

No. 2

FALL | 2004
Vol. 4 No. 2

OFFICE OF
Massachusetts Woman Suffrage Association,
3 PARK STREET,

BOSTON, Mar. 15 - 1885
earliest conve

The Magazine of
THE MARY BAKER EDDY LIBRARY
for the BETTERMENT of HUMANITY

MEN OF OHIO!
GIVE THE WOMEN A SQUARE DEAL
Vote For Amendment No 23 On September 3-1912.

COME IN AND LEARN
WHY WOMEN
OUGHT to Vote.



MISSION

The mission of the Library is to provide common ground to explore the power of ideas throughout history to inspire individuals and transform the world; the ongoing search for life's deeper meaning; and the ideas, life, and achievements of Mary Baker Eddy.

FOUNDING PURPOSE

The Library is engaged in furthering the universal quest for spirituality and the science of being—and their effect on health and human progress.

TRUSTEES

Chairman
Virginia Harris

Treasurer
Walter D. Jones

Secretary
Don W. Wilson

Peter Ackerman
Allen Weinstein

a look inside

The Magazine of **THE MARY BAKER EDDY LIBRARY** *for the BETTERMENT of HUMANITY*



Contexts

Historian Carolyn DeSwarte Gifford looks at American women and religion in an age of great social reform and highlights the intersections of the suffrage and temperance movements.

2



Pennings

Piecing together new discoveries in the Library archives, researchers Sherry Darling and Janell Fiarman reveal Mary Baker Eddy's support of woman suffrage.

10

Collections

Writer Cathy Armer explains how a research query led to the link between Mary Baker Eddy and woman suffrage.

16

Founders Circle

20

Images and quotations in this magazine, except those credited otherwise, are used by permission of The Mary Baker Eddy Collection or are from the Library's Archive. For permission to reproduce content or images from this issue, call 617.450.7204 or e-mail glacyc@mary-bakereddylibrary.org.



THE MARY BAKER EDDY LIBRARY *for the BETTERMENT of HUMANITY*
200 Massachusetts Avenue, Boston, MA 02115 Telephone: 617.450.7000 888.222.3711
E-mail: magazine@marybakereddylibrary.org Web site: www.marybakereddylibrary.org

The Magazine of The Mary Baker Eddy Library for the Betterment of Humanity (ISSN 1540-3289) is published quarterly by The Mary Baker Eddy Library for the Betterment of Humanity, Inc. at 200 Massachusetts Avenue, Boston, MA 02115 USA, and is provided as part of the *Friends of the Library* membership. For membership information or change of address, please include the mailing label and direct to Circulation, *The Magazine of The Mary Baker Eddy Library for the Betterment of Humanity*, P.O. Box 1489, Boston, MA 02117-1489 USA. Periodicals postage paid at Boston, MA. Postmaster: Send address changes to *The Magazine of The Mary Baker Eddy Library for the Betterment of Humanity*, P.O. Box 1489, Boston, MA 02117-1489 USA.

©2004 THE MARY BAKER EDDY LIBRARY *for the BETTERMENT of HUMANITY*, INC. All rights reserved.

Hall of Ideas, Hall of Ideas Forum, Words for the World, and "Quotes" are trademarks of The Mary Baker Eddy Library for the Betterment of Humanity, Inc. The cross and crown seal, Mapparium, The Mary Baker Eddy Collection, The Mary Baker Eddy Library for the Betterment of Humanity, the globe logo, and Summer SOULstice are trademarks of The Christian Science Board of Directors, and are used with permission.

FROM THE EXECUTIVE EDITOR



Mark Thayer

Mary Baker Eddy's accomplishments as an author, founder, religious reformer, and leader illustrate her conviction that women were capable of more than nineteenth-century society and conventions prescribed. Yet Mrs. Eddy's stance vis-à-vis the woman suffrage movement has proved elusive.

In this issue's groundbreaking "Pennings" article, however, researchers Sherry Darling and Janell Fiarman draw on recently uncovered documents in the Library's vast collections to show that Mrs. Eddy was a longtime supporter of the suffrage movement, sharing vision and friendship with Mary A. Livermore, president of the Massachusetts Woman Suffrage Association.

Perhaps it should not be surprising that religious and social reformation were conjoined in nineteenth-century America. In this issue's "Contexts" article, Northwestern University's Carolyn DeSwarte Gifford describes the linkages between the two, and the energy created—moving thousands of men and women to join the struggles for temperance and woman suffrage.

In "Collections," writer Cathy Armer provides a behind-the-scenes glimpse of the Library's Research Room staff at work, noting that findings such as Mrs. Eddy's involvement in woman suffrage prove once again the value of opening the Library's collections.

And we are pleased to inform our readers that this value is about to multiply. We have recently been notified that the Library's quarterly magazine (the one you're now reading) will soon be available to scholars around the world through the leading history databases AMERICA: HISTORY AND LIFE and HISTORICAL ABSTRACTS. This is an important accomplishment for the Library. Coupled with this summer's fellowship program, we are beginning to glimpse the possibilities for exponential growth in scholarship related to Mary Baker Eddy's life and ideas.

None of this would have been possible without the support of you, our readers and Friends of the Library. Thank you for being there for this new and ever-expanding institution.

Stephen I. Danzansky

EXECUTIVE EDITOR

CHIEF EXECUTIVE OFFICER OF THE LIBRARY

The Woman's Column.

VOL. VI.

BOSTON, MASS., FEBRUARY 11, 1903.

NO. 6.

The Woman's Column.

Published Weekly at 3 Park Street, Boston, Mass.

EDITOR:

* ALICE STONE BLACKWELL.

Subscription, 25 cents per annum.
Advertising Rates, 30 cents per line.

Entered as second-class matter, at The Boston, Mass.
Post Office, Jan. 28th, 1893.

A BAD BILL.

A bill for the State regulation of vice has been introduced in the Missouri Legislature. It provides for the licensing of the social evil in all cities having a population of more than one hundred thousand. Such legislation is morally iniquitous on the face of it. Moreover, it has been fruitful of bad results wherever introduced. In St. Louis it was tried for a year or two, and was then abolished by an almost unanimous vote, only a single member of the city council voting to retain it. In England it was tried for seventeen years, and was then abolished by a very large Parliamentary majority. Italy has abandoned the system, after some years' trial; and there is a growing opposition to it in every European country where it still exists. The experience everywhere is the same; the increase of vice resulting from fancied security more than neutralizes any sanitary benefits from the very imperfect medical supervision which is all that can, in the nature of the case, be given. The consequence is an actual deterioration in the public health, besides the inevitable deadening of the public conscience and lowering of the moral tone of the community. It is no time for America to take up this bad legislation when even Europe is abandoning it. Every man and woman in Missouri should write to his or her member of the Legislature, protesting against this bill. If women could vote, it would never have been introduced.

MRS. STOWE ON WOMAN'S SPHERE.

The question was lately raised whether Mrs. Harriet Beecher Stowe had ever publicly declared herself in favor of suffrage for women. The following extract from Mrs. Stowe's "House and Home Papers," a volume copyrighted by her in 1864, shows that, even in very early days, she expressed herself upon this question with no uncertain sound:

Woman's Rights Conventions are a protest against many former absurd, unreasonable ideas,—the mere physical and culinary idea of womanhood as connected only with puddings and shirt buttons, the unjust and unequal burdens which the laws of harsher ages had cast upon the sex. Many of the women connected with these movements are as superior in everything properly womanly as they are in exceptional talent and culture. There is no manner of doubt that the sphere

of woman is properly to be enlarged, and that republican governments in particular are to be saved from corruption and failure only by allowing to woman this enlarged sphere. Every woman has rights as a human being first, which belong to no sex, and ought to be as freely conceded to her as if she were a man,—and first and foremost, the great right of doing anything which God and nature evidently have fitted her to excel in. If she be made a natural orator, like Miss Dickinson, or an astrologer, like Mrs. Somerville, or a singer, like Grist, let not the technical rules of womanhood be thrown in the way of her free use of her powers. Nor can there be any reason shown why a woman's vote in the State should not be received with as much respect as in the family. A State is but an association of families, and laws relate to the rights and immunities which touch woman's most private and immediate wants and dearest hopes; and there is no reason why sister, wife and mother should be more powerless in the State than in the home. Nor does it make a woman unwomanly to express an opinion by dropping a slip of paper into a box, more than to express that same opinion by conversation. In fact, there is no doubt that in all matters relating to the interests of education, temperance and religion, the State would be a material gainer by receiving the votes of women.

The Colorado House of Representatives has passed the bill granting municipal suffrage to women, 39 to 21.

The Central Labor Union, a congress of delegates from the trades-unions of Boston and vicinity, at its meeting last Sunday in Type Hall, with more than 100 representatives of organized trades-unions present, voted to petition the Legislature for the extension of municipal suffrage to women.

Mrs. F.W. SANBORN is editor, manager and publisher of the Oxford (Me.) County *Advertiser*. When the paper came into her hands in 1882, it was a small affair with "patent insides" and limited circulation. It is now one of the best and most successful county papers in the State, and has a large subscription list.

"The eye of the law" is a correct expression; the law has only one eye, and that is the male eye. In law, in politics, in the church, in the schools, we bungle sadly for want of the other—the female eye, and nothing will ever be fully and clearly visible until it is wide awake and at its post. It would be sharp enough to catch the male eye napping; only, when that vigilant eye is astir, the male eye will not nap; it, too, will be vigilant and keen.—*Santa*.



S. E. Sherman

The Governor of Missouri has appointed thirteen women as notaries public.

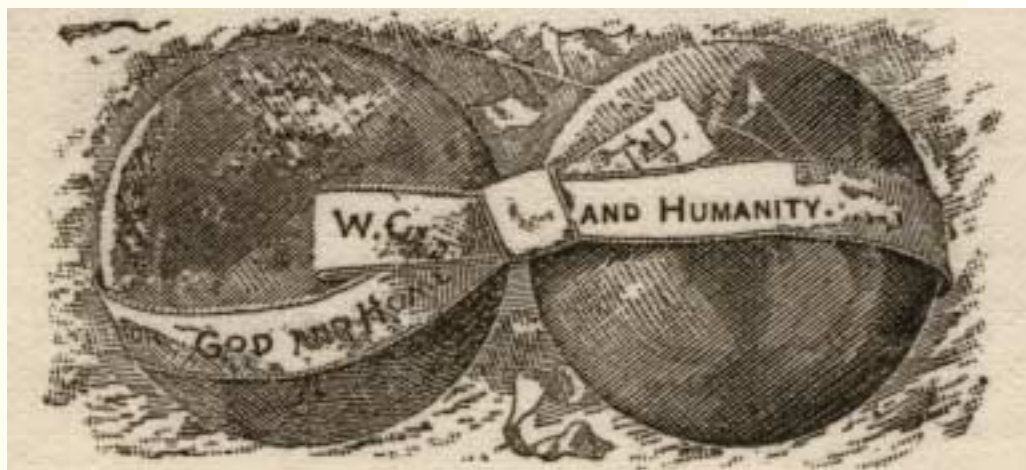
The New England Women's Club will celebrate its 25th birthday on Feb. 13.

