



LONGYEAR MUSEUM

REPORT TO MEMBERS SPRING/SUMMER 2011

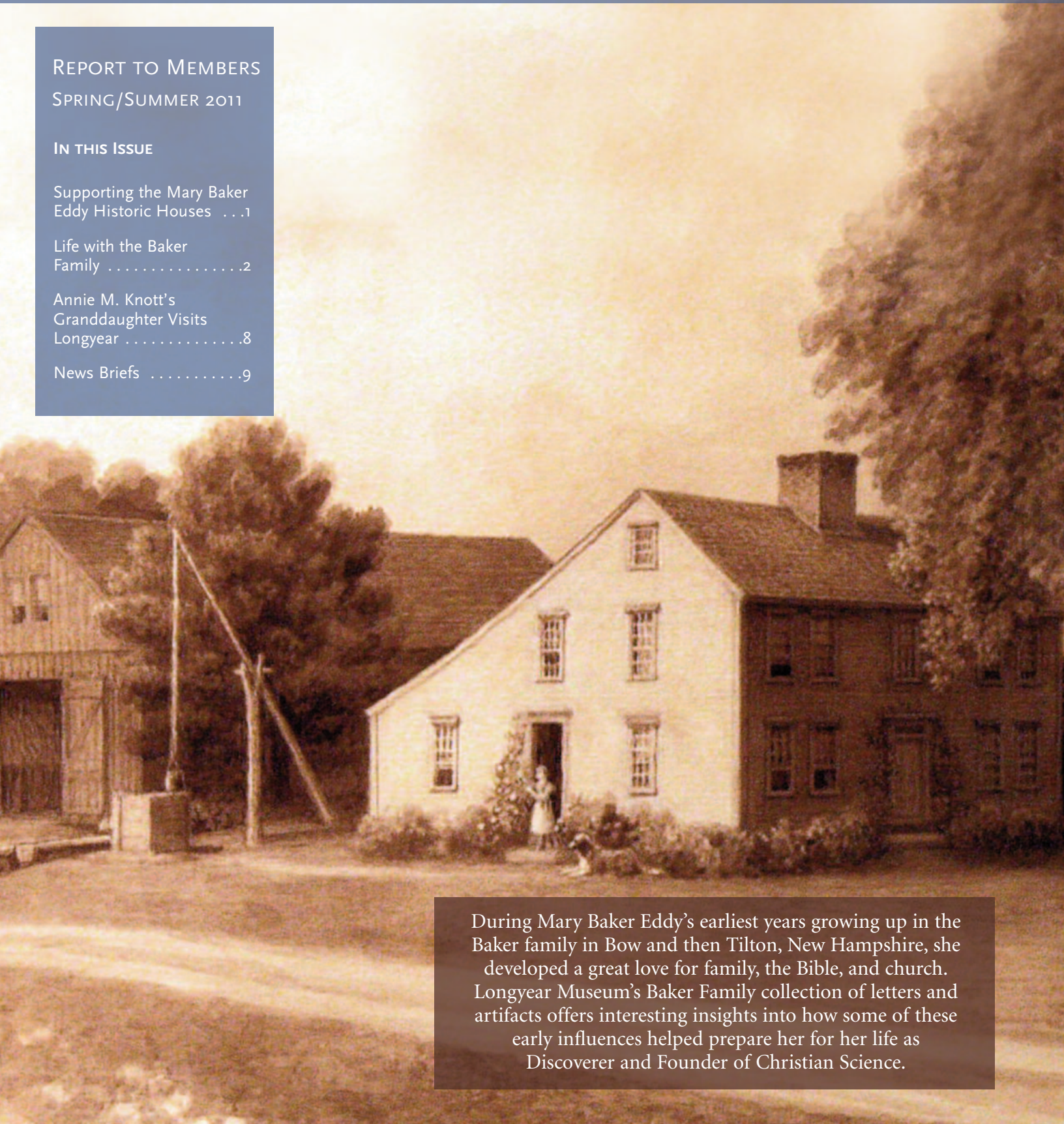
IN THIS ISSUE

Supporting the Mary Baker
Eddy Historic Houses . . .1

Life with the Baker
Family2

Annie M. Knott's
Granddaughter Visits
Longyear8

News Briefs9



During Mary Baker Eddy's earliest years growing up in the Baker family in Bow and then Tilton, New Hampshire, she developed a great love for family, the Bible, and church. Longyear Museum's Baker Family collection of letters and artifacts offers interesting insights into how some of these early influences helped prepare her for her life as Discoverer and Founder of Christian Science.

A Message from the Outgoing President•Executive Director

Dear Friends,

Looking out my window at the beautiful flowering trees, I am delighted to welcome the month of June. I am reminded of Mary Baker Eddy's poem to James T. White, published in *The Christian Science Journal* of August 1894, "who loves not June is out of tune with love and God." The passage from winter to the warm sunny seasons of spring and summer is always a welcome time of year.

