



LONGYEAR MUSEUM



REPORT TO MEMBERS FALL/WINTER 2017

Mrs. Eddy's Chestnut Hill artwork is coming home • A Westward Wind — Part 1
Caring for our collections • Gift Sampler

A Message from the President

Cheryl Moneyhun retires

“Why don’t you ask Cheryl?” has been a common refrain here at Longyear for many years. With over three decades on the staff, Curator of Collections Cheryl Moneyhun’s deep knowledge of Christian Science history and Longyear’s historical collection and institutional archives has made her one of our top go-to staff members. This summer, Cheryl retired to move to Colorado to be closer to her family. She leaves behind reminders of her work throughout the Museum.

Cheryl began her career in 1983, working “mother’s hours” in the Housekeeping Department in the Museum, then housed in the Longyear mansion. A graduate of Louisiana State University with a degree in music, she and her husband, Gary, were raising a young family, and the part-time job was ideal. As she dusted and cared for the exhibits and portraits, Cheryl developed a keen interest in Mary Baker Eddy and the pioneer Christian Scientists. In 1990, she eagerly applied for an opening in the Curatorial Department.

Cheryl’s management of the historical collection and care for its artifacts and documents continued for the next three decades. A highlight of her long career included seeing the purpose-built Museum in Chestnut Hill come to fruition — a project that required her to coordinate packing and moving the entire collection not once but twice! Over the years, she designed and installed exhibits, researched and wrote newsletter and website articles, developed programs, led tours, and spent over a dozen years co-managing the Mary Baker Eddy Historic Houses.

While Cheryl was at Longyear, the historic house collection grew from five homes to eight, and she was part of the team that oversaw the first major restoration cycle of these houses in 50 years. She played a key role in the restoration of Mrs. Eddy’s former home at 8 Broad Street in Lynn, Massachusetts, as well as Phase One of the restoration project at 400 Beacon Street in Chestnut Hill. Most recently, Cheryl curated and wrote the text for the new Portrait Gallery exhibit: “*Love, loyalty, and good works*” — *The Pleasant View Years*, and authored the Spring 2017 newsletter article on the exhibit.

Hundreds of inquirers who have called the Museum with questions may feel they know Cheryl. She’s answered countless research requests over the years. Kind, thoughtful, knowledgeable, endlessly helpful, and dedicated to rigorous research for accurate information, Cheryl Moneyhun proved herself the quintessential representative of Longyear Museum’s ideals.

Looking back on her career, Cheryl says, “It was a highly satisfying job that grew into a deeply enriching career. For me, nothing could have equaled the opportunity and experience of growing and serving in this way.”

We wish Cheryl the very best as she embarks on her next chapter of service!

Sincerely,



Sandra J. Houston, President



Cheryl P. Moneyhun

Mrs. Eddy's Chestnut Hill artwork is coming home

Earlier this year, The Mother Church, The First Church of Christ, Scientist, in Boston, gave Longyear Museum 52 works of art that once graced Mrs. Eddy's Chestnut Hill home. Longyear is deeply grateful for this recent gift that adds to the Church's donation of Chestnut Hill furniture last year.

The Longyear staff worked closely with The Mary Baker Eddy Library to carefully pack and transport the art to the Museum's vault, where it is being stored. The artwork and furniture will be returned to Mrs. Eddy's final residence at 400 Beacon Street, Chestnut Hill, when restoration of the house has been completed. Planning for Phase Two of the restoration is expected to begin in early 2018.

Diana or Christ

Much of the artwork in Mrs. Eddy's home was given to her by grateful students (see sidebar for *A Westward Wind*, p.9). Pieces that depicted Biblical and early Christian themes resonated deeply with the Discoverer, Founder, and Leader of Christian Science, as is documented in letters and reminiscences.

For example, the recent donation includes a framed engraving titled *Diana or Christ*, a gift to Mrs. Eddy in 1896 from the Christian Science Board of Directors. The engraving, from an original oil on canvas painting by British artist Edwin Longsdon



Debbie Slade Pierce, Collections Assistant (left) and Laurie Coleman-Snead, Senior Collections Manager (right), carefully unwrap artwork donated by The Mother Church.

Long in 1881 depicts a young woman being challenged to deny her Christian faith by sprinkling incense on the altar of Diana. She is facing a pivotal decision: submit to worshipping a pagan goddess or be thrown to the lions. The painting's caption reads: "Let her cast the incense, — but one grain and she is free."

The artwork and decorative objects in Mrs. Eddy's home often shed light on her thought. In thanking the Directors for their gift, she wrote in part:

"'Diana or Christ' is very suggestive of each day's experience in the true progress of a Christian Scientist. I value your gift beyond pen to express..."¹

1. Mary Baker Eddy to the Christian Science Board of Directors, June 22, 1896, L02787, The Mary Baker Eddy Collection, The Mary Baker Eddy Library, Boston, Massachusetts.



Diana or Christ, framed engraving of an oil painting by Edwin Longsdon Long (1881), 2017.007.0019, Longyear Museum collection.

A WESTWARD WIND

Christian Science Teaching Goes West

PART 1: *Chicago*

by Webster Lithgow



On Tuesday morning, May 6, 1884, at the Boston & Albany railroad terminal on Kneeland Street in Boston's South End, an inconspicuous party of three boarded the 8:30 Chicago Express. The traveling party included Calvin Frye, secretary, and Sarah Crosse, assistant, from the Massachusetts Metaphysical College. With them was their teacher and President of the College, the Discoverer, Founder, and Leader of Christian Science. Mary Baker Eddy was heading west. She was bringing with her the correct teaching of Christian Science healing — and a vision of spreading that Science to bless all mankind.

