

THE
JOHNSON * WOODS
HOUSE
IN
Salem, Mass.

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BY DAVID T. GAVENDA

17 Buffum Street,

Salem, Mass.

01970

May 1974

THE
JOHNSON - WOODS HOUSE
IN
SALEM, MASSACHUSETTS

I.

By the Road to the Danvers Mills:

North Street, according to early historians, was probably one of the first roads or paths that established a route to the sea, since indians were known to have come to their camps on the water at certain seasons and later retreat inland. With a reputed background institutionalized well over three and a half centuries ago it's easy to explain and justify its existence today: practicality.

North Fields, in at least its original plan of roads has remained intact in a relatively rural environment until a surprisingly late date. With North Street as the main road, side streets were not systematically laid out for the purpose of neighborhood residential development until about the 1840's when a burst of simplified (even in some cases Victorianized) Greek Revival architecture sprouted up on streets such as Euffum and Dearborn.

Earlier dwellings, however, were diversely spaced and styled on North Street, together with functional out-buildings of all sorts. That was exactly the situation of the present 166 North Street. It seems, in the late 18th century, that a dwelling house stood somewhere close to the street between the present #166 and Moody Square and the land upon which it stood encompassed what would be a better part of the present block. The north street frontage alone was about 200 feet. John Woodberry, a housewright, sold this "certain dwelling house with land under and adjoining" in March of 1797 to Elias Grant, a mariner. This piece of land was surrounded by property of James Barr and Woodberry wrote of having purchased it earlier of one Samuel Symonds.

Interesting to note here is that Grant, in the same lot, purchased a strip of land which lead all the way to Orné's

Point; called "Pickering's Strip"⁵. He later sold it to the town about 1808.⁶ It is with undisguised optimism that my mind wanders towards possible Revolutionary War connotations.

At any rate it is safe to assume that the house spoken of in Grant's purchase is no longer standing. Elias mortgaged the place in February of 1808 and the deed's description again spoke of the dwelling house "together with all the outhousing".⁷ By September of that year Capt. Elias Grant died, leaving "a dwelling house and land and other outbuildings" valued at 2250 dollars and half of the Schooner Susannah valued at 650 dollars.⁸

Daniel Saunders was named executor of Grant's estate and on the 20th of March, 1810, the following auction notice appeared in the Salem Gazette⁹:

"On Tuesday the 27th March inst. at 10 of the clock in the forenoon will be sold at auction, by order of the Supreme Judicial Court, so much of the Real Estate of Elias Grant, late of Salem, mariner, deceased, as will amount to Nineteen Hundred and forty Dollars, for payment of his debts and incidental charges. Said estate is in North Salem. Sale on the premises.

At the same time the reversion of the widow's Dower in the Estate, consisting of a Dwelling house and land. Conditions made known at the sale.

Daniel Saunders, adn.
Wm. Long, auctr.

All the CREDITORS of said estate are desired to take notice of the above. Salem March 6, 1810"

II.

The Cabinet Workshop of Edmund Johnson

What resulted of the liquidation can be more easily seen on Plan II. Sarah Grant, widow of the deceased, received as her dower the southern-most parcel in the triangular-shaped lot together with the old dwelling house.¹⁰ That parcel would probably run close to today's Moody Square. The other two

dispositions would appear especially interesting at this point. The next parcel north (Lot #1) had a frontage on North Street of 68 feet and was sold for 340 dollars "together with a wooden store standing on the granted premises being two stories high, and in dimensions, forty feet by twenty feet, and the same now occupied by Edmund Johnson."¹¹ The third lot, or "Lot No. 2" was sold by Saunders to Edmund Johnson as land exclusively during the same year.¹²

It thus can be speculated that Elias Grant had some kind of arrangement with Johnson; a very prominent artisan in wood. Whether Johnson himself built a workshop, or whether he reconditioned an earlier barn or "outbuilding" can be most clearly decided after field surveys. That same building was later described as a "cabinet-makers shop".¹³

From 1797 until 1806 Elias Grant was taxed for a house and land only, while in the latter year and successive years until his death he was taxed for a "House and shop".¹⁴ Meanwhile Edmund Johnson also owned property in Salem ranging from his dwelling house to lots of land.¹⁵ In no instance was the property of the two men correlative. Thus perhaps Grant reconditioned a barn or had the shop built in exchange for Johnson's furniture. With Grant an active merchant, Johnson was known to have produced much for export. At any rate Edmund died at sea in June of 1811:

Salem Gazette; July 12, 1811

Deaths; On his passage from the Southward, Mr. EDMUND Johnson, of this town, cabinet-maker - a man of laborious industry, ardent enterprise, correct principles, and an honest heart."¹⁶

Johnson's estate was probated in July of 1811; his inventory having consisted of:

"Real Estate

The Mansion House of said dec'd in North Salem	2000.
A House Lot & Cellar in Warren Street	1100.
A Small House & Land in Andover	300.
A pew in the Tabernacle	50."

"Personal

A store in Essex Street on land of the Heirs of the estate of Capt. Geo. Osborn dec'd	300.
Shop on Barrs land North Fields	40."

Account of Debts Owed the Estate:
(excerpt)

"land rent of shop in Essex Street	42.64
" " of shop on John Barrs land	18.08"

(above account of debts dated: Oct. 19, 1813)

Although the last entry mentioned "Barr's Land" it could have been mistaken insofar as James Barr at one point owned about all the surrounding property. For that matter since the shop was obviously considered without land (being listed with personal possessions) the impermanent nature of it could have been responsible for it having been moved onto Grant's land. From Barr's? At any rate it was apparently Johnson who had the workshop¹⁸ built and it remained his property, though tax-free to him.

Not a great deal is known about Edmund Johnson: his life, etc. He married Betsy Smith, a widow, November 10, 1793, and they had a son (Edmund) baptized in March 1805. Betsy died before her husband's estate was probated "on a passage from the southward"; with her husband?¹⁹ Specifics are nebulous.

As to his work, Johnson's shop in 1796 was to have been located on the corner of River and Federal Streets and at that time apprenticed William Hook for two years (father of the maker of the Hook organ at Essex Institute - 1825).²⁰

The following articles give further, yet still limited, insight into Johnson's work. A good number of examples of his furniture are extant, and among prominent American collections the Essex Institute possesses pieces by him as well as further information regarding his work and career.

Excerpt from: Elijah & Jacob Sanderson, by Mabel M. Swan:²¹

card tables, sewing tables, and other pieces of furniture.

One of the most beautiful pieces to come from Salem is the double chest of drawers, pictured here, constructed by William Leron and carved by McIntire. The front and sides are of crotch-mahogany veneer on pine. The band dividing the two parts of the piece is wider than usual to accommodate a row of alternate fluting and rosettes, and narrower bands are carried along the bottom and the top of the case. The center panel in the frieze has an urn of fruit. The side panels have small seated figures in relief with baskets on their heads. Cornucopias are in the lower corners, and a small basket flanked by leafage is on the skirting. Beautifully carved urns form the end finials, while a gilded figure of Justice, or Peace, is in the center.

Anyone studying the work of Samuel McIntire should visit the three McIntire rooms at the Museum of Fine Arts Boston. These demonstrate his genius as an architect as well as cabinetmaker. Much of the furniture in them came from Salem, and was made for the first owner of Oak Hill, Elizabeth Derby West. A study of these and of the large number of pieces in the Karolik Collection at the same museum will give a comprehensive understanding of McIntire's role as cabinetmaker and carver.

Contemporaries of McIntire

Contemporaries of McIntire were Nehemiah Adams, Nathaniel Appleton, senior and junior, William Hook (Hook), Edmund Johnson, Mark Pittman, and Elijah and Jacob Sanderson, to name the most important.

Much of the work of these men was shipped abroad. Papers at the Essex Institute show shipments of furniture by Elijah and Jacob Sanderson to Alexandria, Baltimore, Charleston,

Savannah, New Orleans, the East and West Indies, and South America.

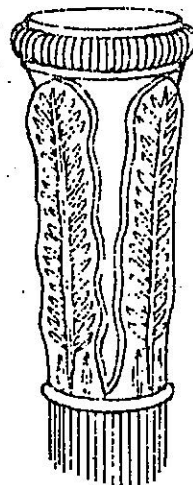
Some years ago a Hepplewhite-style secretary-bookcase was found in Cape Town, Africa, with the label of Nehemiah Adams. This is now in the Winterthur Museum, Delaware. Characteristics of Adams' work are those of the other Salem cabinetmakers of this period—elongated bulb feet and table legs with a long cylindrical neck with a row of small beads at the top and bottom.

Some of the furniture attributed to the Appletons is not unlike that attributed to McIntire.

Hook moved to Salem in 1796 and his furniture was so much in demand that orders were placed sometimes a year in advance. Much of his work is in the Sheraton style, richly veneered and inlaid. Characteristics are curved water-leaves on capitals terminating corner posts. These are slightly serrated and have an undulating outline. The concave face of each lobe is marked by four or five shallow groovings.

It is possible that Hook occasionally collaborated with Nehemiah Adams since features found on some pieces attributed to Adams are also on some furniture attributed to Hook. But all men working together in the same locality during a given period will show certain features. Several pieces of documented furniture by Hook have been located, most still privately owned by descendants of those for whom they were made. There are pieces attributed to him at the Essex Institute, the Museum of Fine Arts, the Beverly Historical Society, and the Currier Gallery of Art, Manchester, New Hampshire.

Edmund Johnson was employing many carvers and apprentices in 1796, and produced furniture of a fine quality, particularly for export. He built one of the earliest of the Salem



Detail showing carved water-leaves characteristic of work of William Hook, used on capitals terminating corner posts. These were slightly serrated and have an undulating outline; the concave face of each lobe is marked by four or five shallow groovings.



Sheaf-of-wheat carving design by Samuel McIntire.



Carving design of alternating fluting and rosette by Samuel McIntire.

secretaries in the Hepplewhite style. This bears his label and is now at the Henry Ford Museum, Dearborn, Michigan.

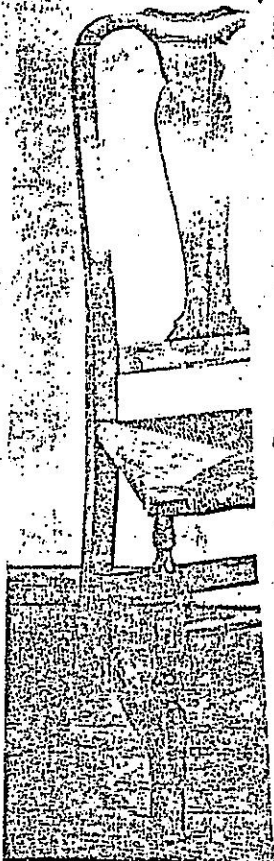
Those years from the end of the Revolution until some time after the turn of the century were the Golden Age of Salem, and its cabinetmakers made furniture which is equal in construction and beauty to any made in America at any time.

Further background: 22

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SHOWING THE INI
 CHAIR. THE. MAP



Essex Institute Library

AN EXAMPLE OF THE WORK
 From the original owned

BY MABEL M. SWAN

349

One Swell'd Mahogany Desk & Book Case	@	\$110.
Two Swell'd Mahogany Bureaus @ \$44 each		88.
Three Mahogany Travelling Desks @ \$15		45

\$243

The Markes of the above Furniture are as follows
 E - I NI & 2 & O Salem

Capt Ropes the above invoice being all of Mahogany and well finish'd work you will sell for the most you can get and place the neat proceeds of the Sum at the foot of the owner's acc't no freight to be deducted as per agreement

Your humble Serv't

Edmund Johnson

N.B. The Travelling Desks are in the Book Case.

On the back of the invoice appear the captain's orders:

It is understood that the within mentioned property is ship'd on board Ship John Joseph Ropes Master on the following conditions. that upon its arrival in the West Indies it is to be sold for the most it will fetch & the Net Proceeds to be disposed of as Capt J Ropes may choose and bring it to Salem on said Ship John and in thirty days after the safe arrival of the property to the owner of the Ship John the said Edmund Johnson is to be paid the Net Am't of Sale of Furniture in the West Indies after deducting commission & other Charges. it is understood that the furniture & proceeds are to be at the risk of the shipper out & home.

