

LONGFELLOW NATIONAL HISTORIC SITE
105 BRATTLE STREET
CAMBRIDGE, MASSACHUSETTS

***FINDING AID FOR THE
REVEREND SAMUEL LONGFELLOW (1819-1892) PAPERS,
1792 - 1963
(BULK DATES: 1835-1894)***

**COLLECTION: LONG 33705
INDIVIDUAL CATALOG NUMBERS: 19358, 19422, 19430A-B, 19434, 19436, 26487, 26513**

Accessions: LONG-01, LONG-86

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Northeast
MUSEUM SERVICES CENTER

SUMMER, 2005

REVISED FALL, 2006

Cover Illustration:

The Reverend Samuel Longfellow (1819-1892), ca. 1873. George Kendell Warren, photographer. 3007-4-2-3-16, Longfellow Family Photograph Collection.

Courtesy of Longfellow National Historic Site.

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PREFACE

The *Finding Aid for the Reverend Samuel Longfellow (1819-1892) Papers, 1792-1963 (bulk dates: 1835-1894)*, describes the papers of the clergyman and hymnist, Samuel Longfellow, the youngest sibling of Henry Wadsworth Longfellow. The collection consists of approximately 12.5 linear feet of journals, correspondence, sermons, poetry, and other related materials. Staff at the Northeast Services Museum Center (NMSC) processed these papers.

The cataloguer would like to express thanks towards the Longfellow National Historic Site (LONG) staff, particularly to Jim Shea, Site Manager and David Daly, Acting Curator. Special thanks go to Anita Israel, Archives Specialist, who shared not only her extensive knowledge of the Reverend but also the research conducted by two scholars, Mr. Joseph Abdo and Ms. Sally Sapienza, contained in the growing vertical file folder related to Longfellow at LONG.

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INTRODUCTION

The Reverend Samuel Longfellow Papers document the life of a prominent “second generation” Transcendentalist thinker. Longfellow’s writings, including his sermons and the hymns he wrote and compiled, reveal the religious philosophy typical of a small but influential group active in the mid-nineteenth century. His family life, including the times he spent with his brother Henry’s family in their Cambridge home, the current site of LONG known at that time as the Craigie House, is often described in his letters.

Most of the papers belong to the accession LONG-1, the materials present in the house when the National Park Service took possession of the site in 1972. A family member, possibly Alice Longfellow (1850-1928), gathered together the journals and correspondence to and from Longfellow after his death on which Joseph May based the biography *Memoirs and Letters*. These materials remained in the Craigie House. Later on, either his niece Lucia Longfellow Barrett (1859-1940) or niece Mary King Longfellow (1852-1945) gave to the Longfellow House archives additional materials belonging to their branch of the family.¹ Family historian and curator of the Longfellow House archives, Henry Wadsworth Longfellow Dana, added a small amount of materials including notebooks from Longfellow’s undergraduate career which he purchased from an antiques dealer in Maine.² Letters to a young artist friend, Harry Wilson Barnitz (1864-1916), were donated to the LONG archives by a relative of Barnitz and form accession LONG-86.

LONG staff in the 1970s and 1980s found the Samuel Longfellow papers in the basement vault and in the attic and rehoused them. Henry Dana had previously removed letters from prominent individuals and placed them in his own papers; otherwise he and his assistants arranged only the correspondence as the rest of the papers appeared in considerable disorder before the current project. In 2001, Jennifer Lyons, then the Society for the Preservation of New England Antiquities/ National Park Service archivist at NMSC, identified the materials to be processed as the Reverend Samuel Longfellow Papers as part of a multi-phase cataloguing project of the LONG archives. NPS Archivist Margaret Welch catalogued these papers at the NMSC facilities at the Charlestown Navy Yard from December 2004 to July 2005. The project was carried out under the guidance of David Vecchioli, Regional Archivist, NMSC. During this project the NMSC was administered by Sara Wolf, Director and Giles Parker, Deputy Director. Fiscal year 2005 Backlog Cataloging moneys funded the project.

The papers were arranged into series and rehoused into acid-free folders and archival boxes. All paper clips, staples, and other metal fasteners were removed, and particularly acidic materials

¹ It is known that Lucia gave a small portion of the correspondence she and her family received to the Longfellow House in June 1940 (see Notebook of Henry Wadsworth Longfellow Dana (hereafter cited as HWLD) in Box 23, Folder 28).

² See correspondence between HWLD and Fred Rouleau, Box 24, Folder 9.

such as newsprint clippings and dried flora were separated from other materials with a separation sheet to cross-reference their original location. Separation sheets were likewise created for oversize and photographic materials.

The *Draft Finding Aid for the Reverend Samuel Longfellow (1819-1892) Papers, 1792-1963 (bulk dates: 1835-1894)* is divided into the following sections:

1. Collection Description
 - a. Includes a Scope and Content note as well as the Series Descriptions
2. Biographical Data
 - a. Contains both a chronology of the life of the Reverend as well as a more detailed biography
3. Collection Listing
 - a. A box and folder listing for each series
4. Bibliography
5. Appendix

PART 1:

COLLECTION DESCRIPTION

SCOPE AND CONTENT NOTE

Draft Finding Aid for the Reverend Samuel Longfellow (1819-1892) Papers, 1792-1963 (bulk dates: 1835-1894)

- Catalog Number:* Collection: LONG 33705; Individual catalog numbers 19358, 19422, 19430a-b, 19434, 19436
- Accession Number:* LONG-01, LONG-86
- Quantity:* Approximately 12.75 linear feet (20,450 items)
- Storage:* 23 5" (width) legal size document boxes, 2 2½" legal size document box, 4 oversize flat boxes, 2 2 ½" boxes to fit 4x5 envelopes, 2 2 ½" boxes to fit 5x7 envelopes, 3 24x36" folders.
- Location:* Longfellow National Historic Site, 105 Brattle Street, Cambridge, Massachusetts 02138-3407, (617) 876-4491.
- Description:* The Reverend Samuel Longfellow Papers contain several journals and his correspondence to and from his family members and fellow clergymen. His manuscript sermons and notes are extensive. He wrote and collected religious and secular poetry and lyrics. These materials refer to his activities in support of the abolitionist, women's suffrage, and pacifist movements.
- Cross-references:* *Longfellow Family Art Collection (various numbers), Archives, Longfellow National Historic Site.*
Many drawings and sketchbooks by Longfellow are part of the Family Art Collection.³
- Longfellow Family Photograph Collection, 1845-1972 (27886), Archives, Longfellow National Historic Site.*
This collection holds photographic portraits of Longfellow.
- LONG 23605 and 23606, Museum Collections, Longfellow National Historic Site.*
The printing plates for the 1897 publication *Hymns and Verses by Samuel Longfellow* edited by Alice Mary Longfellow.

³ Sketches and plans by the Rev. SL in the Art Collection include LONG 19341, 19346, 19349, and 26464.

Alice Mary Longfellow Papers (16173) contain her manuscript for the preface to *Hymns and Verses*.

Many outside collections have smaller amounts of material related to Longfellow. They include:

Letters to Henry Wadsworth Longfellow, bMs Am 1340.2 (3513), Houghton Library, Harvard University.

Holds letters from the Reverend to Henry (HWL).

Organization: The Reverend Samuel Longfellow (1819-1892) Papers, 1792-1963
(bulk dates: 1835-1894)

- I. Diaries and Journals
 - II. Correspondence
 - A. Outgoing
 - B. Incoming
 - III. Religious Writings
 - A. Sermons
 - B. Services
 - C. Notes
 - D. Articles
 - E. Hymns and Poetry
 - IV. Secular Writings
 - A. Articles and Lectures
 - B. Songs and Poetry
 - V. Academic Materials
 - VI. *Life of HWL* Materials
 - VII. Personal Materials
 - VIII. Images
 - IX. Financial Records
 - X. Legal Records
 - XI. Estate Records
 - XII. Collected Materials
 - XIII. Reference Materials
 - XIV. Separated Items
 - XV. Oversize Materials
 - XVI. Newsprint Materials
 - XVII. Oversize Newsprint Materials
 - XVIII. Photographic Materials.....
-

SERIES DESCRIPTIONS

The Reverend Samuel Longfellow Papers are divided into eighteen series. Throughout the collection, items have been removed as dictated by form or content. Separation sheets are inserted in the location from which an item was removed, and copies of the separation sheets are stored with the removed item itself.

*Series I. Diaries and Journals*⁴

Arranged chronologically in most cases.

Longfellow kept diaries in which he recorded intimate feelings. He destroyed most of these diaries, but one, "Private Journal in Cambridge," is extant in which he speaks of his "infatuation" with "Willie Winter."⁵

Most of his travel journals are small notebooks in which he jotted down his itinerary and descriptions of the environs. His pencil drawings of buildings and scenery complement his text entries.

*Series II. Correspondence*⁶

A. Outgoing

Arranged chronologically in most cases.

Because Longfellow family members deposited their letters from the Reverend in the Craigie House for its archives, much of this correspondence is addressed to his parents, his sister Mary after her 1839 marriage, and his sister Anne who in turn communicated to him news of his Portland, Maine relatives.⁷ Henry Wadsworth Longfellow Dana purchased a few letters from dealers and acquired photostats of letters from other repositories.

⁴ Transcriptions of several of these journals are available in the LONG archives.

⁵ "Private Journal At Cambridge," Entry for 28 January 1838, Box 1, Folder 2. In a 29 June 1882 letter to the Rev. A.M. Haskell, the Rev. Samuel Longfellow (hereafter cited as the Rev. SL) said, "I have not the exact dates of Mr. Johnson's ministry at Harrison Square, having destroyed my Journals of that time – but I should say it is fully twenty five or thirty" (Box 6, Folder 4).

⁶ See also Appendix "Index to Correspondents."

⁷ Most of his letters to Henry Wadsworth Longfellow (hereafter cited as HWL) are in Letters to HWL, bMSAm1340.2-1340.7, Houghton Library.

Longfellow explains in his family letters his daily routine and surroundings when at his pastorates in Fall River, Brooklyn, and Germantown. He tells his Portland family of his new nephews and niece and his work in the new garden during his stay at Craigie House in Cambridge with his brother Henry's family from 1844 to 1846.⁸ Several letters in later years also mention activities at the Craigie House.⁹

On his extended travels to Europe and his beloved White Mountains, he frequently extols the beauty of the landscapes. He does not explain to his family his support for the abolition of slavery, temperance, and women's rights but does briefly mention his participation in meetings.¹⁰ His beliefs are clearly expressed in his letters of condolence to grieving relatives. As he told his sister-in-law Fanny upon the death of her baby daughter in September 1848:

*As at the bidding of this messenger of God, the little one has unclasped her hand from yours and passed alone within the veil, has it not in opening to receive her, given you a glimpse of the Holy of Holies full of the presence of God. Is not the veil henceforth more transparent between you & the spiritual world, that world which is not afar, but all about us waiting only for our eyes to be pure enough to behold it.*¹¹

His fellow Harvard Divinity graduate and colleague Samuel Johnson (1822-1882) is the other major recipient (Longfellow probably retrieved these letters when he was writing a posthumous memoir of Johnson). The compilation and publication of various editions of their two hymn books is frequently discussed. These letters also reveal his development as a religious leader. He candidly tells Johnson of his misgivings concerning his calling as a young man and wonders if he has the energy and ability to serve a parish. He, like Johnson, moved from the tenets of Unitarianism to a "freer" religion in which no one denomination was followed: he writes that his Germantown congregation was "used to very free preaching" and so chose him as their minister.¹² Upon Johnson's death, he was asked to characterize his sermons. This affectionate description of his longtime friend indicates Longfellow's belief in the preacher's role as well:

It was the Emmanuel, God with us, and when he uttered its prophecies or warnings, it was with the look & accent of one, who believed that he had been closeted with the Most High & had his message to report, which he did with the simplicity & veracity and sweet audacity of a loving child,

⁸ When a Harvard undergraduate, he met Dickens at a breakfast hosted by his brother: "I confess he is not my ideal Boz...the slightest possible tincture of rowdyism [sic] in his appearance – five others at breakfast" (Letter to Mary Longfellow Greenleaf (hereafter cited as MLG), 8 February 1841, Box 2, Folder 7.)

⁹ In particular, the Rev. SL helped out with the garden at Craigie House (Box 3, Folder 8, Spring 1848).

¹⁰ Recovering from illness, the Rev. SL went to "the Woman's Right Convention in New York just for a couple of hours" (Letter to Anne Longfellow Pierce (hereafter cited as ALP), 27 Nov 1856, Box 5, Folder 2).

¹¹ Letter to Fanny Appleton Longfellow, 14 September 1848, Box 3, Folder 9.

¹² Letter to Samuel Johnson, "day after Thanksgiving," 1877 (Box 6, Folder 1).

*uttering his father's words.*¹³

B. Incoming

Arranged alphabetically by correspondent's surname and chronologically therein.

Many of the extant letters to the Reverend Samuel relate to his life as a clergyman. The correspondence gives insights into the mechanics of parish operations with many letters discussing arrangements for one clergyman to substitute for another on a Sunday. Not many delve into lengthy theological discussions, but in one case the minister and writer Samuel Osgood, after discussing such an exchange of pulpits, explains a comprehensive vision of "Liberal Christians [who have] more in common with each other than the champions of total depravity & everlasting torment [who] have our Right, Left & Centre."¹⁴

The approximately one hundred letters from his close friend Samuel Johnson give insights into Johnson's own life and his journey towards "free religion." He, like Longfellow, keenly sympathized with the abolitionists and other reform movements and spoke out during his sermons. He advised Longfellow to do the same – "[T]hunder away against war & Slavery – Sam, we cannot speak too strongly, nor cannot rouse men too much. They need a tremendous shaking most of them..."¹⁵ He, too, was absorbed in editing and publishing their hymnbooks and persevered despite challenges such as misprints like "Thy praise shall sound from shore to snore!!! How unfortunate."¹⁶

Several soldiers during the Civil War such as Daniel Ackley wrote to thank Longfellow for the newspapers he sent to them and gave accounts of their life in the field. Longfellow thoughtfully corresponded with young boys such as John Lindley and "King" Putnam for several years. Letters from young artists such as Stephen Wilson Van Schaick, William H. Hodges, and Wyatt Eaton demonstrate Longfellow provided moral support and purchased their works.

The gaps in dates and sporadic nature of the correspondence indicate that Longfellow did not collect all of his incoming correspondence. He moved his belongings to various residences throughout his life and so left or discarded

¹³ To Rev. A.M. Haskell, 29 June 1882

¹⁴ Letter to the Rev. SL, 19 March 1858, Box 8, Folder 10. Osgood is discussing a controversy raised by letters published in his magazine the *Christian Inquirer*.

¹⁵ Johnson, Letter to the Rev. SL, 10 July 1847, Box 8, Folder 1.

¹⁶ Johnson, Letter to the Rev. SL, 27 June 1847, Box 8, Folder 1.

letters. Thus, only a few letters from suffragists like Lucy Stone, Native American activists like Helen Hunt Jackson, and transcendentalist philosophers such as Ralph Waldo Emerson, and Bronson Alcott are in this collection. Only two letters from the journalist Morton Fullerton, who accompanied Longfellow to France in 1888, exist.