A visitor from Chicago

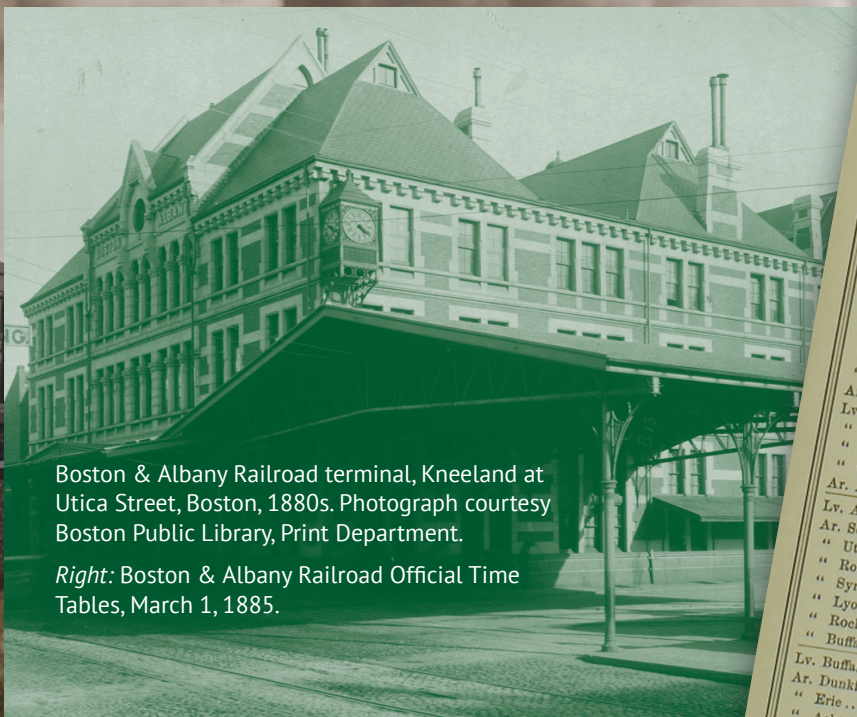
Mrs. Eddy's thousand-mile western journey sprang from a visit to Boston two years earlier by one lone, alert businessman from Chicago by the name of Bradford Sherman. In 1882, while in Boston, Mr. Sherman came upon the case of a man whose doctors had told him he was so far gone that he could not live more than a couple of days. With that prognosis staring him in the face, the man desperately turned to a Christian Science healer — called in a so-called "crank." Remarkably, the prayerful treatment by the "crank" restored the man's health.¹



Left: Bradford Sherman of Chicago, Illinois. Glass negative, Longyear Museum collection.

Like so many in the American West, Sherman was wide open to new thinking. Impressed by that one healing of a "hopeless" case, he obtained the latest edition of the Christian Science textbook, *Science and Health*² by Mary Baker Eddy, and read it through. He brought copies with him on his return trip home.

In Chicago — with no teacher but that textbook — Bradford Sherman, his wife, Mattie, and their son, Roger, began to practice and teach Christian Science healing as best they could. As Mr. Sherman later recalled: "Chronic cases were healed and various forms of suffering were relieved. The demands upon our time for help were more than we could attend to."³



Boston & Albany Railroad terminal, Kneeland at Utica Street, Boston, 1880s. Photograph courtesy Boston Public Library, Print Department.

Right: Boston & Albany Railroad Official Time Tables, March 1, 1885.

ROUTE.	Chicago		
	Chicago Express.	St. Louis Express.	'Pacific' Express.
Lv. BOSTON.....	18.30am	13.00pm	*6.00pm
" So. Framingham.....	9.06 "	3.36 "
" Worcester.....	9.50 "	4.20 "	7.30 "
Ar. Springfield.....	11.04 "	5.32 "	8.48 "
Lv. Springfield.....	11.30 "	6.00 "	9.15 "
" Westfield.....	11.35 "	6.15 "	9.30 "
" Pittsfield.....	11.53 "	6.38 "	9.49 "
" Chatham.....	1.23pm	8.25 "	11.28 "
Ar. Albany.....	2.08 "	9.18 "	12.19n't
Lv. Albany.....	2.50 "	10.05 "	1.05am
Ar. Schenectady.....	N.Y.C. & H.R. R.R.	13.00pm	*10.20pm
" Utica.....	Eastern Time.	3.35 "	10.55 "
" Rome.....	"	5.40 "	1.02am
" Syracuse.....	"	6.05 "	4.55 "
" Lyons.....	"	7.15 "	5.26 "
" Rochester.....	"	8.52 "	6.45 "
" Buffalo.....	"	9.45 "	8.32 "
Lv. Buffalo.....	"	12.15n't	9.35 "
Ar. Dunkirk.....	L. S. & M. S. Ry.	11.55pm
" Erie.....	Central ry.	7.05 "	12. noon

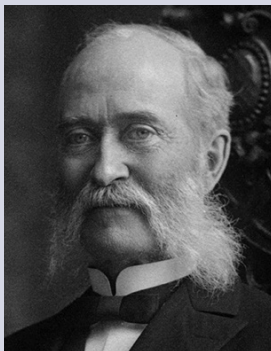
Learners and doers

Simultaneously, back in Boston, Caroline Noyes, a family friend of the Shermans, had also been impressed by a case of Christian Science healing — perhaps the same case that caught Sherman’s attention. Curiosity led her to attend one of Mary Baker Eddy’s public lectures. Through the winter of 1882–83, Caroline studied a copy of *Science and Health* in tandem with the Bible. Like the Shermans, she immediately put into practice what she was learning. Several cases were healed. Traveling up to Maine, she dropped all other cares to devote herself to this healing work.

On her return to Boston that spring, she healed several more cases, and she continued attending Mrs. Eddy’s public lectures in Hawthorne Hall. Years later she vividly recalled Mrs. Eddy at the podium: “Her grace, dignity, and freedom of expression were very remarkable.... The fine expressive dark, eyes...beamed with kindness and intelligence.”⁴

It was at this point that Caroline received a letter from the Shermans. Overwhelmed by the flood of sufferers and inquirers, they urged her to come to Chicago and join them in the work there. She promptly packed up and headed west. Within a matter of weeks, she herself was so busy that she wrote her friend Ellen Brown, who had been assisting Mrs. Eddy’s household in Boston, asking if she would come to Chicago, too. In short order, the two women were setting up shop in rooms on Washington Boulevard. A sign in their window read: “Mental Healing.”

None of these people in the West, however, not even Ellen Brown, had actually *studied* with Mary Baker Eddy. As a result, they were somewhat swept up in the widespread confusion in Chicago over what constituted Christian Science healing. That confusion would be rectified by steps taken by a couple in neighboring Wisconsin.