Another Salem chairmaker who did a great amount of chairmaking for the Sandersons was Richard Austin, who was born about 1771. married Isabel Symonds in 1797, and died in 1826. The following bills represent his work for the Sandersons in 1805 and 1806:

Deacon Jacob Sanderson Dr in Acct with Richard Austin			
1805			
April 12	to 6 flag Bottom Chairs		\$5.
Capt	to 6 Bamboo Chairs (not Stript)		15.
Ward	to 2 do with Arms and Rockers		8.50
	to 6 white do Stript Green		16.
June 1	to 6 Bamboo Chairs Gold Leaf		20.
Mr	to 1 do with Arms and Rockers		5.50
Pinder	to painting 2 Set Cornishes		4.

III.

The Workshop After Grant

Following the death of Elias Grant and as the result of the 1810 auction, "Lot I" (north of the dwelling house) was conveyed to John H. Read

"together with a wooden store standing" "being two stories high, and in dimensions, forty feet by twenty feet, and the same now occupied by Edmund Johnson"²³

Two months later, in May 1810, the workshop was reconveyed to a baker: Ebenezer Rand.²⁴ Further evidence of Johnson's presence was noted in a mortgage by Rand to Amos Choate written the following year: "a two story wooden building being a Cabinet-makers shop"²⁵

Rand also apparently owned the property speculatively in that after one year's ownership he sold to David Ellsworth, a wheelwright, at a considerable profit. Land as well as "a two story wooden workshop" were listed.²⁶

Nothing is known of Ellsworth or his business, except that it did not turn out particularly lucrative. His debts were such that an execution was drawn against him and the land auctioned on the 27th of June, 1815. One Lowell Kenny was plaintiff.²⁷ Thus it is difficult to say just who the occupants were during these unstable years. Whether Ellsworth logically used the shop for his trade or as income has not been determined.

Nathaniel F. Safford purchased the shop for 230 dollars (\$270 less than Ellsworth paid in the first place) and it seems several buildings were added, probably for extra income. The description in the transaction depicts a complex highly compatible with a wheelwright trade: "a two story wooden workshop, Blacksmith's shop, chaise house and other buildings."²⁸ Thus it would seem Ellsworth's ambition exceeded his productivity.

Insofar as Safford was "a trader"²⁹ and maintained a business located on the corner of Front and Fish Streets (now Central St.)³⁰ it is likely he leased the North Salem buildings. To whom is highly speculative and sketchy due to there having been few descriptive records of the shops whose occupants, if the tax records are any indication, probably were more transient than most. Occupants of rented shops in the early nineteenth century were often bound to pay the taxes as well - not to infer this practice

as a rule, but it was often the case. Safford was not taxed until 1830 and 1831 for "lot land & shop, N. S. " for a value of 150 dollars.³¹

According to the 1831 "directory"³² of owners and occupants the property was vacant in that year.

One possibility during this period was one Ebenezer Eustis, who probably came to Salem in 1823 (having paid a poll tax for the first time and having been unlisted the previous year). He was listed as occupying or in some way affiliated with a "cabinetmaker shop North St." in that year and successive years until 1830 when his name was crossed off the role in pencil. In 1831 his address was Flint Street.³³ By 1837 the first printed city directory listed:

"Ebenezer Eustis; cabinetmaker, 402 Essex"³⁴

IV.

Ephraim Woods' Dwelling House - 1833

It would at least coincidentally seem that Ebenezer Eustis' change of address was compatible with Safford's sale of the property to Ephraim Woods in May of 1831.³⁵ While the transaction's description of the place was minimal, Woods was listed for the first time, in that year, with a "shop - 100 - N. Salem", however Safford paid the tax.³⁶

Woods, it seems, was at this time a cooper and listed as such in the 1837 directory. In 1842 his address was 114 North and changed in 1846 to 122 North. Between '42 and '55 there was a transition in Ephraim Wood's occupation in that the latter year listed him as a "horticulturalist". His brother Geo. H. Woods was also listed in 1855 at the same 122 North Street address,³⁷ while, in 1857, Eunice Woods, a widow, co-occupied the house.

Meanwhile Woods' tax records soon after his purchase of the shop are most revealing. In 1832 he was taxed for the first time for a "shop & land, N. Salem" valued at 100 dollars while in 1833 a "house" was noted in addition to the "shop and land"; the total value having been 200 dollars.³⁸

Presumably the house was begun in 1833 and from existing architectural evidence it grew out of the shop building itself; fronting on North Street and attached to the left side of the front end of the old cabinet workshop. Horizontal wide-board sheathing can still be seen (1974) in the old shop portion of the present house in lieu of plaster; while the remainder of the woodwork in the house as well as out reflects accurately the style of the late federal - early Greek revival period; complete with indoor shutters.

In 1834 a "house & shop" were taxed for 800 dollars and for 100 dollars more the following year. In 1836 the "house & shop" were further described: "No 114 North St. cooper"³⁹ in the tax roles and the property value reached 1000 dollars. It is assumed that either one of the earlier outbuildings still was standing by this time or the cooperage was incorporated with the house. The latter possibility is probably less likely since besides the factor of space, the assessors' day book for 1845 listed two occupants at No 114 North St; Ephraim Woods and Charles E. Symonds.⁴⁰ In 1855 Woods' brother was listed there and his widow succeeded him at least through 1864.

Ephraim was able to enlarge his workshop lot of land considerably, within about a decade of 1831, perhaps to the approximate proportions of Elias Grant's original tract.⁴² When the homestead eventually left the family soon after the turn of the twentieth century, it was conveyed again in separate parcels.

V.

The Woods Family

Of the various members of the family the most prominent were without doubt Ephraim's son George and his wife Kate Tannatt of Peekskill, N. Y. Having been on General Sheridan's staff during the Civil War, George became a good friend of President Lincoln.⁴³

The following contemporary articles are more graphic. The first appeared in the Salem Gazette October 3, 1884 at the death of George Woods.⁴⁴ The second account is from the Salem News

about 1890, bringing to light Kate Tannatt Woods' literary achievement as well as family background. 45

"Death of Col Geo. H. Woods" (Sal. Gazette - 1884)

"Intelligence has just been received of the sudden death, at Decatur, Ill., on Tuesday evening, September 30. Col. Woods was the son of Ephraim and Mary Woods and was born in Salem, February 14, 1831. He married Ms. Kate Tannatt, of New York, July 22, 1857. Two sons are now living, the eldest of whom is asst. Engineer A. T. Woods USN, who is on special duty as professor in the Illinois Industrial University.

Col. Woods was a graduate of Brown University, 1853, and Harvard Law School, 1855, and from 1855 to 1862 he practiced law in Minneapolis.

In 1862 he entered the army as captain in the First Minnesota Regiment from which he was promoted to the office of Chief Commissary of the Army, by Congress, with the rank of Lt. Col. He was severely wounded in the battle of Williamsburg and was reported dead. When partially restored, he returned to duty and served on the staffs of Generals Gorman, Sedgwick, French, Sickles, and Sheridan. In 1864-5 he was president of a military board for the examination of commissaries for the army. He was a gallant soldier, and won the warm regard of his associates, by whom he will be sincerely mourned."

RE: Kate Tannatt Woods:

ONE SALEM WOMAN. Under the title of "Some Boston Women," in the New England Fireside Magazine, we find a brilliant sketch of Mrs. Kate Tannatt Woods, who at least is a resident of Salem during a portion of each year.

The author, Helen M. Winslow, shows her appreciation of Mrs. Woods's work for her sex and the world, by placing her name first on the list. A young girl, Penelope Penn., is endeavoring to obtain some employment and is ambitious to become a journalist. She receives from a friend a letter of introduction to Mrs. Woods and is told: "Go at once to see her, as she is a true friend to young women, and will, I know, be of great service to you. Perhaps she can make a journalist of you. Anyway, she will see at once, better than any one I

She is an active member of the New England Woman's Press Association, is Vice President of the National Press Association of Washington, was one of the original members of The Educational & Industrial Union of Boston, is a valued member of the New England Woman's Club of Boston of which Mrs. Julia Ward Howe is President, is also active in the Association for the Advancement of Women, commonly called the "Woman's Congress," and was recently made one of the six officers of The Federation of Clubs in New York. Mrs. Woods is a many sided woman; she dislikes narrowness in any form; and her friends say, is far too liberal with her income for her own good. She paints in oil, water color, china, and in crayon, and several of her choice bits have taken prizes.

At present, she is doing more literary work than ever before, and her name appears in all the leading magazines of the day, while her mail is crowded with applications for work, assistance or advice. Her admirable letters to young women, and her strong, helpful stories in the "Ladies' Home Journal" of Philadelphia are winning unstinted praise, and she has quite recently consented to become one of the special Editorial writers on the staff of that journal. Overwork for her seems inevitable. She has just completed a sketch of Oliver Wendell Holmes, which will have a double interest, since the beloved autograph has known the author from childhood.

Mrs. Woods is now engaged in writing another book and has just arranged for the publication of "Grandfather Grey," a companion to "Grandmother Grey" the beautifully illustrated volume which appeared last Christmas. She has more orders for work than she can possibly fill eyes with the aid of a stenographer, but no one who needs help is ever turned away from her door, and her pen is always at the service of any new organization which desires to benefit man-

WASH TO CONSIDER MRS. WOODS IS BRIGH
zen, if she is numbered among "Some Bos-
ton Women."

know, just what you are fitted for, and tell you how to do your work. Be go to Salem at once and consult Mrs. I know she will put you on your feet teach you to go alone in a great city. Penelope takes the advice. Then follow admirable sketch of the author's life.

Mrs. Kate Tannatt Woods is a native of Peekskill, New York. She was educated at the Peekskill Seminary and by private tutors. She comes of literary stock never so happy as with a pen in her hand. Her father was an editor, but died when his daughter was a little girl. Her mother was one of the famous Gilmour family, the owners of Craigmillar Castle near Edinburgh. A fine picture of the Castle hangs in Mrs. Woods's dining room at Salem. Sir John Gilmour was a favorite writer for The Signet many years ago. Mrs. Woods's first article was published when she was only ten years old, and she has been writing ever since. While still in her teens she married a young lawyer, a graduate of the Salem Latin School and of Harvard Law School. Her husband soon became a prominent officer in the Union Army, and Mrs. Woods shared all his dangers as far as possible, also caring for our sick and wounded soldiers. Her experiences have been varied and amusing; sometimes, at a grand dinner at the White House, for her husband was a favorite of the lamented President Lincoln; sometimes, paddling with an Indian guide on the Mississippi river, now living in a log house, and now in a palatial mansion. Her love of travel and adventure does not diminish with the years, and among her note books and sketches one can find material for dozens of lectures and volumes.

Six years ago her husband died after a long and severe struggle with injuries received in the service of his country, and since that time, Mrs. Woods has retained the old homestead at Salem. About three years ago she spent six months in Europe, visiting the birthplace of her mother and gathering material for her writing and lectures. She has two sons, both brilliant young men. The eldest, a graduate of the Naval Academy, and now a Professor of Engineering, and the youngest, a youth of nineteen, on the staff of the Boston Daily Globe.

Her books are many, and extremely popular; the public libraries in many cities reporting that her story of the war, "Six Little Rebels," has the largest circulation

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England Woman's Press Association, is Vice President of the National Press Association of Washington, was one of the original members of The Educational & Industrial Union of Boston, is a valued member of the New England Woman's Club of Boston of which Mrs. Julia Ward Howe is President, is also active in the Association for the Advancement of Women, commonly called the "Woman's Congress," and was recently made one of the six officers of The Federation of Clubs in New York.

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Overwork for her seems inevitable. She has just completed a sketch of Oliver Wendell Holmes, which will have a double interest, since the beloved autograph has known the author from childhood.