Longyear, as with the seasons, is experiencing change. Some change is not easy. Our hearts were saddened recently with the sudden passing of Christopher L. Tyner, a dear friend and valued Longyear employee, and author of the recently-published *Paths of Pioneer Christian Scientists*. Longyear's Director•Curator, Stephen R. Howard, has written a beautiful tribute to Christopher that can be found on page 7. Christopher will be greatly missed.

And there is another change to tell you about. Three years ago my husband took a position at The Principia, where we also enrolled our two daughters, and I began the long commute between Boston and Saint Louis. Now, with several major projects at Longyear coming to completion, the time is right for me to change hats and live in Saint Louis full-time. I am very pleased to report that I have accepted the Longyear Trustees' invitation to now serve as Longyear's Director of External Affairs and Development, working from Saint Louis. This is a wonderful new opportunity to continue supporting the mission of Longyear and to focus on securing the financial future of the Museum and the historic houses in our collection.

As I begin my new position, I would like to thank my Longyear colleagues who have made my six years as Executive Director so meaningful. They have produced outstanding historical documentary films, written and published historically significant monographs and books, launched an award-winning new website, designed and installed new exhibits, sponsored hundreds of outreach events, and greeted thousands of visitors to the Museum and the historic houses.

The most memorable activities for me during my tenure as Executive Director include purchasing the Mary Baker Eddy historic houses in Lynn and Chestnut Hill, Massachusetts, and introducing hundreds of young students of Christian Science to Mrs. Eddy's history. Just as this newsletter went to press, we welcomed the Junior Class from The Principia Upper School for a week-long Mary Baker Eddy history tour sponsored by a dedicated Longyear donor. This tour, along with others for DiscoveryBound and Christian Science summer camps, has offered me special opportunities to share Mrs. Eddy's life and work with young people.

The future is bright with promise for Longyear's activities, and I look forward to continuing to engage our members and new supporters in this important work. Thank you for your continued commitment to Longyear Museum's mission.

Sincerely,



Anne H. McCauley



Anne McCauley with Principia Upper School students during their May 2011 visit to Boston.

Advance Longyear's Work: *support our historic houses*



Amesbury



Concord



Lynn



North Groton



Rumney



Stoughton

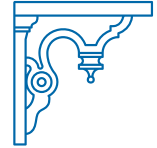


Swampscott



Chestnut Hill

ANNUAL OPERATING FUND Mary Baker Eddy Historic Houses



As Longyear welcomes visitors to the Mary Baker Eddy historic houses during the 2011 tour season, we are especially grateful for the supporters whose annual contributions help us maintain and preserve these sites and open them to the public. These houses serve as valuable educational resources for sharing an accurate story of Mrs. Eddy's history with visitors of all ages. One individual recently told us, "The tours of the houses anchored my understanding of Mrs. Eddy and her life history, and I appreciate them now more than ever."

Longyear's Trustees and staff take seriously the privilege of operating, maintaining, and preserving these historic houses which help advance the understanding of the life and work of the Discoverer, Founder, and Leader of Christian Science. Today we invite you to make a gift or a pledge to help Longyear with a tax-deductible donation that supports the year-round operations and maintenance of the eight Mary Baker Eddy historic houses. Unrestricted contributions ranging from \$25 to \$100 to \$500 to more than \$1,000 provide for a variety of annual costs, including opening for visitors, utilities, painting, minor repairs, tree care, and other ongoing maintenance.

Your generosity is needed and your gift will be used prudently. To make your contribution or pledge, please contribute online at www.longyear.org, call Longyear at 800.277.8943, ext. 222, or mail your gift in the enclosed remittance envelope and note that your contribution is for this special fund. Thank you, in advance, for considering this request in support of furthering our mission to advance the understanding of the life and work of Mary Baker Eddy.

Life with the Baker Family

By Christopher L. Tyner

Mary Baker Eddy's early years were spent in a warm, affectionate family with her mother, father, and five brothers and sisters in the rural beauty of New Hampshire. Longyear Museum's Baker Family collection of letters and artifacts show some of the unique influences on her early life that helped prepare her for her life as Discoverer and Founder of Christian Science.

Mary Baker Eddy, circa 1856 original tintype photograph. Longyear Museum Collection.



THE BAKER FAMILY OF BOW AND THEN TILTON, New Hampshire, might appear, if one were to examine the flow of events at the surface of life, almost interchangeable with many other nineteenth-century New England families.

Father, Mark Baker, and wife, Abigail, raised their six children — three sons, Samuel Dow (b. 1808), Albert (b. 1810), George Sullivan (b. 1812), and three daughters, Abigail Barnard (b. 1816), Martha Smith (b. 1819), and Mary Morse (b. 1821) — in Christian devotion anchored in Puritan tradition.