Left: Silas Sawyer. Photograph, P1218, Longyear Museum collection.



Right: Jennie Sawyer. Photograph, P1221, Longyear Museum collection.

Mrs. Eddy’s first students from the West

Among the Shermans’ patients was a woman named Fannie Silsbee from Columbus, Wisconsin, who was suffering with a tumor. She came to Chicago to see the Shermans and was healed. Grateful to be free of the condition, Fannie wanted to know how to practice this method of Christian healing herself. Bradford Sherman provided instruction, drawing from his understanding of the Christian Science textbook. Fannie then moved to Milwaukee, Wisconsin, and launched into her own healing practice.⁵

News of healings like hers reached Silas Sawyer, a successful Milwaukee dentist who was looking for some way to relieve or cure his desperately ill wife. For fifteen years Jennie Sawyer had been an invalid, largely house-bound and suffering constant pain even from the touch of her own clothing. Medical treatment had failed to help. Deeply religious, she sought comfort in her Bible. But the comfort was scant. “My constant prayer,” she recalled later, “was that I might die... [and] enter into eternal rest.”⁶

Seven weeks into a rest-cure at a sanatorium, Jennie received an astonishing letter from her husband. Silas had been reading *Science and Health*. He didn’t understand much of it, but he urged that they go to Boston and consult the book’s author, Mary Baker Eddy. Jennie, at that stage of her life, was too weak to turn a book’s pages. The idea of a thousand-mile trip to Boston filled her with dread. But Silas had become impressed with this practical, demonstrable form of Christian faith. After two months of persuasion and preparation, the Sawyers arrived in Boston in December 1883 for an appointment at the Massachusetts Metaphysical College, which was also Mrs. Eddy’s home.⁷

In her first meeting with Mary Baker Eddy, Jennie was too weary with pain to take in fully what Mrs. Eddy was explaining. But she was touched by Mrs. Eddy’s “womanly, motherly kindness,” and her hopes were raised by “the idea of gaining health through abiding in God’s omnipotence.” Jennie was looking for Mrs. Eddy herself to take her case, but Mrs. Eddy had other ideas: “I would advise you to sit in my class and let me teach you.”⁸

Jennie was stunned. Doctors had warned she might die at any moment. She was too weary to think, let alone study. Merely having people around her, talking, exhausted her. Sit in a classroom for two whole weeks? Impossible! But Mrs. Eddy assured her, “You will be able to sit in this class.”⁹

The following Monday, that is exactly where Jennie was.

Mary Baker Eddy as teacher

In the classroom, Jennie found her teacher to be “prepossessing, attractive, and kind...guiding the thought of the members of this class away from discussions in relation to matter as the only tangible evidence of life.” She recalled that whenever one of the students caught her spiritual meaning, their teacher’s face would “become actually radiant with the spiritual uplift.”¹⁰

Jennie was unaccustomed to any physical or mental activity, least of all the rigors of intensive study. The twelve-lesson course was often a struggle. Her despair over failing to rise to the mental and spiritual heights required in the classroom brought her to tears. Mrs. Eddy reassured her that she was “in the most favorable condition of mind of anyone in the class.”¹¹ She invited the Sawyers to a private talk in the evening and gave Jennie special encouragement. She let them know she valued them as her first students from the West. Partway through the course, Mrs. Eddy called a recess to let Jennie have a few days of respite, extending the course to three weeks. The lessons resumed, and Jennie rose to the challenge. At the conclusion, she was well.

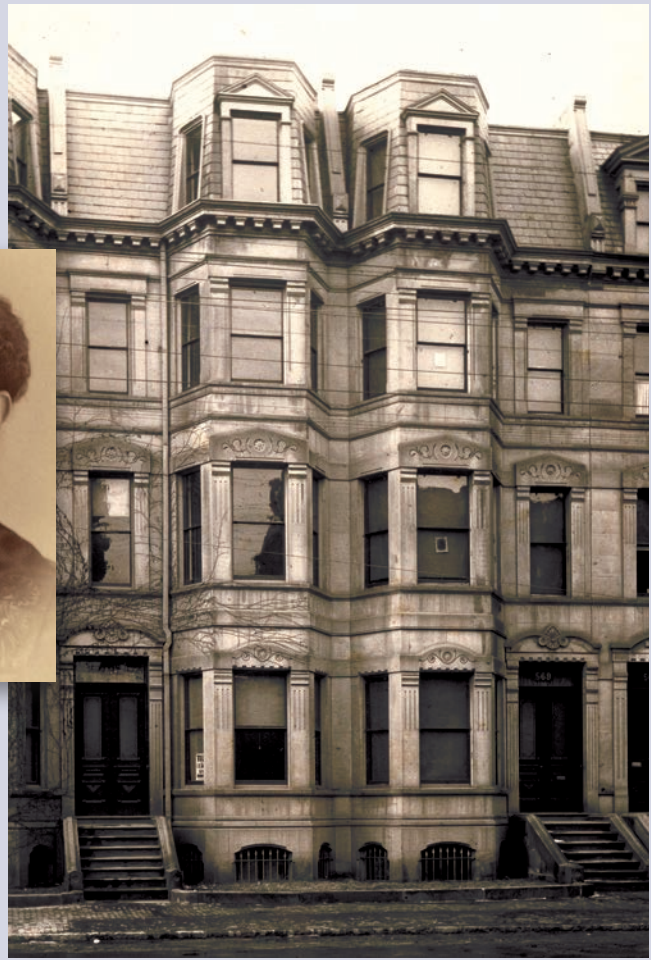
As the Sawyers departed, Mrs. Eddy asked Jennie what she was going to do with what she had taught her. Apparently Jennie hadn’t thought about that. “I don’t know what I’m going to do with it!” she said. Her teacher replied, “You are going to heal with it!”¹²

And she did.

Jennie’s first case

Back home in Milwaukee, late on a Friday, Mrs. Sawyer’s very first case came to her door. The patient was a young woman with inflammatory rheumatism affecting her right arm, which hung limp and useless in a sling. She could not even open her right hand. Jennie began treatment at once. Monday morning the girl called on her again to announce, “*See what I can do!*” She reached out to the table, grabbed a heavy atlas, and lifted it in the air — with her right hand.

