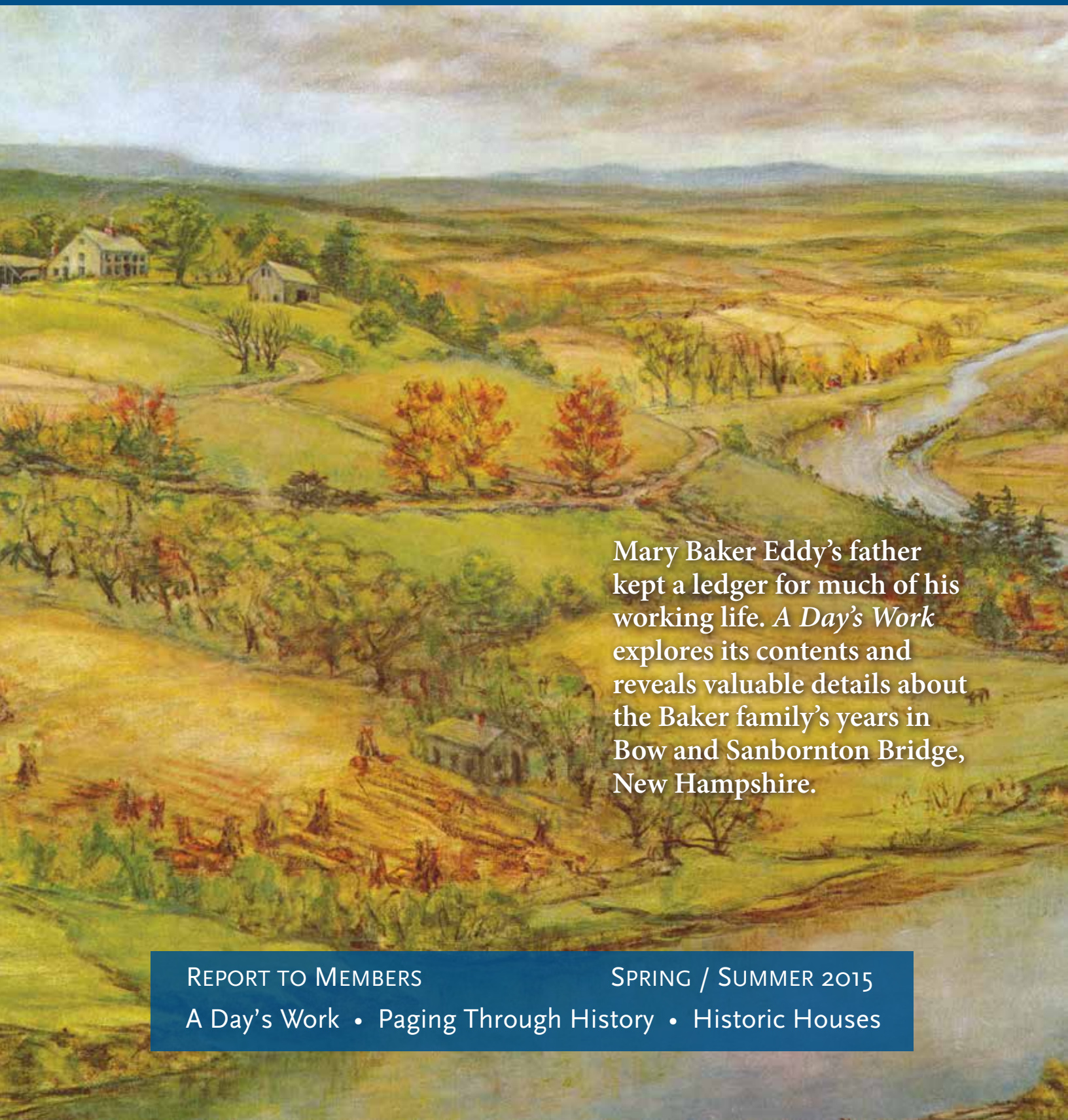




LONGYEAR MUSEUM



Mary Baker Eddy's father kept a ledger for much of his working life. *A Day's Work* explores its contents and reveals valuable details about the Baker family's years in Bow and Sanbornton Bridge, New Hampshire.

REPORT TO MEMBERS

SPRING / SUMMER 2015

A Day's Work • Paging Through History • Historic Houses

A Message from the Executive Director

Dear Members,

Books — the Longyear collection is full of them! Small, large, old, new, well-worn, or rarely opened, their covers often conceal a treasure trove of research possibilities for our staff. This issue of *Report to Members* explores the hidden gems in two small items in the historical collection — a ledger and a journal — and also announces a brand new publication from Longyear Museum Press.

In our feature article, James Suber examines a plain little book on display in the Mott Gallery: Mark Baker's ledger. The worn, fragile account book contains nearly 500 transactions recorded by Mary Baker Eddy's father over a 25-year period. James' careful study of the ledger — along with other items in Longyear's unique Baker Family Collection — offers fresh insights on Mark Baker, his New England community, and his deep Christian roots.

A journal kept by one of Mrs. Eddy's earliest students is the subject of Will Bisbee's article. Ellen Clark heard Mrs. Eddy preach at Hawthorne Hall in 1880, and later that year, she was invited to study with Mrs. Eddy at her home at 8 Broad Street in Lynn. As Will writes, "Ellen Clark was an eyewitness to many moments in the history of Christian Science..." While

her journal may be succinct, it still offers an inspiring, inside view of the growing Christian Science movement.

And finally, we are happy to announce the publication of *A Curator's Perspective: Writings on Mary Baker Eddy and the Early Christian Science Movement* by Stephen R. Howard. A compilation of articles written by Longyear's former Director • Curator over a period of 16 years, this new book from Longyear Museum Press gathers a selection of Steve's newsletter articles and other writings into a single volume. No one on the Longyear staff loved books more than Steve, and it seemed only fitting that some of his insights and observations gained throughout a long career be preserved between the covers of a book.

We hope you enjoy this issue of *Report to Members*. And, as always, many thanks for your generous, ongoing support.

Sandra J. Houston

Sandra J. Houston
President and Executive Director

Longyear receives \$500,000 grant for Chestnut Hill

The Massachusetts Cultural Council has awarded Longyear Museum a Cultural Facilities Fund grant of \$500,000 toward the restoration of the Mary Baker Eddy Historic House in Chestnut Hill. The Cultural Facilities Fund was established in 2006 by the Economic Stimulus Bill, approved by the Massachusetts Legislature, for investing in the Commonwealth's creative economy. Longyear was one of 58 organizations to receive a capital grant this winter. In 2009, Longyear received a Cultural Facilities Fund grant for the exterior restoration of the Mary Baker Eddy Historic House in Lynn.

