

THE LONGYEAR FOUNDATION: The Inspiration Behind Its Establishment As An Institution For Historical Education About Mary Baker Eddy And Her Early Followers

"You as an eminent Christian Scientist can do much in educating others materially or scholastically."

(Mary Baker Eddy in a letter to Mary Beecher Longyear, Jan. 11, 1906.)

The Longyear Foundation's purpose is to keep Mary Baker Eddy's history before the public. One of the many avenues used to fulfill this purpose is *Quarterly News*.

It was in the Spring of 1964 that *Quarterly News* made its first appearance. As a research oriented publication, it presents topics relating to Mary Baker Eddy and the formative years of the Christian Science movement. Articles over the past thirty years have provided information about individuals associated with Mary Baker Eddy, places of historic interest, and the Museum's collection of manuscripts, letters, photographs, artifacts and portraits.

Celebrating these thirty years of *Quarterly News*, we feel it is an appropriate time to speak of Mary Beecher Longyear, the woman who saw the necessity of collecting and preserving a record of Mary Baker Eddy's life. (Mrs. Longyear's collection, in fact, continues to grow through generous donations of items from members and friends of the Longyear Museum.)

Mrs. Longyear and Christian Science

Mary Hawley Beecher was born December 21, 1851 in Milwaukee, Wisconsin, to Caroline Matilda Walker and Samuel Peck Beecher. She was a twin in a family of seven children. Speaking of her ancestry in her autobiography, she comments: "We were somewhat proud of our name Beecher and had imbibed the idea that our grandfather Marcus Lyman Beecher ... and Henry Ward Beecher's grandfather were ... cousins." She also makes another statement in that same autobiography that her father was

"... a distant relative of the noted Henry Ward Beecher."¹ Mary's childhood was spent in Milwaukee, Wisconsin, and at the close of the Civil War the family moved to Augusta, Michigan. In her teens Mary studied to be a schoolteacher and moved to Marquette, Michigan, in 1877 to pursue her profession. There she met John Munro Longyear,² who was working as "landlooker" reporting on the natural resources of lands ceded by the Federal Government to the Sault Ste. Marie Canal Company. Mary and John were married in Battle Creek, Michigan on January 4, 1879,

History Serving Christian Science

LONGYEAR FOUNDATION

Quarterly News

SPRING, 1964

A Time of Renewal

AGAIN SPRING IS HERE! Throughout much of the world this glad season is bringing joy to man and beast, bird and flower. The gardeners at Longyear Foundation are overturning the soil, hedging about the delicate shafts of the scilla, training new shoots from the climbing rose, sweeping clean the ground, bringing to view the fresh green grass. The interior of the Foundation is being readied for the season's many returning visitors. New exhibits, revised labels, fresh displays of material not hitherto shown are being put in place, while frayed covers and furnishings are being renewed. In this springtime of activity, the QUARTERLY NEWS makes its appearance, bringing to you information of the expanding activities of Longyear Foundation.

New Exhibitions

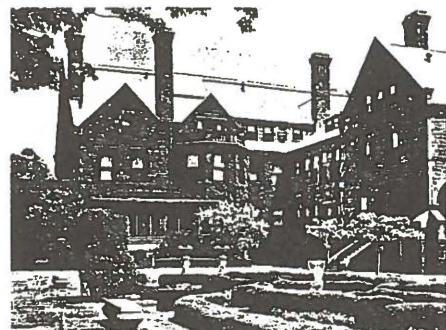
Rotunda: DAILY LIFE AT PLEASANT VIEW IN THE 1890's — 12 Frames with photographs.

A DEEPLY FELT CONVICTION on the part of Mr. and Mrs. John Munro Longyear led to the establishment of Longyear Foundation.

As early as 1910 they saw clearly the need of preserving a record of the life and achievements of Mary Baker Eddy if legend and personal dedication were not to threaten the pure teachings of Christian Science. It was necessary to gather authentic material while it was still available, and together Mr. and Mrs. Longyear visited many sites and acquaintances associated with Mrs. Eddy. When Mr. Longyear passed on in 1922, Mrs.

"Banner of Light" of July 4, 1868, in which she offers to teach mental healing; handwritten copies of her earliest teaching manual, "Science of Man," and original editions of most of her publications.

There are manuscripts, solicited by Mrs. Longyear, from loyal students who had been closely associated with Mrs. Eddy, giving valuable evidence of Mrs. Eddy's daily activities and her manner of working. Portraits of many early workers who had loyally assisted her in various capacities fill the galleries — some portraits commissioned by Mrs. Longyear, others given by asso-



LONGYEAR FOUNDATION from a rear formal garden

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Mr. & Mrs. Longyear snowshoeing in 1886

from the collection of the Marquette
Historical Society, Marquette, Michigan

and made their home in Marquette. They had seven children, three girls and four boys. Early in the 1890's Mrs. Longyear was introduced to Christian Science while struggling with grief over the sudden death of an infant son. She became a dedicated student, had Christian Science Primary class instruction with Mary E. Crawford, and in 1894 joined The Mother Church (The First Church of Christ, Scientist, in Boston, Massachusetts). Nine years later she had Normal class with Edward A. Kimball under The Christian Science Board of Education, and received the degree of C.S.B.³ Mrs. Longyear was active on various church committees, contributed poems and articles to the *Christian Science Sentinel*,⁴ and for many years follow-

ing the Longyears' move to Brookline, Massachusetts, enjoyed teaching the older children in The Mother Church Sunday School.⁵

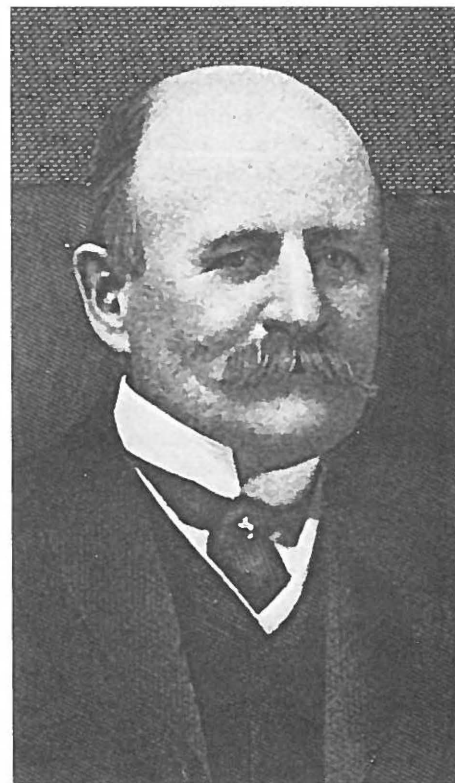
Mrs. Longyear's Contacts with Mary Baker Eddy