The importance of family, hard work, and education, and a reverence for the Bible and church were all taught and reinforced daily, and within the safety of these moral guideposts, the Bakers rode out life's daily joys and struggles.

Mark Baker's sons, desiring to escape their father's farming life, launched into other occupations. Brother Samuel left home in his late teen years for Boston to work as a mason and became a successful building contractor. Albert was graduated from Dartmouth College and took up the practice of law, passing the bar examinations of both New Hampshire and Massachusetts. George Sullivan, the romantic, left home in 1835 to work first in Connecticut and later to go into partnership with his brother-in-law Alexander Tilton, a wealthy woolen mill owner.

For the Baker women, education was important, but on an equal footing with finding a suitable husband. Thus, the lively

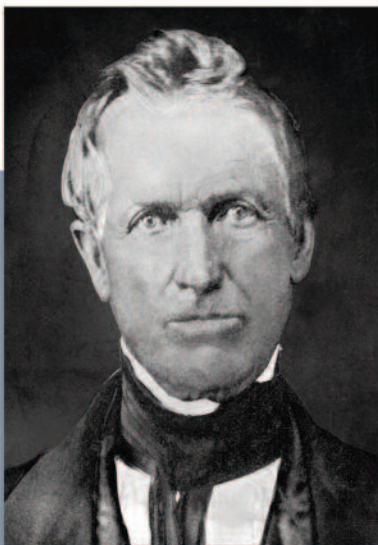
Baker daughters sometimes found themselves at the center of the local social swirl, as attested by Mary Baker's firsthand testimony.

"We attended a party of young Ladies at Miss Hayes last evening," fifteen-year-old Mary Baker wrote five days before Christmas in 1836 to her older brother George, who was living in Connecticut at the time. Her letter included the gentle sister-to-brother tease: "she [Miss Hayes] was truly sorry our Brother from Conn. was not there, but she is soon to be married and then the dilemma will close as it is your fortune to have some opposing obstacle to extricate you."¹

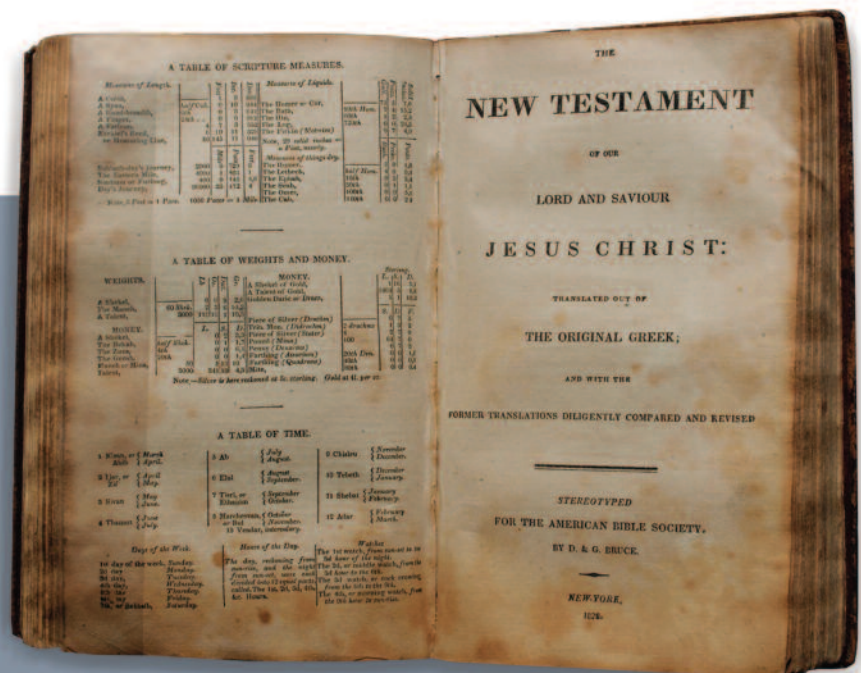
Almost four months later, Mary again informed George (whom the family generally called by his middle name, Sullivan) of interesting events on her social calendar. She had made the acquaintance of a "perfect complete gentleman":

I met him a number of times at parties last winter, he invited me to go to the Shakers with him but my superiors thought it would be a profanation of the Sabbath and I accordingly did not go. But since then ... I attended a wedding with a Mr. Bartlett; he was groomsman and I bridesmaid; we had a fine time I assure you.²

Many such incidents are revealed in the Baker family materials — about 250 documents, including about 170 letters — that form a part of Longyear Museum's collection. For



Mark Baker, circa 1850 original tintype photograph, and Mark Baker's Bible. Baker Family Collection, Longyear Museum.



anyone wishing to explore Mrs. Eddy's life from child to young adult, especially the years from 1835 to 1844, this collection forms a crucial window through which one can see her as a warm, playful, and affectionate Baker family member with a developing sense of spiritual commitment.