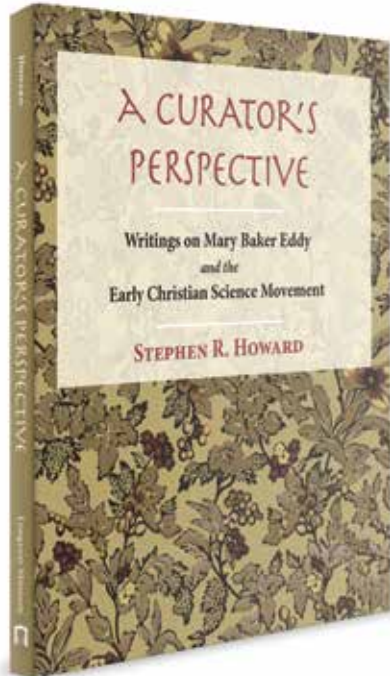
The Museum is working with Wolf Architects, Inc. — the firm responsible for the restoration of the Lynn house — to develop a plan for the restoration

of Mrs. Eddy's last home. We look forward to sharing more about this important project in future issues of *Report to Members*.



Front cover: Print (detail) of *The Hills of Bow* by Betty Winne Brady. Copyright 1966.

A new publication from Longyear Museum Press



Stephen R. Howard devoted more than a quarter century of his professional career to the study of Mary Baker Eddy. A new book from Longyear Museum Press brings together Steve's writings on Mrs. Eddy during his 16-year tenure as Director • Curator of Longyear Museum.

A Curator's Perspective: Writings on Mary Baker Eddy and the Early Christian Science Movement by Stephen R. Howard, is a wide-ranging and diverse compilation of articles that highlight the careful research and scholarship that were the hallmark of Steve's work.

Within the 200 pages of the book, the reader will find Steve profiling pioneering Christian Science workers, exploring the significance of the Mary Baker Eddy Historic Houses, and examining key moments in the history of the religion's growth. He also turns his attention to numerous other subjects, including an

investigation of Mrs. Eddy's revision work on *Science and Health with Key to the Scriptures*.

In addition to Steve's previously published pieces, *A Curator's Perspective* includes a transcript of the audio guide he wrote to *Mary Baker Eddy: A Spiritual Journey*, the main exhibit at Longyear. The audio guide is adapted in print for the first time for the benefit of those who aren't able to visit the Museum.

A Curator's Perspective is extensively illustrated in full color, including photographs of items unique to Longyear's collection. It will be available from the Longyear Museum Store in early June. Advance orders are welcome and can be made by calling: 617.278.9000, ext. 100, or online at www.longyear.org.

PLU# BOOK-400-320

Cost: \$35



Joseph G. Mann

In 1886, twenty-two-year-old Joseph Mann lay dying of a gunshot wound inadvertently inflicted by his brother-in-law as the two young men were at target practice. Physicians said that the wound would be fatal and that there was nothing they could do to restore him. A Christian Science practitioner visiting nearby heard of the incident, came to the Manns' house and offered to give him treatment. It was the first the Mann family had heard of Christian Science.

Joseph Mann regained consciousness and within several days was up and about with his family. Not only Joseph but those of his brothers and two of his sisters took up the study of Christian Science as a result of this healing. Joseph himself began doing healing work very soon afterward, and went on to become a Christian Science practitioner and, later, teacher.

Mary Baker Eddy heard of his healing and his work in Christian Science and invited him to take a class with her. He attended two classes taught by Mrs. Eddy, a Primary class in 1888 and a Normal class in 1889. About this time, he left his home in Connecticut to become superintendent of Mrs. Eddy's residence, Pleasant View, in Concord, New Hampshire, where he remained for several years.

In the last part of his life, he and his wife lived in St. Petersburg, Florida.

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This gold pocket watch, engraved with his initials on the back, was a gift from Mrs. Eddy to Joseph Mann in gratitude for his work.



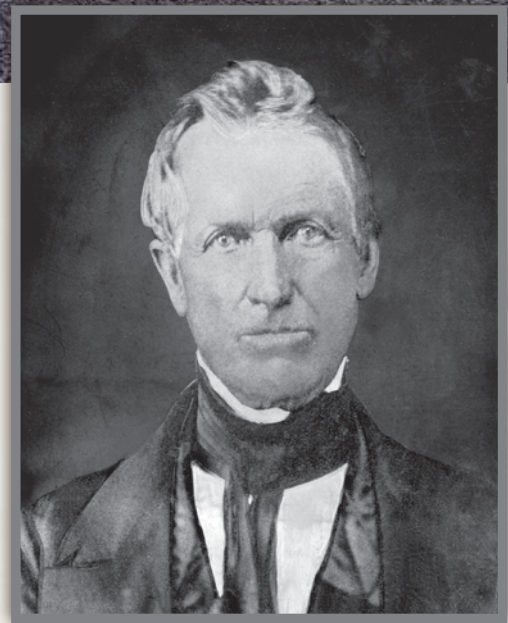
Cover of Miscellaneous Writings, 1883-1886, with Ralph showing inscription by Mrs. Eddy to Joseph Mann: "To Joseph Mann, C.S.B., With love mother, Mary Baker Eddy, 1887."

Opposite: Joseph G. Mann. Oil on canvas portrait by James Wallcut, 1880.



A Day's Work Mark Baker's Ledger

By James R. Suber



Top: Engraving of Baker farm in Bow, New Hampshire, by Rufus Baker, 1899. Longyear Museum collection.

Left: Front cover of Mark Baker's ledger. Longyear Museum collection. On display in *Mary Baker Eddy: A Spiritual Journey*, the main exhibit at Longyear Museum.

Above: Tintype photograph of Mark Baker, circa 1850. Longyear Museum collection.



The ink is faded, the blue cloth cover weathered by use and age. In an exhibit full of artifacts related to the life and work of Mary Baker Eddy, this unassuming ledger book could easily be overlooked, and in fact, the information preserved inside its 80 delicate pages has been explored by few over the years.¹ Venturing into this early material, however, reveals a treasure trove of valuable insights into the man who raised Mrs. Eddy — her father, Mark Baker.

Mark Baker, the man, strides down the corridor of history clothed in familiar garb: stern but affectionate father, hardworking farmer, unwavering Christian. “He was a man of strong character, highly respected in the community, whose opinion was sought and valued,” Gardner S. Abbott once observed. Abbott, who was clerk of the Congregational Church in Tilton, New Hampshire, also noted that Mr. Baker “was very much of a gentleman, well-read, a good talker, and expressed himself clearly and forcibly. And he treated all men with kindness and respect.”²

As the head of his family, Mark was a major influence in his daughter Mary’s life: he raised her and her five siblings to adulthood, and he continued to help support her after the death of her first husband. While he never lived to see his youngest daughter become the leader of a worldwide religious

movement, without a doubt he made a deep impression upon her — and in some ways upon her later students, too. Workers in Mrs. Eddy’s household at Chestnut Hill would recall the anecdotes she shared about her father, stories that illustrated his morals, his sense of civic duty, his religious conviction — even his sense of humor.