The young woman had also been born with a spinal double curvature, and had lived with that deformity all her twenty years. She asked Jennie to treat the problem. A week later the girl’s back was so straightened she could wear a normal straight-cut corset for the first time — as Jennie joyfully reported back to Mrs. Eddy.¹³



Inset: Mary Baker Eddy, 1880s. Photograph, P0014, Longyear Museum collection.

Above: Massachusetts Metaphysical College. Two months before Mrs. Eddy’s Chicago trip, she moved from #569 (building on the right) to #571 (on the left) Columbus Avenue, Boston. Classes were held in a large back parlor. Personal quarters for Mrs. Eddy and household members were on the upper floors, until she moved her home to Commonwealth Avenue in late 1887. Photograph, P3877, Longyear Museum collection.

So began the Sawyers’ Christian Science practice in Milwaukee, treating anyone who asked for help — at first, for no charge, despite Mrs. Eddy’s instruction that Christian Science practitioners charge a fee commensurate with the fees of medical practitioners. Many of the Sawyers’ cases were considered chronic and incurable. With each person healed, word spread. More patients came. Silas closed his lucrative dental practice to concentrate on his new metaphysical practice.

As for his wife, whom doctors had given up as incurable? Jennie Sawyer would still be actively practicing and teaching Christian Science healing nearly 50 years later.



RELIGIO-PHILOSOPHICAL JOURNAL
 A LARGE EIGHT-PAGE WEEKLY PAPER.
 ESTABLISHED IN 1865.
 Devoted to the Spiritual Philosophy and General Reform
 Published at 92 La Salle street Chicago.

John C. Bundy, - - Proprietor and Editor

A paper for all who Sincerely and Intelligently Seek truth Without regard to Sect or Party.

TERMS OF SUBSCRIPTION.

One copy one year. - - - - \$2
 One copy six months. - - - - 1
 Specimen Copy sent free.

To him who desires to keep well informed, to avoid falls and errors, to be abreast of the times and to know truth even though it runs counter to his preconceived opinions, who investigates in a candid, receptive and dealing justly, considerably, patiently yet critically courageously with everybody and everything encountered in his researches; if he be this sort of an investigator strives to be, he will become a continuous reader of RELIGIO-PHILOSOPHICAL JOURNAL. The JOURNAL has received more general notice, and more frequent higher commendations from intelligent sources, regard of sect or party, than any other Spiritualist or liberal ever published; the records will confirm this.

The JOURNAL is unsectarian, non-partisan, thorough independent, never neutral, wholly free from cliques.

The JOURNAL never trims to the passing breeze hour, but holds steadily to its course, regardless storm it sometimes takes as it plows resolutely through the great ocean of mingled truth and error.

The JOURNAL is proud of the friendship and attention of hosts of level-headed, intelligent, progressive and women, scattered the wide world over.

The JOURNAL lends its active support to every cause adapted to the amelioration of man.

Vol. III. No. 6.
 JUNE, 1883.

MENTAL HEALING
 MONTHLY.

THE EXPOSITION OF
 AN SCIENCE
 AND
 TRUTH.
 \$1.00 PER YEAR.
 BY
 E. J. ARENS.

"OLD THEOLOGY"
 -FOR THE-
HEALING OF THE SICK,
 BY E. J. ARENS.

Explains the healing and teaching of Jesus, the creation of the soul, the origin of matter, and the relation which the soul holds to God. Price, \$1.15. For sale by GEORGE B. CHARLES, Western Agent, Room 37, Central Music Hall, Chicago, Ill.

THE MIND CURE
 AND SCIENCE OF LIFE.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

Vol. I. OCTOBER, 1884. No. 1.

Our Greeting.

DEAR READER: The objects that call forth this new publication are various, and some of them will now receive attention. Our title suggests a specialty, and may indicate to some a limited field, worthy only the notice of the healer and the sick, but all who pass the open gates and enter the kingdom now being discovered in the inner life of man.

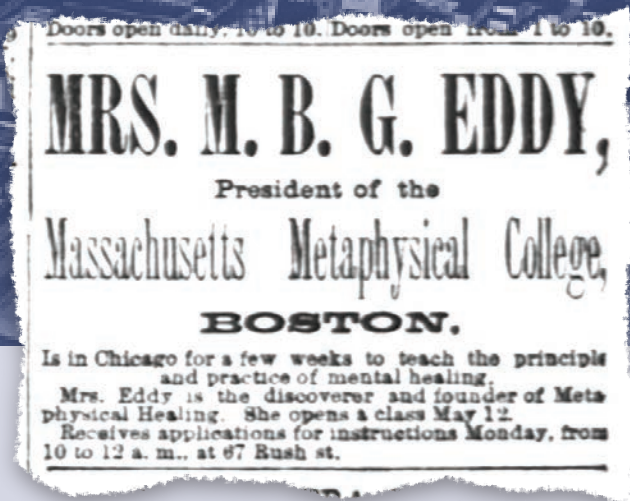
Mankind having through all the past from the chaos to science and evolution has been the order, and permanent will and permanent will. We will give our attention to the healing of the sick.

A Chicago "craze"

During this same year, 1883, as reports of Christian Science healings grew, so did opposition to the religion. Some Bostonians derisively mocked Mrs. Eddy's discovery as the "Boston craze." What was going on in Chicago in the early 1880s might better have deserved that term. There, opposition often took the form of imitation. Spurious imitators of Christian Science were spreading like a second Chicago firestorm. In a broadside, one such imitator promoted his system as embracing "Mediumship, Clairvoyance, or Magnetism."¹⁴ Announcements presenting what claimed to be "Spiritual Healing" fed public curiosity. Mental-cure magazines, in many cases plagiarized from Mrs. Eddy's writings and lectures, were widely published.

Under this influence, Fannie Silsbee was combining what she had learned from Bradford Sherman and from reading *Science and Health* with the practice of sitting in back-

This sampling of headlines, magazine covers, advertisements, and articles gives a sense of the confusion of misinformed ideas and outright imposters often presented as Christian Science in Chicago and other cities in the 1880s. Some exploited the growing fame of healings by genuine Christian Scientists.



