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“Christian Science and Christian Scientists will, must, have a history...” — *Mary Baker Eddy*

“...Love Years”¹

The Humanity of Mary Baker Eddy

“The little that I have accomplished has all been done through love, — self-forgetful, patient, unfaltering tenderness.” — Mary Baker Eddy

There is an early Christian tradition that the apostle John, at a very advanced age, was carried by his students to church meetings in Ephesus. At those gatherings, his comments were confined to these words: “Little children, love one another!” When questioned why, as a disciple of Christ Jesus, he always said the same thing, his reply was, “It is the Lord’s command. And if this alone be done, it is enough!”²

Perhaps nothing better captures the character and teachings of Mary Baker Eddy than the words “Little children, love one another,” which align with her understanding of God as the source of that love. They are a perpetual theme in all her published writings and correspondence, as in her definitive statement: “‘Love one another’ (I John, iii. 23), is the most simple and profound counsel of the inspired writer.”³ And in line with Christ Jesus in his “commandment” to his disciples “By this shall all men know that ye are my disciples, if ye have love one to another,”⁴ Mrs. Eddy insisted upon strict adherence to this teaching, which serves to distinguish her followers

as well. Most individuals who personally knew her portray her as exemplifying this love, even in the face of relentless persecution and hatred.

The founder of the American Red Cross, Clara Barton, a direct contemporary and great admirer of Mrs. Eddy, put it this way: “Love permeates all the teachings of this great woman, — so great, I believe, that at this perspective we can scarcely realize how great....How beautifully she has managed her own unfortunate trials! Without malice, always with a kindness and charity that is almost beyond human comprehension, has this woman fought antagonism, and that only with love.”⁵

Those who best understood Mrs. Eddy’s true character echoed this sentiment, indicating that her expression of love, based in the divine, was not an abstraction but intensely human. Her pupil Emma Shipman spoke of the two complementary sides of her individuality this way: “One aspect was her clear and

unfailing spiritual sense; her unswerving reliance on God....The other aspect was her great humanity — her uncommon, common sense, as shown in her practical



Mary Baker Eddy, 1886

application of Jesus’ teachings to all the little things of everyday living. This perfect blending of the spiritual and practical gave us an example of what makes a real Christian Scientist.”⁶



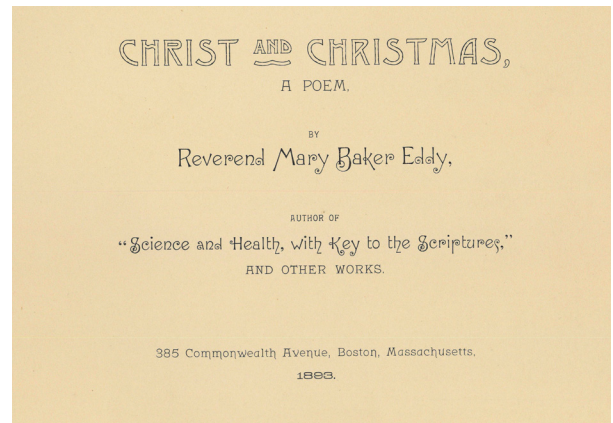
Clara Barton, 1904

Mrs. Eddy herself provided a profound but concise statement on this subject early in her book *Science and Health with Key to the Scriptures*: “The divinity of the Christ was made manifest in the humanity of Jesus.”⁷ She highlights this point in her opening of the chapter “Christian Science Practice,” in which she illustrates how Christian Science heals – not with a Biblical account of a *physical* healing, but with one of redemption from sin. The contrition of the woman who bathes Jesus’ feet with her tears is contrasted with the hard-heartedness of Simon the Pharisee.⁸ Then, bringing this vital point home to readers of her book for all time, Mrs. Eddy states:

If Christian Scientists are like Simon, then it must be said of them also that they *love* little. On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman?...if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?⁹

James Gilman, who worked closely with Mrs. Eddy in illustrating her poem *Christ and Christmas*, recorded his experience in a journal. On one occasion, he discussed with her his thoughts behind his depiction of a woman raising a man from a sickbed:

I reasoned that an attitude of peaceful composure and calmness born of perfect faith in omnipotent Spirit, even perfect understanding of God, should be considered as the most appropriate. I argued that the likeness of the Infinite would realize the perfect reality of all things, hence would have no agitation of mind as to the outcome of the healing thought of Divine Mind....Mrs. Eddy’s reply to this I can never forget. She said: “Yes, *but Love yearns.*”¹⁰



Title page, *Christ and Christmas*, first edition, 1893

This yearning went out to all in need of comfort and healing – to her family (which included more than her biological family), to her students and friends, to Christian Scientists, to humanity as a whole – and most specifically and poignantly, to those who bitterly opposed her and her work. Although there are countless illustrations of this aspect of her humanity, the following might serve to represent them all.

In 1904, after the passing of Carol Norton, one of the first members of the Christian Science Board of Lectureship appointed by Mary Baker Eddy in 1898, Mrs. Eddy invited his wife, Elizabeth, to visit her at her home in Concord, New Hampshire. Mrs. Eddy had been deeply affected when told what had happened to her young student.¹¹ She considered him particularly promising and devoted, and his writings reflected a great appreciation of true womanhood. Mrs. Norton wrote of her meeting with Mrs. Eddy:

On entering the room she extended her hand and asked me to be seated. I walked across the room and sat down in a chair. Mrs. Eddy very deliberately arranged her dress and sat down on a sofa. She looked at me so tenderly, and patting the sofa beside herself, she said, “You are too far away from Mother, darling.” I immediately went to her. She took me in her arms and kissed me. She was not afraid to express her love humanly, and I did not mistake it, for I learned then and there, that divine Love must be expressed humanly in order to heal the broken hearted.¹²



Courtesy of Longyear Museum, Chestnut Hill, MA

Elizabeth G. Norton, C.S.B.

Many of her students have indicated that healing the heart was the inmost substance of Mrs. Eddy’s thought. One of Carol Norton’s colleagues on the Church’s first Board of Lectureship, Irving Tomlinson, spoke of Mrs. Eddy’s “solicitude for the heart qualities of a lecture,” receiving this advice from her in a letter that indicates what her expectations were for those representing Christian Science to the public:

Dear one, cultivate this tender emotion, have a cell less in the brain and a fibre more in the heart in yourself and it will do much for your lectures and in healing the sick....when lecturing, or addressing the church...let this tenderness *appear* and like the dew it will refresh the parched ear and lonely heart.¹³



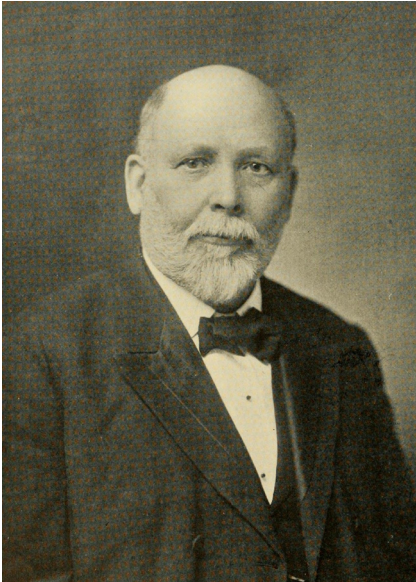
Courtesy of Longyear Museum, Chestnut Hill, MA

Irving C. Tomlinson, C.S.B.