Series III. Religious Writings

Religious Writings

In the beginning of his career, Longfellow found writing sermons “hard work” and later on described the feeling of ideas eluding him before he could put them on paper.¹⁷ Despite these feelings of inadequacy, he wrote the many sermons required by his duties as a minister. He also wrote articles for the Free Religious Association’s publication, *The Radical*. Themes such as God as the all-pervading spirit and ethics run through the sermons, articles, and notes.

Arranged chronologically unless otherwise noted.

A. Sermons

During his last year at Harvard Divinity School, Longfellow created compositions to be presented orally to his professors. Thus he was prepared to give sermons while traveling as a candidate to various parishes such as West Cambridge and Newburyport, Massachusetts. In his first two jobs at West Cambridge and Fall River, he was required to give two different sermons on Sundays and so was compelled to produce many sermons.

The physical evidence of the manuscripts indicates how he developed his sermons. In the 1840s he wrote out every word to be delivered. By 1849 he developed enough confidence in his speaking ability that he could express thoughts with briefer notes.¹⁸ The sermon manuscripts show short phrases to trigger his thoughts alternating with fully developed paragraphs. He continually revised the sermons in this collection and so crossed out sections and inserted new thoughts. He also wrote the dates and various locations he delivered the sermons so he would not repeat the sermon to the same audience.

It appears that he himself culled the sermons during his lifetime. He apparently discarded many of the early Fall River sermons probably because his style and views changed with the years. He gave many of these sermons more than once,

¹⁷ “[Writing sermons] is hard work ... I have little power of expression,” Letter to Samuel Johnson, 10 January 1846, Box 3, Folder 2.

¹⁸ Letter to Samuel Johnson, 29 March 1849, Box 4, Folder 1.

and they so indicate some of his favorite themes. Disliking “doctrinal sermons” explicating formal creeds, Longfellow instead dwells on the broader themes like the relationship between the individual and God and the “natural” rules such as “love thy neighbor,” truth, and honesty.

Current events and daily behavior are discussed as flowing from these issues: Longfellow states in a 1856 revision to a 1848 sermon that slavery is a “practical denial of human brotherhood” and would have been condemned by Jesus.¹⁹ He echoes his speeches on women’s rights in a 4 July 1880 sermon: “I cannot doubt that the logic of thought will show itself in the logic of events and that the time is coming when women will serve their country by their vote.”²⁰ He embraces the broad concept of evolution as showing a “Divine progressive creation” and manifesting “a creative mind”: “Imperfect & crude & rude forms continually extinguished & left behind as more perfect ones appear.”²¹

His Brooklyn parish published three of his sermons of which he and they felt particularly proud. Likewise, his Germantown parish published several of his sermons for distribution to a larger audience.

B. Services

This sub-series includes a few examples of marriage vows and blessings. The readings given at the funerals of Henry Wadsworth Longfellow and his siblings are also present.

C. Notes

These notes are comprised of research materials Longfellow drew from the books he studied and his own thoughts, even pages from sermons he otherwise discarded. They show the range of interests he incorporated into his sermons such as art, music, and appreciation of the natural world. They also indicate his study of world religions like Buddhism and Hinduism probably inspired by his friend Samuel Johnson, author of the series *Oriental Religions*.

D. Articles

The *Radical* articles cogently explain Longfellow’s ideal for religious thought freed from formal doctrine, biblical interpretation, and interdenominational strife.

¹⁹ “Christ Our Judge & the Judge of the World,” 1 Oct 1848-1856, Box 10, Folder 28.

²⁰ [Re: Human Rights], 4 July 1880, Box 12, Folder 38.

²¹ “I Saw the Lord Sitting on a Throne,” 28 June 1857, Box 11, Folder 18; “Hope Thou in God,” 23 April 1882, Box 13, Folder 12.

In “Some Radical Doctrines” he emphasizes humankind’s spiritual nature, perhaps to counteract contemporary materialism doctrines.

E. Hymns and Religious Poems

This series is comprised of poems and hymn lyrics Longfellow wrote and those he collected. Notes on the folder inserts indicate authorship when it is known. Because Longfellow freely “rewrote” others’ lyrics and poems to the point where he could not tell the authorship and would publish it as “Anonymous,” the poems and lyrics written in his hand may not be written by him but could be by others or his adaptations. On the lookout for suitable hymns for future publications, he clipped out poems from newspapers and magazines but also copied them out himself.

This sub-series does not contain all of Longfellow’s known hymns or hymnbooks. It seems unlikely that Longfellow himself kept the manuscript or proofs for these books, as Alice Longfellow had to rely on the printed hymnbooks for her 1894 publication for the most part.²² Several hymnbooks have Longfellow’s annotations giving attributions and indicating corrections.

Series IV. Secular Writings

A. Articles and Lectures

The few non-religious speeches related to his reform activities are in this sub-series.

B. Songs and Poetry

Longfellow also wrote and enjoyed non-religious poetry. The poems and lyrics Longfellow composed and collected are collated here with the author’s name on the folder if known. He and Thomas Wentworth Higginson compiled a selection of poems related to the sea, *Thalatta*, published in 1853. Materials for a proposed second edition which was never published are included here. Longfellow wrote serious poetry such as “The Golden Sunset” and comical poems like “The Old Porringer” written to celebrate the rediscovery of a Longfellow family heirloom.

Series V. Academic Materials

School assignments from his undergraduate and Harvard Divinity School days comprise most of this series.

²² LONG 23605 and 23606 are the printing plates for AML’s *Hymns & Verses*.

Series VI. Life of HWL Materials

The galley proofs for the two volumes of *The Life of Henry Wadsworth Longfellow* and the volume of *Final Memorials* make up the bulk of this series (the three volumes were combined into a new edition of *The Life* in 1891). The Reverend may have used the several sections of missing pages and paragraphs cut out of individual pages for corrections. Only a few of what must have been his copious biographical notes remain.

Series VII. Personal Materials

Arranged chronologically.

Obituaries, notebooks, scrapbooks, and notes make up this series. The research notes Longfellow made on European reproductive prints and Italian art suggest he was as knowledgeable in these subjects as any of his American contemporaries.

Series VIII. Images

Pencil drawings by Longfellow show his interest and skill in sketching.²³

Series IX. Financial Records

The few receipts and bills in this series indicate that the Reverend Samuel did not keep his records for long periods of time.

Series X. Legal Records

The only record is a copyright registration.

Series XI. Estate Records

A small amount remain including a copy of his will. The property records indicate that Longfellow drew a small income from leases on Portland, Maine parcels.

Series XII. Collected Materials

The newspaper clippings, pamphlets, and printed ephemera Longfellow owned are in this series. His clippings and broadsides of religious and secular poems and songs are in those series.

²³ See also the Rev. SL's sketchbooks and drawings in the Family Art Collections.

Series XIII. Reference Materials

Articles and a notebook with lecture notes by Henry Wadsworth Longfellow Dana supply biographical information.

Series XIV. Separated Items

Series XV. Oversize Materials

Series XVI. Newsprint Materials

Series XVII. Oversize Newsprint Materials

Series XVIII. Photographic Materials

The above series are composed of materials removed from the collection due to their fragile nature. Separation sheets are inserted in the spot from which an item was removed, and copies of the separation sheets are stored with the removed item in its new location.

PART 2:

BIOGRAPHICAL NOTES

BIOGRAPHICAL NOTES

The Reverend Samuel Longfellow (1819-1892)

Chronology

- 1819 Born at the Wadsworth-Longfellow House, Portland, Maine 18 June.
- 1835 Entered Harvard as undergraduate. Lived on campus.
- 1839 Received B.A. Wrote Class Song. Served as a tutor at Daniel Murray's school at "Rockburn" in Elkridge, Maryland from November 1839 to August 1840.
- 1840 Returned to Harvard campus late autumn as a resident graduate student (proctor) and taught his own students.
- 1842 Entered Harvard Divinity School.
- 1843 Sailed in May to Horta, Fayal in the Azores to serve as tutor in the family of Charles William Dabney (1794-1871), consul to the Azores.
- 1844 Returned to Divinity School autumn. Lived with his brother Henry and new sister-in-law Fanny Longfellow at the Craigie House (105 Brattle) up to and including December 1846.
- 1846 Graduated from Harvard Divinity School. Published with friend Samuel Johnson (1822-1882) *A Book of Hymns and Tunes for Public and Private Devotion* (17th edition published in 1871). Preached in Newburyport in December. Served as minister in West Cambridge (now Arlington) Massachusetts November to April 1.
- 1847 Moved to Arlington full-time in early January. Preached at various Unitarian churches in New England. Preached in Washington, DC when visiting Wadsworth relatives in spring. Took "water cure" at Brattleboro, Vermont. Spent autumn at Craigie House.
- 1848 Ordained at Fall River, February 16. Second edition of *A Book of Hymns* published.
- 1849 Served on School Committee for Fall River. (Later on, school named after him.)

- Invited Bronson Alcott for “conversations” with his parishioners.
- 1851 Left Fall River in July. Traveled to England in August as tutor to William and Charles Appleton. Lived in Paris from October 1851 to July 1852.
- 1853 Published with Thomas Wentworth Higginson, *Thalatta: A Book for the Seaside*, a selection of poetry about the sea. Six-month appointment as pastor at Second Unitarian Society, Brooklyn, New York; installed as permanent minister 26 October.
- 1858 Society’s chapel completed and occupied March.
- 1859 Published *Vespers*.
- 1860 Resigned Brooklyn position and returned to Cambridge, Massachusetts. Traveled to Europe with Samuel Johnson. Spent summer and autumn in the Alps and early December in Nice. Publishes *A Book of Hymns and Tunes for the Sunday School*.
- 1861 Traveled in Italy winter through summer and in Germany in the autumn.
- 1862 Lived in Paris in spring with a brief trip to Spain; traveled through Central Europe summer. Back at Craigie House, Cambridge by September.
- 1863 Preached at various churches including the First Parish of Newburyport (summer).
- 1864 Published with Johnson *Hymns of the Spirit*.
- 1865 Traveled to Europe with nephew Ernest Longfellow (1845-1921). Lived in Paris while Ernest studied art.
- 1866 Returned to Craigie House August after travels in Nice, Rome, Florence, and the Alps.
- 1867 Preached at the 28th Congregational Society, Boston (founded by Theodore Parker) every Sunday into 1868.²⁴
- 1868 Traveled to Europe with his brother Henry, his family, and sisters Anne and Mary. Returned September 1869.
- 1870 Preached for a summer in Milwaukee, Wisconsin.

²⁴ “During 1867 and 1868 for more than a year, the Rev. SL preached for the Society on successive Sundays,” *Dedicatory Services of the Parker Memorial Meeting House* (Boston, 1873), p. 5.

- 1874 Preached for a summer in Baraboo, Wisconsin.
- 1876 Published *A Book of Hymns and Tunes for the Congregation and Home*.
- 1878 Installed at Unitarian Society of Germantown, Pennsylvania.
- 1882 Left Germantown parish in summer to write memoir of his late brother Henry. Lived at Craigie House.
- 1883 Published a memoir of his friend Samuel Johnson.
- 1886 *Life of Henry Wadsworth Longfellow* published in two volumes February. (A third volume, *Final Memorials*, was published in 1887, and the three volumes were published together in 1891.)
- 1887 Published *A Few Verses of Many Years*.
- 1888 Traveled to Europe with young journalist William Morton Fullerton.
- 1892 Died in Portland General Hospital of Bright's disease²⁵ in South Portland, Maine, October 3.
- 1894 Niece Alice Mary Longfellow edited and published *Hymns and Verses*, a selection of Longfellow's works; Joseph May wrote *Memoir and Letters and Sermons and Essays*.

²⁵ Transcribed "Records of a Death," Maine Vital Records, 1892-1907, LDS FHL Film #0,009,986 quoted in Russell Farnham, *A Longfellow Genealogy* (Inverness, Fla.: Walrus Publishers, 2002), p. 549, fn. 278.

Biography

The Educational Years

Samuel Longfellow was born in the Wadsworth-Longfellow House in Portland, Maine on 18 June 1819. The youngest child of the lawyer and Congressman Stephen Longfellow and his wife Zilpah Wadsworth Longfellow, Samuel was educated at the Portland Academy which his elder brothers and sisters attended. He was close to his sister Mary (Greenleaf), the sibling nearest to him in age.

His childhood and preteen letters and journal show a precocious aptitude for literature, art, and foreign languages. He asked a young friend whether he preferred Virgil or Horace and was writing in French and sketching competent drawings of the White Mountains by the age of fourteen.²⁶ Botany was a favorite subject.

The success of brother Henry as a poet and academic influenced his youngest brother. Instead of attending Bowdoin College as had his older brothers, Samuel went as an undergraduate to Harvard College where Henry was teaching. He took Henry's German class translating *Faust* as well as core courses like Rhetoric and Mathematics. His other languages included French and Italian. There seems to have been ample time for other intellectual endeavors such as astronomy with a group of eight friends, including the clergyman and author Edward Everett Hale, called the "Octagon." He also experimented in the nascent art of photography, recorded here in his diary in a nonchalant fashion:

After this I wandered round a little & went down to Divinity Hall to get Alex Washburn's "photogenic mixture" or nitrate of silver with which we have been experimenting of late – it being the subject which now appears to occupy the attention of the scientific world – Staid [sic] there some time eating crackers & talking about various matters in the usual desultory way – that is a pleasant room of his, by the by -- & then came home and photogenised, working away in my darkened closet with nitrate & salt & water till dinner & Having dispatched that I tried some of the prepared papers and produced a very good man's-hand-with-a-bell-in-it upon a chocolate (sp.?) ground, which I pride myself upon as being the first distinct picture we have accomplished.²⁷

He concluded his undergraduate career by writing the class poem.

Not unlike other graduates, Samuel had no firm plans upon receiving his bachelor of arts degree. He rejected an offer of a praetorship at a Portland school, citing a lack of strength needed to

²⁶ See 1833 Journal, Box 1, Folder 1.

²⁷ 30 May 1839 entry in "Private Journal at Cambridge," Box 1, Folder 2.

discipline that many boys.²⁸ He accepted a place teaching at a small home school near Elkridge, Maryland where he taught youngsters for over a year.

No extant letters state his reasons for entering the Harvard Divinity School in 1839, but it was an epicenter for the Transcendental movement and thus could attract an intellectually ambitious young man. The year before, Emerson gave his controversial address to the Divinity students, and throughout the 1830s Bostonian Theodore Parker was challenging the miracles of Jesus Christ and the foundations of Christianity. Convers Francis was teaching Divinity students to think anew about Biblical texts in light of the new German biblical criticism. Longfellow and his fellow Harvard Divinity School graduates like Samuel Johnson, David Wasson, Octavius Brooks Frothingham, Thomas Wentworth Higginson, and John Weiss would extend the Transcendental reach in their careers as authors, ministers, and public speakers.

