



LONGYEAR MUSEUM

A REPORT TO
MEMBERS
AND FRIENDS

FALL 2004

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The Onward and Upward Chain, a new one-hour historical documentary produced for Longyear Museum, vividly tells the inspiring stories of some of the early workers who took the healing message of Christian Science to America's Midwest in the 1880s, 1890s and early twentieth century.

It begins with two little-known figures — William D. and Bertha Hinchsliff, a husband and wife of the American frontier. The Hinchsliffs were part of a chain of healing work, linking several early students in the

Midwest — Janet Colman, Alfred Farlow, Joseph and Mary Armstrong, James Neal — to each other and to Mary Baker Eddy in Boston.

In 1992, Longyear's *Quarterly News* (Vol. 29, Nos. 3 & 4) was titled “Pioneering Experiences of Christian Scientists in Oklahoma.” That issue, written by Rita C. Matthews and Ann A. Lemart, included a detailed account of the Hinchsliffs' pioneering work in Kansas and Oklahoma. A reprint of the Hinchsliff family's story appears in the following pages.



Ordinary People Doing Extraordinary Things

The Hinchsliff Family

A Kansas farm boy, William D. Hinchsliff earnestly studied his Bible. His uncles were Methodist ministers, and he had planned to follow in their footsteps. W.D. (as he was known) attended Baker College in Baldwin Kansas, a Methodist school,¹ but for unknown reasons did not complete his education. In 1880 he purchased a farm west of Wichita, Kansas, to which he brought his new wife, Bertha, and where their two children, Cora and George, would be born.

W.D. was renowned for his extraordinary physical strength.² However, as he and his neighbors were haying in 1886, he was seriously injured while lifting a load of hay. The local doctor pronounced it the worst case of double rupture he had ever seen. Help was sought from doctors in Wichita who could only suggest that Hinchsliff try a newly-invented truss to help make him more comfortable.

Knowing that he could not continue farming, W.D. rented out the farm and moved with his family into the nearby town of Milton in search of a new livelihood. He became a salesperson for the truss product he was using, but with no prior sales experience he found his new career very difficult.

While in Des Moines, Iowa, his sales area, he followed up on six prospects who had not as yet purchased, hoping to close a sale. To his amazement, he found three of them healed! He was aghast that they credited Christian Science for the healing, when just the night before he had heard a preacher give a drastic sermon against this dreadful anti-Christ menace that was fooling the very elect.

He decided to meet the Christian Science practitioner who had been responsible for the healings, Miss Mary Stewart. A student of Mrs. Eddy sent to initiate this work in Iowa, Miss Stewart had used the Bible as the basis of her treatment. Hinchsliff was

astounded that she knew the Bible better than he, quoted familiar passages correctly, and brought a clear understanding to them. Engaging Miss Stewart as his practitioner, he was healed.³ Hinchsliff and his family returned to their farm, his old neighbors seeing that he no longer suffered from the injury.

In 1888, during an epidemic of black diphtheria that swept through southern Kansas, many children were stricken and died. The doctors worked unceasingly but could not offer the families any hope. When the daughter of a neighbor became ill, the family called on W.D. to administer Christian Science treatment, as he had previously healed the child's father of consumption. The girl was healed as a result of the treatment. However, while he was at the neighbor's house treating the neighbor's son a few days later, his own little six-year-old daughter, Cora, became ill.

His wife, Bertha, called him home, but he stayed on until the healing of the neighbor's child was complete. Bertha became frantic, fearing that Cora was dying, and was in a state of hysteria when her husband returned home. W.D., unhesitating in his convictions, healed his daughter.

Three-year-old George became ill a few days later, but was quickly healed also. According to Cora's later written account of this incident, these four children were the only ones in the county who had been healed during the epidemic in which many had died.⁴

As word of these healings spread, the local veterinarian, Dr. King, asked Mr. Hinchsliff to treat his wife who had been ill for several years. He brought W.D. to his home during the next attack, over



Courtesy of Berna Lindsay Correll.
The Hinchsliff Family, circa 1889 — William D., Cora, Bertha and George.

1. Carma Lindsay Ratliff and Berna Lindsay Correll (daughters of Cora H. Lindsay and granddaughters of William D. and Bertha Hinchsliff) interviews, August 1991.

