



Longfellow House Bulletin

Reverend Samuel Longfellow's Papers Catalogued and Finding Aid Completed

The National Park Service is proud to announce the publication of the finding aid for the papers of the Reverend Samuel Longfellow (1819-1892) in the Longfellow House archives. The finding aid describes and helps researchers navigate the documents pertaining to Henry Longfellow's youngest brother, a renowned transcendentalist clergyman, writer of hymns, social reformer, and his brother's biographer. (See related articles throughout this issue.)

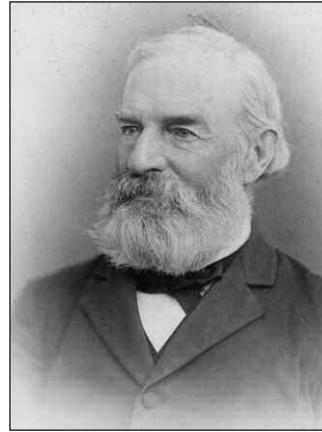
Samuel Longfellow lived in the House off and on throughout his adult life beginning in the 1840s when Sam moved in with newlyweds Henry and Fanny. In the early 1860s he resided with the family and was an attentive uncle to Henry's children. Sam traveled to Europe with his nephew Ernest, remaining in Paris with him while the twenty-year-old studied art. While on the

grand family-tour of Europe in 1868-69, he took his three nieces on special side trips. Sam's writings provide much insight into life at the Longfellow House.

After Henry died in 1882, Sam returned to the House to work on his brother's biography. He stayed on with the poet's eldest daughter, Alice Longfellow, and resided in the back bedrooms until his death in 1892. During his last decade Sam edited and transcribed many selections from Henry's journals and letters, ultimately publishing three volumes entitled the *Life of Henry Wadsworth Longfellow*.

After Sam's death, Alice Longfellow published a selection of her uncle's works, *Hymns*

and *Verses*, and gathered his journals and correspondence written and received. Other nieces and his great-nephew Harry Dana added materials to the collection, at times buying them from antiques dealers or obtaining photostats of documents.



Samuel Longfellow, 1880

Margaret Welch, the author of this new finding aid, organized, preserved, and catalogued twelve and a half linear feet of journals, correspondence, sermons, and poetry. The archives also hold many of Samuel Longfellow's sketches, watercolors, and travel notebooks with pencil drawings of buildings and scenery.

New Biography of Samuel Longfellow in Progress

While researching and writing a history of the nineteenth-century Dabney family's life in the Azores, Joseph Abdo became intrigued by the twenty-three-year-old tutor for the Dabney children, Samuel Longfellow.

Originally from Boston, the Dabneys provided three generations of American consuls to the Azores, nine islands west of Portugal, and had a number of friends in common with the Longfellows. After his first year at Harvard Divinity School in 1843, Sam was at loose ends and concerned about his ill health, which was to plague him throughout his life. Harvard professor John Webster recommended him as a tutor for the four children of Consul Charles Dabney and his wife Frances on the island of Faial. Attracted by the fine climate



"Port of Horta [Faial] from the Sea Wall," Samuel Longfellow's sketchbook, 1843

and "cultivated and hospitable" employers, Sam agreed to accept the position.

Author of the recently published Dabney chronicle called *On the Edge of History*, an American and naturalized Portuguese citizen, hospital administrator, and head of his

own walking tour company in Lisbon, Abdo is now writing a biography of Sam Longfellow.

"My research on Samuel Longfellow started several years ago with Joseph May's [1894] *Samuel Longfellow Memoir and Letters*, which contains letters to and from Sam, and May's comments," said Abdo. "I read articles about Sam by his contemporaries, followed a comment here and a hint there, and was able to trace Sam on an interesting trip through the major nineteenth-century social and cultural movements."

"Samuel Longfellow is not an easy person to find out about," Abdo continued. "Most written material about Sam refers to him as Henry's biographer or the author, along with Samuel Johnson, of the *Book of*

(continued on page 2)

Samuel Longfellow Biography by Joseph Abdo *(continued from page 1)*



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All images are from the Longfellow National Historic Site collections, unless noted otherwise.

Hymns. This was largely because Sam did not write much about himself, and when others wrote about the Longfellows, he was hidden in his brother Henry's shadow."

Though he wrote numerous letters, Sam was not conscientious about his journals and could let a year go by without an entry. His last journal ended in 1852, forty years before his death. Nevertheless, he wrote books, sermons, and words to hymns. His friend Thomas Wentworth Higginson said of him that "he was also a genuine poet, like his elder brother."