Longfellow wished a break in his Divinity studies to recoup his health. He took the opportunity to serve as a tutor to the children of Charles Dabney, the consul, on the island of Fayal in the Azores from 1843 to 1844. The warm climate and picturesque scenery greatly pleased him on his walks and social excursions into the countryside.

Longfellow was so intrigued with Transcendentalism that he considered briefly joining the experimental lifestyle at Brook Farm after his return. He did, however, resume his divinity studies. His life during 1845 to the beginning of 1847 was made pleasant by living with his brother Henry, his wife Fanny, and their growing family at the Craigie House on Brattle Street.

He and his fellow Divinity student Samuel Johnson took upon themselves during their studies the highly ambitious goal of producing a new hymnbook, *A Book of Hymns*. Each man wrote hymns, and they borrowed lyrics from others. When they were examining other hymnals, he felt “that our book will be the best. If other people will only think so too!”²⁹

The Pastorates

His first position as a clergyman was at West Cambridge (now Arlington) for three months. He turned down an offer at Newburyport, Massachusetts and accepted one at the bustling industrial town of Fall River in late 1847. He had been tempted to accept a position at bucolic Brattleboro, Vermont but said that he could do more work in the larger city.³⁰

Longfellow did work hard in the Fall River parish. In addition to two Sunday services, he ran a weekly prayer meeting and invited speakers such as Bronson Alcott to speak to his parishioners. Alcott held weekly “Conversations” which did people “good,” although they were “very

²⁸ Stephen Longfellow (1776-1849), Letter to the Rev. SL, 8 April 1841, Box 8, Folder 7.

²⁹ Letter to ALP, 19 February [1846], Box 2, Folder 8.

³⁰ Letter to Alexander Wadsworth Longfellow Sr., 13 January 1848, Box 3, Folder 7.

fragmentary & unsystematic.”³¹ Longfellow also served as chair of the Fall River School Board.

He admitted to friends that his boarding house was dreary and that the Fall River citizens focused on money-making activities instead of their spiritual lives. After telling his sister that he felt he could no longer make a significant impact, he gladly resigned from his position in 1850 to act as a tutor to two young relatives of Fanny during a trip to England and France.

He preached at the Second Unitarian Church in Brooklyn in spring 1853 and was hired on a permanent basis that June. Initially he appreciated the intellectual sympathy of his parishioners who encouraged him in his “free” religious thought which de-emphasized the role of formal religion. Lucretia Mott, the Quaker abolitionist and women’s rights advocate, spoke at his church. The congregation raised funds to build a “pretty little Chapel.” Longfellow had not hidden his abolitionist views from his congregation, but his sermons portraying John Brown as a courageous martyr after the Harper’s Ferry raid drew dissent. He left his position in 1860 to travel to Europe, spending part of the time with Samuel Johnson in Switzerland.

Longfellow spent much of the 1860s and 1870s giving sermons at different New England parishes, “supplying the pulpit” while the regular clergyman was away. He spoke weekly in 1867-1868 at the 28th Street Congregational Society founded by Theodore Parker. His brother Henry’s house served as his home base.

The only time in Longfellow’s life in which he “set up housekeeping” for himself was during his tenure as a minister in Germantown, Pennsylvania. This Quaker-leaning parish, “used to very free preaching,” welcomed him as their pastor in 1878. Longfellow confided to Johnson that he “worked better when in harness.”³² Several of his sermons were published, and he developed deep friendships with his parishioners. He reluctantly left his duties in 1882 to start the biography of his late brother Henry.

Religious Beliefs

Longfellow, along with a cadre of liberal-thinking clergymen such as Johnson, James Freeman Clark, and John W. Chadwick, developed ways of thinking about a “Free Religion.” Even the Unitarian church, considered one of the more liberal of the Christian sects, was too doctrinal for Longfellow, who explained to his Fall River congregation that he came to them not adhering “to any creed or philosophy already fixed: – but as a free seeker for spiritual truth...”³³ The rituals and intercessors of established religion inhibited the communion between God and the individual, which, to Longfellow, was the essential element in the religious experience.

His description of God, developed over the years, followed and enhanced the Transcendental

³¹ Letter to Frances Elizabeth Appleton Longfellow (hereafter cited as FEAL), 29 June 1849, Box 4, Folder 2.

³² Letter to Samuel Johnson, “day after Thanksgiving,” 1877, Box 6, Folder 1.

³³ Letter “To the Unitarian Society in Fall River,” [25 December 1847], Box 3, Folder 6.

view of the Overall Soul. God is not to be imagined as a person but as the Spirit dwelling in Nature and in the individual's soul. Miracles as related in the Bible did not display God, for "in the soul, in the soul alone, in the human spirit, the conscience, the affections, the will, the ideal imagination – in these lie that primal sense of God which is its own proof ... in a Power, a Will, a goodness superior to man, and to nature."³⁴ Thus, Longfellow does not envision God in a humanlike form who is the Father of Christ.

Longfellow, a member of the Radical Club but not a signatory member of the Free Religious Association founded in Boston in 1867, sympathized and promoted the Association's views from the pulpit and through his articles written for the magazine *The Radical*. In "Some Radical Doctrines," one "root-idea" is that man has a religious nature: he has "perception of ideas, of universal truths, of the infinite."³⁵ He agreed that religion could be valid without believing in Jesus Christ and so was comfortable with Free Religion dropping the "Christian" nomenclature. Instead of any formal religion, he and other "free" religion believers thought that the major monotheistic religions were speaking of the same God. The major religions and Classical philosophies also described what Longfellow, harkening back to the Declaration of Independence, termed "self-evident truths" such as "love thy neighbor as thy self," truth and honesty.

Some allied with the Free Religion movement were sympathetic to the ideas of British philosopher Herbert Spencer and regarded "natural" laws and phenomena, not immaterial ideas, as the basis of ethics and action. Longfellow, in contrast, further emphasized the spiritual nature of man in his works. He envisioned evolution as a "manifestation of a creative mind," not an impersonal force. His old friend Samuel Johnson thus described the conflict between materialism and Transcendentalism:

*[The] crusade against Transcendentalism & its drop down into Utilitarian Spencerism & the like is, in my judgment, a slide into the gulf... For ideas will rule, not concrete interests, nor the mere phenomenal life of the understanding. And Transcendentalism supplies the one eternal rock of law & progress beneath human feet, now & forever more.*³⁶

The Hymns

Longfellow and Samuel Johnson made *A Book of Hymns* to reflect their liberal religious views. They changed other authors' hymn lyrics (usually without those authors' permission) to eliminate references to the Trinity, Christ's divinity, and the dismal view of Hell in the afterlife. Fellow liberal religious thinkers like Theodore Parker, William H. Furness, and James Freeman Clarke contributed hymns. The book's audience admittedly, at first, was small – the

³⁴ "The Law of the Lord is Perfect," September 1870, [Sermon to the First Parish [Portland]], Box 11, Folder 40..

³⁵ *The Radical*, May 1867, Box 17, Folder 4.

³⁶ Samuel Johnson, Letter to the Rev. SL, ca. 1880, Box 8, Folder 5.

congregations of their friends and a few sympathizers. It was, however, printed up to 1871. Their second collaboration, *Hymns of the Spirit*, eliminated references to Jesus and focused upon God and the Spirit. As was typical in hymns of that day, these lyrics were set to existing tunes. In 1860 Longfellow compiled by himself *A Book of Hymns and Tunes for the Sunday School, the Congregation, and the Home* and dedicated it to the children of his Brooklyn parish.

Longfellow also published *Vespers*, hymns related to the Sunday evening Vesper services he introduced to his Brooklyn parish. In fact, he may have introduced this English custom to United States churches. In place of a second Sunday sermon, he gave a service of hymns and readings of a reflective nature to prepare for the week ahead. His vesper hymns, “Again As Evening Shadows Fall” and “Now on Land and Sea Descending,” were much admired.

Although Longfellow and Johnson were criticized for their free adaptations of others’ works, they did bring to public notice the now popular hymns of other authors such as Cardinal Newman’s “Lead Kindly Light” and adapted several poems of John Greenleaf Whittier and Henry Wadsworth Longfellow into hymns. Several of Samuel Longfellow’s own hymns are in the current Unitarian hymnbook. His inspirational lyrics like “I Look to Thee in Every Need” held broad appeal in the nineteenth century and became popular in other denominations. Longfellow once said of a popular book by Lydia Maria Child: “Is it not the office of such writers as these to lead down Transcendentalism into the common mind (which cannot take it in its condensed Emersonian form) through the medium of the affections & sympathies & the simpler poetic emotions?”³⁷ Likewise, Longfellow’s and Johnson’s aim was to spread their Transcendental thought through poetry set to music.

Social Concerns

“The self-evident truths” Longfellow believed belonged to mankind impelled him to political radicalism. Octavius Brooks Frothingham, the author of a treatise on Transcendentalism and a friend of Longfellow, characterized the rationale for championing abolitionism, women’s and native American rights, and temperance:

*The Transcendentalist was satisfied with nothing so long as it did not correspond to the ideal in the enlightened soul; and in the soul recognized the power to make all things new... He prays for the kingdom of Heaven, lives in expectation of it; would not be surprised at its coming any day...In the anti-slavery period the Transcendentalist glorified the negro beyond all warrant of fact, seeing in him an imprisoned soul struggling to be free. The same soul he sees in woman oppressed by limitations; the same in the drunkard, the gambler, the libertine. His eye is ever fixed on the future.*³⁸

He preached against slavery in southern-sympathizing Washington, D.C. in 1847 and spoke out

³⁷ Letter to James Richardson, 16 February 1844, Box 2, Folder 10.

³⁸ Octavius Brooks Frothingham, *Transcendentalism in New England: A History* (New York: G.P. Putnam’s Sons, 1876; New York: Harper Torchbooks, 1959), pp. 182-3.

in his New England pulpits. As previously mentioned, he shared the belief of prominent Transcendentalists Emerson and Thoreau that John Brown was a champion of the oppressed who was akin to a saint.

Like fellow abolitionists Elizabeth Cady Stanton and his Harvard Divinity classmate Thomas Wentworth Higginson, Longfellow championed women's rights, specifically the right to vote and incorporated this theme into his sermons. He was asked to speak at rallies in New York and Philadelphia.³⁹ The temperance movement, closely allied to the women's rights and abolitionist movements, also asked him to speak on its behalf.⁴⁰

Longfellow began his career in the late 1840s at the time of the Mexican-American War. In his sermons, he declared his pacifist views bravely for a clergyman starting his career. The Civil War challenged his pacifism because he believed that slavery had to be uprooted.⁴¹ He warned that the "contest [was] not ended but renewed on field of politics...to all to do absolute, complete, & unqualified justice" in regard to black voting rights after the war.⁴²

When he lived in Cambridge with his family, he became involved in its causes. He was a founding member and president of the Social Union on Brattle Street and was on the board of the Home for Aged People in Cambridge. In his will, he gave bequests to these organizations and also to the Longfellow Association.⁴³

Family Life and Leisure

It was his sense of duty to his family which ended Longfellow's Germantown pastorate. Longfellow took up the task of writing the memorial biography of Henry Wadsworth Longfellow after the latter's death in March 1882 because Henry's close friend, the historian George Washington Greene was not well enough.⁴⁴ Because of the need to study the materials in Cambridge, he left Germantown in June of that year and took up residency in Craigie House

³⁹ "Speech of Reverend Samuel Longfellow," Proceedings of the Tenth National Woman's Right Convention, Held at the Cooper Institute, New York City, May 10th and 11th, 1860 (Boston, 1860), pp. 59-65 (document available through Women and Social Movements in the United States, 1600-2000 site, <http://womhist.binghamton.edu/> (accessed 21 July 2005); "I go into the city to speak at a Woman's Suffrage meeting under the presidency of Miss Green," Letter to ALP, 14 December [1880], Box 6, Folder 3; Lucy Stone asked him to speak, Letter to the Rev. SL, [28 or 29] January 1885, Box 9, Folder 3.

⁴⁰ The Rev. SL signed the call to the Whole World's Temperance Convention, held at Metropolitan Hall, New York, 1 and 2 September 1853 (program available through the Library of Congress American Memory site, <http://memory.loc.gov/> (accessed 21 July 2005).

⁴¹ "[I] can be reconciled to the war only if it shall bring an end to the nation's wrong-doing & Freedom & Clear assurance of freedom to the Slave," Letter to HWL, 20 October 1861, Letters to HWL Collection, Houghton Library, bMs Am 1340.2 (3513).

⁴² Quotation from his sermon " 'A Hard Saying' – and Why," first given in 1848 and modified in 1865. Box 10, Folder 35

⁴³ Copy of Will, 4 July 1892, Box 23, Folder 4.

⁴⁴ See the Rev. SL, Letter to ALP, 25 April [1882] re: AML decision to choose him as the biographer over Greene.

“reading, sifting, deciding, rejecting.”⁴⁵ Much of his biography *The Life of Henry Wadsworth Longfellow* is quoted from the journals and correspondence stored in Henry’s study. Samuel drew together reminiscences and additional excerpts for *Final Memorials* published in 1887, and both works were arranged to form the three-volume *Life*.

He had spent many years previously as a resident in Craigie House. He helped with the garden and must have spoken at length about his religious beliefs to his devout sister-in-law Fanny when he lived with her family during his years at the Divinity School. He spent much of the 1860s and 1870s at Craigie House so he was able to relate the family’s activities to their Portland relatives. When Alice and Anne Allegra went abroad to study in 1883-1884, he lived with Mary Longfellow Greenleaf and used Henry’s study in the afternoons. He may have lived with his widowed sister Mary at her comfortable Brattle Street home later when his niece Alice was not at the Craigie. He often spent late summer and part of autumn visiting his Portland relatives.

Years of European travel punctuated his life, beginning with his yearlong stay in the Azores acting as a tutor for the American consul’s family. He eagerly left Fall River to visit England and France as a tutor to two boys in 1851. He did not travel much outside of London and Paris and so felt the time somewhat wasted; however he did observe Louis Napoleon’s coup d’etat in early December. He much more enjoyed his travels walking, climbing mountains, and discussing hymns with his friend Samuel Johnson in 1860 and 1861. He escorted Ernest Longfellow to Paris to study art in 1866 and in 1868 again acted as a guide to his entire family on their Grand Tour of Europe. He and his young friend, the budding journalist Morton Fullerton, visited Europe in 1888, touring England extensively. Longfellow gave himself throughout his life the opportunity to experience the “nameless glow & glory, which you know very well as making the delightful excitement of foreign travel.”⁴⁶

Legacy

Alice Longfellow devised a memorable seventieth birthday party for her uncle to please the tastes he acquired throughout his life. Craigie House was filled with his beloved flowers, and a trio played compositions by his favorite composer Beethoven. His many friends, attracted by his gentle nature over the years, gave their good wishes.

The cause of his death on 3 October 1892 is unclear. Ever since college, he had been concerned about his stamina and at times suffered from lumbago and respiratory ailments. While on a visit to Portland, he was admitted to the Maine General Hospital and was too ill to return to the Wadsworth-Longfellow House. His old Harvard classmate Edward Everett Hale visited him. When his niece Mary King Longfellow visited him the evening before his death, he spoke these words from John Greenleaf Whittier’s “Hampton Beach”:

⁴⁵ “And so, my long work is finished. I can hardly tell how it has lasted so long. But a large part of it makes no appearance in the book – the reading, sifting, deciding, rejecting – yet on the whole I am well satisfied.” Letter to ALP, 17 February 1886, Box 6, Folder 6.