Much of what is known about Mark comes from anecdotes like these, as well as from the Baker Family Collection at Longyear Museum. Documents, correspondence, and even some possessions help form a portrait of the man. So, too, does the ledger. Under its cloak of names and numbers lie forgotten details about Mark’s community, his activities, his network of relationships, and even clues to his financial state over a period of 25 years.

A Close-knit Community

The ledger is an account book, one listing goods sold and services rendered by Mark to others. Nearly 500 entries are recorded under the 54 different accounts — the first in 1829 and the last in 1855. Some of the names of Mark’s customers are familiar; others are not. There is Alexander Tilton, for instance, Mark’s son-in-law, and Aaron Baker, his nephew. But who are Col. J. Gale and Dr. Enos Hoyt? Some names appear only once; others more often. To some degree, however, every name expands what is known about the New Hampshire communities in which the Bakers lived. And when these names are cross-referenced using today’s research tools, interesting connections come to light.

For instance, while the Bakers were living in Bow, Eliza Whittemore Baker was one of Mark’s best customers. Eliza was the daughter of Mark’s older brother, Daniel, and when she was around 25 years old, she began purchasing items (mostly potatoes and wood) from her uncle. Their business relationship continued for a few years but abruptly ended on October 4, 1832, after she purchased a quarter pound of butter. The ledger reveals no more, but a likely explanation is found in records from the Congregational Church in Concord: just seven days later, Eliza married a fellow from Massachusetts. The butter was perhaps even used for the special occasion!³

Another major account from the Bow years is that of Capt. Andrew Gault. The ledger shows that Mark usually helped Andrew on his farm during the month of April. In return, Gault reciprocated on occasion at the Baker farm and also provided Mark with barrels of cider.⁴ These are interesting details about a relationship that actually went far beyond business.

An Early Poem

According to biographer Lyman Powell, the following verses were written by a young Mary Baker for Andrew Gault, Jr., on the occasion of her family's relocation to Sanbornton Bridge.

Hard is the task to take a final leave
Of friends whom we shall see ah! never
With unaccustomed grief my bosom heaves
And burns with latent fire forever.

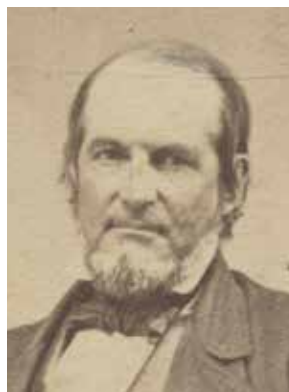
A vernal fe[e]ling thrills my very breast
And scarce the accustomed word is spoken
We firmer grasp the hand still loath to part
And wish that grasp might ne'er be broken

But go — those finer feelings riven
Which through my bosom shot
And with thee take this flower of Heaven
The flower forget-me-not.

Lyman P. Powell, *Mary Baker Eddy: A Life Size Portrait* (Boston: The Christian Science Publishing Society, 1978), 67.

Andrew, who was a few years older than Mark, lived with his family just south of the Baker farm. A dirt path connected their properties. Their families were quite close. Andrew and Mark served together as Bow's coroners, their wives were close friends, and their children grew up together.⁵ In fact, one of Mrs. Eddy's earliest extant poems is dedicated to Andrew Gault, Jr. When the Bakers moved away to Sanbornton Bridge in 1836, the ledger shows that Mark's business with Andrew came to an end, but letters and documents prove the friendship between the two families continued for decades.

In Sanbornton Bridge, Mark set about establishing new business relationships. One prolific customer in those first years was William Hayes, who accounts for 20 transactions from 1836 to 1837. Mark apparently performed a number of farming tasks for him. The Hayes name turns up again in correspondence and in other documents,⁶ and from these it is clear that William Hayes and his family were the Bakers' neighbors, and that their relationship, just as with the Gaults, extended beyond farm work. Letters in particular add colorful details. During the week of Christmas in 1836, for instance, 15-year-old Mary Baker tells her brother George about



Photograph of Alexander H. Tilton, circa 1860. Longyear Museum collection.

attending a party for ladies at Miss Hayes'. She teases him that he should no longer worry about Miss Hayes' unwanted affections because she is at last betrothed!⁷

There are many more names of interest in the ledger, but perhaps the most significant belongs to Alexander H. Tilton, the wealthy and successful manufacturer who married Mark's oldest daughter, Abigail, in 1837. Their business relationship lasted from 1839 to 1855, and 35 transactions are recorded under Tilton's account,

making it the fourth-largest in the ledger. Mark seems mostly to have done farm work for his son-in-law, but he also sold him hay, veal, and other miscellaneous goods.

Interestingly, an additional 23 transactions show up under an account labeled "Tilton & Baker." This is in reference to a joint venture begun in 1838 between Alexander and Mark's son George. The two operated a mill that manufactured kerseymeres, or fine woolen fabrics, using a process invented by Alexander.⁸ Beginning in 1839, Mark sold them a variety of goods and services, including wool for their mill. George ended up backing out of the business in 1846, and while Alexander continued with it, the ledger shows that Mark's involvement also ended in June of that year.



Painting of George S. Baker, unknown artist and date. Longyear Museum collection.

An abundance of interesting links tie the ledger's accounts together, spotlighting the inter-connectedness of the community in which Mark Baker lived. In addition to his business with his son and son-in-law, there are accounts for his nephew Aaron and niece Eliza — and for his brother Philip, who moved from Bow to Sanbornton Bridge, too. Mark did business with John Curry, who served as a trustee of the local school along with another customer, Dr. Ladd; with Hazen Cross and Enos Hoyt, who both once sang in the choir at the church the Baker family attended; with his neighbor Benjamin Colby, whose son served with Mark on the Park Cemetery Association, along with the tailor Rufus Bartlett and the carpenter Lowell Lang. This rich tapestry of names

woven throughout the ledger shows that Mark did business with family members, neighbors, and friends — essentially all those around him, which is not altogether surprising but underscores the close-knit nature of his community.⁹

Goods and Services

While the roster of names gives a sense of the world in which the Bakers lived, drilling down further to examine the actual transactions sheds additional light on Mark's activities through the years. It's well documented how involved he was in his community, serving at different times as clerk of his church, land surveyor, coroner, chaplain, and more.¹⁰ Primarily, though, Mark was a farmer, and that vocation is certainly reflected in the ledger's record of services rendered.

By far the most frequent entry is along the lines of: *To a day's work of self and a yoke of oxen*. While oxen have largely been replaced by machinery in developed countries, for thousands of years they were an essential element of farming. A pair of oxen yoked together and directed by a driver can accomplish a wide range of tasks, including plowing a field, spreading manure, and hauling heavy objects. As the ledger shows, for two decades this nuanced skill was well-known to Mark, who spent entire days driving a team of animals by the commands of his voice and the crack of his whip.

