

# **Part I**

## **History of Pleasant View**

# **Timeline for Pleasant View Property Site of Mary Baker Eddy's Home from 1892-1908**

## **233 Pleasant Street**

### **1. May 14, 1904**

The executor of her estate is to sell within three months of her death the homestead known as Pleasant View. This was the second codicil added to her will of September 15, 1901.

### **2. November 20, 1910**

**Box G, Brookline, Mass.**

**Know all men by this protest that no change shall be made on the grounds that I own without my consent in writing.**

**Mary Baker Eddy**

### **3. December 9, 1910**

Interview with her son, George Glover, from South Dakota. He revealed a conversation that he and his Mother, Mary Baker Eddy, had and her desire to be buried at Pleasant View. Published in the *Boston Journal*.

### **4. December 9, 1910**

Article entitled "To Sell Pleasant View." General Henry Baker, the executor of the estate, states that the will stipulates the sale of the property within three months of Mrs. Eddy's demise.

### **5. January 13, 1911**

Article entitled "Mr. Frye in Town." Calvin Frye visits Concord and Pleasant View to take inventory of the house and

grounds. This is found in the *Daily Patriot*, of Concord, New Hampshire.

**6. January 23, 1911**

Articles from the *New York American* and the *Concord Patriot* stating that the Christian Scientists in the field want to buy Pleasant View and preserve it.

**7. February, 1911**

An article from the *Boston Transcript* giving the monetary amount of the estate owned by Mary Baker Eddy.

**8. May 15, 1911**

An article from the *Concord Patriot* concerning the deed of Pleasant View and stating that it had been sold. The Board of Directors of the Mother Church said that it would be preserved as at the time when occupied by Mrs. Eddy. (There are two articles, on the same subject, provided because the second one has some interesting articles around it.)

**9. October 3 and 4, 1911**

Trial to determine the resident status of Mrs. Eddy. Was it in Massachusetts or New Hampshire? (There are two articles provided, on the same subject, and the second one is more extensive.)

**10. October 10, 1911**

Article from the *Evening Mail* stating that Mrs. Eddy's legal residence was in New Hampshire.

**11. April 11, 1912**

Article from the *Concord Monitor* stating that Pleasant View is to be sold for taxes. General Henry Baker, executor of the estate, is involved.

**12. May 16, 1912**

Article from the *New York Times* stating that Pleasant View is not to be sold for taxes. General Henry Baker, executor of the estate, is involved.

**13. May 30, 1912**

Passing of General Henry Baker. The article is in the *Boston Herald*. Josiah Fernald is appointed administrator of the Mary Baker Eddy estate.

**Note**

14. This is an excerpt from *Christian Science After 1910* by Andrew Hartsook. It tells of the address given by Calvin Frye at Annual Meeting, June 17, 1916, in which he tells everyone Mary Baker Eddy's last message to the field.

**15. June 17, 1916**

Calvin Frye gives address to Annual Meeting after being elected President of the Mother Church. This is from the *Christian Science Sentinel* of June 17, 1916.

**16. April 24, 1917**

Calvin Frye passes on at his apartment in Boston. Article in the *New York Times*.

**17. May 21, 1917**

This article was found in a scrapbook belonging to Augusta Stetson. The scrapbook is on microfilm and the article was in the scrapbook for 1912. In the New Hampshire State Library, reference and information section, the newspapers of Concord did not show anything for May 12, 1912 on the subject of demolishing the house. The only conclusion that can be reached is that the article got placed in the wrong year in the scrapbook. The demolition must have started on the 21<sup>st</sup> of May and ended around June 1<sup>st</sup>.

**18. May 30, 1917**

Articles from *The Boston Herald*, *The Boston Post*, *The Boston Journal* and *The Boston Daily Globe* describe the burning down of Pleasant View by the Board of Directors of the Mother Church.

**19. June 1, 1917**

Article from the *Manchester Leader* describes the burning down of Pleasant View by the Board of Directors of the Mother Church.