Background: Bird's-eye view of Chicago on the shore of Lake Michigan, 1883. *Left:* Union Depot, Chicago, 1883. *Center:* Advertisement in the *Inter Ocean*, May 10, 1884. *Right:* House at 470 Randolph Street, Chicago, rented for Mary Baker Eddy's class, May 1884. Photograph, P2143, Longyear Museum collection.

to-back contact with a patient during treatment.¹⁵ Others offered even more bizarre methods in the name of what they called "Christian Science."¹⁶ Even the Shermans and Caroline Noyes were evolving their own variant concepts.

"The West needs your labors"

In January 1884, the Sawyers returned from studying with Mrs. Eddy in Boston, Jennie having been healed there. They and Ellen Brown, who had attended the same class, met with the Shermans' circle to share what they had learned. It began to dawn on those who had not yet studied with Mrs. Eddy that they had gotten off-course from the one universally correct way to understand and practice Christian Science healing. Bradford Sherman remarked to Fannie Silsbee: "Well we have had our foundation knocked out from under us..."¹⁷

The very next month, February 1884, Bradford and Mattie Sherman, their son, Roger, Fannie Silsbee, and Caroline Noyes were all in Boston, enrolled in Mrs. Eddy's Primary Class at the Massachusetts Metaphysical College. On their return to Chicago some weeks later, patients were waiting to be healed; word was continuing to spread; and some were asking for further instruction and enlightenment. All this was unfolding very rapidly.

The Chicago workers saw that if Christian Science was to continue broadening its horizon, correct teaching was imperative. By April, the Shermans and the Sawyers were appealing to the College to send them a qualified teacher. Roger Sherman wrote Mrs. Eddy: "I think the West needs your labors."¹⁶ With no one else prepared to go, Mrs. Eddy saw that it was she herself who must answer the call. As she put it:

"I went in May to Chicago at the imperative call of people there and my own sense of the need. This great work had been started, but my students needed me to give it a right foundation and impulse in that city of ceaseless enterprise."¹⁹

A pivotal historic moment

Thus it was in May of 1884, that the train carrying Mary Baker Eddy was steaming down from New England's western hills, past the orchards, farms, and foundries of New York and Pennsylvania, through the night across Ohio and Indiana, and at dawn around the curve of Lake Michigan toward the boomtown of Chicago, fully rebuilt after its great fire a decade earlier.

Her journey marked a pivotal moment in the history of the Christian Science movement.

Mrs. Eddy's Chicago class

The Shermans, Caroline Noyes, Ellen Brown, and the Sawyers had arranged a class of twenty-four, larger than any of Mrs. Eddy's classes to date. Most of the students came from Chicago, with a handful from Wisconsin, including a woman from Oconto named Laura Sargent, who had recently been healed and who would go on to a lifetime of service for Mrs. Eddy.

The classroom, filled with rented folding chairs, had been set up in a spacious home at 470 Randolph Street.²⁰ At the front, seated beside a small table holding a Bible and *Science and Health*, Mrs. Eddy greeted members of the class, asking each one to occupy the same seat every session. Students took their places, facing her steady, searching gaze that, at times, seemed to look far beyond them. Mrs. Eddy spoke gently, gracefully, but her voice was firm in correcting faults. One student recalled her "affectionate and endearing manner" that could also be "tactful, convincing and forceful."²¹ Another student wrote: "The truth drawn from her lessons — and association with her — changed the whole character of one's future years, and her own wonderful spirituality seemed to be imparted to her faithful students."²²

"Whom do men say that I am?"

Following the two weeks of classes, Mrs. Eddy felt there was a need for her to voice a particular message to the public at large. A lecture was announced for her last Sunday in Chicago. The hastily chosen venue was at the Hershey School of Music. As a couple of hundred attendees filed into the bare recital hall, Mrs. Eddy was seated before them on a plain wooden platform. Beside her on a table was a bowl of yellow flowers, the only decorative note in the dusky auditorium. Rising to face her small audience, Mrs. Eddy addressed the profound issue underlying the confusion and fragmentation in Chicago.²³

She took as her text the question Jesus posed to his disciples: "Whom do men say that I am?" In *Science and Health* she paraphrases that question: "Who or what is it that is thus identified with casting out evils and healing the sick?"²⁴ No word-for-word record of her address has been found, but the choice of text suggests its message: A recognition of *her* as the sole Discoverer, Founder, and Leader of Christian Science was crucial to a correct understanding of Christian Science itself.²⁵

With her theme set by that Biblical citation, she launched into a 45-minute talk on Christian Science healing — as she alone taught it. Those who were there recall her voice ringing out clearly, every statement landing with great conviction.²⁶

Two days later, her mission to Chicago complete, Mrs. Eddy and her assistants were on the train back to Boston.

A class for teachers

While healing would continue to plant seeds for the spread of Christian Science, after Chicago it was clear that correct teaching would be needed to grow those seeds into fields ripe for harvest. Her book could not do it alone — nor could she. There would have to be teachers, teaching Christian Science precisely as it was being taught by its Discoverer and Founder.

Just three months after Mrs. Eddy's return to Boston, in August 1884, the Normal class was born. The preparation of teachers of Christian Science had begun. Mrs. Eddy's first Normal class at the College included such Boston students as Julia Bartlett and Calvin Frye. Her second Normal class in February 1885 would reach farther afield. Five from Chicago would be there, all three Shermans along with Ellen Brown and Caroline Noyes.²⁷

The following year, 1886, the Sawyers would attend the Normal class. By that time, Caroline Noyes would have taught young Sue Ella Bradshaw, who would in turn bring Christian Science to San Francisco. Bradford Sherman would have traveled to Colorado to teach classes in Denver. Over the next few years, at Mrs. Eddy's direction, Silas Sawyer would be teaching and helping hundreds of Scientists in several cities organize themselves into associations and churches.

Just three years later, in 1889, at the close of the Massachusetts Metaphysical College, there would be nearly 250 teachers prepared by Mary Baker Eddy to teach Christian Science healing as she herself taught and practiced it. With this growing cadre of teachers, the message of Christian Science was spreading across America's still-pioneering West.