"Father works like a slave," acknowledged his son Albert.¹¹ While this is a somewhat critical statement (one made by a son who deliberately chose not to take up farming), it nonetheless adds color to the ledger's black-and-white data. In the same letter, Albert also describes Mark as "driving about like a thunder storm," which was probably due to the fact that the family was preparing to move, but which also certainly points to Mark's ability to work as hard as the very oxen he drove.¹² "He likes it," Albert wrote later of his father's labors, "and that is enough."¹³

Mark Baker's whip, likely used for driving cattle. Longyear Museum collection.

Farm labor accounts for 47 percent of the ledger's transactions. Driving oxen makes up the bulk of this statistic, but other farm work is included, such as in the following examples:

To two hands digging potatoes one day for N. G. Ladd on Oct. 1, 1838

To sowing wheat for Charles Colby on May 4, 1844

To thirteen and a half days haying for Alexander Tilton in July 1849

Tin Corner Ties

The Bakers lived near an area of Sanbornton Bridge known as the Tin Corner. Not surprisingly, a few of their Tin Corner neighbors turn up in the ledger, and some interesting connections tie them together. John Curry, who was a major account, was actually the person from whom Mark bought his Sanbornton farm. Mr. Curry's daughter would later marry Rufus G. L. Bartlett, another account in Mark's ledger.

Elijah Durgin apparently lived on Mark's land, which would explain his high number of transactions in the ledger. His nephew Lyman was likely the illiterate boy who lived with the Bakers and took reading lessons from Mrs. Eddy. According to Smaus, Mrs. Eddy compassionately took the boy under her wing, and Lyman would remember her fondly for the rest of his life (*Golden Days*, 89).

Robert Peel notes how Lyman was sometimes sent to fetch the village doctor when Mrs. Eddy struggled through an illness (*Discovery*, 45). Perhaps it was Dr. Nathaniel Ladd, who was known to have treated Mrs. Eddy in Sanbornton. Ladd was a prominent local resident, and also happens to be the second-largest account in the ledger.

To see more connections and a full listing of accounts in the ledger, visit <http://www.longyear.org/bakerledger> or scan this QR code with your smartphone:



Mark's next-largest commodities were produce (mostly potatoes), chopped wood, and hay. He undertook a variety of other miscellaneous jobs as well, including helping Andrew Gault write his will, hauling stone and timber, framing structures, and even occasionally repairing shoes. All of this activity highlights how resourceful Mark Baker was as a provider for his family.

Over the 25-year period covered in his ledger, Mark's prices remained fairly consistent. For a day's work, he tended to charge 67 cents, which is equal to about \$16 today.¹⁴ A day with oxen was worth twice as much, at a rate of \$1.34. But a cord of wood was worth \$2, which is about \$48 today.¹⁵

Which of his goods or services, then, was the most lucrative? Although nearly half of Mark's transactions were for his labor, they generated just 25 percent of his total income. By contrast, hay accounted for 9 percent of the transactions, but brought in 26 percent of his income. Given this, hay was statistically Mark's best commodity. Interestingly, correspondence suggests that one of the reasons the Bakers moved was because the farm in Bow was producing poorly. And likewise, one of the selling points for the new farm in Sanbornton Bridge was the fact that it could produce a third more hay than the old one could.¹⁶

In total, the ledger records nearly \$400 of income, which is about \$9,700 today. Over a 25-year period, that may not seem like very much by today's standards, but without additional information, it is difficult to fairly assess Mark in this regard.¹⁷

It is clear, however, that the ledger more accurately represents Mark's secondary, rather than primary, income. In fact, the recorded business never averages more than one transaction per week, even in his busiest years. The major factor missing here is the work Mark had to do on his own farm, which would not be recorded in the ledger but was no doubt always his primary focus.

A page from Mark Baker's ledger showing the account for "Tilton and Baker." Longyear Museum collection.

to the <i>to the</i>		
<i>to the</i>		
<i>to the</i>		
18th	Tilton and Baker Dr	
June 16	To forty lbs of wool	16 00
June 20	To forty lbs of wool	
June 21	To two cords of wood at 25¢	5 00
Aug 25	To 115 hundred & 15 lbs of hay	8 75
Sept 15	To three bushels of oats	1 70
Dec 15	To sixty minus 1 lb of beef delivered to Dean	2 70
Dec 3	To four bushels of oats	1 33
Dec 7	To four cords and 3/4 of wood at 11 1/2¢ per cord	7 58
Dec 31	To work breaking roads	1 34
Feb 21	To forty lbs of wool at 40¢	15 60
10/4/4	Settled the above	
April	To land of Dean delivered at 10¢	8 14
the 23	To a dozen worth of soft 10 yoke of oxen paid 7¢	
June 1	To fifty lbs of wool	
	To thirteen hundred lbs of hay	5 20
May 15	To thirteen hundred lbs of hay	5 25
May 28	To ten bushels of potatoes	3 34
	Settled the above and made even	

For the most part, the Bakers probably lived off the resources from their own land, and everyone did their part to help. The Baker girls, for instance, write of spending weeks in April making 70 pounds of maple sugar and molasses.¹⁸ Likewise, the ledger shows some seasonal patterns to Mark's work, too.

In the colder months, Mark kept active selling wood and hay. His daughter Abigail recorded in 1837 how her father had prospered in his winter work, hauled all his timber to the shed, and had "the finest wood-pile in town."¹⁹ In April, as the growing season started, Mark resumed helping others with their farm labor, while no doubt simultaneously managing his own crops, too. By the fall, he could sell off his harvest of corn, apples, and even cider. Potatoes, wood, and hay were year-round commodities.

