LONGYEAR Review

SPRING/SUMMER 2026



Mary Eaton, C.S.B.
‘Favors, Flowers, and Friendship Unceasing’

Dear friends,

We have numberous biographies of Mary Baker Eddy, but the stories of many of her students remain to be told. Mary Beecher Longyear, the founder of Longyear Museum, recognized the importance of recording the stories of pioneer Christian Scientists, and in the 1920s, she began asking Mrs. Eddy's students to write reminiscences of their experiences. At the request of the Christian Science Board of Directors, Mrs. Longyear sent these recollections to The Mother Church, and they are now part of the collection at the Mary Baker Eddy Library.

The cover story in this issue, "Favors, Flowers, and Friendship Unceasing," draws on the reminiscences of a little-known pioneer, Mary E. Eaton. Miss Eaton was a member of Mrs. Eddy's last class in 1898 and a Christian Science practitioner and teacher in Boston for many years. (She also lived and taught briefly in Canada and Washington state.) Like many of the early workers, it was her gratitude for Christian Science that impelled her service to both Mrs. Eddy and the Cause of Christian Science. We trust you'll find Alice Hummer's beautifully written account instructive and inspiring.

Gratitude for Christian Science could also aptly describe the motivation of Longyear Museum trustees. In the last 100 years, dozens of individuals have served Longyear in this unique volunteer role that comes with great responsibility. Trustees make up the legal, governing body of a museum. They are typically tasked with establishing and upholding a museum's mission and values, setting the strategic direction of the institution, ensuring financial sustainability and legal compliance, and engaging with the community. In addition to these normal responsibilities, Longyear trustees also agree to pray daily for the museum and its activities.

Love and gratitude for Christian Science and its Leader certainly have been uppermost in the heart of James Rosebush, who recently stepped down after 15 years on the Longyear Museum Board of Trustees. Jim's connection to Longyear stretches back to his childhood when his mother worked at the original museum located in the Longyear mansion. His professional experience as a financial advisor prepared him to chair both the finance and investment committees at different times, as well as fill the position of treasurer. Among the highlights of his tenure was the extensive restoration of 400 Beacon Street, Mrs. Eddy's final residence, a project that he followed with keen interest and enthusiasm. He was a great friend and advocate for the staff, and everyone at Longyear—trustees and staff—is deeply grateful for his many contributions. And while he may no longer be sitting at the boardroom table four times a year, he is looking forward to supporting Longyear in new ways.

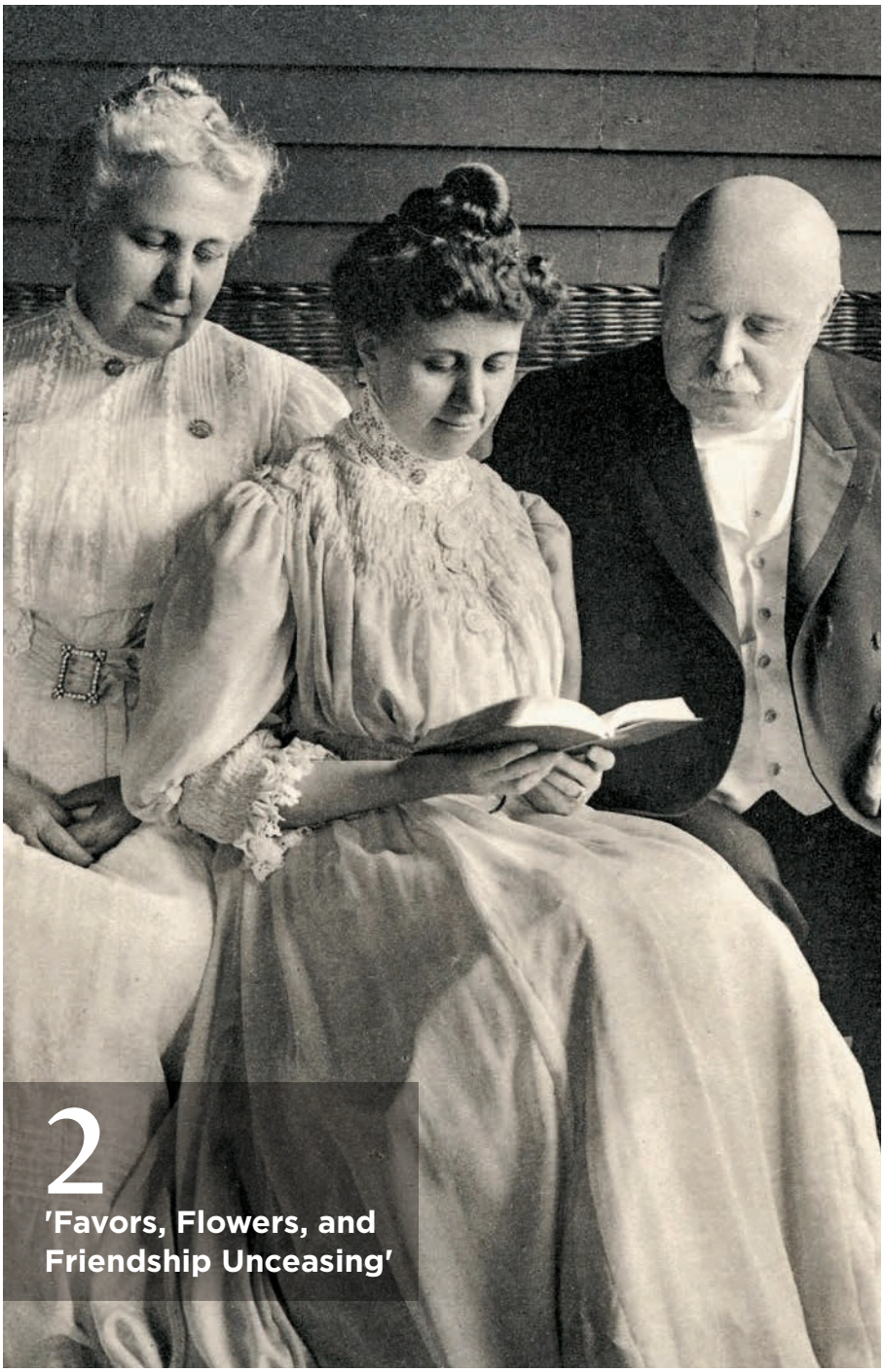
With thanks for the love and gratitude in the heart of everyone who supports Longyear,

Sandra J. Houston



TY PARMENTER

The Longyear Museum Board of Trustees in a photo taken in 2024 at 400 Beacon Street: (from left) James Hertlein, Deborah Thompson McNeil, Richard Grier, Francesca Jordan Karpel, and James Rosebush.



2
'Favors, Flowers, and Friendship Unceasing'

In this issue

15
Nathaniel Bouton, D.D.: A Teacher of 'Vital Christianity'

20
LONGYEAR FOR KIDS
A Spectacular Celebration

24
FROM THE VAULT
'The One I Loved'

Front cover: Mary Eaton, C.S.B., 1907. Longyear Museum Collection (LMC).

Left: Miss Eaton and her parents, Ella and Henry, who were both healed of serious illnesses through her prayers. LMC.

Longyear Museum, established in 1923, 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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‘FAVORS,

FLOWERS, AND FRIENDSHIP UNCEASING'

IMPELLED BY DEEP GRATITUDE FOR CHRISTIAN SCIENCE, MARY EATON, C.S.B., DEVOTED HERSELF TO HEALING OTHERS—AND ALSO SPENT SEVEN YEARS AS A PERSONAL SHOPPER FOR MARY BAKER EDDY

BY ALICE M. HUMMER

During Mary Baker Eddy's lifetime, it was not unusual for readers of the Christian Science periodicals to open their magazines to find announcements and directives from the Leader of their church—a notice that weekly testimony meetings would move from Friday to Wednesday, for example, or a reminder that Mrs. Eddy did not receive visitors at her home without an appointment. But in the March 7, 1908, *Christian Science Sentinel*, they would have found something perhaps a little unexpected—a public expression of thanks to a woman whose name many had never heard, Miss Mary E. Eaton:

You will accept my thanks for your multiplied favors, flowers, and friendship unceasing.

Lovingly yours,
M. B. G. Eddy[1]

Some readers of the periodicals might have known Miss Eaton was one of the youngest students in Mrs. Eddy's last class of 1898, taught at Christian Science Hall in Concord, New Hampshire. A small circle might have been aware that she was made a First Member of The Mother Church at the recommendation of Mrs. Eddy in 1901.[2] If readers were paying very close attention, they might have seen two brief *Sentinel* reports about the 1907 Normal class at the Massachusetts Metaphysical College—taught by Judge Septimus Hanna—that mentioned Miss Eaton's name.[3] She had sat in on the class at Mrs. Eddy's invitation and was now beginning a new role as a teacher of Christian Science in Boston.[4]

But few readers of the periodicals would have known the nature of these "multiplied favors" that had earned such a public expression of Mary Baker Eddy's gratitude and affection. In fact, it is likely that only the members of Mrs. Eddy's household knew of the very quiet work Miss Eaton had been engaged in over the previous seven years.

On the surface, this work had involved searching for items such as shawls, silk shirtwaists, candles, and yards of very narrow pink ribbon. As a personal shopper for Mrs. Eddy in Boston, Miss Eaton diligently visited stores all over the city in search of clothing, food, and other goods the Leader of her church couldn't find in Concord, where she was living.

But for Miss Eaton, this role involved something far deeper: gratitude. "If we are truly grateful to God for the blessings which have come to us through Christian Science," she once wrote, "shall we not express it in some way to the one whom God has chosen to reveal the Truth to us?"[5]

In fact, Miss Eaton's entire activity—from the time she came into Christian Science, through her years running errands for Mrs. Eddy, to her nearly 40 years as a practitioner and teacher—was impelled by this gratitude. She left a rich record of the lessons she learned from her teacher along the way, a record that was indeed full of "favors, flowers, and friendship" for Mrs. Eddy.