Web Lithgow, Multimedia Producer for Longyear Museum, has written and directed six Longyear documentary films, and has written numerous articles for Longyear's publications and website.

Coming in the spring issue: A WESTWARD WIND — Part 2: Colorado

ENDNOTES

1. Thirty years later Sherman reported that this man was still healthy and was raising others to good health as a Christian Science practitioner. Bradford Sherman, "Historical Sketch of the Introduction of Christian Science in Chicago and the West," 3, Longyear Museum collection.
2. The following year, 1883, Mary Baker Eddy would add the words *with Key to the Scriptures* to the book's title for the sixth and subsequent editions.
3. Sherman, "Historical Sketch," 4, Longyear Museum collection.
4. Caroline Noyes, "Christian Science Notes by Caroline D. Noyes from her Personal Experience," 1, The Mary Baker Eddy Library, Boston, Massachusetts (hereafter referenced as MBEL).
5. Sherman, "Historical Sketch," 4, Longyear Museum collection.
6. Jennie E. Sawyer, "Taking Class with Mary Baker Eddy," *We Knew Mary Baker Eddy* Expanded Edition Vol. II (Boston: The Christian Science Publishing Society, 2013), 8.
7. Ellen Brown from Chicago also enrolled in Mrs. Eddy's December 1883 class and may have accompanied the Sawyers to Boston.
8. *We Knew Mary Baker Eddy* Expanded Edition Vol. II, 11–12.
9. *Ibid.*, 13.
10. *Ibid.*, 13–14.
11. *Ibid.*, 16.
12. *Ibid.*, 18.
13. Jennie Sawyer to Mary Baker Eddy, February 18, 1884, 237b.38.040, MBEL. See also Robert Peel, *Mary Baker Eddy: The Years of Trial* (New York: Holt, Rinehart and Winston, 1971), 159–160.
14. Peel, *Years of Trial*, 160.
15. *Ibid.*, 141.
16. An open reply to a Boston newspaper appeared at the time, signed only "Christian Scientist." In exposing imposters claiming to be "Christian Science mental healers," it gives a startling list of their practices and of common medical nostrums of the day: "The method of a self-styled mental healer such as the rubbist, mesmerist, 'back to back' performer, etc., is physical not metaphysical, and no better than the old school methods that scraped the moss from the skull of a corpse to heal consumption with, that utilized rattlesnakes, wood lice, Spanish flies, rum, tobacco, and poison in their practice." *The Christian Science Journal* 1 (Feb 1884): 1.
17. Peel, *Years of Trial*, 146.
18. Roger Sherman to Mary Baker Eddy, May 6, 1884, 321.44.011, MBEL.
19. Mary Baker Eddy to Eldridge J. Smith, June 25, 1884, L02069, MBEL.
20. Calvin Frye's notebook from this trip records expenditures for house, hall, and chair rentals; baggage handling; train tickets; advertising; and other outlays, showing the many practical demands of Mrs. Eddy in her mission to Chicago.
21. Noyes, "Christian Science Notes," 1–2, MBEL.
22. Minnie Hall Murphy DeSoto, "Reminiscences," 9, Longyear Museum collection.
23. Margaret Worthington, "Reminiscences of Mrs. Margaret A. Worthington," 5–6, MBEL; Peel, *Years of Trial*, 149.
24. Mary Baker Eddy, *Science and Health*, 136.
25. The lack of public understanding of Mrs. Eddy or her message is illustrated by a report of her address: "Professor Eddy is a disciple of the new school of Scientific Christianity. . . . Some of the tenets of the society are in sympathy with those of Swedenborg. Taking as a basis for the faith the supremacy of mind over matter, Professor Eddy argues the cures of inharmonies in the body through the force of the mind." *Inter Ocean*, May 26, 1884.
26. Worthington, "Reminiscences," 6, MBEL.
27. Also in the class was that intrepid Bostonian, Janet Colman, who would join the western surge, teaching in Kansas, Nebraska, Illinois, and other Midwestern states.

A painting for his teacher

Each work of art and decorative object that Mary Baker Eddy placed in her home had its own special meaning for her. Among the artwork recently given to Longyear by The Mother Church are oil paintings by her student Bradford Sherman of Chicago, who was an accomplished amateur artist.



Isle of Wight, oil, Bradford Sherman, artist. 2017.007.0024, Longyear Museum collection.

While she was teaching in Chicago in 1884, Mr. Sherman invited her to view a work in progress titled *Isle of Wight*. It depicted the famous cliffs and coastline of an island just off the English coast at Southampton. A letter from Sherman indicates that Mrs. Eddy admired this work and gave a metaphysical analysis of the scene. The chalk cliffs represented to her thought, according to Sherman, "the crumbling away of material belief."¹ Sherman promised the painting to his teacher as a token of the family's gratitude to her.

Some weeks later, Sherman's wife, Mattie, wrote Mrs. Eddy: "Your picture is all finished," adding that it would be sent soon by express. "It is full of love to you from us all."² This gift from the student who would spearhead the spread of Christian Science in the West moved Mrs. Eddy to compose a poem titled *Isle of Wight*, which begins —

Isle of beauty, thou art singing
To my sense a sweet refrain;
To my busy mem'ry bringing
Scenes that I would see again.

— and concludes on a moral note:

Isle of beauty, thou art teaching
Lessons long and grand, tonight,
To my heart that would be bleaching
To thy whiteness, Cliff of Wight.³

1. Bradford Sherman to Mary Baker Eddy, June 12, 1884, L17144, MBEL.
2. Mattie Sherman to Mary Baker Eddy, June 10, 1884, 321.44.061, MBEL.
3. Mary Baker Eddy, *Miscellaneous Writings*, 392–393.

Longyear intern Oliver Simpson contributed to this article.


Preserving
the Past.
Inspiring
the Present.


*Getting to know
Mary Baker Eddy
has made me proud
to be a Christian Scientist.*
— A high school student

Your gift to the Annual Appeal ensures that we can properly staff the Museum, conduct research, accurately preserve the historic houses and collection, develop and run programs and tours, and write and produce engaging and inspiring films, website articles, newsletters, and books — all with the aim of helping to ensure that Mary Baker Eddy and all that she accomplished are never forgotten or marginalized.