His busiest months were May and October, and his slowest month was July, which has a mere nine transactions in 25 years. However, rather than indicate that Mark never worked in July, it's more likely that this was the busiest time of year on his own farm — in fact, July is historically the haying season in New England.²⁰

A Father's Legacy

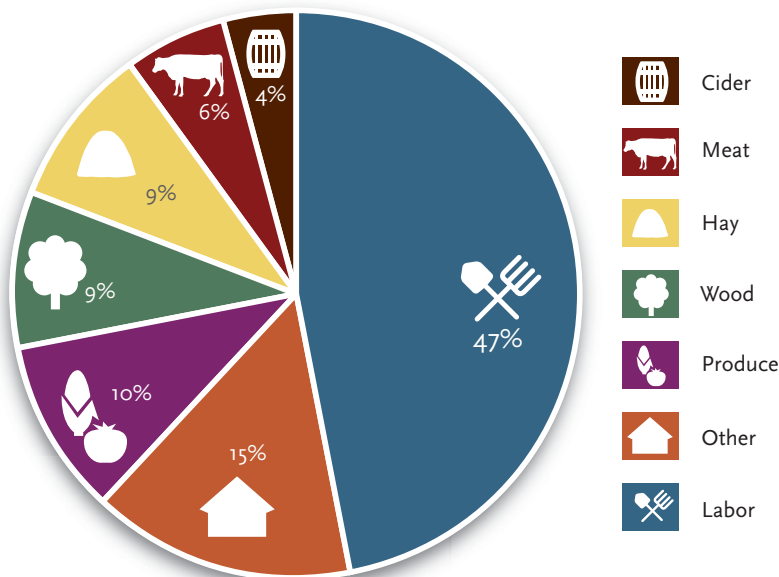
The overall impressions from the ledger, colored by details from letters and combined with educated assumptions, suggest a man who was resourceful and hard-working, traits not uncommon in lifelong farmers. The ledger's transactions drop off in 1850, the year in which Mark retired from farming.²¹ Activity over the next five years is sparse, with the final transaction recorded in 1855: *To a journey to Sandwich, N.H., for Alexander Tilton.*

In 1855, Mark Baker was 70 years old, and his children were grown with families of their own. Daughter Abigail, who lived nearby, had been married for more than a decade to Alexander Tilton. Son George was working out-of-state, but his wife had moved back to the area in 1853. Then there was Mark's youngest, Mary, who had recently moved further up north with Daniel Patterson, her new husband of two years, hoping to be closer to her son, George.

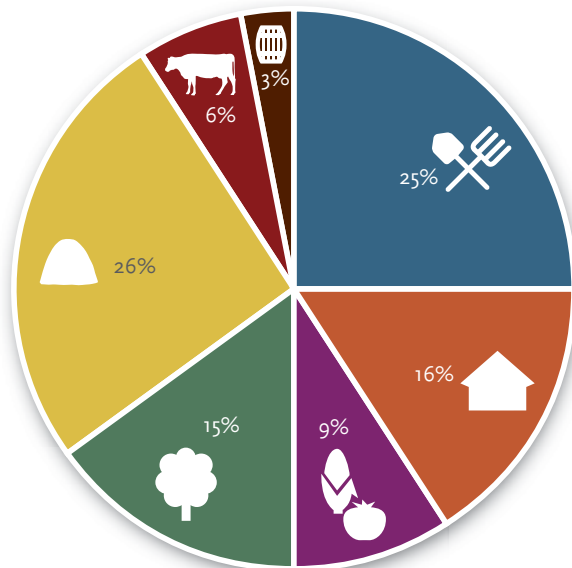
The ledger has no data from the last decade of Mark's life, but it's difficult to imagine that he spent much of it in idleness. He passed away in October 1865, a mere four months before Mrs. Eddy would experience a life-changing healing in Swampscott, Massachusetts, one that led to her discovery of Christian Science.

Closer Look at the Ledger

Transaction Breakdown



Value of Goods and Services



Analyzing Mark's ledger reveals details about his life and work, however the dollar values can be misleading to readers today. For instance, Mark's local economy likely was based on exchanging goods rather than cash. Furthermore, no valid index exists for accurately comparing these 19th-century monetary values to today, making it difficult to assess Mark's overall success and wealth. For more, see Tom Kelleher, *The Debit Economy of 1830s New England* (Sturbridge, Mass.: Old Sturbridge Village).

As pivotal as the year 1866 was for Mrs. Eddy, it's essential to remember the decades of spiritual preparation leading up to it, decades that began in childhood observing her father's devotion to God, the Bible, and prayer. "I have never seen one who had such a gift of audible prayer as my father," she told a later student. "Appropriate passages of Scriptures flowed from his lips in boundless measure, and his earnestness and zeal in prayer were, to my knowledge, without parallel."²²

Mark's religious devotion puts the ledger in a new light. For all of the insight gained about his inter-connected community, his resourcefulness, his work ethic, and even his finances, it's clear that for Mark Baker, God came before all else, no matter the circumstances. Mrs. Eddy provides a small example of his unshakeable priorities:

At mealtimes, we had grace before the meal, and returning of thanks after every meal, and these prayers were not always short, either. Nor did it matter how threatening was the storm and how many tons of hay were in the field — father never permitted the order of these devotions to be altered in any particular.²³

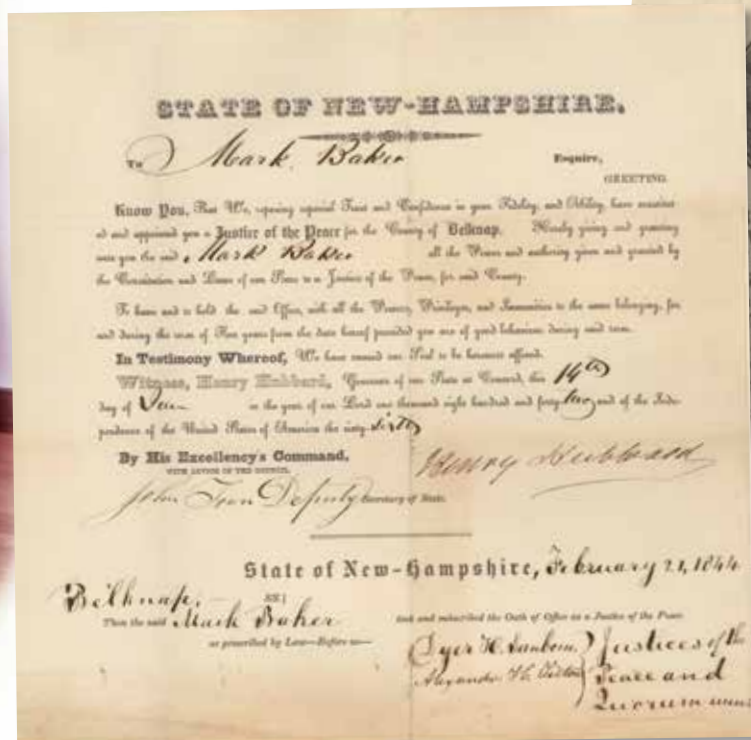
Although his children may not have always fully appreciated his religious devotion at the time, this was perhaps Mark's greatest legacy to them. It certainly made a lasting impression on his youngest daughter, who in many ways emulated Mark's best qualities, especially his Christian faith.

Mark Baker's ledger now rests on display at Longyear Museum. Exploring the forgotten details preserved within it sharpens and enriches our understanding of Mark and his community, and in turn, the people and places that shaped Mary Baker Eddy's early experiences in Bow and Sanbornton Bridge. Though unassuming, the old book is a timeless testament to a lifelong farmer who knew the value of a day's work, and who lived his life in service to those around him, his family, and above all else, his God.