In addition to the papers, the collection includes about 175 artifacts, which had been owned by Baker family members, such as a spinning wheel used by Mrs. Eddy's grandmother, as well as a table, mirror, oil lamp, and a pen-and-ink case (these and other Baker family materials are included in Longyear Museum exhibits).

The collection started as early as July 1910, when the spinning wheel that had belonged to Mrs. Eddy's grandmother was given to Mary Beecher Longyear, founder of Longyear Museum. During the next two decades, Mrs. Longyear started gathering historic documents and artifacts that show some of the earliest history of the founding of Christian Science. Seeing the impending loss of historic items and landmarks, Mrs. Longyear was able to locate Albert Baker's papers that had been retained by George Waldron Baker, son of Mary Baker Eddy's brother, George Sullivan Baker. That collection of papers was discovered in a trunk after the passing of Martha Rand Baker, Sullivan's widow.

The collection of letters and papers shows not only household events but also a current that was moving deeply in Mary Baker's life and taking her in a spiritual direction. Speaking decades later about this spiritual impulsion at work in her early years, Mary Baker Eddy, the Discoverer and Founder of Christian Science, wrote:

From my very childhood I was impelled, by a hunger and thirst after divine things, — a desire for something higher and better than matter, and apart from it, — to seek diligently for the knowledge of God as the one great and ever-present relief from human woe.³

Mary was blessed to live in a home where the knowledge of God was cherished. Her father, Mark Baker, loved the Bible, as well as a good debate on some point of theology. Mary loved listening and learning from these discussions, and they would form some of her first lessons in how to distinguish tares from wheat. She did not blindly accept everything she heard. Listening, for Mary, was only a first step. The critical next step was what she did with what she heard. Asked in her later years if listening to these sometimes heated, sometimes long-into-the-night debates tired her, Mrs. Eddy responded:

Never — I always wanted to know who won. It was always my joy to listen to a sermon or to hear a discussion upon a Bible subject. After hearing it, I would go over it again and again and pray over it far into the night.⁴

That Mary went over a discussion "again and again" and prayed over it "far into the night" shows she was, at this young age, carefully weighing what she heard from others. Mary would also spend many a free childhood hour in spiritually productive ways. While other children might be out playing in the sun, she later wrote, she found that sometimes there were more important things to do:

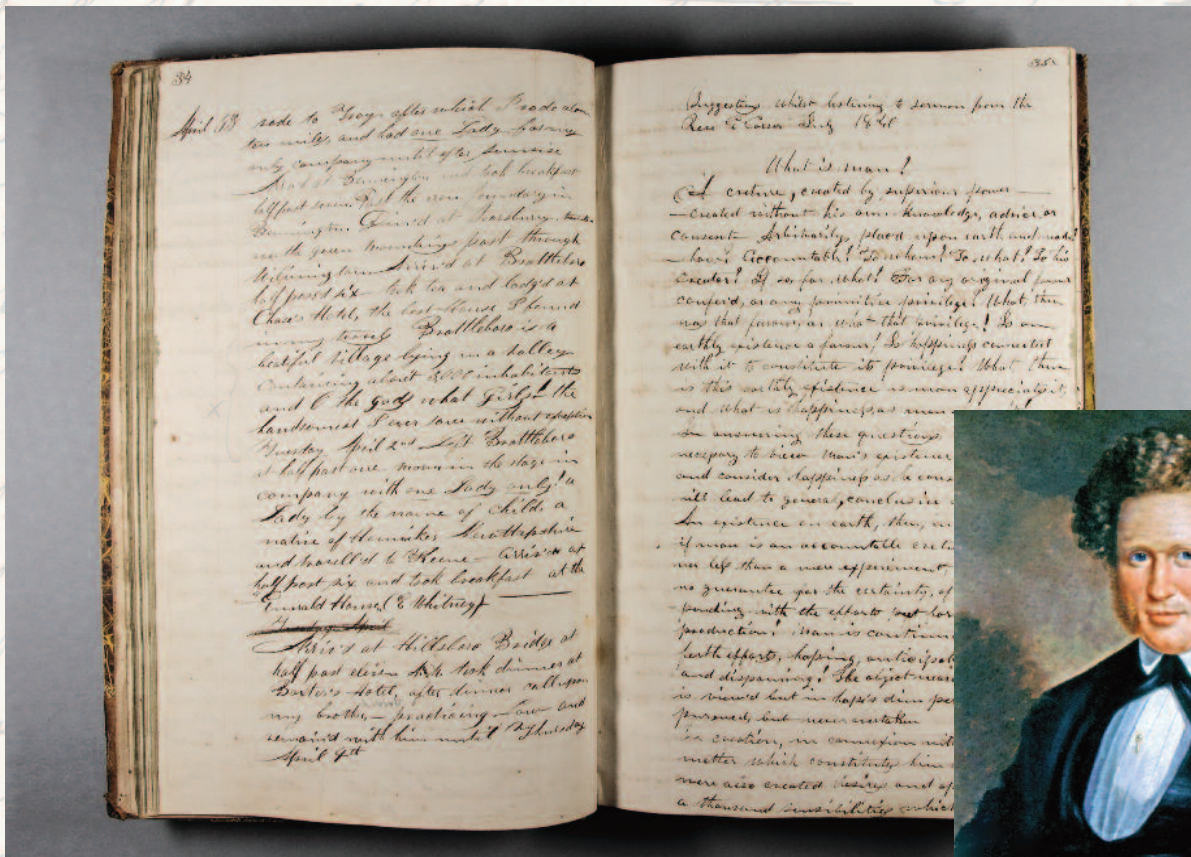
Even in my childhood days, I would much rather study the Bible or listen to a discussion of it than to go out to play with the children. After school I would seat myself in the rocker, and while I rocked read the Psalms of David or the life of the Master.⁵

