templar’s Hall in Lynn.

It was also while living in this house that Eddy completed *Science and Health*. Her book was published on October 30, 1875, printed at her own expense after being rejected by several publishers who told her they could not understand it and therefore would not attempt to print it. At over 450 pages, it was a shot across the bow of orthodox theology from a woman in her mid-fifties desiring to fulfill the promise to God she’d made nearly a quarter of a century earlier to help relieve human suffering. In it, she outlined a healing method she hoped would reform religious practice in the Christian churches with a return to “primitive Christianity,” as she came to call it.³⁶ The book would undergo multiple revisions and printings, become one of the most influential books on spirituality ever written by an American, and help launch a new denomination, but initial reviews were mixed to say the least. Eddy herself described the book as being “cannonaded” by the press and clergy.³⁷

One vote in *Science and Health*’s favor came from famed philosopher and educator Amos Bronson Alcott, father of Louisa May Alcott. Eddy sent him a copy of her book, and in his reply to her he wrote in part, “In times like ours, so sunk in sensualism, I hail with joy any voice speaking an assured word for God and Immortality. And my joy is heightened the more when I find the blessed words are of woman’s divinings.”³⁸ Alcott asked if he might pay a call. He wrote about their January 1876 meeting at 8 Broad Street in his diary:

She receives me cordially at her house, and I have an interesting visit. I find her one of the fair saints, whose attractions have drawn about her a little circle of followers which meets for fellowship at her house fortnightly, and by whose aid her book has been published. They take the name of ‘Christian Scientists’ and find in the Christian Records the foundation of their faith, the gift of healing as practiced by Christ being their central doctrine. Mrs. Glover names hers ‘Metaphysical Healing’ ... and her cures have been many.³⁹

Alcott goes on to describe Eddy (she’d reverted to her earlier married name of Glover after divorcing Patterson) as “a devoted student of the New Testament, a Christian in the truest sense, an idealist in apprehending the

³⁵ Eddy, *Science and Health*, ix; Eddy, *Retrospection and Introspection*, 35.

³⁶ Mary Baker Eddy, *Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts* (Boston: Trustees under the Will of Mary Baker Eddy, 1908), 17.

³⁷ Mary Baker Eddy, *Pulpit and Press* (Boston: Trustees under the Will of Mary Baker Eddy, 1895), 5; Albanese, *Republic of Mind and Spirit*, 283; Conkin, *American Originals*, 237; Samuel Putnam Bancroft, *Mrs. Eddy As I Knew Her in 1870* (Boston, Geo. H. Ellis Co., 1923), 46.

³⁸ Bronson Alcott to Mary Baker Glover, January 17, 1876, The Mary Baker Eddy Library.

³⁹ Odell Shepard, ed., *The Journals of Bronson Alcott* (Boston: Little, Brown and Company, 1938), 465.

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supremacy of mind over matter, and a faith in Spirit transcending any contemporary whom I have been fortunate to meet.”⁴⁰ The two would meet again and correspond for a time, and although Alcott never embraced Christian Science himself, his early encouragement was a welcome boost.

Christian Scientist Association and Church of Christ, Scientist

With 8 Broad Street as her headquarters, Eddy broadened her scope as she continued to heal, teach, lecture, write, and preach. In the summer of 1876, she formed the Christian Scientist Association with just a handful of students who had taken one or more classes with her. It was her first step toward organizing a church, which in a decade would mushroom to national proportions.⁴¹ Along with establishing a new organization, Eddy also embarked on a new stage in her personal life with a third marriage. In January 1877, Mary Baker Glover married Asa Gilbert Eddy, one of her students, in the front parlor of 8 Broad Street. This marriage, though brief (“Gilbert,” as Eddy called him, died in 1882), provided much-needed support. Gilbert Eddy had been raised in Vermont by a progressive mother, and he took on many of the household duties and other chores, leaving his wife free to attend to the leadership of her burgeoning movement.⁴²

Eddy began preaching again in November 1878, taking her message to a wider field with a series of Sunday afternoon sermons in the Tabernacle Baptist Church in Boston. Her ideas began to gain circulation, but whatever hopes she’d cherished of being embraced by existing churches were soon dashed. When she found her message rejected, rather than continuing to try and reform the theological establishment, she decided to start a church of her own. In the spring of 1879, a dozen or so of Eddy’s students gathered at 8 Broad Street to take this courageous step. Eddy would later record the event in the governing document for her church:

At a meeting of the Christian Scientist Association, April 12, 1879, on motion of Mrs. Eddy, it was voted, — To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing.⁴³

The newly-formed Church of Christ (Scientist), as it was designated, was granted a charter by the Commonwealth of Massachusetts that summer.⁴⁴ In January 1881, she obtained a charter from the Commonwealth for a degree-granting institution, the Massachusetts Metaphysical College, whose classes were initially conducted at 8 Broad Street. Later that year, in a simple ceremony there at her home, she was ordained pastor of her church.⁴⁵

The Eddys were spending increasing amounts of time in Boston, and they would leave Lynn permanently in early 1882, traveling first to Washington, D.C., where Mary Baker Eddy taught students and gave a series of parlor lectures while her husband studied copyright law, after which they settled in Boston.

⁴⁰ Ibid., 465. For a more in-depth analysis of the interaction between Eddy and Alcott in the broader context of 19th-century New England intellectual currents, see Robert Peel, *Christian Science: Its Encounter with American Culture* (New York: Henry Holt and Company, 1958), 45-96.

⁴¹ Gottschalk, *Rolling Away the Stone*, 89; Peel, *Years of Trial*, 11.

⁴² Mary Beecher Longyear, *The Genealogy and Life of Asa Gilbert Eddy* (Boston: Geo. H. Ellis Co., 1922), 10-11.

⁴³ Eddy, *Church Manual*, 17; Mary Farrell Bednarowski, *The Religious Imagination of American Women* (Bloomington: Indiana University Press, 1999), 156-157.

⁴⁴ Services would be held in a succession of ever-larger rented quarters until 1894, when Eddy would oversee the building of a church edifice of her own.

⁴⁵ Gottschalk, *Rolling Away the Stone*, 90; Robert Peel, *Mary Baker Eddy: The Years of Trial* (New York: Holt, Rinehart and Winston, 1971), 99; Gill, *Mary Baker Eddy*, 281.