DR. SARAH E. SHERMAN, of Salem, was elected president of the Massachusetts Surgical and Gynaecological Society, at its recent annual meeting. All the other officers are men.

The Ann Arbor college girls, on a stormy day not long since, came out in force wearing the Jenness Miller rainy-day dress. The skirt reached half way between the knee and ankle. Long gutters covered the shoe tops and extended to the knee. The girls declared they really enjoyed walking in the mud and rain with this dress.

MISS LOUISE ALDRICH BLAKE, eldest daughter of a Herefordshire clergyman, has just achieved the highest distinction as a student in medicine ever won by a woman. She has taken a "double first" in the examinations at the London University. It is said that she attained excellence not by special cramming, but by steady, persevering hard work.

Mrs. FLOKA ELLICE STEVENS, of Chama, New Mexico, as a notary public recently administered the oath of office to her husband, Wm. L. Stevens, who had been elected justice of the peace. Mrs. Stevens has for several years administered the oath of office to all the election and returning boards, precinct officers, etc. At the last election, she asked a group of gentlemen, acquaintances of hers, who were standing on the side-walk, if the election would be held in a certain building. "Are you going to vote?" they asked. "No, I am going to swear in the judges, so that the rest of you can vote," she replied, an answer which was greeted with a shout and laughter.



BY CAROLYN DESWARTE GIFFORD

The New Woman and the Vote

At points where the nineteenth-century suffrage and temperance movements overlap, we find a rich story of American women, religion, and social reform.

LEFT: From 1887 to 1905, editor Alice Stone Blackwell sent suffrage news updates called *The Woman's Column* to newspapers across the United States. The February 11, 1893, issue explains author Harriet Beecher Stowe's position on woman suffrage. Blackwell's parents were reformers Lucy Stone and Henry Blackwell.

ABOVE: A detail from the stationery on which Frances E. Willard wrote to Mary Baker Eddy, October 30, 1884. Willard's letter thanks Eddy for her donation to The World's Woman's Temperance Union.

The first six decades of the nineteenth century were an era of social reform in the United States. During this time, many Americans joined reform movements in order to refine and deepen the moral dimensions of their beliefs and values, and to make their new republic a more just, egalitarian, and compassionate society. Both men and women participated in efforts to improve education at all levels from elementary school to college; provide better care for the ill, insane, and handicapped; address the widespread drunkenness in the country through temperance measures that discouraged the use of alcohol; revise the prison system and eliminate capital punishment; abolish slavery; promote the better treatment of American Indians; and find alternatives to war.



The Schlesinger Library, Radcliffe Institute, Harvard University

THE FIRST CONVENTION

EVER CALLED TO DISCUSS THE

Civil and Political Rights of Women,

SENECA FALLS, N. Y., JULY 19, 20, 1848.

WOMAN'S RIGHTS CONVENTION.

A Convention to discuss the social, civil, and religious condition and rights of woman will be held in the Wesleyan Chapel, at Seneca Falls, N. Y., on Wednesday and Thursday, the 19th and 20th of July current; commencing at 10 o'clock A. M. During the first day the meeting will be exclusively for women, who are earnestly invited to attend. The public generally are invited to be present on the second day, when Lucretia Mott, of Philadelphia, and other ladies and gentlemen, will address the Convention.*

Library of Congress

A significant cluster of reforms aimed to improve women's lives and win them equal rights with men. An early public demand for such reforms was articulated at the women's rights convention held in Seneca Falls, New York, in July 1848. This watershed event was organized by Lucretia Coffin Mott (1793–1880), a Quaker minister, and her friend Elizabeth Cady Stanton (1815–1902), an antislavery supporter. Both of these women's rights pioneers were deeply concerned by the inequalities and disabilities women faced in every aspect of American society, and their concerns were reflected in the convention proceedings. Delegates issued a powerful Declaration of Sentiments and Resolutions written by Stanton, which proclaimed the fundamental equality of women and men. The document insisted that women's equal status was one to which they were entitled by "the laws of nature and of nature's God."¹

ABOVE, LEFT: Portrait of Lucretia Mott, circa 1870. Mott organized the Seneca Falls women's rights convention, along with Elizabeth Cady Stanton.

ABOVE, RIGHT: This unsigned notice announcing the Seneca Falls women's rights convention appeared in *The Seneca County Courier*, July 14, 1848.

Stanton's Declaration echoed the language of the 1776 Declaration of Independence but included a substantial list of injustices suffered by American women that had not even been considered by America's founding fathers. The small band of women's rights advocates—both female and male—who attended the convention unanimously passed many resolutions that addressed a wide range of women's educational, legal, religious, and economic disabilities. They also passed—though not unanimously—a resolution stating that "it is the duty of the women of this country to secure to themselves their sacred right to the elective franchise."²

Conflicting notions of womanhood

The egalitarian ideas of the first women's rights convention, embodied in its resolutions and the Declaration of Sentiments, seem, in retrospect, courageous and visionary. Yet they were profoundly shocking and unacceptable to most men and women of the time, who held a very different view of the nature of womanhood. While the understanding of womanhood in the Declaration of Sentiments was based on the notion that women and men were the same with equal rights, the reigning notion of womanhood in mid-nineteenth-century America—the ideal of the "true woman"—was based on the assumption

THE TRUE WOMAN:

A SERIES OF DISCOURSES

BY

REV. J. D. FULTON,

(TREMONT TEMPLE, BOSTON.)

TO WHICH IS ADDED

WOMAN VS. BALLOT.

BOSTON:

LEE AND SHEPARD.

1869.



Library of Congress

The Schlesinger Library, Radcliffe Institute, Harvard University

of women's fundamental difference from men. The vast majority of middle-class Americans believed that this difference was both rooted in nature and ordained by God, buttressed by Scripture and centuries of Christian teaching.

The essential differences between man and woman were understood as complementary; each had attributes that the other lacked. The true woman's prime virtues were her moral nature, gentleness, compassion, and self-sacrificing love; the virtues of her complement—the "true man"—were physical strength, courage, and the ability to direct and govern. Woman's sphere of activity was the domestic world of home and church; man's was the business and political realm. In all male/female relationships, man was to be the ruler or head and woman was to submit to his rule.

This understanding of male/female duties and relationships was reiterated and expanded upon in countless sermons, political speeches, advice books, novels, and poetry, until it was woven into the social fabric of American life. Challenges to this reigning notion of womanhood were seen as a threat to a cherished ideal. The notion of womanhood and equality that early women's rights leaders championed was definitely such a threat. Particularly frightening, and even horrifying, to mainstream Americans was the idea of woman suffrage.

If women gained the right to vote, they would be assuming male prerogatives of authority and trespassing into the male sphere of governance. Powerful injunctions against women assuming the male role of governing were to be found in New Testament verses such as 1 Timothy 2:11, 1 Corinthians 11:3 and 14:34-35, and Ephesians 5:23.

Even female prominent reformers such as Catharine Beecher (1800–1878) opposed woman suffrage. Beecher disagreed with her siblings author Harriet Beecher Stowe (1811–1896) and Congregationalist minister Henry Ward Beecher (1813–1887), both supporters of woman suffrage. Although she supported teaching as a career for women allowing them economic independence, Beecher did not look with favor on women's entry into the political realm, seeing this as trespassing into male territory. Not only did Beecher object to women voting, she even questioned the activity of petitioning, in which women had participated

ABOVE, LEFT: The mid-nineteenth-century notion of the "true woman" appeared in literature, speeches, and sermons. The Reverend J.D. Fulton's book *The True Woman* (1869) forcefully argued against woman suffrage.

ABOVE, RIGHT: Daguerreotype portrait of Catharine Beecher, 1848, possibly by W. & F. Langenheim.



Library of Congress



National Woman's Christian Temperance Union

from the 1820s on. She viewed petitioning as moving too far into the male sphere of governance. Beecher did modify her position on woman suffrage toward the end of her life, but did not believe that the vote would be a panacea for the many economic disabilities that women faced.³

Writing in the 1860s, several decades later than Catharine Beecher, the Reverend Horace Bushnell (1802–1876), an influential Congregational theologian, argued for similar reasons against women's right to vote. A chapter in his *Women's Suffrage; The Reform Against Nature* (1869) titled "Woman Not Created or Called to Govern" pointed out that women's essential difference from men made them unfit to govern. Their proper role was one of submission to male government. Although he endorsed the growth of educational and economic opportunities for

women, Bushnell remained adamantly opposed to woman suffrage precisely because it was "unwomanly."⁴

Bushnell's opinion carried much weight with mainstream American Protestants. Yet in the quarter century after the Seneca Falls convention, support for woman suffrage and for a new understanding of womanhood had grown significantly. Bushnell's ideas were countered by equally influential preachers, such as Henry Ward Beecher, who believed that women were called by God to develop their gifts, regardless of any narrow notion of women's sphere. As early as 1860, Beecher advocated women's right to vote in an address published in *The Independent*, a liberal Protestant newspaper.⁵

During the 1850s, more women's rights conventions were held and local suffrage organizations began to spread throughout the northern and western United States, slowly at first, but gathering momentum as time went on. New voices emerged to champion the vote for women, among them Susan B. Anthony (1820–1906), a prominent Quaker temperance activist who traveled tirelessly speaking for woman suffrage and organizing local and state suffrage groups.

In 1869, two national woman suffrage groups were organized: the National Woman Suffrage Association (NWSA), led by Stanton and Anthony and headquartered

ABOVE, LEFT: A portrait of Lucy Stone, taken between 1840 and 1860. Stone founded the AWSA with her husband, Henry Blackwell.

ABOVE, RIGHT: Frances E. Willard writing in the den of her "Rest Cottage," Evanston, Illinois, circa 1889.

RIGHT PAGE: An undated photo of Frances E. Willard in Boston.



National Woman's Christian Temperance Union

in New York, and the American Woman Suffrage Association (AWSA), led by Lucy Stone (1818–1893) and Henry Blackwell (1825–1909) and based in Boston. The two organizations differed in size—the NWSA was much larger—and, to some extent, in approach and tactics. But together they kept the issue of woman suffrage before the public and built a network of grassroots suffrage organizations that raised the issue at the municipal level, in state legislatures, and before the U.S. Congress.

The WCTU and woman suffrage

By the mid-1870s another organization had appeared, one that would grow far larger than either of the two suffrage organizations and would bring many thousands of mainstream Protestant women into the struggle for woman suffrage. The Woman's Christian Temperance Union (WCTU) was founded in 1874, in the wake of the Woman's Temperance Crusade, a series of hundreds of churchwomen's demonstrations against liquor dealers that sprang up spontaneously, first in Ohio and western New York, and spread rapidly throughout the Midwest and beyond. Crusaders had limited success in closing down a few saloons, but as the demonstrations waned, they quickly realized that a permanent organization would be necessary to carry on the temperance reform they envisioned.