At first the only contact Mrs. Longyear had with Mrs. Eddy was through correspondence, which began in 1895 when Mrs. Longyear, wintering in France, wrote requesting permission of Mrs. Eddy to have *Science and Health with Key to the Scriptures* translated into French. Mrs. Eddy gave her permission, but the effort was not successful. Some years later Mrs. Longyear wrote of this experience, "You can imagine that the effort was not a success, as the man I em-

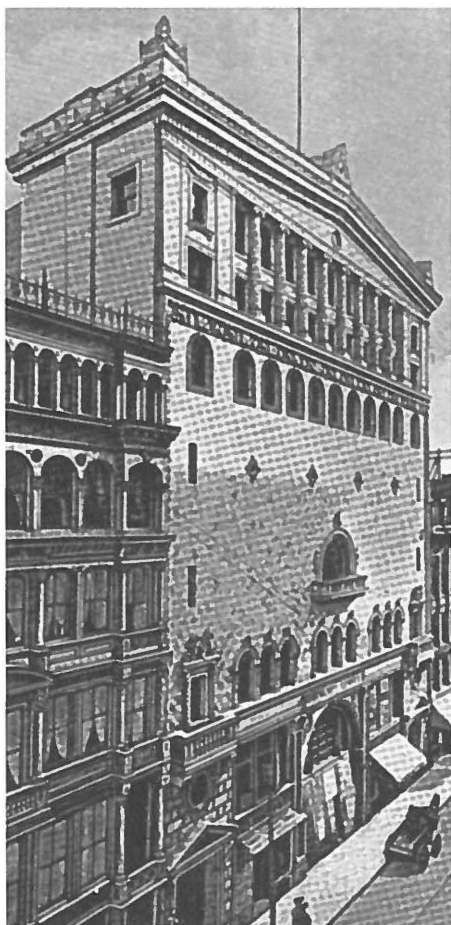
ployed to translate it [*Science and Health*] had never heard of Science before and I knew very little regarding its theory."⁶

During the years 1899 and 1900 the Longyear family lived, temporarily, in Boston while the children attended schools in the New England area. Mrs. Longyear was quite busy with her family at that time and never thought of pursuing a meeting with Mrs. Eddy, but did see her when she spoke at the Annual Meeting of The Mother Church held at Tremont Temple on June 6, 1899. As Mrs. Longyear explains, "I knew that her time was fully occupied and I had no curiosity to see her personally, or to gain any help from her physical appearance. I saw her first when she appeared in Tremont Temple, but was not impressed. My greatest desire was to bring harmony and peace in my own home through the understanding of Christian Science and I knew that in order to gain that I must study her books."⁷

When Mr. and Mrs. Longyear visited the Paris Exposition in 1900, Mrs. Longyear conceived the idea of displaying Christian Science literature in the Exposition. She wrote to Mrs. Eddy about it and received a note with her permission and blessing.⁸ According to Mrs. Longyear the response from the French public at the Exposition far exceeded expectations, and



Edward A. Kimball



Tremont Temple, Boston, Massachusetts

may have contributed to Mrs. Eddy being officially recognized for her distinguished activity in the writing and publishing of Christian Science literature by the French Government, who bestowed upon her the decoration of *Officier d'Academie* in 1907.⁹

The exchange of letters between Mrs. Longyear and Mrs. Eddy continued, covering many topics. Sometimes Mrs. Eddy would write requesting Mrs. Longyear's assistance,¹⁰ and at other times Mrs. Longyear would discuss ideas with Mrs. Eddy. For example, Mrs. Longyear considered (in 1905), at Mrs. Eddy's suggestion, establishing a school or university for scholastic education in the South. As was frequently the case, Mrs. Eddy continued to consider this idea and went the next step in clarifying and defining the real need. Mrs. Eddy wrote Mrs. Longyear, on January 15, 1906, "I propose that the institution you found be called Sanatorium ... that it be a resort for invalids without homes or relatives available in time of need; where they can go and recruit."¹¹ (For more of this letter and additional details see: *Christian Sci-*

ence Sentinel, Vol. 19, No. 6, October 7, 1916, p. 110.)

Mrs. Eddy's evaluation of the unselfish nature of Mrs. Longyear's benevolence is expressed in a "Card" which was published in the *Christian Science Sentinel*, July 14, 1906. In that "Card" Mrs. Eddy stated regarding Mrs. Longyear's charity: "Seldom have I seen such individual, impartial giving as this."¹²

In June, 1905 at Mrs. Eddy's invitation, Mrs. Longyear visited her at her Pleasant View home in Concord, New Hampshire. "We took a carriage and reached Concord at 2.00 as Laura [Sargent] had invited us. She met us at the door with the glad news that Mrs. Eddy would see us. I prayed to see with spiritual eyes[,] A vision of beauty tall and graceful appeared in the doorway[,] a beautiful white mantle[,] a white bonnet with a pink rose in it[,] long white strings[,] a cameo brooch[,] a black grenadine dress[,] daintily gloved hands[,] I will not write what she said[,] I never can forget it."¹³ After Mrs. Eddy left for her drive, Mrs. Longyear visited with Mrs. Laura Sargent with whom a continuing friendship was begun. The following February Mrs. Eddy requested Mrs. Longyear visit her again; this time to discuss a business transaction.¹⁴ Apparently, it was after this February 1906 interview that Mrs. Sargent commented, "What in the world were you talking about that made Mother laugh so heartily? I haven't heard her laugh like that since I don't know when!"¹⁵



Mary Baker Eddy — pastel portrait by William Baxter Closson in 1899

In her diary Mrs. Longyear mentions meeting Mrs. Eddy while out driving in September of 1909,¹⁶ and in January 1910 she was invited to lunch at Mrs. Eddy's home in Chestnut Hill. Of this later meeting she wrote, "I take time to realize the blessing I had today. Went to Mrs. Eddy's house to lunch and had a lovely visit with her. The greatest blessing on earth. The bright, joyful face of Mrs. Eddy greeted me. She kissed and welcomed me ... she asked me if I knew the reason she liked to have me visit

Card.