**20. June 9, 1917**

This is a report of Annual Meeting and a talk given by the President of the Mother Church, William McKenzie. The report appeared in the *Christian Science Sentinel* of June 9, 1917. There is never any mention of the passing of Mr. Frye in April. Even in checking the periodicals there is no mention on the subject. Interesting to note that when Archibald McLellan passed on July 18, 1917 there appeared a large tribute to him in the July 28, 1917 *Christian Science Sentinel*.

**21. July 18, 1917**

Notice in the *New York American* announcing the passing of Archibald Mc Lellan.

**22. July 28, 1917**

An article from the *Christian Science Sentinel* referring to the passing of Archibald McLellan and the wonderful work he did for the movement. It is interesting to note that he knew Mrs. Eddy from 1902 and Calvin Frye had known her since 1881. Mr. McLellan was the Editor of the Christian Science periodicals and on the Board of Directors of the Mother Church. Mr. Frye was secretary to Mary Baker Eddy for 28 years and the President of the Mother Church. Which one would have been the more beloved of Mrs. Eddy? If there is

any question, check the codicil of the will at the beginning of this book.

Note

**23. This is a map and description of the homestead of Pleasant View from Longyear Museum.**

**24. March 13, 1929**

**Below is an excerpt from John V. Dittmore's letter to an inquirer in New York City. Mr. Dittmore was on the Board of Directors of the Mother Church at the time of Mary Baker Eddy's passing on December 3, 1910. It is from a manuscript of a book written by Myrtle Stewart.**

**"None of us at that time (1910) recognized the evolutionary system of government requiring dissolution and reconstruction at the beginning of each new period of discovery and leadership.**

**To argue that judicial interpretation becomes in effect the law is to violate a most basic constitutional principle.**

**Government by interpretation is government by lawyers instead of government by law."**

**\*Following are the articles that correspond to the numbered dates of the timeline. The newspaper articles are taken from microfilm and the copies are left in their original state to show what was on the page surrounding them.**

This is a copy of the second codicil to Mrs Eddy's will of September 15, 1901. The executor of her estate is instructed to sell Pleasant View within three months after his appointment.

Signed, sealed, published and declared by the above named Mary Baker G. Eddy to be a codicil to her last will and testament in presence of us, who at her request, in her presence and in the presence of each other have subscribed our names as witnesses hereto.

MYRON J. PRATT

ALVIN B. CROSS

CALVIN C. HILL

34 St. Stephen St., Boston.

BE IT KNOWN THAT I, MARY BAKER G. EDDY, of Concord, New Hampshire, do hereby make, publish, and declare this second codicil to my last will and testament originally dated September 15, 1901, a duplicate of said will having been re-executed by me on November 7, 1903, in manner following, namely;

I. I hereby direct and require that the executor of my will shall sell, within three months after his appointment, at public auction or, if he sees fit, at private sale, for such price as he may determine upon and to such purchaser as he may see fit, my real estate in said Concord known as "Pleasant View," consisting of my homestead and the grounds occupied in connection therewith, and I hereby direct that the proceeds of such sale shall be forthwith paid over to the Directors of the First Church of Christ, Scientist, in Boston, Massachusetts, to be used for such purposes in connection with said Church as said Directors may determine. Nothing contained in my will or codicil thereto shall be considered inconsistent with said Church purchasing said real estate, if the Directors may consider it desirable so to do.

I hereby revoke the provisions of my will and first codicil providing for the occupancy of said real estate by various persons, the preservation and maintenance thereof at the expense of my estate, and all other pro-

visions of my will and codicil inconsistent with the foregoing direction to my executor to sell said real estate.

II. I hereby give and bequeath to The First Church of Christ, Scientist, in Boston, Massachusetts, all the contents of my said homestead and of the other buildings at "Pleasant View,"—except so far as any of the same may be specifically bequeathed in my will and codicils thereto, which specific bequests I do not modify by this provision,—the same to be kept or disposed of as may be determined by the Directors of said Church; but I direct that Calvin A. Frye shall have the privilege of selecting from said articles such keepsakes or mementos, not exceeding in intrinsic value the sum of five hundred dollars, as he may desire, and I give and bequeath the same to him when so selected.