Mrs. Woods is now engaged in writing another book and has just arranged for the publication of "Grandfather Grey," a companion to "Grandmother Grey" the beautifully illustrated volume which appeared last Christmas. She has more orders for work than she can possibly fill eyes with the aid of a stenographer, but no one who needs help is ever turned away from her door, and her pen is always at the service of any new organization which desires to benefit man-

inst. Many friends in this city and other places called and left their kind words and tokens of friendship, with a profusion of beautiful flowers and delicacies expressive of tender devotion. Mrs. Witt retains her mental and physical faculties to a most wonderful degree for her age. She greets old friends as in days of yore and manifests a lively interest in all passing events of the day. It is only once in a year or two that her vision has become so fail her. She moves about the house in an ease and quiet mode as if she had just entered life's elixir. May she live to celebrate her centennial.

The following stanzas were contributed on the occasion by Dr. Colby Lamb of this city:

Three summers their flowers have shed;
Three winters their storms have sped;
All that lived on thy natal day,
The flowers of summer, have passed away.

Three years since your natal morn
The glories of summer have come and gone;
Three years; and still you must mourn
The loved ones who to the tomb have been
Been borne.

Three years; how strange it seems
Under so long in a world of dreams;
Gazing and watching to see the dawn
Ever bright and glorious morn.

Three years; the time seems long
First you listened the lullaby song;—
Good and womanhood, mother and wife,
A halo of glory have crowned thy life.

Three years; and soon you will see
Orbited spirits now waiting for thee.
Be to God who hath crowned thy life
With many blessings, so free from strife.

VI.

The Visit of Swami Vivekananda - 1893

Without doubt the coming of a strange Indian to Salem in the summer of 1893 for the purpose of addressing the Thought and Work Club was nearly as eventful as when the elephant made his debut in North America through this city's port nearly a century earlier. Nevertheless before pursuing the occasion in detail the following offering from Who Was Who In America (1942) shall suffice in placing Ms. Woods' life and career in proper perspective: 46

Kate Tannatt Woods, author,
b. Peekskill, N. Y.
d. James S. and Mary Tannatt
m. George F. Woods, lawyer and officer on Gen. Sheridan's staff.

Has contributed and done editorial work on Harper's Bazaar, Ladies Home Journal, Boston Transcript, Globe and Herald, and various magazines.
Lecturer.

One of the original officers, and first auditor of the General Federation of Women's Clubs; a founder of the Thought and Work Club of Salem, Mass. (pres. 8 years)

Traveled in Europe, New Mexico, and California
Vice-president - Women's National Press Asso., Wash.

Author: Six Little Rebels, 1875

Dr. Dick, 1876

Monsy, 1898

A Little New England Maid, 1898

Espanola; a romance of New Mexico, 1901

Wooing of Grandmother Grey

Grandfather Grey

Illustrated Poems

Last home: No. Walmouth, Mass.

Died: 1910

The following records of the Thought and Work Club delineate the timetable for the visit: 47

Records of the Thought and Work Club of Salem, Mass. were locked in a tin trunk-cage and had to be opened by a locksmith as no one knew of the key. Through the kindness of Mrs. R. T. Silverhill, past president of the organization, the records were made available to me. This organization, the first womens "culture" society in Salem, was formed by Mrs. Kate T. Woods in April of 1891. It was incorporated about 1897-1898 and has had an active history of service and activity. Records show many well-known speakers and programs of a high level were sponsored for the women of this area; the best and most progressive were members and still are of this pioneer womens organization.

The Executive Committee met Aug. 24, 1893 at 166 North Street to plan the visit of the Swami. It was voted to hold a meeting on Aug. 28, no admission for members, but others to pay twenty-five cents. Mrs. Chipman was in charge of sending postals to members, and notice of the event was to be announced from church pulpits on Sunday.

The meeting was held as planned on Aug. 28, 1893 at the Wesley Chapel. Swami Vive Kananda, a Hindu monk, was guest. He was introduced by the President Mrs. Woods and appeared in his native costume, speaking on "manners and customs and needs of his people." After his address the President announced that the speaker would answer questions; Rev. Mr. Noble and Dr. Gardner then asked some few questions. I am informed that Dr. Gardner was a local physician. Guests recognized in the secretary's book included Mrs. Severance, Mrs. L. Orniston Chant, Mrs. Knight, President of the Rhode Island Womens Club, and Mrs. Breed, President of the North Shore Club. The Thought & Work Club later gave a special reception to Mrs. Chant, and just who she was is yet to be determined. It is to be noted that Mrs. Breed who was the Swami's hostess at Lynn evidently first met him at this affair in Salem.

An announcement in the local Salem daily has failed to bring in any information on the Swami's visit. I am informed that no members of the Thought and Work Club are living who might have heard him, but I know this is not correct because I have myself found the name of at least one lady in Salem who became a member in June of 1893 and who is still living. Possibly she has forgotten or is not anxious to have it known she is that old!

As yet there is still additional research to be done on this event. I believe I am correct in the following time schedule for the Swami and his connections with Essex County

July 1893 the Swami arrives in U. S.
Aug. 18 guest at Metcalf of Mrs. Kate Sanborn
Aug. 26-27 guest at Annisquam of Prof. J. H. Wright
Aug. 27 first lecture at Annisquam church, in the evening.
Aug. 28 to Salem as guest of Mrs. Woods; lecture in the afternoon
Aug. 29 childrens talk in Mrs. Woods' garden in the afternoon
Sept. 3 speaks at East Church (Unitarians) at 7:30 p.m.
Sept. 4 leaves for Saratoga, N.Y. and Amer. Social Science Assoc.
Sept. 9 to Chicago; possibly returned to Salem Sept. 7
Sept. 11 Parliament opens; Sept. 27 after seventeen days it closes
Lectures and travels
April 17, 1894 at Lynn, Mass. and Mrs. Breed's North Shore Club

It was on the 28th of August, 1893, that Vivekananda began his two week visit at "Maple Rest", Mrs. Woods' home in North Salem. The following articles shall suffice in relating the sojourn in detail.⁴⁸ The first, written by David Proper in 1967 places Salem in the context of Vivekananda's North American tour while the second offers contemporary documents pertinent to the occasion as reprinted in a Calcutta book by Marie Louise Burke in 1958:

SWAMI VIVEKANANDA IN ESSEX COUNTY

By DAVID R. PROPER

THE MOST UNUSUAL VISITOR Essex County has entertained in recent times was, almost without doubt, Swami Vivekananda, the Indian monk who pioneered the foundation of Vedanta, a reformed Hindu philosophy which today is widespread. Swami Vivekananda is considered a saint by those who follow his message; his influence in American religious thinking of the later nineteenth century was especially significant on the attitudes toward missionary efforts in foreign countries.

The Salem visit as well as other Essex County associations during Swami Vivekananda's tour of America is worthy of some attention and, in fact, has been the subject of considerable study by Vedanta students here and in India. The Hindu religious leader came to the United States in 1893 to participate in the Parliament of Religions, conducted in connection with the World's Columbian Exposition in Chicago. He was a native of Calcutta and had been educated at Western universities there before coming under the guidance of Sri Ramakrishna, recognized as among the greatest of Hindu thinkers and teachers. Spiritual talents were developed in the younger man to an amazing degree under the master who looked upon him as an especially gifted and divinely-sent disciple. Swami Vivekananda became leader of the small group of disciples at the death of their teacher in 1886. These monks carried on the traditional teaching and wandering tours in India, bringing to their religion a recognition beyond national boundaries.

Upon his final return to India, the formulated Vedanta message born in some measure in America was founded and the Ramakrishna Order organized. What began to crystalize during his American visit has become a significant religious philosophy with hospitals, schools and missions of the Order in India, and Vedanta societies in California, Illinois, Massachusetts, Oregon, Missouri, Rhode Island and Washington, D. C., as well as in Great Britain, France and Argentina, all paying homage to Swami Vivekananda as a divinely inspired leader.

The thirty-year-old Indian monk arrived at Vancouver in July of 1893 without having yet received an official invitation to the

Chicago Parliament of Religions. Traveling East to await the opening of the meetings in September, the Swami providentially met Miss Kate Sanborn and was invited to her Metcalf, Massachusetts, home. The oriental splendor of the Indian visitor made quite an impression in the quiet Massachusetts community as it did everywhere in America where the Swami visited. It was through Miss Sanborn, an author and social leader of no small import, that Swami Vivekananda met Harvard professor John Henry Wright, who procured the necessary official invitation to the Parliament of Religions, and met Salem authoress, Mrs. Kate Tannett Woods. The hospitality of these two made it possible for the Swami to make his first speeches in America in Essex County, at Annisquam and Salem, in August of 1893. His experience here in some measure forecasted his whole American tour.

The weekend of August 25-27 the Swami was house guest of the John Henry Wrights at Annisquam. Prof. Wright was teacher of Greek at Harvard, and from 1895 until his death in 1908 dean of the graduate school in Cambridge as well as author, editor and an outstanding scholar of his time. Annisquam at this period had become "one of the major centers of the summer business on the Cape [Cape Ann]."¹ The summer season there was one of particular activity as vacationists, artists and social leaders flocked to the seaside cottages, boarding houses and hotels of the fashionable resort town. A description written by Mrs. Wright gives some idea of the impression created by the "Hindu saint:"²

We have been having a queer time. Kate Sanborn had a Hindoo monk in tow as I believe I mentioned in my last letter. John went down to meet him in Boston and missing him, invited him up here. He came Friday! In a long saffron robe that caused universal amazement. He was a most gorgeous vision. He had a superb carriage of the head, was very handsome in an oriental way, about thirty years old in time, ages in civilization. He stayed until Monday and was one of the most interesting people I have yet come across. We talked all day all night and began again with interest the next morning. The town was in a fume to see him; the boarders at Miss Lane's in wild excitement.³ They were in and out

1. Melvin T. Copeland and Elliott C. Rogers, *The Saga of Cape Ann* (Freeport, Me., 1960), p. 168.

2. Marie Louise Burke, *Swami Vivekananda In America; New Discoveries* (Calcutta, 1958), p. 20.

3. Miss Charlotte Lane's boarding house at Annisquam was a local institution and the favorite summer residence of artists and summer people.

of the lodge constantly and little Mrs. Merrill's eyes were blazing and her cheeks red with excitement. Chiefly we talked religion. It was a kind of revival, I have not felt so wrought up for a long time myself! Then on Sunday John had him invited to speak in the church and they took up a collection for a Heathen college to be carried on on strictly heathen principles—whereupon I retired to my corner and laughed until I cried.⁴

The *Gloucester Daily Times* of August 28 gives the following brief account of the first formal address by Swami Vivekananda in the United States: "Annisquam, Mr. Sivanei Yiveksnanda, a Hindoo monk, gave a fine lecture in the church last evening on the customs and life in India." Typical of New England verbal economy, the account gives no more information on this historic event. It seems most probable that the address was a last minute idea, and so no account found its way into any other newspaper of the area. It was to be some months before the American press could manage the Swami's name or proper title, his being described variously as a "Hindoo saint," an "Indian Rajah," "Oriental prince," and a "Brahman."

On August 27 the Swami arrived in Salem where he was the guest of Mrs. Kate Tannett Woods at "Maple Rest," 166 North Street. Swami Vivekananda was in Salem for one week, from August 27 until September 4, 1893.

Kate Tannett Woods, born at Peckskill, N. Y. in 1838, came East with her family while quite young. She was at one time a teacher in Salem schools before marrying George H. Woods, of Salem. A lawyer and member of Gen. Sheridan's staff during the Civil War, Mr. Woods was the son of Ephraim and Mary A. Woods of Salem, where he was born in 1831. The Woods family had occupied the North Street property for many years, and it was here Mrs. Woods returned after the death of her husband at Decatur, Ill., in 1884.⁵ This was her home until the turn of the century when she moved to North Falmouth, Massachusetts, where she died in 1910.⁶

4. The Annisquam Universalist Church was at this time under the pastorate of the Rev. G. W. Penniman, but the pulpit was often supplied during the summer months by visiting and vacationing clergy; the Rev. A. B. Shields of Rhode Island had preached earlier that Sunday.

5. *Biographical Clippings*, scrapbooks, Essex Institute, 31:149.