During his year living with the Dabneys in the Azores, Sam wrote prodigiously to friends and family. "I wanted to know if there was something more than improved health he was seeking in Faial," said Abdo. "Considering that he wanted to know everything that was going on back in Cambridge, what really interested him most?"

Abdo's biography will focus on Sam's wide range of interests, with religion front and center. Sam regained his health in the Azores and returned to complete Harvard Divinity School, where most faculty followed Unitarian theology. After graduation in 1846, he substituted in a number of Unitarian pulpits before accepting a permanent pastorate in Fall River, Massachusetts, where he was ordained. He left there in 1852 to travel to Europe to recover his strength.

Reverend Longfellow's other two permanent pastorates were in Brooklyn, New York, and Germantown, Pennsylvania. "I had the pleasure of visiting both these churches, although they've been re-located in new buildings since the time Samuel preached there," said Abdo. "The former had published a book on the history of Unitarian churches in Brooklyn and mentioned Sam. They had a painting of him, as did the Germantown church."

A combination of health problems and the dissatisfaction of congregation members who disagreed with Sam's ideas pushed him to leave Brooklyn in 1860. Sam was opposed to slavery, as was his whole family. "His strong feelings on the abolition of slavery got him in trouble in Brooklyn because of a sermon in which he supported John Brown

as a courageous martyr," Abdo said.

Samuel Longfellow achieved fame in the Unitarian church for the *Book of Hymns for Public and Private Devotion* that he wrote with his soul-mate Samuel Johnson. In 1882 after the death of Johnson and his brother Henry within five weeks, Sam Longfellow left Germantown and retired from preaching. He spent much of the remainder of his life writing about these two men who had

been closest to him, producing the memoirs of Samuel Johnson and a biography of Henry.

Always interested in progressive causes, Sam supported women's rights and spoke at national women's movement conventions. He espoused the idea that "women should have the right to do the same work as men and receive the same pay for doing it," Abdo found in his research.



Sam Longfellow's Brooklyn residence

Abdo also speaks of Sam's interest in science. As a child in Portland, he attended lectures on the latest advances. With some friends at Harvard, he formed the Octagon society where they took turns presenting different scientific topics. Photography particularly fascinated Sam. He and his roommate, Edward Everett Hale, experimented with the calotype negative, the first practical method of producing prints on paper from a camera exposure.

Unfortunately for researchers, Sam kept little of his incoming correspondence, perhaps because he moved and traveled frequently and never owned a home. Only some of the letters he wrote to his family came back to the House after his death. In a letter dated June 29, 1882, Sam told Reverend A.M. Haskell that he had destroyed twenty-five to thirty of his diaries (as opposed to his journals), in which he had recorded his intimate feelings. Only one remains in the archives.

Samuel Longfellow to Henry W. Longfellow, October 20, 1861:

"[I] can be reconciled to the [Civil] war only if it shall bring an end to the nation's wrongdoing & Freedom & Clear assurance of freedom to the Slave."

Interview with a Friend...Meet Margaret Welch, NPS Archivist

Margaret Welch has worked since 2001 for the National Park Service as an archivist with the Northeast Museum Services Center. She helped catalog 10,000 photographs and created a searchable database in the House archives, funded by a Fidelity Foundation grant as part of Save America's Treasures. Most recently, she prepared *The Reverend Samuel Longfellow Papers* finding aid.

Longfellow House: How did you come to work for the Park Service?

Margaret Welch: After receiving a doctorate in American Studies from Penn, I worked at the Maryland Historical Society in their prints and photographs department. I took a bit of a sidetrack when I left to write a book about ante-bellum America and natural history called *The Book of Nature: Natural History in the United States, 1825-1875*. To become an archivist, I went back to library school and graduated in 1996, and then went up to the Winterthur Library, another haven of nineteenth century America and all its material culture. After four years, I really wanted to move back home. My parents had left my sisters and me a place in Newburyport, and my brother lives next door, so I moved up. Luckily, I replied to a job ad I saw on the internet for historic photographs. Janice Hodson, the NPS curator, responded, and I was fortunate to get the position.

LH: Can you tell us about the major photo project you first took on?

MW: We had 10,000 photographs in the House archives to be worked on at an item level. Each photograph was different in terms of conservation concerns and written inscriptions. But talk about a wonderful introduction to Longfellow! Not only Henry, but Henry's family, Henry's grandchildren, and particularly Alexander's [Henry's brother] family, who loved photography. You get to know everybody very, very well. To date the photographs, you are thrown headlong into their biographies.