The crusaders who flocked to become part of this new women's temperance group were joined by other women who had been active in various older temperance organizations. From its beginnings, the membership of the WCTU was overwhelmingly evangelical Protestant. Mostly drawn from Methodist, Baptist, and Disciples of Christ congregations, members were also from Presbyterian and Episcopal churches, and a few came from other denominations. The WCTU members' strongly held religious faith was based on the authority of the Bible and their personal experience of conversion to belief in Jesus Christ. The vast majority of them accepted the ideal of the true woman that they had been taught by parents, pastors, and the customs of the society in which they lived. For the most part, these women were not suffragists, and they did not wish to be identified with what they saw as the radical aims of women's rights reformers.

For its first five years, the WCTU was led by president Annie Wittenmyer (1827–1900), a Methodist actively involved in women's benevolent work. During her tenure, the organization continued the types of strategies and tactics that female temperance reformers had been pursuing during the mid-nineteenth century. Wittenmyer encouraged the establishment of gospel prayer meetings whose members worked to persuade individual drinkers to sobriety; garnered the support of religious groups; churned out temperance literature for children and adults; brought WCTU influence to bear on the political process of choosing male temperance candidates for office; and petitioned at all levels of government to enact laws prohibiting the sale of alcohol. All these activities were viewed as suitable for women. Like most of the WCTU constituency at that time, Wittenmyer opposed woman suffrage.

By the late 1870s, however, the attitude toward women voting began to change within the WCTU. Methodist educator Frances E. Willard (1839–1898), the WCTU's corresponding secretary, challenged the organization to support the vote for women. Willard had been raised to conform to the ideal of the true woman, but she had also been influenced by more liberal notions about the nature of womanhood and women's space developing during mid-century. From her late teens on, she read articles and attended lectures on women's rights and became convinced that her vocation was to work for what she called "the cause of woman." After hearing a speech in 1868 by Theodore Tilton (1835–1907), a popular women's rights lecturer, in which he championed woman suffrage, Willard wrote in her journal:

Somehow since I heard Tilton lecture, my purpose is confirmed—my object in life clearer than



National Woman's Christian Temperance Union



Library of Congress

ever before. What I can do in large & little ways, by influence, by pen, by observation for woman, in all Christian ways, that I will do. And may God help me!⁶

Frances E. Willard and the “new woman”

During the 1870s, Willard became more and more certain that advocating the vote for women was a powerful way that a committed Christian woman like herself could further women's cause and bring about a better future for women. She looked forward with hope to “The Dawn of Woman's Day,” when women would be equal to men in all areas of life and would share the responsibility of creating an egalitarian future.⁷ Willard began to speak out on the “Ballot for Home Protection,”⁸ melding together the traditional notion of woman as guardian of the domestic sphere with the more radical idea of woman as voter.

A persuasive orator who shared the evangelical Protestant faith of WCTU members, Willard was able to convince them that it was God's will that they vote. She often recounted her experience of God's call to advocate for woman suffrage: “Upon my knees alone...there was borne in upon my mind, as I believe from loftier regions, the declaration, ‘You are to speak for woman's ballot as a weapon of protection to her home and tempted loved

ones from the tyranny of drink.’”⁹ Woman suffrage would be a strong weapon in the war for the nation's sobriety, Willard claimed, and one, moreover, sanctioned by God. If women could vote, they could join with male reformers to support temperance candidates for political office and pass laws prohibiting the sale of liquor.

Willard's election to the WCTU presidency in 1879 signaled the organization's shift toward support of woman suffrage as well as a broadening of its understanding of the roles that women could take in reform. Willard was encouraged in her effort by several prominent WCTU state presidents who were suffragists, including Mary A. Rice Livermore (1820–1905), from Massachusetts; Zerelda Gray Wallace (1817–1901), from Indiana; Mary Torrains Lathrap (1838–1895), from Michigan; and Judith Ellen Horton Foster (1840–1910), from Iowa. By 1881 the WCTU had endorsed the vote for women as a powerful tool in the struggle for temperance. Over the next two decades, Willard succeeded in presenting an alternative to the image of the true woman that had been so pervasive during the mid-nineteenth century. In her 1887 presidential address to her organization, she declared: “The Woman's Christian Temperance Union is doing no work more important than that of reconstructing the ideal of womanhood.”¹⁰ The “new woman” that Willard and



Library of Congress

others envisioned would be active in the political, legal, and economic arenas as well as the home, and would share with men the rights of citizenship and the responsibility of creating a just and equitable society.

By the first decades of the twentieth century, a groundswell of support for woman suffrage was developing, thanks to the efforts of woman suffrage organizations, the WCTU, and many other women's groups that emerged during the last third of the nineteenth century. These organizations had been aided from the beginning by many male reformers who joined them in the call for women's vote. In 1920 the Nineteenth Amendment granting woman suffrage passed, after more than seventy years of struggle. With its passage, women had not only won the right to vote; they had also succeeded in presenting a new, expanded image of womanhood and woman's place. ■

Carolyn DeSwarte Gifford is a research associate in gender studies at Northwestern University. She is the editor of *"Writing Out My Heart": Selections from the Journal of Frances E. Willard, 1855–1896* (University of Illinois, 1995) and co-editor of *Gender and the Social Gospel* (University of Illinois, 2003) and *"Let Something Good Be Said": Speeches and Writings of Frances E. Willard* (University of Illinois, forthcoming). She has also authored many articles on American women's religious experience and social reform activities.

¹ *Proceedings of the Woman's Rights Conventions, Held at Seneca Falls and Rochester, N.Y., July and August, 1848* (1870; 1969) 5.

² *Ibid.*, 4.

³ See, for example, C.E. Beecher, *An Essay on Slavery and Abolitionism with Reference to the Duty of American Females* (1837) 100–101.

⁴ H. Bushnell, *Women's Suffrage; The Reform Against Nature* (1869).

⁵ H.W. Beecher, "Woman's Influence in Politics," *The Independent*, 16 February 1860.

⁶ F.E. Willard, journal, 21 March 1868, in C.D. Gifford, ed., *"Writing Out My Heart": Selections from the Journal of Frances E. Willard, 1855–1896* (1995) 266.

⁷ F.E. Willard, "The Dawn of Woman's Day," *Our Day*, 2 November 1888, 345–360.

⁸ F.E. Willard, *Home Protection Manual: Containing an Argument for the Temperance Ballot for Woman....* (1879; 1987) 6–26.

⁹ F.E. Willard, *Glimpses of Fifty Years: The Autobiography of an American Woman* (1889) 351.

¹⁰ F.E. Willard, "President's Annual Address," *Minutes of the National Woman's Christian Temperance Union* (1888) 90.

LEFT PAGE, LEFT: An anti-temperance cartoon printed in *Puck*, May 29, 1901.

LEFT PAGE, RIGHT: Headquarters of the National Association Opposed to Woman Suffrage, New York City, 1911.

ABOVE: A woman suffrage parade in New York City, May 6, 1912.



Mark Thayer

Mary Baker Eddy, Mary A. Livermore, and Woman Suffrage

BY SHERRY DARLING AND JANELL FIARMAN

SUSAN B. ANTHONY AND ELIZABETH CADY STANTON
were not the only women—and their ideas not
the only ideas—that fueled the drive for women’s right to vote.

Because Mary Baker Eddy calls for the acknowledgement of women’s rights “morally, civilly, and socially” in her text *Science and Health with Key to the Scriptures*, researchers have naturally looked for connections between Eddy and the late nineteenth-century woman suffrage movement.¹ While Eddy’s main cause was Christian Science, she clearly supported female social reformers in the decades following the Civil War. And, we now know that Eddy actively engaged with woman suffrage leaders over a period of thirty years.

Eddy wrote to one of her early students of Christian Science, Clara Choate, on March 15, 1882,

It is glorious to see what the women alone are doing here for temperance, more than ever man has done. This is the period of women, they are to move and to carry all the great moral and Christian reforms, I know it. Now darling, let us work as the industrious Suffragists are at work who are getting a hearing all over the land.²

ABOVE: Detail of “Jesus, What Precept is Like Thine” from the 1905 edition of the *Christian Science Hymnal*. The hymn (#163) was adapted from text written by Mary A. Livermore.

RIGHT PAGE: An August 7, 1904, *Boston Sunday Globe* article featuring Mary Baker Eddy, Mary A. Livermore, and Susan B. Anthony, among other prominent and influential American women of their time. (Photo by Mark Thayer)

VENERABLE HEROINES OF AMERICA.

Artists, Educators, Poets, Reformers Who Have Helped Revolutionize the World and Who Have Lived to See Immense Success—All Now Over 80.

JULIA WARD HOWE, Poet.

ANNE WHITNEY, Sculptor.

SUSAN B. ANTHONY, Reformer.

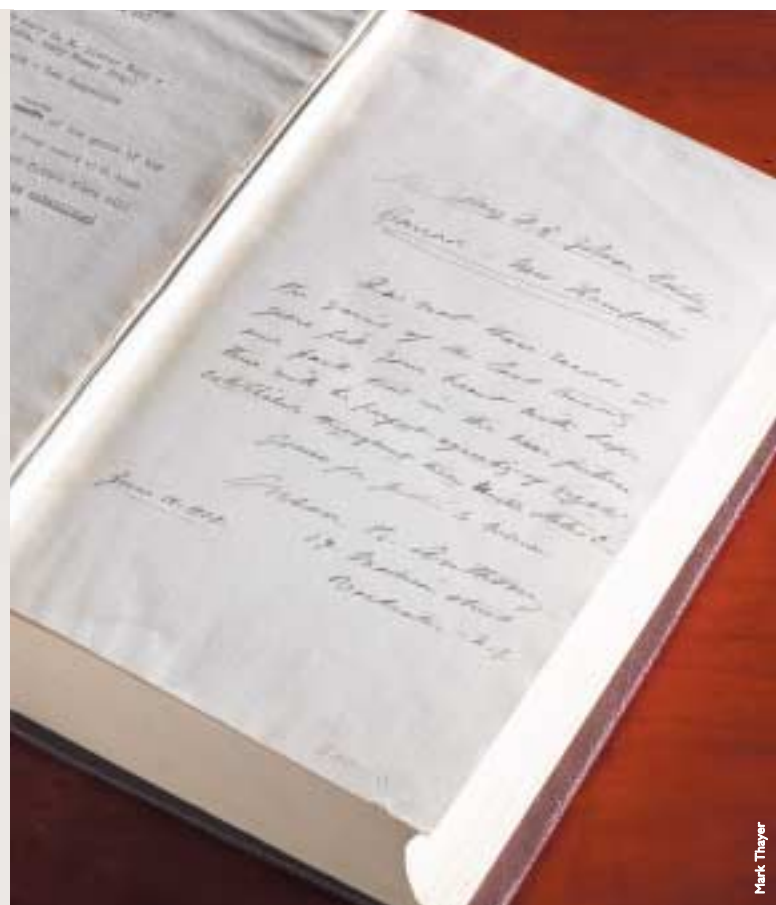
MARY BAKER GLOVER EDDY, Religious Leader.