6. *Who Was Who*, A Companion Volume to *Who's Who in America*; 1897-1942, *Biographies of the Non-Living with Dates of Deaths Appended* (Chicago, 1942), I, 1378.

Among her many activities, Mrs. Kate Tannett Woods was an active editor, author, poet and widely traveled social leader. She contributed to *Harper's Bazaar*, helped edit the *Ladies Home Journal*, and wrote for the *Boston Evening Transcript*, *Boston Globe*, *Boston Herald* and other newspapers. One of the original organizers of the General Federation of Women's Clubs, she was the founder of the Massachusetts State Federation of Women's Clubs and a vice president of the Women's National Press Association, as well as leading in other groups dedicated to the rights and privileges of women. She was author of verse and books for children, as well as a contributor of articles to many publications.⁷

On July 2, 1891, Mrs. Woods met with seven others at her home to organize the Thought and Work Club of Salem. This, the oldest literary and cultural women's group in the city, is still an active association over which Mrs. Woods presided for its first eight years. To this group Mrs. Woods was able to draw leaders in many fields, and meetings featured literary and social programs of a high order. A few years later at the club's rooms, 36 Lynde Street, a "Tea Room and Woman's Exchange" was operated, where, from ten until seven, refreshments and stimulating conversation were featured.⁸

One cannot escape the suspicion that Mrs. Woods' interest in the Swami was as an attraction for her club. The executive committee of the organization met at Mrs. Woods' home on August 24 to plan a special meeting for the purpose of hearing the Swami speak. It was decided to have post cards sent to the members, announcements read from the local church pulpits on Sunday and twenty-five cents admission charged to non-members attending the meeting.⁹ Mrs. Woods evidently had arranged the visit to Salem while the Swami was still a guest of Miss Sanborn where, doubtless, she first met him.

7. *Ibid.*, and Francis E. Willard and Mary A. Livermore, *A Woman of the Century: Fourteen Hundred-Seventy Biographical Sketches Accompanied by Portraits of Living American Women in All Walks of Life* (Buffalo, 1893).

8. Thought and Work Club, Salem, Mass. Information from records in the Essex Institute Library manuscript collections.

9. Thought and Work Club, Salem, Mass. Minutes of meetings, record book of the secretary. Original records made available by Mrs. R. W. Silvernail, former president of the organization. Locked in an old tin box, the services of a locksmith were required to make these records available.

Swami Vivekananda first spoke in Salem on the same day that a small hurricane visited the region, although no more connection can probably be made between the two than that of the great furor the Swami was to create in American missionary circles as he traveled across the land speaking against their outmoded approach to mission work. The Swami pleaded for missionaries to help educate peoples of other lands and for more recognition of native culture and heritage; his was a great stroke to the old concept of missionary philosophy and brought down upon his head the wrath of many who refused to recognize the coming of a new age in religious thinking as well as in material progress.

The *Salem Evening News* of August 24 carried the following notice of the Swami's Salem lecture:

A Monk From India
He will Visit Salem, Monday August 28
and Make an Address

On Monday next a learned monk from India will speak to the members of the Thought and Work Club, telling something of his land, its religion and customs. Club members will meet the rajah at Wesley chapel on North street promptly at four o'clock. Gentlemen and ladies who are not members can obtain tickets through some members of the club. The rajah will wear his native costume.

One can imagine the excitement of seeing the colorful figure in and about Salem during this period: it may be imagined that Mrs. Woods took every opportunity of "showing him off" as most of his hosts managed to do. The meeting was held, as scheduled, on Monday, August 28, and the *News* reported it as follows:

A Monk From India
Salem Audience Interested in His Remarks
He has no faith in Missionaries
Explains the Bad Condition of Women
in His Land

In spite of the warm weather of yesterday afternoon, a goodly number of members of the Thought and Work Club with guests, gathered in Wesley chapel to meet Swami Vivekananda, a Hindoo monk, now traveling in this country, and to listen to an informal address from that gentleman, principally upon the religion of the Hindoos as taught by their Vedar or sacred books. He also spoke of caste, as simply a social division and in no way dependent upon their religion. . . .

He spoke at some length of the conditions of his people and their religion. In course of his speech he was frequently and closely questioned by Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist Church. He said the missionaries had fine theories there and started in with good ideas, but had done nothing for the industrial condition of the people. He said Americans, instead of sending out missionaries to train them in religion, would better send some one out to give them industrial education. . . .

This afternoon Vive Kanonda will speak on the children of India to any children or young people who may be pleased to listen to him at 166 North street, Mrs. Woods kindly offering her garden for that purpose. In person he is a fine looking man, dark but comely, dressed in a long robe of a yellowish red color confined at the waist with a cord, and wearing on his head a yellow turban. Being a monk he has no caste, and may eat and drink with anyone.

The *Daily Gazette* ran a similar account, making special note of the fact that the "rajah" shook hands "American fashion."

The records of the meeting kept by the secretary show that the Swami was introduced by the president, and that he spoke on the "manners and customs and needs of his people." The president announced that he would answer questions; the Rev. Mr. Nobbs and Dr. Gardner, "asked some few questions."¹⁰

Such sentiments on missionary efforts in India, long the special project of many churches, were not apt to attract the clergy to the Swami. It was reported that Mrs. Woods had invited all the city's ministers to hear her guest speak, and that "none of them appreciated what he said," and that several among them "were most critical," which disturbed the liberal-minded lady.¹¹

The two whose "frequent and close" questioning gained for them mention in the newspaper account of the affair were Dr. Frank Gardner and the Rev. Samuel Nobbs. Dr. Gardner was a Salem physician with a home and office at 23 North Street. He was the author of the Gardner family genealogy as well as other genealogical and historical articles.¹² The Rev. Mr. Nobbs served the Central Baptist Church from 1892 until 1894; a body which was an outgrowth of the First Baptist Church in 1826 with a

10. Thought and Work Club, Salem, Mass. Minutes of meetings.

11. Burke, *op. cit.* (Note 2), p. 35.

12. Richard William Cutter, *Genealogical and Personal Memoirs Relating to the Families of Boston and Eastern Massachusetts* (New York, 1908), II, 833.

building on St. Peter Street. The church building subsequently became St. John the Baptist Roman Catholic Church when the congregation reunited with the First Baptist Church on Federal Street in 1909.¹³

It would appear, however, that not everyone of the Salem churches was opposed to the Swami. The *Salem Evening News* of September 1 gives notice of the following meeting:

To Speak Again

Swami Viva Kananda, The India Monk,
at East Church Sunday Evening

The learned Monk from India who is spending a few days in this city, will speak in the East Church Sunday evening at 7:30. Swami (Rev.) Viva Kananda preached in the Episcopal church at Annisquam [sic] last Sunday evening, by invitation of the pastor and Professor Wright of Harvard, who has shown him great kindness.

On Monday night he leaves for Saratoga, where he will address the Social Science association. Later on he will speak before the Congress in Chicago. Like all men who are educated in the higher universities of India, Viva Kananda speaks English easily and correctly. His simple talk to the children on Tuesday last concerning the games, schools, customs and manners of children in India was valuable and most interesting. His kind heart was touched by the statement of a little miss that her teacher had "licked her so hard that she almost broke her finger." "We have no corporal punishment in our schools," he said, "none at all." As Viva Kananda, like all monks, must travel over his land preaching the religion of truth, chastity and the brotherhood of man, no great good could pass unnoticed, or terrible wrong escape his eyes. He is extremely generous to all persons of other faiths, and has only kind words for those who differ from him.

The First Church, organized in 1711, the church of the Rev. William Bentley from 1783 until 1819, was at this time under the ministry of the Rev. Edward D. Towle who served from 1892 until 1897 when the Barton Square church and East Church united as the Second Church in Salem. The Second Church building stands on Washington Square, the congregation uniting with the First Church in 1956.¹⁴

¹³ C. B. Gillespie, comp., *Illustrated History of Salem and Environs; Issued as the Souvenir Edition of the Salem Evening News...* (Salem, 1897), p. 101-102; and *Visitor's Guide to Salem*, rev. ed. (Salem, 1953), p. 182.

¹⁴ *First Congregational Society, Gathered 1629, (Unitarian)*, (Salem, [n.d.]) and *Visitor's Guide to Salem*, p. 185.

The children's reception must have taken place as scheduled on the afternoon of August 29. Unfortunately no remembrance of it can be located in spite of a notice requesting information which appeared in the *Salem Evening News* of May 14, 1963. It seems probable that some older persons living today must have been among those who heard the oriental visitor, but none have come forward. In fact, no one in Salem seems to recall the Swami's visit, although the present owners of 166 North Street have had Vedanta callers making a pilgrimage to the site, and a few relics left with Mrs. Woods as souvenirs have become the property of Vedanta disciples who treasure every memory of Swami Vivekananda.

Through Mrs. Woods the Swami came into contact with a number of influential persons who were to become his friends and sponsors at later times during his American travels. Records of the Thought and Work Club meeting of August 28 indicate that guests included Mrs. Caroline M. Severance, a noted leader of women's groups who entertained the Swami in California in 1900, Mrs. Chant, Mrs. Ormiston, Mrs. Knight, president of the Rhode Island Women's Club and Mrs. Francis W. Breed of the North Shore Club.¹⁵ These active women undoubtedly spread the Swami's reputation and contributed to his success in America.

Swami Vivekananda left Salem on September 4, traveling to Saratoga, N. Y., to address the Social Science Association. He may have returned briefly to Salem before going to Chicago, where he was a sensation at the Parliament of Religions between September 11 and September 27, 1893.¹⁶ He then embarked on a lecture tour in various Midwestern and Southern states before returning to the East to deliver lectures.

During his next Eastern tour, the Swami visited Lynn, where he was the guest of Mrs. Francis W. Breed and lectured before her North Shore Club. By this time he was well known, and his fame widespread. The return to Essex County and presentation before the North Shore Club took place on April 17 and 18, 1894.

¹⁵ Thought and Work Club, Salem, Mass. Minutes of meetings.

¹⁶ John Henry Barrows, ed., *The World's Parliament of Religions; An Illustrated and Popular Story of the World's First Parliament of Religions Held in Chicago in Connection with The Columbian Exposition of 1893*, (Chicago, 1893) 2 vols.

The North Shore Club, incorporated in 1891, was described as "a social and literary organization of the highest character."¹⁷ The membership was one hundred and fifty-five, with one hundred names on the waiting list. Mrs. Breed was first president and served in that office from 1891 until 1894.¹⁸

Mrs. Breed doubtless first had met Swami Vivekananda at Salem where she was guest at one of his first American lectures. She was also on the women's board of commissioners for the World's Columbian Exposition and may have had further contact with the Swami in Chicago. Born Alice Ives in Pavilion, Ill., Mrs. Breed had married a Lynn shoe manufacturer in 1873. She was a social leader in Lynn, her husband being one of the most successful industrialists of the area.¹⁹ It is said that she owned a Russian troika sleigh pulled by three horses abreast, a sensational sight on Lynn streets to say the least.²⁰ The Breed home on Ocean Street was described as "one of the most attractive estates on the North Shore."²¹ A "grande dame" in every sense of the word, Mrs. Breed's entertainment of the Swami must have been a social achievement.

The *Lynn City Item* of April 13, however, gives us all the public data available on this second Essex County appearance of the Swami:

Swami Vive Kananda

The Learned Brahmin Coming to Lynn Monk of India in Oxford Hall.

Swami Vive Kananda, a learned Brahmin from India, who came over to America on an independent missionary tour of his own to see what he could do to aid in the return to spiritual conviction for this material and dollar-worshiping land, is coming to Lynn. He will speak to the North Shore Club Tuesday, April 17, at 3 p.m., and in Oxford Hall Wednesday evening, April 18, when the public will have the opportunity of hearing him.

He is really a great man, noble, simple, sincere and learned beyond comparison with most of our scholars. They say that a professor at Harvard wrote to the people in charge of

17. Willard, *op. cit.* (Note 7), p. 118.

18. *Ibid.*; also Newspaper clippings note books, Lynn Public Library Lynn, Mass.