⁴⁶ Letter to Samuel Johnson, 23 April 1862, Box 5, Folder 8.

*So when Time's veil shall fall asunder,
The soul may know
No fearful change, nor sudden wonder,
Nor sink the weight of mystery under,
But with the upward rise, and with the vastness grow.*

His contemporaries pointed out that he did not produce scholarly work due to health concerns. Certainly he did not write as copiously as his friends Edward Everett Hale or Thomas Wentworth Higginson. He did, however, develop what Frothingham called a “rich, beautiful, and satisfying intellectual world [which he] ably defended in his *Radical* essays.”⁴⁷ His hymns, in the words of another admirer John W. Chadwick, were “songs of hope and cheer” to many.⁴⁸

⁴⁷ Frothingham, p. 348.

⁴⁸ Quotation from memorial plaque, “A Church Re-opened; Improvements in the Second Unitarian Society’s Edifice; A Tablet to the Rev. Samuel Longfellow,” New York Tribune, 26 March 1894, Box 23, Folder 24.

PART 3:

COLLECTION LISTING

The following acronyms are used in the Collection Listing:

The Rev. SL	The Reverend Samuel Longfellow (1819-1892)
ALP	Anne Longfellow Pierce (1810-1901), Longfellow's sister
AWL Sr.	Alexander Wadsworth Longfellow (1814- 1901), Longfellow's brother
ECPL	Elizabeth Clapp Porter Longfellow (1822- 1904), Alexander Wadsworth's wife
HDS	Harvard Divinity School
HWL	Henry Wadsworth Longfellow (1807-1882), Longfellow's brother
HWLD	Henry Wadsworth Longfellow Dana (1881- 1950), Longfellow's nephew and family historian
LWLB	Lucia Wadsworth Longfellow Barrett (1859- 1940), Longfellow's niece
MKL	Mary King Longfellow (1852-1945), Longfellow's niece
MLG	Mary Longfellow Greenleaf (1816-1902), Longfellow's sister
SL	Stephen Longfellow (multiple generations); Stephen (1776-1849) was Longfellow's father
ZWL	Zilpah Wadsworth Longfellow (1778-1851), Longfellow's mother

I. Diaries and Journals

Box 1 (5" legal size)

Folder:

1. Journals, January-March, August-September 1833
2. "Private Journal at Cambridge," 1836-1839⁴⁹
3. Journal, 1839-1843
4. Journal/Poetry Notebook, ca. 1839-1842
5. Journal, 1845-1847
6. Travel Journal (England and France), September 1851-February 1852⁵⁰
7. Travel Journal, [Summer 1860]
8. Travel Journal/ Sketchbook (Alps), 1860⁵¹
9. Notebook re: Travel in Alps, [1860]
10. Italian Travel Notes, [1861]⁵²
11. Travel Journal/ Notebook (France, Germany), [1861-1862]⁵³
12. Travel Journal/ Notebook (Germany), [1861]-1862⁵⁴
13. Travel Journal/ Sketchbook (Italy), [1866]

II. Correspondence⁵⁵

⁴⁹ Item moved to Photographic Materials, Box 31, Envelope 1; drawing moved to Box 22, Folder 25; list of songs moved to Box 19, Folder 7; newsprint to Box 28, Folder 31 .

⁵⁰ Item moved to Financial Records, Box 22, Folder 35; drawing moved to Images, Box 22, Folder 28.

⁵¹ Moved from Family Art Collection, Unit 88B, Box 10. Individual catalog no. LONG 19430a.

⁵² Moved from Family Art Collection, Unit 88B, Box 10. Individual catalog no. LONG 19434.

⁵³ Moved from Family Art Collection, Unit 88B, Box 10. Individual catalog no. LONG 19436.

⁵⁴ Moved from Family Art Collection, Unit 88B, Box 12. Individual catalog no. LONG 19358. Dried flora moved to Box 25, Envelope 1.

⁵⁵ Joseph C. Abdo in *On the Edge of History* (Lisbon: Tenth Island Editions, 2005) reproduces excerpts from the

A. Outgoing

Box 2 (5” legal size)

Folder:

1. ca. 1825-1835
2. 1836
3. 1837
4. 1838
5. 1839⁵⁶
6. 1840
7. 1841
8. 1842
9. 1843
10. 1844

Box 3 (5” legal size)

Folder:

1. 1845
2. January – August 1846
3. September – December 1846
4. January – April 1847
5. May – September 1847
6. October – December 1847

Rev. SL’s letters to members of the Dabney Family taken from Roxana Lewis Dabney’s *Annals of the Dabney Family in Foyal*, n.p., 1900.

⁵⁶ Letter to Henry Mayer written on printed “Song for the Senior Class of 1839” by the Rev. SL.

7. January – March 1848⁵⁷
8. April – August 1848
9. September – December 1848

Box 4 (5” legal size)

Folder:

1. January – March 1849
2. April – July 1849
3. August – December 1849
4. January – June 1850
5. July – December 1850
6. January – June 1851
7. July – December 1851
8. January – July 1852
9. September – December 1852
10. 1853
11. 1854

Box 5 (5” legal size)

Folder:

1. 1855⁵⁸
2. 1856

⁵⁷ Newsprint moved to Box 28, Folder 1.

⁵⁸ Drawing moved to Images, Box 22, Folder 29.

3. 1857
4. 1858
5. 1859
6. 1860
7. 1861
8. 1862
9. 1863
10. 1864
11. 1865
12. 1866
13. 1867⁵⁹
14. 1868-1869
15. 1870-1871
16. 1872-1873
17. 1874
18. 1875

Box 6 (5" legal size)

Folder:

1. 1876-1877
2. 1878-1879
3. 1880-1881

⁵⁹ Contains photostat of original in James T. Fields Papers, Huntington Library.

4. 1882
5. 1883-1884
6. 1885-1886⁶⁰
7. 1887-1888⁶¹
8. 1889-1892⁶²
9. N.d.
10. To Harry Wilson Barnitz (1864-1916), 1881-1890, n.d. (Part 1 of 2)⁶³
11. To Harry Wilson Barnitz (1864-1916), 1881-1890, n.d. (Part 2 of 2)⁶⁴
12. To Annie Adams Fields (1834-1915), ca. 1882-ca. 1889⁶⁵
13. To Horace Scudder (1838-1902), ca. 1883-ca. 1889⁶⁶

B. Incoming

Box 7 (5" legal size)

Folder:

1. A – Al, 1844-1886
2. An – At, 1843-1851
3. B – Bl, ca. 1840-1877, n.d.
4. Bo – Bu, 1845-1871, n.d.
5. C, 1845-1886, n.d.

⁶⁰ Contains photostats of letters in other collections.

⁶¹ Contains photostat of letter in other collection.

⁶² Contains photostat of letter in other collection

⁶³ LONG-86.

⁶⁴ LONG-86.

⁶⁵ Photostats from James T. Fields Papers, Huntington Library.

⁶⁶ Photostats of items sold at Goodspeed in 1937.

6. D, 1843-1859
7. E, 1843-1875, n.d.
8. F, 1846-1892, n.d.⁶⁷
9. G, 1843-1876
10. H, 1845-1884, n.d.
11. I – J, 1864-1881, n.d.

Box 8 (5” legal size)

Folder:

1. Johnson, Samuel (1822-1882), [1843]-1847
2. Johnson, Samuel (1822-1882), 1848-1856
3. Johnson, Samuel (1822-1882), 1857-1863
4. Johnson, Samuel (1822-1882), 1864-1874
5. Johnson, Samuel (1822-1882), 1875-1881, n.d.
6. K – L, 1846-1873, n.d.
7. Longfellow, 1841-1879
8. M, 1840-1877⁶⁸
9. N, 1847-1892
10. O – P, 1844-1885, n.d.
11. Putnam, Kingman N., 1873-1877, n.d.
12. Q – R, 1839-1865

⁶⁷ Letter moved from notebook “The ‘Tao-te-king’ of Lao-tze,” Box 16, Folder 9.

⁶⁸ Newsprint moved to Box 28, Folder 2.

Box 9 (5" legal size)

Folder:

1. Richardson, James (1817-1863), 1843-1863
2. S – Sp, 1846-1882, n.d.⁶⁹.
3. St – Sw, 1842-1885, n.d.
4. Te – Tu, 1847-1883, n.d.
5. Thaxter, Levi Lincoln (1821-1883), 1843-1850
6. Tiffany, William Shaw (1824-1907), 1843-1878, n.d
7. Unknown, 1848-1875, n.d.⁷⁰
8. V – Wa, 1839-1873, n.d.
9. Van Schaick, Stephen Wilson, 1865-1875, n.d
10. We – Y, 1841-1871
11. Weiss, John (1818-1879), 1846-1866, n.d.
12. Thomas de Valcourt Label for Letters, ca. 1950

Box 10 (5" legal size)

III. Religious Writings

A. Sermons

1. Manuscript

1. “The Common and False Views of Death,” 10 January 1845-1879⁷¹
2. “First [Harvard Divinity School] Sermon: A Sower Went Forth to Sow,” 16 May 1845

⁶⁹ Horace Scudder letter of 12 September 1886 wonders if a Lapland song inspired “The thoughts of youth are long, long thoughts” in HWL’s poem “My Lost Youth.”

⁷⁰ Dried organic matter (flora) moved to Box 25, Folder 2.

⁷¹ “Read at [Harvard] Divinity College.” The Rev. SL often annotated his sermons with the dates and places given; the dates in the folder headings indicate the first and last dates the sermon was given.

3. “No Man Can Come Unto Me...” (John VI: 44), September 1845, September 1846
4. “And Elisha Said Fear Not,” November 1845
5. “Christ the Sufferer,” 1845 – “My first public sermon”
6. “The Life of Jesus to Be Interpreted from Our Experience,” 7 June 1846-27 December 1857
7. “Unity in the Church,” 17 July 1846, May 1860
8. “Immortality,” 24 January 1847-22 January 1854
9. “Faith and Belief,” 24 January 1847-16 June 1850
10. “Christ & the Young Child,” 31 January 1847, 16 July 1848
11. “Thus Saith the Lord God” (Ezekiel XIV: 6), 28 February 1847, 1868
12. “Made Perfect Through Suffering,” 7 March 1847 [incomplete]
13. [Sermon Against Mexican-American War, Slavery], April 1847
14. “At the Ordination of Ja[me]s Richardson at Haverhill,” [1847]
15. “A Few Words to My People, on the First Sunday After My Ordination,” 20 February 1848
16. “The Communion,” 5 March 1848
17. “The Sowing of the Seed,” 23 April 1848-14 April 1878
18. “Jesus in Caesarea,” 21 May 1848-29 January 1850
19. “A Sense of Spiritual Need” (Matthew V: 3), 18 June 1848-31 March 1878
20. “Faith, Calmness, Patience,” 2 July 1848-17 January 1858
21. “Christ the Consoler,” 2 July 1848-2 October 1858
22. “The Condemnation of Darkness,” 16 July 1848-6 February 1853
23. “The Quaker’s Sermon,” 23 July 1848-1865

24. “Emancipation in the British W[est] Indies,” 6 August 1848, August 1853
25. “A Communion Sermon,” 3 September 1848, 4 March 1855
26. “Giving All Diligence, Add to Your Faith” (Peter II I:5), 10 September 1848-May 1856
27. “Ye Are from Beneath” (John VIII: 23, 24), 17 September 1848-8 January 1854
28. “Christ Our Judge and the Judge of the World,” 1 October 1848-25 May 1856
29. “The Prodigal Son,” 29 October 1848, 4 June 1854
30. “The Spirit of Thankfulness,” 29 October 1848-September 1856 [incomplete]
31. “The Divine Guest,” 5 November 1848-February 1858
32. “The Great Election,” 12 November 1848-November 1872
33. “Thanksgiving Sermon,” 30 November 1848, 18 November 1858
34. “The Destiny and Growth of the Soul,” 3 December 1848-10 February 1878
35. “‘A Hard Saying’ – and Why,” 10 December 1848-September 1865
36. “The Interpreter,” 17 December 1848, 31 December 1854
37. “The Birthday of Jesus,” 24 December 1848-25 December 1854
38. “The Benediction of Jesus,” 31 December 1848
39. “The New Year’s Lesson of Self-Discipline,” 7 January 1849-1880
40. “Jesus at Nazareth,” 21 January 1849, 2 January 1851
41. “John and the Baptism of Jesus,” 28 January 1849, 12 May 1850
42. “Anniversary Sermon,” 18 February 1849
43. “Children of God,” 25 February 1849-23 March 1879 [incomplete]
44. “The Value and Use of Religious Forms,” 4 March 1849-October 1868 [title page]

45. “Decision,” 18 March 1849, 15 December 1855
46. “The Hearing of the Word,” 1 April 1849, 1 June 1851
47. “Heaven,” 24 June 1849, April 1858
48. “Creed,” 26 August 1849
49. “Gethsemane,” 23 September 1849, 20 January 1856
50. “The Secret,” 7 October 1849
51. “The Dove Returning After the Flood,” 14 October 1849, 16 July 1854
52. “The Test and the Appeal,” 4 November 1849
53. “The New Generation,” 9 December 1849-September 1878
54. “The Sister of Charity,” 23 December 1849, 3 February 1856
55. “The Last Birthday of Jesus,” 30 December 1849, 2 January 1859
56. “The True Estimate of Life,” 30 December 1849, 10 February 1856 [title page]
57. “Sermon of the New Year,” 6 January 1850-4 January 1880
58. “Consciousness of Christianity,” 10 February 1850-21 May 1854
59. “Second Anniversary,” 17 February 1850
60. “The Two Commandments,” 24 February 1850, 8 November 1857
61. “Freely Ye Have Received” (Matthew X:8), 3[rd] February 1850-May 1867 [incomplete?]
62. “Rite of the Lord’s Supper,” 3 March 1850
63. “Stayed on God,” 17 March 1850-9 April 1854
64. “Passion Week: An Easter Sermon,” 31 March 1850-1 April 1860

Box 11 (5” legal size)

Folder:

1. “The Beginnings of Evil: An Exposition,” 7 April 1850, December n.y.
2. “A Quiet Spirit,” 7 July 1850, 1857
3. “The Slothful” (Romans XII: 13), 3 November 1850, May 1859
4. “The Name of Jesus,” 1851 [outline]
5. “I Believe, Therefore Have I Spoken” (II Corinthians IV:13), [1851]
6. “Jesus Christ, A Man Approved by God,” February 1853
7. “Business Charity: Thy Shall Love Thy Neighbor as Thyself,” 26 March 1854-November 1874 [title page]
8. “Christ’s Consolations [In My Father’s House are Many Mansions],” 2 April 1854-June 1863
9. “Are You Insured?” 1854-May 1856
10. “A Winter Walk with Jesus,” February 1855
11. “Peace in Righteousness,” 2 September 1855-1864
12. “And the Rains Descended...,” 8 December 1855
13. “The Ark and the Dove,” [1855]
14. “Liberty & Despotism in America,” 1 November 1856 [title page]
15. “The Harvest is Fast” (Jeremiah VIII: 20), November 1856
16. “Bear Ye One Another’s Burden,” 22 February 1857-November 1874 [title page]
17. “The Service of the Truth,” 3 May 1857-1858
18. “Beauty,” 28 June 1857-October 1867 [title page]
19. “I Saw the Lord Sitting on a Throne” (Isaiah VI: 1), 28 June 1857
20. “Deuteronomy 6:5,” [July 1857?]