2. Cora H. Lindsay, *A Collection of Christian Science Memorabilia*, (unpublished reminiscence, 1963), p. 6. We are also indebted to Cora Lindsay for her diligence in keeping historical records, and to her daughters for their cooperation. *The authors.*

3. Lindsay, *Memorabilia*, pp. 9–12.

4. Lindsay, *Memorabilia*, p. 15. Almost no health records were kept in Kansas at this time. Most statistics were taken from cemetery records. Across the state in Leavenworth it was noted that eight children there died of diphtheria in 1888. *Kansas State Board of Health 3rd Annual Report* (Topeka: State Printer, 1888); *Kansas History*, Vol. 14, No. 1, p. 30, Spring Issue 1991; Charles R. King, *Childhood Death: The Health Care of Children on the Kansas Frontier*.

his wife's strenuous objections. Following Mrs. King's healing, she and her husband took up the study of Christian Science.⁵

About a year later, when the Kings' son became ill with typhoid fever, the neighbors became alarmed. Both Mr. and Mrs. Hinchsliff were called in to help the family, staying all one night giving Christian Science treatment. As the boy appeared to be passing on, frightened neighbors watching through the window summoned the doctor. When he heard it was typhoid, the doctor refused to go, saying there was nothing he could do. The neighbors, believing what their preachers had been saying about Christian Science being the anti-Christ, and that the stricken boy would be doomed to hell, felt their only solution was to hang Mr. Hinchsliff. (These were the very same neighbors who had helped W.D. with his haying, witnessed his accident, and known of his remarkable healing.)

Some of the neighbors spent the night outside with rope ready, waiting for the child's certain death and intimidating Mrs. King into reporting how the boy was doing. She didn't warn the Hinchsliffs, however, for fear that they would stop praying for the boy. At dawn the fever broke, the boy fell into a peaceful sleep, and the Hinchsliffs went home to rest. It wasn't until he returned to the Kings' home several days later that Mr. Hinchsliff learned of the plot to hang him.⁶

In 1891 the Hinchsliff family moved to Wichita and began attending the Christian Science Church there. W.D. and Bertha took Christian Science class instruction from its pastor, Willis Gross, in 1893. Shortly after, Mr. Gross gave a letter to the Hinchsliffs that Alfred Farlow had given him, in which Nell Merten of Guthrie had asked Farlow for assistance in the healing work and for a pastor to serve in that area.⁷ The Hinchsliffs

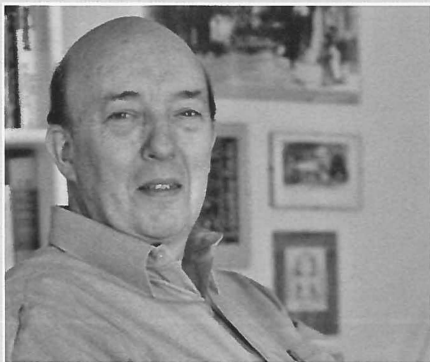
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5. Lindsay, *Memorabilia*, p. 17.

6. Lindsay, *Memorabilia*, p. 18–19.

7. Letter, Cora H. Lindsay, Feb. 4, 1972, Longyear Museum & Historical Society, Biographical File.

The Onward and Upward Chain



For some twenty-five years, Webster Lithgow was screenwriter, creative director and executive vice president for Commonwealth Films, Inc., in Boston. A life-long Christian Scientist, as Web says, he is now "happily at that place in my career where I can choose my own projects." We are delighted that his latest project is a Longyear Museum production.

We asked Web to share a few thoughts with our readers about how he and this project found their way to Longyear, and why video is an effective story-telling medium.

Behind every name engraved on the bricks — Living Stones — on Longyear's Pleasant View Walk there is a story. Some of those stories have been saved for us and for future generations by the foresight of the Museum's founder, Mary Beecher Longyear. The Museum's vaults and archives are mines full of hidden treasures — life stories of past generations of Christian Scientists.

A few months ago, Longyear's trustees read through my script and asked me to direct and produce a video telling the stories of what these people did in the early days of Christian Science. The result is an hour-long historical documentary about a chain of healing work, linking several early students in the Midwest to each other and to Mary Baker Eddy in Boston. That chain is one of dedicated lives — of people who heard the call, and, in answer, went.

Could these stories be told in another medium, a book, for example? Indeed they could, and, perhaps, should. The written word, annotated and bound between cov-

ers, is the ideal medium for study and reference. There are things that a book can do that the screen cannot do. And vice versa.

The screen is not for studying historical stories. The screen is for *experiencing* them. Images and spoken words, voices and music, combining on the screen, bring story narratives vividly to life.