The atmosphere of the Baker home included the influence of her brother George Sullivan and his own quest to find meaning and happiness in life. Even as Mary learned from her brother Albert, whose instruction included some lessons in the original biblical languages of Greek and Hebrew, she would also find encouragement from Sullivan.

We can see some of the deep questions that Sullivan wrestled with in essay-like notes written by him while he listened to a sermon delivered in July of 1840 by the Reverend Enoch Corser, pastor of the Congregational church of which Mary and her parents were members. The serious questions Sullivan asks himself had no doubt been the kinds of subjects that had been points of discussion around the Baker hearth across the years.



Rocking chair from the Baker family home. Background image on pages 4 and 5 are facsimiles reproduced from texts written by Albert Baker, brother of Mary Baker Eddy. Baker Family Collection, Longyear Museum.



George Sullivan Baker, brother of Mary Baker Eddy, oil on canvas by Walter Ingalls.
George Sullivan Baker's journal, open to his notes on a July 1840 sermon by the Reverend Enoch Corser. Baker Family Collection, Longyear Museum.

Man had been created upon earth — “how?” Sullivan asked.

Accountable? To whom? To what? To his creator? If so, for what? For any original favor confer'd, or any primitive privilege? What, then was that favor, or what that privilege! Is an earthly existence a favor? Is happiness connected with it to constitute its privilege? What, then, is this earthly existence as man appreciates it, and what is happiness, as man enjoys it!⁶

Mary was deeply inspired by church attendance and her own daily study of the Bible. Certainly by the age of twelve she was versed in Biblical issues and interpretations, and she probably professed faith at a revival meeting held in April 1834.

Decades later she recalled her struggle over the doctrine of predestination and her refusal to accept it, when joining the church — a rejection her father and other devout members of the church would consider heretical. Mary and her father got into a heated debate, and she developed a fever. Her mother bathed her forehead and told Mary to “lean on God’s love.” After turning to God in prayer, Mary felt a “soft glow of ineffable joy” come over her, and the fever broke.⁷

When the time came for the meeting to examine candidates for membership, Mary held her ground and refused to accept

this doctrine. Nonetheless, she was accepted into membership,⁸ the church records stating that she joined by “profession of faith.” But it is interesting to note that with her discovery of Christian Science, Mrs. Eddy would write that “More than profession is requisite for Christian demonstration.”⁹

Her early religious experience and training were important preparation for her, and later in life Mrs. Eddy would write of her great love for the Christian ministers who in her younger years pointed her in the direction of the primacy of the Word of God:

Such churchmen and the Bible, especially the First Commandment of the Decalogue, and Ninety-first Psalm, the Sermon on the Mount, and St. John’s Revelation, educated my thought many years, yea, all the way up to its preparation for and reception of the Science of Christianity.¹⁰

Mary seemed to sense, even in these early years of her life, how she might be able to lend assistance to those needing healing. After discovering that her brother Sullivan was struggling with illness, Mary scolded him in a January 22, 1848, letter for keeping his condition quiet: “Why did we not hear that you were sick? but ’tis well if we could give you no relief, that we should not know it; yet Geo. you cannot conceive what a strange spirit I possess in such things.”

Mary then tells him she had dreamed of him for the past three nights and “always awoke in trouble.” She continues: “Oh! if I could be near you when you suffer, I might prove by acts what it is no use to talk about; ...”¹¹

The collection also shows the early development of Mrs. Eddy as writer, and she would draw upon this capacity in her work founding Christian Science. Mary studied her copy of Lindley Murray’s *English Grammar*. She was also an avid reader, savoring the works of some of the great writers, such as Shakespeare.