21. “Returning & Quietness,” 27 September 1857-September 1878
 22. “This is the First and Great Commandment and the Second is like Unto It,” (Matthew 22:38), December 1857-23 November 1879
 23. [New Year], 1858-1877
 24. [“For He Giveth to His Beloved While They Sleep”], 24 October 1858-June 1876
 25. “Now When Jesus Was Born in Bethlehem of Judea,” December 1858 [incomplete]
 26. “Moral Earnestness: A Condition of Finding the Truth,” 1858-1883
 27. [Current State of Religion], 10 April 1859
 28. “Without God in the World,” June 1859-1881
 29. “Stayed on God,” July 1859
 30. “The Fashion of This World Passeth Away [Anti-Slavery Message],” 13 October 1859
 31. “The Ground of Faith in Jesus,” October 1859
 32. “Peace on Earth,” 25 December 1859
 33. “The Ministries of Life and Death,” 1859-1867
 34. [Re: John Brown, December 1859]
 35. “Prayer,” 17 June 1860
 36. Theodore Parker Eulogy, [1860]
 37. [Conflict], ca. 1864
 38. [Re: Religious Duty Delivered to the 28th Congregational Society, 1867] [outline]
 39. “Some Words about Our Ways of Public Worship Read to the Free Religious Club in Boston,” 1867⁷²
 40. “The Law of the Lord is Perfect [re: Miracles],” September 1870
-

41. "Law," 1870-1878
42. "Success," 1872-1881
43. "Success," 1872 [typescript]
44. "We Know in Part," 25 May 1873-13 January 1878
45. "Beauty and Duty," 1874-20 April 1879 [title page]
46. "Change," 31 October 1875-October 1881 [title page]
47. "Seen and Unseen," 14 November 1875-November 1891
48. "Silver Wedding," 6 August 1876
49. [Centennial Exhibition, 1876]
50. "The Unitarian Convention," [1877] [incomplete]
51. Sermon Notebook, 1877
52. "New Year and New Ministry," 3 January 1878
53. "The Ideal Vision," January 1878, December 1881
54. "Now We Believe ... for We Have Heard Him Ourselves," 17 February 1878
55. [Re: Piety], 10 March 1878-6 May 1883 [incomplete]

Box 12 (5" legal size)

Folder:

1. "The Peace of God Which Passeth Understanding," April 1878, n.d. [2 copies]
2. "Holiness to the Lord," 19 May 1878
3. "The Image of God," May 1878-8 June 1879 [title page]
4. [Rules and Principles], 30 June 1878
5. "Founded on a Rock," June 1878

6. “God is Love,” June 1878
7. “Spirit Alone,” June 1878
8. [God and Nature], October 1878
9. “Let Your Light to Share,” October 1878
10. [Religious Forms and Observances], October 1878
11. [Character and Holiness], November 1878
12. [Thankfulness], 1 December 1878 [incomplete]
13. “Past, Present, & Future,” December 1878 [title page]
14. “The Foundations,” 1878-1881
15. “... God Dwelleth in Us,” 1878
16. [Fall of Man], 26 January 1879
17. “[Are You Saved?]” 2 February 1879 [incomplete]
18. “Forgetting Those Things Which Are Behind ...,” 16 February 1879
19. “The Lord’s Prayer,” March 1879
20. “‘Natural’ & Spiritual,” 6 April 1879
21. “From Bondage into Liberty,” 15 June 1879
22. “Beauty,” 29 June 1879-2 May 1881
23. “Show Thyself a Man,” 6 July 1879
24. “Conscience,” September 1879
25. “And the Work of Righteousness Shall be Peace ...,” 5 October 1879
26. “Hebrew Prophets,” 12 October 1879

27. [Christianity and Judaism], 16 November 1879-1884
28. “For It is Appointed unto Men Once to Die,” 1879
29. “While the Earth Remaineth,” 1879
30. [Re: Unitarian Convention], ca. 1879 [incomplete]
31. “Washington: ‘Let Us Now Praise Famous Men,’” 22 February 1880
32. “Now Men See Not the Light That is in the Cloud,” 29 February 1880
33. “Miracle,” 14 March 1880
34. “Immortality,” [Easter] 1880
35. “He Giveth His Beloved in Sleep,” 6 June 1880-June 1890
36. “A Reasonable Worship,” 13 June 1880
37. “Decay Subjected to Hope,” 20 June 1880
38. [Re: Human Rights], 4 July 1880
39. “It is Good to Be Here,” 5 September 1880 [incomplete]
40. “Habit,” 12 September 1880 [incomplete]
41. “The Beginnings,” 19 September 1880
42. [Re: Conference of Unitarian Churches], 10 October 1880
43. “The Everlasting Arms,” 15 November 1880-August 1881
44. “The Summer is Over,” November 1880
45. “Awakening to God,” 1880
46. [Eulogy for Lucretia Mott], ca. 1880 [incomplete]
47. [“Is Humanity a Religion?”], ca. 1880 [incomplete]
48. “Not as in My Presence Only ... Work Out Your Own Salvation,” ca. 1880

49. [Re: Obedience], ca. 1880, 1881
50. “The Girl and the Bun” [Sermons for Children], ca. 1880
51. “To Him That Hath Shall Be Given,” ca. 1880
52. “What Is Your Life?” ca. 1880

Box 13 (5” legal size)

Folder:

1. “Play-Time,” 2 July 1881
2. [Eulogy for President James Garfield], ca. September 1881
3. [Self-Examination], 6 November 1881
4. “Xmas 1881”
5. “The Fifth Symphony,” 1881
6. “God & Him Infinitely Near,” 1881
7. “God’s Way of Teaching,” 1881
8. [Inequalities of Life], [1881]
9. “‘A Cake Not Turned’ [Half-Baked Men],” ca. 1881
10. “Say to the Children of Israel that They Go Forward,” 1 January 1882 [incomplete]
11. [Re: Self-Reliance], 16 April 1882 [incomplete]
12. “Hope Thou in God ...,” 23 April 1882
13. [Moral Renewal], 7 May 1882
14. “I Indeed Baptize You in Water ...” June 1882
15. “Obedience,” 18 November 1882-17 February 1889
16. [Re: The Marketplace/ Eulogy for Henry Whitney Bellows], [1882]

17. “To All that Be in Rome...,” [1884]
18. [Ethics, Humanity, Piety], ca. 1887⁷³
19. “All Things Are Yours,” n.d. [incomplete]
20. “At Evening Time There Shall Be Light” (Zach. XIV:7), n.d.
21. “Be Ye Therefore Followers of God as Dear Children” (Ephesians V:1), n.d.
22. “Bear Ye One Another’s Burdens ...” (Galatians VI:2), n.d.
23. [Re: Beauty, Art], n.d.
24. [Re: Biblical Interpretation], n.d.
25. [Re: Bible Revision], n.d. [incomplete]
26. “But We Will Not Sin, Knowing that We are Counted Thine,” (Wisdom of Solomon XV:2), n.d.
27. [Channing’s (Dr. William) Beliefs], n.d.
28. “Charity and Business Charity: A Discourse by Samuel Longfellow,” n.d.⁷⁴
29. [Charity], n.d.
30. [Charities], n.d. [incomplete]
31. [Children], n.d. [incomplete]
32. “Christian Love – Its Signification,” n.d.
33. [Christmas], n.d.
34. [Christmas Day Service], n.d.
35. [Conception of God], n.d.
36. [Faith and Trust], n.d.

⁷³ See the published version of this sermon, Box 15, Folder 19.

⁷⁴ Annotations indicate that this manuscript was intended for publication.

37. “The Fall of the Leaf,” n.d. [incomplete]
38. “Give Us This Day Our Daily Bread,” n.d.
39. “Glorifying God,” n.d.
40. “God is Love, God is Our Father . . .,” n.d.
41. [God, the All-Pervading Spirit], n.d.
42. [God’s Way], n.d. [incomplete]
43. [The Golden Rule], n.d. [incomplete]
44. [“He Shall Not Be Afraid of Evil Tidings”] (Psalm 112:7), n.d.
45. [Heaven], n.d.
46. “Hitherto Shalt Thou Come and No Farther,” n.d. [incomplete]
47. “Images of God,” n.d.
48. “In Every Good Work Trust Thine Own Soul,” n.d. [incomplete]
49. “In Everything Giving Thanks . . .,” n.d.
50. [Interpreting New Testament], n.d. [incomplete?]
51. “Is Life Worth Living?” n.d.
52. “Isaac Went Forth . . . to Meditate at Eventide,” n.d.
53. “Jesus at Jacob’s Well,” n.d.
54. [Re: John Brown], n.d.

Box 14(5” legal size)

Folder:

1. “Light on the Way,” n.d.
2. “The Living God,” n.d.

3. “Lord, Open His Eyes That He Might See” (II Kings VI:17), n.d.
4. [Re: Loss and Sorrow], n.d. [incomplete]
5. “Made ‘Perfect Thru Suffering,’” n.d. [incomplete]
6. [Man vs. Animal], n.d.
7. [Miracles], n.d. [incomplete]
8. [“Natural” vs. Spiritual Man], n.d.
9. “Nothing but Leaves” (Matthew XXXI: 19), n.d. [incomplete]
10. “On the Relation of Free Religion to the Church,” n.d.
11. “One Shall Be Taken and Another Left,” n.d. [incomplete]
12. “Our God & Father of All...,” n.d.
13. “The Poor Ye Have With You Always,” n.d.
14. [Religious Sentiments], n.d.
15. [Return from Summer Vacation], n.d.
16. [Sabbath Practices], n.d.
17. “Seek the Things Above,” n.d.
18. [Society and the Individual], n.d.
19. “Spiritual Society,” 4 May n.y.
20. [Spring], n.d. [incomplete]
21. “Stayed on God,” n.d.
22. “The Streets of the City Shall Be Full of Boys [Play and Freedom],” n.d. [incomplete]
23. “Strengthen the Things That Remain,” n.d.

24. [Thanksgiving], n.d.
25. “The Time of the Singing of Birds Is Come [re: Music],” n.d.
26. “Time Shall Be No Longer,” n.d.
27. “To All That Be in Rome [Martyrs in Coliseum],” n.d.
28. “The Two Civilizations [Old and New],” n.d.
29. “We All Do Fade as a Leaf,” n.d.
30. “What Is Man ...” (Psalms 8:4, 5), n.d.
31. [“What Is Truth?”], n.d.
32. [Re: Will and Conscience], n.d.
33. “Wilt Thou Be Made Whole,” n.d.
34. “The Winter Is Past ... the Time of the Singing Birds Is Come,” n.d.
35. “The Yoke,” n.d.
36. Note re: Sermon Composition, n.d.
37. List of Sermons in the Rev. SL’s Possession at Time of Death, February 1893
38. Partial List of the Rev. SL’s Sermons, n.d.
39. Sermon Outlines, n.d.
40. Sermon Fragments, n.d. (Part 1 of 7)
41. Sermon Fragments, n.d. (Part 2 of 7)
42. Sermon Fragments, n.d. (Part 3 of 7)
43. Sermon Fragments, n.d. (Part 4 of 7)

Box 15 (5” legal size)

Folder:

1. Sermon Fragments, n.d. (Part 5 of 7)
2. Sermon Fragments, n.d. (Part 6 of 7)
3. Sermon Fragments, n.d. (Part 7 of 7)

2. (Sermons) Published

4. *The Word Preached*, 23 April 1853
5. *A Spiritual and Working Church*, 30 October 1853
6. *The Doctrine of the Spirit: A Sermon Preached at the Dedication of the Chapel*, 2 March 1858 [2 copies]
7. *Parting Words*, 24 June 1860
8. “Discourse” in *Dedicatory Services of the Parker Memorial Meeting House*, 21 September 1873
9. *The Home*, February 1879 [5 copies]
10. *Gallio: or Church and State*, March 1879 [3 copies]
11. *The Sanctity of Life*, April 1879 [4 copies]
12. *Growth, a Discourse*, May 1879 [4 copies]
13. *Prayer: A Discourse*, October 1879 [4 copies]
14. *The Veiled Future*, January 1880 [4 copies]
15. *God and Men*, February and March 1880 [6 copies]
16. *Change*, May 1882
17. *Gold, Frankincense, and Myrrh*, January 1882 [3 copies]
18. *Going and Remaining*, 25 June 1882 [4 copies]
19. *Ethics, Humanity, Piety*, 13 November 1887 [2 copies]⁷⁵

⁷⁵ One copy is LONG 26487.

B. Services

- 19a. [Vesper Service], 12 June 1853
20. Program – “Installation of the Rev. Samuel Longfellow,” [Second Unitarian Society, Brooklyn], 26 October 1853 [2 copies]
21. Benediction, n.d.
22. Blessing, n.d.
23. Marriage Services, n.d.
24. Prayers, n.d.
25. Wedding Blessing, n.d.
26. Funeral Service for Longfellow Family Members, n.d. [copy by MKL]⁷⁶

C. Notes

27. “Slavery,” ca. 1850
28. Notebook, ca. 1850
29. Sermons Notes, ca. 1850-ca. 1860⁷⁷
30. Notebook, ca. 1850-ca. 1860

Box 16 (5” legal size)

Folder:

1. “The Poetry of Science: Extracts from Dr. Draper’s Introductory Lectures,” ca. 1853-ca. 1860
2. Sermon Notes re: Patriotism, September 1856
3. Notes of Doctrinal Lectures,” ca. 1860, n.d.

⁷⁶ Service arranged by the Rev. SL for the funeral of HWL; also used at the services of CAL, ALP, AWL Sr., and ECPL.

⁷⁷ One set of notes written on 30 August 1853 letter from Francis Tiffany.

4. “The Evangel of Love”/ “The Dhammapada of Buddha” Notebook, ca. 1870
5. Notes for “Spirit Goes Forth,” ca. 1870
6. Notes re: *Sacred Anthology*, ca. 1874⁷⁸
7. Notes on T.H. Huxley’s “Animals Are Automata,” ca. 1875
8. Notes re: Chinese Philosophy, ca. 1875
9. Chinese Philosophy Notebooks, ca. 1875-ca. 1880⁷⁹
10. Re: Tithes, ca. 1877
11. Notes for Sermon “New Year and New Ministry,” [1878]⁸⁰
12. Notes for “The Free Spirit and the Church,” 9 May 1878
13. Notes from Classical Sources, ca. 1879
14. Notes for Sermon “Bought with a Price,” ca. 1880
15. Undated Notes (Part 1 of 6)
16. Undated Notes (Part 2 of 6)⁸¹
17. Undated Notes (Part 3 of 6)⁸²
18. Undated Notes (Part 4 of 6)⁸³
19. Undated Notes (Part 5 of 6)
20. Undated Notes (Part 6 of 6)
21. Notebook re: Religion and Philosophy, n.d.