Spreading Christian Science

The 1880s brought rapid growth to the budding Christian Science movement. In addition to holding classes at the Massachusetts Metaphysical College in leased quarters on Boston's Columbus Avenue, Eddy also traveled to Chicago in 1884 to teach, thanks to a growing interest in Christian Science in the Midwest and beyond. She established and edited a monthly magazine called *The Christian Science Journal*, founded the National Christian Scientist Association (composed of not only her own students, but their students as well), and added a Normal class at her college to educate trained teachers of Christian Science, who would help spread the religion as they convened classes of their own across the country.

In 1888, Eddy returned to Chicago, where she addressed a public audience of over 4,000 at Central Music Hall. Women's suffrage leader Susan B. Anthony was in attendance.⁴⁶ A decade later, Anthony would reply to Kansas Senator John J. Ingalls, a vigorous opponent of women's suffrage who argued that, among many other things, women "establish no faith and write no creeds" and were therefore inherently inferior.⁴⁷ In a spirited rebuttal, Anthony said in part:

What of Mrs. Eddy? No man ever obtained so large a following in so short a time. Her churches are among the largest and most elegant in Boston ... and other cities. But it is only during the last half century that woman has been permitted by man even to offer a prayer aloud in public.⁴⁸

Anthony's words cut to the heart of much of the opposition Eddy faced during the latter half of her life. As public interest in Christian Science grew, so did public criticism – especially from the twin male bastions of the clergy and the medical establishment. Both felt threatened by this outlier's incursion into their territory, and both resented the defections from their ranks. The affront was compounded by the fact that Eddy was a woman. She did not suffer this fate alone; other female religious leaders, including Ann Lee and Jemima Wilkinson, also experienced controversy. Eddy's radical theology, with its emphasis on a loving Father-Mother God and on Christian healing, was a further irritant. Physicians saw her work as encroaching on their exclusive domain, and also attacked her (and her female followers) on biological grounds, arguing that women were mentally inferior, predestined by physique toward motherhood rather than intellectual labor, and at risk of serious self-harm by overworking their brains.⁴⁹

While feminist issues were never the main thrust of Eddy's work, her life offers a prime example of a woman rejecting conventional gender roles and creating a space for herself outside the social strictures of the late 19th and early 20th centuries. In founding and leading a successful movement of national and eventually international scope, her life mirrored and exemplified the social currents of the late 19th century, as women expanded their traditional roles in society.⁵⁰ From the beginning, women played an integral part in the Christian Science

⁴⁶ Susan B. Anthony to Mary Baker Eddy, June 19, 1903, The Mary Baker Eddy Library.

⁴⁷ Ingalls would later repeat his assertion in "Woman as Man's Business Rival," *Civic and Social Problems* Vol. 2, no. 11 (October 1, 1900).

⁴⁸ Susan B. Anthony, "The Work of Mrs. Eddy," *Christian Science Sentinel* Vol. 2 no.15 (December 14, 1899), 245. Although there is no record that Anthony was a practicing Christian Scientist, she took a course of instruction in Christian Science from Eddy's student Laura Lathrop in 1887, and later bequeathed her copy of *Science and Health* to longtime companion Emily Gross. "The Copy of Science and Health Owned by Susan B. Anthony," *From the Collections*, March 1, 2011, <http://www.marybakereddylibrary.org/research/the-copy-of-science-and-health-owned-by-susan-b-anthony/>

⁴⁹ Claudia Stokes, *The Altar at Home: Sentimental Literature and Nineteenth-Century American Religion* (Philadelphia: University of Pennsylvania Press, 2014), 140; Rosemary Skinner Keller and Rosemary Radford Ruether, eds., *Encyclopedia of Women and Religion in North America* (Bloomington: Indiana University Press, 2006), 744; McDonald, "'Public' Woman," 110.

⁵⁰ Gottschalk, *Rolling Away the Stone*, 46; Hicks, *Religion and Remedies*, 58.

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movement, as healers, teachers, lecturers, editors, and church officials. Eddy would write:

In natural law and in religion the right of woman to fill the highest measure of enlightened understanding and the highest places in government, is inalienable, and these rights are ably vindicated by the noblest of both sexes. This is woman's hour, with all its sweet amenities and its moral and religious reforms.⁵¹

Hers was an inclusive movement that recognized a dual-gendered Deity and valued the contributions of both sexes equally. She structured her church to reflect this view, creating an organization in which, as she described it, "side by side, equal partners in all that is worth living for, shall stand the new man with the new woman."⁵² Perhaps the most visible confirmation of this was in her church pulpit. In a radical break with convention, Eddy would assign the traditionally male role of pastor to two books: The Bible and her own *Science and Health with Key to the Scriptures*. Sunday sermons would be (and still are) drawn from their pages, and the services conducted by two lay readers, according to Eddy's design one of them a man and the other a woman.⁵³ And if spiritual reform trumped social reform in Eddy's priorities, still, a key legacy of the religious organization she founded was the encouragement and empowerment of women to transcend the cultural limitations placed on feminine achievement and fulfill the social and religious potential of which they were eminently capable. By her example, Eddy demonstrated to other women their own leadership potential; by virtue of the church structure she put in place, she opened the door to their economic and social empowerment. Many of her 19th-century and early 20th-century female followers would step into the public sphere through their roles as healers, teachers, lecturers, editors, administrators, organizers, and more, encouraged by Eddy's own example to take their rightful place in such traditionally male spheres as advanced education, health practice, and ministry.⁵⁴

Controversy in the press and courts

In the last two decades of her life, Eddy was fully engaged in the activities of her church and the world-wide growth of Christian Science. Her growing national stature also made her the target of litigious students and family members, as well as newspapers hoping to cash in on her fame.