III. I hereby direct that said Calvin A. Frye shall be provided with a suitable home in my house at No. 385 Commonwealth Avenue, Boston, if he so desires, he to have the exclusive occupancy of two furnished rooms therein, to be designated by my executor, and to have his board, suitable heat, light, and all other things necessary for his comfortable occupancy of said premises during his natural life, the expense thereof to be provided out of the income from the residue of my estate which I have left to said The First Church of Christ, Scientist, in Boston, Massachusetts.

IV. I give and bequeath to Lydia B. Hall, of Brockton, Massachusetts, the sum of one thousand dollars.

V. I give and bequeath to Irving C. Tomlinson, of said Concord, the note which I hold signed by him, it being my intention hereby to release him from said indebtedness.



In all other respects except as herein specified, I hereby ratify and reaffirm my will and codicil above mentioned.

IN WITNESS WHEREOF I have hereunto set my hand and seal at Concord, New Hampshire, this fourteenth day of May, A. D. 1904.

MARY BAKER G. EDDY (LS)

Signed, sealed, published and declared by the above named Mary Baker G. Eddy to be a codicil to her last will and testament, in presence of us, who, at her request, in her presence, and in the presence of each other, have subscribed our names as witnesses hereto.

JOSIAH E. FERNALD

MARY E. THOMPSON

CALVIN C. HILL

Suffolk S. S., Dec. 6, 1928.

Probate Court.

A true copy, attest

John R. Nichols, Asst. Register.

## Mrs. Eddy's Proclamation of Protest and an Astonishing Official Denial

Box G, Brookline, Mass.

November 20, 1910.

Know all men by this protest that no  
change shall be made on the grounds that  
I own without my consent in writing.

MARY BAKER EDDY.

ONLY fourteen days before her decease, Mrs. Eddy wrote the above proclamation of protest. It was her final effort to prevent illegitimate uses of her property which she knew she then had neither time nor means to safeguard otherwise. The "grounds" she owned were her estate, Pleasant View, at Concord, New Hampshire, and her home at Chestnut Hill, Massachusetts. Pleasant View, despite this document, is now the location of an old age home, a memorial to senile decay and death on the very spot where the great pioneer of the Science of Christianity and immortal Life brought forth some of her most world-revolutionary developments.

Some time after Mrs. Eddy's decease, when questions relating to the disposition of her Pleasant View estate were under consideration, Adam Dickey admitted that he had in his possession among many other written records, Mrs. Eddy's last instructions in regard to her two estates. He produced the document dated November 20, 1910, which we herewith reproduce in facsimile. It was at that time considered of the greatest importance. It was later photographed and copies given to each Director, as was frequently done under similar circumstances. The original was placed among the rec-

ords of the Church after having been tabulated and put through a preservation process. This document was frequently mentioned on the Board, but as time went on its importance was minimized. It was claimed that Mrs. Eddy did not really mean

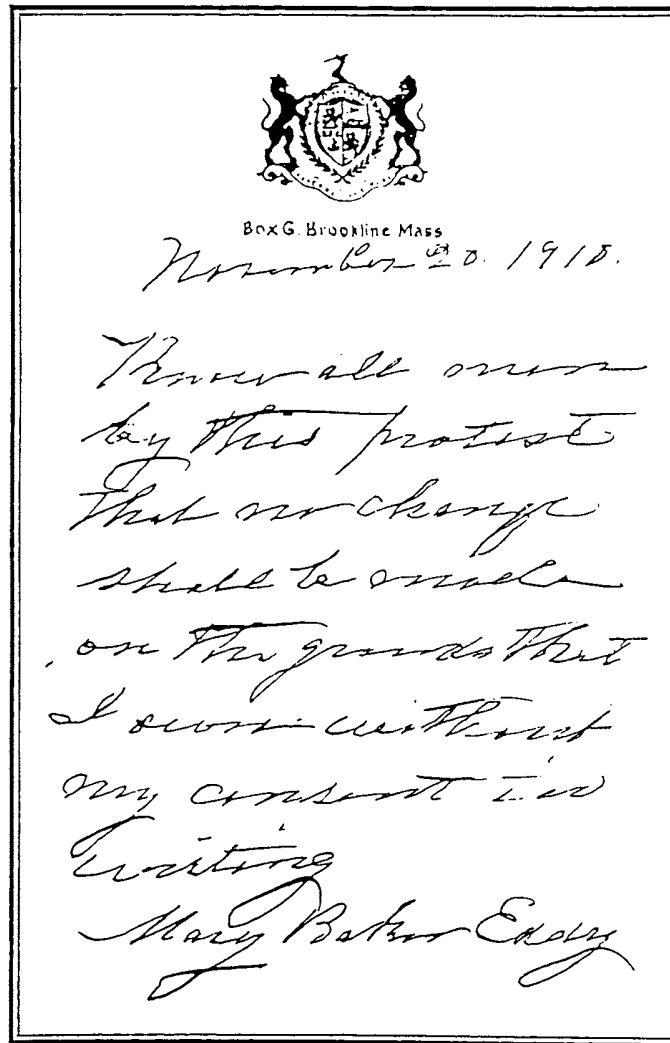
just what her actual words conveyed, and that her sad condition during those last days precluded a too literal interpretation of her instructions.