A NEW RELIGION AND A NEW LIFE

Mary Eaton's story begins in 1892. Not quite 21 years old at the time, she was working as a librarian in Chelsea, Massachusetts, where she grew up, and was the sole support for her mother and ill-tempered, disabled father, a veteran of the Civil War. Relatives introduced Miss Eaton to Christian Science, and she quickly accepted its teachings. An important healing soon followed: She was freed from seven years of nearly constant back pain.



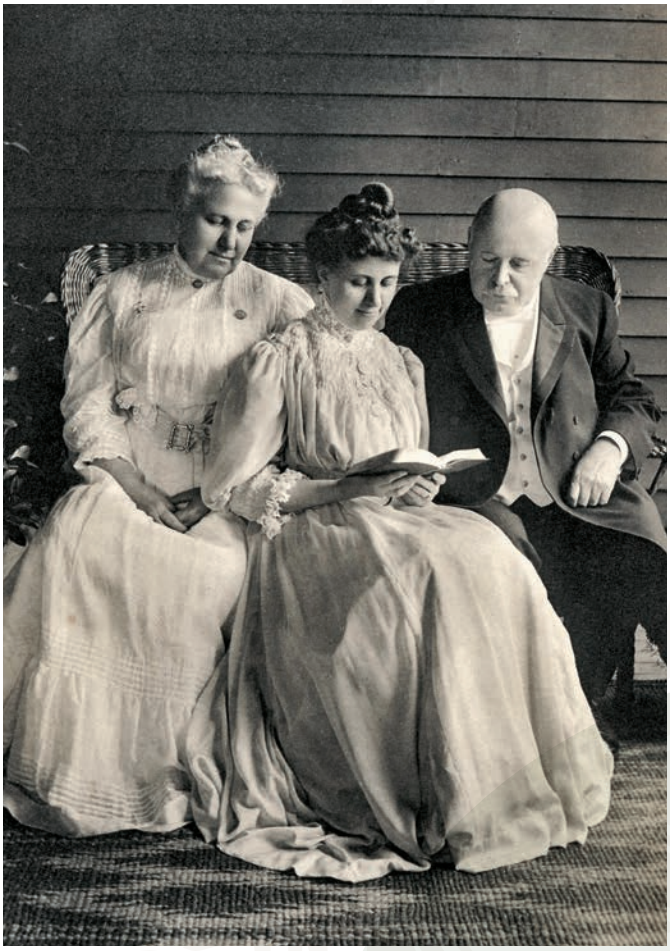
Her first steps toward a new life began. "After being healed, I felt it was selfish to keep this wonderful truth to myself, so I visited my friends who were in bondage to fear and suffering and told them about Christian Science," Miss Eaton wrote.[6] Within a few years, she had taken Primary class instruction on two different occasions with Mrs. Eddy's student Flavia Knapp, C.S.D.—in 1895 and 1897, a common practice in that era. She soon left her library job to give her full attention to an increasing number of patients coming to her for healing in Christian Science.[7] Her listing as a Christian Science practitioner appeared for the first time in *The Christian Science Journal* of November 1897.

Her home life at this time, Miss Eaton said, was full of "discord and suffering."[8] Her father, Henry Eaton—a man described as having a "vicious disposition"[9]—had been an invalid since an 1885 accident in a train. Paralyzed and in constant pain, he was bent over "just like a half-opened jack-knife," as he put it. He could not walk or speak intelligibly. Numerous medical specialists offered no hope, and for years, he did not leave his home. He had also been told that Christian Science was "the work of the devil," and he put no stock in its ability to heal.[10]

It was only after class instruction that Miss Eaton began to consider that she might be able to help her father.[11] "I knew in my own strength I could do nothing," she said, "but I also knew that all things are possible with God, and at last I persuaded him to allow me to treat him. His affliction, paralysis, and spinal trouble did not seem real to me, as I knew my father was God's perfect idea in reality, and I knew that if I could lose sight of self and realize that God had finished His work and pronounced it good, my father would be healed."[12] So Miss Eaton began treatment.

Mr. Eaton later acknowledged that she was very patient with him, for it was six months "before I accepted anything in Christian Science."[13] Very gradually, with continued prayer, things began to change. One night, he was able to lie on his back. After a while, he was able to sit up for longer periods of time, then move his foot a few inches. He began studying the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mrs. Eddy, and after 12 months of treatment, he was able to leave his home for the first time in six years.

In November 1896, Henry Eaton was taken by carriage to a Sunday service at The Mother Church in Boston. He was exhausted when he reached the church, and once in his seat, he was so bent over that his head nearly touched the pew in front of him. Nonetheless, he said, "I found rest and peace there. A soothing, quieting, and happy feeling came over me." The healing message of the service touched him



Above: Mary Eaton with her parents, Ella and Henry, both of whom were healed of serious illnesses as a result of their daughter's prayers. Longyear Museum Collection (LMC).

Opposite: The Original Edifice of The Mother Church, where Henry Eaton was taken in November 1896. Despite being unable to fully sit up, he found a sense of "rest and peace" at the service and became a regular attendee. His full healing of effects of an accident many years before followed some months later. LMC.

Page 2: Miss Eaton in 1896. LMC.

‘After being healed, I felt it was selfish to keep this wonderful truth to myself.’

—Mary E. Eaton

deeply: “The people, music, the lesson, all helped me see that God was Love, and the kind words of encouragement were very helpful to me.”[14] Mr. Eaton immediately became a faithful attendee at The Mother Church services.

After two years of his daughter’s treatments, he was fully healed in June 1897. Mr. Eaton was able to dress and go into Boston alone for the first time in many years. Just as importantly, his character, too, was completely transformed.

MEETING MRS. EDDY

A few weeks later, on July 5, 1897, the Eaton family—along with thousands of other Christian Scientists who were invited—traveled to Pleasant View, Mrs. Eddy’s home in Concord. The fact that Henry could attend her reception made it “a day of independence and liberty for me,” he later said.[15] When the Eatons went to greet Mrs. Eddy, aides Septimus Hanna and James Neal recounted to her how Mary had healed her father of the longstanding condition. They also told her that Miss Eaton was the grandniece of Rev. Nathaniel Bouton of Concord, who had played an important role in Mrs. Eddy’s early religious education.[16] (See article, page 15.)

This encounter may have helped to bring Mary Eaton to Mrs. Eddy’s attention. A published account of Henry Eaton’s healing a year later in *The Christian Science Journal* may also have caught Mrs. Eddy’s eye.[17] (In that same article, he also testified to a rapid healing through his daughter’s prayers of injuries sustained when a carriage wheel rolled over him in a separate accident.) However it came to pass, on Saturday, Nov. 19, 1898, Miss Eaton received a telegram from Mrs. Eddy: “Be at C.S. Hall Concord tomorrow afternoon at four.”[18]

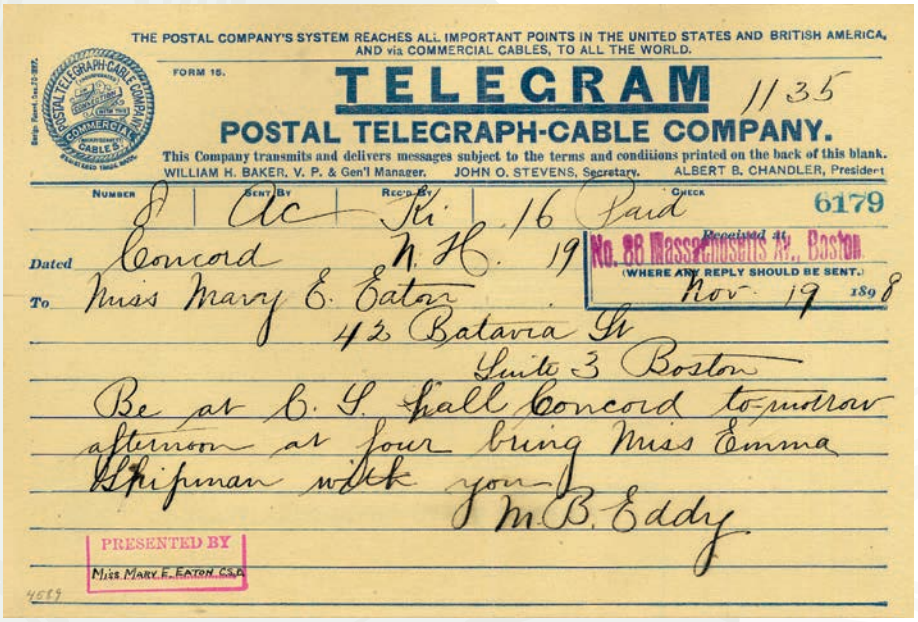
It was a call to join what would be Mrs. Eddy’s last class—67 students from all over the United States and Europe, including numerous young people like Miss Eaton.[19] Mrs. Eddy’s intent with the class, she later told a secretary, was to “spiritualize the Field.”[20] She included many young people, she said, “because I want my teaching carried on.”[21]



Christian Scientists in their Sunday best, visiting Pleasant View, Mrs. Eddy’s home in Concord, New Hampshire, on July 5, 1897. The Eaton family was among the thousands who came at her invitation. LMC.







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8	clc	Sti	16	Paid 6179

Dated Concord N. H. 19 Received at No. 88 Massachusetts Av., Boston (WHERE ANY REPLY SHOULD BE SENT.)