LH: You actually work for the Museum Services Center yet you are here at the House.

MW: Northeast Museum Services Center is a broad name of a branch that's not really well-known even within the Park Service. We are part of the Northeast region, and we are a services center just like Harpers Ferry and other places that do conservation services. We do certain museum-related services like cataloguing objects, planning for collections, and historic furnishing research. The Park Service provides annual project funds, and we go out and do the project.

Probably our longest and biggest client has been Longfellow.

LH: We have benefited so much over the years from the Museum Services Center and particularly your work. Can you tell us about the papers you've catalogued here?

MW: I've concentrated on the Longfellow family. With Lauren Malcolm's expertise, I worked on the Wadsworth-Longfellow Family Papers. They were truly an intermixed mess. That was a real highlight to get those papers in order. When you have five Stephens, that is no small task. We were lucky enough to have the time to do genealogical charts, to really set things up



so a researcher knows exactly where to go. Lauren did Henry's papers. Then we did Alexander Wadsworth Longfellow and his children. And now the Reverend Sam.

LH: Were there any revelations about Sam Longfellow that especially excited you?

MW: I came across a letter from Sam to his family saying that he had stayed at a pretty place called Curzon's Mill "where there's an old-fashioned house under fine old trees and on the banks of a little stream by the poetic name of 'The Artichoke.'" Well, it so happens that I now live in that house.

LH: Tell us more about the house both you and Sam lived in.

MW: Sam visited for just one day. Margaret Curzon, the owner (and coincidentally an ancestor of mine), was a Unitarian. She may have asked him down for a visit. He may have known about Curzon's Mill through his friend Thomas Wentworth Higginson who was forced out of his position as pastor at Newburyport Unitarian Church in the late 1840s and went to lick his wounds and liter-

ally live at the mill, where my brother now lives. It's been a family home since 1820. Margaret Curzon is probably my great-great aunt or some such relation.

LH: What's next with the finding aids?

MW: I've come now to think of the finding aids as our monuments. My colleagues and I work together, and it's not unlike writing a book. One exciting thing about the final stage of our project is putting together the finding aids so that they relate to one another—much as the family members did. The family does interlock and corresponds with one another. As a librarian/archivist, what excites me is to put these finding aids in their entirety on the World Wide Web. This will be one way to solidify the prominence of the archives.

When we send the final copy of the finding aid over to Harvard Divinity School, I think it will interest some of their graduate students and scholars using their library. Sam and his circle are just dying for some kind of scholarly big monograph, an intellectual history or biography. Nobody—not even Harry Dana—ever really looked at the sermons. They're voluminous. They're certainly about the life of Sam's mind and such a nice complement to the letters and journals.

LH: You've steeped yourself in Samuel Longfellow. What sense do you get of him as a person?

MW: He was a mentor to his nieces and nephews. He's such a gentle understated figure that they must have loved his company. You get this feeling from his letters and from that wonderful image of Alice throwing him his seventieth-birthday party here. The care and thought she put into it. How much she must have loved him! To have the kind of music he wanted played. And then her labor of love of putting together his hymns and verses after he died.

Sam performed the marriage of his niece Anne Allegra and Joseph Gilbert Thorp, and that same ceremony was used by Anne Allegra's daughter when she got married. The funeral service that Sam put together for his brother Henry the family continued to use, even for his nephew Charley's funeral. It's a sign of respect not only for Sam as a person, but also for his religious views.

LH: You worked with the photo collection and then the family papers, so you came to this project with a deep understanding of the family. I don't think anyone else could have done the work you did.

Samuel Longfellow, Radical Unitarian Minister and Social Reformer

Having graduated from Harvard College in 1839, Samuel Longfellow entered Harvard Divinity School, whose faculty and students were with few exceptions Unitarian. Prominent Harvard divinity professor and liberal Unitarian Henry Ware declared, “Even in the worst men good feelings and principles are predominant.” At divinity school Sam also encountered the first generation of transcendentalists and learned the new thinking about religion.

Here Sam Longfellow met fellow student Samuel Johnson of Salem, and the two formed an extremely close life-long friendship, reflected in their roughly one hundred letters in the House archives. Often they wrote of their religious and political beliefs. “They were so similar and spoke so clearly to each other,” said Samuel Longfellow archivist Margaret Welch. Samuel Johnson was never

ordained and was opposed to organized religion, although in 1853 he founded the Free Church of Lynn, Massachusetts, and was its pastor until 1870. He went on to write a history of Oriental religions, comparing them with Christianity.