And to Edward Kimball, another original lecturer and prominent teacher of Christian Science, she alluded to the problems associated with promoting the letter of Christian Science separated from its spirit: “I have learned from bitter experience that the head instructed before the heart is ready, costs me and our Cause dangerous difficulties and sore defeats.”¹⁴

A worker in her Chestnut Hill household, William Rathvon, recorded similar sentiments from her: “I have no use for the smiling kind who say with their lips ‘God is all’ and sit with folded hands doing nothing in the way of proof. It is a lie to say that which implies proving, if we prove it not.”¹⁵ And on another occasion, Mr. Rathvon recalled her as having said: “If you know a thing theoretically, you are responsible for it practically.”¹⁶

Mrs. Eddy was quick to recognize and commend practical Christianity wherever she saw it, and sometimes those who professed Christian Science were not always living the life that its teachings demanded. When Mrs. Eddy appointed three trustees to handle her personal business during her latter years, she selected two who were not Christian Scientists – her lawyer cousin and former congressman, Henry M. Baker, and Concord, New Hampshire, banker and Baptist layman Josiah E. Fernald, to whom she said on one occasion: “Mr. Fernald, you are a better Christian Scientist than many of my students, because you are a better Christian.”¹⁷



Attorney and Congressman Henry M. Baker,
Mrs. Eddy's cousin and trustee

The following often-quoted statement from *Science and Health* provides the essence of her teaching: “The vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science, – pulseless, cold, inanimate.”¹⁸

Mrs. Eddy's aversion to the coldness of the letter of Christianity without its spirit can be traced to her childhood. Young Mary would sometimes grow impatient with her father's audible prayers, which tended to become tedious “sermons,” with the entire family present and kneeling. On one occasion (according to an account she related many years later to William Rathvon), she could bear it no more and “took a long shawl pin from the pincushion on the table, crawled along the floor until she got behind the chair where he was kneeling and vehemently exhorting, applied the pin at a point where it brought immediate results, and in the confusion that followed made her escape.”¹⁹

In light of this rebelliousness against a religion of words at the expense of works, it's perhaps not surprising that she was later to write: “Audible prayer can never do the works of spiritual understanding, which regenerates....Long prayers...clip the strong pinions of love, and clothe religion in human forms.”²⁰ Not long after she formed her own Church, she rejected personal preaching as part of the church service in favor of silent prayer and an impersonal pastor – the Bible and *Science and Health*.

By all accounts, Mary Baker was surrounded by a loving family during her formative years, her mother

being the one nearest her heart and whose example helped her understand the true nature of God – not a punishing, stern, unforgiving being (a belief held by her Calvinist father), but a tender, compassionate, “gentle presence”²¹ who nurtures, corrects, and unfailingly protects His children. In rejecting her father's concept of God, Mary clung to the conviction that her heavenly Parent could be no less loving than her beloved earthly mother, the individual who exerted the greatest influence in molding her character.²²

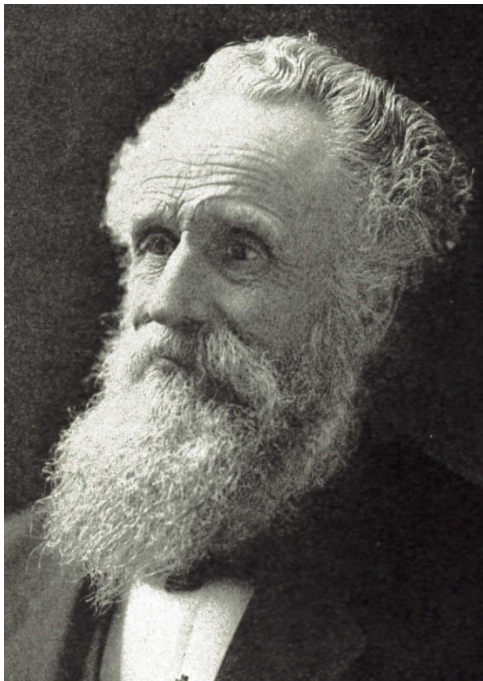
The Baker siblings all adored Mary. Her older sister Abigail once stated, “I loved Mary best of all my brothers and sisters.”²³ But her feelings toward Mary changed dramatically in later years because of her establishing of Christian Science. One by one, the members of this once-close family band were lost to Mary through misjudgment, disdain, indifference, or death.

And then, of course, she was confronted by the restrictions that society had imposed on women. Mrs. Eddy later wrote in *Science and Health* (first published in 1875): “Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no precedent for such injustice.... If a dissolute husband deserts his wife, certainly the wronged, and perchance impoverished, woman should be allowed to collect her own wages, enter into business agreements, hold real estate, deposit funds, and own her children free from interference.”²⁴

Mrs. Eddy herself had been deeply affected by the latter inequity. Her only child, a son by her first husband, George Glover (who had passed on just six months after their marriage), was removed from her care (ostensibly because of her ill-health) by family members when the child was six years of age. As a woman at that period, Mary could not legally be her own son's guardian; therefore, her father, Mark Baker, assumed the guardianship of young George. Baker, desiring to be free of this legal and financial responsibility after his second marriage, arranged for another guardian, Russell Cheney. He and his wife, Mahala (a former Baker family servant), had already been serving as George's foster parents. In 1856, the Cheneys, with the financial backing of Mark Baker, took eleven-year-old George and left New Hampshire for Minnesota. Mary was not told of the move until after their departure.

In addition to her father, Mary's second husband, Daniel Patterson, appears to have been behind this

heartless action. Patterson, after his marriage to Mary, had refused to fulfill his agreement to serve as guardian of young George. As Mrs. Eddy stated: “My dominant thought in marrying again was to get back my child, but after our marriage his stepfather was not willing he should have a home with me. A plot was consummated for keeping us apart. The family to whose care he was committed very soon removed to what was then regarded as the Far West. After his removal a letter was read to my little son, informing him that his mother was dead and buried. Without my knowledge a guardian was appointed him, and I was then informed that my son was lost. Every means within my power was employed to find him, but without success.”²⁵



Mrs. Eddy's son, George Glover II

George Glover reappeared decades later as an adult with a family of his own. Mrs. Eddy, by then having emerged from untold adversity to discover Christian Science and form her own church organization, strove to help them all she could. But George's ingratitude, suspicion, and envy of some of the members of her household, notably Calvin Frye, caused Mrs. Eddy to write him on one occasion: “I have given you a far better house than I occupy myself. I have given you money when you asked for it – thousands of dollars. What have you ever done for your mother?”²⁶ The response to her love and generosity was George's participation in 1907 in the so-called “next friends” lawsuit, whose aim was to declare her incompetent

to handle her own affairs, a legal action that collapsed under the weight of her own remarkable mental acuity, dignity, and selfless love.