In May 1889, Eddy resigned as pastor of her church and left Boston for her native state of New Hampshire, seeking distance and time to revise her textbook and ponder the future of her movement. In a surprise move, she closed the Massachusetts Metaphysical College. She would retain the charter, however, eventually repurposing it in 1898 as the Board of Education, an arm of her church tasked with overseeing official religious instruction. In 1891, Eddy published a revised, reorganized, and expanded *Science and Health* in a landmark 50th edition. And in 1892, after much consideration, she reorganized her church from a congregational to a constitutional structure, with day-to-day operations gradually handed over to an administrative board of directors.⁵⁵

Distance did not mean disengagement. Pleasant View, the house in Concord, New Hampshire, that Eddy purchased in 1892, was not just her home, but also the church's executive headquarters, and in a very real sense foreshadowed the telecommuting model of the late 20th century. A constant flow of telegrams, letters, and directives streamed forth from this modest home (which is no longer standing), while trains from Boston brought visitors, journalists, board members, and other church officials seeking her counsel. Eddy's opinions

⁵¹ Mary Baker Eddy, *No and Yes* (Boston: Trustees under the Will of Mary Baker Eddy, 1887), 45.

⁵² Eddy, *Pulpit and Press*, 84; Susan Hill Lindley, "You Have Stept Out of Your Place": *A History of Women and Religion in America* (Louisville, KY: Westminster John Knox Press, 1996), 269; Hicks, *Religion and Remedies*, 49.

⁵³ Eddy, *Church Manual*, 29.

⁵⁴ Hicks, *Religion and Remedies*, 26, 30, 44, 56-58; Gottschalk, *Rolling Away the Stone*, 181-182, 185.

⁵⁵ Eddy, *Retrospection and Introspection*, 44. At this time the church was renamed The First Church of Christ, Scientist.

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were sought out by thought leaders and the press, and her activities and those of her movement closely watched and reported on.⁵⁶

In 1894, Eddy oversaw the building of a Christian Science church edifice in Boston from Pleasant View, as well as an extension added a dozen years later to accommodate the swelling congregation. She published the *Church Manual*, the governing document for her church still in use today, sent a student to London to establish Christian Science in England as the religion spread there and to Germany and beyond, created a board of lecturership to send speakers throughout the United States and eventually the world, taught a final class of 70 students, and launched a weekly periodical called *Christian Science Sentinel*, among many other things. On several occasions following Communion services at her church in Boston, Eddy addressed crowds at Pleasant View, most notably in three instances that help illustrate the growing public interest in Christian Science – first in 1897, when she spoke to some 2,500 of her followers, then in 1901, when 3,000 people showed up, and finally in 1903, when a crowd of over 10,000 made front-page news. All of this activity did not go without notice. As she and her thriving movement caught the attention of the public and the press, some of the resulting coverage was favorable, some hostile and derogatory.⁵⁷

In the latter camp was fellow author Mark Twain, who wielded his pen and sardonic wit on more than one occasion to skewer Eddy publicly. His first attack was in the October 1899 issue of *Cosmopolitan*, a respected literary magazine of the period. In response, Eddy released a statement that was printed in major dailies across the country, including the *Boston Globe*, *New York Herald*, and *Chicago Daily Tribune*. While conceding that “Twain’s wit was not wasted in certain directions,” she stated, “I stand in relation to this century as a Christian discoverer, founder, and leader.... What I am remains to be proved by the good I do.”⁵⁸

A high-profile lawsuit Eddy faced during her senior years would help spur one of her most significant accomplishments: the establishment of *The Christian Science Monitor*, a daily newspaper that set a new journalistic standard in an era rife with yellow journalism. The events leading to the so-called “Next Friends” suit, masterminded by Joseph Pulitzer’s *New York World*, began after the *World* caught wind of an upcoming series on Eddy slated to run in *McClure’s Magazine*. Eager to boost its own circulation, the newspaper ran articles claiming Eddy was dead or dying. When these were proved patently false, the *World* switched gears and secretly underwrote a lawsuit on behalf of a group of Eddy’s relatives, seeking to prove her incompetent and wrest control of her financial affairs. Ultimately, this, too, was proved false—thanks in part to interviews Eddy granted to the press, along with an examination by “alienist” (the Victorian term for psychiatrist) Allan McLane Hamilton, grandson of founding father Alexander Hamilton and a vocal critic of Christian Science. The candid observations of such respected journalists as Leigh Hodges of Philadelphia’s *North American* and syndicated columnist Arthur Brisbane, the preeminent editorial voice of his day, made headlines nationwide and helped turn the tide of public opinion. “Who thinks she is not the captain of her ship should have been there to see her,” wrote Hodges. Brisbane declared, “Mrs. Eddy is thoroughly competent to take care of herself and her business. The suggestion that she should be deprived of her personal liberty, or of the property that she has earned, is preposterous and shameful.” The final nail in the coffin came with Dr. Hamilton’s report, which ran under the headline “Mrs. Eddy Sane and Wise” in the *New York Times* on August 24, 1907. The report, which included Hamilton’s assessment, “For a woman of her age I do not hesitate to say that she is physically and mentally

⁵⁶ Gillian Gill, “Home Sweet Office,” *Quarterly Magazine of The Mary Baker Eddy Library* Vol. 2 (Summer 2001), 20-24.

⁵⁷ Albanese, *Republic of Mind and Spirit*, 299.

⁵⁸ Mary Baker Eddy, “Mrs. Eddy Replies to Mark Twain,” *New York Herald*, January 17, 1903; Mark Twain, “Christian Science and the Book of Mrs. Eddy,” *Cosmopolitan* 27, no. 6 (October 1899), 570-683. Twain would again set his sights on Eddy in December 1902, when the first of four articles were published in the *North American Review*. They would later become the basis for his 1907 book, “Christian Science.”

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phenomenal,” fully vindicated Eddy. The lawsuit collapsed shortly thereafter.⁵⁹

Eddy would strike a blow against yellow journalism the very next year, following a move back to Boston in January 1908. In the latter part of July that summer, at 87 years of age, she directed the officers of her church to found a newspaper on which she bestowed the motto, “To injure no man, but to bless all mankind.” Just four months later, on November 25, 1908, the first issue of *The Christian Science Monitor* rolled off the press. It would go on to earn multiple Pulitzer prizes, and today the news organization that Eddy established has global reach and continues to maintain its reputation for fairness and commitment to journalistic integrity.