MARY BAKER EDDY.

WE lose the sense of personality when describing love, and so base the behests of praise on worth akin to unworldliness, on goodness shorn of self, and on charity governed by God influencing the acts of men—even a charity which "suffereth long and is kind."

Mrs. Mary Beecher Longyear's charity is of the sort that letteth not the left hand know what the right hand doeth, that giveth unspoken to the needy, and is felt more than heard in a wide field of benefactions. Seldom have I seen such individual, impartial giving as this. Therefore I hasten to praise it and turn upon it the lens of spiritual faith and love, which enforce the giving liberally to all men and the upbraiding of none.

Begging her pardon for the presumption of my pen, if such it be to "render unto Cæsar the things that are Cæsar's," I hope that I have neither grieved her meekness nor overrated her generosity thereby.

From the *Christian Science Sentinel*, July 14, 1906

her. When I answered in the negative, she said, 'It is because you give me nothing to meet.' She said she often thought of me and asked me to think of her."¹⁷

In July 1910 Mrs. Longyear received another invitation to visit the household. "Blest Christmas Morn. How Good is. Saw the loved household at Chestnut Hill and brought them gifts and had the supreme joy of Life in seeing Mrs. Eddy and kissing her and laughing with her."¹⁸

Collecting the History of Mrs. Eddy's Life and Work

It was in that same month that The Christian Science Board of Directors gave Mrs. Eddy's grandmother's spinning wheel to Mrs. Longyear.¹⁹ And in the following year, 1911, she bought one of Luella Varney Serrao's sculpted marble busts of Mrs. Eddy.²⁰ But it wasn't until November 1917 that Mrs. Longyear was convinced that the *history* of Mrs. Eddy's life and the early Christian Science movement should be preserved. She carefully searched Mrs. Eddy's writings for any reference to history. Upon reading the following quote in *Miscellaneous Writings* — "Christian Science and Christian Scientists will, *must* have a history"²¹ — Mrs. Longyear decided she should act on the idea. She comments in her diary, "The history of Christian Scientists and the establishing of the church must be written so that no one in the centuries to come could doubt that Mary Baker Eddy and her faithful followers founded [T]he [F]irst [C]hurch of Christ[,] Scientist."²²

Subsequently, Mrs. Longyear wrote to The Christian Science Board of Directors and received permission to construct a building in which to house historic data on Mary Baker Eddy and Christian Science. She and her husband then met with the Directors on November 30, 1917.²³ Since it was the feeling of the Board that any such building should be near The Mother Church, Mrs. Longyear bought land adjacent to the edifice, and in April of 1918 presented it to the Directors.²⁴

She then began speaking with Mrs. Eddy's students, sharing with them her thoughts about preserving a record of Mrs. Eddy's life. Most of them agreed with her and were eager to help, but when asked to write their recollections and experiences some felt that *Science and Health* eliminated any need for personal reminis-

cences. In response Mrs. Longyear said, "... it was to preserve for all time the transparency of Mrs. Eddy's *character* that the world might have refutation in ages to come if error would begin to belittle it as it constantly does now or tries to do."²⁵

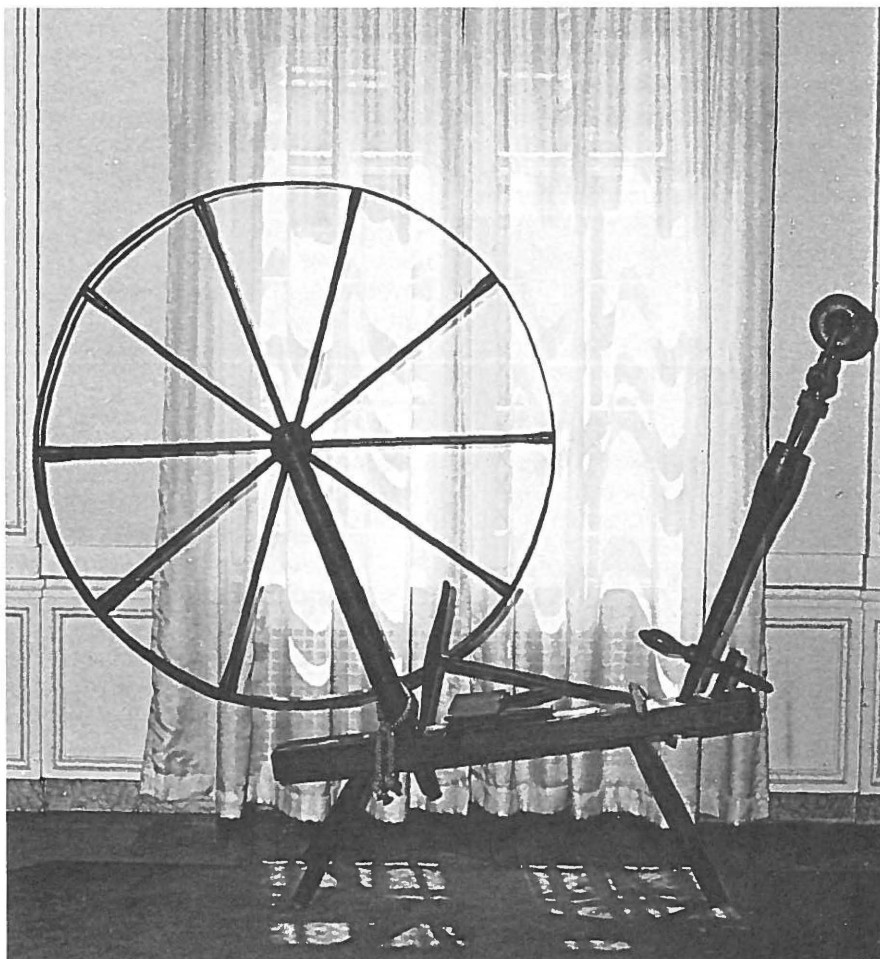
After arranging for photographs to be taken of early workers, Mrs. Longyear commissioned portraits to be painted, especially of those students of Mary Baker Eddy who had the advance designations of C.S.B. and C.S.D.²⁶ At the same time she requested that these students write their reminiscences of their introductions to Christian Science and memories of Mrs. Eddy, feeling that these would be of great interest to future generations in showing how the dedication and support of such workers aided in the establishment of the early Christian Science Church.