To Miss Mary E. Eaton Nov 19 1898

42 Batavia St

Suite 3 Boston

Be at C. S. Hall Concord to-morrow afternoon at four bring Miss Emma Shipman with you

M B. Eddy

PRESENTED BY

Miss Mary E. Eaton C.S.D.

4689

Above: Christian Science Hall in Concord, New Hampshire, the site of Mrs. Eddy's last class in 1898. LMC.

Left: The Nov. 19, 1898, telegram Miss Eaton received from Mrs. Eddy, summoning her to the class. Courtesy of The Mary Baker Eddy Collection. L06179, The Mary Baker Eddy Library.

Miss Eaton joined her classmates that Sunday afternoon in Christian Science Hall for the first of two sessions, noting the great humility with which Mrs. Eddy taught them. "She seemed to be listening for God's voice before speaking to us," she said. Their teacher posed two questions to each pupil: "What is God?" and "How do you heal instantaneously?"[22]

Mrs. Eddy's own answer describing the nature of God earned Miss Eaton's rapt attention: "It is like the Father, protecting and caring for His child," Mrs. Eddy said. "It is like the Mother, taking the little one in Her arms and feeding it with the milk of the Word; it is like the tender Shepherd, caring for His flock, going into the marshes after the lost lamb, calling, calling—listening for its little plaintive voice, taking it in His arms, carrying it home, and doing it over and over again."[23] Miss Eaton captured this in her notes and later shared it with many over the course of her life.

She also noted Mrs. Eddy's response to the other question: "When you love, you will heal instantaneously and raise the dead."[24]

FOCUS ON THE PRACTICE

Miss Eaton returned from Concord bolstered for her growing Christian Science practice. Around this time, the Eaton family witnessed another striking healing. Mary's mother, Ella, developed a severe skin condition that affected her from head to foot. She fell unconscious and remained so for three weeks. As Miss Eaton recounted, "Many times, death seemed to assert itself, but it was always met by Love as Life." Ella Eaton was fully restored through her daughter's prayers. Even her hair, which she had lost, grew back "thick and long again."[25] In addition, Miss Eaton was receiving patients coming to Christian Science from different backgrounds, including the aunt of the Episcopal bishop of Massachusetts and the wife of another Episcopal clergyman.[26] Her correspondence mentions sharing Christian Science—and copies of Mrs. Eddy's writings—freely with medical doctors.

Mrs. Eddy wrote to Miss Eaton in October 1900, encouraging her student and supporting this practice. "My precious Child: … I see great need of good healers and especially in Boston. Our churches spring up spontaneously from the soil of healing—but I know that a healer needs all her time to do her best in caring for patients. It is an absorbing subject to lift the mind above pain, disease, and death, and when I practiced I could not attend to aught else."[27]

NEW USEFULNESS

Earlier that year, Mrs. Eddy had also been weighing an additional role for Miss Eaton. In June, she called her to Pleasant View for an interview, to explore the possibility of her joining the household staff. In the end, Miss Eaton later remembered, Mrs. Eddy "said she wanted me in her home … [but] she feared I had not enough experience with [handling] malpractice."[28] (Malpractice is a mental effort to harm another.[29])

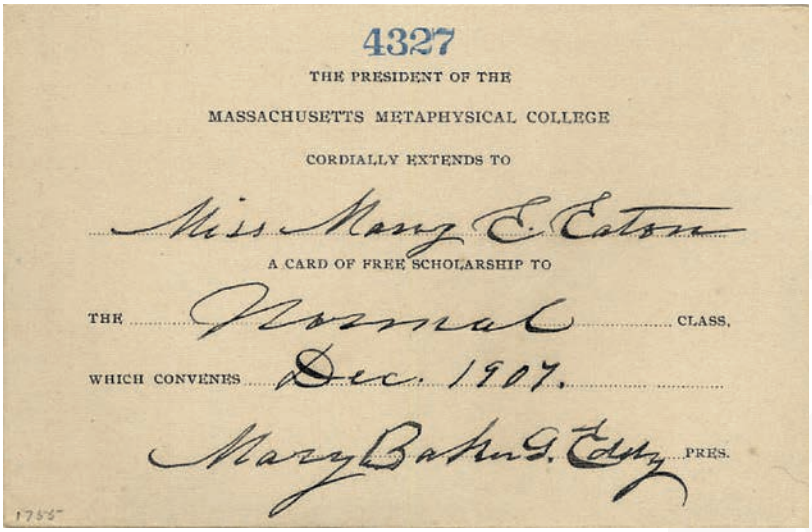
> 'Dear one, you will be guided by divine Love in what you do. Commit your way to this Love and Love will direct your path.'
>
> *—Mary Baker Eddy to Mary Eaton, Oct. 26, 1900*

Mrs. Eddy penned a note to her after their talk: "Darling, I see the need is more than even you can meet and so I will not ask you to stay. … N.B. Many thanks to you for your dear heart and willing hand."[30]

Miss Eaton's willingness to serve, however, soon opened a different way to aid the Founder of Christian Science.

Late in 1900, a letter arrived from Pauline Mann, one of Mrs. Eddy's household helpers. Miss Eaton had sent a gift of peppermints up to Mrs. Eddy from Boston. Mrs. Eddy had enjoyed them so much, Miss Mann said, that she was asking for another box. Could Miss Eaton locate some more? "[W]e can't get any here that are as good. … [S]end the bill with it," Miss Mann added.[31]

Miss Eaton duly went on a hunt for more peppermints, and soon many requests were arriving from Concord, from staff clearly focused on taking good care of Mrs. Eddy's needs so that she herself could give full attention to shepherding the church. In the spring of 1901, there was a request for a silk tea-jacket for Mrs. Eddy, "sensible and comfortable to work in."[32] Later in the year, letters arrived asking for a black silk skirt, shirtwaists, and samples of creamy white lace ("don't get anything that looks too clumsy," Miss Mann wrote).[33] Ribbons for neckwear and handkerchiefs were also needed, among other items.[34] Armed with specific sizes and sometimes samples of what was wanted, Miss Eaton traveled the city, visiting the famed Boston department store



4327

THE PRESIDENT OF THE

MASSACHUSETTS METAPHYSICAL COLLEGE

CORDIALLY EXTENDS TO

Miss Mary E. Eaton

A CARD OF FREE SCHOLARSHIP TO

THE Normal CLASS,

WHICH CONVENES Dec. 1907.

Mary Baker G. Eddy PRES.

1755

Top: The card Miss Eaton received from Mrs. Eddy, inviting her to attend the December 1907 Normal class taught by Septimus Hanna. Courtesy of The Mary Baker Eddy Collection. L04327, The Mary Baker Eddy Library.

Bottom: Portrait of Mary Eaton by Virginia Earle. In the painting, she is wearing the dove pin that Mrs. Eddy gave to her while she was serving at Pleasant View. At right is Miss Eaton's calling card. LMC.





Mary E. Eaton, C.S.B.

91 Gainsborough Street,
Boston.

Jordan Marsh, as well as smaller establishments.[35] All of this was done quietly, as Miss Mann had requested that she not say a word to any of her friends about making purchases for the Leader of the Christian Science movement—a measure of the scrutiny Mrs. Eddy was under as a public figure.[36]

Miss Eaton loved helping in this way. "I cannot express to you my joy in doing these errands for our beloved Leader," she once wrote to Calvin Frye, Mrs. Eddy's longtime secretary and assistant. "I am so happy when I can do something to express my gratitude to her."[37] She also noted at one point that it grieved her to see the "ingratitude of Christian Scientists" who only visited Mrs. Eddy to "receive from her" and were "not awake to her need of love and help."[38] Miss Eaton strove to do the opposite.

Her generous nature and deep desire to be of assistance took her slightly off course on a few, rare occasions. This happened when Miss Eaton went in the direction of what she *thought* Mrs. Eddy might need, rather than precisely following instructions. In response, she received a few gentle rebukes from Pleasant View in the form of letters from Miss Mann, who reminded her that the household knew best what was needed.[39]

But messages such as this were few and far between. Miss Mann's letters were otherwise full of gratitude for the results of Miss Eaton's shopping expeditions. "You do very well," she wrote late in 1901.[40]

And Mrs. Eddy herself sent steady expressions of gratitude, love, and encouragement for all the assistance her student was providing. "My beloved Mary," she wrote on one occasion, "Your sweet letter and pearl pins are a dear expression of yourself. I thank you for the good you are doing in every direction. God bless you, dear one."[41] Another time, Mrs. Eddy sent a small gift of handkerchiefs in thanks, "with her love."[42]

SERVICE AT PLEASANT VIEW

In January 1902, Miss Eaton received a call to serve in the Pleasant View household. Although her stay was relatively short, just a few days, the lessons were numerous.