A video is portable and self-presenting; it can be played and replayed in whole or in part. Video cassettes and DVDs can go out beyond the walls of the Museum to make Longyear's collection accessible to thousands of people all over the world who may never lay eyes on Chestnut Hill.

Working on *The Onward and Upward Chain* has been the experience of a lifetime. The experience was made even richer by the opportunity to work with the artistic talents, curatorial skills and historical insights of several members of Longyear's extraordinary staff. Each brought to this project (as they do to all Longyear projects) a deep love of Mary Baker Eddy and Christian Science.

Holding Down the Fort at “Longyear North”

Christopher Tyner reports that he's thoroughly enjoying his new home in what he refers to as “Longyear North.”

In April, he packed his car and drove cross-country from Santa Cruz, California, to New England's White Mountains to take up his new position as resident overseer at Longyear's Mary Baker Eddy Historic House in Rumney, New Hampshire.

Christopher brought with him a nearly twenty-year career in journalism, including stints as a news editor for the daily Christian Science Monitor and that paper's weekly international edition. He also has written for Investor's Business Daily and has served as managing editor of Ethics magazine.

Recently he wrote a letter to his Longyear friends and colleagues:

September 2004
Rumney, N.H.

Dear Longyear Friends and
Colleagues,

Autumn is in the air up here in Rumney and I thought this might be a good time to take stock of some of the things I've learned from my first season in the New Hampshire woods as the resident overseer of the North Groton and Rumney houses. I also thought you might enjoy “listening in” on what some of our visitors have had to say about these houses.



I remember earlier this year back in Santa Cruz, when I was considering the resident overseer position, I wondered about the role of Longyear's historic houses. What was their purpose? Given that Christian Science is a religion of words, spiritual ideas and understanding and works — an antidote to historic relic and ritual — why call attention to Mary Baker Eddy's personal history and houses?

One need only see the public's reaction to these houses to be convinced of the important role they play in clarifying and appreciating the life and spiritual accomplishment of Mrs. Eddy.

The houses do this in a number of ways. To the Christian Scientist they show something of Mrs. Eddy's preparation for her mission. As she tells us in *Science and Health with Key to the Scriptures*, “God had been graciously preparing me during many years ...”

This point has been made clear to me many times, but a recent tour with two educators really crystallized it. We had toured both houses, finishing up at North Groton, and were standing atop the culvert on the road looking down at the house talking about what Mrs. Eddy experienced there in the context of her ultimate triumph.

“I really think you don't get a sense of what she went through until you've seen this house,” said one of the professors. “It is so important that young people see something of what it cost her. The house really shows that. It shows her isolation, it shows what she went through.”

Through the eyes of these visitors, I saw anew the value of what the houses have to teach. I found myself thinking, “Yes, one can read about Mrs. Eddy facing down hardship and difficulty in the isolating winters at North Groton. But seeing the house sitting there all by itself in the little glen, the river rushing around it, and then imagining the ice castle this would become during each of the five winters Mrs. Eddy spent here — well, that brings it to life in a way a printed page cannot.”

The houses also provide an opportunity to introduce the passing sightseer (we get quite a few of these “drive-bys”) to the houses. A month or so ago, we had three people — two men and a woman — who lived in the area but had never ventured in for a visit. While we were touring the Rumney house, the woman of this trio said that as a little girl she would often visit her grandmother's home in North Groton.

So when we went over to Mrs. Eddy's North Groton house, and this woman stepped through the front door, it took her breath away. “Oh my,” she said. “I feel like I'm back in my grandmother's home!”

I remember thinking that her comment spoke to the integrity with which Longyear maintains these houses. Here was a woman who could tell the difference between an original and a fake! Her comment indicated this was no Disney replica but an authentic original.

We've had many different types of people stop by. Recently, we had nine campers who had driven over from Camp Newfound in Maine — seven girls, probably around eight to ten years old, and their two camp counselors. When their plans to climb a local mountain were washed out by rain they opted to stop by and see where Mrs. Eddy once lived.

The little girls fired their questions machine gun-like, and I have to confess it kept me on my toes: “What's behind this door? How did Mrs. Eddy use this iron? Why is this bed so short? Can we see the attic? How could Mrs. Eddy read the tiny print of this newspaper?”

They were excellent questions because, like a good newspaper reporter, kids cut right to the chase. It makes me want to tailor a tour more toward kids.