In the February, 1928, issue of THE CHRISTIAN SCIENCE WATCHMAN was published an article and record entitled, "Important Documents of Mary Baker Eddy Suppressed." The last paragraph of this article (page 142) reads as follows:

Fourteen days before her decease, a time when she recognized that physical dissolution was imminent, and when she saw that a decadent church would again attempt to substitute "institutionalism" for scientific Christianity, she wrote with her own hand an order prohibiting the use of real estate owned by her for any other purposes than those for which they were then being used, unless she gave her handwritten consent. Despite Mrs. Eddy's specific orders the Boston Directors, in wil-

ful disobedience, demolished her historic residence and built an "old age home" on its site!

It now appears from correspondence sent to the Editor of THE WATCHMAN, that a Christian Scientist in California, not a member of The Parent Church, on February 17, 1928, wrote the



Board of Directors in Boston a letter of inquiry in regard to their alleged suppression of facts and requested an honest and truthful reply. In closing, the writer of this letter said:

I would be grateful also to know if the charge in the last paragraph of this article [in THE WATCHMAN] is true, with reference to Mrs. Eddy's prohibition of any change of use of her real estate, without her handwritten consent. Thanking you in anticipation of an honest reply, . . .

Under date of March 6, 1928, a typically vague official reply from "The Christian Science Board of Directors" was sent to this inquirer over the signature of its Corresponding Secretary. The following sentence from this letter relates to the specific inquiry quoted above:

We know of no such document as is referred to in the last paragraph of the article you mention, which alleges a certain prohibition by Mrs. Eddy as to the use of her real estate.

In view of such an astonishing denial, the moral responsibility of THE WATCHMAN to the whole Christian Science field compels the publication of a facsimile reproduction of Mrs. Eddy's protest in order to prevent such a bald official misrepresentation of facts from being accepted as true.

Strict obedience to the demands of Mary Baker Eddy's scientific covenant system by the true Leader of Christian Science today, and by the living Church she has founded, has proved that the documentary evidence of every authentic utterance of the great Discoverer and Founder of Christian Science, necessary to clear the way for Truth's advance, becomes available at the moment needed.

The words of the poet William Blake are being rapidly justified in the field of Christian Science:

He who will not defend the Truth shall be compelled to defend a lie, that he may be snared and caught.

## Faith Healing versus Christian Science

MARY BAKER EDDY'S last prophetic warning against the substitution of "faith healing" for legitimate Christian Science was contained in an article entitled "Principle and Practice," written and certified by her for publication shortly before she passed on. In this instance, as in others, it was not until a number of years after her decease that this document was produced by a member of her household, and the facts regarding its origin and purpose made known. It was published in the *Christian Science Sentinel* of September 1, 1917.

Mrs. Eddy's vivid description of the "faith healing" method which heals "only as a drug would heal," created a furor in the field because it described and exposed the method employed then, as now, by a large majority of "authorized practitioners." "Patients" discovered that they had been experiencing the doubtful results of faith cure, "mistakenly pronounced Christian Science." Complaints from healers that the publication of this article "hurt their practice" was a substantial factor in crystallizing the official determination to adopt the fatal policy of attempting to hold everything where it was at the time of Mrs. Eddy's death, avoiding anything for which the deceased Leader had not created a precedent.