Miss Eaton joined other members of the household in serving as a "watcher"—with an assignment to pray about whatever issues Mrs. Eddy requested—for set periods during the day or night. Miss Eaton received specific instructions from her teacher: "[S]he asked me to realize that 'There is no evil mind to make a law to prevent us from bearing others' burdens and so fulfilling the law of Christ, nor to produce an opposite effect, nor to prevent us from accomplishing that which we desire.'"[43]

Mrs. Eddy counseled her to realize the deep meaning of the words, rather than just repeating them over and over. Repetition, she said at another time, would have the same effect as "morphine, soothing syrup, or mesmerism."[45]

> 'Mrs. Eddy … has requested me to write to you, expressing her sincere thanks for the thoughtful gifts, and especially for the love prompting your kind act. Our Leader is ever appreciative of such little attentions.'
>
> *—Secretary H. Cornell Wilson to Mary Eaton, June 28, 1907*[44]

At one point, Mrs. Eddy asked Miss Eaton whether she had experience handling malpractice. Miss Eaton responded in the affirmative. Mrs. Eddy's reply came quickly: "There is none. The way I meet it is by keeping the First Commandment. Know there is no evil mind to intercept God and you."[46]

Even the dinner table at Pleasant View provided an opportunity for new insights. At one meal, "Mrs. Eddy tried to impress us with loving more in giving treatments, as she told us not to argue but to love," Miss Eaton recalled.[47] Another time during a meal, a discussion ensued about Mrs. Eddy's role. "Christian Science is nothing personal with me," Mrs. Eddy said. "It is a revelation from God. There is but one Leader and that is God." When questioned by one of the staff whether she was in fact "Leader in this age," Mrs. Eddy responded, "I can only be a Leader inasmuch as I allow God to lead me, whereas others allow self to lead."[48]

One day, Pauline Mann brought a gift to Miss Eaton from Mrs. Eddy: a pin made of pearls in the shape of a dove. That evening, Mrs. Eddy sent for her and explained what had prompted the present: "Oh, Mary, you have brought me such peace today."[49]



TY PARMENTER

The ivory figurine Mary Eaton sent to Mrs. Eddy late in 1909, perhaps inspired by something Miss Eaton had learned while serving at Pleasant View: "She told us how she loved chickens as a child." LMC.

The time at Pleasant View also brought another gift to Miss Eaton—a significant healing. For 18 years, Miss Eaton had suffered monthly during menstruation. Mrs. Eddy questioned her about it and healed her instantaneously. The problem did not recur.[50]

It is not clear why Miss Eaton's stay in Concord was so short—whether it was intended that way, perhaps to fill in for an absent staff member, or whether Mrs. Eddy determined that it wasn't the right fit. A note she sent Miss Eaton in 1903, when Mary apparently wanted to help at Pleasant View again, may offer some clues: "Beloved Student: … Remove from your mind any thought of coming to my assistance. You are not prepared for this, but you can do MUCH GOOD in other directions healing the sick."[51]

Whatever the reason, Mrs. Eddy sent her home in January 1902 "with much thanks and a hearty kiss … with my heartfelt acknowledgements of your great kindness."[52] Back in Massachusetts, Miss Eaton tried to recall exactly how her teacher looked physically. She could not. "All I could remember was love," she said.[53]

AN EXCHANGE OF LOVE

That love only deepened, as Miss Eaton's shopping missions continued in Boston for another six years. She searched for everything from stockings to squabs, sponges to shawls, electric fans running on batteries to candles that might burn through the night. (These two latter items were requested as Calvin Frye was experimenting with cooling Pleasant View and also wanting a reliable nightlight for Mrs. Eddy).[54]

Miss Eaton's generosity and expressions of gratitude did not wane as the years went on. She sent a steady stream of small gifts to Mrs. Eddy, beyond the items she purchased at the request of the household. In addition, when First Church of Christ, Scientist, Concord, was under construction in 1903, Miss Eaton spoke to Mrs. Eddy about donating a stained-glass window, but in the end, when her teacher demurred at the cost, settled on a picture of her great-uncle, Reverend Bouton, which Mrs. Eddy placed in her room at the church.[55] In 1907, as the Next Friends suit was beginning in Concord, Miss Eaton sent Mrs. Eddy $100 in gold (about $3,600 today), quite possibly to support the cost of

‘Our Leader was much pleased with your little gift, and wished me to send you her love and thanks for your kindness in remembering her.’

—Secretary Adam Dickey to Mary Eaton, regarding the ivory figurine opposite, Dec. 9, 1909

attorneys.[56] Shortly after, she mailed Calvin Frye $10 “for your lawyers.”[57]

Mrs. Eddy’s responses were always full of gratitude, tender affection, and the mentoring she so often gave to her students. Among the many messages and counsel were:

> “Whatever God calls you to do, that do thou. ... Dear one, you will be guided by divine Love in what you do. Commit your way to this Love and Love will direct your path.”[58]

> “Many thanks for your night light. You always give me useful gifts. God is your God and one Mind.”[59]

> “Beloved Student: Your dear heart is ever overflowing with some tenderness and I know that of such is the Kingdom of Heaven. I thank you sweet student for sending me the comfortable woolen shawl.”[60]

With that last letter, sent in 1906, Mrs. Eddy enclosed a card, inviting Miss Eaton to attend a class at the Massachusetts Metaphysical College.[61] Miss Eaton received another such card a year later, for the December 1907 Normal class, which she attended.[62]

The end of Miss Eaton’s time shopping for Mrs. Eddy coincided with the January 1908 move of the Pleasant View household to Chestnut Hill, Massachusetts, where staff would have had direct access to stores in Boston—and with Miss Eaton assuming a new role as a Christian Science teacher. The notice of Mrs. Eddy’s gratitude for all that Miss Eaton had done appeared in the *Christian Science Sentinel* a few weeks later.

Still, Miss Eaton continued to send small gifts of love to Mrs. Eddy at Chestnut Hill for the rest of her life.

At one point, there was a fragrant cluster of lilies of the valley, and later, a bouquet of flowers handpicked at Pleasant View, while Miss Eaton and a friend were on a visit to New Hampshire.[63]

One of the final gifts she sent was a carved ivory figurine of a girl with chickens at her feet. This was perhaps a nod to something Miss Eaton had heard from Mrs. Eddy while serving at Pleasant View and had carefully written down: “She told us how she loved chickens as a child.”[64]

According to secretary Adam Dickey, Mrs. Eddy was “much pleased” with the gift, and placed it on the “whatnot” in her pink sitting room where she could see it every day—a tender reminder of a loving and faithful student.[65]

POSTSCRIPT

After Mrs. Eddy’s passing, Miss Eaton continued as a *Journal*-listed Christian Science practitioner and teacher for nearly 30 more years. She assisted Mary Beecher Longyear in building the beginnings of what became the Longyear Museum collection, donating a photograph of Reverend Bouton, and copies of her reminiscences of Mrs. Eddy.[66] A frequent guest in the Longyear home, Miss Eaton wrote to Mrs. Longyear in 1918, “Surely God sustains you in all you are doing for Him and His beloved Mrs. Eddy.”[67]

At the end of World War I, Miss Eaton made what was supposed to be a short trip to Toronto, at the urging of Christian Science practitioners needing assistance in the healing work there. By her count, during her first week in Canada, she went to seven different hospitals and saw hundreds of soldiers home from the war. Her practice grew quickly, leading her to take an office—the only practitioner at the time to do so in the city’s downtown area. She wrote to Mrs. Longyear that she was busy giving treatments and visiting patients well into the evening every day, often not returning home until 11 P.M.[68]

Mary Eaton ended up staying in Canada several years and later lived and taught in Washington state. Eventually, she settled at the Pleasant View Home, a residence for Christian Science practitioners and nurses of advancing years, built on the site of Mrs. Eddy’s former home in New Hampshire that Miss Eaton had so loved to visit. There she stayed until her passing in 1938.

The ivory carving of the little girl with chickens today is on display on the whatnot in the restored Pink Room at 400 Beacon Street in Chestnut Hill.

Alice M. Hummer is Longyear’s director of communications.

ENDNOTES

1 Mary Baker Eddy, "An Expression of Thanks," *Christian Science Sentinel* (March 7, 1908): 530.

2 William B. Johnson to Mary E. Eaton, Feb. 20, 1901, Subject File, Eaton, Mary E., The Mary Baker Eddy Library, ©The Mary Baker Eddy Collection (hereafter MBEL). Acting on the instructions of Mary Baker Eddy, a group of her loyal students met in Boston on Sept. 23, 1892, to organize The First Church of Christ, Scientist. They, along with other Christian Scientists elected at that and subsequent meetings, were designated as "First Members," who participated in the governance of the young church. Mary Eaton was added to the group in 1901.

3 Mary Eaton et al., "Letters to Our Leader," *Christian Science Sentinel* (Dec. 21, 1907): 311; Septimus J. Hanna, "Letters to Our Leader," *Christian Science Sentinel* (Jan. 4, 1908): 352.

4 Mary Baker Eddy to Mary Eaton, December 1907, L04327, MBEL.

5 Mary Eaton, "Testimonies of Healing," *Christian Science Sentinel* (July 24, 1902): 758.

6 Ibid.

7 Charlotte L. Swift and Charlotte G. Cooker, "Recollections and Biographical Data About Mary E. Eaton, C.S.B.," Longyear Museum Collection (hereafter LMC).

8 Mary Eaton, *CSS* (July 24, 1902): 758.

9 Swift and Cooker, "Recollections," LMC.

10 Henry Eaton, "Free Indeed," *The Christian Science Journal* (July 1898): 252.

11 Swift and Cooker, "Recollections," LMC.

12 Mary Eaton, *CSS* (July 24, 1902): 758.

13 Henry Eaton, *CSJ* (July 1898): 252.

14 Ibid.

15 Ibid.

16 Mary Eaton to Clifford P. Smith, Dec. 26, 1934, Reminiscence File #1, Eaton, Mary E., MBEL.

17 Henry Eaton, *CSJ* (July 1898): 252.

18 Mary Baker Eddy to Mary Eaton, Nov. 19, 1898, L06179, MBEL.

19 Mary Eaton to Bureau of History and Records, Dec. 6, 1934, Reminiscence File #1, Eaton, Mary E., MBEL. Seventy students were invited to the class, and 67 were able to attend.

20 Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy*, Amplified Edition (Boston: The Christian Science Publishing Society, 1994), 99.

21 Emma C. Shipman, "Mrs. Eddy and the Class of 1898," *We Knew Mary Baker Eddy*, Expanded Edition, Vol. I (Boston: The Christian Science Publishing Society, 2011), 313.

22 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.