Meanwhile, on November 11, 1918, The Christian Science Board of Directors wrote to Mrs. Longyear asking that she "... excuse them from giving any commission or official endorsement ..." to her effort to collect histor-

ical material.²⁷ In her diary Mrs. Longyear comments, "Well that is all right they do not object to my doing so. I am not disappointed. God my God will lead me and will not let me make mistakes."²⁸ Thus Mrs. Longyear felt free to follow the task before her — a vision that seemed to be uniquely hers. No doubt, this feeling was reinforced by letters such as one dated October 2, 1918, to Mrs. Longyear from Adam H. Dickey, member of The Christian Science Board of Directors, in which he remarked:

"I just wish to drop you a line personally and tell you that I am glad to know that the differences existing between yourself and our Board of Directors are in a fair way to be adjusted. ... I have not changed my opinion on any of the essentials of the work you are performing and I know that sometime it will be done, and in the right way."

The "differences" between Mrs. Longyear and The Christian Science Board of Directors were a complex



Spinning wheel that belonged to Mary Baker Eddy's paternal grandmother and was given to Mrs. Longyear by The Christian Science Board of Directors



Adam H. Dickey



John V. Dittemore



Clifford P. Smith

matter with many facts not easily disentangled. The first fact was that Mrs. Longyear, the Board of Directors, and Board member John V. Dittemore were all vigorously involved in collecting documentation regarding Mary Baker Eddy's life and the early history of her church. This collecting was complicated by the fact that all parties had engaged the same rare book/manuscript dealer to gather materials for them — a Mr. A.A. Beauchamp. Added to this mix was Mrs. Longyear's friendship with John V. Dittemore. (Dittemore, due to a conflict of viewpoint with the rest of the Board, was eventually dismissed as a member of The Christian Science Board of Directors on March 17, 1919.)

Also, all this occurred prior to the establishment of a code of ethics in the field of preservation.²⁹ It was a time in which, like many of his contemporaries, Mr. Dittemore could feel perfectly at ease in continuing to add to a personal collection of historical materials despite what we today so clearly see as a conflict of interest relating to his position as a church officer (from May 31, 1909–March 17, 1919). Mrs. Longyear began purchasing materials from Mr. Dittemore's personal collection in 1919. Hence, the criticism for how a part of Mrs. Longyear's collection came to her was articulated by church workers such as Judge Clifford P. Smith who wrote her on May 12, 1924:

"Since the beginning of the litigation in March 1919 ... it is gener-

ally believed that you are or were one of his [John V. Dittemore's] most ardent supporters and his chief contributor."

In her defense, Mrs. Longyear made the following reply by letter to Judge Smith on May 13, 1924:

"I have never had any unchristian feeling regarding any of the officers of the church or any members. ...

I am still a friend of Mr. Dittemore's — as I would like to be to all [Christian] Scientists, but I have no sympathy with one who could try to usurp Mrs. Eddy's place — or organize another church. The remedy for the rupture in the church is *Love*. Divine forgiving Love.

I have never *given* Mr. Dittemore any money to support his con-



Mr. & Mrs. Longyear (circa 1917)

tention. He sold me a large collection of early Christian Science data [data on Mrs. Eddy before her discovery of Christian Science in 1866] that he had collected before he was a director [prior to May 31, 1909].”³⁰

Always striving to turn to God for direction, and to recognize His guidance, Mrs. Longyear with a deep sense of commitment, devoted the rest of her life to accomplishing her task of collecting historical data, memorabilia, artifacts and records relative to Mary Baker Eddy — not only from students of Mrs. Eddy, but also from members of Mrs. Eddy’s family, and from cities and towns where Mrs. Eddy had resided. With respect to items from family members, she was able to acquire the Baker Family Papers, which document Mary Baker Eddy’s childhood and young adult years. These papers give researchers a first-hand view of the Baker family. The Baker Family Papers document the camaraderie between brothers and sisters, the strong religious beliefs of parents, and the customs of the times; these enable present and future generations to grasp something of what influenced and shaped the early years of the Discoverer and Founder of Christian Science.³¹

Mrs. Longyear paid a number of people to do research and write books on the history and development of Christian Science. She herself greatly enjoyed researching and writing about Asa Gilbert Eddy.³² She also wrote *History of a House*, in which she tells how on July 13, 1920, she, her daughter, and two grandsons (while motoring in Massachusetts) found themselves in the town of Amesbury. They then searched for the Squire Bagley house where Mrs. Eddy had lived for approximately seven months during the years 1868–1870. On finding it they knocked on the door and the then occupant graciously allowed them to enter and look around. As they left Mrs. Longyear said to her daughter, “Judith, if it is right for me to preserve this house, I will get it some day; if it is not God’s will, I do not want it!” Two years later she was able to purchase the house.³³ Mrs. Longyear wrote in her diary that she was always most content when doing her history work. Even so, as her statement to Judith shows, her zeal for the task was tempered by her desire to do what was right.



Squire Bagley house in Amesbury, Massachusetts (Mrs. Longyear is second from the left), 1927

Prior to finding the Amesbury House, Mrs. Longyear bought the Rumney and North Groton homes in New Hampshire (where Mrs. Eddy lived from 1855 to 1862) and later the house on Paradise Road in Swampscott, Massachusetts (in which Mrs. Eddy had her landmark healing in 1866). Mrs. Longyear had each house restored and furnished, and first opened them to the public in 1923.³⁴ These transactions took place at a time when the general public did not yet fully appreciate the need for the preservation of historic houses or sites. Since World War I and the advent of the automobile, people became more interested in visiting such places.³⁵

Mrs. Longyear was tireless in her search for historic material. She traveled extensively and met with early students of Christian Science in Europe and America. She loved hear-

ing of their experiences and how they were introduced to Christian Science. Often they had been the first Christian Scientists in their part of the country and had been instrumental in establishing churches. Many had worked in Mrs. Eddy’s home. She encouraged them to write of these experiences.

As the portraits of Christian Scientists who had known Mrs. Eddy were completed, Mrs. Longyear had them hung in a large upstairs room on the third floor of her home, known as the Gothic Room, and invited guests to view them. Members of The Christian Science Board of Directors were among the first visitors, they themselves having given the framed portraits of Ira O. Knapp, William B. Johnson, Stephen A. Chase, and Joseph Armstrong, the first Board of Directors appointed by Mrs. Eddy. She also showed slides illustrating Mrs. Eddy’s life.