On December 3, 1910, Eddy died quietly in her sleep. Her last written words were: “God is my life.”⁶⁰

Conclusion and Justification of Period of Significance

Mary Baker Eddy has achieved a singular place in American social, literary, and religious history. An influential author of 17 books, she was the first American woman to establish an enduring worldwide denomination, and the first to establish an enduring news organization. The fact that she accomplished this as a woman living and working under the societal constraints of the 19th and early 20th centuries is noteworthy. Scholars often cite her as one of the most effective female leaders in American history.⁶¹

In 1992, Eddy’s groundbreaking work *Science and Health* was named to a list of “75 Books by Women Whose Words Have Changed the World,” compiled by the Women’s National Book Association. In 1995, she was elected to the National Women’s Hall of Fame as the first American woman to have founded a worldwide religion. In 1998, the PBS program *Religion & Ethics Newsweekly* named Eddy one of the 25 “most significant religious figures for Americans in the 20th Century,” and in 2014, *Smithsonian Magazine* selected her as one of the “100 Most Significant Americans of All Time.” A marble bust of Eddy by American sculptor Luella Varney Serrao is in the permanent collection at the Smithsonian’s National Portrait Gallery. (Image #7)

Comparable Sites

There are nine residences extant associated with Mary Baker Eddy’s life and work, all located in New England. Eight are owned by Longyear Museum in Chestnut Hill, Massachusetts; the ninth by The First Church of Christ, Scientist, in Boston. While Eddy’s collective life experiences were important to the formulation of Christian Science, thus lending a measure of significance to each of these houses, 8 Broad Street in Lynn is unquestionably the most significant.

⁵⁹ Leigh Mitchell Hodges, “The Rev. Mary Baker G. Eddy—As She is Today,” *North American*, July 15, 1907; Arthur Brisbane’s quote comes from a wire that he sent back to his editors in New York immediately following the interview with Eddy. It was picked up and reprinted in newspapers across the U.S., including the *Fort Wayne News*, June 10, 1907. Brisbane’s full write-up would be published in *Cosmopolitan* 43, no. 4 (August 1907), causing the magazine issue to sell out. He would republish it in book format as *Mary Baker G. Eddy* (Boston: The Ball Publishing Company, 1908), and later as *What Mrs. Eddy Said to Arthur Brisbane* (New York: M. E. Paige, 1930). “Mrs. Eddy Sane and Wise,” *New York Times*, August 24, 1907. Hamilton would include further information about his examination of Eddy in his book *Recollections of an Alienist* (New York: George H. Doran Company, 1916), 310-324. For more information on the Next Friends lawsuit, see Robert Peel, *Mary Baker Eddy: The Years of Authority* (New York: Holt, Rinehart and Winston, 1977), 255-291, and Peter A. Wallner, *Faith on Trial: Mary Baker Eddy, Christian Science and the First Amendment* (Concord, N. H.: Plaidswede Publishing, 2014).

⁶⁰ Gottschalk, *Rolling Away the Stone*, 406.

⁶¹ Timothy L. Hall, *American Religious Leaders* (New York: Facts on File, 2003), 113-114; Catherine Wessinger, ed., *Women’s Leadership in Marginal Religions: Explorations Outside the Mainstream* (Chicago: University of Illinois Press, 1993), 59; Ann Braude, *Sisters and Saints: Women and American Religion* (New York: Oxford University Press, 2008), 43.

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Two of the homes in New Hampshire, a small cottage on the banks of Hall's Brook in North Groton, and the house she and Patterson rented in nearby Rumney, predate Eddy's discovery of Christian Science, and therefore are not reflective of her core accomplishments and not suitable for NHL designation. While it was at 23 Paradise Road in Swampscott, Massachusetts, where Eddy experienced her initial landmark healing, her stay here was brief and since this is an apartment within a larger house, it, too, is inappropriate for NHL designation. Two historic homes in Stoughton and Amesbury, Massachusetts, were also brief way stations (18 months and about 11 months in residence respectively) on her life journey. The townhouse at 385 Commonwealth Avenue in Boston exemplifies the status and respect Eddy had earned by the time she purchased it in 1887, but she only lived here for two years before moving to New Hampshire for nearly two decades. (Today, it is used as the residence for the First Reader of The First Church of Christ, Scientist—an appointment that changes every three years.)

Eddy rented 62 N. State Street in Concord, New Hampshire, on her return to her native state in 1889. She lived there for three years prior to moving to Pleasant View, the home with which she was associated for the longest period of time (1892–1907), but it was taken down in 1917, and the property on which it stood is now a retirement complex with no connection to Eddy or Christian Science.

400 Beacon Street, Eddy's final residence in Chestnut Hill, Massachusetts, is significant as the home from which she established and launched *The Christian Science Monitor*, but her tenure spanned just three years prior to her death, and the scope of her work was not as wide as that which took place during her seven foundational years at 8 Broad Street in Lynn.

It was at 8 Broad Street where Eddy's thoughts on Christian Science crystallized, where in 1875 she published *Science and Health with Key to the Scriptures*, her primary work and most important theological statement, where she began teaching and preaching formally, where she obtained charters both for her church and for the Massachusetts Metaphysical College, where she was ordained, and where she laid the foundations for what would become a worldwide movement. 8 Broad Street in Lynn is therefore the most appropriate place to recognize Mary Baker Eddy's historical contributions with a National Historic Landmark designation.

In addition, Elmshaven (Ellen White House) in St. Helena, CA (NHL, 1993), associated with Ellen Gould White, provides a useful comparable for influential women in the history establishing religious institutions in America. White was a co-founder of the Seventh-Day Adventist Church and lived in this house from 1900 to 1915. She helped reorganize the church's administration, developed an international network of sanitariums, exemplified her lifestyle beliefs such as vegetarianism and hydrotherapy, and wrote more than nine books during her residence there. Her numerous writings are still given "special authority" by church members. Her significance is comparable to Mary Baker Eddy in their influence in the United States.

Postscript on Previous Recognition of the Mary Baker Eddy House

The significance of the Mary Baker Eddy House and of Eddy's activities there in the 1870s was recognized before a generation had passed, at a time when the Christian Science church had already rapidly grown within the United States and was expanding internationally.⁶² In 1901, the Church in Lynn purchased the house to assure its preservation and converted the first floor into a Christian Science reading room. Subsequently, the First Church of Christ, Scientist, Boston, purchased the house, and adapted it as a museum. Interest in the

⁶² Overview from Gary Wolf, "A Room of Her Own: Changing Values in House Museums and Preservation," *History News*, Volume 70, no. 3 (Summer 2015): 25.