23 Ibid.

24 Ibid.

25 Eaton, *CSS* (July 24, 1902): 758.

26 Mary Eaton to Calvin Frye, Nov. 27, 1903, IC030.11.009 MBEL.

27 Mary Baker Eddy to Mary Eaton, Oct. 26, 1900, L04317, MBEL.

28 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.

29 In *Miscellaneous Writings 1883–1896* (31), Mary Baker Eddy writes, "Mental malpractice is a bland denial of Truth, and is the antipode of Christian Science. To mentally argue in a manner that can disastrously affect the happiness of a fellow-being—harm him morally, physically, or spiritually—breaks the Golden Rule and subverts the scientific laws of being."

30 Mary Baker Eddy to Mary Eaton, June 28, 1900, L04316, MBEL.

31 Pauline Mann to Mary Eaton, Oct. 28, 1900, L15885, MBEL.

32 Pauline Mann to Mary Eaton, April 13, 1901, L15891, MBEL.

33 Pauline Mann to Mary Eaton, June 27, 1901, L15895, MBEL.

34 Pauline Mann to Mary Eaton, July 28, 1901, L15898, MBEL; Pauline Mann to Mary Eaton, Oct. 23, 1901, L15899, MBEL.

35 Pauline Mann to Mary Eaton, March 18, 1901, L15889, MBEL.

36 Pauline Mann to Mary Eaton, April 13, 1901, L15891, MBEL.

37 Mary Eaton to Calvin Frye, June 29, 1906, IC030.11.022, MBEL.

38 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.



A postcard showing the Jordan Marsh department store in Boston, circa 1900–10. Miss Eaton visited the store in search of items for Pleasant View. LMC.

39 Pauline Mann to Mary Eaton, April 11, 1901, L15892, MBEL; Pauline Mann to Mary Eaton, Dec. 4, 1901, L15904, MBEL.

40 Pauline Mann to Mary Eaton, Dec. 4, 1901, L15904, MBEL.

41 Mary Baker Eddy to Mary Eaton, Oct. 1, 1901, L04319, MBEL.

42 Pauline Mann to Mary Eaton, July 4, 1901, L15897, MBEL.

43 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.

44 H. Cornell Wilson to Mary Eaton, June 28, 1907, L12223, MBEL.

45 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.

46 Ibid.

47 Ibid.

48 Ibid.

49 Mary Eaton statement, undated, Reminiscence File #1, Eaton, Mary E., MBEL.

50 Eaton to Clifford Smith, Dec. 26, 1934, MBEL.

51 Mary Baker Eddy to Mary Eaton, Dec. 4, 1903, V00480, MBEL.

52 Mary Baker Eddy to Mary Eaton, Jan. 30, 1902, L04320, MBEL.

53 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.

54 Lydia B. Hall to Mary Eaton, Dec. 1, 1904, L12212, MBEL; Pauline Mann to Mary Eaton, June 30, 1902, L15906, MBEL; Lydia Hall to Mary Eaton, Jan. 20, 1905, L12215, MBEL; Calvin Frye to Mary Eaton, July 31, 1906, L12220, MBEL; Calvin Frye to Mary Eaton, March 26, 1906, L12217, MBEL.

55 Mary Baker Eddy to Mary Eaton, Oct. 19, 1903, L04322, MBEL; Eaton to Clifford Smith, Dec. 26, 1934, MBEL. Mrs. Eddy assured Miss Eaton, "If you make me no other gift but of your love, this will be quite enough." It is unknown whether Miss Eaton also made a monetary gift.

56 Calvin Frye to Mary Eaton, March 19, 1907, L12221, MBEL.

57 Mary Eaton to Calvin Frye, March 31, 1907, IC030.11.026, MBEL.

58 Mary Baker Eddy to Mary Eaton, Oct. 26, 1900, L04317, MBEL.

59 Mary Baker Eddy to Mary Eaton, undated, L04326, MBEL.

60 Mary Baker Eddy to Mary Eaton, Dec. 11, 1906, L04325, MBEL.

61 Ibid.

62 Mary Baker Eddy to Mary Eaton, December 1907, L04327, MBEL.

63 Adam H. Dickey to Mary Eaton, Jan. 13, 1909, L12226, MBEL.; Mary Baker Eddy to Sarah V. Green and Mary Eaton, April 30, 1910, V03666, MBEL; Irving C. Tomlinson to Mary Eaton and Sarah Green, April 30, 1910, L15955, MBEL.

64 Eaton to Bureau of History and Records, Dec. 6, 1934, MBEL.

65 Adam H. Dickey to Mary Eaton, Dec. 9, 1909, L12227, MBEL. The multitiered walnut étagère in the Pink Room was often referred to as a "whatnot."

66 Mary Beecher Longyear, General Diaries, Dec. 16, 1929, LMC.

67 Mary Eaton to Mary Beecher Longyear, March 19, 1918, LMC.

68 Mary Eaton to Mary Beecher Longyear, Nov. 9, 1918, LMC.

NATHANIEL BOUTON, D.D.: A TEACHER OF 'VITAL CHRISTIANITY'

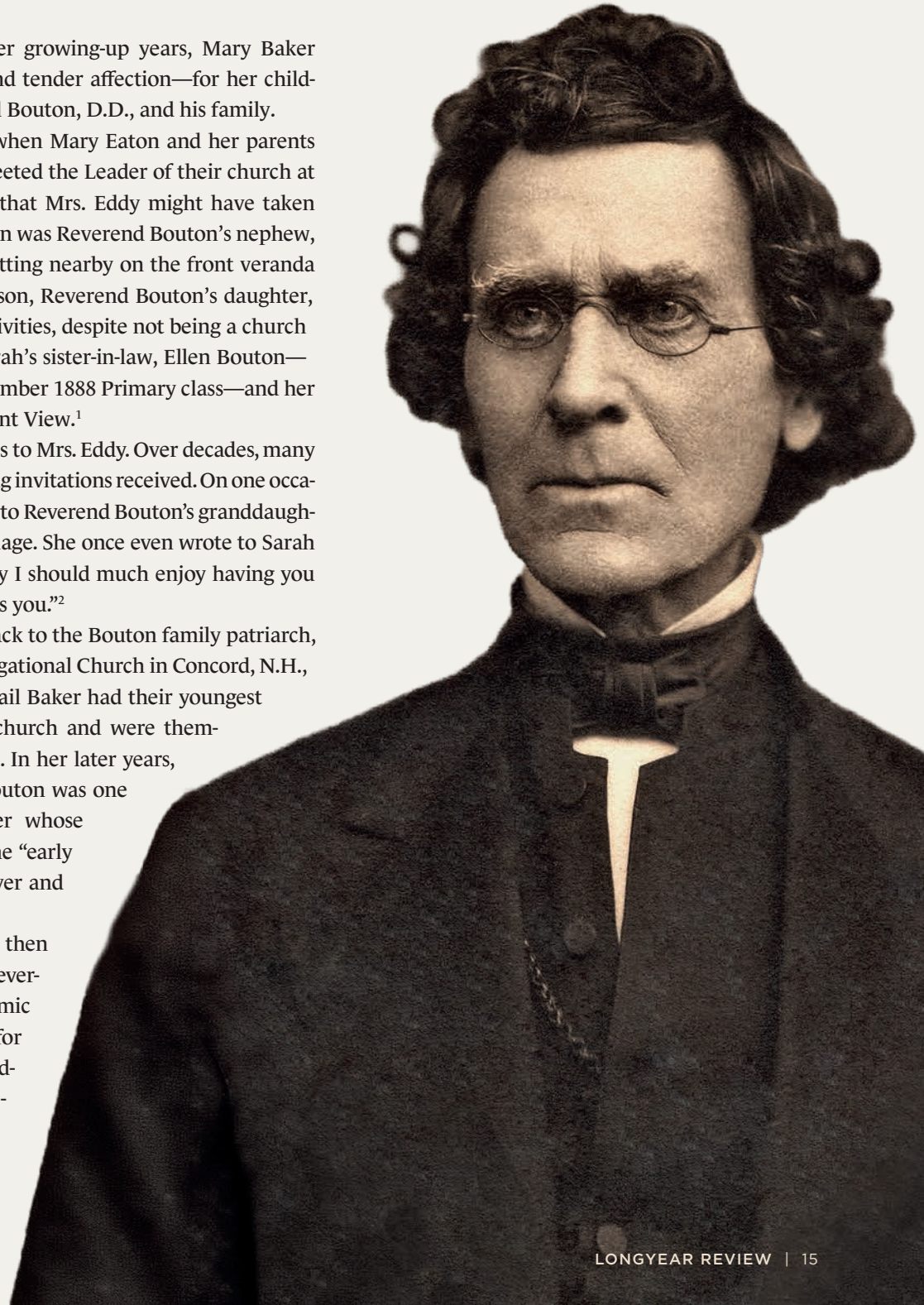
Even many decades after her growing-up years, Mary Baker Eddy held deep esteem—and tender affection—for her childhood pastor, Rev. Nathaniel Bouton, D.D., and his family.