Establishing the Longyear Foundation and Museum

In 1920 Mrs. Longyear formed the Zion Research Foundation and Library,³⁶ for the purpose of showing the natural progression of the origins and development of Judeo-Christian thought through the ages into what she saw as its logical culmination in Christian Science. Mrs. Longyear originally planned to incorporate those materials with her collection pertaining to Mrs. Eddy, but later realized that the two collections should be separate.³⁷ And so, on January 18, 1923, a deed was executed that established the Longyear Foundation.³⁸

Looking for the best way in which to house and exhibit the collection, Mrs. Longyear became interested in how the "Ladies of Mount Vernon" ran George Washington's home as a possible model for a museum about Mary Baker Eddy. By September of 1923 she received plans that she had commissioned from Chicago architects Samuel A. Marx and Earl H. Reed for her museum building.³⁹ The museum plan allowed for, among other things, the display of a statue of Mary Baker Eddy which Cyrus Dallin had completed in 1922 for Mrs. Longyear.⁴⁰ There would be two study rooms in which to read books, pamphlets and reminiscences; a large exhibit hall for programs and display of the portraits of early workers in the Christian Science movement; a gallery for photographs; a large gallery covering Mrs. Eddy's life; an index room in which to maintain a catalog of the collection; and a large basement storage area for the collection not currently on display.

Unfortunately, the cost of obtaining manuscripts, letters, photographs, artifacts, reminiscences, portraits, historic houses (and later the stock market crash of 1929) left Mrs. Longyear with insufficient funds for the building of this museum during her lifetime. However, the desire to build an appropriate museum facility for the collection remained a priority for Mrs. Longyear as is clear from the minutes of a Longyear Foundation Trustee meeting held on November 1, 1925. The minutes note: "Mrs. Longyear felt the upkeep of her residence ... would be a tremendous weight on the trustees, and that the use of it for many years to come would not warrant the great expenditure ... Mrs.

Longyear said she wished to begin building ... a Museum in which to house and display the historical collection." Yet Mrs. Longyear did not abandon the desire to go forward with building her museum as can be seen in the fact that in 1926 she had two architectural plans drawn. One plan by W.L. Richardson is comparable in all significant details to her 1923 plan, but on a smaller and less costly scale. The second 1926 plan by Gay & Proctor was even smaller and only called for a single gallery room measuring 36.6' by 23.6'. By February 1929, Mrs. Longyear had requested and received from the Boston architectural firm of Gay and Proctor plans to alter three rooms in the lower floor of her home to accommodate the display of the portraits of early workers in the Christian Science movement.⁴¹

Because Mrs. Longyear was financially unable to have a museum constructed, she provided that certain rooms in her Brookline, Massachusetts home could be used to store and exhibit the portraits, photographs and memorabilia pertaining to Mary Baker Eddy and her early followers. These rooms would be open for persons to view at least three days a week.⁴² In January of 1928, Mrs. Longyear formally deeded her four historic houses and her entire collection to the Longyear Foundation.⁴³ Up to the time of her passing, March 14, 1931, Mrs. Longyear worked diligently on adding to her collection.⁴⁴

In 1934 the Longyear Foundation was formally incorporated under the laws of Massachusetts, as a non-profit, charitable institution; and in 1937 the Longyear Museum opened its doors as the only public museum dedicated to telling the story of Mary Baker Eddy's life.

A Perspective on Mrs. Longyear's Historical Work

At the time Mrs. Longyear had begun collecting (c. 1895), the field of historic preservation was in its infancy in this country. For example, the U.S. National Archives was not established until 1934; with Colonial Williamsburg being established in 1926, Old Sturbridge Village in 1938, the American Association of State and Local History in 1940, and the National Trust for Historic Preservation in 1949. It should also be noted that the task of historical preservation

that Mrs. Longyear undertook and successfully achieved is all the more remarkable when it is remembered that the field of history was male-dominated, and that the material she sought to collect and preserve was not seen as "history" (old enough to need collecting). However, she saw that unless it was collected *at that time* it could be lost forever. In her diary Mrs. Longyear wrote:

"The *most* important thing in the whole world at this time seems to me, is the preserving of the incidents and the authenticity of the history of the life of Mary Baker Eddy. How few, what a remnant at this present time realize the great necessity of keeping the records of her early life... ." ⁴⁵

At the meeting of the Trustees of the Longyear Foundation on April 11, 1931 (the first regular Trustee meeting held after Mrs. Longyear's passing) a letter of appreciation for Mrs. Longyear's work was read by long-time friend A. Marguerite Smith. Miss Smith remarked:

"Mrs. Longyear was a woman of great vision and with a tremendous desire to enlighten mankind. She was a staunch believer in Christian Science and never failed to turn to its methods for guidance and help. Her friendly association with Mrs. Eddy was a continued inspiration to her and it was her great desire to perpetuate the memory of Mary Baker Eddy as a human being that caused Mrs. Longyear to found this trust. She was ever mindful of the tendency of humanity to deify a great religious leader and to deny her earthly struggles. Mrs. Longyear did not wish the world to be without the physical records of this human life of Mary Baker Eddy as it is without historical records of Jesus. She felt that Mrs. Eddy belonged to the world, not alone to the church which she founded.⁴⁶ Mrs. Longyear studied, searched, and restored evidences of Mrs. Eddy's life. Then to insure the continuation of her [Mrs. Longyear's] work she formed Longyear Foundation and provided for its future so that it might carry on the work which she had begun."