Mrs. Eddy's struggles with family, and specifically with motherhood, included her adoption in 1888 of Ebenezer J. Foster, a former homeopathic physician, who at 41 was about the same age as George. Longing to be relieved of some of the multitudinous duties associated with her Church so that she could revise her published writings, she gave Dr. Foster Eddy, or “Benny,” as she called him, some of these responsibilities. His early and apparently sincere devotion to Christian Science and Mrs. Eddy, however, was soon overshadowed by ambition, egotism, and rebelliousness. Mrs. Eddy eventually came to realize that he was not willing to consistently live the life of a true Christian Scientist. He soon left the movement and ultimately participated in the “next friends” suit along with George Glover and several other members of Mrs. Eddy's family.

Some familiar with Mrs. Eddy's history may have questions as to why her family relations were so turbulent, and, specifically, why she would seek to adopt a son so late in life. Throughout the ninety years of Mrs. Eddy's experience, society mandated that men were to assume the responsibility to take care of women, yet such props were repeatedly wrenched away from Mrs. Eddy, forcing her to lean solely on God. In 1877, several years after her divorce from the unfaithful and irresponsible Daniel Patterson, she united in marriage with Asa Gilbert Eddy (“a blessed and spiritual union,” in her words²⁷). But just five years later her beloved “Gilbert” passed away, and she, in intense bereavement, was forced to learn that “...thy Maker is thine husband” – a comforting and highly pertinent verse from Isaiah 54, a chapter which, according to one biographer, “had a deep personal import” to her.²⁸

In light of the many crosses she had to bear, her turning to Foster Eddy to establish legally what had been so elusive to her – the stability of family ties and masculine support sanctioned by society at the time – does not seem hard to grasp. But as she wrote in her autobiography: “The loss of material objects of affection sunders the dominant ties of earth and points to heaven.”²⁹

Mrs. Eddy referred to the relationship between mother and child as representing the highest form of love in the human experience. Indeed, included in her autobiography are lines which touch the heart

if one considers them in relation to her own trials as a mother, but those lines transcend her personal experience when understood in connection with her mothering of her Church:

The true mother never willingly neglects her children in their early and sacred hours, consigning them to the care of nurse or stranger. Who can feel and comprehend the needs of her babe like the ardent mother? What other heart yearns with her solicitude, endures with her patience, waits with her hope, and labors with her love, to promote the welfare and happiness of her children? Thus must the Mother in Israel give all her hours to those first sacred tasks, till her children can walk steadfastly in wisdom's ways.³⁰

Her “yearning” to express maternal affection humanly had been enlarged and purified through the development of her church organization, The *Mother Church*, which offered a more spiritual, but no less tender, sense of love to all of its offspring – its members and ultimately the world. This larger mothering mission provided her the opportunity to confront and overcome a restrictive and limited sense of womanhood.



Mrs. Eddy's adopted son, Ebenezer Foster Eddy

Mrs. Eddy, through her discovery of Christian Science and the establishing of her Church, broke through many of the barriers that limited what women of her time could accomplish. As Founder of the Church and Leader of the burgeoning movement, she distinguished herself as a woman at that period,

earning her own living as an author and becoming a highly effective executive.³¹ But even though she had reconnected with her son in 1879 and established warm relations with him and her grandchildren, she was not to enjoy the sort of close mother-son relationship borne of common interests and mutual caring that she had earlier longed for. The help she provided George and his family included building them a spacious home in Lead, South Dakota, and working assiduously but unsuccessfully to ensure that the children had better educational opportunities. Distance and lack of receptivity from the family were just two of the factors that thwarted these efforts. At one point she wrote Edward Kimball with resignation: “I have lost the education of my grandchildren and my most cherished earthly plans for them.”³² But again, the severing of human ties and the thwarting of human plans served to turn her more unreservedly to God.

Through her life, Mrs. Eddy had been often challenged by loneliness³³ – not simply because she missed having a warm family and friends around her, but because she had no one who could truly serve as a wise counselor or guide at her level of thought as she grew in her understanding of her spiritual discovery. One biographer has observed: “Days came when family gatherings in other homes accentuated her aloneness and her heart cried out for companionship which would hold up her hands....”³⁴ Even years later, as she was becoming more widely known through her work to establish and refine her church organization, this need was still felt. She wrote to George Glover in 1898 soon after her break with Foster Eddy: “I am *alone* in the world, more lone than a solitary star.”³⁵ And yet three years later in a message to her Church, she emphasized the necessity of the discipline of solitary communion with God and its implications for spiritual growth: “The Christian Scientist is alone with his own being and with the reality of things.”³⁶

One of Mrs. Eddy's students, Caroline D. Noyes, referred to her “affectionate and endearing manner” but went on to speak of her “strong ways.”³⁷ This strength could sometimes include stinging rebukes of students when they needed to be roused from inaction, self-satisfaction, or any other aspect of “personal sense” that would stand in the way of progress or specific work that needed to be completed. As with Jesus, Mrs. Eddy's reproof could be “pointed and pungent,”³⁸ but to the receptive student, such reprimands came from a wellspring

of love. Another student, Julia Bartlett, recalled: “I have seen students come from her room so softened and chastened and in tears saying they never saw such love.”³⁹ But this was not always the case. Individuals not ready to receive correction often reacted with anger, resentment, hurt feelings, and in the worst cases, leaving Mrs. Eddy and Christian Science in bitterness. Something of what Mrs. Eddy suffered as a result of this is recorded by James Gilman, himself subject to his share of “scolding”⁴⁰ during his work with Mrs. Eddy on *Christ and Christmas*. He recalled one such incident:

She retained the hold upon my hand as she stood close to me in her precious way, and looking very earnestly and with solicitation up into my eyes, she said yearningly like a mother, “It seems hard to bear, I know. You won’t feel hard toward me, will you? I felt I must be severe because you needed it; but it was hard for me to be so....Oh!” she said with great feeling, “You don’t know what burdens I have bourn through the necessity I have felt for rebuking students, but who could not receive my rebuke as coming from true love for them. This is the great test of the true student....It is the resentment that rebuke uncovers or excites that makes up the burden – *the terrible burden* that I have had, and still have to bear in this pioneer work of Christian Science. It was nothing but a constant joy to me to minister to the needs of humanity in the healing work. It was when I began to teach and

be faithful with students that I began to know of suffering and sorrow.”⁴¹

Her experience with a student from the early days of the movement to whom she was particularly close,