⁷⁸ Item removed from LONG 2142.

⁷⁹ Letter from William Morton Fullerton moved to Outgoing Correspondence, Box 7, Folder 8. Notes written on letter from Joseph May, 4 October 1875.

⁸⁰ See also sermon “New Year and New Ministry,” 3 January 1878, Box 11, Folder 52.

⁸¹ Newsprint item moved to Box 28, Folder 3. Notes on Beethoven’s Fourth Symphony included with definition of “Religion – I mean highmindness...”

⁸² Newsprint items moved to Box 28, Folder 4, 5.

⁸³ Contains notes re: John Brown.

22. Notes Inserted in Above Notebook, ca. 1868, n.d.
23. Notebook re: Religion, n.d.

Box 17 (5” legal size)

D. Articles

Folder:

1. *The Father, the One and the Sufficient God* (Albany, 1859) [2 copies]⁸⁴
2. Scrapbook of Newspaper Articles, 1865, 1883⁸⁵
3. “Some Radical Doctrines,” *The Radical*, May 1867
4. “The Unity and Universality of the Religious Ideas,” *The Radical*, March 1868
5. “The Perfect Trust,” *Unity*, 15 October 1878 [2 copies]
6. [Review of Samuel Johnson’s *Oriental Religions*, Vol. II, ca. 1878], [mss.]

E. Hymns and Poetry

1. Manuscript

7. A – H, 1848-1878, n.d.^{86†}
8. I – N, 1862-ca. 1865, n.d.
9. O – S, ca. 1882-ca. 1887, n.d.†
10. T – W, [1856]-1889†
11. Partial Index to First Lines of Hymns by the Rev. SL, ca. 1894
12. “Favorite Hymns,” n.d. [questionnaire]

2. Published

⁸⁴ The copy belonging to HWL is annotated.

⁸⁵ Composed by AWL Sr.

⁸⁶ See also “Furness Abbey” manuscript on same sheet as “O Earth, in thine incessant funerals,” Folder 9.

† Contains original hymn lyrics by the Rev. SL.

13. “*How Beautiful upon the Mountains*” and “*Again as Evening’s Shadow Falls*”
Composed by Cirilo Valdes, ca. 1845
14. *A Book of Hymns for Private and Public Devotion* (Cambridge: Metcalf and Company, 1846)†
15. “Hymn [for The Boston Anti-Slavery Bazaar],” ca. 1850
16. *Youthful Voices*, ed. Benjamin Lang (Boston: Walker, Wise and Co., 1862)†
17. *A Book of Hymns and Tunes for the Sunday School, the Congregation, and the Home* (Boston: Walker, Fuller & Co., 1866), 4th ed.†⁸⁷
18. [Program of Bach and Handel Music], Stuttgart, Germany, 29 March 1872.⁸⁸

Box 18 (5” legal size)

Folder:

1. *A Book of Hymns and Tunes for the Congregation and the Home* (Cambridge: Press of John Wilson, 1876)†
2. “The Christmas Bells,” [1879] (Henry Wilson)
3. “The Christmas Tree,” ca. 1880 (the Rev. SL)†
4. *A Book of Hymns and Tunes for the Congregation and the Home* (Cambridge: Press of John Wilson, 1881), 3rd ed.†
5. *Our Church in Song: A Christmas Greeting* (Brooklyn, N.Y.: Second Unitarian Church, 1892) [3 copies]†
6. AML Notes re: *Hymns and Verses by Samuel Longfellow*, ca. 1894†
7. Program – “Order of Easter Festival,” n.d.⁸⁹
8. *Love to God and Love to Man: Songs for Revival Tunes*, n.d. (2 copies)†
9. “Sing We Now Our Hymns of Gladness,” n.d.† (the Rev. SL)

⁸⁷ Newsprint moved to Box 28, Folder 6.

⁸⁸ LONG 26513.

⁸⁹ Contains the Rev. SL hymn “Lo, the Earth Is Risen Again.”

10. “The Truth Shall Make You Free,” n.d. † (the Rev. SL)
11. Program – “An Easter Service,” n.d.
12. Hymns by Unidentified Authors, n.d.

IV. Secular Writings

A. Articles and Lectures

13. Toast to Soldiers, 19 April 1870
14. Lectures on Religions: “I: Brahmanism [Hinduism],” ca. 1875-ca.1885
15. Lectures on Religions: “II: Buddhism,” ca. 1875-ca.1885
16. Lectures on Religions: “III: The Religions of China,” ca. 1875-ca.1885
17. Lectures on Religions: “IV: The Religions of Zoroaster and Mohammed,” ca. 1875-ca.1885
18. “Longfellow’s Boyhood,” *Wide Awake*, Vol. 24, No. 1 (December 1886), pp. 42-48.
19. Lecture on Art, n.d.
20. Lecture re: Temperance, n.d.
21. Stories for Children, n.d.
22. “The Old Baron,” n.d.
23. Notes for Speech re: Votes for Women, n.d.

B. Songs and Poetry

24. A – G, 1835-ca. 1880^{† 90 91}
25. H – M, 1839-ca. 1890^{† 92 93 94}

† Contains original poetry by the Rev. SL.

⁹⁰ Newsprint items moved to Box 28, Folder 7.

⁹¹ “A Call to the Fields” was removed from LONG 453, *Quinti Horatii Flacci Opera* (London, 1733), Vol. I.

⁹² Contains 1839 “Harvard Class Song” by the Rev. SL.

⁹³ Poem by the Rev. SL “Lo, Boston Harbor Black with Tea” removed from LONG 14204.

⁹⁴ Newsprint items moved to Box 28, Folder 8.

26. N – S, ca. 1836-ca. 1890† ⁹⁵

Box 19 (5” legal size)

Folder:

1. T – Y, 1835-1887†⁹⁶
2. Poetry Notebook, ca. 1839
3. The Rev. SL’s Poems for AWL Sr. Family, 1873-1886, n.d.⁹⁷
4. Proposed *Thalatta* 2nd Edition Materials, ca. 1881-ca. 1882 (Part 1 of 2)
5. Proposed *Thalatta* 2nd Edition Materials, ca. 1881-ca. 1882 (Part 2 of 2)
6. Songbook, ca. 1873⁹⁸
7. “Songs,” n.d. [list]⁹⁹

V. Academic Materials¹⁰⁰

8. Harvard University Admission, 25 August 1835
9. Exhibition Programs, 1835-1839
10. Valedictory Exercises Program, 19 July 1836
11. Harvard Bicentennial Song Program, 8 September 1836
12. Themes and Assignments, 1836-1839 (Part 1 of 4)
13. Themes and Assignments, 1836-1839 (Part 2 of 4)
14. Themes and Assignments, 1836-1839 (Part 3 of 4)

⁹⁵ Newsprint items moved to Box 28, Folder 9.

⁹⁶ A drawing of the bridge accompanying the poem “The Viaduct” was moved to the Art Collection.

⁹⁷ See also other humorous holiday poems in the Alexander Wadsworth Longfellow (1814-1901) Papers, Addendum Box 1, Folder 41.

⁹⁸ Dried fern moved to Box 26, Folder 1.

⁹⁹ Moved from “Private Journal at Cambridge,” Box 1, Folder 2.

¹⁰⁰ See also receipts related to undergraduate tuition and living expenses in Financial Records, Box 22, Folder 33; daily schedule of classes 1838-1839 inserted in notebook, Box 22, Folder 5.

15. Themes and Assignments, 1836-1839 (Part 4 of 4)
16. “College Sketches,” ca. 1837 [notebook]
17. Materials re: the Rev. SL’s Speech, Harvard University Exhibition, 16 July 1838
18. Catalogues, 1838
19. “Extracts from Goethe,” ca. 1838 [notebook]

Box 20 (5” legal size)

Folder:

1. Commencement Program, 28 August 1839
2. “Miscellanies I, II,” 1840-1841 [notebook]
3. HDS Notes, ca. 1842-ca. 1846 (Part of 1 of 3)
4. HDS Notes, ca. 1842-ca. 1846 (Part of 2 of 3)
5. HDS Notes, ca. 1842-ca. 1846 (Part of 3 of 3)
6. HDS Paper Drafts, ca. 1842-ca. 1846
7. HDS Oral Presentations, 1843-1845
8. “Criticism of New Testament: Matthew,” ca. 1844 [notes]
9. Theme Notebook (?), ca. 1844
10. HDS Lecture Notes, ca. 1844
11. HDS Lecture Notebooks, ca. 1845 (Part 1 of 2)
12. HDS Lecture Notebooks, ca. 1845 (Part 2 of 2)
13. HDS Papers, ca. 1845
14. HDS Exercises, ca. 1845
15. HDS Notebooks, ca. 1845-ca. 1846

VI. Life of HWL Materials¹⁰¹

16. Article – “New Publications: The Song of Hiawatha,” n.p., ca. 1855 [fragment]¹⁰²
17. Query re: “Wayside Inn,” *Harper’s New Monthly Magazine* (1880), p. 638
18. ALP Notes re: John Ruskin’s Critique of *Golden Legend*, ca. 1882
19. Notebook re: HWL Chronology, ca. 1883 (incomplete)
20. Notes for Manuscript, ca. 1883

Box 21 (5” legal size)

Folder:

1. Galley Proofs, Vol. I, Title Page – p. 114, [1885-1886]
2. Galley Proofs, Vol. I, pp. 145-304, [1885-1886]
3. Galley Proofs, Vol. I, pp. 305-433, [1885-1886]
4. Galley Proofs, Vol. II, Title Page – p. 114, [1885-1886]
5. Galley Proofs, Vol. II, pp. 145-336, [1885-1886]
6. Galley Proofs, Vol. II, pp. 337-416, [1885-1886]¹⁰³
7. Galley Proofs, Vol. II, pp. 449-474, [1885-1886]
8. Galley Proofs for *Final Memorials*, Title Page – p. 160, [1887]
9. Galley Proofs for *Final Memorials*, pp. 161-268, [1887]
10. Galley Proofs for *Final Memorials*, pp. 275-376, [1887]

Box 22 (5” legal size)

Folder:

1. Galley Proofs for *Final Memorials*, pp. 377 – Index, [1887]

¹⁰¹ See also Rev. SL’s corrections on newspaper clippings re: Francis Underwood’s address on HWL in HWL Papers – Obituaries and Commemorations in the HWL Family Papers, Box 5, Folder 61.

¹⁰² Newsprint item moved to Box 28, Folder 11.

¹⁰³ Some pages are missing from these volumes.

2. Review of *Life of HWL*, 1886¹⁰⁴
3. Reviews of *Final Memorials*, 1887¹⁰⁵

VII. Personal Materials

4. Notebook, 1831-1832
5. Notebook re: Art, ca. 1839
6. Scrapbook, ca. 1839-ca. 1841¹⁰⁶
7. Detached Flyleaf, June 1848
8. Gift Inscription to ZWL, [1 January] 1851
9. England and France Scrapbook, 1851-1852¹⁰⁷
10. Description of Niagara, 10 August [1857]
11. Book Inventory, ca. 1860
12. European Travel Notes, [1860?] – 1868, n.d.¹⁰⁸
13. “History of Venice” Notes, ca. 1860-ca. 1880
14. Notes on Italian Art, ca. 1860-ca. 1880
15. List of Art Reproduction Prints, ca. 1860-ca. 1880
16. Notes on “Beethoven’s Fourth Symphony,” [1862]
17. Soldier Account Copied by the Rev. SL, ca. 1862-ca. 1864
18. Detached Frontispiece (?), 6 July 1875

¹⁰⁴ Newsprint item moved to Box 28, Folder 12.

¹⁰⁵ Newsprint items moved to Box 28, Folder 13; Oversize Newsprint, Box 29, Folder 1 and Box 30, Folder 1, 24X36” Map Folder #2.

¹⁰⁶ LONG 19422a; newsprint items moved to Box 28, Folder 29.

¹⁰⁷ Photographs moved to Box 31, Envelope 2; Box 33, Envelope 1.

¹⁰⁸ See also travel journal for Italy, Box 1, Folder 13.

19. Obituary – “Might Have Been Canonized,” *Boston Herald*, 10 October 1892¹⁰⁹
20. Charles G. Ames, “Samuel Longfellow [Obituary],” *Boston Gazette*, 10 October 1892¹¹⁰
21. Resolution for Memorial Discourse, Trustees of the Second Unitarian Society of Brooklyn, 11 October 1892¹¹¹
22. Obituary Scrapbook by AWL Sr., [1892]
23. Bibliographic Notes re: British Poets, n.d.
24. Empty Envelope, n.d.

VIII. Images

- 24a. Scenic Prints, 1832, 1833¹¹²
25. Pencil Drawing of Front Façade of Unidentified House, ca. 1837¹¹³
26. “Summer Costume of the Cambridge Students, 1838” [photostat of pencil drawing]
27. Design for SL (1776-1849) Memorial, August 1849 [photostat]
28. “Westminster Abbey from St. James’s Park,” [September 1851?] [pencil drawing]¹¹⁴
29. Pencil Drawing of Pitcher, [March 1855]¹¹⁵
30. Pencil Drawing of Building, Mainz, Germany, [1861?]
31. Floor Plans of Unidentified Houses, n.d.
32. Pencil Drawing of “Sam. Longfellow Balkam,” n.d.

IX. Financial Records

33. Receipts, 1835-1839

¹⁰⁹ Newsprint item moved to Box 28, Folder 14.

¹¹⁰ Oversize newsprint item moved to 24X36” Map Folder #2.

¹¹¹ Moved to Oversize, Box 27, Folder 1. The Rev. John W. Chadwick wrote the discourse, “Samuel Longfellow: A Sermon,” Box 23, Folder 39.

¹¹² Removed from portfolio LONG 7584.

¹¹³ Item moved from “Private Journal at Cambridge,” Box 1, Folder 2.

¹¹⁴ Item moved from Travel Journal (England and France), Box 1, Folder 6.

¹¹⁵ Item moved from 15 March [1855] letter, Box 5, Folder 1.

34. Bill for Passage (?), 10 July 1844
35. Account of Payments (in Francs), 8 October 1851-20 July 1852¹¹⁶
36. Promissory Note to the Rev. SL, 6 May 1878

Box 23 (5" legal size)

X. Legal Records

Folder:

1. Copyright Registration for *A Few Verses of Many Years*, 17 December 1887

XI. Estate Records

2. Property Records, 1857-1900¹¹⁷
3. Cancelled Checks, March-June 1892
4. Copy of Will, 4 July 1892 (2)
5. Probate Court Citation, 11 October 1892¹¹⁸

XII. Collected Materials

6. Document re: French Revolution Given by Mrs. Craigie, [1792]
7. 1790s (?) Newspaper Clippings¹¹⁹
8. Notebook for Dried Flora, ca. 1837
9. Charles W. Greene, *The Ready Multiplier*, 2nd ed. (Boston, 1838)
10. Notebook Cover, ca. 1840
11. Table of Contents for "Botta's History [of the War of Independence]," ca. 1840
12. Laura Bridgman (1829-1889) Autograph, ca. 1840-ca. 1850

¹¹⁶ Item moved from Travel Journal (England and France), Box 1, Folder 6.