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history of this house reached beyond the Christian Science community, as can be seen by the structure's listing as a destination in the 1930's *WPA Guide to Massachusetts*.

When Lynn's Diamond Historic District was placed on the National Register of Historic Places in 1996, the Mary Baker Eddy House was included as a contributing building, and the nomination form listed Eddy as a Significant Person associated with the district, included Christian Science as a Cultural Affiliation, and noted both Religion and Social History as Areas of Significance for the district. In the nomination text, the Mary Baker Eddy House was the first example listed of "[o]ther notable buildings of national significance included within the district."⁶³ Additionally, the nomination's Statement of Significance specifically observed the role of Eddy and the house (which was designated number 12 Broad Street at the time the statement was written, but has since been restored to its original designation as 8 Broad Street):

Of considerable historic value is the Mary Baker Eddy House, 12 Broad Street, the home of Christian Science Church founder Mary M. B. Glover where she wrote her treatise, *Science and Health* in 1875, now restored as a house museum by the First Church of Christ, Science.⁶⁴

⁶³ Krim, Arthur, Survey Consultant, with Betsy Friedberg, National Register Director, Massachusetts Historical Commission. "Diamond Historic District." National Register of Historic Places Nomination Form. June 1996. Section 8, p. 1.

⁶⁴ *Ibid.*, Section 8, p. 5.

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6. PROPERTY DESCRIPTION AND STATEMENT OF INTEGRITY

Ownership of Property

Private: X
Public-Local:
Public-State:
Public-Federal:

Category of Property

Building(s): X
District:
Site:
Structure:
Object:

Number of Resources within Boundary of Property:

Contributing

Buildings: 1
Sites:
Structures:
Objects:
Total: 1

Noncontributing

Buildings:
Sites:
Structures: 1
Objects:
Total: 1

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PROVIDE PRESENT AND PAST PHYSICAL DESCRIPTIONS OF PROPERTY (Please see specific guidance for type of resource[s] being nominated)

Summary

The Mary Baker Eddy House is a 2 ½-story wood-framed, Italianate residence that sits close to Broad Street, a busy north-south urban corridor (State Route #1A) connecting Lynn and, ultimately, Boston from the south, to towns further north on Cape Ann, and beyond. As a contributing building to the Diamond Historic District (a National Register Historic District), this narrow, gable-roofed house exhibits late-Victorian Italianate architectural features that are common throughout the district found on structures ranging from similarly closely-spaced houses on small lots along Broad Street, to more substantial single-family residences on larger sites in the central and southern portions of the district, closer to the shore.⁶⁵ The house was built circa 1871 by Frederick A. Philbrick, a carpenter responsible for at least several houses in the district, including 6 Broad Street next door, where he lived.⁶⁶

Preserved since the beginning of the twentieth century because of the important role that it played in Mary Baker Eddy's life and her founding of Christian Science, the house was restored by the Longyear Museum following its purchase in 2007. (Images #8-11) The project revealed or recreated finishes that had been covered or else removed over the decades. It also restored the original residential layout in several areas where functional modifications had altered the floor plan. At the same time, the house was updated to meet universal access goals and to provide climate control and modern facilities. An entry addition on the less visible, east wall provides grade-level access from the back of the property, near the parking lot and a designated accessible parking space. (The design of this addition is discussed further near the end of Section 6.) The house museum provides an effective setting for conveying Eddy's story, from the polychromatic, period detailing of its exterior through the restored and furnished interior, which features custom-fabricated wallpaper some of it matching original fragments—and wide-pine floors painted in their original bold hues, along with representative furnishings.

While the narrow, north gable-end of the house faces Broad Street, its longer west elevation runs alongside Broad Street Place, a short, once densely-settled lane that was lined with numerous multi-family residential structures in the late nineteenth century. One hundred years later, these deteriorated buildings had all been demolished by the then-owner, the First Church of Christ, Scientist, Boston. The Church re-developed the property to provide an attractive, large, landscaped site for the Mary Baker Eddy House and created an adjoining visitor parking lot. The lawn that one now sees beside 8 Broad Street to the east, and that stretches beyond it to the south, at one time accommodated at least three other houses, while the open parking lot housed even more. (Images #2-4) A wood fence based on historic photographs runs along the two streets, and a small arbor dating to the 1950's is located on the property to the east.

EXTERIOR DESCRIPTION

Built between 1870 and 1874 by Frederick A. Philbrick, the Mary Baker Eddy House is a simple, 2 ½-story, wood-framed structure, with Italianate detailing. Along Broad Street Place, the house narrows from the two-room width of its front mass to a rear service ell that is only one room wide, with a side entrance porch. (Image

⁶⁵ Ibid.

⁶⁶Historical information about the property was compiled in large part in two resources: Stephen R. Howard, "Homeward: Part I: Lynn," Longyear Museum's *A Report to Members*, Spring/Summer 2007, and in Gary Wolf Architects' "Mary Baker Eddy House, Master Planning Study, Longyear Museum," 2007.

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#11) The north façade with its steep gabled-roof faces Broad Street, with an asymmetrically placed granite front stoop on the left, and a polygonal bay window on the right. (Image #9) Two-story paneled pilasters provide emphatic corners to articulate the house form, along with overhanging eaves ornamented with paired, scrolled brackets mounted on a wide entablature. (Image #12)

The clapboards of the house feature a beaded lower edge—a detail shared with several other buildings in the district. The two-over-two, double-hung windows are flanked with louvered shutters, and the windows facing the two streets are topped with bracketed entablatures with projecting cornices. (All the windows now have low profile aluminum storm windows, added on the exterior for protection of the windows and for energy savings.) A projecting wood water table runs around the perimeter at the base of the clapboards, above brick foundation walls (which in turn rest on random rubble stone foundations below grade that form the basement). A brick chimney with a simple corbelled cap extends through the west slope of the slate gable roof, and sloping glass skylights tight to the roof appear on both the east and west slopes. (A second chimney, in the ell, was removed above the roof at some point after it no longer functioned as a chimney.)