Membership dues provide for 2% of Longyear's annual operating needs. Annual donations, over and above membership dues, are essential for us to continue our work. We invite you to contribute to this work with a tax-deductible donation.

Please use the enclosed envelope, call us at 800.277.8943, ext. 231, or visit www.longyear.org/giving.

*Thank you, in advance,
for your end-of-year gift.*

ANNUITIES: A gift to Longyear — an investment for you

The generosity of Longyear supporters has enabled us to move forward in many ways — from restoring Mary Baker Eddy's former homes, to sharing her story through original research and publications, to welcoming visitors from around the world to the Museum and the historic houses.

We'd like to invite you to consider a new way to extend your own support for Longyear Museum through a Charitable Gift Annuity (CGA). This annuity program provides funds that help make Longyear's work possible — and continues to provide for the giver's needs, too.

A CGA is both a gift to the Museum and an investment for you, guaranteeing you an annual fixed rate of return on your gift. The return uses standard rates approved by the American Council on Gift Annuities, a payout rate that is often higher than other investments.

SIMPLE STEPS

A Charitable Gift Annuity (CGA) is simple to set up.

- 1 Contact our Development Managers to arrange a gift of cash or securities of \$5,000 or more.
- 2 As the annuitant, your gift will continue to generate income for you, independent of the stock market, at a fixed rate, which often will be higher than payout rates for other investments. In addition to guaranteed, fixed payments for life, such a gift may have tax advantages.
- 3 At the conclusion of the contract, the unexpended balance is used to support Longyear's mission.

Please consider supporting Longyear through a Charitable Gift Annuity

Feel free to contact **Ryan Siewart** or **Jared Eggers** if you'd like to learn more.

Ryan: rsiewart@longyear.org
tel. 617.278.9000, ext. 250

Jared: jeggers@longyear.org
tel. 314.803.0605

Caring for our collections

Longyear preserves its collection of artifacts as reminders of Mary Baker Eddy, recalling where she lived — and how she lived. Caring for our collection has made this a busy spring and summer for the Historic House Team and the Museum Facilities Department.

In addition to countless small projects inside and out, this summer we completed a major drainage and irrigation project at the Mary Baker Eddy Historic House in Concord, New Hampshire. Over many years, the ground around the house had built up until water was no longer draining away from the foundation. The project team regraded the lawn and then laid underground drainage pipes along the perimeter of the house, installed three dry wells, and rebuilt the front steps

and walkway that had eroded. We were grateful to receive generous gifts from several Longyear members in support of this important project.

At the Museum, two of the outdoor artifacts on the Pleasant View Walk received special attention this summer. The granite portion of the gate that welcomed visitors to Mrs. Eddy's Pleasant View home was carefully cleaned to remove harmful lichen and moss. And conservators removed rust and touched up the paint on the iron gate. The conservators also did minor paint touch-up on the Pleasant View fountain to stop corrosion. We look forward to restoring the Pleasant View Summerhouse, the third and final artifact on the Walk, in 2018.

Right: Pleasant View arch undergoes cleaning at Longyear Museum.

Lower right: Arch and gate at Pleasant View, circa 1900, P3858.1, Longyear Museum collection.



Above: Crew begins major drainage, regrading, and walkway restoration at the Mary Baker Eddy Historic House, Concord, New Hampshire.

Right: Completed drainage and landscaping project.



A Sampler of Gifts from LONGYEAR MUSEUM



Gift Set of Longyear Press Films

Longyear Press has produced a quartet of historical documentaries, that are now available as a set with a special price.

The set includes the DVD version of the following films:

"Follow and Rejoice" — Mary Baker Eddy:

The Chestnut Hill Years

The House on Broad Street —

Finding a Faithful Few: The Years in Lynn

The Onward and Upward Chain —

Pioneers of Christian Science in the 1880s

"Who Shall Be Called?" — *The Pleasant View Household*
\$85

Each film stands on its own and is available for purchase individually for \$25

Violet Hay

by Peter J. Hodgson

Violet Hay is best known through her seven poems set as congregational hymns in the *Christian Science Hymnal*. Less well known is the story of her pioneering role in the establishment of Christian Science in the British Isles — a story which is both deeply interesting and inspiring. Historian Dr. Peter J. Hodgson offers the first comprehensive study of one of England's well-loved practitioners and teachers of Christian Science, whose activities spanned more than seven decades.

Longyear Museum Press. Paperbound. 96 pages. \$12



Violet Hay Audio Book

Author Peter Hodgson reads his inspiring account of one of England's pioneer Christian Scientists.

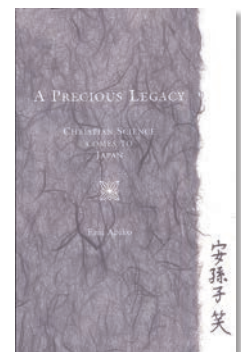
Two CDs. \$22

A Precious Legacy: Christian Science Comes to Japan

by Emi Abiko

Written by a third-generation Christian Scientist, this moving narrative tells of the American schoolteacher who introduced Christian Science to several prominent Japanese families. The history follows the early days of Christian Science in Japan, through the hardships of the war years and beyond.

Longyear Museum Press. Paperbound. 117 pages. \$10



Longyear's Cross and Crown Jewelry Collection



Cross and Crown Wreath Pendant

A traditional design in gold and silver. The letters CS are entwined at the base of the wreath.

¾" diameter.

14K Gold and Sterling Silver \$295



Six-sided Cross and Crown Pendant

Inspired by a piece in the Longyear collection.

½" diameter.

Sterling Silver \$100

14K Gold \$295



Cross and Crown Pendant with verse from Matthew 10:8

Designed by Nikki Paulk, this pendant depicts the registered trademark owned by the Christian Science Board of Directors. It is being manufactured under license.