George Glover II and family, South Dakota, 1891



Glover house, Lead, South Dakota, circa 1900

Clara Choate, illustrates this. Mrs. Choate had been a successful healer and talented speaker but developed a large ego and became increasingly difficult, resisting Mrs. Eddy’s call to fight her “demons,” which included “sensuality and untruthfulness” and a proclivity to set herself against Mrs. Eddy’s other students.⁴² Mrs. Eddy made repeated attempts to rouse Clara, and that with great love, as when she wrote her: “I would not for the world give you a single unnecessary pain, but I am the surgeon of mind and must probe and cut before I can heal. That is the most cross-bearing part of my mission. May God help me to do it and you to be blessed by it.”⁴³

Sadly, Mrs. Choate was ultimately expelled from the church and the Christian Scientist Association.⁴⁴ The minutes from the association meeting for February 5, 1884,

recorded the action: “With great regret for the need of such action the Association... voted almost unanimously that Mrs. Clara E. Choate be expelled from this Association. Mrs. Eddy...was deeply moved because of her student’s failure, after her many years of counsel and forgiveness, to maintain a Christian character.”⁴⁵ As a biographer noted: “This was one of the occasions when Mrs. Eddy wept freely at a meeting of the Christian Scientist Association. Among her students she was far from maintaining an attitude of rigid stoicism.”⁴⁶

**CLARA E. CHOATE, C.S.,
534 COLUMBUS AVENUE,
BOSTON.**

Office hours, 9 A.M. to 12 M.

Clara Choate listing in
The Christian Science Journal, February 1884

After years of vacillating between opposition to Mrs. Eddy and protestations of loyalty, a repentant Mrs. Choate was readmitted to the Church in 1904, upon Mrs. Eddy's recommendation.⁴⁷

Mrs. Eddy had untold opportunities to spiritualize her concept of friendship and close attachments. She was naturally warm and inclusive, making friends easily. One of those friends from 1866, the year of her discovery of Christian Science, was Fred Ellis, a schoolteacher, who with his mother befriended Mrs. Eddy (then Patterson) and welcomed her to their home in Swampscott, Massachusetts, where she would spend days writing down her spiritual discovery and in the evening would read what she had written to her two kind and interested friends. Ellis wrote Mrs. Eddy a supportive letter in 1901, reminding her of the time they spent together decades earlier and wondering if she had remembered him and his mother. She responded with great appreciation for his mother, "a noble woman, wise, tender, true," and went on: "...in your sweet little sitting room in Swampscott words were said that will go down the centuries and echo through all time." Then, as one biographer noted, "...she added the human touch that so often endeared her to friends and followers: 'Do you forget your Christmas present to me – that basket of kindlings all split by your hand and left at my door? I do not.'"⁴⁸

As sweet as were some of these relationships, Mrs. Eddy in her discovery of Christian Science placed friendship on a higher level that did not come and go. One of the most sweeping and individually demanding By-laws in her *Church Manual*, "A Rule for Motives and Acts," includes these words, read monthly in every Christian Science church in the world: "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man..."⁴⁹

Because of her tender, sympathetic heart, she herself had struggled at times with "personal attachment," as we have seen. Even in her later years,

having learned through successive hard experiences that God was her "only real relative on earth and in heaven,"⁵⁰ she was not above shedding a tear out of love for a dear one. On occasion, when a member of her household had to leave her home temporarily, she was known to have hidden her face in her hands and wept, not able to say goodbye. Just a month before her passing in 1910, William Rathvon recorded her as having said: "I do not want any of you to leave me. When I get attached to a person I stick like a nit."⁵¹

She wrote feelingly in her published writings about true friendship, portraying it as one of the most precious blessings known to earth: "Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven"; "Hast thou a friend, and forgettest to be grateful?"; "There are no greater miracles known to earth than perfection and an unbroken friendship."⁵²



William Dana Orcutt

One young, idealistic friend, book designer and author William Dana Orcutt, who was not a student of Christian Science but a great admirer of Mrs. Eddy and her work, made this perceptive observation: "There could be no place in her life, as she had ordained to organize it, for friendships in the conventional sense. Knowing her nature as I did, I feel that this sacrifice must have required unusual courage to recognize and accept."⁵³

Ultimately, she found God Himself as the only perfect Friend – a constant, unfailing “friend of the friendless.”⁵⁴ In *Science and Health*, she shares with the receptive heart one of her most poignant, practical, and spiritually elevating insights: “Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love....Friends will betray and enemies will slander, until the lesson is sufficient to exalt you.... The author has experienced the foregoing prophecy and its blessings.”⁵⁵

It is impossible in this article to detail all of the human qualities attributed to Mary Baker Eddy. But the following list of examples from those who knew her, from biographers, and in her own words provides some indication of what distinguished her humanity. For the sake of brevity, only a few examples of each aspect of her character have been included.

Love for God and man

Irving C. Tomlinson:

Mary Baker Eddy’s self-effacement was so complete that her love for God and man was the ruling motive of her existence....⁵⁶

Mary Baker Eddy:

I believe more in [God] than do most Christians, for I have no faith in any other thing or being....To me God is All.⁵⁷

Spiritual sensitivity/perceptive reading of human nature

Irving C. Tomlinson:

[Mrs. Eddy] once said in effect to me, “My first estimate of a man, formed sometimes without seeing him, always turns out to be right.”⁵⁸

...Mrs. Eddy, accompanied by a student, went to a furniture shop to select some chairs, where they were waited on by a man who was wearing a bandage over one eye. As they were being shown the chairs, Mrs. Eddy seemed so absorbed that she paid little attention to them, replying to a question as to which she liked best with the

words, “Any that we can sit on.” Later when the student reproached Mrs. Eddy with her lack of attention to the business in hand, she replied, “Could I think of chairs when the man was suffering?” When the student returned the next day to order the chairs, the salesman asked: “Who was that lady with you yesterday? I had an abscess on my eye and when she went out, I took the bandage off, and there was not a sign of it left.”⁵⁹



Pleasant View, Concord, New Hampshire

John G. Salchow:

She could see things that no one else could. I remember, for instance, that once she ordered the house and all the buildings painted.... They were working on the barn just as she came out of the house for her drive. As far as I know, she did not notice them, and... apparently paid no attention to them.... However, she had no sooner stepped down from the carriage than she turned to August Mann and said, “I wish you would have the painters match the paint a little more closely.”...When August gave Mrs. Eddy’s instructions to [Mr. Frost, the painter], he became quite indignant. Frost was a first-rate, honest worker and felt pretty bad to have his work criticized....Mr. Frost then got to work and mixed up samples of paint, trying them out on a large piece of board which he stood against some shrubs, walking off to get the effect of the color. After he studied it a while, I heard him exclaim, “It is darker!”⁶⁰