MARY A. LIVERMORE, Author.

FANNY J. CROSBY, Hymn Writer.

EDNAH DOW CHENEY, Educator.





Certainly Eddy's endorsement of women's rights was rooted in the spiritual, as she states in her 1891 pamphlet *No and Yes*, designed to answer theological questions on Christian Science:

Let it not be heard in Boston that woman, "last at the cross and first at the sepulchre," has no rights which man is bound to respect. 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.³

Eddy's interest in women's rights stemmed from her larger theological focus on human progress and the relationships of women and men to God and to each other.

ABOVE: Clockwise from left, a heading to several November 19, 1899, *New York Journal* articles, including one in which Susan B. Anthony cites Mary Baker Eddy as an example of an important female religious leader; the title page from Mary A. Livermore's *The Story of My Life*; the copy of *The History of Woman Suffrage* Vol. IV that Susan B. Anthony inscribed to Mary Baker Eddy in 1902.

This focus led her to support social programs promoting dignity and equality, such as temperance and aid for the poor. In each edition of *Science and Health*, from the very first in 1875 through the final one thirty-five years later, Eddy repeats these words almost verbatim,

Civil law establishes very unfair differences between the rights of the two sexes. Christian Science furnishes no precedent for such injustice, and civilization mitigates it in some measure. Still, it is a marvel why usage should accord woman less rights than does either Christian Science or civilization.

Our laws are not impartial, to say the least, in their discrimination as to the person, property, and parental claims of the two sexes. If the elective franchise for women will remedy the evil without encouraging difficulties of greater magnitude, let us hope it will be granted.⁴

Looking back from the vantage point of the twenty-first century, the nineteenth-century woman suffrage movement appears to be a unified group working together for the same goal, but in fact it was made up of many

different groups and approaches. Victoria Woodhull, for example, combined her support of woman suffrage with a campaign for free love. In Eddy's view, the danger in mixing suffrage and free love, which "outrages decency, insults human nature and disgraces the name of woman,"⁵ outweighed the benefit of suffrage.

Eddy also rejected the views of suffrage advocates who attacked the Bible as the source of women's oppression. In her notes on *The Woman's Bible* edited by Elizabeth Cady Stanton, Eddy wrote, "The man's Bible is the woman's bible. We cannot have two if the sexes are equal."⁶

Points of connection do exist between Eddy and Stanton and Susan B. Anthony, the most familiar nineteenth-century women's rights leaders. Stanton's name and address appear in one of Eddy's address books and, as observed above, Eddy made critical notes on *The Woman's Bible*. In 1887 Anthony took a course of lectures on Christian Science healing from Laura Lathrop, a student of Eddy's, and, in 1888, she went to hear Eddy lecture in Chicago. Eleven years later in an article reprinted in the *Christian Science Sentinel*, Anthony is quoted asking, "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, Chicago, and other cities."⁷ Anthony also corresponded briefly with Eddy and inscribed for her a volume of *The History of Woman Suffrage*.

In the nineteenth century, association with any organization that supported woman suffrage put one's reputation and respectability at risk, but Eddy did find a group working within a Christian framework that she could join: the Massachusetts Woman Suffrage Association (MWSA), co-founded by Mary A. Livermore.

Little known today, Livermore was a major figure in the nineteenth-century campaign for woman suffrage as an organizer, speaker, and writer. She was the first woman awarded an honorary degree by Tufts University, and she was also founder and/or president of several beneficent and reform organizations, including the Massachusetts Woman's Christian Temperance Union and the MWSA. Patterns in Livermore's long life paralleled those of Eddy's in many striking ways. Both women were writers, publishers, organizers, and public speakers, and both were deeply religious.

Mary A. Livermore, "of a grand and noble order"

Born in Boston in 1820, a year before Mary Baker Eddy, young Mary A. Livermore struggled for a sense of God that would give her life meaning.⁸ Obedient and reverent, she endured her father's teachings of a frightening, inflexible God. Like Eddy, Livermore suffered with the anxiety

that her siblings might not be among the elect few whom God had determined to save from damnation. Prayer and Bible readings were part of each day for her, and she met her father's requirement of reading the entire Bible annually. But more comforting to her was the Christianity modeled by her mother, focused in a practical way on living the love for others that Jesus had taught. Similarly, Eddy wrote that her own father, a staunch Calvinist, had "an iron will" and that she felt closer to her "sainted mother," whose "life was a living illustration of the Christian faith."⁹

Livermore encountered another view of God and his creation quite different from her father's when she met the man she would marry. In her autobiography she tells of the Christmas service in a Duxbury, Massachusetts, church where she first heard the Universalist minister Daniel Livermore present, in a new way, parables that she knew almost by heart—the prodigal son, the shepherd and the lost sheep. For the first time she found biblical confirmation of a tender, loving God, a God of forgiveness rather than punishment. Later Livermore would write a hymn that refers to this vision of a world transformed by forgiveness, of wrath and sin dying away, and of the divine plan "to bring the wanderer back by love." (An adapted version of this hymn, "Jesus, What Precept Is Like Thine," appears in the *Christian Science Hymnal*.)

As a minister's wife, Livermore not only kept house and raised her children, but also wrote stories and poems for temperance publications and co-edited a Universalist monthly, *New Covenant*, with her husband. During the Civil War, Livermore stepped into a more public role when she took on co-leadership of the Northwestern Sanitary Commission, providing hospitals of the Union army in the Western Theatre with supplies and fresh food, as well as much-needed oversight of the volunteer relief effort.

While Livermore had long campaigned for a change in the status of women (opening colleges to them, repealing unjust laws, and enlarging industrial opportunities), she had felt that many reforms could be accomplished without woman suffrage. But her experiences during the war changed her mind; she wrote, "I became aware that a large portion of the nation's work was badly done, or not done at all, because woman was not recognized as a factor in the political world."¹⁰ Livermore came to see the legal right to vote as both a symbol of equality and an assertion that property and family law needed to be revised and women's educational and occupational opportunities expanded.

Convener of Chicago's first woman suffrage convention in 1868, Livermore became president of the Illinois



Book source: Andover-Harvard Theological Library, Harvard Divinity School

Woman Suffrage Association,¹¹ an outgrowth of the convention, and began her own suffrage journal, *The Agitator*, in 1869. Later that year her place in the national movement for woman suffrage was confirmed when she became vice president of the American Woman Suffrage Association (AWSA). AWSA, headquartered in Boston and organized by former abolitionists, differed in part from the National Woman Suffrage Association (NWSA), headed by Stanton and Anthony, by supporting the passage of the Fourteenth and Fifteenth Amendments, which extended suffrage to African American men but not to women. The AWSA also differed from the NWSA in focusing on suffrage rather than collateral issues, such as marriage and divorce.

In 1869 Livermore was invited by Lucy Stone and the other leaders of the AWSA to become editor of *The Woman's Journal*, and Livermore and her husband moved back to Massachusetts so she could accept this position. In

doing so, she joined a group of women's rights advocates that included Stone, Julia Ward Howe, and William Lloyd Garrison, with whom she co-founded the MWSA (the Massachusetts branch of the AWSA). Livermore described the group as reformers "of a grand and noble order... and the ideal reformer whom they sought to emulate was Jesus, the Christ."¹²

During this time, Livermore took her message of concern for women to an even larger audience by becoming a lyceum lecturer and speaking across the country on issues of significance to women: suffrage, women's education, marriage, as well as temperance and other topics. In fact, the first concrete evidence we have of Eddy's interest in Livermore's work for woman suffrage, an interest that grew into respect and continued over three decades into the twentieth century, relates to a Livermore speaking engagement.

Eddy and Livermore: In full sympathy

In early November 1871, Mary Baker Eddy mailed her friend Mary Ellis an invitation to come from Swampscott to Lynn, Massachusetts, to hear Livermore debate women's rights with General James A. Hall from Portland, Maine:

ABOVE, LEFT: Mary A. Livermore in the study of her Melrose, Massachusetts, home, circa 1898. Image from *The Story of My Life*.

ABOVE, RIGHT: Calvin A. Frye took this photo of Mary Baker Eddy in her study at Pleasant View, Concord, New Hampshire, circa 1903.

Now [Livermore] is talented and I thought you might enjoy hearing her notwithstanding the subject is not what you or I care much about, but I took a season ticket to help the cause, 'tis for the "Woman's Union" in this city to support the poor and help such as need help.¹³

It is interesting to note that, in her letter of invitation to Ellis, Eddy qualified her enthusiasm for Livermore's subject matter. But whatever her own position on woman suffrage before the debate, within a few weeks of hearing Livermore speak on the issue, Eddy had visited the Woman Suffrage Bazaar and joined the MWSA, paying her initial membership dues to Livermore herself.¹⁴ While we cannot say whether Eddy paid dues every year after 1871, Library documents do confirm that her secretary Calvin A. Frye paid \$1 in suffrage dues for Eddy on March 27, 1888, in response to a renewal notice she had received from the MWSA.¹⁵

Something about Livermore's presentation of woman suffrage so connected with Eddy's views that it brought her to the Woman Suffrage Bazaar and persuaded her to become a member of the organization. It is easy to imagine that Livermore's forceful arguments for the education of women and for custody rights for women resonated with Eddy's own history as a widow unprepared to earn a living and a mother unable to obtain or determine the custody of her child. In her lectures, for example, Livermore proclaimed,

If I were able, I would change the public sentiment so radically, that no girl should be considered well-educated no matter what her accomplishments, until she had learned a trade, a business, a vocation, or a profession. Self-support would then be possible to her, and she would not float on the current of life, a part of its useless driftwood, borne hither and thither by its troubled waters.¹⁶

Perhaps more fundamental, Eddy shared the Christian framework of Livermore's suffrage views, and both preached the equality of the sons and daughters of God from the pulpit as well as the lecture platform. In Livermore, Eddy found a suffragist she could identify with and respect, and, through her, a suffrage organization she wished to support.