That a mere belief in Christian Science "inflames mortal mind" and "heals only as a drug would heal"—"chronic recovery ebbing and flowing"—is today being abundantly proved in the field of illegitimate Christian Science.

"Faith healing" is by no means monopolized by those practicing in the name of Christian Science. Thousands are thus being "healed" through many groups and organizations, the members of which have caught the idea that sickness is primarily

mental. A leading American magazine (Harper's) recently told the amazing story of Angelus Temple in Los Angeles in the following words:

Sunday after Sunday the same phenomenon is seen. Thousands travel to Angelus Temple, packing the street cars and mobbing the doors in the hope of gaining admittance. . . . For several years it has been going on, with ever-growing enthusiasm. . . . It is estimated that two-thirds come into membership through healing.

In about six years the membership of this institution has grown by thousands "through healing." Weekly testimonial meetings are said to exceed in number of expressions of gratitude those given anywhere else in the world.

The following paragraphs from this prophetic warning, "Principle and Practice," cannot be read and pondered too earnestly today by every Christian Scientist:

The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

The sick, like drowning men, catch at whatever drifts toward them. The sick are told by a faith-Scientist, "I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death." Such statements result in the sick either being healed by their faith in what you tell them—which heals only as a drug would heal, through belief—or in no effect whatever. If the faith-healer succeeds in securing (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith-cure which he mistakenly pronounces Christian Science.

Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice. . . .

regarding her inevitable successor as leader. This item was so thoroughly discussed and its great value so clearly set forth in the January WATCHMAN that no further space will be devoted to it at this time.

#### *The Marriage Covenant*

Mrs. Eddy's published writings bear witness to her deep concern regarding the increasing problems growing out of the marriage covenant. She clearly foresaw the world's confusion on this subject, expressed in increase of divorce, "companionate marriage," and the many proposed solutions for the problems of society arising through the human relations of men and women. Among her inspired statements bearing on this subject, and certified by her for future publication, was one entitled "Man and Woman." This remarkable document, many pages in length, the title of which was copyrighted by Mrs. Eddy to protect and insure its publication, scientifically analyzes the problem of man and woman, and explains why, in the ascending order, spiritual leadership has become vested in woman. It prophetically reveals *why* a "reflection of God's feminine nature" must in these "latter days" be embodied by a woman in the leadership and direction of the Christian Science movement. It also discloses the fallacy and inconsistency of the present concept of leadership in the "Mother Church." The publication of this statement, as Mrs. Eddy intended, would inspire the whole field, help to stabilize society, and enlarge the world's concept of true Christian Science.

Another article in the same class, prepared by Mrs. Eddy for publication, and also suppressed, covers very largely the same questions. It is entitled "Marriage and Progeny." Other items include a scientific explanation and interpretation of the "Immaculate Conception" and the relation

of that event to Christianity and to the teachings and practice of Christian Science; also inspiring spiritual interpretations of many familiar chapters and verses of the New Testament, pointing to the higher mission of legitimate Christian Science

#### Old Age Home Specific Disobedience

The Boston Directors also hold various written orders and directions which were prepared by Mrs. Eddy during the last few days of her life in the hope of safeguarding the future movement of Christian Science.

In this issue of THE WATCHMAN only one of these documents will be specifically considered. It relates to one of the most unscientific and disastrous enterprises ever perpetrated in the name of Christian Science—the Old Age Home built upon the grounds at Pleasant View where Mrs. Eddy most largely developed her great world system for the overcoming of sickness, old age, and death.

Fourteen days before her decease, a time when she recognized that physical dissolution was imminent, and when she saw that a decadent church would again attempt to substitute "institutionalism" for scientific Christianity, she wrote with her own hand an order prohibiting the use of real estate owned by her for any other purposes than those for which they were then being used, unless she gave her handwritten consent. Despite Mrs. Eddy's specific orders the Boston Directors, in wilful disobedience, demolished her historic residence and built an "old age home" on its site!