Calvin C. Hill:

One day when I was with Mrs. Eddy, she rang for her personal maid and requested that she bring some article to her. The maid returned, bringing something totally different from what Mrs. Eddy had asked for. Mrs. Eddy looked at her earnestly and said: “Dear, that isn’t what I told you to bring; I told you to bring [naming the article], and I told you where to find it. Now please get it.” Turning to me Mrs. Eddy remarked, as I recall her words, “That is what animal magnetism does to the members of my household, and they will say, ‘Mother sometimes forgets!’” A few moments later Mrs. Eddy’s ability to read thought accurately was again made apparent, for shortly after I left her, I met the same maid in the hall, and she said to me, “Mother sometimes forgets what she asks for!”⁶¹

Discipline/punctuality/orderliness

Irving C. Tomlinson:

Because of the regularity of her life and the orderly manner in which she conducted her activities, she was able to accomplish what the ordinary worker would consider impossible. Mrs. Eddy was always a “minute woman.” She said that Christian Scientists, having Principle as their measuring rod, should be the most methodical people in the world in the ordering of their personal lives, their homes, and their business affairs.⁶²

Martha W. Wilcox:

[Mrs. Eddy] showed forth to an unusual degree the exactness and divine order of God – her Mind – and she required perfection of thought and action from those of her household....I had not been there long until she asked me to make her bed every morning for a month and turn down the upper sheet exactly two and one-half inches. She required that we place the furniture just so, and we were to express dominion in all things, and whether the potatoes to be baked were large or small, they were to be neither overdone nor underdone at the

proper time – and mealtime never varied a minute in her house.⁶³

John C. Lathrop:

Mrs. Eddy was very methodical, very orderly about everything. She never procrastinated. She never put off till tomorrow the work she could do today. She did it now and expected her followers to do the same.⁶⁴

Humility/modesty

Mary Baker Eddy:

I had to learn the lesson of the grass. When the wind blew I bowed before it, and when mortal mind put its heel upon me, I went down and down in humility and waited, – waited until it took its heel off, and then I rose up.⁶⁵

I am persuaded that only by the modesty and distinguishing affection illustrated in Jesus’ career, can Christian Scientists aid the establishment of Christ’s kingdom on the earth.⁶⁶

Clara Louise Burnham (American novelist):

...wisdom, charity, and lack of ostentation... mark every step of her life.⁶⁷

Forgiveness/loving enemies

Calvin C. Hill:

I remember...the eventful day when I hurried out to Pleasant View and told [Mrs. Eddy] that the legal battle [the “next friends” suit] was ended – and that she had won. When she heard this, she raised her hands from the arms of her chair and dropped them again, and she lifted her head – a movement which had become familiar to all of us when she was doing metaphysical work or when she was deeply moved....Almost at once she turned to her desk and wrote for a few minutes. It was a letter of overflowing forgiveness to one of those in whose name the suit had been brought. I thought of Jesus’ words, “Father, forgive them; for they know not what they do” (Luke 23:34).⁶⁸

Laura E. Sargent:

Mother called me to her and gave me these words as a Christmas gift from her. These are the words as nearly as I can remember them: Put away all selfishness; bury out of sight any sense of being wronged and injustice and ingratitude from others. Where you feel you have been wronged, love more, and God will pour in love to you.⁶⁹



Laura E. Sargent, C.S.D.

Janette E. Weller:

...how careful Mrs. Eddy always was to be perfectly just; in fact, she literally “ran to meet” every repentant one who had wandered from the fold of Christian Science....⁷⁰

Mary Baker Eddy (to her pupil Ellen Brown Linscott):

O do show me how great is your love for God by forgiving, yea more, by loving all mankind and for once I ask it show yourself the best Christian of the two by taking the *first* step towards reconciliation. Will you do this dear? My heart bleeds...that we are not *brethren*. I would humble myself in the dust to have this otherwise.⁷¹

Honesty/purity

Irving C. Tomlinson:

When undergoing persecution and trial, there were brief periods in which non-Scientists rose up and championed her Cause....Among those who thus spoke in her behalf was a clergyman, the Rev. Frank L. Phalen, one-time resident of Concord, New Hampshire, and pastor of the Unitarian Church. When the Rev. Mr. Phalen moved to Fairhaven, Massachusetts, the *Fairhaven Star* printed a sermon which he preached there on “Liberty,” in which he said in part: “...I have never met, or seen, or heard of anybody who could prove in a court of law anything against her purity, her honesty, her spirituality....She practices what she preaches....She is the most remarkable woman I know anything about in Europe or America at this moment.”⁷²

Mary Baker Eddy:

Honesty in every condition, under every circumstance, is the indispensable rule of obedience.⁷³

...I calmly challenge the world, upon fair investigation, to furnish a single instance of departure in one of my works from the highest possible ethics.⁷⁴

James F. Gilman:

[Mrs. Eddy said,] “...I want you to be ready to start for Gardner, Massachusetts, next Monday morning....I have had the pictures sent in a stout box....and you are to help the man who gets up the reproductions to do the work right. But you are not to tell him for whom the work is being done.” Then she said interrogatively, “Do you know how to keep a secret?...You are not to tell any one here where you are going, but tell them you are going for a while to some town that you know you will pass through, so that you need not lie to them.”⁷⁵

Wisdom/common sense

William R. Rathvon:

I could by the hour recite to you incidents of Mrs. Eddy's wisdom and sagacity....⁷⁶

Do not become forgetful of our Leader; keep her memory ever green....Emulate her consecration; exemplify her wisdom, her vision, and her courage....Mrs. Eddy was the most divinely human personage I have ever known. She was like the rest of us in many things, and in others she was as far above any of us as the stars above the earth.⁷⁷



William R. Rathvon, C.S.B

Irving C. Tomlinson:

In everything that she said and did, Mrs. Eddy was a shining example of common sense....in conversation with her students, her language was always simple, and to the one who listened earnestly, easily understood....When we are talking to one who is not a Christian Scientist, in speaking of a disease, she continued, we are not to say that So-and-so has a belief. Say plainly that he is sick. And she quoted Paul's admonition, "I had rather speak five words with my understanding... than ten thousand words in an unknown tongue."⁷⁸

Mary Baker Eddy:

Wisdom in human action begins with what is nearest right under the circumstances, and thence achieves the absolute.⁷⁹

Mary Baker Eddy (to a young friend, Alice Sibley):

Take care of the company you keep, be not deceived in any one. Attempt no more than is thy duty, teach people to be unselfish and bear their own burdens, at least, while you are willing to do more than they. Do not make my mistake, to take upon yourself all the baggage of this journey onward, but correct people's taste if not their conscience in that they think to make others their handy slaves.⁸⁰

Refinement/manners

Mary Baker Eddy:

I insist on the etiquette of Christian Science, as well as its morals and Christianity.⁸¹