Two letters from Livermore to Eddy in the 1880s indicate a mutual respect had developed between them. In a letter dated April 11, 1887, Livermore wrote that she would not be able to use a complimentary ticket to a lec-

ture by Eddy, but added, "With your permission, I will retain the Complimentary Ticket, as my husband, or my son-in-law may be able to use it. Either of them would be glad to hear the lecture, and through either I should obtain a better report than the press ever furnishes."¹⁷

Two years later, on December 2, 1889, Livermore wrote from Pittsburgh, Pennsylvania, a probable lecture tour stop. She was evidently writing in response to a letter from Eddy's adopted son, Ebenezer J. Foster Eddy, about where Eddy's dues for the MWSA should be paid. After directing him to the office of the society in Boston, Livermore wrote of Eddy's support for the cause of woman suffrage:

While we have known she was in full sympathy with our work, we have hardly expected her active cooperation, her own work is so large and absorbing. But we shall always be grateful for any service she can render.¹⁸

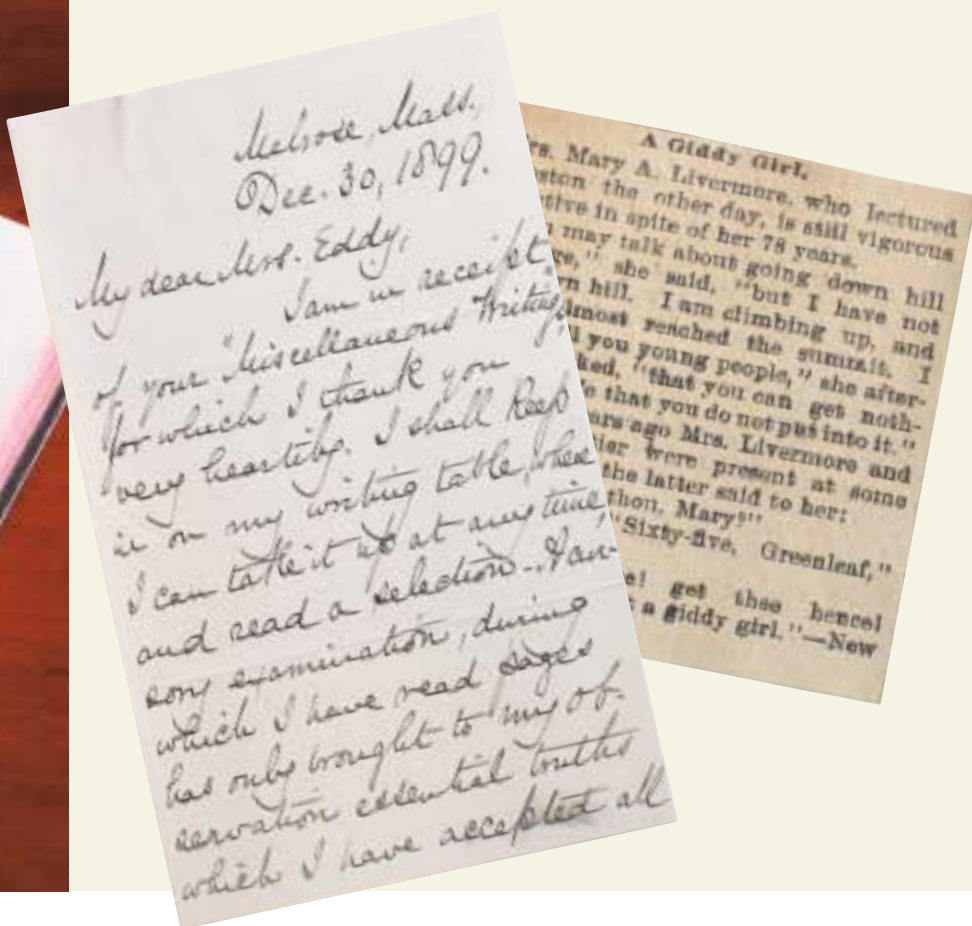
During this same period, we know of at least one additional Livermore lecture that Eddy attended, this time in Boston in 1888. Eddy writes of Foster Eddy, "After his adoption the first of my going out with him to entertainments was in a Hall to hear Mrs. Livermore. Before the evening came I charged him to get me a front seat and not a side seat—and one near the platform."¹⁹

In several instances we can see the high regard Eddy had for Livermore. Eddy wrote a letter on January 5, 1893, to Foster Eddy, who was in New York City to oversee the preparation of a biographical entry on Eddy in the *National Cyclopaedia of American Biography*. After explaining to Foster Eddy why she was editing the copy to describe herself as the "discoverer" of Christian Science rather than as a minister, Eddy writes of some misgivings she has about the proposed entry, and uses the presence or absence of Livermore as her measure of the project's integrity: "Is Mary Livermore named in their Cyclo.? And why not? You know I had a strong invitation to let my autobiography appear in a recent publication. But took special care to find out all that I did and then I refused it."²⁰

In 1899, when a libel suit against Eddy was being widely publicized,²¹ she encouraged Irving C. Tomlinson, a young Universalist minister who had become a Christian Scientist, to continue his contacts with Livermore. Eddy wrote to Tomlinson on October 26, 1899, "Your good work begun with Mrs. Livermore may be strengthened by sending her 'Miscellaneous Writ' and send me the bill or call and get the book at [Pleasant View]."²²



Mark Thayer



Tomlinson writes in his reminiscence of Eddy, “In her relationships with non-Scientists Mrs. Eddy endeavored to alleviate any misconceptions which they might entertain about her or her Cause. Mrs. Mary A. Livermore, at the time one of the foremost women leaders in America, was known by Mrs. Eddy to be an old friend of [Tomlinson’s].” After learning that Livermore was a family friend of his, Eddy sent Tomlinson to speak with the esteemed women’s rights leader on her behalf “to encourage a friendly feeling” and “to remove any misunderstanding which might possibly exist.”²³

A copy of *Miscellaneous Writings 1883–1896*, inscribed with the respects of the author, was presented to Livermore by Tomlinson around Christmas of 1899, and Livermore was prompt in thanking Eddy and noting their shared ideologies:

I am in receipt of your “Miscellaneous Writings,” for which I thank you very heartily. I shall keep it on my writing table, where I can take it up at any time, and read a selection. A cursory examination, during which I have read pages has only brought to my observation essential truths which I have accepted all my life.²⁴

Fulfilling the Scripture, equalizing the sexes

Clearly Mary A. Livermore valued Mary Baker Eddy’s ideas and they shared a mutual appreciation for one another’s work. In the months and years that followed, Eddy occasionally gave direction to send copies of significant issues of her periodicals to “the prominent people such as Rev Talmage, Edward Everett Hale, Mrs. Livermore etc.”²⁵

A final note on Eddy’s regard for Livermore appears in an undated bit of dictation Eddy gave to Frye: “Mrs. Livermore, in a lecture says that, every new idea has three stages first ridicule then consideration then adoption.”²⁶ This progression seems an apt description of the successful woman suffrage movement. First the idea of women voting seemed ridiculous, then it was considered reasonable after presentation by people like Mary A. Livermore, and finally, in 1920, it was ratified as the Nineteenth Amendment to the United States Constitution.

ABOVE, LEFT: The copy of *Miscellaneous Writings 1883–1896* (1899) that Mary Baker Eddy inscribed to Mary A. Livermore.

ABOVE, RIGHT: A December 30, 1899, letter in which Mary A. Livermore thanks Mary Baker Eddy for sending *Miscellaneous Writings*. The letter overlays a *New York Tribune* tidbit about Livermore clipped for one of Eddy’s scrapbooks.

History is often selective in recording the people and events that have helped to shape our society. Looking back from the twenty-first century, we focus on Susan B. Anthony and Elizabeth Cady Stanton as the leaders of the woman suffrage movement, while other major figures of their time, representing a wide spectrum of views, alliances, and associations, have dropped out of our view. Mary A. Livermore, an important player in her own day, needs to be recovered in ours for us to better understand the complex struggle for woman suffrage. Her erasure from our historical memory also means the loss of a significant aspect of Mary Baker Eddy's story, because Livermore provides the strongest link between Eddy and the movement for equal rights for women.

Understanding this connection also enriches our understanding of Eddy's theology. In 1908, the *Christian Science Sentinel* reprinted an article by Alice Hubbard, a progressive journalist who helped her husband, Elbert Hubbard, manage The Roycroft Press. Alice Hubbard wrote of Eddy in the Roycroft publication *The Philistine: A Periodical of Protest*,

I believe that the crowning glory of this woman is that she has demonstrated towards the equality of the sexes as no other human being has. She has been most effective because she has not worked directly for it ... Had Mrs. Eddy taken up the work for equal suffrage as did Mrs. Stanton, Miss Anthony, and that excellent band of workers, she could not have done for it what she has by quietly assuming and silently living equal rights for women and men, and by making such provision for it as she has in her religion.²⁷

One such "provision" was Eddy's statement of universal human rights:

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.²⁸ ■

Sherry Darling, Ph.D., is a staff researcher at The Mary Baker Eddy Library. Janell Fiarman, a former Library staff researcher, is teaching English in China during the 2004–2005 school year.

- ¹ *Science and Health with Key to the Scriptures* (1911) 587.
- ² M.B. Eddy to C.E. Choate, 15 March 1882, Outgoing Correspondence of Mary Baker Eddy (hereafter cited as OC) L04088.
- ³ *No and Yes* (1891) 45.
- ⁴ *Science and Health* (1911) 63.
- ⁵ Letter to the Editor in the *Lynn* [Massachusetts] *Transcript*, 14 October 1876, signed Mary Baker Glover.
- ⁶ A10873.
- ⁷ *New York Journal*, 19 November 1899. Reprint, *Christian Science Sentinel*, 14 December 1899.
- ⁸ Biographical information about Livermore can be found in M.A. Livermore, *The Story of My Life: or The Sunshine and Shadow of Seventy Years* (1898).
- ⁹ In her autobiography *Retrospection and Introspection* (1891) 5–6, Eddy quotes these words from the eulogy for her mother given by Rev. Richard S. Rust.
- ¹⁰ Livermore, *My Life*, 479.
- ¹¹ In 1887 Eddy donated one *Science and Health* and six copies of her pamphlet "Historical Sketch of Metaphysical Healing" to this group, Incoming Correspondence of Mary Baker Eddy (hereafter cited as IC) 970.
- ¹² Livermore, *My Life*, 586.
- ¹³ M.B. Eddy to M. Ellis, November 1871, OC L05668.
- ¹⁴ The first Woman Suffrage Bazaar held in Massachusetts ran from December 11 to 22, 1871. M.A. Livermore to E.J. Foster Eddy, 2 December 1889, IC 593.
- ¹⁵ C.A. Frye, Account Book 1, May 1887–May 1891, SF; MWSA renewal notice dated 15 March 1888, IC 726(a).
- ¹⁶ M.A. Livermore, *What shall we do with our Daughters?* (1883) 61.
- ¹⁷ M.A. Livermore to M.B. Eddy, 11 April 1887, IC 593.
- ¹⁸ M.A. Livermore to E.J. Foster Eddy, 2 December 1889, IC 593.
- ¹⁹ A10580. Eddy adopted the adult Dr. Ebenezer J. Foster in November 1888.
- ²⁰ OC V01186. In fact, Mary Livermore did appear in the *Cyclopedia* and Eddy decided not to withdraw.
- ²¹ The suit, brought by Josephine C. Woodbury, was decided in Eddy's favor in June 1901.
- ²² M.B. Eddy to I.C. Tomlinson, 26 October 1899, OC L03693.
- ²³ Reminiscences of I.C. Tomlinson, 683.
- ²⁴ M.A. Livermore to M.B. Eddy, 30 December 1899, IC 593.
- ²⁵ OC L10224. See also OC L18670. DeWitt Talmadge was a prominent preacher whose sermons Eddy read and had clipped for her scrapbooks. Hale was an influential Unitarian minister.
- ²⁶ A11555. This quote has sometimes been attributed to Arthur Schopenhauer. In 1903 Eddy attributed a similar statement to Louis Agassiz.
- ²⁷ A. Hubbard, *Christian Science Sentinel*, 8 February 1908, 446.
- ²⁸ *Science and Health* (1911) 340.