So on that July day in 1897, when Mary Eaton and her parents were among the hundreds who greeted the Leader of their church at Pleasant View, it's not surprising that Mrs. Eddy might have taken special note of the trio. Henry Eaton was Reverend Bouton's nephew, and Miss Eaton, his great-niece. Sitting nearby on the front veranda that day was Sarah Bouton Patterson, Reverend Bouton's daughter, a specially invited guest to the festivities, despite not being a church member. And just days before, Sarah's sister-in-law, Ellen Bouton—who had been in Mrs. Eddy's September 1888 Primary class—and her husband had been guests at Pleasant View.[1]

This was a family with long ties to Mrs. Eddy. Over decades, many letters were exchanged, and wedding invitations received. On one occasion, Mrs. Eddy sent a silver pitcher to Reverend Bouton's granddaughter, Julia Patterson, upon her marriage. She once even wrote to Sarah Patterson, "Had I leisure for society I should much enjoy having you visit me at Pleasant View. God bless you."[2]

This well of affection dated back to the Bouton family patriarch, who was pastor of the First Congregational Church in Concord, N.H., from 1825 to 1867. Mark and Abigail Baker had their youngest daughter, Mary, baptized at this church and were themselves members from 1831 to 1838. In her later years, Mrs. Eddy wrote that Reverend Bouton was one of the "grand old divines," under whose preaching and tutelage she became "early a child of the Church, an eager lover and student of vital Christianity."[3]

Educated at Yale College and then Andover Theological Seminary, Reverend Bouton was a gifted and dynamic preacher who worked tirelessly for the welfare of his flock and the wider community. His church, one historian wrote in the 1880s, was "the rallying point of the town." The



‘My father always deemed himself a child of Providence. … In gratitude to the guiding hand of a higher Power which he ever recognized, he dedicated himself to the ministry. He considered his unstinted pastoral labors in Concord only inadequate payment of the great debt he owed to God.’

—John Bell Bouton

congregation, which often numbered upwards of 700, “came from all directions, long distances, and many on foot.”[4] The Bakers traveled about five miles by wagon from their farm in Bow and stayed all day, as the church had both a morning and afternoon service with a lunch break in between. (Young Mary loved having lunch with other little girls under a “grand old elm” in the churchyard.[5])

Reverend Bouton prepared and delivered at least two sermons each Sunday.[6] “I have observed that sound doctrine, heartily believed, leads to right practice,” he wrote in his autobiography, “and tends especially to produce steadfastness in religion.”[7] To shore up doctrinal foundations among his congregants, he preached whole series of sermons on the Ten Commandments, the Beatitudes, and the Lord’s Prayer (with each “petition,” or line, as a sermon theme). He also spoke about Christian virtues, the “Articles of Faith, or Creed” adopted by his church, and the character and work of Jesus, among many other topics. Entire books of the Bible and biblical characters received his focus. Sometimes, he delivered a special message just for the young people in his congregation: “You are now solemnly called upon to make a choice between the world and God; to decide whether the pleasures, honours, riches, and pursuits of the present life, or the love and service of your Maker, shall have ascendancy. … God has a claim to your supreme regard, as Creator, Preserver, and Benefactor.”[8]

Rev. F.D. Ayer, who followed Reverend Bouton as the church’s pastor, said of his predecessor: “He was never idle. Gifted with good and even powers, he made the most of them.”[9] Early in his ministry, Reverend Bouton made it his policy to visit each household in his large parish by horseback once a year, taking time to learn their needs and sometimes pray with them. He ministered to the sick and provided solace to the grieving. He organized lectures, Bible classes, and “Family Conferences”—meetings in private homes, where attendees deposited religious questions into a basket and topics were pulled out one by one for discussion. (Women’s voices were welcome.) And he expanded the church’s Sabbath Schools to 16 locations across his parish. In 1832, when Mary Baker would have been attending, 925 children and young people were enrolled.[10]

Even outside his official church duties, Reverend Bouton did not slack. Among his many community roles, he served as a trustee of Dartmouth College for 37 years, sat on school boards, was chaplain for the New Hampshire State Asylum for the Insane and president of the Ministers’ and Widows’



Charitable Fund, served as director of the New Hampshire Bible Society, and wrote prolifically on his state's history. He was also a family man, "an affectionate husband and kind father," as one of his sons described him.[11]

It is no wonder, then, in writing about her beloved "grand old divines," that Mrs. Eddy characterized them in this way: "Full of charity and good works, busy about their Master's business, they had no time or desire to defame their fellow-men. God seemed to shield the whole world in their hearts, and they were willing to renounce all for Him."[12]

But about Reverend Bouton, she went even further in a 1902 letter to Sarah Bouton Patterson. "The religion that he taught and lived, I honor and love," she wrote. "It was the vestibule of Christian Science. The perfect life of our Lord was its predicate and Christian Science its ultimate."[13]

—A.M.H.

1 Another of Reverend Bouton's daughters, Martha Bouton Cilley Clarke, was also in regular contact with Pleasant View. She was the state regent for the Daughters of the American Revolution who urged Mrs. Eddy to join the organization.

2 Mary Baker Eddy to Sarah Bouton Patterson, July 10, 1902, 13271, The Mary Baker Eddy Library, ©The Mary Baker Eddy Collection (hereafter MBEL).

3 Mary Baker Eddy, *Message to The Mother Church for 1901*, 31–32.

4 John N. McClintock, *History of New Hampshire* (Boston: B.B. Russell, 1888), 560.

5 Mary Baker Eddy to William P. McKenzie, Aug. 27, 1897, L04863, MBEL.

6 Nathaniel Bouton, *Autobiography of Nathaniel Bouton, D.D.* (New York: Anson D.F. Randolph, 1879), 49. For much of his tenure, Reverend Bouton also preached a third sermon on Sunday evening at Concord's Old Town Hall, for those less comfortable in a church.

7 Ibid, 41.

8 Nathaniel Bouton, "Discourse to Young People," 7–9. This sermon was originally preached in 1826, but Reverend Bouton published it as a pamphlet in 1835, when Mary Baker, then 14, was one of his congregants.

9 F.D. Ayer, remarks at the funeral service of Nathaniel Bouton, June 11, 1878, in Bouton, *Autobiography*, 67.

10 Bouton, *Autobiography*, 45.

11 Bouton, *Autobiography*, 4; "Obituary Record of Graduates of Yale College," 1878. Reverend Bouton had two children from his first marriage, five from his second, and six from his third.

12 Mary Baker Eddy, *Message to The Mother Church for 1901*, 32.

13 Mary Baker Eddy to Sarah Bouton Patterson, July 10, 1902, L13271, MBEL.

Left: Reverend Bouton's church, First Congregational, in Concord, New Hampshire. Built in 1751, this edifice was enlarged in 1803. It burned in 1870. The congregation rebuilt not long after.

Page 15: A photograph of Reverend Bouton, date unknown. Longyear Museum Collection.

COURTESY OF THE NEW HAMPSHIRE HISTORICAL SOCIETY

THROUGH THE EYES OF OTHERS

"When I began my labor as pastor of First Baptist Church, I found him manfully working in the temperance cause, and I took my stand by his side. I was a little in advance of him in the anti-slavery cause; but he was soon with me. … He was a man of remarkable harmony of character, very decided, and clear in his convictions, sound in judgment, and uncompromising in his loyalty to the truth. … I always felt safe in leaning upon his judgment; and I never parted with him … without feeling strengthened and encouraged."

—Rev. E.E. Cummings, D.D.

"He was genial, industrious, self-possessed, and methodical. … He was the sharer of all your prosperities, a counselor and comforter in all your sorrows, and bore a relation to the whole community which no other can hold. … He was a citizen as well as a minister, and guarded faithfully every interest of all the people, and gave his hearty support to every work or reform that seemed to him right."

—Rev. F.D. Ayer

From Autobiography of Nathaniel Bouton, D.D.: *John Bell Bouton wrote about his father in the volume's preface (opposite, top). Reverend Cummings and Reverend Ayer spoke at Reverend Bouton's funeral in 1878. Their remarks were recorded in the* Concord Daily Monitor *and included in the autobiography, published in 1879 by Anson D.F. Randolph & Company of New York.*

Your Support Fuels Excellence



TY PARMENTER

A Longyear guide tells visitors at 400 Beacon Street about meals in Mrs. Eddy's household.

What kind of excellence?

- In 2025, 400 Beacon Street received one of only three prestigious Preservation Awards from the **Victorian Society in America.**
- Longyear also received top honors from **Preservation Massachusetts** for our commitment to historic preservation at 400 Beacon Street.
- In 2024, our decades-long stewardship of the three New Hampshire houses was recognized by the **New Hampshire Preservation Alliance.**

Gifts to the Mary Baker Eddy Historic House Appeal have made these achievements possible, enabling Longyear to share Mrs. Eddy's life and work with an ever-widening audience.

Operating the eight Mary Baker Eddy Historic Houses costs approximately $800,000 annually. This covers not only typical homeowner expenses—utilities, maintenance, landscaping, snow removal, security, and insurance—but also educational programs, exhibits, publications, and compensation for the staff who tell Mrs. Eddy's story.

Thank you for making a gift to this year's Mary Baker Eddy Historic House Appeal and helping us continue a tradition of excellence!

The chart on the facing page offers a snapshot of Longyear's historic properties.

To make a gift, please use the envelope in this magazine or go to **longyear.org/support**.