Joseph H. Leishman (chief of construction for a firm of builders in Boston):

...the lasting impression that I got of Mrs. Eddy was one of a cultured, an educated, and a well-balanced woman.⁸²

William R. Rathvon:

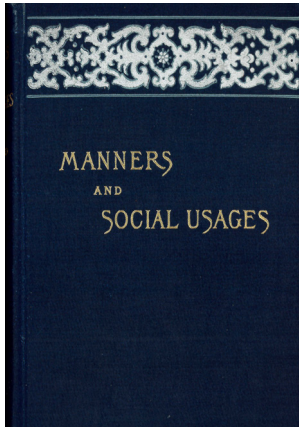
In enumerating the graces which characterized Mrs. Eddy during the time when I was in daily association with her at Chestnut Hill, I would name her faculty of putting at their ease all with whom she came in contact.⁸³

Daisette Stocking McKenzie:

...Mrs. Eddy had that rare gift of losing herself in ministrations to another. With whomsoever she was conversing, that one was the whole world to her....This was not a studied attitude, but the result of her deep interest in each human being, and it had a wonderful effect of calling out the very best that each individual held in his heart.⁸⁴

Robert Peel:

...the venerable hostess of Pleasant View might greet visiting notables with an accomplished ease which caused them afterward to describe her as a great lady as well as a great leader....⁸⁵



Manners and Social Usages by Mrs. John Sherwood (1887)
A copy of this book was in Mrs. Eddy's personal library.

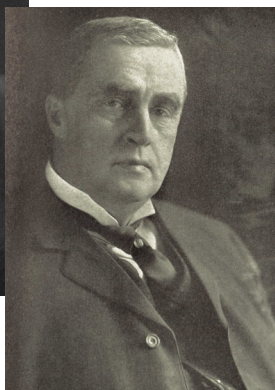
Humor/joy/spiritual zeal

Arthur Brisbane (American journalist):

In praising her cousin [Henry M. Baker], a former congressman and at present a member of the legislature, Mrs. Eddy laughingly described him as a very good man “and as honest as any lawyer can be.” She laughed more like a young girl than a woman of eighty-six as she said this, looking quizzically at her thoroughly trusted lawyer, General Streeter.⁸⁶



Renowned journalist
Arthur Brisbane,
who interviewed
Mrs. Eddy in 1907



Mrs. Eddy's attorney,
Frank S. Streeter

Jewel Spangler Smaus:

...Mary Baker...had a lively sense of fun, and a wit that quickly punctured the silly and pompous.⁸⁷

Calvin C. Hill:

Illustrating once more her ready wit, Mrs. Eddy wrote me shortly before the [next friends] suit was won and signed her letter, “Your best friend but not your ‘next friend.’”⁸⁸

Mary Baker Eddy:

I was never luke-warm but always fervid.⁸⁹

My students are doing a great, good work and the meeting [at The Mother Church] and the way it was conducted rejoices my heart. But O I did feel a coldness a lack of *inspiration* all through the dear hearts (not for me, Oh no, they are loyal to the highest degree) but it was a stillness a lack of spiritual energy and zeal I felt.⁹⁰

Love of home

Martha W. Wilcox:

About two weeks before she left us, she called me into her study...I wish you might have heard her expressions of gratitude for her home and her gratitude to those who were caring for her home. She commented on how clean and beautiful we were keeping it and what it meant to her to have such a place in which to do her work and carry on the movement of Christian Science. She said, “You girls are so good to do this for me.”⁹¹

Mary Baker Eddy:

Home is not a place, it is a power. Going home is doing right....The strongest tie I've ever had, apart from love of God, has been my love of home....We can love one another more because we love home most.⁹²



Martha W. Wilcox, C.S.B.

Love of children

Robert Peel:

Eleven-year-old Grace [Choate], her mother, and her infant sister were among the tenants at 8 Broad Street [Mrs. Eddy's home in Lynn, Massachusetts]...Mrs. Glover [later Eddy], she wrote later, greatly loved the baby and "would come downstairs and hold her in her arms. She seemed hungry for children and the affection children expressed." This love of children is a constant theme throughout her life.⁹³

She was, wrote Elias F. Bailey in 1911, "a lover of children and in return all children loved her."⁹⁴

Yvonne von Fettweis and Robert Warneck:

Mrs. Eddy especially cherished the childlike thought. This was evident in the friendship she developed with fifteen-year-old Alice Sibley, whom she had met through one of her students. On September 14, 1879, Mrs. Eddy wrote her: "Darling Alice, keep yourself pure from contamination. Let not the grosser element of other people's thoughts touch the finer fabric of thine own to interweave a single thread not golden."⁹⁵

Love of beauty/flowers/music

Robert Peel:

...her one extravagance [while living in Lynn, Massachusetts] seems to have been her patronage of the local florist. In the summer she sometimes took refuge on a little balcony at the side of the house where morning glories and moonflowers made a natural screen and she could look out briefly on the world through stacks of calla lilies.⁹⁶

Irving C. Tomlinson:

Mrs. Eddy was a deep lover of beauty. She held beauty as symbolizing the purity, the loveliness of Soul. Beauty, she felt, was a quality of divine Mind which finds expression in one's environment, in one's appearance, and in every other detail of daily life. She instinctively appreciated the beautiful in art....I recall, on a certain occasion, when admiring a lovely bouquet of long-stemmed roses that stood upon her table, she said, "You do love the flowers, don't you? And a flower is a symbol of infinite good." Later in the day I found the bouquet in my room with a note asking me to "Please accept the flowers *and the vase*."⁹⁷



Wildflowers at Pleasant View

...Mrs. Eddy had always been a lover of music. When she was living on North State Street in Concord she sang soprano in a little home quartet. At Chestnut Hill, after the early

morning duties were cared for, members of her household would be invited into the pink room for a service of song. Mrs. Eddy loved the familiar gospel hymns, and I well remember the sweet quality of her voice. She enjoyed listening to a member of the household who sang a high soprano. Also at Chestnut Hill there was a...Victrola, and...she took keen pleasure in a few of the recordings by leading musicians for the Victrola.⁹⁸



This Victrola model would have been available around the time Mrs. Eddy obtained one, circa 1909. “Home Sweet Home” was a particular favorite of hers.