When sister Martha offers up a verbal snapshot of family activities in a May 1, 1836, letter to brother Sullivan, Mary is seen as engaged in one of her favorite pastimes:

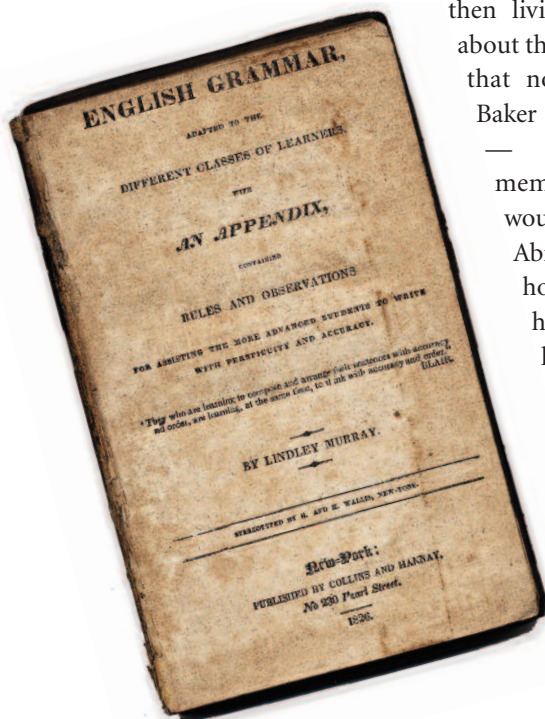
Father and Mother have just retired and left Mr. Cutchins and us girls to amuse ourselves; so he and I are writing, Mary is reading, and Abba [sister Abigail] sits and orders me what to say but I shall not regard her.¹²

The influence that reading and writing had on Mary can be traced in her formal and informal writing, from her poetry to letters to family members. While the earliest letters contain misspellings and at times an unpolished tone, albeit from a playful pen, by her mid- to late-teen years Mary’s style is just beginning to take shape and with an impassioned, affectionate, and playful voice.

A fifteen-year-old Mary explained her approach to writing this way: “I always write to [you] from the impulse of the moment,” Mary wrote George. After informing her brother,

then living in Connecticut, about the dwindling number that now sat around the Baker family dinner table — originally nine members, the number would be just four after Abigail married and left home — Mary paints him a word picture of life at home:

Title page, *English Grammar*, by Lindley Murray, 1826. Baker Family Collection, Longyear Museum.



Abigail Baker Tilton, sister of Mary Baker Eddy, original carte-de-visite photograph. Baker Family Collection, Longyear Museum.

Abigail is preparing for the celebration of her nuptials, probably, as soon as June; then there will be another tie severed, she will be lost to us irrevocably, *that is certain*, although it may be her gain. How changed in one short year! Dear brother can you realize it with me? If so just take a retrospect view of home, see the remaining family placed round the blazing ingle scarcely able to form a semi-circle from the loss of its number.¹³

After pleading with him to return home and join the family circle, she casts a metaphor that shows an early use of what would become her sense of the power of language. “If not,” she writes, “I shall have still longer to gather honey from the flowers of the imagination.”

That the Baker Collection of family letters allows us to learn something of the details of their daily life is due in part to the fact that these family members were letter-writers. When George or Albert moved away from home, they kept up with events by sending and receiving letters. It is from these that today’s reader can see some of the choices Baker family members made.

This point is nicely summed up by Mary’s older brother Albert, who advises his younger brother Sullivan that each person must find his own way in the world:

I could say a great many things by way of advice, but it is of no use; to deal with the world, is something that *cannot be taught on paper*, each one must learn the trick for himself.¹⁴

And that is what the Baker Family Collection shows us today — a little of how these family members went about learning

“the trick” for themselves. For the girl who would one day be known as the Discoverer and Founder of Christian Science, that meant moving from fashionable dresses and parties to the things that eye cannot see and ear cannot hear — the things of the Spirit.

Notes

1. Mary Baker to George Sullivan Baker, December 20, 1836, Longyear Museum Collection (LMC). For ease in reading, we have in some instances silently corrected misspellings and punctuation in the documents quoted in this article.
2. Mary Baker to George Sullivan Baker, April 17, 1837, LMC.
3. Mary Baker Eddy, *Retrospection and Introspection*, 31.
4. Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy*, Amplified Edition (Boston: The Christian Science Publishing Society, 1994), 7.
5. Ibid, 7. See also Mary Baker Eddy, “My Childhood’s Church Home,” *Message to The Mother Church for 1901*, 31ff.
6. George Sullivan Baker, “Suggestions whilst listening to sermon from the Rev. E. Corser July 1840: What Is Man?,” LMC.
7. *Retrospection and Introspection*, 13.
8. *Retrospection and Introspection*, 14–15.
9. Mary Baker Eddy, *Science and Health with Key to the Scriptures*, 141.
10. *Message to The Mother Church for 1901*, 32.
11. Mary Baker to George Sullivan Baker, January 22, 1848, LMC.
12. Martha Baker to George Sullivan Baker, May 1, 1836, LMC.
13. Mary Baker to George Sullivan Baker, April 17, 1837, LMC.
14. Albert Baker to George Sullivan Baker, July 31, 1835, LMC.