¹¹⁷ Most apply to rental properties in Portland which the AWL Sr. family inherited upon the Rev. SL's death.

¹¹⁸ Newsprint item moved to Box 28, Folder 15.

¹¹⁹ Newsprint item moved to Box 28, Folder 16; oversize newsprint item moved to Box 29, Folder 2.

13. Charles Dickens, “American Notes for General Circulation,” *The New World* (New York, November 1842)
14. Article Mocking Transcendentalism, ca. 1842¹²⁰
15. Tract – “Voice of Warning,” 2 January 1843
16. Lock of ALP Hair, 13 May 1845¹²¹
17. Autographs, ca. 1845-1885
18. Unitarian Publications, 1847, 1869
19. Program – Diorama, Regent’s Park [London], ca. 1851?
20. Article re: Louis Kossuth (1802-1894), [*Boston Evening Transcript*], 3 June 1852¹²²
21. Article – “Death of Horatio Greenough,” n.p., [1852]¹²³
- 21a. Copy of Excerpt re: Martyrdom by George MacDonald, 6 April 1869
22. Ticket to Boston Art Club Exhibition, 1874 (?)¹²⁴
23. Newspaper Clippings re: the Rev. John Weiss (1818-1879), ca. 1874¹²⁵
24. “Mahomet,” *Harper’s New Monthly Magazine*, 1875
25. Newspaper Articles re: Children and Religion, ca. 1875¹²⁶
26. Jean Ingelow, *The Shepherd Lady and Other Poems* (Boston, 1876)
27. Edith Longfellow Dana – Richard Henry Dana III Wedding Invitation, [10 January 1878]
28. Thomas Carlyle, *Life of Robert Burns* (New York, 1880)
29. Booklet re: Edward Everett Hale (1822-1909), ca. 1880¹²⁷

¹²⁰ Newsprint item moved to Box 28, Folder 17.

¹²¹ Hair moved to Box 25, Folder 3.

¹²² Newsprint item moved to Box 28, Folder 18.

¹²³ Newsprint item moved to Box 28, Folder 19.

¹²⁴ Item removed from LONG 2142.

¹²⁵ Newsprint item moved to Box 28, Folder 20.

¹²⁶ Newsprint item moved to Box 28, Folder 21.

¹²⁷ Original 16 June 1839 poem by Hale attached to sheet.

- 29a. Article — “[Carl] Schurz Versus Schurz [re: Indian Reservation Policy],” n.p., ca. 1880¹²⁸
- 29b. Article — “The Recent Translation of the Lusiads,” n.p., ca. 1880¹²⁹
30. Church Service Programs, 1881, n.d.
31. Gift Inscription re: *Memoirs of Emerson*, December 1887¹³⁰
32. Published Sermons, 1888, 1891
33. Brochure — “The Asquam House [Holderness, N.H.],” ca. 1890¹³¹
- 33a. Leaflet, The First Free Church of Tacoma, [1892]¹³²
34. Poem re: Maine Sites by MKL, n.d.¹³³

XIII. Reference Materials

35. Review of *The Radical* articles, ca. 1868¹³⁴
36. *Caleb D. Bradlee Ordination*, Boston, 11 December 1884¹³⁵
37. Frederic M. Bird, “American Hymn Writers: Unitarians,” *The Independent* (?), n.p., ca. 1890¹³⁶
38. Article — “The Longfellows,” [Portland], [October 1892]¹³⁷
39. John W. Chadwick, “Samuel Longfellow: A Sermon,” December 1892 [6 copies]¹³⁸
40. Lydia Jackson, Letter to Samuel May (1810-1899) re: Hymn Attribution, 4 December 1893

¹²⁸ Moved from LONG 13191 (*Portrait de Eleazor de Chandeville...*, 1858); newsprint item moved to Box 30, Folder 4.

¹²⁹ Item removed from LONG 2244. Newsprint item moved to Box 28, Folder 30.

¹³⁰ Item removed from LONG 11683, *Memoir of Ralph Waldo Emerson*, 1887.

¹³¹ Item removed from LONG 11683.

¹³² Item removed from LONG 8367 (*Memoirs of Gen. W.T. Sherman*, Vol. I, 1891).

¹³³ Individual catalog number LONG 19430b. Moved from Family Art Collection, Unit 88B Box 10.

¹³⁴ Newsprint item moved to Box 28, Folder 22.

¹³⁵ Contains the Rev. SL’s hymn “O God, Thy Children Gathered Here.”

¹³⁶ Newsprint item moved to Box 29, Folder 3.

¹³⁷ Newsprint item moved to Box 28, Folder 23. One item removed from LONG 14222.

¹³⁸ Contains copies owned by MKL, LWLB, and Samuel May.

41. Reviews of *Memoirs and Letters* Edited by Joseph May, 1893-1894¹³⁹
42. Author Unknown, “Samuel Longfellow in College,” ca. 1893
43. Joseph May’s (?) Transcriptions from ZWL Letters re: the Young SL, ca. 1893
44. Article – “A Church Reopened: Improvements in the Second Unitarian Society’s Edifice...,” *N.Y. Tribune*, 26 March 1894¹⁴⁰
45. AML Notes for *Hymns and Verses by Samuel Longfellow*, ca. 1894
46. Article – “The Saunterer: People He Meets and People He Remembers [the Rev. SL],” *Portland Telegram*, 19 April 1914¹⁴¹
47. Articles re: Centennial of Birth, [June 1919]¹⁴²
48. HWLD Notebook, 1919-1940

Box 24 (2 ½ ” legal size)

Folder:

1. HWLD Notebook, 1919-1940 [cover]
2. Hugh Martin, Letter to AML re: Hymn Permission, 7 September 1933
3. HWLD Notes re: the Rev. SL’s Last Words, ca. 1940
4. HWLD Notes re: the Rev. SL Papers, ca. 1940
5. Query re: Hymn Authorship, *New York Times*, 9 March 1941¹⁴³
6. Clipping re: Sale of Autographed Materials, 1941
7. Articles re: Fall River Pastorate, 1942, 1949¹⁴⁴

¹³⁹ Newsprint items moved to, Box 28, Folder 24; Oversize Newsprint Box 29, Folder 30, Folder 2.

¹⁴⁰ Newsprint item moved to Box 28, Folder 25. Item removed from LONG 14222.

¹⁴¹ Newsprint item moved to Box 28, Folder 26.

¹⁴² Newsprint items moved to Box 28, Folder 27 and 24X36” Map Folder #3. One item removed from LONG 16422, *New England Miscellany*, Vol. XI, No. 2.

¹⁴³ Newsprint item moved to Box 28, Folder 28.

¹⁴⁴ Newsprint items moved to Box 29, Folder 5 and Box 30, Folder 3.

8. Clippings re: Manuscripts Purchased by HWLD, June 1947, n.d.
9. Correspondence with Fred Rouleau re: Acquisition of Letters and Notebook, 1948
10. Notes on Maine Historical Society Holdings, ca. 1962
11. Philip Fitzhugh Stryer, Letter to Librarian, Longfellow House [Thomas deValcourt] re: Letter for Sale, 28 March 1963
12. Page with the Rev. SL's Letter of Condolence Detached from Unknown Publication, n.d.
13. Transcription of Dictionary of American Biography Article by Francis A. Christie, n.d. [incomplete]
14. Church Program Clipping re: Hymns, n.d.
15. Bibliographic Notes re: Two of the Rev. SL's Hymnbooks, n.d.¹⁴⁵

XIV. Separated Items

Box 25 (4X5X1 ½" negative box)

Envelope:

1. Small Sprig, 1862 (?)¹⁴⁶
2. Dried Flowers, 17 August 1838¹⁴⁷
3. Lock of ALP Hair, 13 May 1845¹⁴⁸

Box 26 (5X7X2" negative box)

Envelope:

1. Fern Frond, ca. 1873¹⁴⁹

XV. Oversize

Box 27 (20X24X1 ½" flat box)

¹⁴⁵ Removed from LONG 12975.

¹⁴⁶ Removed from Travel Journal/ Sketchbook (Germany), [1861]-1862. Box 1, Folder 12.

¹⁴⁷ Removed from Incoming Correspondence,

¹⁴⁸ Removed from Collected Materials,

¹⁴⁹ Removed from Songbook, Box 19, Folder 6.

Folder:

1. Resolution for Memorial Discourse, Trustees of the Second Unitarian Society of Brooklyn, 11 October 1892¹⁵⁰

XVI. Newsprint**Box 28** (2 ½ ” legal size)

Folder:

1. Clipping re: the Rev. SL Ordination, ca. 17 February 1848¹⁵¹
2. Clipping re: Signor Luigi Monti Anecdote, n.p., n.d.¹⁵²
3. Clipping – Excerpt from Mark Akenside’s “Pleasures of the Imagination,” n.p., n.d.¹⁵³
4. Clipping of Psalm 34, n.p., n.d.¹⁵⁴
5. Article – “A Freedman to His Old Master,” n.p., ca. 1870¹⁵⁵
6. Review of Prehistoric America, *The Republican*, [1884]¹⁵⁶
7. Poem Clippings, [1837]-ca. 1880¹⁵⁷
8. Poem Clippings, 1838, n.d.¹⁵⁸
9. Poem Clippings, n.d.¹⁵⁹
10. Clipping – “The Voice of Autumn,” n.d.¹⁶⁰
11. Review of *Hiawatha*, ca. 1855 [fragment]¹⁶¹

¹⁵⁰ Moved from Box 22, Folder 21.

¹⁵¹ Moved from Box 3, Folder 7.

¹⁵² Moved from Box 8, Folder 8.

¹⁵³ Moved from Box 16, Folder 16.

¹⁵⁴ Moved from Box 16, Folder 17.

¹⁵⁵ Moved from Box 16, Folder 17.

¹⁵⁶ Moved from Box 17, Folder 17.

¹⁵⁷ Moved from Box 18, Folder 24.

¹⁵⁸ Moved from Box 18, Folder 25.

¹⁵⁹ Moved from Box 18, Folder 26.

¹⁶⁰ Moved from Box 19, Folder 1.

¹⁶¹ Moved from Box 20, Folder 16.

12. Review of *Life of HWL*, *The Spectator*, 8 May 1886¹⁶²
13. Reviews of *Final Memorials*, 1887¹⁶³
14. Obituary – “Might Have Been Canonized,” *Boston Herald*, 10 October 1892¹⁶⁴
15. Probate Court Citation, 11 October 1892¹⁶⁵
16. 1790s Clippings¹⁶⁶
17. Article Mocking Transcendentalism, ca. 1842¹⁶⁷
18. Article re: Louis Kossuth (1802-1884), [*Boston*] *Evening Transcript*, 3 June 1852¹⁶⁸
19. Article – “Death of Horatio Greenough,” n.p., [1852]¹⁶⁹
20. Newspaper Clippings re: the Rev. John Weiss (1818-1879), ca. 1874¹⁷⁰
21. Newspaper Articles re: Children and Religion, ca. 1875¹⁷¹
22. Review of *The Radical* Articles, ca. 1872
23. Article – “The Longfellows,” [Portland], [October 1892]¹⁷²
24. Reviews of *Memoirs and Letters* Edited by Joseph May, 1893-1894¹⁷³
25. Article – “A Church Reopened: Improvements in the Second Unitarian Society’s Edifice...,” *New York Tribune*, 26 March 1894¹⁷⁴
26. Article – “The Saunterer: People He Meets and People He Remembers [the Rev. SL],” *Portland Sunday Telegram*, 19 April 1914¹⁷⁵

¹⁶² Moved from Box 22, Folder 2.

¹⁶³ Moved from Box 22, Folder 3.

¹⁶⁴ Moved from Box 22, Folder 19.

¹⁶⁵ Moved from Box 23, Folder 5.

¹⁶⁶ Moved from Box 23, Folder 7.

¹⁶⁷ Moved from Box 23, Folder 14.

¹⁶⁸ Moved from Box 23, Folder 20.

¹⁶⁹ Moved from Box 23, Folder 21.

¹⁷⁰ Moved from Box 23, Folder 23.

¹⁷¹ Moved from Box 23, Folder 25.

¹⁷² Moved from Box 23, Folder 38.

¹⁷³ Moved from Box 23, Folder 21.

¹⁷⁴ Moved from Box 23, Folder 44.

¹⁷⁵ Moved from Box 23, Folder 46.

27. Article re: Centennial of Birth, [18 June 1914]
28. Query re: Hymn Authorship, *New York Times*, 9 March 1941¹⁷⁶
29. Poetry and Engraving Clippings, 1841, n.d.¹⁷⁷
30. Article – “The Recent Translation of the Lusiads,” n.p., ca. 1880¹⁷⁸
31. Article – “The Maiden Tower on the Bosphorus,” n.p., ca. 1839¹⁷⁹

XVII. Oversize Newsprint

Box 29 (14X18X 1 1/2” flat box)

1. Reviews of *Final Memorials*, 1887¹⁸⁰
2. Article – [Letter from “A Federal Republican”], 1790s¹⁸¹
3. Frederic M. Bird, “American Hymn Writers: Unitarians,” *The Independent* (?), n.p., ca. 1890
4. Reviews of *Memoirs and Letters*, 1893-1894¹⁸²
5. Articles “Rev. Samuel Longfellow’s Pastorate Here,” *Fall River Mass. Herald News*, June 1949¹⁸³

Box 30 (20X24X1 1/2” flat box)

1. Reviews of *Final Memorials*, 1887¹⁸⁴
2. Reviews of *Memoirs and Letters*, 1893-1894¹⁸⁵
3. Articles re: Fall River Pastorate, 1942, 1949¹⁸⁶

¹⁷⁶ Moved from Box 24, Folder 5.

¹⁷⁷ Removed from scrapbook, Box 22, Folder 6.

¹⁷⁸ Moved from Box 23, Folder 29b.

¹⁷⁹ Moved from “Private Journal at Cambridge,” Box 1, Folder 2.

¹⁸⁰ Moved from Box 22, Folder 3.

¹⁸¹ Moved from Box 23, Folder 7.

¹⁸² Moved from Box 23, Folder 41.

¹⁸³ Moved from Box 24, Folder 7.

¹⁸⁴ Moved from Box 22, Folder 3.

¹⁸⁵ Moved from Box 23, Folder 41.

4. Article – “[Carl] Schurz Versus Schurz [re: Indian Reservation Policy],” n.p., ca. 1880¹⁸⁷

24x36” Map Folders

1. Review of *Final Memorials*, *Cambridge Tribune*, 7 May 1887¹⁸⁸
2. Charles G. Ames, “Samuel Longfellow [Obituary],” *Boston Gazette*, 10 October 1892¹⁸⁹
3. Article – “The Samuel Longfellow Centenary Today,” *Boston Herald*, 18 June 1919 (4 copies)¹⁹⁰

XVIII. Photographic Materials

Box 31 (4X5X2” negative box)

1. [Possible Salt Paper Print, 1839?]
2. [Carte-de-visite of Unidentified Man]¹⁹¹

Box 32 (5X7X2” negative box)

1. [Jackson House, Brooklyn, New York]

Box 33 (8X10X 1 ½” flat box)

1. [Portrait of Joan Bohl]¹⁹²

¹⁸⁶ Moved from Box 24, Folder 7.