19. Richard Herndon and Edwin M. Bacon, *Men of Progress; One Thousand Biographical Sketches and Portraits of Leaders in Business and Professional Life in the Commonwealth of Massachusetts* (Boston, 1896), p. 461.

20. Burke, *op. cit.* (Note 2), p. 366.

21. Herndon, *loc. cit.*

the Religious Congress to get him invited to Chicago, saying, "He is more learned than all of us together." . . .

The lecture delivered before the North Shore Club at the clubhouse of the Oxford Club was one that the Swami had often delivered, entitled "Manners and Customs of India." The Oxford Hall lecture was given at the same clubhouse in Lynn, at the corner of Broad and Nahant Streets. This was a new building, opened only a year before, and Mr. Breed was a leading member of the Oxford Club organization.²² There is little information available on this visit the Swami paid to Lynn, and he left almost immediately for New York and so made little public impression during his second Essex County visit. It would have been of special interest and of no small importance had one of Lynn's most famous religious personalities been present for the lectures, but Mrs. Mary Baker Eddy was no longer a resident of Lynn in 1894; she was at her Concord, N. H., home at this period of her life.²³

If Swami Vivekananda's Lynn appearance leaves much to be desired by way of facts, his next visit in Essex county is even less satisfying. Visiting in New York state, in July of 1894, he wrote friends, "I had an invitation to Swampscott on the sea from a very rich lady whose acquaintance I made last winter in New York, but I declined with thanks."²⁴ However, he was at Swampscott later in July as proved by a letter he wrote friends from that place on July 26. "I have been to see Mrs. Breed," he wrote. "Mrs. Stone was there, with whom is residing Mrs. Pullman and all the golden bugs, my old friends hereabouts. They are kind as usual. On my way back from Greenacre I am going to Annisquam to see Mrs. Bagley for a few days."²⁵ He evidently enjoyed the Swampscott hospitality of his unknown hostess, because he made special mention of the beach: "I had duckings in the sea like a fish. I am enjoying every bit of it."²⁶ This is all we know about his Swampscott visit.

Mrs. Pullman was wife of Lynn's First Universalist Society's minister, Dr. James M. Pullman, who served there from 1885 until his death in 1903 and who was a leading figure in the life

22. Newspaper clippings notebooks, Lynn Public Library, Lynn, Mass.

23. Sibyl Wilbur, *The Life of Mary Baker Eddy* (Boston, 1907), p. 338.

24. Burke, *op. cit.* (Note 2), p. 420.

25. *Ibid.*, p. 421.

26. *Ibid.*, p. 421.

26. *Ibid.*

of Lynn; Mrs. Eleanor O. Stone was a member of Mrs. Breed's North Shore Club at Lynn.²⁷

Greenacre was a philosophical study camp near Eliot, Me., where Swami Vivekananda gave some of his first classes in Indian philosophy. The July, 1894 visit to Maine was one of the high points in his American tour. After two weeks at this summer center, the Swami's travels brought him again to Annisquam as guest of Mrs. John Judson Bagley, Detroit social leader and the Swami's friend during his lectures in that city.

The Swami arrived at Annisquam on or about August 16 and remained until about September 4, 1894. During this time he gave a lecture in the village, reported in the *Cape Ann Breeze* of September 4:

An opportunity not lightly to be slighted will be given us this evening to learn something of the conditions of Oriental life and religious observances by the lecture announced below:

Swami Vivekananda, the Hindoo monk, whose addresses at the Parliament of Religions in Chicago have attracted so much attention, is the guest of Mrs. Governor Bagley in the Hyatt house. In compliance with the urgent request of many persons in Annisquam, both citizens and summer visitors, he has consented to give a public lecture this evening at 8 o'clock in Mechanic Hall, on "Life and Religion in India." His unusual eloquence and learning and his remarkable personal presence will make the occasion one not to be forgotten by all who may hear him.

There will be a small admission fee of 25 and 35 cts. charged. It is hoped that this stranger from a strange and far-off land will be greeted with a good audience.

And following the lecture, the same newspaper reported:

A very fair audience assembled in the hall Tuesday to listen to the address of Swami Vivekananda, the Hindoo monk. He wore the distinctive dress of his rank, and was a picturesque figure in the flowing robes and loosely knotted sash, with his dusky oriental-looking face and shapely head, surmounted by a dexterously twisted turban. His English is that of a cultured foreigner, who has been chiefly educated with refined and educated people. One has to follow him closely to always catch his meaning, however. The matter and manner of his lecture proved very interesting to his hearers, and they, so far as we have learned, congratulated themselves on the opportunity of hearing the distinguished stranger.

27. Newspaper clippings notebooks, Lynn Public Library, Lynn, Mass.

The *Gloucester Daily Times* gave the additional information:

Annisquam Lecture

Mechanic Hall was well-filled on Tuesday evening to hear the lecture given by our visiting friend, the Hindoo monk. He was introduced to the audience by Prof. Wright, who also made some preliminary remarks befitting the occasion. The Lecturer alluded to the visit he made to this village last year, and stated that the address he gave here at that time in the church was the first public discourse that he ever gave in English or in his native language; and kindly thanked his friends present who induced him to attempt the same. . .

The Swami was entertained at Annisquam by many of the socially prominent who summered at the village, of which the Bagleys were perhaps among the most outstanding, but which included others from the Midwest whom he had met on his lecture tours. The Hyatt House was at this time owned by Prof. Alpheus Hyatt, Boston professor of zoology and paleontology, museum curator, and officer of the Essex Institute and Peabody Museum. Dr. Hyatt established at Annisquam a marine laboratory in 1878 which subsequently became the Woods Hole Oceanographic Institution. The house itself dates from as early as 1664 when it was built by Annisquam pioneer Francis Norwood.²⁸ Mechanic Hall still stands in Annisquam.

Writing to his brother monks in India, Swami Vivekananda made special mention of the New Englander's love for the sea and boats, and seems himself to have enjoyed several excursions aboard the craft.

Here in summer, they go to the seaside—I also did the same. They have got almost a mania for boating and yachting. The yacht is a kind of light vessel which everyone, young and old, who has the means, possesses. They set sail in them every day to the sea, and return home, to eat and drink and dance—while music continues day and night. Pianos render it a botheration to stay indoors!²⁹

Quite a picture of a summer resort of the period along the North Shore! Sailing races, long popular, were organized at Annisquam in 1896 and have for over sixty years been a major attraction.³⁰

28. Information from personal interview with Mrs. Lelia Norwood Adams, 8 Walnut St., Annisquam, Mass.

29. Burke, *op. cit.* (Note 2), p. 436.

30. Copeland, *op. cit.* (Note 1), p. 188.

The Swami left for Boston and then New York where the first formal Vedanta classes were organized, and where his work in America was brought to its climax with the foundation of Vedanta societies in various parts of the nation. Swami Vivekananda returned to India by way of Europe leaving devoted disciples in the New World of which he once said, "I have a message to the West as Buddha had a message to the East."

The only criticism Essex County can level at her unusual visitor is his misunderstanding of some of her history. Often asked during the course of his lectures about missionary propaganda tales of the burning of widows with their husbands' bodies, and the attitudes toward women's rights in India, the Swami denied such rumors by saying that burnings were not the common course of events in India where women were honored, not burned as were the witches in our own colonial days. Having visited Salem, he should have known better than to accept this myth, but for the purposes of illustration the effect was indeed striking and not an intentional perversion of history.

The visit Swami Vivekananda paid to America was undertaken at the turning point of time and opinion. In a very real sense he brought a message from the ancient East and made Americans more aware of the civilization and heritage of India. Victorian attitudes were crumbling and as persons such as Mrs. Kate Tannett Woods helped liberate women, so the Swami helped liberate opinion and increase tolerance. It is interesting that along the North Shore of Massachusetts he met some of his most valuable and influential friends, but few disciples. Those "very rich ladies" who found their Oriental visitor fascinating, helped him to reach a wider audience from whom disciples arose, some to follow him back to India and take monastic vows. The dark Indian in his bright robes and turban may well have been a strange sight in America, but fitting enough in Essex County, which earlier had been among the first to carry the material wealth of India and the East aboard sailing vessels to the corners of the world.

Essex Institute Library

BEFORE THE PARLIAMENT

saying that the Hindus were taught to have a great respect for other people's religions."

On Monday, August 28, Swamiji left Annisquam for Salem, where he was scheduled to speak before the Thought and Work Club. The only information we have hitherto had of this lecture engagement is a bare reference in Swamiji's "Breezy Meadows" letter. But his stay in Salem was more extensive and active than this brief reference indicates. Recently we have been fortunate enough to find out more about it. The steps leading to this discovery are perhaps of interest.

III

In the spring of 1950, an advertisement in a magazine devoted to antiques was brought to the notice of a student of Vedanta. The advertisement, placed by a Mrs. Prince Woods, offered for sale a trunk and a walking stick which had belonged to Swami Vivekananda. Naturally enough, these articles were sent for, and a request was made for further information regarding them. A correspondence ensued between the Vedanta student and Mrs. Woods, in the course of which the following facts came to light.

In August, 1893, Swamiji had been invited by Mrs. Kate Tannatt Woods to stay in her home at 166 North Street, Salem. He remained there a week, during which time he lectured in Salem, was criticized by the clergy (of which more later) and became beloved by Mrs. Woods and her son, Prince, a young medical student. At the end of his visit, Swamiji, intending to return, left behind him his staff and trunk and some other luggage. Of his return Mrs. Prince Woods (the wife of Mrs. Woods' son) writes: "He spent two weeks at the Woods home—stead at one time [actually it was one week] and came back from Chicago for another week [?] and to say 'Farewell'. I did not know the family then, but he came with some friends in a carriage and a fine pair of horses just after I met my husband-to-be and was invited there. I just saw him as he said 'Goodbye.'" On leaving this second time, Mrs. Prince Woods tells in another letter, "he gave his staff, his most precious possession, to Dr. Woods who was at that time a young medical student and the only child of Mrs. Woods. To her he gave his trunk and his blanket, saying to them, 'Only my most precious possessions should I give to my friends who have made

me at home in this great country." Mrs. Prince Woods adds, "This was a most gracious gesture after he had been fêted all over the country," and from this one may gather that Swamiji's second visit to the Woods homestead occurred not immediately after the Parliament of Religions, but quite some time thereafter. The staff, trunk and blanket were cherished by the Woods family as mementos of a great soul and a great friend. Dr. Woods, his wife tells us, refused to sell them, "the British Museum offering \$200.00 for it [the trunk] early in 1900. . . ." Thus, happily, all three in 1950 were still available. The blanket, which accompanied the trunk and cane, was actually a large, coarsely woven, dark orange shawl, the kind sometimes worn by wandering monks in India.

From the letters of her daughter-in-law we learn that Mrs. Kate Tannatt Woods, who was fifty-eight when Swamiji was her guest, was, like Miss Kate Sanborn, an energetic lecturer and authoress. "[She] died July 10, 1910 . . . then 75 years of age, but very youthful in manner and looks, having lecture engagements all over the country. She went to Los Angeles and all over the West Coast not long before she passed on." During her lifetime she wrote "many books," among which were "Hester Hepworth," a story of the witchcraft delusion, "A Fair Maid of Marblehead," "Hidden For Years," and so on. She also wrote and illustrated poetry. Some of her books were for children, toward whom she no doubt felt a special interest, for, during Swamiji's visit, she arranged for him to speak in her garden to a group of local children and young people.

This children's afternoon was by no means due to an under-estimation of Swamiji's worth. The Woods family, as did all who came into contact with him, revered him. ". . . I never saw the Swami," Mrs. Kate Tannatt Woods' daughter-in-law writes (although, as seen above, she had once caught a glimpse of him), "but have felt that I knew him from the many things I have heard of him in the Woods family. My husband . . . spoke of him as . . . of a real Christian gentleman. I have heard that he and Mahatma Gandhi were more Christ-like than any the world has known."