Sam Longfellow graduated from divinity school in 1846 and two years later became an ordained Unitarian minister. He presided in churches in Fall River, Massachusetts (1848); Brooklyn, New York, (1853) where he built a chapel; Germantown, Pennsylvania; (1860) and held guest pastorates in various places.

Both Samuel Longfellow and Samuel Johnson have been referred to as “second-generation transcendentalists,” a group who worked to keep transcendentalist ideas alive and evolving, and included among others their fellow divinity student Thomas Wentworth Higginson, William H. Furness, Charles T. Brooks, and Theodore Parker. While in Fall River and Brooklyn, Sam hosted a series of “conversations” at his home with Bronson Alcott, Walt Whitman, and others. “The conversation is spirited and meta-physical,” Alcott recorded in his journal on December 28, 1856.

Sam continued to profess transcendentalist philosophy as a minister through the pulpit and the hymns he wrote, many of which are still sung today. He gained fame for his lyrics. “They could touch people’s souls in such a basic way and really were

labors of love,” said Welch. “He did not write the music, but used existing scores in the easygoing days before copyright.” Sam sometimes changed other authors’ lyrics to eliminate references to Jesus and convey his more liberal religious views. His words were “songs of hope and cheer” to many.

After the Civil War, Samuel Longfellow was a frequent guest and speaker at the Radical Club, an informal association of New



Samuel Longfellow, 1864

England Unitarian and transcendentalist thinkers intent on making religion pure of meaningless ritual and superstition. He wrote numerous articles for the *The Radical*, the magazine of the Free Religious Association, which believed in a complete openness to all religious sentiments and persuasions, and he spoke often at

their meetings. “In some ways the articles Sam wrote for the *The Radical*, published here in Boston, were where he most coherently and vigorously put together his own view on religion, the soul, and morality,” said Welch. “His sermons are general, but these are very tight, logical articles. He goes beyond Unitarianism to free religion and doesn’t speak of Jesus Christ as much. It’s his direct relationship with God that really preoccupies him.”

Reverend Sam’s religious writings inspired others, including followers of Helena Blavatsky, who in 1875 founded Theosophy with a mission of spreading Eastern religions and the occult

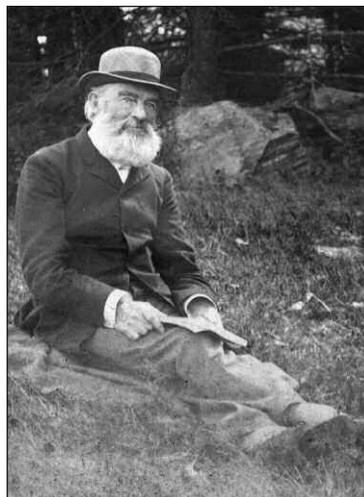
to the Western world. In her 1909 essay “Why I Became a Theosophist,” Katherine Hillard explained: “Then came...when I was about fourteen, the teachings of Rev. Samuel Longfellow, a brother of the poet. Of him it was said that while Henry W. Longfellow was made a poet, Samuel was born one, and also it was said that he was good enough to be a saint and interesting enough to be a sinner. He was certainly a mystic, and his teachings were like those of other mystics, but

another term for Theology...”

Following a tenet of Unitarianism, Sam Longfellow stressed the importance of social responsibility and focused his own energies on social reform. Sam worked locally as well as nationally. While a pastor in Germantown, Pennsylvania, he was a pioneer in community help. He started a Women’s Alliance group, which took shape first as the Samuel Longfellow Alliance. In 1871 Sam was a founding member and first president of the Cambridge Social Union, one of many such organizations formed after the Civil War to provide a free reading room and a means of social and intellectual improvement for all.

Sam championed women’s rights, including their right to vote. At the Tenth National Woman’s Rights Convention in New York in 1860, Sam spoke just before Elizabeth Cady Stanton. Nervous before speaking, she recorded in her journal, “My emotion was so apparent that Rev. Samuel Longfellow...who sat beside me, whispered in my ear, ‘Nevertheless you are right, and the convention will sustain you.’”