Research Opportunities

The Mary Baker Eddy Library for the Betterment of Humanity collections include more than 28,000 letters, manuscripts, copybooks, and scrapbooks, and approximately 9,000 historical photographs and 9,000 artifacts. Interested members of the public may view these materials in the Library's Research Room. Appointments are available by calling 888-222-3711, ext. 7218, or via the Library Web site, www.marybakereddylibrary.org.

Behind the Scenes at the Library

Recent discoveries highlight the importance of opening the Library's collections to the public.

BY CATHY ARMER



This spring, Library researchers discovered a substantial link between Mary Baker Eddy and the nineteenth-century woman suffrage movement. Beginning with a name and historians' curiosity, Sherry Darling and Janell Fiarman pursued clue after clue, gradually uncovering letters, receipts, scrapbook clippings, reminiscences, and inscribed books to piece together the details of Eddy's public support of the Massachusetts Woman Suffrage Association.

The result is significant. American women's historian and Library adviser Judith Wellman states, "By the late nineteenth century, Americans all across the country gave widespread support to woman suffrage. Thanks to the careful detective work of Library historians, we now know that Mary Baker Eddy was among them."

Previously, the Library's researchers had been dissatisfied with the standard response they provided to questions about Eddy and suffrage. This response mentioned Eddy's association with Susan B. Anthony because of a letter from Anthony and a book that Anthony had inscribed and given to Eddy. The collections also include a note that Eddy paid suffrage dues; the assumption was that she paid them to Anthony's organization.

The recent discovery of documentation firmly connecting Eddy with woman suffrage started with an e-mail query that arrived in fall 2003. Janell Fiarman, a six-year researcher of the collections, began work on the query, which sought information relating to Mary A. Livermore and Eddy in the context of the development of nursing. Fiarman's initial search yielded little material on Livermore, but what she learned about this contemporary of Eddy's surprised her. "I was struck by the similarities between her life and that of Mrs. Eddy—struggling as girls with the fierce Calvinism of their fathers, spending time as young women in the pre-Civil War South, becoming public figures as mature women," Fiarman says. "Both were moving from a God of judgment toward a God who is love. That was huge—a whole different worldview—and Livermore went through the same experience."

"It seemed that Mrs. Eddy would have felt a kinship with Mary Livermore," Fiarman adds. But the Library collections contained only hints of that kinship: Livermore's name appeared among others on notes Eddy wrote asking her staff to send her texts to certain people, and clippings about Livermore appeared in Eddy's scrapbooks.

Fiarman mentioned the religious connection she saw between Eddy and Livermore to her colleague Sherry Darling. Darling, who joined the research staff a month before the Library opened in September 2002, was intrigued. Following a hunch that the Library collections held Livermore correspondence, Darling consulted a finding aid that led to three letters from Livermore to Mary Baker Eddy and Ebenezer J. Foster Eddy in an unlikely file descriptively named “Very Old Correspondence (A–L).” The letters built on the Livermore clippings and Eddy’s notes.

The “Very Old Correspondence” file was created by Calvin A. Frye when he became Eddy’s secretary in 1882. In general, he placed into this file correspondence that predated his appointment, though by this logic, the Livermore letters, which date from 1887 on, should not have been housed there. Darling and Fiarman surmise that another document in the file prompted Frye to place Livermore’s correspondence in it. Whatever that document was, it may have been removed in Eddy’s time by a member of her staff.

Shortly after reading these letters, Darling happened across a list of various businesses with which Eddy corresponded. Here she found a reference to the Massachusetts Woman Suffrage Association. In a file folder labeled “Wolcott to Woodland,” she encountered the subfolder “Massachusetts Woman Suffrage Association” (filed under “W” for “Woman”). It held the substantial link: records that Eddy paid renewal dues to the association in 1888. At last, a clear connection could be drawn between Eddy and the woman suffrage movement of her time.

“This is just a wonderful start to what’s possible. Nobody has fully explored Mary Baker Eddy’s involvement in various social movements—there are many areas that need to be plumbed,” Darling says.

The Library Research Room staff numbers four people, and—in addition to overseeing and assisting Library visitors and independent researchers exploring the collections—this small group often fields 70–80 telephone, e-mail, and letter queries per week, responding to topics that run the gamut from ancestors involved in the Christian Science movement to the authentication of works attributed to Eddy. The researchers also answer questions, check facts, and undertake larger research projects, not to mention the research and writing they perform for the Library magazine.

In addition to Darling, current Research Room staff members are Michael R. Davis, Patrick A. Bowmaster, and senior researcher Judy Huenneke. Manager of the Archives Lesley Pitts oversees the group.

Since this article was written, Fiarman has left the Library to teach English in China for the 2004–2005 academic year. ■

Cathy Armer is a Boston-based writer and editor. She is the former managing editor of *The Magazine of The Mary Baker Eddy Library* and a graduate of Harvard Divinity School.



Photos by Mark Thayer

Thank you, Friends!

The Library is grateful to ALL the individuals, corporations, foundations, associations, and other groups who have given generously during the past year. Gifts to the Friends of the Library program support the Library's mission—to provide common ground for people to explore the power of ideas to inspire individuals and transform the world; the search for life's deeper meaning; and the ideas, life, and achievements of Mary Baker Eddy. Recognized here are individuals who have given \$250 or more during the past fiscal year—our Founders Circle Friends. Thank you!

Anonymous (75)
 Jill T. Aaron
 Stephen L. Abbott
 Niki Adam-Casimiro
 Cindy Adams
 John R. Adams Jr.
 C. Donald Ainsworth
 Nancy Alexander
 Zoe Alexander
 Priscilla A. Alexander
 Deborah Allen-Baber
 Chuck and Sue Allyn
 Holly Amans-Kaiser
 Marilan A. Amaroli
 Loretta I. Zane Anderson
 Helen Hance Andrews
 Barbara M. Antonelli
 Barbara Appleby
 Ted and Pat Arrington
 June A. Austin
 Nancy Bratton Averett
 Aileen June Backofen
 Elaine D. Backus
 Melba L. Baehr
 Robert S. Bagdol
 Mr. and Mrs. Dane Baird
 Willa Andrea Baird
 Merle Lang Baker
 Carol R. Baker
 Carole Cloud Baldwin
 Brook B. Ballard
 Julia Bandrapalli
 Shirley W. Bare
 Linda Sue Bargmann
 David Barker
 Janet R. Barnes
 Audrey Valma Baron
 Joan B. Barriage
 Carolyn Batesole
 Ruby Batty
 William Stanley Beamish Jr.
 Mark D. Beckett
 Edith W. Belote
 John and Fenella Bennetts
 Helen L. Berdehman

Helen Adoline Bergstrom
 Lenore Marie Berner
 Eleanor Askew Bigbie
 Arthur S. Billings
 Eleanor E. Binder
 Mary Helen and J. Thomas
 Black
 Jean T. and David B.
 Blandford
 Michelle Boccanfuso
 J. Thomas Boggs
 Holly and Warren Bolon
 Virginia Bompert
 Emily J.G. Bonavia
 Ellen Louise Boone
 Diana Jean and James
 Edward Booth II
 Diana Paul Bort and Daniel
 C. Bort
 Mary and Graham Bothwell
 Audrey Bott
 Barbara Y. Bowerman
 Annette Kay Bowie
 Margaret Jean Boyer
 Dawn M. Bresson
 John N. Bridges
 Clare Warren Bright
 Janet Brock
 Donna H. and William Brown
 Elayne B. Brown
 Vivian J. Brown
 Jayne Hamilton Brownell
 Mary Agnes Bruce
 Margrett H. Buchholz
 Georgia Powers Bulloch
 Katharine C. Bullock
 Glynis and Peter Burgdorff
 Jean Taylor Burgdorff
 Barbara F. Burley
 George A. Burton
 Margaret Lowry Butler
 Dr. Inez Byer
 Molly and Dick Byers
 Maiko Byrd
 Frank A. Cacioppo

William Curtis Cady
 Carolyn B. Caldwell
 Margaret Campbell
 Rosa Canoso
 Maria Carbone
 Natalie Carlson
 Donna J. Carmel
 Susan Joy and Edward
 Quincy Carr
 Anne Conover Carson
 Patricia Y. Casey
 Betty Bohner Cashin
 Carolina Casperson
 Gerald J. Cavanaugh
 Marion Kerr and Charles R.
 Chadwick
 Nadine Talbot Chaffin
 Alice Challinor
 Anne Mayer Cbeezem
 Helen Chenue
 Florence C. Chesterton
 Nicole Chevallier
 Elizabeth H. Christen
 Joyce Helen Christopher
 Arthur B. Christopherson
 Marylou Speaker Churchill
 Birdia M. Churchwell
 Sandra L. and Ralph H.
 Clarke
 Janis Bland Clevenger
 Angeline S. Clifford
 Cal M. Clothier
 George N. Cochran
 Connie Hays Coddington
 Margaret Ann Cole
 George H. Cole Jr.
 Helen G. Coley
 Mary E. and Paul Harker
 Collins
 Susan Steinemann Collins
 Alessandra P. Colombini
 Dorothy Locke Conlin
 Phillip Gregory Conlon
 Elizabeth Graham Cook
 Jane Elizabeth B. Cook

Linda M. and David T. Cook
 Pamela Cook
 Stanton R. Cook
 Glen Ellen Hahn Cope
 Isabel Cordua-Von Specht
 Patricia Lynn Corey
 Paula S. Corneliussen
 Anabeth and Ted Cox
 William Cox
 Maurice Crabtree
 Edna and Morgan Craft
 Katherine M. Cramer
 Suzanne and Walter Creager
 Marla Lakin Crockett
 Diane Cultum
 Kaye Cummings
 Leilani Posgate Cummings
 Mary Jane C. Curtis
 Melanie L. Daglian
 Donna I. Werneke and Larry
 Wilton Daigle
 Diane P. Dailey
 Miriam M. Dailey
 Madeline Montgomery Dale
 Nigel M.A. Daley
 Cynthia Gauntlett Daniels
 Wendell and Sallie Danielson
 Janet Marie Danse
 Michael Danzansky
 Katharine C. Danzansky
 Stephen Ira Danzansky
 Frank C. Darling
 Janet Sullivan David
 Bruce and Peggy Davis
 Katherine W. Davis
 Sally Ann Davis
 Wesley Tyler Davis
 Suzanne Crayford Dawbarn
 Lillian Sellers de Lissovoy
 Lucie G. de Matteis
 Elise Dean
 William Thomas Deane
 Christina Hughes Deaton
 Pamela and Eugene DeBolt
 Lois S. and David L. Degler
 Sheila Mary Imogen Delpont
 Julie and Tom Denison
 Judith Joy Denoyer
 Irene A. Dent
 L. Karl Denton
 Jennifer C. DeVöl
 Beverly Bemis Hawks
 DeWindt