James R. Suber is a researcher and Digital Content Specialist at Longyear Museum. He has contributed to several past Reports to Members and to articles available on Longyear's website.

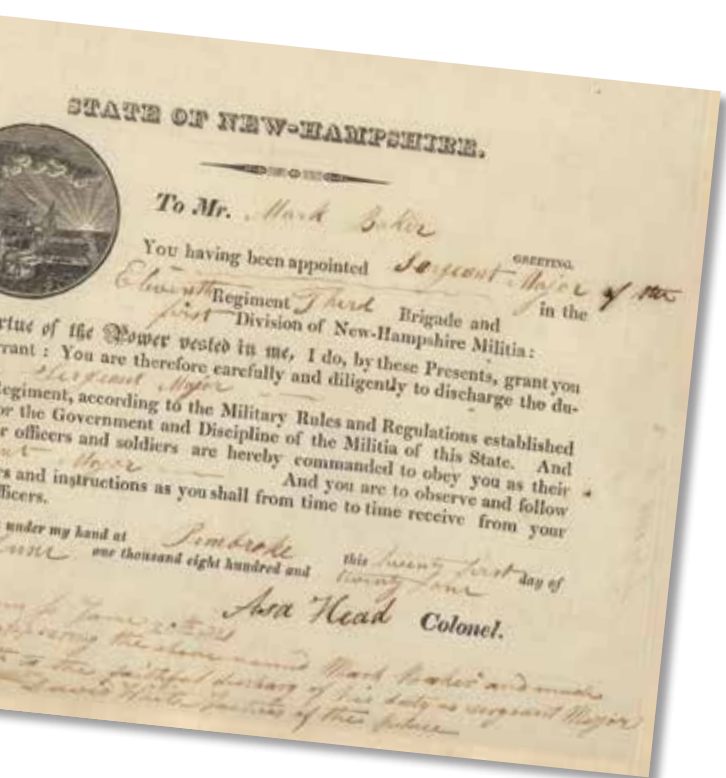
Left: Mark Baker's desk and personal items. Longyear Museum collection.

Below: Documents showing Mark Baker's appointments as Justice of the Peace for Belknap County (1842) and as Sergeant Major in the New Hampshire Militia (1821). Longyear Museum collection.



ENDNOTES

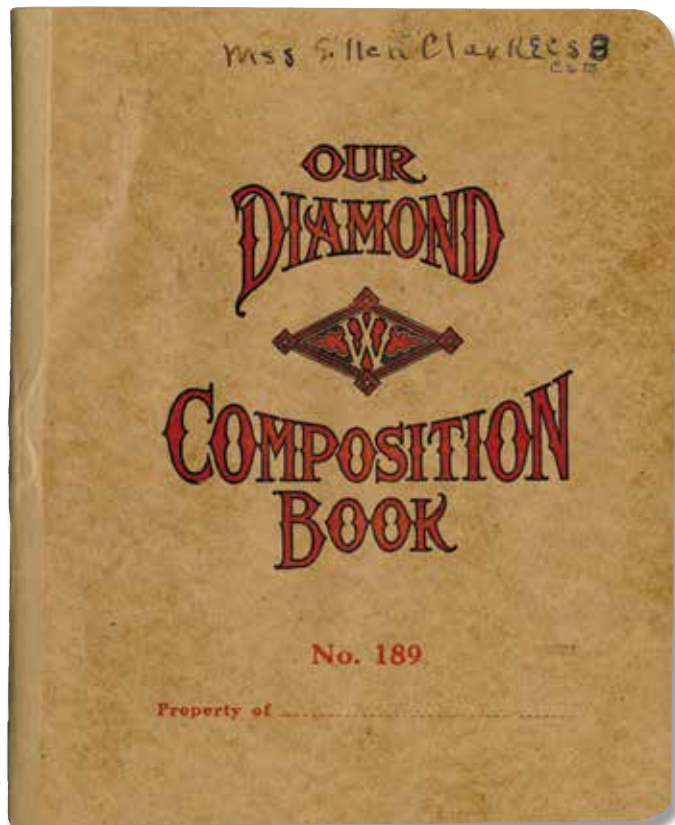
1. Biographer Jewel Spangler Smaus directly examines the ledger on p. 43 of *Mary Baker Eddy: The Golden Days* (Boston: The Christian Science Publishing Society, 1966).
2. Quoted in Irving Tomlinson, *Twelve Years with Mary Baker Eddy*, amplified edition (Boston: The Christian Science Publishing Society, 1994), 14.
3. First Congregational Church Records, Concord, N.H., 1730-1905, *The New Hampshire Genealogical Record* 5 (Jan. – Oct. 1908): 66. The officiant at Eliza's marriage was Rev. Nathaniel Bouton, the Baker's preacher in Concord, who had also presided over the marriage of Mark's oldest son, Samuel, in the same church earlier that year.
4. The ledger records mostly debits (money owed to Mark), though biographers like Smaus suggest that Mark probably received payment more often by an exchange of goods and services rather than by cash. The ledger shows a few examples of this, as in Gault's account, though for the most part Mark doesn't explain how he settled his accounts.
5. Smaus details the friendship between the families and gives evidence for the dirt path between their properties in *Golden Days*. Coroner listing found in *The New Hampshire Register and Farmer's Almanac* (Concord, N.H.: Hill and Moore, 1822), 34.
6. An 1835 Baker letter in the Longyear Museum collection suggests that a Mr. Hayes was the one who helped Mark select his new farm in Sanbornton Bridge, plus he recommended some additional properties that Mark considered purchasing.
7. Mary Baker to George Sullivan Baker, December 20, 1836, Longyear Museum collection, Longyear Museum, Chestnut Hill, Mass. (hereafter referenced as LMC). Miss Hayes was likely a daughter of John P. Hayes, who may have been the Bakers' nearest neighbor; his brother William lived nearby, too.
8. A listing for Tilton & Baker found in *Statistics of the Woolen Manufactories in the United States* (New York: Wm. H. Graham, 1845), 17. For more about George, see "George Sullivan Baker," *Longyear Museum Quarterly News* 4, no. 2 & 3 (1967).
9. Historical connections based in part on evidence drawn from the following: Lucy R. H. Cross, *History of Northfield, New Hampshire, 1780-1905* (Concord, N.H.: Rumford Printing Co., 1905); Moses Thurston Runnels, *History of Sanbornton, New Hampshire*, vol. 1 and 2 (Boston: Alfred Mudge & Son, 1882 and 1881); Fred Andrew Smart, *The Builders of Tilton School* (Concord, N.H.: Evans Printing Co., 1945); the United States Federal Censuses for 1830, 1850, and 1860, s.v. Bow, Merrimack County, and Sanbornton, Belknap County, accessed through Ancestry.com.
10. For more about Mark, see "Mark Baker: Man of His Time," *Longyear Museum Quarterly News* 3, no. 3 (1966).
11. Albert Baker to George Sullivan Baker, December 15, 1835, LMC.
12. Ibid.
13. Albert Baker to George Sullivan Baker, August 23, 1836, LMC.
14. Currency value adjusted from 1842, the mean year of the ledger, to 2014, using <http://www.westegg.com/inflation/>.
15. A cord is a unit of dry measurement for wood, generally a stack 4 feet high, 8 feet wide, and 4 feet deep.
16. Mark Baker to George Sullivan Baker, September 14, 1835, LMC.
17. A more complete assessment of Mark's financial state requires additional information. An 1835 letter from Albert Baker, although critical, implies that Mark at least made even. There are more clues in letters, and a record of deeds points to his ability to expand his real estate over the years. Robert Peel records in *Mary Baker Eddy: Years of Discovery* (New York: Holt, Rinehart and Winston, 1966) 314, fn. 81, that Mark sold his farm in Bow for \$6,000. The U.S. Federal Census reveals that Mark's real estate in 1850 (after he had moved from his Sanbornton Bridge farm) was valued at \$1,500. The 1860 census shows Mark's fortunes to have grown even more. According to Peel, *Discovery*, 326, fn. 68, Mark's wealth grew in part due to railroad investments.
18. Martha Baker to George Sullivan Baker, April 24, 1836, LMC; also Martha Baker to George Sullivan Baker, April 17, 1837, LMC.
19. Abigail B. Baker to George Sullivan Baker, January 15, 1837, LMC.
20. New England's July haying season according to George Christie, "Agriculture in New England," *Historic New England*, http://www.historicnewengland.org/school-youth-programs/k-12-programs-resources/pdfs/ne_agriculture.pdf.
21. Mark had attempted to give up the farm at least twice before: in 1840, when he was suffering a serious illness, and again in 1847. The 1850 census lists Mark's occupation as "None," but interestingly the erased word "Farmer" is visible beneath.
22. Tomlinson, *Twelve Years*, 8.
23. Ibid., 7.