Both Sam Johnson and Sam Longfellow were abolitionists. “In some ways they had their biggest challenges with their own audiences in their churches,” Welch said. “For



Samuel Longfellow, 1888-1892

instance, Fall River in the late 1840s was not a big intellectual center. Abolition had nothing to do with these people’s lives, and Sam really got under people’s skins. I think it’s in these parishes where you admire their bravery. It would have been easier just to hang out with other abolitionists. Like Emerson and Thoreau, Samuel saw John Brown as almost a Christ-like

figure and therefore was comfortable looking beyond John Brown’s violent past. You could see how far abolition had driven Sam.”

Reverend Sam expressed his abolitionist views in many pulpits. In 1847 he was one of a series of abolitionist ministers who preached at the First Unitarian Church in southern-sympathizing Washington, D.C., with Edward Everett Hale, Joseph Henry Allen, Moncure Daniel Conway, William D. Haley, and William Henry Channing.

Samuel Longfellow's Observations About the Family and Life at the House

From the 1840s to 1890s, Samuel Longfellow wrote about 200 of his almost 900 letters now in the House archives to his sister Anne Longfellow Pierce, who lived in Portland, Maine. He always concluded his letters to Anne with news from Craigie House, as it was known then. In Sam's own words, these letters reveal much about day-to-day life in his brother's home and show Sam actively participating in the lively events within and outside Henry and Fanny's household.

While still a student living at the House, Sam confided in his sister Anne on November 2, 1844: "I find myself very comfortably & pleasantly situated here. I like the Divinity School better than I expected to do. At the Craigie House all goes on well. Mr. [Charles] Sumner has been making us a visit a fortnight, while recovering from a bad cold. Henry is busy with his two books & makes us all serve him as scribes."

Sam noted other important visitors to the House, for example on November 23, 1848: "All is well here. . . Hawthorne & Ellery Channing dine with Henry today." And in 1886: "Mrs. Fields [Annie, widow of publisher James Fields of Ticknor and Fields] & Miss [Sarah Orne] Jewett are coming to dine with us today & W. Hal, a pastor. Alice & I took tea Sunday evening with WF to meet Madame Modjeska, the Polish actress, who is interesting."

In 1845, he described to Anne the physi-

Fanny Longfellow to Emmeline Austin Wadsworth, June 16, 1846:

"It [Sam's preaching] was the first public performance I ever witnessed of any one connected to me, but apart from that, except marriage and first communion, I cannot recall a ceremony which ever moved me so much, gave me such deep, delicious joy. He prayed and preached like a young apostle with such tenderness and fervor that I could not help shedding tears. He has just the right spirit for a preacher—most firm and courageous and independent, sbrinking not from rebuking public, as well as private, sin, and yet with a gentleness which is all subduing. . ."

cal alterations at the House: "We have had great change in the Craigie. The Great Library has at last been fitted up & the books moved in. Henry's large book case is placed between the columns. Henry has deserted the old study which is soon to be made new with paper & paint. Thus we



Sam Longfellow with (l to r) Anne Longfellow Thorp, Harry Dana, Edith Longfellow Dana, Richard Henry Dana IV, Mary King Longfellow, 1882

turn over a new leaf. Fanny is expecting her sister & children in the steamer of the middle of this month; but is uncertain whether they will be able to come so soon."

Other letters, such as one on November 16, 1845, portray characters and daily activities in the House quite vividly. "In Cambridge here we are as well as usual & go on in the same quiet way. Fanny reads aloud in the evening—Aunt Martha makes cake & knits tidies & corresponds with Miss [Catharine] Beecher. I take my daily walks to Divinity Hall & write my essays & sermons when my turn comes round. Henry hears his classes & writes poetry. His new volume of Poems "The Belfry of Bruges" will be out about the first or middle of December. He has written several poems lately—one about the bridge that leads into Boston—one long one addressed to a child—to Charley. He, quite unconscious of poetry, runs about & chatters & scolds & comes in after dinner in great glee to be fed with pear or figs."

Sam's letters observe the children growing up and their interests. On January 31, 1863 he told Anne: ". . .the little girls have just been in, having dressed themselves in all their jewelry. They are sweet & bright. Edie is a very active & inventive mind and they are very much attached to each other. They have been out with their sleds all the morning—Charley is lively and good natured. He asks me out to walk every afternoon. Erny and I are good friends."

And on February 20, 1863: "I think there is nothing special to write you of the Craigie House inmates. We go on quietly. Henry is busy translating Dante. Charley has his lessons, his Boston parties, his dancing class, & his riding school. Erny his Geometry, his life of Washington, his drawing, in which he has quite a talent—his headaches, & his unencouraged desire for West Point. Alice her school, her superlatives, her school girl and school-boy friendships, her Cambridge parties. The little girls, separately devoted to each other, have their studies & plays. The other day came numerous valentines. And there was a wonderful party of thirty paper dolls, all named and known. It was a birthday party in honor of certain patriotic soldiers—family at home on a furlough. . ."