Christopher L. Tyner

As this issue of *Report to Members* was going to press, we learned of the sudden passing of our friend and colleague, Christopher L. Tyner.

Christopher wrote the lead story of this issue and contributed other articles to *Report to Members* and to the Longyear Museum website. His most notable contribution, however, is his book, *Paths of Pioneer Christian Scientists*, published by Longyear Museum Press last December.

Christopher joined the Longyear staff in 2004, taking on two separate assignments: resident overseer of the Mary Baker Eddy historic houses in Rumney and North Groton, New Hampshire, and researching and writing a new publication to profile several early Christian Science workers. It is fitting that he did most of his research and writing of *Paths of Pioneer Christian Scientists* while living in a house once occupied by Mary Baker Eddy. He was a constant, close student not only of Mrs. Eddy’s works but also of the New Testament.

An award-winning journalist, Christopher brought special skills to his examination of the lives of early workers. Meticulous in his research, he read and reread thousands of documents, gaining such familiarity with them that his gentle ease of speaking about the early workers concealed the hard work he had done. The deeper he studied the documents, the more convinced he was that the lives of these early workers

had perspectives and experiences to communicate to their fellow Scientists today.

With a gift for discerning the qualities and themes that lay hidden among thousands of bits of historical evidence, he focused on what was important in these pioneer Christian Scientists’ lives, including how they faced challenges and overcame them through Christian Science. With genuine affection for both the early workers and his readers, he stripped away irrelevancies, so that the lives of these early workers could speak afresh to our time.

From countless conversations with him, I know firsthand that Christopher approached each day’s research and writing task as a demand for Christian Science demonstration and brought to his work a commitment to “the ethics of Truth” (*Retrospection and Introspection* by Mary Baker Eddy, 21).

At the time of his passing, Christopher was reviewing and assessing historical documents for a companion volume to *Paths*. While we profoundly regret his not writing a second volume, his first volume will — to judge from the multitude of letters and comments concerning it — remain a lasting gift to those seeking a better understanding of what it meant for Mrs. Eddy’s students to take the good news of Christian Science into a disbelieving, and often hostile, world.

— Stephen R. Howard

Annie M. Knott's Granddaughter Visits Longyear Museum

Last year a donor stepped forward to make a significant contribution to Longyear Museum's collection. In response to a request to use one of the Knott family photographs in an upcoming publication, Mrs. Anne Knott Schaller, granddaughter of Annie Macmillan Knott, C.S.D., granted Longyear permission to use the photograph. She also donated a significant group of family papers, photographs, and artifacts.

This collection came just as staff researcher/writer Christopher L. Tyner was completing the chapter on Annie Knott in *Paths of Pioneer Christian Scientists* (Longyear Museum Press, 2010). The new material brought additional important documentation of this pioneering Christian Scientist's work, as well as unique images to help illustrate the book.

Some of the donated items are on exhibit in the lobby at Longyear Museum through September 2011. Along with material from the other women featured in the book — Emma Thompson, Abigail Dyer Thompson, and Janette Weller — the exhibit includes an artifact that reveals Mrs. Knott's character and the esteem in which she was held: a hand-lettered, leather-bound "Resolution" presented to Mrs. Knott by members of First Church of Christ, Scientist, Detroit, Michigan. It was given on the occasion of her leaving the branch church work and healing practice in that city to answer Mary Baker Eddy's call to go to Boston to assist there in 1903.

Longyear Museum is very grateful for this donation and for the opportunity to meet the family of one of the most respected workers in the pioneering days of the Christian Science movement.



Annie Macmillan Knott, C.S.D., circa 1900, shown wearing a unique cross and crown pin given to her by students. The pin is part of the collection donated by Anne K. Schaller. Colorized photograph, private collection.

Experience Mary Baker Eddy's New England during Longyear Museum's Fall Tour



The tour includes:

- historical context of *Retrospection and Introspection*, Mrs. Eddy's account of her own history
 - guided tours of the Mary Baker Eddy Historic Houses
 - historic sites in New Hampshire and Massachusetts
 - presentations by Longyear's curatorial staff
 - a Sunday service at The Mother Church
- ... and so much more!

For a detailed itinerary, including costs, please call 800.277.8943, ext. 275, send an e-mail to ldistel@longyear.org, or visit www.longyear.org.

NEWS BRIEFS



Excavation of mill site underway outside the Mary Baker Eddy Historic House in North Groton, New Hampshire, in 2010.