Norman E. Dietz
 Beverly Armstrong Dietz
 Verona Dinnen
 Beulah A. Dimtelmann
 Martha Doss
 Carol Jeanne Douglas
 DiAnne and Bill Drake
 William W. Drake Jr.
 Carol and Whitney Drayton
 Christine and Van Driessen
 Candace du Mars
 David L. Dunaway
 David Bruce Duncan
 Kathryn and John Dumton
 Irma and Anton Duss
 Dean and Jean Duston
 Pam and Glen Dwinells
 Helen Katherine Eddy
 Jean Eggert
 Elke Dora Lieselotte Eipel
 R. Thayer Eldridge-Blanchard
 Margaret W. Ellis
 Margaret K. Eln
 Doris C. Escovedo
 Dorothy E. Estes
 Marianne Meyers Evans
 Virginia H. Evans
 Christian M. Everts
 Louise Ward Ewing
 Cece Modupe Fadope
 Lt. General John S. Fairfield
 Kenneth H. and Jane W.
 Fallor
 Jakob Farner
 Sue B. and Barna Allen
 Farrell
 Mark Bachofer Fasig
 Joanne Fernbach
 Barbara Woodruff Field
 Barbara M. Fife
 Barbara Dow Files
 Richard E. Fincham
 Mr. and Mrs. Noel G. Fischer
 Katherine L. Fitzbugh
 Velleda Flechtner
 Catbryn Fleming
 Julia Mather Flowers
 Margaret Purcell and Clifford
 Stanley Foerster
 Elaine R. Follis
 Merrilyn Forbes
 Julie Crandall Foksett
 Gail Fowler-Middleton

This list reflects donations from May 1, 2003, through April 30, 2004. We apologize if we inadvertently omitted your name. Please contact the Friends of the Library coordinator (888-222-3711 or friends@marybakereddylibrary.org) with any questions.

Katharine F. Fox
Shirley S. Foxworthy
La Veda Varner Frasier
Tony and Marjorie Faller
Freyer
Elaine Friling
Norma C. Fuller
Hildegard Funke
Ben and Shirley Faith Gage
Lisa Z. Garmon
Leora and Dan Garner
Lela Jane and John Lyle
Garrett
Jean K. Garvey
Lois R. Gaylord
Emil J. Gensinger
Eric and Debie Georgatos
Caroline C. German
Nancy Gail Gilliland
Jane Haltom Gimlin
David W. Givens
Barbara Gnas
Lois Lucas Golmon
Edward William Gondolf Jr.
Deborah and Robert Goodale
Marilyn Gordon
Linda and Stephen Lindsey
Gorman
Lesley E. Gort
David W. Graebel
Robbin Lynn Graffius
Betty Jo Grabam
Anjuli Graunke
Linda Pond Gray
Steve and Cynthia Gray
Dorothy M. Greene
Marta Greenwood
Conrad Gregg
Lucille Gregory
Kathryn F. and Raymond A.
Gressett
David Alan Grier and Jean
Heilman Grier
Marquita Shiells Griswold
Clare Ham Grossebauer
Roz and Ted Gutelius
Joan Halbert
Louise Hale
Franklin J. Halferty
Elizabeth Halliday
Evelyn D. Hallisey
Claire Hamilton
Cecile A. Hanna
Alison Fight Hannab
Cordelia H. Hanzlik
Betty Durstock Harding
John Welch Hardman
Mary Margaret Harlan
Mr. and Mrs. Robert Harper
Lucy Davis and Edwin
Leland Harper
Robert F. Harper
Virginia and Reed Harris
Diane C. and G. Richard
Harris
Donald Thomas Harris
Marilyn Ann Harvey
Lisa G. Hawkins
Alexandra W. Hawley
Ivamae S. Hawley
Donna L. Harrison and John
Edward Haynes
Michael S. Hedge
Judith H. Hedrick
I. Robert Heffner
Jean Schenck Hemingway
Elena Hemminger
Margaret Burnson Hendrick
Pamela Hendy
Barbara Dean Henke

Col. Armin E. Henneberger Jr.
Howard Russell and Sandra
Henry
Joan and Robert Hess
Frances Hesselbein
Mr. and Mrs. Richard Hett
Julia Stephens Hewgley
Marcia P. Hickey
Jeannette W. Hidding
Walter R. Hieronymus
Philip L. Higley
Daniel D. Hilgendorf
Elizabeth Fern Hill
Honor Ramsay Hill
Thomas Elliott Hill
William R. Hill
Mildred Drury Hinman
Linda and Ben F. Hirsch
Nancy B. and Charles Brent
Hirschman
Sandra and Claude Ho
Eva-Marie and Richard
Armand Hogrefe
Vincent Hogrefe
Carol and David Hoble
Jewell Vandiver Holleman
Faye Danenburg Hollenbeck
Diane D. and Thomas J.
Hollister
Dorothy N. Holmes
Nordahl E. Holte
Kathleen and Nelson Hoose
Richard M. Hoover
Edith I. Hopfenspirger
Lawrence E. Horner Jr.
Darwin A. Hostetter
Barbara Maxwell Houston
Alice B. Howell
Mr. and Mrs. Robert B.
Howell
Valerie and Charles Howes
Beatrice C. Hubbard
Frederick N. Hubbell
Sylvia Hudson
Susan Hays Hueffner
David Hufford
Alison Jane Hughes
Brad and Virginia Hughes
Durant Adams Hunter
Patricia Tupper Hyatt
John W. Ingraham
Timothy Tuppert Ingram
Judy M. Jackson
Norine B. Jackson
Janice True Jacoby
Kristin A. Jamerson
Sharon Elliott and Robert R.
Jamison
Thad J. Jarrett
Tracy and Stuart Eugene
Jenkins
Ruth Elizabeth Jenks
Allison Jensen
Ann M. Jensen
Adria Howe and Kenneth
Robert Johnson
Barbara Thiel Johnson
Bonnie L. and Howard E.
Johnson
Robert and Elizabeth Johnson
Stephanie S. Johnson
Bernadette M. Johnston
Karen H. and Walter D.
Jones
Lisa D. and Gary A. Jones
Jolene and Mike Joy
Annette K. Joyce
Patricia Kadick
Mary Jane Kain
Sharon Kan

Suzanne D. Kannegieser
Carol J. and Frank W.
Keeney
Heather Clark Keeney
Barbara Kay Keller
Matthew J. Keller Jr.
Dennis O. Kemp
Thomas Pope Kemp
Janet V. Kennedy
Angela Agee Kennerly
Kenneth Kline Kennerly Jr.
Mary Julia and Stanley
Clark Kephart
Olga M. Kimball
Catherine Justine King
Weston Boyer King
Mary Kingston
Grace M. Kirchner
Nancy B. and Charles Brent
Kittredge
Dana Smith and Richard G.
Klein
Lorna Jane Knezevich
Annie Lindsay Knight
Thomas Jackson Knowles
Robert C. Knutson
Don and Christina Koch
Kimberly Crooks Korinek
Susan B. and Charles Alan
Kortbals
Nancy L. Kottcamp
Marion A. Kreutzberg
Elizabeth and Alfred Kubn
Jean Nichols Kubn
Tina Kumar
Donald Richardson Kurtz
Paula W. La Claire
Martha R. Carroll La Mear
Dorothea Ferver Lafferty
Diane R. Lambert
Claire D. Lasbua
Judith O. and Louis Edwin
Laubscher
Barbara J. Ida Lautzenbeiser
Nancy Lawrence
Maureen Diane Lawson
Timothy C. Leech
Thelma L. Lesh
Elizabeth and Daniel
Levengood
Britta Leverentz
Dale Elizabeth Lewis
Doris Stone Libey
Peggy and Charles W.
Lindahl
Christiane West Little
Frank Little
Jennifer Bartlett Lobl
Stephen E. Lohrer
Renate Lobl
Raymond Anton Lohr Jr.
Alexis and Samuel Longo
John W. Lowe
Celia and Todd Lowenberg
Russell Luerssen
Beverly Annette Lyle
Grace Flechtner Lyon
Margee Lyon
Laurie J. MacDonald
Susan P. MacFarlane
Marilyn Woods MacGowan
Mary Lou MacKenzie
Gail Ellen Maddalon
Marcia M. Maddox
Kathlyn E. Madison
Anne Early and Chet
Manchester
Karyn Mandan
Susan Stanton Mangini
Joel S. Margenau
Bernard A. Margolis

Diane Uttley Marrapodi
Eunice Emily Marsden
Nell Wasey Martin
Elizabeth M. Martinelli
Susan Martz-Cotbran
Marsha Morgan Maupin
Dan J. McBride
Suzanne McConnell
Betty Jane McCullagh
Michael J. McCutchin
Wendy Baker and Randy
Michael McElvain
Patricia Rand McGalliard
Bonnie Laurie McGibbon
Catherine K. McGibbon
Joseph L. McKibban III
Donald Robert McKindley
Mary Campbell McLemore
Miriam Kaye McNiven
Mary Virginia McVay
Evan Mehlenbacher
Richard Meiklejohn
R. J. Elizabeth Meintjes
Robert H. Melcher
Beverly J. Mendoza
Kathryn C. Menefee
Richard Allen Menke
Madeline R. Merriman
Anne Adams Messner
Susan and Keith Meyer
Cheryl Ann Midyett
Dorothy C. Miller
Edward P. Miller
Ellen Witmer Miller
Judith Reid Miller
Robert D. Miller
Evalyn Milman
Cristina Beatriz Minola
Peter F. Mirkovich
Elizabeth Paull Mitchell
Frances G. Mitchell
Mary Louise Monroe
William E. Moody
F. David and Elise L. Moore
Howard S. Moore
Kip Anthony Moore
Meredith E. Morett
Donald Morritt
Robert R. Mullen Jr.
Nadine A. Muller
Deanna Rhae Mummert
Margaret-ann Murphy
Lyle B. Murray
Barbara R. Murrish
Mr. and Mrs. Dana K.
Murton
Dona B. Musgrave
Nola F. Myers
Eric and Sandy Nager
Mrs. Muriel Alma Nagle
Karen Kunie Nakabara
Ann and Frank Nduka
Cynthia Alyce Neely
Mary W. Neil
Carole E. McHenry Nein
Ethan Nelson
Eleanor Neuburger
Laurel Ann and Kenneth
Edward New
Margaret C. Renner Newlin
S. Aneta Nilsen
Robert A. Nitschke
Barbara J. Novak
Barbara Ann Nunney
Rebecca MacKenzie and
J. Edward Odegaard
Marjorie Glee and Robert E.
Odell
John Daniel Olds
Judith Hardy Olson