Those who had known Swamiji never tired of discussing him and pondering over the new and awakening ideas which he brought into their lives. Two years later Ella Wheeler Wilcox, the celebrated journalist and poet, who was a friend of Mrs. Woods, writes to her of Swamiji in words which must be akin to those which were often spoken between them. Fortunately, these letters were among those

which Mrs. Woods' daughter-in-law had preserved, and although they relate to a time subsequent to the one dealt with in this present chapter, I will include them here as not only giving a new glimpse of Swamiji but also as shedding some light on his hostess to whom they were addressed—letters being often as revealing of their recipient as of their author.

May, [1895]

Dear Mrs. Woods:

Vivekananda is [at] 54 W. 33rd street.

I know it is Consecration to give out—I was *born* knowing that truth, but I think it is a great *blot* on the Consecration when we tell of it—and I am always ashamed after I have told of my own good deeds. Vivekananda says he meets many people who can not be led to talk of any subject that they do not drag in their own charitable acts, how they gave away a dime—or helped some one in need. . . .

May, [1895]

Dear Mrs. Woods:

I was listening to Vivekananda this morning an hour. How honored by fate you must feel to have been allowed to be of service to this Great Soul. I believe him to be the re-incarnation of some great Spirit—perhaps Buddha—perhaps Christ. He is so simple—so sincere, so pure, so unselfish. To have listened to him all winter is the greatest privilege life has ever offered me. It would be surprising to me that people could misunderstand or malign such a soul if I did not know how Buddha and Christ were persecuted and lied about by small inferiors. His discourse this morning was most uplifting—his mere *presence* is that. His absolute sinking of *self* is what I like. I am so tired of people who place the capital 'I' before truth—and God. 'To do good for good's sake—with no expectation or desire of reward, and never to speak of what we have done—but to keep on working for the love of doing God's work'—is Vivekananda's grand philosophy of life. He always makes me feel ashamed that I have ever thought for one moment I was burdened or that I ever spoke of any good act of my own. . . .

Welcome as was the information regarding Swamiji in Salem, it was incomplete, and in order to add to it a visit to that city was called for. North Street, Salem, wide and shaded, is lined with old frame houses, most of which were standing in 1893. As I walked along looking for 166, I felt that this street, unlike those of larger cities, presented the same aspect that it had to Swamiji—more worn now, it is true, but substantially the same, quiet and comfortably settled into itself. Soon I came to 166, where Swamiji had stayed. It was a small two-story colonial house with a run-down garden at the side and back. Indeed, one could hardly call it a garden; it was a yard with weeds growing in it. But when Swamiji had spoken there, it most likely had been well kept. The house itself, flush with the sidewalk and devoid of the gingerbread of a later period, was in good repair, newly painted and probably but little different in appearance from what it had been when Swamiji left his trunk behind. The name on the front door, however, was not Woods. The Woods family, I learned, had moved away years before, and the present occupant had never heard of a Hindu monk in Salem.

From 166 North Street I found my way to the Essex Institute, where the old Salem newspapers are filed away and where I looked for, found and copied the following articles from the *Salem Evening News* of August 24, 1893, and the *Salem Evening News* and *Daily Gazette* of August 29. It would appear either that the same reporter served both the evening and morning paper or that the evening paper lifted copy bodily from that of the morning. In any case, though repetitive, the three articles are given here respectively, along with their original headlines. Salem journalism in 1893 had its own peculiar charm:

SALEM EVENING NEWS

August 24, 1893

A MONK FROM INDIA

He Will Visit Salem, Monday August 28
and Make an Address

On Monday next a learned monk from India will speak to the members of the Thought and Work Club, telling some-

BEFORE THE PARLIAMENT

thing of his land, its religion and customs. Club members will meet the rajah at Wesley chapel on North street promptly at four o'clock. Gentlemen and ladies who are not members can obtain tickets through some members of the club. The rajah will wear his native costume.

SALEM EVENING NEWS

August 29, 1893

A MONK FROM INDIA

Salem Audience Interested in His Remarks

He has no faith in Missionaries

Explains the Bad Condition of Women
in His Land

In spite of the warm weather of yesterday afternoon, a goodly number of members of the Thought and Work club, with guests, gathered in Wesley chapel to meet Swami Vivekananda, a Hindoo monk, now travelling in this country, and to listen to an informal address from that gentleman, principally upon the religion of the Hindoos as taught by their Vedar or sacred books. He also spoke of caste, as simply a social division and in no way dependent upon their religion.

The poverty of the majority of the masses was strongly dwelt upon. India with an area much smaller than the United States, contains twenty three hundred millions [sic] of people, and of these, three hundred millions [sic] earn wages, averaging less than fifty cents per month. In some instances the people in whole districts of the country subsist for months and even years, wholly upon flowers, produced by a certain tree which when boiled are edible.

In other districts the men eat rice only, the women and children must satisfy their hunger with the water in which the rice is cooked. A failure of the rice crop means famine. Half the people

the other half know not whence the next meal will come. According to Swami Vive Kyonda, the need of the people of India is not more religion, or a better one, but as he expresses it, "practicality," and it is with the hope of interesting the American people in this great need of the suffering, starving millions that he has come to this country.

He spoke at some length of the condition of his people and their religion. In course of his speech he was frequently and closely questioned by Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist Church. He said the missionaries had fine theories there and started in with good ideas, but had done nothing for the industrial condition of the people. He said Americans, instead of sending out missionaries to train them in religion, would better send some one out to give them industrial education.

Asked whether it was not a fact that Christians assisted the people of India in times of distress, and whether they did not assist in a practical way by training schools, the speaker replied that they did it sometimes, but really it was not to their credit for the law did not allow them to attempt to influence people at such times.

He explained the

BAD CONDITION OF WOMAN

in India on the ground that Hindoo men had such respect for woman that it was thought best not to allow her out. The Hindoo women were held in such high esteem that they were kept in seclusion. He explained the old custom of women being burned on the death of their husbands, on the ground that they loved them so that they could not live without the husband. They were one in marriage and must be one in death.

He was asked about the worship of idols and the throwing themselves in front of the juggernaut car, and said one must not blame the Hindoo people for the car business, for it was the act of fanatics and mostly of lepers.

The speaker explained his mission in his country to be to organize monks for industrial purposes, that they might give the people the benefit of this industrial education and thus elevate them and improve their condition.

This afternoon Vive Kanonda will speak on the children of India to any children or young people who may be pleased to listen to him at 166 North street, Mrs. Woods kindly offering her garden for that purpose. In person he is a fine looking man, dark but comely, dressed in a long robe of a yellowish red color confined at the waist with a cord, and wearing on his head a yellow turban. Being a monk he has no caste, and may eat and drink with anyone.

DAILY GAZETTE

August 29, 1893

RAJAH SWANI VIVI KANAUDA

Has but Little Faith in the Missionaries
Husbands of India Never Lie, Never Persecute
His Purpose Here to Organize Monks
for Industrial Purposes.

Rajah Swani Vivi Rananda of India was the guest of the Thought and Work Club of Salem yesterday afternoon in the Wesley church.

A large number of ladies and gentlemen were present and shook hands, American fashion, with the distinguished monk. He wore an orange colored gown, with red sash, yellow turban, with the end hanging down on one side, which he used for a handkerchief, and congress shoes.

He spoke at some length of the condition of his people and their religion. In course of his speech he was frequently and closely questioned by Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist church. He said the

MISSIONARIES HAD FINE THEORIES

there and started in with good ideas, but had done nothing for the industrial condition of the people. He said Americans, instead of sending out missionaries to train them in religion, would better send someone out to give them industrial education.

Speaking at some length of the relations of men and

women, he said the husbands of India never lied and never persecuted, and named several other sins they never committed.

Asked whether it was not a fact that Christians assisted the people of India in times of distress, and whether they did not assist in a practical way by training schools, the speaker replied that they did it sometimes, but really it was not to their credit, for the law did not allow them to attempt to influence people at such times.

He explained

THE BAD CONDITION OF WOMEN

in India on the ground that Hindoo men had such respect for woman that it was thought best not to allow her out. The Hindoo women were held in such high esteem that they were kept in seclusion. He explained the old custom of women being burned on the death of their husbands, on the ground that they loved them so that they could not live without the husband. They were one in marriage and must be one in death.

He was asked about the worship of idols and the throwing themselves in front of the juggernaut car, and said one must not blame the Hindoo people for the car business, for it was the act of fanatics and mostly of lepers.

AS FOR THE WORSHIP OF IDOLS

he said he had asked Christians what they thought of when they prayed, and some said they thought of the church, others of G-O-D. Now his people thought of the images. For the poor people idols were necessary. He said that in ancient times, when their religion first began, women were distinguished for spiritual genius and great strength of mind. In spite of this, as he seemed to acknowledge, the women of the present day had degenerated. They thought of nothing but eating and drinking, gossip and scandal.

The speaker explained his mission in his country to be to organize monks for industrial purposes, that they might give the people the benefit of this industrial education and thus to elevate them and improve their condition.

Mrs. Kate Tannatt Woods, who had founded the Thought and Work Club in 1891, had evidently invited all the Salem clergy to hear

Swamiji's talk and to question him. But the above-mentioned Dr. F. A. Gardner and Rev. S. F. Nobbs of the Central Baptist Church, who "frequently and closely questioned" Swamiji, did so in no friendly spirit. This we learn from the letters of Mrs. Prince Woods, who writes: "All the ministers were present and none of them appreciated what he said. Several were most critical." And again: "I . . . remember that my mother-in-law . . . many times spoke of the outspoken, narrow attitude of most of the ministers in Salem who openly criticised him in the Pulpit. She had arranged an open meeting in one of the churches and most of the ministers openly accosted him in the most acrimonious manner while he remained gentle in speech and manner." Presumably, this was Swamiji's first encounter with the ministers in America, and while their acrimony left him unperturbed he was no doubt surprised by it.

He spent the following week—August 29 to September 1—at Mrs. Woods' home. On Tuesday afternoon, August 29, he spoke in the garden to the children, and on the evening of the following Sunday, September 3, he lectured at the East Church, whose minister was apparently one of the few who were sympathetic. The *Salem Evening News* of September 1 reported on the first of these events, the *Daily Gazette* of September 5 on the second. Both reports follow, respectively.

TO SPEAK AGAIN

SWAMI VIVA KANANDA, The India Monk,
at East Church Sunday Evening

The learned Monk from India who is spending a few days in this city, will speak in the East Church Sunday evening at 7-30.—Swami (Rev.) Viva Kananda preached in the Episcopal church at Annisquam last Sunday evening, by invitation of the pastor and Professor Wright of Harvard, who has shown him great kindness.

On Monday night he leaves for Saratoga, where he will address the Social Science association. Later on he will speak before the Congress in Chicago. Like all men who are educated in the higher Universities of India, Viva Kananda

the parliament in spite of the Archbishop of Canterbury's denouncing of the Parliament of religions.

My love for you, my kind friend, and your noble son is all the same whether I write pretty often or not.

Can you express my books and the cover-all to the care of Mr. Hale? I am in need of them, the express will be paid here.

The Blessings of the Lord on you and yours.

Ever your friend,
Vivekananda

P.S. If you have the occasion to write to Miss Sanborn and others of our friends in the east kindly give them my deepest respects.

Yours truly,
Vivekananda

IV

On August 30 Swamiji wrote to Professor Wright in regard to an invitation he had received from Mr. Franklin B. Sanborn to lecture before the American Social Science Association at Saratoga Springs. The following letter was found among Dr. Wright's papers and, together with others that will be included in the course of this story, has been made available to us by his son, Mr. John K. Wright:

Salem
30th Aug '93

Dear Adhyapakji (honorable professor)

I am going off from here today. I hope you have received some reply from Chicago. I have received an invitation with full directions from Mr. Sanborn. So I am going to Saratoga on Monday. My respects to your wife. And my love to Austin and all the children. You are a real *Mahatma* (a great soul) and Mrs. Wright is non parail.

Yours affly
Vivekananda

On August 30 Swamiji evidently did not yet know the decision of the officials of the Parliament of Religions to whom Dr. Wright had

written. But by September 4, as we see in the following letter, the news had arrived that he had been accepted as a delegate:

Saturday Salem (Sept. 4, 1893)

Dear Adhyapakji—

I hasten to tender my heartfelt gratitude to you for your letters of introduction. I have received a letter from Mr Theles of Chicago giving me the names of some of the delegates and other things about the Congress.