Audrey Blackler

Note of Interest:

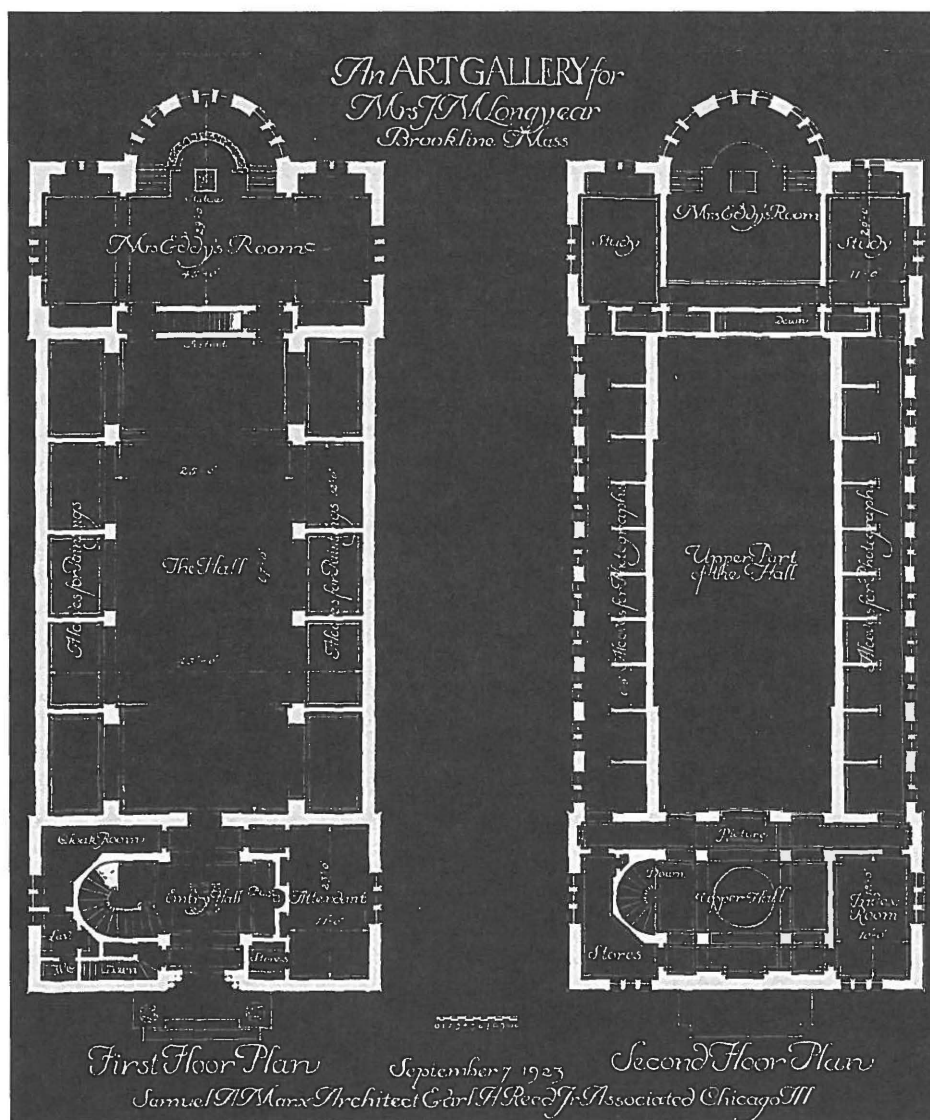
Since the publication of the last *Quarterly News* article (Vol. 31, Nos. 2 & 3, "A Plant of Sturdy Growth: The History and Development of the Christian Science Weekly Bible Lessons") new information has come to light that adds to the background of that article.

A book was published in 1892: — *Sermons on the International Sunday-School Lessons for 1893*, edited by Rev. E. Benjamin Andrews, D.D., LL.D., President of Brown University (Providence: Press of E. A. Johnson & Co.). The sermons included in this 448-page book were written by a wide spectrum of ministers and were compiled to cover each Sunday's Bible lesson for the International Series in 1893.

The book's "Preface" noted that the purpose of the compilation was to provide assistance to both the Sunday School teachers and "ministers engaged in preaching." Thus this book provides clear evidence that, at least as early as 1892, there had developed in the American Protestant churches a commitment to use the International Bible Lesson Series not merely in the Sunday School, but also in the pulpit.

It is worth remembering that Mrs. Eddy's decision to permanently establish the Bible and *Science and Health*⁴⁷ as Pastor of The Mother Church in December 1894 (and for all Christian Science branch churches in April 1895) occurred after and in the context of the publication of books like that of Brown University's President, Rev. Andrews.⁴⁸ These facts illustrate Mrs. Eddy's leadership in taking into account the best methods of Scriptural education for Sunday Schools and Church services then developing, while taking the next progressive step ahead of them.

1. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 1, pp. 3, 7.
Henry Ward Beecher (1813–1887) was an imminent American Protestant clergyman, editor, writer, and abolitionist leader. His sermons advocated the love of God and man. He also promoted the cause of woman's suffrage. Henry Ward Beecher was the son of famous American reform preacher, Lyman Beecher, and the brother of Harriet Beecher Stowe, well-known author of *Uncle Tom's Cabin*.



September 1923 plans for Mrs. Longyear's museum building

2. For further information on John Munro Longyear see: *Quarterly News*, Autumn 1974, Vol. 11, No. 3.
3. See endnote 26 for information regarding the C.S.B. designation.
4. Articles and poems by Mary Beecher Longyear published in *Christian Science Sentinel*:
"Love Omnipotent," 1912, Vol. 14, No. 27, p. 537.
"Home," 1912, Vol. 15, No. 1, p. 17.
"Comrades," 1914, Vol. 17, No. 5, p. 97.
"Christian Science Messengers," 1917, Vol. 19, No. 26, p. 506.
"Truth's Indivisible Host," 1917, Vol. 20, No. 4, p. 66.
"The Fields of Bow," 1920, Vol. 23, No. 2, p. 27.
"Mary Baker Eddy," 1921, Vol. 23, No. 46, p. 847.
5. For further information on Mary Beecher Longyear see: *Quarterly News*, Autumn 1971, Vol. 8, No. 3 & Winter 1971–72, Vol. 8, No. 4.
6. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 2, p. 11.
7. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 4, p. 7.

8. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 4, p. 6.