Paging Through History: A Look Inside Ellen Clark's Journal

By William O. Bisbee, Historic House Coordinator

This article originally appeared in the Members' Vault on the Longyear website.



Front cover of Ellen Clark's journal. Longyear Museum collection.

In the pages of a weathered, Diamond-brand composition notebook,¹ one of Mrs. Eddy's earliest students recorded her personal memories of the Christian Science movement during 11 years of immense growth, both for herself and for the young Church.

A native of New London, Connecticut, Ellen Latham Clark² moved to Boston in 1880, after suffering what she described as "a period of much trouble and distress." When someone recommended that she visit one of the Christian Science meetings at Hawthorne Hall, where Mary Baker Eddy was preaching at the time, she had misgivings.

"I went rather reluctantly," Mrs. Clark wrote in her journal, "but with a longing that I might possibly receive something hitherto unknown, a higher sense of the relationship between

God and man." Mrs. Eddy opened her sermon that January Sunday by reading the 14th chapter of John, then proceeded to preach from the text, "I am the way, the truth, and the life."

"Shall I forget that day, or her face as she turned to the audience?" Mrs. Clark wrote. "Her eyes rested upon me in so wonderful a way, that the tears welled up in my own, as if I knew God's messenger stood before me.... Had she known all the weary way I had come to find this blessed Truth, she could not have spoken with more directness."

Inspired by what she heard, Mrs. Clark continued to attend services at Hawthorne Hall that winter. Then on February 23, Asa Gilbert Eddy came to visit her at her home. He presented her with a copy of *Science and Health*, the Christian Science textbook. After their conversation, he told Mrs. Clark that he felt she understood Christian Science better than many of his wife's students.

"He seemed an honest man," Mrs. Clark noted in her journal, "but I simply thought he was mistaken, as I could not see how it could be possible, as I knew so little of Christian Science." Gilbert Eddy's intuition about Mrs. Clark proved correct, and she quickly demonstrated her value. That spring, she went on an extended vacation, sharing Christian Science with those she met along the way. "So...the seed was sown from Ogdensburg to Ottawa, Montreal, and far away Quebec," she recorded, "but whether all the seed took root or not — I cannot say."

By June, Mrs. Clark was back in Boston, and that summer she experienced a healing. "Sprained ankle," reads her journal entry for July 14, 1880. "Had to demonstrate myself as there was only God to hear — and God did hear for it was instantaneous."

In the fall of 1880, Mrs. Clark was invited to study with Mrs. Eddy at her home at 8 Broad Street in Lynn, Massachusetts. The 12 lessons that comprised this class began on September 30 and finished on October 19, according to the journal, which also records Mrs. Clark's budding friendship with fellow student Julia Bartlett. The coming months and years would be peppered with mentions of visits between the two women, who would become some of the earliest of Mrs. Eddy's students to remain faithful to the teachings of Christian Science.

Background: From a page in Ellen Clark's journal. Longyear Museum collection.

Ellen Clark was an eyewitness to many moments in the history of the Christian Science movement, from the seminal to the more mundane. She writes of services at Hawthorne Hall that were so crowded "many had to go away," and she records the steady influx of new members to the fledgling church. In March 1881, Mrs. Clark made her first visit to a meeting of the Christian Scientist Association (CSA), an organization of students who had taken one or more classes with Mrs. Eddy. Mrs. Clark would join in March 1885, and she became a member of the Church of Christ (Scientist) a year later. A frequent visitor at the Massachusetts Metaphysical College on Columbus Avenue in Boston, she attended CSA gatherings held there and elsewhere, as well as parlor lectures, meetings, and services around Boston. ("We had grand advise [sic] from Mrs. Eddy," she noted after a July 1, 1885, CSA get-together.) In April 1887, Mrs. Clark was present at the first annual meeting of the National Christian Scientist Association, held at Tremont Temple. A few years later, she would travel to New York to attend the multi-day national convention.

Ellen Clark also was present at the "Christening Service," as she termed it, at Chickering Hall on February 26, 1888, when Mrs. Eddy baptized three of her visiting grandchildren, along with a couple dozen other children. "It was exceedingly interesting," Mrs. Clark recorded.³

Ellen Clark eventually entered the full-time practice of Christian Science and was listed in *The Christian Science Journal* beginning in January 1889. After having been part of the church governance in the CSA, she was selected by Mrs. Eddy as one of 12 founding members, or "First Members," of

the newly-reorganized First Church of Christ, Scientist, in Boston in 1892. Joining her in this honor was Mrs. Clark's old friend and fellow member of the September 1880 class, Julia Bartlett. Miss Bartlett and Mrs. Clark would both later join a group of some 50 of Mrs. Eddy's students, each of whom contributed \$1,000 (husbands and wives counting as a single household) to help fund the building of the Original Edifice of The Mother Church.⁴



Four of twelve students asked by Mary Baker Eddy in 1892 to be organizing members of The First Church of Christ, Scientist, in Boston. From left: Mary Eastaman, Ellen Clark (in hat), Janet Colman, and Julia Bartlett. Photograph by Notman, circa 1917, at the home of Mary Beecher Longyear in Brookline, Massachusetts. Longyear Museum collection.