Sometimes his letters to Anne went beyond daily life and included his philosophical views. On Independence Day 1845, Sam described and mulled over the meaning of the holiday: "It is twelve o'clock: from all sides through my open windows comes the jangling of bells & the crash of the cannon—two of the most melancholy sounds in the world; I think—in honor of this joyful and glorious Fourth. It is a glorious day in one sense for after days of rain the sun is shining on a grandly clean & green earth. Henry & Fanny have gone into Boston to hear Mr. Sumner's oration. Mr. Sumner, I am glad to say, leaving the usual topic of the day, is going to utter a strong protest against war, & show its utter inconsistency with Christianity & with the true policy & true glory of a Country."

Along with other family members, Sam took an interest in the planting and care of the formal garden. In his letter of April 24, 1845 he wrote to Anne: "Henry is busy putting the grounds in order about the house; & having a large number of trees set out, principally evergreens, a buckthorn hedge has been made between us & Mr. Hastings— and Mr. Worcester, not satisfied with the rustic open fence which separates us, demands a hedge there also which will cover up entirely the glimpse that I get of the brook from my window & which I do not at all like to lose. Then we are talking of a little flower garden—in which your advice and assistance would be invaluable."

Samuel Longfellow: Crafting His Brother's Image

When Henry W. Longfellow died in March 1882, the family immediately requested that his younger brother Samuel Longfellow work on Henry's biography. Henry, however, had wanted George Washington Greene, a historian and close friend, to take on this job. Greene resided in Rhode Island and was in fragile health, and the family doubted that Greene could complete the project. At the time there were several other biographies of Henry in the works, none of which the family approved.

Sam gave up his pastorate in Pennsylvania to move back to the House and assume the responsibility of working on the biography, "reading, sifting, deciding, rejecting," he wrote to his sister Anne as he transcribed and edited the poet's journals and letters for publication. In the process he edited out fifty percent of the entries, including those revealing Henry's dark side, details of his relationship with his wife Fanny, conflicts, and even humor. Samuel's version of Henry "became sanitized and not terribly interesting," according to NPS manager Jim Shea. In an effort to preserve a certain image of his brother, Samuel created what Henry's most recent biographer, Charles Calhoun, called an "embalment" of the poet.

"Sam's editing out portions of Henry's journals for his biography was just so typical of that time," Margaret Welch stated. "For example, the relationship between Henry and Fanny was so personal to them both. In the nineteenth century, they were very reticent about such things. And Henry's health—he was having such a difficult time emotionally during his courtship of Fanny. The nineteenth century was not going to write about depression."

A contemporary review of Sam's biography of his brother reflects dissatisfaction with the work. The *Literary Supplement*, London, May 8, 1886, commented: "Every popular writer has a biography in these days, and this tribute to his fame was not likely to be omitted in the case of Longfellow. That the story of his life would be told, he seems to have anticipated. Writing in his Journal, he says: 'How brief this chronicle is, even of my outward life. And of my inner life not a word. If one were only sure that one's journal would never be seen by anyone, and never get into print, how different the case would be! But death picks the locks of all

portfolios, and throws the contents into the streets for the public to scramble after.'

"The remark is true generally, and applies with so much pertinence to the poet's own biography, that it may be regarded as prophetic. From a somewhat barren diary, written as an aid to memory, Mr. Samuel Longfellow has made extracts on so large a scale, that whole pages are inserted which contain a bushel of chaff to a grain of wheat. That the daily incidents of life, making up the common round, may be important to the writer, while comparatively valueless to the reader, does not seem to have occurred to the biographer. The result is that the narrative is too long..."

In addition to two volumes of Henry's excerpted journals and letters, Sam produced a third volume which contained reminiscences from other people called *Final Memorials*. Together they were published in 1887 as *The Life of Henry Wadsworth Longfellow*.



Longfellow House in the Media

From the University of Virginia Press, *Re-creating the American Past: Essays of the Colonial Revival* contains two essays related to the House: "Ellen Biddle Shipman's Colonial Revival Garden Style" by Judith B. Tankard and "'To Keep Up the Delusion': Henry W. Longfellow's House and Furnishings and the Colonial Revival" by Sarah H. Heald.