Your professor of Sanscrit in his note to Miss Sanborn mistakes me for Purushottama Joshi and states that there is a Sanskrit library in Boston the like of which can scarcely be met with in India. I would be so happy to see it.

Mr Sanborn has written to me to come over to Saratoga on Monday and I am going accordingly. I would stop then at a boarding house called Sanatorium. If any news come from Chicago in the mean while I hope you will kindly send it over to the Sanatorium Saratoga.

You and your noble wife and sweet children have made an impression in my brain which is simply indelible and I thought myself so much near to heaven when living with you. May He the giver of all gifts shower on your head His choicest blessings.

Here are a few lines written as an attempt at poetry. Hoping your love will pardon this infliction.

Ever your friend
Vivekananda

The poem which Swamiji "inflicted" upon Professor Wright and which heretofore has not been known was very likely the first poem he had written in the English language, and while it is by no means his best it contains, I believe, some of his most beautiful lines. To judge from the original, he dashed it off on letter paper in the flush of inspiration and, making only minor corrections here and there, sent it on to his friend. It is reproduced here just as he wrote it:

O'r Hill and dale and mountain range
In temple church and mosque
In Vedas Bible Al Koran
I had searched for thee in vain

Like a child in the wildest forest lost
I have cried and cried alone
Where art thou gone my God my love
the echo answered gone

And days and nights and years then passed
A fire was in the brain
I knew not when day changed in night
The heart seemed rent in twain
I laid me down on Ganga's shore
Exposed to sun and rain
With burning tears I laid the dust
And wailed with waters' roar
I called on all the holy names
Of every clime and creed
"Show me the way" in mercy ye
Great ones who have reached the goal

Years then passed in bitter cry
each moment seemed an age
till one day midst my cries and groans
Some one seemed calling me

A gentle soft and soothing voice
that said "my son" "my son"
That seemed to thrill in unison
with all the chords of my soul

I stood on my feet and tried to find
the place the voice came from
I searched and searched and turned to see
round me before behind
Again Again it seemed to speak
the voice divine to me
In rapture all my soul was hushed
Entranced enthralled in bliss

A flash illumined all my soul
the heart of my heart opened wide
O joy O bliss what do I find

My love my love you are here
And you are here my love my all

And I was searching thee
From all eternity you were there
Enthroned in majesty

From that day forth where ere I roam
I feel him standing by
O'er hill and dale high mount and vale
Far Far away and high

The moon's soft light the stars so bright
The glorious orb of day
He shines in them His beauty might
reflected lights are they
The majestic morn the melting eve
The boundless billowy sea
In nature's beauty songs of birds
I see through them it is He.

When dire calamity seizes me
The heart seems weak and faint
All nature seems to crush me down
With laws that never bend

Mescems I hear Thee whispering sweet
My love, "I am near" "I am near"
My heart gets strong. With thee my love
A thousand deaths no fear
Thou speakest in the mother's lay
that shuts the babies eye
When innocent children laugh and play
I see Thee standing by.

When holy friendship shakes the hand
He stands between them too
He pours the nectar in mother's kiss
And the babies sweet "mama"

Thou wert my God with prophets old
 All creeds do come from thee
 The Vedas Bible and Koran bold
 Sing thee in harmony

"Thou art" "Thou art" the Soul of souls
 in the rushing stream of life
 *"Om tat Sat om" Thou art my God
 my love I am thine I am thine.

* Tat Sat means that only real existence. [Swamiji's note]

As has been seen, Swamiji left for Saratoga Springs on Monday night to speak before the convention of the American Social Science Association. Mr. Sanborn was at this time Secretary of the Association, which counted among its members eminent and cultured men from all professions, and he no doubt felt that he was offering them a rare treat in the person of Swamiji. Indeed, the fact that he invited a young, unknown Hindu monk to speak before so august an assembly is ample evidence that, like Professor Wright, he highly valued Swamiji's intellectual genius. But although Swamiji spoke three times before the convention and twice at a private home, he characteristically never mentioned in his letters this honor paid to him during his first weeks in America. This omission was probably due to the fact that since the honor had been paid not to Hinduism nor to India but to himself he felt it was not worth mentioning.

The sessions of the American Social Science Association were of course wholly secular. One can get a general idea of their nature through the titles of some of the lectures that were given. Chosen at random, they were: "Compulsory Arbitration," "American Colleges and Their Work," "The Educational Value of the Woman's Paper," "The Education of Epileptics," "Turkey and Civilization," "The Relative Values of the Factors that Produce Wealth," "The Status of Silver," "Recent Progress in Medicine and Surgery," and so on. But Swamiji was well prepared to speak on any subject whatsoever. In keeping with the tone of the convention, he chose for his topics: "The Mohammedan Rule in India," and "The Use of Silver in India." The title of the third talk, given on the evening of September 6, is now unfortunately unknown, and, more unfortunately, the text of none of

his talks was reported upon. Nevertheless, the newspaper articles which carried accounts of Swamiji's appearances at the convention and at "Dr. Hamilton's" are here reproduced in part. The first two excerpts are taken from the *Daily Saratogian* of September 6, 1893; the third, from the same paper of September 7:

THEIR SCIENCE IS SOCIAL

A Brainy Gathering Elects Its Officers

Able Papers Read at Yesterday's Session—The Education of Epileptic—To Establish Social Science Professorships—The Program for Today is Important.

The second session of the American Social Science association opened in the Court of Appeals room, Town Hall, yesterday morning. . . .

EVENING SESSION

The evening session opened at 8 o'clock, every seat in the room being occupied. The first business on the program was the election of officers. . . .

A paper was read by Hon. Oscar S. Strauss of New York on "Turkey and Civilization," in which he most emphatically denied the general reports that Turkey was an uncivilized country.

The platform was next occupied by Vive Kananda, a Monk of Madras, Hindoostan, who preached throughout India. He is interested in social science and is an intelligent and interesting speaker. He spoke on Mohammedan rule in India.

The program for today embraces some very interesting topics, especially the paper on "Bimetallism," by Col. Jacob Greene of Hartford. Vive Kananda will again speak, this time on the Use of Silver in India.

LOCAL GOSSIP

Swami Vive Kananda, an educated Hindoo who lately arrived in this country from India, is in attendance on the

VII.

After Kate Tannatt Woods

Following the turn of the century Mrs. Woods resided at Falmouth, Massachusetts, and conveyed the property, through Samuel Chanin, to Everett W. Durgin of Salem.⁴⁹ Durgin eventually systematically split up the homestead into houselots before his death and the house with its present lot was conveyed by the heirs, as late as 1954 to Julia and Warren Baughn, also of Salem.⁵⁰

The house today retains all the unspoiled warmth of the early nineteenth century achieved to its advantage through the successive owners' avoidance of drastic change. The Victorian period with all its gingerbread, modernization and dripping embellishments was ignored completely. As previously mentioned the Johnson workshop can plainly be identified on the interior, as can Ephraim Woods' conversion of it to a dwelling house. If for no other reason this structure is remarkable in its preserved state of evolution.

One unanswered riddle lies in the beaming of the first floor and cellar. Circular sawn timbers predominate and seem to date of the latter half of the last century as does the brick foundation and cellar. While there is little doubt that the present house was always on the same lot, it has nevertheless been suggested that the house probably was either moved back from North Street at some point for the purpose of widening or that the grade and level of the street itself necessitated raising the house higher. However strong reiteration is made in a positive way regarding its authenticity.

dte.

SOURCENOTES

1. History of Salem, Mass., by Sidney Perley
2. Essex Institute Archives, Salem, Mass.
3. Essex Deeds: Book 162, Leaf 102
4. Ibid
5. Ibid
6. Essex Deeds
7. Ibid: Book 182, Leaf 159
8. Essex County Probate Docket # 11505
9. Essex Institute Archives, Salem, Mass.
10. Essex Deeds: Book 189, Leaf 301
11. Ibid: Book 190, Lf. 61
12. Ibid: Book 188, Lf. 233
13. Ibid: Book 193, Lf. 22 (1811 mortgage)
14. Salem City Records
15. Ibid.
16. Essex Institute Archives, Salem, Mass.
17. Essex County Probate Docket # 15015
18. Salem City Records
19. Artists and Craftsmen, by _____, Essex Institute
20. Ibid.
21. Essex Institute Historical Collections, Essex Institute
22. The Spinning Wheel's Complete Book of Antiques, Grosset and Dunlap, N. Y. 1972
23. Essex Deeds: Book 190, Lf. 61
24. Ibid. Bk. 190 Lf. 62
25. Ibid: Bk. 193 Lf. 22
26. Ibid: Bk. 193 Lf. 207
27. Ibid: Bk. 208 Lf. 96
28. Ibid: Bk. 206 Lf. 197
29. Ibid
30. Essex Institute Archives
31. Salem City Records
32. Ibid
33. Ibid
34. Essex Institute Archives
35. Essex Deeds: Bk. 259 Lf. 214
36. Salem City Records
37. Essex Institute Archives
38. Salem City Records
39. Ibid
40. Ibid
41. Essex Institute Archives
42. Ibid

Sourcenotes, cont.

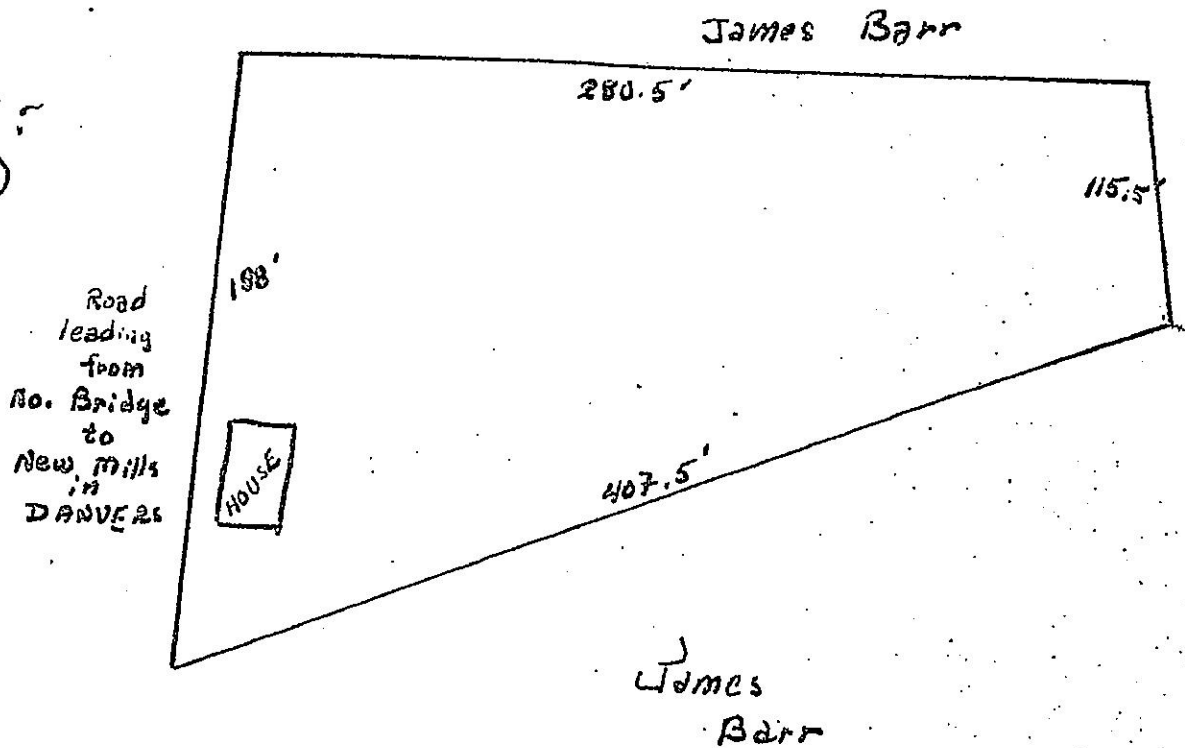
43. "New England Fireside Magazine", 1890
44. Essex Institute Archives
45. Ibid
46. Ibid
47. Ibid
48. Ibid
49. Essex Deeds Bk. 1643 Pg. 578
50. Ibid: Bk. 4067, Pg. 275