Not everyone leaves these houses a changed person, but the better tours have proven to be rewarding for both the visitors and for myself. Often I find visitors bring wonderful historical and metaphysical insights with them, and we all share in discovery.

It's been interesting trying to figure out with Steve Howard [Director/Curator] and Cheryl Moneyhun [Assistant Director/Manager of Historical Collections] a bit of what went on during Mrs. Eddy's two years in Rumney and five in North Groton, and what effect these years had on her discovery of Christian Science. That we have only a few clues makes the quest all the more interesting.

Her poetry at this time helps answer some of these questions. Written while she lived here at the Rumney house (1860–1862) about her earlier difficult experiences at the North Groton house (1855–1860), the poem "The Heart's Unrest" quoted on page 142 in Robert Peel's *Mary Baker Eddy: The Years of Discovery* tells something of the answer:

Yet through the rough billow and pitiless storms
The Pilot acquires his art
And thus our dear Savior by conflict forms
The meek and enduring heart
These, these are the teachings of wisdom and love....

I remember the first time I read that, I felt those verses formed a window to her mind and heart — a kind of verbal photograph to what she felt was underway here. The language seems unmistakable. While some historic houses can draw on hundreds of letters and household reminiscences to capture the events that took place there, here at Rumney, it's Mrs. Eddy's poetry that helps to explain her life and, indeed, can show us today what a life looks like that is being prepared to surrender itself to God's greater purpose.

Thus the difficulties and suffering that went on at North Groton, and to some extent here at Rumney, experiences that by themselves might be pretty distressing, have a triumphant context within which to place them. The visitor can see, through the lens of these houses, the conditions that called forth the persistence, patience and faith that would triumph over evil with the discovery of Christian Science.

Sincerely,
Christopher ■

Christopher Tyner is resident overseer of two of the six houses in which Mary Baker Eddy once lived that are part of the Longyear Museum collection:

North Groton, New Hampshire
Hall's Brook Road

Rumney, New Hampshire
Stinson Lake Road
Open May 1 – October 31
Tues. – Sat. 10 AM to 5 PM; Sun. 2 – 5 PM

Tours of North Groton begin at the Rumney House.



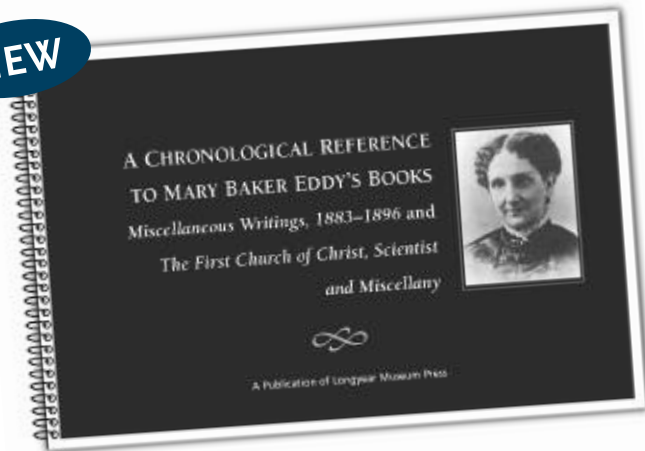
Rumney House parlor.



North Groton house parlor.

A Chronological Reference to Mary Baker Eddy's Books *Miscellaneous Writings: 1883–1896* and *The First Church of Christ, Scientist, and Miscellany*

NEW



Price: \$16.95. 64 pages.

Available from the Longyear Museum Store in December 2004.

To order visit www.longyear.org; call 617.278.9000, ext. 100, or 800.277.8943, ext. 100.

This new *Chronological Reference* contains two lists. The title-order list enables the reader to find the original publication date of an article in these two books. The chronological list presents the articles in order of their first publication as well as reprintings. Accompanying the chronological list is a timeline of key events in Mrs. Eddy's life and the history of Christian Science from 1883 through 1910. ■

Continued from page 3

responded to the request and moved to Guthrie in the spring of 1894. There they accepted the offer of a small home, rent-free, from a member of the Christian Science group....⁸ The Guthrie Christian Science Church organized immediately (1894), the first chartered in Oklahoma Territory. W.D. served as pastor until 1895 when Mary Baker Eddy instituted the office of Readers in all Churches of Christ, Scientist. Mr. and Mrs. Hinchsliff were then elected as Readers, serving for seven years until terms for Readers in the Mother Church were limited to three years under the *Manual of The Mother Church*, and many branch churches adopted the same term of service. Both Hinchsliffs were listed for the first time as practitioners in the August 1894 issue of *The Christian Science Journal*.