North Elevation

On the front façade, the second floor and the gable end of the attic present a formal symmetry to Broad Street, with the projecting eaves returning horizontally inward for perhaps two feet above the corner pilasters, and with a pair of attic windows treated as a single unit above the two windows of the second floor. (Images #9, 21) Below this, the first floor juxtaposes the front entrance and the bay windows. The entrance is sheltered by a projecting flat roof with ornamental molding, dentils and drop pendants, supported on oversized scrolled brackets on each side; its door features two arched glass panels above two recessed panels. (Images #12, 13) Granite stairs with granite cheek walls lead to the door, with steel handrails on each side.

The polygonal bay window extends the drawing room toward the street, with single windows looking at an angle up and down Broad Street and a pair of windows facing the street directly. Simplified Doric pilasters separate the windows and support a projecting cornice; recessed panels below the windows heighten the identification of the separate “bays” between the pilasters.

West Elevation

The west elevation along Broad Street Place reveals the two-part massing of the house, with its wider main front wing and its narrower rear service wing. (Images #11, 22) At the transition where the house narrows, a covered, open porch provides access to the side door, which leads to the rear service stairs inside and to the kitchen and dining room of the first floor. The roof of this porch (which was reconstructed to be more like the original, based on historic photos and documentation) features a balustrade railing along with a steel pipe structure that appeared in historic photographs as a structure for vines. (There are stories about Eddy climbing out a window to get to her plants on the porch roof.) Basement windows align with the windows of the main block, and one in the ell as well; a latticed screen below the porch conceals additional basement windows.

South Elevation

The south-facing rear facade of the Mary Baker Eddy house is a simpler, smaller gable-topped elevation, with two windows on each floor lighting the kitchens, and a center window above at the back attic room. (Image #22) No brackets appear below the projecting gable roof on this “secondary” service-wing elevation, and its windows are similarly unadorned. Instead of the decorative pilasters that articulate the corners of the house’s main block, here there are only corner boards. To the east, set back from the south elevation, is the new entrance

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addition, a steel-framed structure with a sloping roof, continuous horizontal glazing, and a glass door at grade leading into the new accessible entrance addition. (Image #10) A stair and a lift that provide access to the first floor and basement can be seen through the glass. The red color of the addition's metal framing relates to the red accents of the house's re-created Victorian palette.

East Elevation

The east elevation of the house is also a simple, unornamented side that shares the more basic detailing of the back of the service ell. Its windows feature no entablatures; its south-east corner is trimmed with flat corner boards, not pilasters. The primary event along this elevation is the glazed structure of the new addition, which features a sloping membrane roof that abuts the house below the second-floor windows. The glazed north and south walls of the addition tie into the east wall in such a way that the clapboards can be seen running along the original wall inside the addition, with the original first-floor and basement windows preserved within as well, and with the stone foundation exposed along the new stair to the basement.

Two air-conditioning condensers sit on concrete pads along the east wall in front of the addition; mechanical connections are evident here as well.

INTERIOR DESCRIPTION

Although 8 Broad Street originally included identical two-bedroom flats on the first and second floors, with additional rooms on the attic level above and functional spaces in the full basement below, these two main living floors today exhibit several differences. (Images #24, 25) The historic layouts of both floors began with an entrance and small stair hall alongside the front parlor on Broad Street. From the parlor, a door led to a dining room, from which doors on the east side led into two small bedrooms, and, in line with the parlor door, a door in the dining room led to the back stair hall. This back stair hall connected to the rear entrance and to the kitchen at the south end of the house. A small passage along the east wall connected the back bedroom on each floor to the kitchen, and may have incorporated a small water closet and pantry.

When the Mary Baker Eddy House was purchased in 1901 by the local Church, it was renovated so that the first floor could serve as a Christian Science reading room—a new program that Eddy was encouraging churches to introduce, which required a space larger than the small rooms of the historic house. Among other changes made to accommodate this public function, the walls separating the dining room and bedrooms on the first floor were removed.

Given that a larger space is also valuable for museum activities, the recent restoration maintained a more open public area with exhibits on the first floor while restoring the original layout and rooms on the second floor above. The restoration also added the story-and-a-half entrance addition, connecting to this first floor as well as to the basement, in which new accessible public restrooms were created, along with a coat room and back-of-the-house mechanical and storage spaces.

FIRST FLOOR (Image #24)

Entry/Stair Hall

The entry and stair hall at the northeast corner of the first floor is a small space into which the front door leads. (Image #14) The open winder stair to the second floor begins with a first tread that swells outward with a suggestion of grandeur, and a bulbous mahogany newel post. A wide, shaped mahogany hand rail runs up the

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stair above turned mahogany balusters, two per tread. Light comes from the paired windows of the front door, and from the window of the second-floor stair hall above. A four-panel door leads into the front parlor. Bright period-appropriate wallpaper covers the wall, and period-appropriate wall-to-wall carpeting, the floor. Below the stair, a framed cut-out in the wall reveals a gas pipe uncovered in the restoration process, as one of several “windows to the past” that reveal features visitors to the house would not otherwise be able to see. Evidence revealed in the floor and walls during investigations for the restoration confirmed the accuracy of renovation drawings dating to the 1950’s indicating that the staircase had been rotated within the stair hall when the open stair was extended to the attic level at that time. The recent restoration rotated it back to its original configuration.

Parlor

Overlooking both Broad Street, through the four windows of the bay, and Broad Street Place to the west, the parlor features a painted wood floor that was revealed upon removal of two layers of thin twentieth-century strip flooring. A door at the east end of the south wall originally led to the dining room beyond; now the door opens to the larger multi-purpose exhibit space.

Exhibit Space (former Dining Room and Bedrooms)

The exhibit/multipurpose space at the center of the first floor reflects the openness that was created when the first floor of the Mary Baker Eddy House was converted for use as a Christian Science reading room. (Image #15) The recent renovation maintained this larger space that was formed by removing the original demising walls between the bedrooms and between the bedrooms and dining room. The original layout is now indicated by wood strips in the floor, walls and ceiling so that one can imagine the home’s original spaces. (Image #24) The floor here is an added layer, a “floating floor” of thin bamboo tiles, below which the original, well-worn and much altered painted pine wide-boards are preserved.