In March 19, 2006's *Boston Sunday Globe*, Jan Gardner in "Shelf Life" wrote about the new tour offered to the public at the Longfellow NHS, which focuses on Henry Wadsworth Longfellow's book collection.

Responding in a letter to the editor of the *Boston Globe*, April 21, 2006, Judith S. Hoberman deftly refuted historian Gordon Wood's opinion piece in the *Globe* four days earlier where he had asserted that "no one reads Longfellow anymore." The newspaper highlighted the letter by printing an 1869 photo of the poet next to it.

Photo in oval to the left: Samuel Longfellow, 1882

Recent Research at the House

The Longfellow House archives contain over 700,000 manuscripts, letters, and signed documents and are used extensively by researchers from around the world. Here are a few recent researchers of the several hundred who use the archives annually.

For her book on Native American women who taught in boarding schools for Native Americans at the turn of the last century, Anne Ruggles Gere, Professor of English and Education at the University of Michigan, looked at Alice Longfellow's correspondence and the Sarah Watson Dana Swayne Papers. Alice's correspondence included a number of letters about/to Indian boarding schools. Sarah, the oldest daughter of Richard Henry Dana Jr., taught at the Hampton School, one of these schools.

William Velette is researching the use of Sadler & Green tiles in eighteenth-century American fireplaces. He learned of tiles in the Longfellow House's "Blue Room" (or guest room) fireplace through Longfellow's poem "To a Child." Using our website and published references, he has tried to identify the four tiles the poem mentions.

Lauren McCormack, Research Coordinator at the USS Constitution Museum, sought a copy of a letter from Alexander Scammel Wadsworth to Stephen Longfellow, Esq., dated July 26, 1812 for a new exhibit about life at sea during the War of 1812. Written from the USS *Constitution*, Wadsworth's letter describes the ship's escape from a British squadron and may provide some pertinent information.

Rebecca Middleton is writing a book on the centennial of the Ojibway Hotel in Pointe Au Baril, Ontario. She wishes to include information about Longfellow's *Song of Hiawatha* and its influence on the hotel, which operated from 1906 until the 1960s. Now deemed a historic site, it is run as a club with cottages for rent. It is one of 110 such lodges built at the turn of the century in this region—fewer than ten remain.

Educational Programs

The exciting new Historic House Explorers program for engaging eighth graders in the study of history through investigative field experiences at house museums will take place at the Longfellow House. NPS's Liza Stearns is developing a unit called "Charley Longfellow and the Civil War: Coming of Age in a Time of Turbulence" to teach students through analysis of original sources in the House and its archives, and in the Longfellow collection at Harvard.

Recently, five sixth-graders from the Haggerty School in Cambridge chose the Longfellow House as one of two sites to film material related to U.S. Senator Charles Sumner, Henry Longfellow's close friend. The team of students prepared a documentary video to enter in National History Day's annual national student contest. The contestants are required to conduct extensive research about an annual theme and present their findings as an exhibit, documentary, performance, or paper. Although they did not win the prize, the students gained much from the experience, said their teacher Karen Kosko. They studied several biographies of Sumner and his speeches, and they learned camera, audio-recording, and editing skills. (See photo below.)



Fellowship Awarded

The Friends of the Longfellow House awarded the fourth annual Korzenik/Paterson Fellowship to Christopher N. Phillips, a doctoral candidate in English at Stanford University. This grant will enable Phillips to travel to the House archives to conduct research for his dissertation called "Longfellow's Epic Literature: Rereading Heroic Form in Longfellow's Career."

Focusing on the long narrative poems, which outsold many novels of the time, Phillips seeks to answer the question: How did a professor of modern languages—an authority on Dante, Goethe, and Tasso—come to write epic poetry accessible to readers as disparate as American homemakers and German literary critics?

Recent Visitors & Events at the House

People from all walks of life have always come to the Longfellow House for cultural activities. Today the House continues to host numerous people and events. The following items represent only a small portion of what has taken place here recently.

Friends of the Longfellow House board members **Linda Kime, Polly Bryson, Maura Graham, and Edward Guleserian** hosted a well-attended holiday reception in the Carriage House. Guests viewed the **Concordant Junior Volunteers'** re-enactments.

In partnership with Simmons College, the House offered student internships to **Dov Frede** and **Joelle Burdette**. They worked through the spring months in the House archives on developing a detailed finding aid for the Dana Family correspondence.

The Longfellow Bicentennial Committee now meets monthly to plan for Henry W. Longfellow's 200th birthday in 2007. **Marian Carlson** and **Charles Calhoun** co-chair the executive board, made up of members of the Friends and the NPS.