LONGYEAR HISTORIC PROPERTIES

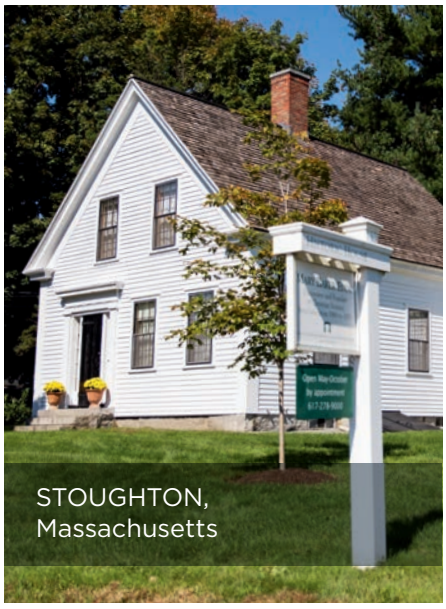
Property	Mary Baker Eddy dates	Year built	Sq ft	Acres	Added to collection
North Groton, N.H.	1855–60	c. 1850	650	1.5	1920
Rumney, N.H.	1860–62	c. 1820	1,950	1.2	1920
Swampscott, Mass.	1865–66	1855	1,950	0.6	1920
Amesbury, Mass.	1868, 1870	c. 1790	1,600	2.5	1922
Stoughton, Mass.	1868–70	c. 1840	1,900	2	1961
Lynn, Mass.	1875-82	1871	3,000	0.6	2006
Concord, N.H.	1889–92	1850	3,650	0.13	1985
Chestnut Hill, Mass. • Main house • Carriage house	1908–10	 1880 1892	 18,000 7,000	8.4	2006



CONCORD,
New Hampshire



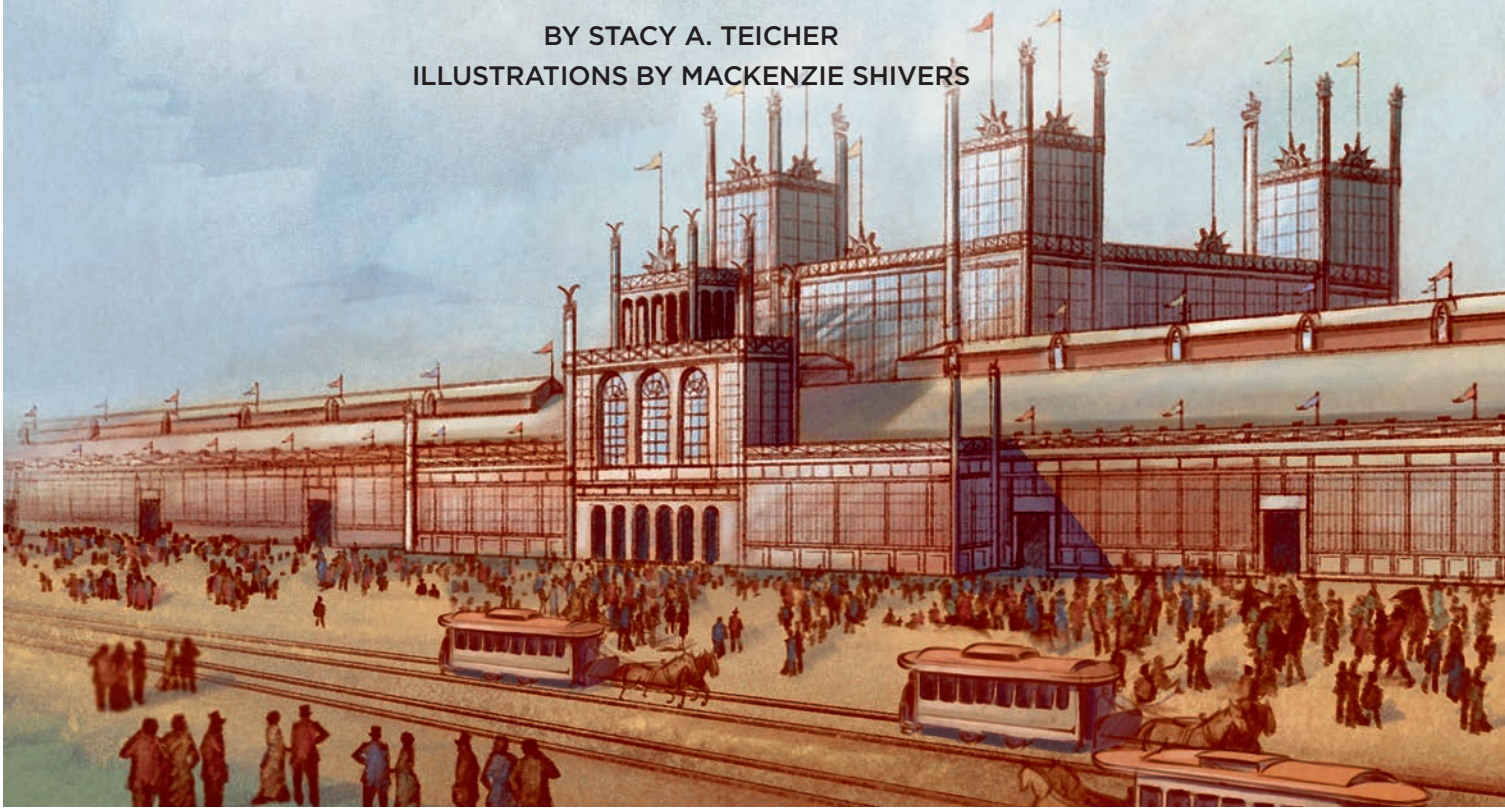
LYNN,
Massachusetts


STOUGHTON,
Massachusetts

LONGYEAR FOR KIDS

A SPECTACULAR CELEBRATION

BY STACY A. TEICHER
ILLUSTRATIONS BY MACKENZIE SHIVERS



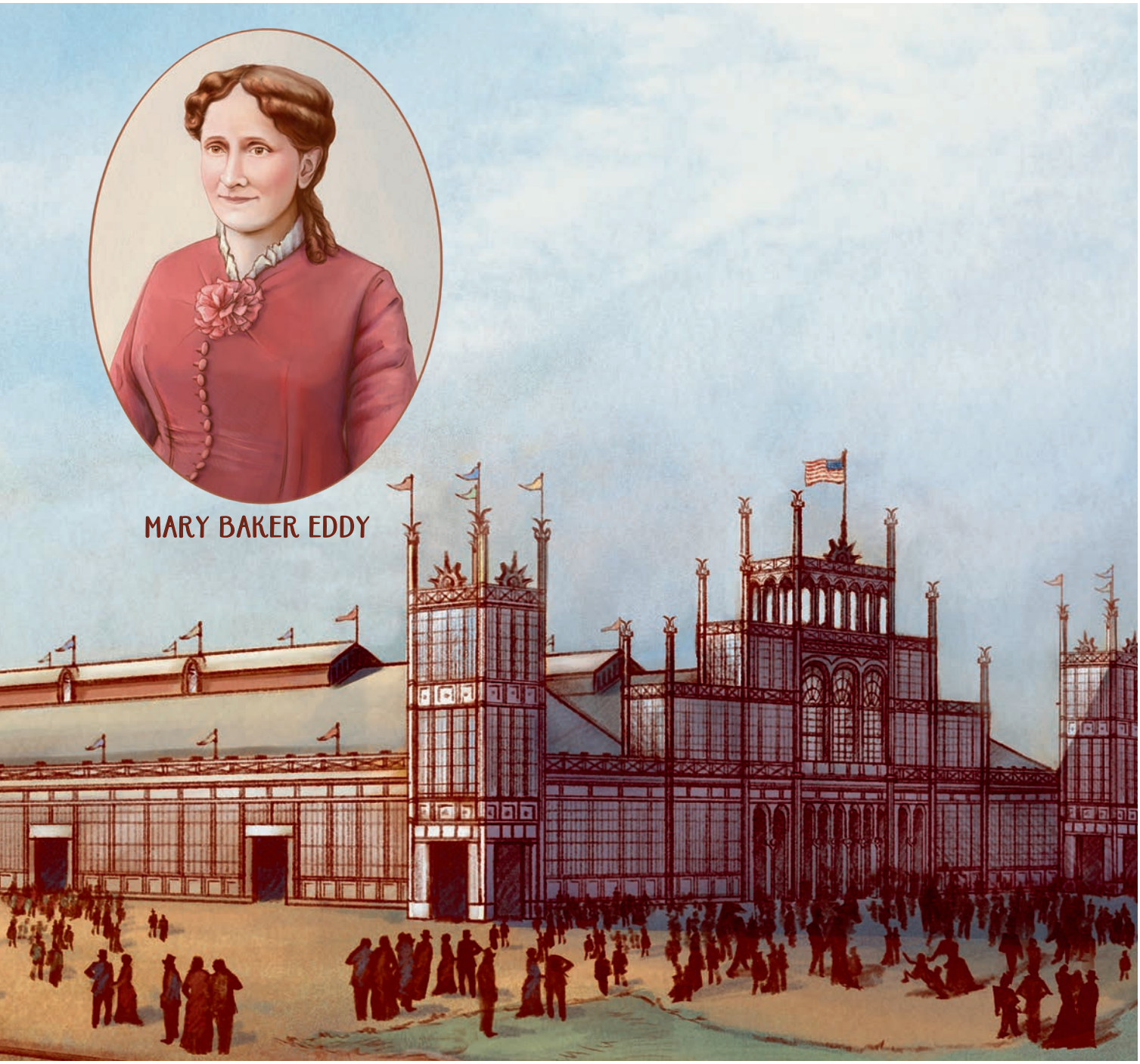
Here's a long and fun word that might be a tongue-twister unless you practice it: semiquincentennial (pronounced: **Seh**-mee-**kwinn**-sen-**ten**-ee-el)!

Any idea what it means? We don't use it often, but it's the name for a 250th anniversary.

This year, 2026, is the semiquincentennial of the United States. It's the 250th anniversary of the signing of the Declaration of Independence on July 4, 1776. That's when the U.S. became a country.

There will be lots of special events to celebrate the semiquincentennial this year, and you might even end up going to one. But we aren't the first people to mark an important national anniversary: Americans have been doing this for a long time. Even way back in 1876, they celebrated the centennial, the nation's first 100 years.

Mary Baker Eddy, the woman who discovered Christian Science, was one of millions of Americans who took part in the celebrations. The year before,



in 1875, she had just published her book *Science and Health with Key to the Scriptures* (called just *Science and Health* at the time). She was busy teaching people about Christian Science in the Boston area, but in the fall of 1876 she took a trip south to Pennsylvania to see a big exhibition in Philadelphia in honor of the centennial.