Although Mrs. Clark's journal is succinct, it offers an intriguing series of snapshots of the Christian Science movement as it grew from humble beginnings to a worldwide religion.

A reproduction of Ellen Clark's journal is on display in the exhibit, Mary Baker Eddy at 8 Broad Street: Foundational Work for a Worldwide Movement, at the Lynn house. The journal can also be viewed on the Longyear website, www.longyear.org/clark-journal.

1. Although this composition book contains notes from Mrs. Clark's experiences during the 1880s, a number of factors indicate the book itself is likely a copy created in the 1920s. In a letter from Mrs. Clark to Mary Beecher Longyear in 1921, she references trying to record her reminiscences, and an undated note mentions copying the reminiscences to a composition book.
2. Sometimes spelled Clarke with an "e," Mrs. Clark legally dropped the "e" in 1913.
3. To learn more about this unique service, see the article "Christening Service" in *The Christian Science Journal*, March 1888. Robert Peel comments on page 236 of *Mary Baker Eddy: The Years of Trial*, "It was an experimental concession to orthodoxy that was really anomalous in view of her definition of baptism." That definition may be found on page 581 of *Science and Health with Key to the Scriptures*.
4. Mary Baker Eddy, "Laying the Corner Stone," *The Christian Science Journal* 12 (June 1894): 90-93.

Thanks to you, these houses continue to share Mrs. Eddy's story

The Annual Operating Fund for the Mary Baker Eddy Historic Houses

Thanks to the generosity of our members and friends, Longyear is able to share the story of the Discoverer, Founder, and Leader of Christian Science with hundreds of visitors each year — in the very places where Mary Baker Eddy carried out her work. Gifts to the Annual Operating Fund for the Mary Baker Eddy Historic Houses enable us to maintain the eight homes in the Longyear collection and keep them open to the public.

Your support is needed to meet the annual operating expenses for these important historic sites — to ensure that the places that sheltered Mrs. Eddy will be available for generations to come.

In addition to ongoing maintenance and operations, such as heating, electricity, insurance, security, and grounds care, the historic house staff has identified several special projects for 2015:

AMESBURY

Replace roof on kitchen ell and shed	\$18,000
Install 22 storm windows	\$14,000

CONCORD

Regrade front lawn, improve drainage, reset front steps	\$12,000
Replace front porch decking	\$5,000

RUMNEY

Replace step flashing around chimney and rebuilt cricket	\$6,000
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SWAMPSCOTT

Replace step flashing around two chimneys	\$2,500
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We invite you to join with us by making a gift to the 2015 Annual Operating Fund for the Mary Baker Eddy Historic Houses. Gifts can be made online at www.longyear.org, by calling 800.277.8943, ext. 220, or by using the enclosed envelope.

Your gifts at work

Last year, Longyear members from Colorado stepped forward to help us restore seven windows in the Stoughton house. The delicate muntins and multi-pane sashes clearly identified the windows as original to the mid-19th-century, when the house was built. Over the years, the windows were exposed to strong afternoon sun, which damaged the wood and caused the paint to crack or “alligator.”

Longyear hired Heritage Restoration of Providence, Rhode Island, to carefully remove the windows and restore them in their workshop. Heritage Restoration also dealed, repaired, and repainted the casings, heads, and sills at the house. Now reinstalled, the windows are ready for their next century of service.

Why restore 19th-century windows? Original windows are made from old-growth timber, which is much denser and more weather resistant than today's tree-farmed softwoods. Once restored and properly maintained, 19th-century windows can last another 100 years.





Opposite: Front parlor, Mary Baker Eddy Historic House, Stoughton, Massachusetts.

This page: Before, during, and after photographs of historic window restoration in the Stoughton house.

The Wentworth Home in Stoughton

A small Greek revival farmhouse sits on a busy commercial stretch of Central Street in Stoughton, Massachusetts, about 18 miles south of Boston. The modest, two-story house was built around 1839 by Alanson Wentworth. It's had a varied history, changing hands multiple times during its 177 years. But for 18 months, from 1868 to 1870, it provided a quiet refuge for the Discoverer of Christian Science. And for that reason, it is part of the Longyear collection today.

Through the pages of *Science and Health with Key to the Scriptures*, Mrs. Eddy tells us — indirectly — what she was doing during the time she lived with the Wentworth family. She writes, “For three years after my discovery, I sought the solution of this problem of Mind-healing, searched the Scriptures and read little else, kept aloof from society, and devoted time and energies to discovering a positive rule” (109). While living in Stoughton, Mrs. Eddy completed her first manuscript on Christian Science — a teaching text entitled *The Science of Man*, which would find its way into the third and subsequent editions of *Science and Health* as the chapter “Recapitulation.”

The time that Mrs. Eddy spent with the Wentworths represents the longest period of stability between her discovery of Christian Science in 1866 and the purchase of her own home in Lynn in 1875. Over the course of those nine years, Mrs. Eddy was forced to move countless times, sometimes as often as eight times in one year. Her sojourn at the Wentworth home was a respite from those moves.

Mary Beecher Longyear attempted to buy the Stoughton house in 1920, but the owners were not interested in selling. Some 40 years later, when the house was on the market, a Christian Scientist purchased it and donated it to Longyear Museum.



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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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Mary Baker Eddy lived:

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Rumney, N.H.

Stoughton, Mass.

Swampscott, Mass.



Tour the Mary Baker Eddy Historic Houses in Early June

Longyear will be offering free guided tours in early June of three of the Mary Baker Eddy Historic Houses in Massachusetts. Reservations are encouraged. Limited transportation is available to the houses in Lynn and Swampscott for \$20 per person. If you have questions or would like to make a reservation, please call Laura Distel at 617.278.9000, ext. 275, or www.longyear.org/special-tours-june-2015.

All of the Mary Baker Eddy Historic Houses are open to the public from May 1 to October 31. Admission for Longyear members is always free.

HISTORIC HOUSE TOUR SCHEDULE

FRIDAY, JUNE 5

10am & 11am Tours at **Lynn** and **Swampscott**
2pm Tour at **Chestnut Hill**

SATURDAY, JUNE 6

10am & 11am Tours at **Lynn** and **Swampscott**

TUESDAY, JUNE 9

10am Tour at **Chestnut Hill**

MUSEUM SCHEDULE

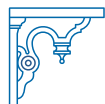
JUNE 5, 6, 8 & 9

Open from 10am to 4pm

JUNE 7

Open from 1pm to 4pm

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