*Subsequent issues of THE WATCHMAN will present some of the foregoing and similar matters in greater detail. Members of the Boston organization are entitled to know the truth irrespective of whether or not, for the time being, they accept the general viewpoint of THE WATCHMAN.*

If the world's good men and women are ever to get together for the advancement of the highest ends, both human and spiritual, it must be through the growth of tolerance and the mutual recognition of that which is really divine in purpose and character. That can never be accomplished by a persistent perversion of the motives of those who differ from us.

—Boston Transcript.

## BURIAL AT CONCORD WISH OF MRS. EDDY

Long Ago Expressed Desire for  
Monument at Pleasant  
View.

That the late Mrs. Mary Baker Eddy, founder and leader of the Christian Science faith, had expressed a desire to her son that when she died her remains be buried at Pleasant View, her Concord, N. H., home, and that in deference to his mother's request he would see that her wishes were carried out, even if he had to take legal action against the officials of the Christian Science Church, was the startling declaration of the dead leader's own son, George W. Glover of Lead, South Dakota, in an exclusive interview with The Journal yesterday afternoon.

### Tears Fill Eyes.

A Journal reporter talked with Mr. Glover at the palatial home of John M. Longyear, the millionaire, and one of the leaders of the Christian Science faith, in Brookline. There, in one of the most richly furnished apartments in the beautiful residence on Fisher Hill, the aged man, with tears in his eyes, talked frankly and freely.

His son, George W. Glover, Jr., and his daughter, Miss Mary Baker Glover, sat near him and sought to comfort him in his grief.

Mr. Glover declared that the Scientists had kept his mother while she lived, and that now she was dead he was going to take the body and see that it was buried in Concord.

He declared that just prior to the funeral service yesterday he told Director and Trustee Archibald McLellan of his mother's wish, and intimated that unless her request be carried out he would take legal action.

Mr. Glover declared that Mr. McLellan seemed somewhat disconcerted, and after telling him that a lot had been purchased in Mount Auburn, requested him to see Gen. Henry M. Baker, but not until after the body had been placed in the receiving vault in the Mount Auburn Cemetery.

Mr. Glover declared that he saw Gen. Baker and talked with him prior to the service.

"I intimated to Mr. McLellan that unless my mother's body was buried in Concord I would take legal action. And I will take the matter to the courts unless my wish is carried out.

"They kept my mother while she was alive, and now that she is dead I am going to take the body and see that it is buried as she wished."

Mr. Glover was interrupted in his recital here by the entrance of his daughter. Her father introduced the reporter and asked her to draw up a chair and join the conversation. Soon after, as her father continued, Miss Glover broke into the conversation and said:

"Why, when Mr. McLellan was here this morning, you know, father, he said that a lot had been purchased in the cemetery. Mount Auburn, I think they call it."

"So he did," said Mr. Glover.

Then, continuing:

"I have got to return to my home within a very few days and my mother's body may have to stay in the receiving tomb all winter, but I will not have it buried in that cemetery. I suppose I will have to go to the courts."

When The Journal reporter told Mr. Glover that a well-known attorney in Boston had declared that the agreement he signed when he received \$245,000 in settlement of the "next friend" suit promising not to contest any will, deed or instrument disposing of his mother's property, was not worth the paper it was written on, the aged man intimated that he might contest the will.

"I want very much to see my lawyer while I am in Boston about the matter and talk with him that I may determine what to do," he said.

In some detail Mr. Glover told of the brief notice he had received of his mother's death, in the form of a telegram from Calvin D. Frye.

Mr. Glover closed the interview by stating:

"My half brother, Dr. E. J. Foster Eddy of Vermont, will without a doubt, I think, stand with me in any action I take."

## SETTLEMENT TERMS TOLD BY CHANDLER

Journal Bureau Special.

Washington, Dec. 8.—Former Senator

William E. Chandler, when seen by The

NEXT  
PAGE

Washington, Dec. 8.—Former Senator

William E. Chandler, when seen by The Journal correspondent tonight, discussed the terms of the settlement made by Mrs. Eddy's children in their suit. He said:

"There was paid to Dr. E. J. Foster Eddy about \$50,000. To Mr. Glover, the son, there was paid \$240,000, including the expenses of the litigation. This last amount includes \$125,000 which was the trust money settled upon the family by Mrs. Eddy a few days before the lawsuit began, and the amount of which was increased \$50,000 by the settlement, making \$175,000 now in the hands of the trustees for Glover and his family.