In March 2006 the House launched a new theme tour developed by staff member **Jeanne Dumas** entitled "Books were His Passion and Delight." The tour focuses on the Longfellow family library of over 12,000 books in approximately fifty languages, on related stories about well-known writers who visited, and favorite family books. Highly popular, the tour has a waiting list through the spring.

On May 19 and 20 for the third consecutive year, the **Dante Society of America** met at the House for their annual meeting. Henry W. Longfellow was the first president of the society, which was founded in 1881.

Samuel Longfellow's Interest in the Arts

Samuel Longfellow was an avid connoisseur of art and a supportive friend to artists as well as a practicing artist himself. In 1905 Cambridge historian Frank Preston Stearns recalled that Samuel knew "almost every picture in the galleries of Europe."

Sam accompanied fellow connoisseur Thomas Gold Appleton to New York and visited its many galleries and artists' studios. According to Margaret Welch, Sam's appreciation of art "was self-taught, like everybody in America at that time, but he was confident enough in his abilities that he wrote a critique of Thomas Cole. In France, he went to the Louvre, but he also loved going to see contemporary artists and went with his nephew Erny [then an art student] to Paris. As an older man, he encouraged younger artists."

Several years ago, a descendant of Henry Wilson Barnitz (1864-1916) donated to the House archives forty-four letters from Sam to this young artist friend. The correspondence begins when Barnitz graduated from

high school in York, Pennsylvania. He went on to study with Thomas Eakins at the Pennsylvania Academy of Fine Arts. "When Barnitz was trying to make it as a portrait painter," Welch continued, "Sam tells him

[in his letters]: you are good, hold on, your life is tough. Sam bought paintings from him and other younger artists." While we know that Sam bought many of Barnitz's portraits, landscapes, and pastels, research will determine which of the unsigned artworks now in the House are by Barnitz.

Sam often lent moral support to and also bought the works of other young artists. Among them were Stephen Wilson Van Schaick, William H. Hodge, and Wyatt Eaton, who made two prints of Henry Longfellow (now at the House).

Throughout his entire life, Sam annotated his travel notebooks with hundreds of sketches of European scenes and his beloved White Mountains in New Hampshire. "He was the most accomplished amateur artist in the family," said NPS manager Jim Shea.



Drawing by Henry Wilson Barnitz

Spotlight on an Object

In each issue of the newsletter, we focus on a particular object of interest in the Longfellow House collection. This time our spotlight shines on a charming little painting once owned by Samuel Longfellow called "Peasant Girl from Brittany."

Birge Lovell Harrison (1854-1929) painted this approximately thirteen-inch-square oil on canvas. An American landscape and figure painter born in Philadelphia, Harrison studied art in Paris at the École des Beaux-Arts in 1877 and worked in Pont-Aven at the same time as Paul Gauguin in 1886. Beginning in 1882, he spent his summers in Brittany and in Giverny, Normandy.

Harrison became the director of the Art Students League in New York City and founded their summer school in Woodstock, New York, which led to the formation of an art colony there. He was elected to the National Academy in 1910.

It is not clear when Sam Longfellow acquired the painting, but it is possible he purchased it while traveling in France in the late 1880s. He gave the painting to his niece, Alice Longfellow, and it now hangs in her bedroom.



New Look for Longfellow NHS Website

On August 25, Longfellow NHS will join parks and people across America in celebrating the 90th anniversary of the National Park Service. To mark this important milestone, every unit in the Park Service will launch its own newly designed website. Visitors to the Longfellow website will discover more in-depth content and visual information in an attractive and easy to navigate format. More convenient links to other websites will also be available, such as the one managed by the Friends of the Longfellow House. Look for this exciting new design at:

www.nps.gov/long

Longfellow National Historic Site, National Park Service

Longfellow National Historic Site joined the national park system in 1972. Its many layers of history, distinguished architecture, gardens and grounds, and extensive museum collections represent the birth and flowering of our nation and continue to inspire school children and scholars alike. The Vassall-Craigie-Longfellow House most notably served as headquarters for General George Washington in the early months of the Revolutionary War. It was later the home of Henry Wadsworth Longfellow, one of America's foremost poets, and his family from 1837 to 1950.

Friends of the Longfellow House

Since 1996, the Friends of the Longfellow House, a not-for-profit voluntary group, has worked with the National Park Service to support Longfellow National Historic Site by promoting scholarly access to collections, publications about site history, educational visitor programs, and advocacy for the highest quality preservation.

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