¹⁸⁷ Moved from Box 23, Folder 29a.

¹⁸⁸ Moved from Box 22, Folder 3.

¹⁸⁹ Moved from Box 22, Folder 20.

¹⁹⁰ Moved from Box 23, Folder 47.

¹⁹¹ Moved from England and France Scrapbook, Box 22, Folder 9.

¹⁹² Moved from England and France Scrapbook, Box 22, Folder 9.

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Rose, Anne C. "Samuel Longfellow." American National Biography Online. <http://www.anb.org>. Accessed May 2005.

APPENDIX: LIST OF CORRESPONDENTS

* indicates letter(s) in Correspondence – Incoming series.

‡ indicates letter(s) in Correspondence – Outgoing series

Names	Outgoing	Incoming	Additional comments
A., J.G.		*	
Abbot, G.T.		*	
Ackley, Daniel		*	Union soldier
Adams, J.C.		*	Harvard College friend
Agassiz, Elizabeth Cary (1822-1907)		*	
Alcott, Amos Bronson (1799-1888)		*	4 letters
Appleton, Frank Parker		*	Harvard Divinity School classmate
Appleton, Thomas Gold (1812-1884)		*	Brother-in-law of HWL
Appleton, William		*	Engaging the Rev. SL as tutor
Ashmead, Walter K.		*	
Ashton [last name unknown]	‡		Young acquaintance
Atkinson, W.P.		*	
B., M.E.		*	
Balkam, Anne Sophia Longfellow (b. 1818)		*	
Barnitz, Harry William	‡		Young artist
Barrett, Lucia Wadsworth Longfellow (1859-1940)	‡		
Bartol, Cyrus Augustus, Rev. (1813-1900)		*	Unitarian minister and Transcendentalist
Bartol, G.(?) M.		*	
Bates, Charles J.		*	

Battelle, Amory		*	
Battelle, H.		*	Fall River (Mass.) Unitarian church leader
Baylor, C.G.		*	
Bellows, Dr.		*	
Bellows, H.W.		*	
Bixby, W.H.		*	
Biddle, Horace			Union soldier (?) who sent poems (Box
Blake, G. Vila		*	
Blanchard, M.A.		*	Secretary, Portland Spiritualist Association
Boyesere, H. John		*	
Bradford, Claudius, [Rev.]		*	
Bradford, S.D.		*	
Briggs, C.		*	
Briggs, George W.		*	
Brimley, Edward		*	
Brookway, Charles J.		*	
Brown, Henry		*	Union Soldier
Brown, James		*	Church leader in First Parish of West Cambridge [Arlington]
Burroughs, James R.		*	
Cabot, J. Elliot		*	
Cepheus (?), Edward		*	
Chadwick, John W., Rev. (1840-1904)		*	
Channing, William F., Rev.		*	2 items
Charles [last name unknown]	‡		
Child, Lydia Maria		*	1 item
Clark, Mary T.		*	
Clark, Parker H.		*	
Clarke, James Freeman		*	2 items
Cleveland, Aaron		*	Union soldier
Coale, George B.		*	Discusses chants
Codman, Henry, Jr.		*	
Coggins, Clifford		*	

Commelin, R.		*	
Congdon, Ernest A.		*	
Conway, Monacure Daniel (1832-1907)	‡		
Crosby, William		*	With the magazine <i>Christian Examiner</i>
Croswell, Mary	‡		
Curtis, George W. (1824-1892)		*	
Cutler, R.P., Rev.		*	
D[okane ?], Caroline		*	
Dabney, Charles W., Jr.		*	Members of Charles Dabney Sr. family of Fayal in the Azores ¹⁹³
Dabney, Clara		*	
Dabney, J.A.		*	
Dabney, Samuel Wyllys		*	
Dana, Edith Longfellow (1853-1915)	‡		
Dawes, Thomas, Rev.		*	
Deiz (?), Carlo A.		*	
Donaldson, John		*	
Donaldson, Samuel C.		*	
Eaton, Wyatt (1849-1896)		*	Painter active in Canada and U.S.
Edward [last name unknown]			
Eliot, Samuel, Rev. (c1804-1874)		*	
Emerson, Ralph Waldo (1803-1882)		*	4 items
Ferguson, Robert (d. 1898)		*	Re: HWL letters
Fields, Annie Adams (1834-1915)	‡		Re: <i>Life of HWL</i> mostly
Fields, James T. (1817-1881)	‡	*	
Flint, James		*	
Forman, J.T., Rev.		*	

¹⁹³ See also brief 31 August 1845 letter from Dabney on which the Rev. SL wrote study notes, Series Academic Writings, Part 1 of 3, HDS Notes, Box 20, Folder 3.

Francis [last name unknown]		*	
Francis, Convers (1795-1863)		*	
Francis, S.W., Dr.	‡		
Frank [last name unknown]		*	Letter signed “Y[ou]r affectionate nephew”
Frothingham, Benjamin T.		*	Frothingham family former New York parishioners
Frothingham, James H.		*	
Frothingham, John S.		*	
Frothingham, Joseph A.		*	Committee for Supplying the Pulpit, Newburyport, Mass.
Frothingham, Octavius Brooks (1822-1895)	‡	*	
Fullerton, William Mortimer (1865-1952)		*	Two items
Furness, William Henry, Rev. (1802-1896) ¹⁹⁴		*	Clergyman
G[illeg.], O.R.		*	
Galvin [first name unknown]	‡		Clergyman asking the Rev. SL to substitute preach
Gannett, W[illiam] C[hanning] (1840-1923)		*	
Gilman, Eloisa (?) W.		*	
Goff, John F.		*	Union soldier
Greenleaf, Hannah (1787-1857)		*	
Greenleaf, James (1814-1865)	‡	*	
Greenleaf, Mary Longfellow (1816-1902)	‡	*	

¹⁹⁴ See also 25 November 1881 note to the Rev. SL verso copy of poem “Sailing Day,” Box 18, Folder 26.

Grozier [first name unknown]		*	
Hale, Edward Everett (1822-1909)		*	
Hall, E.B., [Rev.]		*	
Hamlin, Augustus		*	Correspondence and detailed description of pen presented to HWL
Harris, Clarendon		*	
Haskell, A.M., Rev.	‡		
Hedge, Charles E., Rev.		*	
Hedge, Frederick Henry (1805-1890)		*	
Higginson, Anne		*	
Higginson, Louisa		*	
Higginson, Thomas Wentworth (1823-1911)	‡	*	
Hillard, Kate		*	
Historical Society of Old Newbury	‡		
Hoadly, George		*	
Hodges, William H.		*	
Holland, Frederick May, Rev.		*	Of Baraboo, Wisconsin Society
Holmes, Joseph		*	
Holmes, Oliver Wendell (1809-1894)	‡		Re: HWL biography (typescript copy)
Horace [last name unknown]	‡		Young acquaintance
Howard, Francis Key (1826-1872)		*	Early student at Rockburn in Elkrige
Howe, Samuel Gridley (1801-1876)		*	
Howell, Mr.	‡		
Hulbert, William Henry, Rev.		*	
Isaac [last name unknown]		*	

Isley, Mrs.		*	Wrote letter concerning immortality
J. (?), G.B.		*	
Jackson, Helen Hunt (1830-1885)		*	
Jennison, Samuel, Jr.		*	Harvard classmate?
Jim [last name unknown]		*	
Johnson, Samuel (1822-1882)	‡	*	
Judd, G.C., Miss		*	
Karcher, John K., [Rev.]		*	
King, Thomas Starr (1824-1864)		*	1 item
Knapp, W.H., [Rev.]		*	
Lamson, A., [Rev.]		*	
LeBaron, M.J.		*	Re: copy of “Raphael at Fifteen” painting
Lindsley, John C.		*	Father of John (see below)
Lindsley, John, [Jr.]		*	Young correspondent of the Rev. SL
Longfellow, Alexander (1814- 1901)	‡		
Longfellow, Alice Mary (1850-1928)	‡	*	
Longfellow, Charles Appleton (1844-1893)	‡		
Longfellow, Elizabeth Clapp Porter (1822-1904)	‡	*	
Longfellow, Ellen (1818-1834)	‡		
Longfellow, Ernest (1845-1921)	‡	*	
Longfellow, Frances Elizabeth Appleton (1817- 1861)	‡	*	
Longfellow, Henry Wadsworth (1807- 1882)	‡		

Longfellow, Mary King (1852-1945)	‡		
Longfellow, Stephen (1776-1849)	‡	*	
Longfellow, Zilpah Wadsworth (1778-1851)	‡		
Martineau, James (1805-1900)		*	Query re: authorship of anonymous hymn
Masset, Stephen F.		*	
May, Joseph (1836-1918)		*	Future editor of <i>SL: Memoir and Letters</i> ; 1 s. letter from May dated 4 October 1875 from Newburyport asking for his services on which the Rev. SL wrote notes ¹⁹⁵
Mayer, Henry	‡		Harvard classmate
Meredith, S.		*	
Metcalf & Co.		*	Publishers of <i>Book of Hymns</i>
Mills, E.S. and Ellen L.		*	Brooklyn church parishioners
Monti, Luigi	‡		
Morison, Nathaniel		*	Friend in Baltimore
Morrone, [first name unknown]		*	Requesting article for magazine <i>The Radical</i>
Mott, Lucretia	*		
Murray, M.		*	Member of the Murray family with whom he lived at “Rockburn”
Mussey, A.B., [Rev.]		*	
Nichols, George		*	Re: acceptance of position at Germantown, Pa.
Nichols, Ichabod (1784-1859)		*	Unitarian minister of Portland
Nichols, John Taylor Gilman (1817-1900)	‡	*	Unitarian minister in Saco, Me.; son of Ichabod
Niles (?), J.		*	
Norton, Charles Eliot (1827-1908)		*	2 items
Oliver, Marshall		*	Art student in Paris
Olney, J.		*	

¹⁹⁵ See Box 16, Folder 9.

Ormsbee, Allen		*	Second Unitarian Society of Brooklyn thanking the Rev. SL
Osgood, Samuel (1812-1880)		*	
P., G.P.		*	
Page, James A.		*	Of Dwight School relating the names of schoolboy visitors shortly before HWL death
Parker, Theodore (1810-1850)		*	2 items
Parker, William		*	
Perabo, [Johann] Ernst (1845-1920)		*	
Phillips, M.D.		*	Of printing firm Phillips & Sampson
Pierce, Anne Longfellow (1810- 1901)	‡	*	
Potter, William J.		*	
Powers, Edward E.		*	Young correspondent
Preble, William P. (1819-1911)		*	
Putnam, Kingman N., 1873-1877, n.d.		*	Young correspondent
Richardson, James (1817-1863)	‡	*	Harvard Divinity School classmate
Royce, Benjamin H.			Union soldier from Vermont
Rozier, Frank, Sgt.		*	Union soldier
S., M.B.C.		*	
Sallada, R.V.		*	Acceptance of Germantown, Pa. parish resignation
Schaack, John		*	
Scudder, Horace (1838-1902)	‡	*	Re: <i>Complete Works of HWL</i>
Scudder, P.E.		*	
Seaver, B.F.		*	Seaver family were Brooklyn, N.Y. parishioners
Sewall, Edmund Q., [Rev.]		*	
Skinner, N.H.		*	
Smallfield, Albert		*	
Spelman, Munson		*	West Cambridge (Arlington) church leader
Staples, N.(?) A.		*	

Stearns, Frank Preston		*	Author of <i>Cambridge Sketches</i>
Stearns, Mary E.		*	
Stetson, C., [Rev.]		*	
Stevens, A.W., [Rev.]		*	
Stone, Lucy (1818- 1893)			Mass. Woman Suffrage Association meetings; 2 items
Story, William Wetmore (1819- 1895)		*	1 item
Sumner, Charles (1811-1874)		*	2 items
Swasy, J.N.		*	
Tennyson, Alfred		*	1 item re: lack of correspondence from HWL
Thaxter, Celia (1835-1894)		*	Re: use of Thaxter's poem in second edition of <i>Thalatta</i> ¹⁹⁶
Thaxter, Levi Lincoln (1821- 1883)		*	Harvard classmate
Thiting (?), M.		*	
Thompson, George		*	Union soldier
Thorp, Anne Allegra Longfellow (1855-1934)	‡		
Ticknor, Benjamin	‡		Re: publication of HWL biography
Ticknor, W.P. & Co.		*	Discussion of costs of second edition of <i>Book of Hymns</i>
Tiffany, Francis, Rev.		*	The Rev. SL writes sermon notes on 30 August 1853 letter from Tiffany asking for an exchange ¹⁹⁷
Tiffany, Osmond, Jr.		*	
Tiffany, William Shaw (1843-1878)		*	
Townsend, Henry C.	‡		Writes to Rev. SL about HWL correspondence
Tripp, A.S.			Fall River School Board thanking him for service
Turner, Stephen		*	
Turner, W.H.,		*	

¹⁹⁶ See also Proposed *Thalatta* 2nd Edition Materials, ca. 1881-ca. 1882, Box 19, Folders 3,4.

¹⁹⁷ These notes with the letter located in Religious Writings – Notes, Box 15, Folder 29.

[Rev.]			
Unitarian Society Committee (Fall River, Mass.)	‡	*	
Unitarian Society of Germantown	‡	*	
Van Schaick, Stephen Wilson		*	Artist
Vaughan, William M.		*	
W., B.M.		*	
Wadsworth, Alexander S. (1828-1862)		*	
Wadsworth, Louisa Denison (b. 1786)		*	
Wadsworth, Lucia (1783-1864)	‡		
Walchrer, A.		*	
Ware, Henry, Rev. (1794-1843)		*	Harvard Divinity School professor
Ware, John Fothergill Waterhouse, Rev. (1818-1881)	*		Harvard classmate and minister
Waterston, R.C., [Rev.]		*	
Watson, B.A.		*	Asks whether Bronson Alcott could be invited to speak
Weiss, John (1818-1879)		*	Harvard classmate and minister
Westall, John		*	
Wheeler, Charles, Rev.	‡		
Whipple, Charles K.		*	Asks the Rev. SL to become minister of the 28 th Congregational Society of Boston
White, James		*	
Wiley, John F.		*	Printer
Williams, Joshua B.		*	Baltimore friend
Wilson, Horace		*	Union soldier
Wing, Frederick		*	Union soldier
Winthrop, Robert C.		*	Re: anecdote of British laborer reciting “Excelsior” to HWL

Wood, William, Dr.		*	Doctor informs the Rev. SL of his mother's death
Wyatt, Thomas		*	Asks for contribution to his book on sacred art
Young, George C.		*	Informs the Rev. SL he is voted a member of the Harrisburg, Pa. Radical Club