Back Entry/Stair Hall

A door at the west end of the exhibit space’s south wall leads into the back entry and stair hall, where a very tight winder stair runs from the basement to the attic. The stairs were reconstructed based on the evidence uncovered in the floors, framing, and plaster walls of the original stair well. They were painted to match a historic riser that was discovered in reuse as a nailer. The wallpaper is based on scraps of the original wallpaper that had been hidden behind later construction.

Kitchen

Across the back of the house, the kitchen is a bright, well-lit, south-facing space with windows on all three sides. A soap-stone sink found in this space was reinstalled in the southwest corner where evidence on the floor and wall indicated its original location. Although this space is used for office and administrative functions, it could be restored to its full original kitchen layout with proper furnishing, as has been done on the second floor.

New Entry Addition

The new entry addition on the east side of the house is a non-contributing space that provides universal access to the historic structure without altering the historic front or side doors to provide the widths, hardware and accessible grades necessary to meet building codes. With its entrance at the level of the back yard, the entry addition features green slate paving on the floor and stair treads, a ceiling with plywood panels, and three glazed

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walls. The new door into the house enters a small back hall located behind the service stair. From there one can enter either the kitchen to the left or the exhibit space to the right.

SECOND FLOOR (Image #25)

Stair Hall

As with the entry/stair hall below it, the second-floor stair hall is a relatively tight space that provides entrance through a door to the front parlor, as well as the first treads of a narrow stair going to the attic above. Its large window amply illuminates the hall during daytime hours, with light spilling to both sets of stairs.

Parlor

Although lacking the bay window of the first-floor parlor, the second-floor parlor repeats its layout and painted pine flooring. Its restored appearance includes the painted floor, area rug, wallpaper, and appropriate furnishings. (Image #16) A door leads to the dining room behind.

Dining Room

The second-floor dining room illustrates the apartment's historic layout, with two windows on the west wall, two doors to small bedrooms on the east, doors to a closet and to the parlor on the north wall on either side of the chimney mass, and, on the south wall, a window overlooking the side porch roof and the door to the back stair hall and the kitchen beyond. (Image #17) Documents from Eddy's time suggest that this room was used as a living room, while the family and Eddy ate in the kitchen beyond.

First Bedroom

The first bedroom on the left has a window looking out to the east lawn (originally the view would have been to the side wall of the neighbor's house). A small vertical closet is tucked into the wall to the left of the entrance door. The wood floor is painted. The reproduction wall paper is based on an original pattern uncovered during the investigation.

Second Bedroom

The second bedroom on the left also has a window looking out to the east lawn, with the same view. This room also has a door leading to a small closet space, which then leads to a small passage behind the back stair, and through that, to the kitchen. Evidence visible on the original flooring suggests that cabinetry may have been located here, and perhaps the second alcove functioned as a water closet.

Back Stair Hall

Beyond the dining room, the back stair hall continues the tight winder stairway from the floors below up to the attic level. A window overlooks the porch roof, where Eddy kept her plants.

Kitchen

Across the back of the second floor is the restored kitchen, which features the original soap stone sink now built into a cabinet in the original corner location; a restored cast-iron stove of the period on the north chimney wall;

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and, in the small closet space adjacent to the stove, a hot-water tank that was supplied with hot water from the stove. (Image #18) As with the kitchen below, the large windows on three walls make this a bright space. Stories from Eddy's occupancy suggest that there was a table in the kitchen where meals were served.

ATTIC LEVEL (Image #26)

Front Stair and Hall

The narrow steep front attic stair rises below the sloping roof, from the second-floor stair hall below to a narrow, off-center interior hallway in the attic. This hall runs to the service stair at the back (and to the south room beyond), with doors to two small service rooms on its east side, and to two slightly larger rooms used as living spaces on the west. Wide painted boards cover the floor here, as elsewhere.

Front Room

The front room is an L-shaped space that, despite being under the sloping roof for its entire west section, is nevertheless an open, bright space because of the paired windows overlooking Broad Street in the center of the north wall. Exactly how this room would have been used and furnished is not clear, but it would have provided an attractive spot to read, work or sleep. A closet behind the south wall reveals the location of the galvanized duct that rises from the basement, where the furnace was located, to serve this room and the "Attic Room" behind it.

"Attic Room"

This small attic room tucked below the roof on the west side of 8 Broad Street has been regarded for more than a century as the most significant space in the Mary Baker Eddy House, despite its paradoxically minimal qualities, from its limited floor area, to its inconvenient, sloping ceiling configuration, to its having only a single skylight—and no windows—for illumination and ventilation. Nevertheless, it was in this room that Eddy did her writing, and completed the text of her foundational book. (Image #19, 20)

BASEMENT (Image #23)

The basement runs below the entire first floor of the house, with exposed perimeter stone foundation walls up to grade where they transition to the brick foundations seen on the exterior. The wood floor framing of the first floor above is exposed without any finished ceilings, and a continuous concrete floor slab replaces whatever flooring might have existed originally.

Coat Room

The coat room is the major public space in the basement, a non-contributing room that features the exposed basement stonework below the brick foundation on the west wall. One enters from the basement of the new addition on the east. On the west wall are two doors leading to new bathrooms. On the north wall, a door leads to the mechanical room that runs across the front of the house from east to west. On the south wall, a door on the west end leads into the back stair hall, while a door on the east, beyond the entrance, leads to a mechanical and service room along the south wall of the house. New ceramic tiles pave the floor; the painted wood structure of the original first-floor framing overhead is exposed, with no finished ceiling.

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Mechanical Room

Across the north front of the basement is a mechanical room, with a concrete floor and the exposed stone and brick walls of the exterior on three sides.

Back Stair Hall

The lowest run of the service stair carries from the basement up to the first floor back entry and stair hall above. The tight winder configuration allows the stairway to function within this small floor space.

Back Mechanical/Store Room

Across the rear of the house, another functional basement space features the same stone and brick exterior walls and concrete floor. The full-size east window opens into the stair descending from the new entrance addition. The west window opens to a window well on the Broad Street Place side.

Entry Addition/Stair/Lift

On the east side of the basement is the basement space of the addition, with a hallway shared by the door to the lift and by the open stair to the entry level, and a small closet area that also provides access to a mechanical crawl space below the entrance level above. A concrete north wall and a tile floor finish the hallway, with the galvanized, corrugated metal decking of the first floor landing above exposed as the ceiling.