"In return for the amounts paid them, the sons agreed they would not contest any will she might thereafter make disposing of the rest of the property, so if there is such a will the two sons will get no more of her estate. If there is no such will, they inherit all her property.

"Family settlements were favored when the prodigal son left home, by the Jewish law, by the Roman law and by the common law. So that if Mrs. Eddy has made a new will since the settlement in proper form, the sons have no legal interest in her estate."

"Why did you not go to the funeral?" the senator was asked.

"Mr. Glover telegraphed me from Dakota to go, but I could not get away. I hope to see him, his daughter Mary, and his son George in Washington before they go West."

in the receiving vault in the Mount Auburn Cemetery.

Mr. Glover declared that he saw Gen. Baker and talked with him prior to the service, contrary to Mr. McLellan's wish, and that Gen. Baker had tried to put him off.

Mr. Glover intimated that he would take action to have his mother's will opened before he returns to Lead. He further intimated he might contest it.

Ebenazer Foster Eddy has told the members of the board of directors that he stands with his foster brother in the contention that Mrs. Eddy's body should rest where she herself had once said that it should.

About 3 o'clock yesterday afternoon a Journal reporter called at the Longyear residence in Brookline and asked for Mr. Glover. A few minutes later the reporter was ushered into the presence of Mr. Glover.

### Tells of Mother's Wish.

With his long flowing white beard, a cigar between his fingers and his coat thrown off for greater comfort, he appeared most venerable as with outstretched hand he greeted the reporter. He introduced his son, who was standing near by, and asked the reporter to be seated.

Then, drawing his own chair close to the one he had offered his visitor, the son of the Christian Science leader leaned forward and began to tell of his mother's wish, expressed to him, that she be buried in Concord. As he talked his eyes filled with tears, and, visibly agitated, he would sometimes allow the cigar he smoked to go out.

His voice, gentle and soothing, sometimes trembled so it was almost impossible to hear his words. Not once did he speak against the faith his mother had founded, but the only times he referred to the Scientists he spoke in a tone of disdain of the "cult" and "they."

"It was years ago, up in Concord, New Hampshire," said Mr. Glover, "and my mother and I were talking. She told me she wanted to live always at Pleasant View, and that when she died she wanted to be buried there and have a monument erected to her memory. And I have always remembered those words.

"It was her wish that she be buried at Pleasant View and I want to carry out that wish. This morning just before the funeral service I spoke to Mr. McLellan and told him what my mother had said to me years past. I did not tell him how she had told me she wanted to spend the last years of her life at Concord, but I did tell him that when she died she wanted to be buried at Pleasant View."

### College for Indigent Students.

The construction of a college for indigent students may be the outcome of the provision of the will, but it is considered equally probable that the bequest will be devoted to the spreading of the faith in foreign lands. Ideas along both these lines are said to have been included in the will.

Other provisions of the will are as follows:

The estate at Chestnut Hill is bequeathed to the mother church. Its future will be determined by the Board of Directors.

The house numbered 385 Commonwealth avenue, also becomes the property of the church. It is the residence of Judge Clifford P. Smith, the first reader, and is next door to the residence which Mrs. Eddy deeded to the church but retained a life interest in.

### To Sell Pleasant View.

Pleasant View, the splendid estate at Concord, N. H., where Mrs. Eddy made her home before coming to Chestnut Hill, is to be sold.

The will specifies that the administrator of the estate must sell "Pleasant View" either at a private sale or at auction.

The administrator of the estate is ex-Congressman Henry M. Baker, of Bow, N. H. He was the favorite relative of Mrs. Eddy and she affectionately called him "Cousin Henry." But all he gets under the terms of the will is a keepsake, something that will be valuable merely as a remembrance.

Members of Mrs. Eddy's household are remembered in bequests which range from \$1,000 to \$10,000.

Calvin Frye is given \$18,000.

Only those who were members of the household staff for six years are mentioned.

The will was drawn in 1904 in Concord, N. H., and those that receive bequests

Continued on Page 4.

DEC 9, 1910