Later the Hinchsliffs moved to an apartment above a bank. One of the rooms served as an office for their practice of Christian Science, and church services were held there also. In October 1898 the couple opened a Christian Science Reading Room in their office, the first in the Territory. It remained there until January 1902, when it was moved into the congregation's first church home.⁹

Mr. Hinchsliff looked after the legal interests of Christian Scientists until the first Committee on Publication was appointed. He later served as the third Committee on Publication for Oklahoma at the time Oklahoma became the forty-sixth state.

Another noteworthy healing in Mr. Hinchsliff's practice was that of the children of the last Territorial governor, Frank Frantz, which also led to the governor's wife and children becoming active and lifelong Christian Scientists.¹⁰



Courtesy of Berna Lindsay Correll.

W.D. Hinchsliff (right) in Guthrie, Oklahoma, Christian Science Reading Room, circa 1901.

The Hinchsliffs decided to move their practice to Oklahoma City in 1906. They shared an office downtown where they practiced for many years. After her husband's passing in 1927, Bertha continued the healing work from her home until 1957.

Inspired by their parents' example and instilled with a love for Christian Science and Mary Baker Eddy, Cora and George Hinchsliff both later became Christian Science practitioners. Collectively, the Hinchsliffs' years in the practice of Christian Science spanned more than a century. ■

8. *Ibid.*

9. *Reading Room Minutes, First Church of Christ, Scientist, Guthrie, Oklahoma*, January 12, 1902.

10. Mary Caroline Copeland et. al. compilers, *Historical Sketches, First Church of Christ, Scientist, Tulsa, Oklahoma*, 1970–71, p. 23; interview of Virginia Frantz Scott, daughter of Gov. and Mrs. Frank Frantz.

Celebration of the Premiere of *The Onward and Upward Chain*

On Saturday, September 18, the Museum welcomed Benefactors and Life Members to a premiere screening of *The Onward and Upward Chain*. Over a hundred guests gathered in the Longyear Portrait Gallery, where paintings from the Museum's collection of some of the pioneering early workers featured in the video were specially exhibited for the occasion.

Writer, producer, director Web Lithgow introduced the production: "Longyear's collections are a gold mine full of nuggets — letters, reminiscences, scrapbooks and artifacts — all of which exist *because* Longyear exists....It is so important for Christian Scientists today to be able to learn the stories of all these early workers — ordinary people accomplishing extraordinary things and setting an example for us all....At one point we made contact with the granddaughter of one of the figures in the film. In a note she said, 'You are doing a marvelous work getting the precious history recorded. Generations to come will thank you, just as the present ones love the reports of the early workers.'" ■



Eric Horner, Dick and Betsy Sampson, Richard Horner.

Margaret Rechner, Anna Mae King.



Longyear Trustee Ellen Williams with Jim and Susana Brown.

Online Giving

Giving to Longyear is now easier than ever. Just log on to www.longyear.org and click on GIVE NOW. This quick, easy and secure method of giving allows you to give a one-time gift or arrange for a monthly gift to be charged to your credit card.

Your annual gift provides vital funding that helps the Museum meet a variety of continuing expenses: the development and presentation of educational and outreach programs that take place at the Museum and at various venues across the United States; maintenance of Longyear's six Mary Baker Eddy Historic Houses; and the ongoing care and conservation of Longyear's collection housed in the Museum in Chestnut Hill.

Your gift is important. Thank you in advance for your support.

Online Membership

We invite you to join Longyear online.

As a member, you will be helping to make Mrs. Eddy's life history available to a worldwide audience and to future generations.

Benefits of Membership

- Free copy of a Longyear Museum Press publication each year
- Free admission to the Museum's six Historic Houses
- 10% discount on purchases from the Museum Store and the gift catalog
- Invitations to special member events

For more information about funding opportunities, please call Anne McCauley at 800.277.8943, ext. 270, or e-mail her at amccauley@longyear.org. ■



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To advance the understanding
of the life and work of
Mary Baker Eddy, the
Discoverer, Founder and
Leader of Christian Science.

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Longyear Museum owns and
operates six historic houses
in which Mary Baker Eddy
lived:

Amesbury, Mass.

Stoughton, Mass.

Swampscott, Mass.

Concord, N.H.

North Groton, N.H.

Rumney, N.H.

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