RESTORATION

Following Longyear Museum's purchase of the Mary Baker Eddy House in 2006, an intensive investigation of existing conditions and analysis of the documentary record revealed the extent of changes that had been made to the house over time.⁶⁷ The studies identified the original exterior colors below numerous layers of paint.⁶⁸ They revealed the historic layouts that had been altered during the twentieth century, when new restrooms were installed, when a larger public space was created on the first floor, and when more comfortable stairs to the attic were built. The cumulative effect of these changes rendered the building no longer understandable as a residence. It was impossible to imagine how Eddy, or other occupants, had lived in the house, because its circulation and floor plan no longer made sense in terms of accommodations for everyday living. Moreover, by 2006, its replacement finishes did not suggest the boldness and contemporaneity of the original up-to-date house in this "Diamond District" of new Victorian residences that served a booming industrial city as well as summer residents who were attracted to an easily accessed neighborhood near the ocean.⁶⁹

The investigations suggested how 8 Broad Street might be restored and re-conceptualized as Eddy's home during those important years. Documents revealed information about how rooms were used during her life, and evidence uncovered within the house itself offered details for decision-making. Original wall layouts were clearly indicated on the historic floors, once the later layers were removed. The locations of historic door and window openings could be seen in the plaster and lath patches on the walls, or in unpainted "ghosts" on the

⁶⁷ Longyear Museum. *Report to Members*. Articles by several authors on the research and restoration of the Mary Baker Eddy House in Lynn. (Fall/Winter 2013): 1-12.

⁶⁸ The research on historic finishes was undertaken by Sara B. Chase, Preservation Consultant, of Lexington, Massachusetts.

⁶⁹ Krim, Arthur, Survey Consultant, with Betsy Friedberg, National Register Director, Massachusetts Historical Commission. "Diamond Historic District" National Register of Historic Places Nomination Form. June 1996.

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earliest, painted floorboards, showing where thresholds had been removed. Strips of original wallpaper were found hidden and preserved below later partitions, door casings and cabinets. Original paint colors and treatments—including graining—were uncovered below subsequent layers of paint. With this information in hand, it was possible for the Museum to undertake two phases of construction that restored most of the layout and finishes that characterized the house at its period of significance, while also appropriately meeting the contemporary needs of a museum, including universal accessibility to the basement and first floor, and new bathrooms in the basement. The Museum also introduced restored light fixtures and stoves of the era, as well as period-inspired carpets. The focus of the restored house is the life and work of Mary Baker Eddy.

Addition

The new entry addition designed for universal access was located on the less important east side—indicated by the simpler exterior ornament found there. Its entrance door faces south, to the back, where the adjoining parking lot accommodates visitors arriving by car, bus or van, whether on foot or in a wheelchair. An accessible parking space was created as the closest space to the house, across Broad Street Place. Inside, a motorized lift permits all visitors to reach the public spaces in the basement and on the first floor. Following the Secretary of Interior's *Standards for the Treatment of Historic Properties*, the new construction is clearly differentiated from the existing restored house, so that the addition does not appear to be part of the historic resource. Its two glazed walls and simple, low-pitched sloping roof establish a minimal, porch-like, removable connection to the wood-framed building. One sees the clapboard siding and windows of the house's east wall running right through, behind the addition. The addition's design creates a secondary, subordinate form, and makes it clear that this construction is not original, but a new feature representing its own era.⁷⁰ Docents do not need to distinguish old from new for visitors, as they might have if the addition mimicked the Victorian style of the house. Through its location, massing and effect, the entry addition defers to the historic house.

Integrity

8 Broad Street retains a high degree of integrity conveying its significance as the residence of Mary Baker Eddy during the decisive period of her establishment of Christian Science. (Images #8-14, 16-20) The house's association with Eddy can be readily understood because of the close parallels between the existing historic structure and the extensive documentation from Eddy's time. (Images #2-4) Located on its original foundation within the Diamond National Register Historic District, the house retains the architectural form, appearance and character dating to its construction shortly before Eddy's purchase. The Italianate design features the full range of historic detailing characteristic of the style and common to some other buildings in the district. These distinctive Victorian elements are emphasized by the re-created polychromatic palette. (Images #12, 13)

Both Broad Street and the district as a whole retain numerous examples of buildings from the era, providing a convincing setting representative of the late 19th century, even with the 20th-century demolition of a handful of the closest houses. (Images #2-4, 8, 11)

In general, the characteristic exterior and interior materials and details of 8 Broad Street make it an excellent example of a post-Civil War era Italianate residence, and, even more so, an inviting museum structure that illustrates for visitors not only the exterior massing and appearance, but also the interior layouts, details and finishes of Eddy's time. Despite the necessary construction of a new entry addition for universal access and improved circulation between the basement and first floor, the restored house museum is an effective setting for telling Eddy's story.

⁷⁰ Wolf, "A Room of Her Own," 27.

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Previous documentation on file (NPS):

- Previously listed in the National Register (fill in 1 through 6 below)
 Not previously listed in the National Register (fill in **only** 4, 5, and 6 below)

1. NR #: 96001040 Diamond Historic District (MBE House is a contributing building.)
2. Date of listing: August 16, 1996
3. Level of significance: National
(District nomination form notes that the Mary Baker Eddy House is of national significance.)
4. Applicable National Register Criteria: (District) A B C D E F G H
5. Criteria Considerations (Exceptions): (District) A B C D E F G
6. Areas of Significance:
 - a. Architecture
 - b. Commerce
 - c. Community Planning
 - d. Engineering
 - e. Ethnic Heritage
 - f. Industry
 - g. Religion
 - h. Social History

- Previously Determined Eligible for the National Register
 Designated Previously listed in the National Register
 Designated a National Historic Landmark
 Recorded by Historic American Buildings Survey
 Recorded by Historic American Engineering Record
 Recorded by Historic American Landscapes Survey

Location of additional data:

- State Historic Preservation Office
 Other State Agency
 Federal Agency
 Local Government
 University
 Other (Specify Repository): Lynn Historical Society, Lynn MA
Longyear Museum, Brookline, MA
Mary Baker Eddy Library, Boston, MA

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