The exhibition had musical instruments, food, furniture, pottery, rugs, machines, and other products from all over the world. There were barns for

The main building (above) at the Centennial Exhibition was 1,876 feet long. Can you guess why? It covered 21.5 acres.



Can you imagine climbing up into this gigantic hand? At the time of the Centennial Exhibition, this is the only part of the Statue of Liberty that had been completed by French sculptor Auguste Bartholdi.

show horses, cattle, and pigs. Some exhibits celebrated new technology of the day, such as the telephone recently invented by Alexander Graham Bell. The exhibition had opened in May 1876, and by the time Mrs. Eddy arrived that fall, more than 8 million people had already seen the many amazing things on display.

Mrs. Eddy said she was so enthusiastic about what she saw at the exhibition that she was "gushing" and absolutely had to write about it. "Passing over the beautiful railway bridge, with its stone arches, on your way to the Exhibition, you find yourself in the midst of fountains, monuments, and—on enchanted ground," Mrs. Eddy wrote in an article for her local newspaper, the *Lynn Transcript*. She enjoyed the "Fountain of Light and Water" by French sculptor Auguste Bartholdi. Mr. Bartholdi was also making a famous statue for the U.S. to symbolize freedom—the Statue of Liberty! The giant hand and torch were already complete and on display at the exhibition. People could climb into its balcony.

"[T]he wonder created in the Main Building has not worn off," Mrs. Eddy wrote. What were some things that gave her that sense of wonder? Samples of different minerals, a large diamond necklace, and a silver "Century Vase" that stood over four feet tall.

Several of the pieces of art Mrs. Eddy commented on were based on accounts from the Bible, which she had loved to read since she was a little girl. A French tapestry showed Jesus and his 12 disciples. A sculpture depicted Moses trampling on the crown of Pharaoh, the ruler of Egypt who kept the people of Israel as slaves.

Another sculpture, the head and shoulders of a woman supposedly made from butter, also caught Mrs. Eddy's attention. She was skeptical. Was it

really butter? Maybe it was made from wood, she suggested, and oiled every day "to shine like the face of an angel." The sculptor, Caroline Shawk Brooks, was from a farm family in Arkansas and did indeed make her sculptures out of butter, using a pan of ice to keep them firm.

Part of the exhibit included the Gillinder & Sons building, where visitors could see glassmakers blow through long tubes to turn extremely hot liquid glass into things like goblets and vases. The building had a large brick furnace and chimney in the middle.

People bought special souvenirs there, including small flower vases in the shape of a hand holding a sheaf of wheat. We don't know whether Mrs. Eddy purchased any souvenirs, but we do know that she owned two of the hand-shaped vases. (They could have been given to her as gifts.) They are in the Longyear collection today and have "Centennial 1876" etched right into the glass.

EVEN while Mrs. Eddy was enjoying the exhibition and its celebration of 100 years of freedom from Britain, she was always thinking about Christian Science and a different kind of freedom. Her greatest desire was to help people be free from sickness and sin through a better understanding of God.

"The lame, the deaf, the dumb, the blind, the sick, the sensual, the sinner, I wished to save from the slavery of their own beliefs," she wrote in *Science and Health* (226). She went on to say, "Christian Science raises the standard of liberty and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free!" (227).

One reader of *Science and Health*—a man named Eldridge Smith who was living part-time in Philadelphia in 1876—was catching Mrs. Eddy's message about freedom. He seemed more interested in the treasures of her book than in the wonders of the exhibition. "The wealth of worlds could not purchase the knowledge I feel I have obtained of the science of Life in the study of your book and the Bible," he wrote to her.

Mr. Smith was working to overcome a severe illness through his study of Christian Science, and he later would report being fully healed. He wanted to help distribute *Science and Health* in Washington, D.C., where he was heading for the winter. "[M]y constant thought and prayer is to live to bless humanity," he wrote.

Mrs. Eddy set an excellent example of how to live to bless humanity. On July 4, 1876, she hosted an important gathering—not for having a picnic or watching fireworks, but to take the first step toward sharing Christian Science far more widely.

"The first Christian Scientist Association was organized by myself and six of my students in 1876, on the Centennial Day of our nation's freedom," she wrote in her book *Retrospection and Introspection.* This group would pave the way for the founding of Mrs. Eddy's church.

Just as on that Fourth of July, Mrs. Eddy was always thinking about how to help the world through Christian Science. Years later she would tell a reporter: "All my efforts, all my prayers and tears are for humanity, and the spread of peace and love among mankind."

Would you like to celebrate the semiquincentennial by doing something to help the world? How could your prayers and talents help spread peace and love among mankind? If you'd like to share your ideas with us, we'd love to hear from you! You can contact us at research@longyear.org.

For much of her life as a teenager and as an adult, Mary Baker Eddy published articles and poems in newspapers, including the news piece she wrote for the Lynn Transcript *about the Centennial Exhibition. Other sources for this article include* The Illustrated History of the Centennial Exhibition*, by James McCabe, the* Christian Science Sentinel*, and unpublished letters and documents at the Mary Baker Eddy Library in Boston, Massachusetts.*

If you'd like to see photographs of the souvenir vases, the butter sculpture, and other scenes from the exhibition, check out the online version of this article at longyear.org/celebration.

Stacy A. Teicher is Longyear's senior research associate.

FROM THE

VAULT



‘The One I Loved’

By Tessa Parmenter | Photo by Ty Parmenter

This miniature portrait is the only known depiction of George Washington Glover, the first husband of Mary Baker Eddy. Among friends, he was known as “Wash,” but thanks to his service on the staff of the governor of New Hampshire, he also went by the honorary title of “Major Glover.”

It was more than his kind eyes and auburn hair that drew her to him. Although he was charismatic and friendly, it was through writing that their love was kindled. And since Mary expressed herself in verse at a young age (by the age of 12 she had begun to write serious poetry), it was natural for her affections to develop in this way.[1]

The two first met at the wedding of Samuel Baker, Mary’s eldest brother, to Wash’s sister Eliza. At the time, Major Glover was working with Samuel to learn the construction trade in Boston.

Five years later, Wash returned to New Hampshire from his work as a successful builder in South Carolina to

‘He asked me at that time to correspond with him, and in this way we got acquainted, for in writing to him I became very fond of him.’

—Mary Baker Eddy

attend the wedding of Abigail Baker, Mary’s eldest sister. When they were reacquainted during the festivities, Mary recounted to her household years later: “He asked me at that time to correspond with him, and in this way we got acquainted, for in writing to him I became very fond of him.”[2]

Their growing fondness concerned Mark Baker, Mary’s father, who worried about his daughter’s fragile health. After all, she had been too weak at that time to perform the duties of a bridesmaid at her own sister’s wedding. If the courtship led to marriage, Mary would move 1,000 miles away to South Carolina, to a climate Mr. Baker thought might worsen her condition.[3] Years later, when their relationship became more serious, he began to burn Wash’s weekly letters to his daughter. Although Mary didn’t know it at the time, she recounted later that it wasn’t that Mr. Baker didn’t like Major Glover: He simply didn’t want Mary to move so far away.[4]

In early 1843, when the correspondence suddenly stopped, Mary’s brother George Baker took his tearful sister aside to devise a plan: He would bring her along with him on a business trip in the White Mountains. Their father would find this reasonable enough, as the climate there was considered salubrious. Before their trip, George would send Wash the names of their hotels so that his friend could write her.

A few days into the trip, the first of Wash’s letters arrived. The plan had worked, and Mary’s spirits soared! The letters continued for the duration of their trip and after the brother and sister returned home.

On Sunday, Dec. 10, 1843, Mary and George Glover were married by her pastor, Rev. Corban Curtice, in the parlor of the Baker home in Sanbornton Bridge, New Hampshire. Mary later wrote, “I married young the one I loved.”[5]

After marriage, the two visited family before they set sail for their new lives in the South. Several months into their marriage, while living in North Carolina, Mary was publishing poems in *The Floral Wreath, and Ladies’ Monthly Magazine.* At the same time, Major Glover, who was active in the local Masonic lodge, was planning his most ambitious project yet: to build a cathedral in Haiti. Before their trip to the Caribbean, however, he fell sick with a fever. Sadly, after nine days, he passed on.

Mary, who was pregnant by this time, made the long journey north in sweltering July heat, accompanied by a Masonic brother of Major Glover’s as far as New York. George Baker met her there and traveled with her to New Hampshire. She moved back to her parents’ house, where her baby was born safely that September. While Wash never met his child, his name lived on in his only son: George Washington Glover II.

Historically, miniatures were created as mementos and given as personal keepsakes. No information is known about the artist of this 2-by-3-inch oval miniature, when it was made, or for whom. But this pastel-on-ivory portrait of Wash can be seen in Longyear’s main exhibit, “Mary Baker Eddy: A Spiritual Journey.”

Tessa Parmenter is Longyear’s senior writer and editor.

1 Jewel Spangler Smaus, *Mary Baker Eddy: The Golden Days* (Boston: The Christian Science Publishing Society, 1966), 55.

2 Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy*, Amplified Edition (Boston: The Christian Science Publishing Society, 1994), 13.

3 Smaus, *The Golden Days*, 103.

4 Tomlinson, *Twelve Years*, 13.

5 Mary Baker Eddy to Clara Louise Burnham, Sept. 21, 1902, L08338, The Mary Baker Eddy Library, ©The Mary Baker Eddy Collection.

LONGYEAR
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Longyear Museum commissioned artist Sid Bingham to paint the eight Mary Baker Eddy Historic Houses. These bright watercolors—including this one of the Concord, New Hampshire, house—are now available as cards from the museum store.