Mill Site Excavation

Today the Mary Baker Eddy Historic House in North Groton, New Hampshire, sits in a quiet hollow, surrounded by heavily wooded hills. But when Mary Baker Eddy and her second husband, Daniel Patterson, moved there in 1855 to be near her 10-year-old son, George, North Groton was anything but quiet. It was a bustling community with farms, mica mines, and mills scattered across the cleared land.

Daniel Patterson owned part interest in a sawmill when he and Mary resided in this village. The mill was located less than 100 feet from the front door of the small five-room house in which they lived, and noise from the mill reverberated through daily life. The buzz of this sawmill was background to this period of ill health, disappointment, and loneliness for the Discoverer of Christian Science.

In 1920, when Mary Beecher Longyear purchased the North Groton property, the remains of the sawmill were still evident, but the buildings had fallen into disrepair. Mrs. Longyear had the buildings removed, leaving only the stone foundation and some machinery parts. Over the years, the mill site nearly disappeared, as trees and other vegetation began to overtake it.

In fall 2008, Longyear staff took a closer look at the mill site to share information about it in public tours, and to shed more light on Mrs. Eddy's life from 1855 to 1860. Dr. David Starbuck, an industrial archaeologist from nearby Plymouth State University, visited the site in 2008 and 2010, and offered important guidance to the Longyear team. The site has been cleared of large trees, and in 2010 the Museum staff began excavating around the foundation next to the wheel pit (see photo above).

Visitors to the Mary Baker Eddy Historic House in North Groton will now see clearer evidence of the sawmill that was a part of Mrs. Eddy's daily life.

Lynn Restoration Update

The exterior restoration of the Mary Baker Eddy Historic House in Lynn, Massachusetts, is heading down the home stretch. Following a three-month winter hiatus, the construction team returned to the site in early April to complete the new code-compliant restrooms and the accessible vestibule — the Chadwick Foyer. The original windows, restored over the winter, have been reinstalled, and the final coat of paint is being applied as this newsletter goes to press. The exterior restoration and accessibility requirements — Phase One of the Lynn project — are expected to be completed in July. This \$1.5 million project has been paid for thanks to generous donations from Museum friends and a \$395,000 matching grant from the Massachusetts Cultural Facilities Fund.

For a closer look at this major project and regular updates on the many elements of the work, please visit www.longyear.org/LynnRestoration.



The Mary Baker Eddy Historic House on Broad Street in Lynn, Massachusetts, during restoration, May 31, 2011.

MARY BAKER EDDY HISTORIC HOUSE TOURS

Offered through October 31, 2011. If you visit Boston this summer or fall, plan to visit these historic houses in Massachusetts and New Hampshire.

Learn more at www.longyear.org/HistoricHouses



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LONGYEAR MUSEUM Established 1923
1125 Boylston Street, Chestnut Hill, MA 02467-1811
800.277.8943 or 617.278.9000
www.longyear.org

LONGYEAR MUSEUM is an independent historical museum dedicated to advancing 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 eight historic houses in which Mary Baker Eddy lived:

Amesbury, Mass.
Chestnut Hill, Mass.
Concord, N.H.
Lynn, Mass.
North Groton, N.H.
Rumney, N.H.
Stoughton, Mass.
Swampscott, Mass.

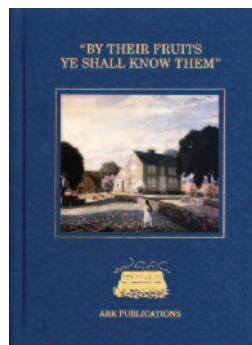
FROM THE LONGYEAR MUSEUM STORE

“By their fruits ye shall know them”

is a new book of selected testimonies of healing from early Christian Science periodicals (1889–1922), produced by Ark Publications.

The healings in this book are representative of challenges that children, parents, and adults encountered in the late 1800s and early 1900s. This compilation of testimonies highlights Mary Baker Eddy’s legacy to the world: the practice of Christian Science which has gone on to build a nearly 150-year record of thousands of testimonies of physical healing and moral regeneration.

This book costs \$24.95; Longyear members can purchase it at the special price of \$19.95 through December 31, 2011.



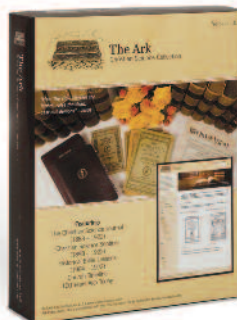
The Ark: Christian Science Collection

The Ark is a searchable library of resources available in one software program. It includes:

- The King James Version of the Bible
- Faithfully preserved facsimiles of Christian Science periodicals in the public domain

- Research tools that reveal correlations between the Bible and Mrs. Eddy’s writings

The Ark version 2.0 costs \$299.95, and Longyear members receive a 10% discount. If you already own The Ark version 1.0, you can upgrade to version 2.0 for \$49.95.



For more information about these products or to place your order, please call the Museum Store at 800.277.8943, ext. 100, or visit www.longyear.org/store.



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