See also, the following letter (the original of which is in the Church History Department of The Mother Church, since Mrs. Longyear later donated these letters to the church):

"Pleasant View,
Concord, N.H.
May 3, 1900
Dictated
Mrs. Mary [B.] Longyear, C.S.
Beloved Sister:

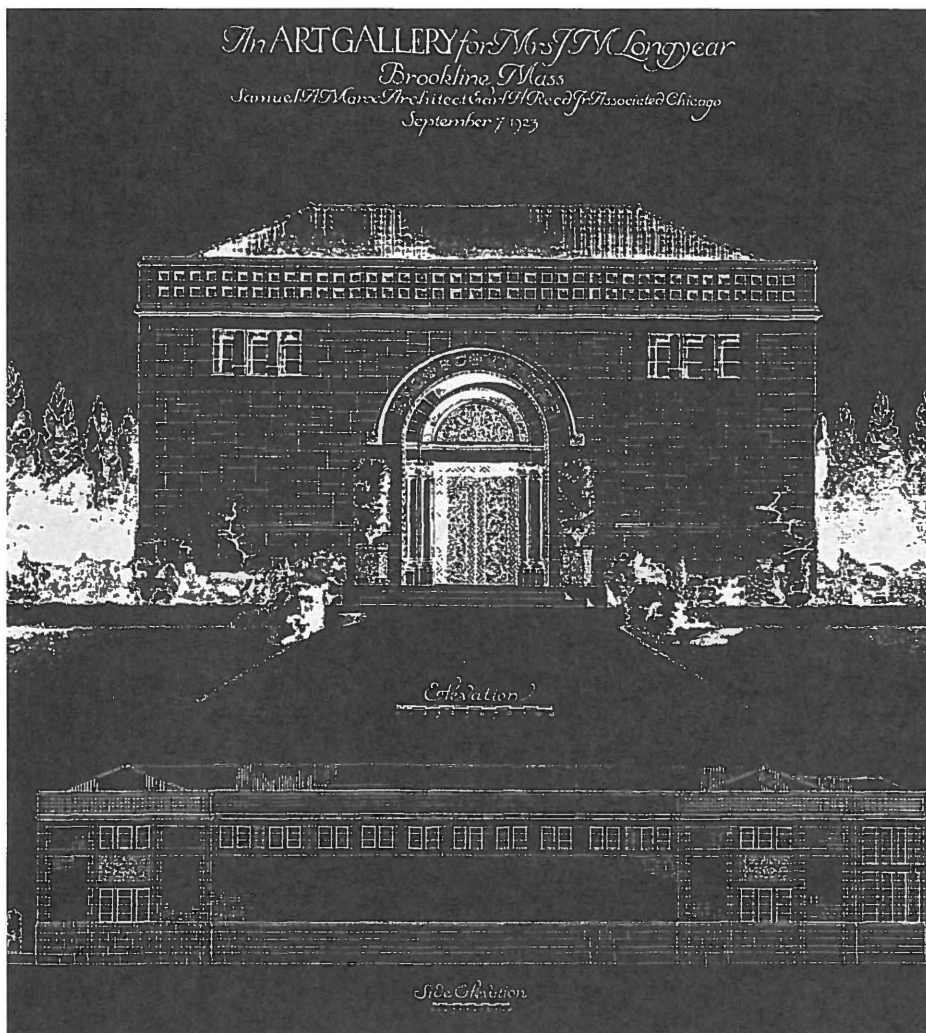
I am in receipt of your favor, and rejoice that you have interested yourselves to attend to this most important subject. Please say to Mrs. Brookins and Mlle. Demarez that I am glad of the opportunity to commit to their care the disposal of my books and of the loyal C.S. literature on the exhibition grounds of the Paris Exposition.

Translate my tracts and as many others as you think best into the French language.

May God prosper your undertaking.

With love, mother

(signed) Mary Baker G. Eddy."



September 1923 plans for Mrs. Longyear's museum building

9. Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy* (Boston: The Christian Science Publishing Society, 1945), p. 187.
10. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 12, p. 5.
Shortly after the decision was made to move the Longyear home from Marquette, Michigan, to Fisher Hill, Brookline, Massachusetts, a Director of The Mother Church, Mr. Joseph Armstrong, wrote to Mrs. Longyear that Mrs. Eddy would like to have her buy the land located on Huntington Avenue in front of The Mother Church. Mr. Longyear consented to buy it for Mrs. Longyear and she repaid him with money realized from selling all the properties she owned. In 1909 Mrs. Longyear presented it to The Mother Church and received this reply from Mrs. Eddy.
"Box G, Brookline, Mass.
March 16th, 1909.
Mrs. Mary B. Longyear,
Brookline, Mass.
Beloved Student:—
Your offer of land to our Church is a most gracious tribute, loving and true. Will you allow me to thank you from the depths of my true sense of it, and to say that it gives me joy to advise you of its acceptance. This will allow the Church to take the tract adjoining you, and to delay paying for it, until the Christian Scientists who are the

earnest workers of our Cause, have built up their own little provinces, builded their own churches, and done what they could in their individual capacity, in the fields wherein they are now at work.

You have conferred a great and lasting favor on the entire field of faithful co-workers in this vineyard of our Christ, the spiritual idea working out the demonstration of Divine Science.

Lovingly yours,
Mary Baker Eddy."

(The original of this letter is in the Church History Department of The Mother Church.)

11. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 9, pp. 6, 7.
Action was postponed until 1919, when The Christian Science Board of Directors established the Benevolent Association home at Chestnut Hill. (At that time Mrs. Longyear donated the land on Single Tree Hill, Brookline, where the Benevolent Association is now located.) See: *Quarterly News*, Winter 1971-72, Vol. 8, No. 4, p. 1 and Norman Beasley, *The Continuing Spirit*, pp. 208-209, 213, 214n, 317.
12. Mary Baker Eddy, "Card," *Christian Science Sentinel*, Vol. 8, July 14, 1906, p. 732.
13. Longyear Collection. Mary Beecher Longyear, Diary, entry for June 29, 1905.

14. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 12, pp. 6 & 12.
Mrs. Eddy owned property in Brookline that she wished to dispose of, and asked Mrs. Longyear to purchase it. After the transaction, Mrs. Eddy wrote:
"Pleasant View,
Concord, N.H., Feb. 19, 1906.
Mrs. Mary Beecher Longyear, C.S.
My beloved Student:
Yours is at hand. I am satisfied so far as I know how to be with your business arrangement relative to the purchase of my land in Brookline, Mass. Now dear, I want you to come to me on Wed. next at 2.30 P.M. and talk with Mr. Carpenter at Pleasant View, who aids me in business, and I will see you on my return from my afternoon drive.
Thanking you for your dear care for me,
Ever Thine lovingly,
(signed) Mary Baker Eddy."
(The original copy of this letter is in the Church History Department of The Mother Church.)
15. Mary Beecher Longyear, *A Memoir* by Robert Dudley Longyear, p. 29.
16. Longyear Collection. Mary Beecher Longyear, Diary, entry for September 19, 1909.
17. Longyear Collection. Mary Beecher Longyear, Autobiography, Ch. 10, pp. 4, 5.
18. Longyear Collection. Mary Beecher Longyear, Diary, entry for July 7, 1910.
19. Longyear Collection. Letter from The Christian Science Board of Directors to Mrs. John M. Longyear, July 13, 1910.
20. Longyear Collection. Mary Beecher Longyear, Diary, entry for December 12, 1911.
For more information on the artist and her portrait bust of Mary Baker Eddy, see: *Quarterly News*, Spring 1972, Vol. 9, No. 1.
21. Mary Baker Eddy, *Miscellaneous Writings 1883-1896* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1924), p. 106.
22. Longyear Collection. Mary Beecher Longyear, *Historical Research Diary*, 1918, p. 1.
23. *Ibid.*, p. 1.
24. *Ibid.*, pp. 78, 91, 94-95, 99.
25. *Ibid.*, p. 286.
26. For more information on the designation of C.S.B. and C.S.D. see: *Christian Science Weekly*, Vol. 1, No. 21, Jan. 19, 1899, p. 4; *The Christian Science Journal*, Vol. 16, Jan. 18, 1899, p. 671; Mary Baker Eddy, *The First Church of Christ, Scientist and Miscellany* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1913), pp. 245-246.
27. Longyear Collection. Mary Beecher Longyear, *Historical Research Diary*, 1918, pp. 320, 321.
28. *Ibid.*, entry for Thursday, November 14, 1918, p. 321.
29. Currently the American Association of Museums' "Code of Ethics" has this to say in the "Loyalty and Conflict of Interest" section: "Loyalty to the mission of the museum and to the public it serves is the essence of museum work, whether volunteer or paid. Where conflicts of interest arise — actual, potential, or perceived — the duty of loyalty must never be compromised. No individual may use his or her position in a

- museum for personal gain or to benefit another at the expense of the museum, its mission, its reputation, and the society it serves."
30. For background information on John V. Dittmore and the litigation against The Mother Church from 1919–1924 see: Robert Peel, *Mary Baker Eddy: The Years of Authority* (New York: Holt, Rinehart and Winston, 1977), pp. 324, 345–346, 416–n. 124, 509–n. 59; and Norman Beasley, *The Continuing Spirit* (New York: Duell, Sloan & Pearce, 1956), pp. 144–203.
 31. The Baker Family Papers were first made available to the public in an article titled "The Girlhood of Mary Baker Eddy" by Isaac F. Marcossin in *Munsey's Magazine* for April 1911, pp. 3–13. In June 1911, *The Ladies Home Journal* on page 10 published "Mrs. Eddy's Unpublished Poems: With Explanatory Text by John V. Dittmore of The Christian Science Board of Directors."
 32. Mary Beecher Longyear, *The Genealogy and Life of Asa Gilbert Eddy* (Brookline, MA: Mary Beecher Longyear, 1922).
 33. Mary Beecher Longyear, *The History of a House* (Brookline, MA: Longyear Foundation, 1925), p. 3.
 34. For more information about these historic houses see: *Quarterly News*, Summer 1970, Vol. 7, No. 2; Winter 1965, Vol. 2, No. 4; Spring 1966, Vol. 3, No. 1; Winter 1968–69, Vol. 5, No. 4; Spring 1980, Vol. 17, No. 1; Winter 1980–81, Vol. 17, No. 4; Spring 1981, Vol. 18, No. 1.
 35. Charles B. Hosmer, Jr., *Preservation Comes of Age: From Williamsburg to the National Trust, 1926–1949, Volume 1* (Charlottesville: University Press of Virginia, 1981), pp. 1–2.
 36. *Quarterly News*, Winter 1971–72, Vol. 8, No. 4, p. 4. (The Zion Research Foundation and Library is known today as Endowment for Biblical Research.)
 37. Mrs. Longyear wrote in her diary July 28, 1921:
 "The thought has come to me strongly that to preserve the name of Mary Baker Eddy connected with the Christian Science Church or movement we must have a Mary Baker Eddy Historical Association entirely separate from the Zion Research Foundation. ... We must know *her*, her motives and her simple natural life[.] Know her struggles and her overcoming of them[.] We must learn to *endure* and love as she did ..."
 38. Longyear Collection. Mary Beecher Longyear, Diary, entry for Wednesday, Feb. 24, 1926.
 39. Longyear Collection. Plans for "An Art Gallery for Mrs. J. M. Longyear" drawn by Samuel A. Marx, Architect and Earl F. Reed, Jr. Associated, Chicago, September 7, 1923.
 40. For more information on the statue and the artist see: *Quarterly News*, Spring 1966, Vol. 3, No. 1.
 41. Longyear Collection. Plans for "Art Gallery for Mrs. John M. Longyear," drawn by W.L. Richardson, July 15, 1926; Plans for "Art Gallery, Mrs. Mary B. Longyear," drawn by Gay & Proctor, Architects, 1926; Plans for "Basement Rooms Altered for Picture Hanging, The Longyear Estate, Brookline," Gay & Proctor, Architects, February 1929.
 42. Longyear Collection. "Assignment and Declaration of Trust: Longyear Foundation, Apr. 5, 1926/Aug. 17, 1927/Dec. 12, 1928."
 43. Longyear Collection. Longyear Foundation Records. A. Marguerite Smith Notes, p. 4.
 44. After Mrs. Longyear's passing in 1931, the Longyear heirs contested her will. The result of this legal action was that only one-half of the funds that Mrs. Longyear designated for her foundation actually became part of the Longyear Foundation's endowment.
 45. Longyear Collection. Mary Beecher Longyear, *Historical Research Diary*, January 3, 1923, p. 103.
 46. This agrees with a statement that Mrs. Eddy made to W. T. MacIntyre, of the *New York American*, in an interview on June 7, 1909 (published in the *Boston American* and the *New York American* on the following day).
- In that interview Mrs. Eddy stated: "I know my mission is for all the earth, not alone for my dear, devoted followers of Christian Science." She went on to define that "mission" thusly, "All my work, all my prayers and tears are for humanity and the spread of peace and love among mankind."
47. The Bible citations and subjects used by Christian Scientists from 1889–June 1898 were based solely on the International Series with correlative passages from *Science and Health* selected by a committee appointed by Mrs. Eddy.
 48. Please also note the evidence cited in *Quarterly News*, Vol. 31, Nos. 2 & 3, 1994, p. 488, showing the use of the Bible Lessons (International Series) from the *Christian Science Quarterly* in place of sermons at Sunday services held by some Christian Science groups starting in 1890.

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