William R. Rathvon:

In November of 1909 a new Victrola was brought to the house, and all of us, including our Leader herself, enjoyed the music it afforded. For a while she used it daily, and on one occasion (February 13, 1910) she [listened to] the record of “Home, Sweet Home.” After it was through, she spoke to the Victrola as though it were an artist singing for her benefit, and said, “Thank you, Mr. Singer Man, but I prefer my own choir to the choir invisible.”⁹⁹

Mary Baker Eddy:

Once I was passionately fond of material music, but jarring elements among musicians weaned me from this love and wedded me to spiritual music, the music of Soul.¹⁰⁰

Her politics

Mary Baker Eddy:

I am asked, “What are your politics?” I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself.¹⁰¹

Her understanding of true womanhood

Lyman P. Powell:

To one of her household she confided [during the next friends suit], “If I were a man they would not treat me so.”¹⁰²

Annie M. Knott:

She asked how I was succeeding in the lecture work, and I told her I had had very few calls up to that time....people in general preferred to have a man lecture for them, and so I was, temporarily at least, like a “briefless barrister.” At this point, Mrs. Eddy spoke in her usual energetic manner and said it would not do to let that argument stand....Her words were these: “You must rise to the altitude of true womanhood, and then the whole world will want you as it wants Mother.” She said further, “I would like to know who has the most intellect, the man or the woman?” And then she laughingly added: “There is not any such thing as intellect, but I mean who reflects the most intelligence, the man or the woman? Take Adam and Eve, was it not the woman who first discovered that she was in error and was the first to admit it?” To me, this was a new definition of intelligence, and I never lost sight of it....within a short time, I began to have numerous calls to lecture....¹⁰³

Mary Baker Eddy:

Woman is the highest species of man, and this word is the generic term for all women; but not one of all these individualities is an Eve or an Adam. They have none of them lost their harmonious state, in the economy of God’s wisdom and government.¹⁰⁴

And lastly, but that which remains perhaps the foremost aspect of her character, upon which many have commented, was her **unselfed love**. In 1909, William Rathvon recorded the following incident, which illustrates how Mrs. Eddy viewed this quality:

A child was brought by its fond mother to see our Leader. During the call the devoted mother, holding her infant in her arms, spoke of the mother love as approximating the divine in purity and unselfishness. Mrs. Eddy corrected her and pointed out that a mother's love is centered on her child because it is hers and is not therefore unselfish. She said that only the mother who loves other children as fervently as she does her own, manifests the love that is unselfed. It was a lesson in the impartiality and universality of the Love that is divine which we may profitably remember.¹⁰⁵



The Mother Church Original Edifice,
completed in 1894

The concept of unselfed love and its essential nature in the life of a Christian Scientist is introduced by Mrs. Eddy on the first page of the first chapter of *Science and Health*: “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God, – a spiritual understanding of Him, an unselfed love. Regardless of what another may say or think on this subject, I speak from experience.”

In 1895, she enlarged her vision for the midweek testimony meetings in The Mother Church, sending this notice to be read at the next meeting:

Make broader your bounds for blessing the people. Have Friday evening meetings [later changed to Wednesday] to benefit the people. Learn to forget what you should not remember viz. self, and live for the good you do. Conduct your meetings by repeating and demonstrating practical Christian Science. Tell what this Science does for yourself and will do for others. Speak from experience of its Founder – noting her self sacrifice as the way in Christian Science. Be *mEEK*, let your mottoes for this meeting be, Who shall be least and servant and “Little children love one another.”¹⁰⁶

We’ve come full circle, back to the story of the apostle John in the church services in Ephesus and to John’s profound words “Little children, love one another” – words which best characterize the humanity of Mary Baker Eddy. As her pupil John Lathrop wrote: “Mrs. Eddy...states that ‘without a correct sense of its highest visible idea, we can never understand the divine Principle’...It has been correctly said that unless one understands and accepts the human Mary Baker Eddy, one cannot understand Christian Science.”¹⁰⁷

Kathleen Wagner Starrett

NOTES

1. Mary Baker Eddy, quoted in *Painting a Poem: Mary Baker Eddy and James F. Gilman Illustrate Christ and Christmas* (Boston: The Christian Science Publishing Society, 1998), p. 91.
2. See William Steuart McBirnie, *The Search for the Twelve Apostles* (Carol Stream, Illinois: Tyndale House Publishers, Inc., 2004), p. 89.
3. *Science and Health with Key to the Scriptures* (Boston: The First Church of Christ, Scientist, 1934), p. 572. See also *Miscellaneous Writings* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1924), p. 292; *Pulpit and Press* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1923), p. 21; *Christian Science versus Pantheism* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1926), p. 14; *Message to The First Church of Christ, Scientist, or The Mother Church, Boston, June 15, 1902* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1930), pp. 7–16, 18; *The First Church of Christ, Scientist, and Miscellany* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1941), pp. 187, 202.
4. John 13:35.
5. From an interview with Miss Barton in the *New York American*, January 6, 1908, reprinted in *The Christian Science Journal*, February 1908, pp. 696–699.
6. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I (Boston: The Christian Science Publishing Society, 2011), p. 309.
7. *Science and Health*, p. 25.
8. See *Science and Health*, pp. 362–367; Luke 7:36–50.
9. *Science and Health*, pp. 364, 365.
10. *Painting a Poem*, pp. 90–91.
11. According to the account of household member George Kinter, she “was moved to tears, and literally wept copiously...” (see Longyear Museum’s *Quarterly News*, Vol. 28, No. 2, Summer 1991, p. 425).
12. Quoted in Yvonne Caché von Fettweis and Robert Townsend Warneck, *Mary Baker Eddy: Christian Healer*, Amplified Edition (Boston: The Christian Science Publishing Society, 2009), p. 481.
13. Quoted in Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy*, Amplified Edition (Boston: The Christian Science Publishing Society, 1996), p. 174.
14. Quoted in Robert Peel, *Mary Baker Eddy: The Years of Authority* (New York: Holt, Rinehart and Winston, 1977), p. 54.
15. *Ibid.*, p. 499.
16. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. II (Boston: The Christian Science Publishing Society, 2013), p. 547.
17. Quoted in Peel, *Mary Baker Eddy: The Years of Authority*, p. 473.
18. *Science and Health*, p. 113.
19. Lyman Powell, *Mary Baker Eddy: A Life Size Portrait* (New York: The MacMillan Company, 1930), p. 284. The incident also indicates Mary’s courage – and sense of humor!
20. *Science and Health*, p. 4.
21. See her poem “The Mother’s Evening Prayer,” *Miscellaneous Writings*, p. 389.
22. See *Retrospection and Introspection* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1920), pp. 13–15; Peel, *Mary Baker Eddy: The Years of Discovery* (New York: Holt, Rinehart and Winston, 1966), pp. 20–21.
23. Quoted in von Fettweis and Warneck, p. 414.
24. *Science and Health*, p. 63.
25. See *Retrospection and Introspection*, pp. 20–21. See also Jewel Spangler Smaus, “An important historical discovery,” *The Christian Science Journal*, May 1983, p. 284, for background on Patterson’s and Mark Baker’s legal efforts to keep young George from his mother.
26. See Peel, *Mary Baker Eddy: The Years of Authority*, p. 276.
27. See *Retrospection and Introspection*, p. 42.
28. See Peel, *Mary Baker Eddy: The Years of Discovery*, pp. 127–128, 332; and Peel, *Mary Baker Eddy: The Years of Trial* (New York: Holt, Rinehart and Winston, 1971), p. 118.
29. *Retrospection and Introspection*, p. 31.
30. *Ibid.*, p. 90. See also *Science and Health*, pp. 60, 236; and *Miscellaneous Writings*, p. 253.
31. Mrs. Eddy’s success as a businesswoman and her financial security were particularly galling to certain male critics of her time, including Mark Twain. Unable to handle money himself, Twain, according to one of Mrs. Eddy’s biographers, “found it outrageous that the incessantly busy founder of Christian Science should have earned enough to live during her last years in modest comfort on a pleasant country estate which could not compete in splendor with [Twain’s] own successive mansions in Hartford and Riverdale” (Peel, *Mary Baker Eddy: The Years of Authority*, p. 198).
32. Quoted in Stephen Gottschalk, *Rolling Away the Stone: Mary Baker Eddy’s Challenge to Materialism* (Bloomington & Indianapolis: Indiana University Press, 2006), p. 290.
33. The following appears in Adam Dickey’s reminiscences: “...there were...times when [Mrs. Eddy] seemed to bend beneath the heavy load that mortal mind had placed upon her, and it was then that she really yearned for human aid and sympathy. She seemed to feel that she was more or less alone in her sphere of work and that those by whom she was surrounded did not really understand her or sympathize with her in the way in which she truly wished” (*We Knew Mary Baker Eddy*, Expanded Edition, Vol. II, p. 402). For examples from Mrs. Eddy’s letters in which she refers to her loneliness, see *Ibid.*, p. 249; Peel, *Mary Baker Eddy: The Years of Authority*, p. 297; and Peel, *Mary Baker Eddy: The Years of Trial*, p. 277.
34. Julia Michael Johnston, *Mary Baker Eddy: Her Mission and Triumph* (Boston: The Christian Science Publishing Society, 1946), p. 63.
35. Gottschalk, p. 290.
36. *Message to The Mother Church, Boston, Massachusetts, June, 1901* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1929), p. 20.
37. Quoted in Clifford P. Smith, “Contacts with Mrs. Eddy,” *The Christian Science Journal*, December 1935, p. 523.
38. See *Science and Health*, p. 7.

39. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, p. 62.
40. Mrs. Eddy once said, "All my students who have left me did so because of my scolding" (Peel, *Mary Baker Eddy: The Years of Authority*, p. 316).
41. *Painting a Poem*, pp. 113–114.
42. Peel, *Mary Baker Eddy: The Years of Trial*, pp. 141, 143. See pp. 141–146 for background on Mrs. Choate.
43. Quoted in *Ibid.*, p. 144.
44. The Christian Scientist Association, formed on July 4, 1876, and comprised of Mrs. Eddy's early students, was the first formal organization related to Christian Science (see Gottschalk, p. 89; and Peel, *Mary Baker Eddy: The Years of Trial*, pp. 10–11).
45. Peel, *Mary Baker Eddy: The Years of Trial*, p. 145.
46. *Ibid.*, p. 349.
47. See *Ibid.*, pp. 349–350; and von Fettweis and Warneck, p. 427.
48. Quoted in Peel, *Mary Baker Eddy: The Years of Discovery*, p. 204.
49. *Manual of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts* (Boston: Trustees Under the Will of Mary Baker G. Eddy, 1936), p. 40.
50. *Miscellaneous Writings*, p. 151.
51. Quoted in Gottschalk, p. 319; see also Powell, p. 228.
52. *Miscellaneous Writings*, pp. 100, 339; *Retrospection and Introspection*, p. 80.
53. William Dana Orcutt, *Mary Baker Eddy and Her Books* (Boston: The Christian Science Publishing Society, 1950), p. 103.
54. *Miscellaneous Writings*, p. 399.
55. *Science and Health*, p. 266.
56. Tomlinson, p. xix.
57. *Unity of Good* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1936), p. 48.
58. Tomlinson, p. 215.
59. *Ibid.*, p. 60.
60. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, pp. 390–391.
61. *Ibid.*, pp. 352–353.
62. Tomlinson, p. 219.
63. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, p. 473.
64. *Ibid.*, p. 261.
65. Quoted in Peel, *Mary Baker Eddy: The Years of Authority*, p. 84.
66. *Retrospection and Introspection*, p. 94.
67. Clara Louise Burnham, "Mrs. Eddy from the Christian Science Point of View," *The Christian Science Journal*, March 1907, p. 707.
68. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, pp. 362–363.
69. *Ibid.*, p. 98.
70. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. II, p. 56.
71. Quoted in Gottschalk, p. 176.
72. Tomlinson, pp. 198–199.
73. *Miscellaneous Writings*, p. 118.
74. *Ibid.*, p. 247.
75. *Painting a Poem*, pp. 135–136.
76. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. II, p. 514.
77. *Ibid.*, p. 587.
78. Tomlinson, p. 95.
79. *Miscellaneous Writings*, p. 288.
80. Quoted in Peel, *Mary Baker Eddy: The Years of Trial*, p. 104.
81. *Miscellaneous Writings*, p. 283.
82. Quoted in Clifford P. Smith, "Contacts with Mrs. Eddy," *The Christian Science Journal*, December 1935, p. 525.
83. *Ibid.*, p. 527.
84. Quoted in Peel, *Mary Baker Eddy: The Years of Authority*, p. 84.
85. Peel, *Mary Baker Eddy: The Years of Authority*, p. 118.
86. *What Mrs. Eddy Said to Arthur Brisbane* (New York: M. E. Paige, 1930), p. 48.
87. Smaus, *Mary Baker Eddy: The Golden Days* (Boston: The Christian Science Publishing Society, 1966), p. 82.
88. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, p. 363.
89. Quoted in Peel, *Mary Baker Eddy: The Years of Discovery*, p. 167.
90. Quoted in Peel, *Mary Baker Eddy: The Years of Authority*, p. 97.
91. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, p. 481.
92. Quoted in Peel, *Mary Baker Eddy: The Years of Authority*, p. 349.
93. Peel, *Mary Baker Eddy: The Years of Trial*, p. 13.
94. Peel, *Mary Baker Eddy: The Years of Discovery*, p. 122.
95. von Fettweis and Warneck, pp. 116–117.
96. Peel, *Mary Baker Eddy: The Years of Trial*, p. 12.
97. Tomlinson, pp. 213, 217.
98. *Ibid.*, pp. 216–217.
99. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. II, p. 555.
100. *Message to The Mother Church for 1900*, p. 11.
101. *The First Church of Christ, Scientist, and Miscellany*, p. 276.
102. Powell, p. 213.
103. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, pp. 191–192.
104. *Unity of Good*, p. 51.
105. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. II, p. 568.
106. Quoted in von Fettweis and Warneck, pp. 181, 184.
107. *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I, p. 258.



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