Sterling Silver

Small measures approximately 0.71" in diameter \$56

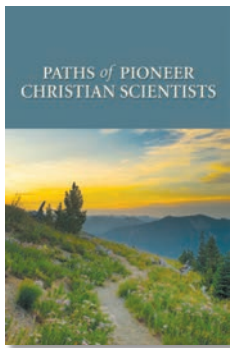
Large measures approximately 0.89" in diameter \$69



14K Gold

Small \$325

Large \$445

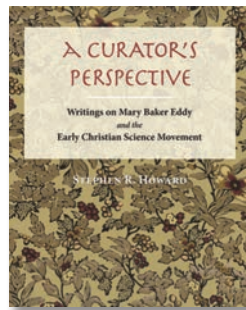


Paths of Pioneer Christian Scientists

by Christopher L. Tyner

The stories of pioneer Christian Scientists remain largely untold, although their lives have relevance and freshness for today. This volume profiles four pioneering workers of the first order. Each one came to this new religion in the 1880s in urgent need of healing: Annie M. Knott, Emma Thompson, her daughter Abigail, and Janette Weller. The healings that resulted proved to be new beginnings, as each of these women dedicated her life to helping and healing others. These well-documented accounts form a unique record of what extraordinary courage, fierce dedication, and love for God and Christian Science can accomplish.

Longyear Museum Press. Paperbound. 162 pages. \$24



A Curator's Perspective: Writings on Mary Baker Eddy and the Early Christian Science Movement

by Stephen R. Howard

This anthology is a wide-ranging and diverse compilation of articles written by Steve during his 16-year tenure as Director-Curator of Longyear Museum. Within the 200 pages of the book, the reader will learn about pioneering Christian Science workers, explore the significance of the Mary Baker Eddy Historic Houses, and examine key moments in the history of the religion's growth. *A Curator's Perspective* is extensively illustrated in full color, including photographs of items unique to Longyear's collection.

Longyear Museum Press. Paperbound. 216 pages. \$35



Christian Science in Germany

by Frances Thurber Seal

Accepting an assignment from her Christian Science teacher less than a year after primary class instruction, Frances Thurber Seal boarded a trans-Atlantic steamer for Europe to share Christian Science in Germany. Although she did not speak German, her healing work quickly stirred interest. This inspiring, first-person account is a perennial favorite.

Longyear Museum Press. Paperbound. 83 pages. \$9

Christian Science in Germany Audio Book

An audio version of this moving first-person account of Frances Thurber Seal's work in Germany.

Two CDs. \$22



HYMN MUSIC from "Follow and Rejoice" — Mary Baker Eddy: The Chestnut Hill Years

Eleven inspiring hymn melodies found in the *Christian Science Hymnal* underscore Longyear's documentary film "Follow and Rejoice." Hear all eleven hymns: "Feed My Sheep," "In Heavenly Love Abiding," "This is the Day the Lord Hath Made," "Mother's Evening Prayer," and seven others. Each is fully orchestrated without voices (inviting you to sing along — or simply listen). CD also includes original music from the film score, plus notes by the film director.

\$16



Musical Lamb

This soft, cuddly lamb makes a perfect gift for a baby or young child. Its music box plays an excerpt from Hymn 304, "Feed My Sheep," by Mary Baker Eddy from the *Christian Science Hymnal*.

Choice of ribbon color: Yellow, Blue, Pink, Purple 14" \$45



Verses for Children by Mary Baker Eddy

Mary Baker Eddy's verses "Mother's New Year Gift to the Little Children" and "To the Big Children" first appeared in *The Christian Science Journal* of January 1896.

Later, they were published in her book *Miscellaneous Writings 1883-1896*.

These plaques can be hung on a wall or displayed on a table.

The artwork is from an original Scherenschnitte (scissors cutting) by Claudia Hopf of Kennebunk, Maine.

8 1/2" x 6 1/4"

Little Children \$20

Big Children \$20

TO ORDER, VISIT www.longyear.org/store

A complete catalog of products may be found in our online store. Payment may be made by cash, check, Visa, or MasterCard.

For information: 617.278.9000 • 800.277.8943 Monday-Friday 9:00 AM-4:00 PM

Visit www.longyear.org/e-news to sign up for monthly updates on Museum Store products.



1125 BOYLSTON STREET
CHESTNUT HILL, MA 02467-1811

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.

BOARD OF TRUSTEES

Carla Stillman, *Chairman*
Alice M. Hummer, *Vice-Chairman*
Richard C. Grier
James R. Hertlein
Gail D. Hewitt
James S. Rosebush
H. Reid Wagstaff
V. Ellen Williams

PRESIDENT

Sandra J. Houston

E-mail us at:

letters@longyear.org

Editor: Heather Vogel Frederick

Design: Karen Shea Design

Photos: Longyear staff, unless otherwise noted

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.



Follow Longyear on Facebook at
www.facebook.com/LongyearMuseum



And on Instagram at
www.instagram.com/longyearmuseum/

© 2017 Longyear Museum. All rights reserved.

2018 Fall Tour Dates Announced

Next fall, Longyear will again offer two tours of Mary Baker Eddy's New England. The dates for 2018 are: **Thursday, September 6 through Sunday, September 9** and **Thursday, September 27 through Sunday, September 30**.

Participants will visit the Mary Baker Eddy Historic Houses in Longyear's collection, as well as other significant places in the history of Christian Science. The itinerary for both tours will be identical.

These tours tend to sell out quickly, so if you are interested in reserving a spot, please contact Laura Distel at 617.278.9000, ext. 275, or by email at ldistel@longyear.org.



Some Fall Tour travelers at the Mary Baker Eddy Historic House in Rumney, New Hampshire.

Below are a few of the comments from this year's travelers:

- I have a greater appreciation and gratitude for our Leader because of this tour.*
- I loved seeing Mrs. Eddy's love and concern for her staff at Chestnut Hill — the beautifully appointed rooms for each worker and how she daily instructed them with lessons on metaphysics.*
- Hearing about the challenges Mrs. Eddy faced in the printing of the first three editions of Science and Health made me realize I can't take a single word she wrote for granted! I am still incredulous of the daunting tasks she faced at every turn, and yet she persevered and triumphed.*
- I loved learning some of the details of Mrs. Eddy's life and seeing how God was guiding, protecting, and governing her — and others — to serve the Cause of Christian Science.*

Full information on Longyear Museum's tours may be found at www.longyear.org/news-and-events