Kay Ramsdell Olson
Sarepta P. Ostrum
Marilyn P. Otth
Lee Owen
John Franklin Owings Jr.
Eric Jon Oyama
Dorothy A. Paisley
Diana and Charles Palenz
Jocelyn Wold Palmer
Dean Parkins
Deepika Patel
Roselyn and Douglas Paul
Eleanor Hill Paulk
Marianna G. Paulson
Shirley T. and Richard E.
Paulson
Wendy and Hank Paulson
Geneneiva Owen Pearson
Jane S. Pease
Cheryl W. and Gary Allen
Peck
Clinton Homer Peddy
June Pelpbrey
Sherry H. Penney
Brian Guymon Pennix
Suzette le van Perkins
Sharon A. Perlis
Cheryl Faye Peters
Miriam W. Peters
Richard Lee Peters
Amy E. Petersen
Carol M. Petersen
Carolyn F.B. Petersen
Paul J. Petersen
H.L. Peterson
Susan Peterson
Phyllis M. Pettijohn
Carol and Jim Phillips
Marjorie Avery Phillips
Constance L. and Theodore L.
Pierce
Marion Sheldon Pierpont
Laura Bradley Pierucci
Mr. and Mrs. Furman Leroy
Pinkham
Birnelyn M. Piper
Lesley and David Pitts
Ronald T. Plotka, DDS
Elizabeth Poppeklwell
The Reverend Ricky Porter
Montie A. and William V.
Bud Porter
William Postar
David and Erin Powell
Diane E. and Monte Benton
Powell
Hildegarde Preston
Ulrike Prinz
Judyth Kae Prono
Robert Allen Puckett
Leon Wade Purdin
Janet Radcliffe
Bonnie C. Rainwater
Mr. and Mrs. Philip S. Ratliff
Chris and Ken Raymond
C. Peter Rea
James C. Rea
Claggett W. Read
Edithann D. Ream
Margaret Turner Rechner
David Reed
Mary Higgins Reed
Marcia and Scott Regan
Judith Claire Reigle
Clyda and George Rent
Sharon S. Reynolds
Susan Spabr Reynolds
Gregory E. Rice
Elizabeth and Michael
Richards

Lorna Richards
Helen C. Richardson
Mary C. Richardson
Shelly P. Richardson
Marjorie Pearce Richey
Mary and Curt Ridgway
Marilyn P. Rinker
Heloisa Gelber Rivas
David Alan Robb
Elizabeth Roberts
David M. Robertson
Diane C. Robertson
Joyce D. Wetbe Robertson
Helen S. and Russell D.
Robinson
Penelope A. Robinson
Susanne R. and Norman P.
Robinson
Richard A. Robson
June D. Rodefeld
Walter C. Rodgers
David E. Roeder
Beulah M. Roegge
Jeanne Laws Roebm
Genave Rogers
Margaret and Ben Rogers
Stephen Jon Romaine
J. Richard Root
Evalynne Virginia Ross
Mary Ann Rowan
Jane H. Rygel
Sandra Jane Rygel
Susan Ward Rynerson
Peter Leman Samek
Barbara Sander
Martha G. Sanders
Vinson J. Sanders
Jean Satterwhite
Saralyn Scaldini
James R. Schaefer
Carl J. and Joan A.
Schlemmer
James H. Schloemer
Barbara Jeanne and Frank
Palmer Schlosser
Miss Eva Maria Schmatz
Robert Emil Schmidt
Sherry Lynn Schnell
Markus Schneulin
Peter Hudson Davis and
Kristiann Schoening
Mell Schoening
Randall Schroedl
Judi and Steve Schultz
Harriet Barry Schupp
Ruth Hibbard Schuyler
Shirley and Bob Schwaller
Joyce Nickell Schwentker
Jane Wykle Scott
John Hay Scott
Ute-Marina and Michael A.
Seek
Peter and Lora Seeley
Carolyn Broock Self
Elizabeth Bliss Selover
William C. Selover
G. Carlton Sevy
Deborah S. Shepherd
Beverly Sheppard
Julie R.G. Sheppard
Beverly Susan Shick
Virginia M. Shipman
Elsie Starks Shreeve
Thayer Sibley
Linda Ann Siegrist
Jeanne Lee Sigler
Wendy Reynolds
Deborah Jane Simmons
Shirley House Sims

Sylvia Macklin and Martin
Sirota
Mary Lou Sitomer
Carla Worthby-Skinner and
John L. Skinner
Donald Perry Sloteman
Lark Garges and Frank Lloyd
Smith
Gladys Margaret Smith
Jenepher Smith
Kathrine E.B. Smith
Beth Schaefer and Lamar
Smith
Lynn W. and Commander
Scott H. Smith
Nathan Scott Smith
Ruth H. Smith
Jennifer and Timothy
Smucker
Esther Faye Snyder
Christine Solomon and
Charles Chace
Iain Somerville
Alice Sorrels
Irene Ruth Kroske Soule
Drew Franklin Sprague
David Warren Stafford-
Parkin
Meg and Tom Stallard
Joyce and Edwin Starner
Jean Stedman
Jeannine A. and Robert E.
Steele
Geri C. Stephens
Laurel and David Stevens
Elizabeth L. Stevens
Ann C. Stewart
Oswald Stewart II
Louise D. Stone
Linda Y. Rush and Robert
George Storm
Sharon Stoughton-Jackson
Noel James Stowe
John F.R. Strang
Marlene Sugarman
Larry Gene Sullender
Tracy and Sean Sullivan
Donna F. Summerbays
Ragnar Nils Sundstrom Jr.
Jean-Louis Sumier
Lois Louise Swabel
Arthur Roy Swenson
Mark Swinney
Beth M. and K. Jeffries
Sydness
June Brehm Tabor
Marjorie Kaye and Nathan A.
Talbot
Melissa Mills Talbot
Tara Darlene Talbot
Helen M. Tarws
John and Patsy Teas
Corinne Jane Teeter
Norma J. Terova
Muriel Hennessy Thomas
Margaret Louise Thoren
Steven Ray Thorpe
Volmer Charles Thrane
Phyllis R. Till
Monte L. Tinkham
Marjorie Russell Tis
Jane and Ivan O. Toler
Mario Tosto and Joan Ostrun
Mark J. Tousey
Elizabeth and Paul S.
Townsend
Mary M. and Talbot W.
Trammell
Doris Eaton Travis
Victoria True

*John Trumbull
Phyllis Mae and Walter F.
Tule
Constance Dee Turner
Bonnie L. Turrentine
Lyle Frederick Tuttle
Herrn Nils Tuxen
Cynthia Ann Tyler
Janet J. and Norman Tyler
Jeff Underwood
Mary Upsbaw
Marilyn S. Valeo
Jamae Wolfram van Eck
Morton L. Vance Jr.
Kathleen J. Vanderlip-Battles
Miss Joy Vandever
Mary Allison VanDillen
Hamid Varasteh
Emma Louise Vaughan
Robert D. Vessels
Delores Irene Vick
Timothy Taylor Vickery
Barbara M. Vining
Anna A. and Stanley V.
Vinson
Allen R. Vogel
Leta Vogel
Chester Voorbees III
Ralph E. Vrooman
Wendy Wachtel
Marsba Waite-Harada
Nancy J. Waldo
Margaret Wilson Walker
Jerry M. Walkingstick
Karen Walsb
Elizabeth Odeggaard Walter
Maryl F. Walters
Joyce Geiser Walton
Foster Vernon Waltz Jr.
William K. Wamelink
Diane E. Hoisel Wanger
Linda Frances and Richard
Hadley Ward
Vera G. Ward
Wanda Jane Warmack
Carol Florence Warner
Meri Martha Wascsepinecz
Susan Gene Waterbury
Claire Waterson
Kevin Watters
Sue Watters
Kenneth B. Way
Elizabeth Helen Webb
Petra Weber
William H. Webster
Annette V. Webs
Gloria Weidmann
Allen Weinstein
Judith Wellman
Tonia and Victor M.
Westberg
Carla D. Whitaker
James Patrick White
Margaret C. White
Michi Bell and Norman E.
White
Irmela Wigger
Loretta Anderson Wigle
Opal Cook Wilhite
Jacklyn J. Williams
Joan Pettit Williams
Norman H. Williams Jr.
Phyllis M. Williamson
Victoria A. Williamson
Jane W. Willis
Carolyn Munro Wilson
Don W. Wilson
Dorothy B. Wilson
John V. Wilson*

*Robert M. and Patricia P. Wilson
Mr. and Mrs. Mel Witt
Denise A. Windle
Jane Kent Winner
Susan Moore Wintringer
Carol and Loftin Witcher
Dorothy Lee Booth Witwer
The Roland Wolfe Family
Tara Nicole Wolfe
William J. Wolfe
Judy L. Wolff
Russell Blake Wolff
Gary L. Wollenberg
Douglas Turner Wolterding
Sherill Funston Wolterding
Jane Ridgeway Womble
Celeste Ann Wood
Patricia Hough Wood
Jean Davidson Woods
The Workman Family
Toni H. Worth
Margaret T. Wylie
The Yanagimachi Family
Edie T. Young
Shane Ann Younts
Walter R. Zapf
Judith W. Zeiser
Heather and Lewis Zurlo
Frederick Alfred Henry Zweifel*

*In Memory of Decio Colombini
In Memory of Marjorie L.
Kuehne
In Memory of Emma, Marcella,
and Evelyn Ringemann
In Memory of Vicky Seeley
Windal (Jodie, Darrin, and
Katie Kennedy)*

For information about the
Friends of the Library program,
call 888-222-3711, e-mail
friends@marybakerreddyli-
brary.org, or visit our Web site,
www.marybakerreddylibrary.org.

Executive Editor
Stephen I. Danzansky

Editor
Mary Ellen Burd

Business Manager
Virginia Hughes

Design
DeFrancis Carbone

Director of Program Development
James H. Albins

Manager of the Archives
Lesley Pitts

Lead Archivist
Heather Gunsalus Corey

Senior Researcher
Judy Huenneke

Senior Curator
Alan Lester

Art Director
Mark Thayer

Membership
For information about
joining the *Friends of the
Library* and receiving this
magazine, please call
888.222.3711 (for calls
within the United States)
or 617.450.7000 (for
international calls).

For updates on Library
activities and events, sign
up for our e-Newsletter
at [www.marybakerreddy-
library.org](http://www.marybakerreddy-
library.org).

Articles appearing in this magazine are abstracted
and indexed in HISTORICAL ABSTRACTS and AMERICA:
HISTORY AND LIFE.

THE MARY BAKER EDDY LIBRARY *for the* BETTERMENT *of* HUMANITY
200 Massachusetts Avenue, Boston, MA 02115 Telephone: 617.450.7000 888.222.3711
E-mail: magazine@marybakerreddylibrary.org Web site: www.marybakerreddylibrary.org



THE MARY BAKER EDDY LIBRARY
for the BETTERMENT *of* HUMANITY®