END

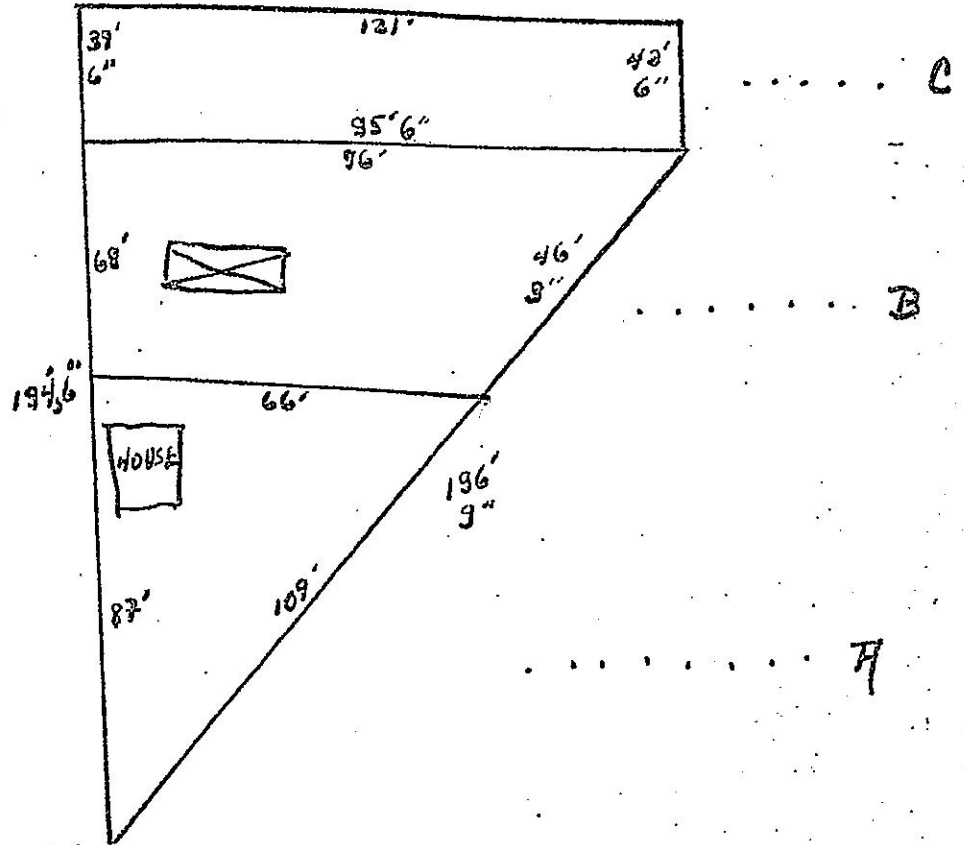
Appendix I : MAPS & PLANS

OUTLINE
of
Early Title Transfers

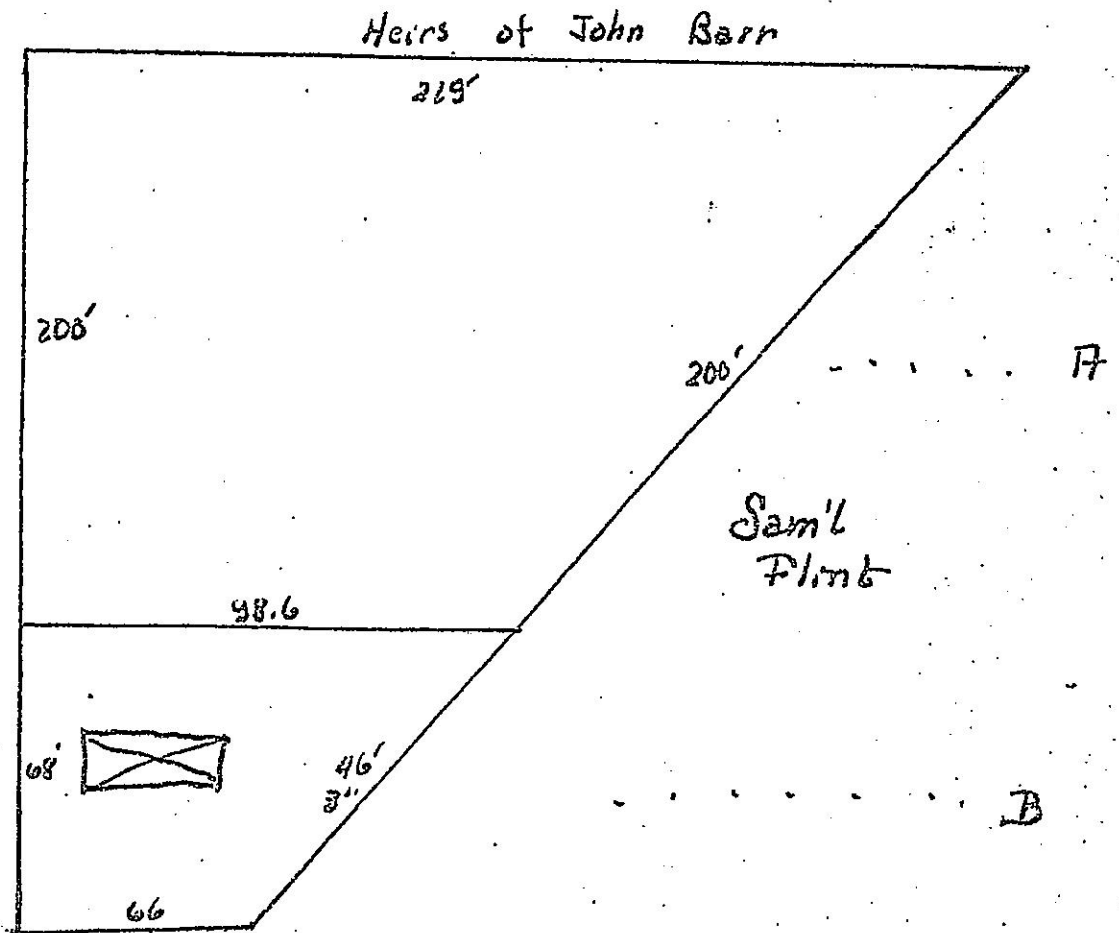
PLAN I:
(1797)



PLAN II :
(1808)



PLAN III :
(1832)



TRANSFERS OF TITLE

PLAN I :

Bk. Lf.
162 102

John Woodberry, Salem, housewright

to
Elias Grant, Salem, mariner

- March 2, 1797

- "a certain dwelling house with the land under and adjoining"
- "being the same which we bought of Samuel Symonds"

Also: one other strip of land leading to Orne's Point; called "Pickering's strip"; later to be sold by E. Grant to the Town of Salem about 1808.

- \$333.33

182 - 159

Mortgage

Elias Grant, mariner, to
Jesse Richardson, merchant

February 5, 1808

Amt: \$270.

"a certain dwelling house with the land" "together with all the outhousing"

"being the same as purchased of John Woodberry in 1797"

Discharged: December 19, 1808

PLAN II: A, B, C.

#11505

Probate of Estate of
Capt. Elias Grant, Salem,
mariner

Inventory:

Sept: 6, 1808

Real estate:

"a dwelling house & land - 2250."

"half - Schooner 'Susannah' 650."

Report of committee to appraise
the real estate:

18. July, 1809

Wm Lang

Wm Lang, jun.

Ed. Johnson

"consisting of a dwelling house,
land & other out-buildings situated
in North Salem . . . 2250."

PLAN II: A

189 - 301

Daniel Saunders, administrator of
estate of Elias Grant
to

Sarah Grant, widow

- Amt. \$ 86.-
- as her dower
- May 24, 1810
- "a certain dwelling ho & land."
- sold at public auction:
March 27, 1810

Plan II - B.

190 - 61

Daniel Saunders, estate administrator

to
John H. Read, Salem, gentleman

"struck off to him at a public
vendue, held on the 27th of March,"

- March 27, 1810

- "the premises being Lot No. 1 in the
division of lots in said Grant's
Estate, together with a wooden store
standing on the granted premises,
being two stories high, and in
dimensions, forty feet by twenty feet
and the same now occupied by
Edmund Johnson

- Amt: \$340.

190 - 62

John H. Read, Salem, gentleman

to
Ebenezer Rand, Salem, baker

- May 26, 1810

- Amt: \$360.

- "a certain piece of land with a
two story wooden building thereon"

- "the premises being Lot No. 1, in
the plan of division of Elias
Grant's Estate"

193 - 22

Mortgage

Ebenezer Rand, Beverly, baker

to
Amos Choate, Salem, Esq.

- April 4, 1811
- discharged Oct. 16, 1811
- Amt: \$ 200
- "with a two story wooden building, being a Cabinet-makers shop thereon standing, being the same conveyed to me by J. H. Read"

193 - 207

Ebenezer Rand, Salem, baker

to
David Ellsworth, Salem, wheelwright.

- July 17, 1811
- "a certain lot of land with a two story wooden workshop thereon standing; being called lot number 1 in the division of Elias Grant's estate"
- Amt. \$ 500.

193 - 207

MORTGAGE

David Ellsworth

to
Ebenezer Rand

Amt. \$ 200.

- July 17, 1811
- "with a 2 story wooden work shop thereon standing"

206 - 197

David Ellsworth

to

Nathaniel Foster Safford

- April 5, 1815
- "together with a 2-story wooden work shop, Blacksmith's shop, chaise house & all other buildings now standing thereon"

208 - 96

Wm Mansfield, deputy sheriff

- representing David Ellsworth's right in equity

to

Nathaniel F. Safford

- July 28, 1815
- "a lot of land in said Salem in North Fields, so called, with all the buildings thereon"
- Lowell Kenny, Salem, trader was plaintiff against Ellsworth
- property sold on 27. June (within 30 days of the execution judgement)
- advertised publicly in Salem Gazette
- Amt: 230.-

259 - 214

Nathaniel F. Safford, Salem,
trader

Ephraim Woods, Salem, cooper

- May 14, 1831
 - "with all the buildings thereon"
 - "the premises being the same
sold by William Mansfield, Deputy
Sheriff, to satisfy an execution
in favor of Lowell Kenny"
-

PLAN II. C

188 - 233

Daniel Saunders, admn. of
Est. of Elias Grant

Edmund Johnson, Salem,
cabinetmaker

- March 23, 1810
 - sold at public auction:
Oct. 31, 1809
 - Amt: \$132.
-

188 - 234

Edmund Johnson

John Barr, Salem, merchant

- March 24, 1810
- Amt. \$170.
- no buildings mentioned

Plan III - A

266 - 223

Henry Barr, Salem, mariner
(heir of John Barr, dec'd)

to
Ephraim Woods, Salem, cooper

- Dec. 12, 1832
 - Amt. \$106.67
 - $\frac{1}{3}$ pt of a lot of land containing 11 poles, 67 feet.
-

266 - 224

Children of John Barr, dec'd

to
Ephraim Woods, Salem, cooper

- Dec. 12, 1832
 - $\frac{2}{3}$ pt of land.
 - Amt: 213.34
-

Plan III ; A, B

#57857

Probate of the Estate of
Ephraim Woods, Salem,
gentleman

- case Probated: 7. March 1871
Will: Oct. 30, 1866

"In consideration of what I have heretofore done for my beloved son Geo. H. Woods I give him nothing by this will."

- All real estate to wife: Mary A. Woods

" Taxes 1883	\$ 90.
" " 1884	66.50
Lumber	22.87
Nurse, etc, last sickness of dec'd	100. -
Cleaning house & grounds	25. -
H.T. Woods board of dec'd	312. -
Clothing	43.87
Carpenters bill - repairs	18.75
Wall paper	13.75
Mason Work	10.00
Painting house & fences	106. -
Paint	5. -
Shingling	35. -
Windows & blinds	12.46
Ad ware	4. -
walter Harris	2. -
Mrs Dodge - horse	13.90
Ins policy	18. -
storm doors	4.27
Bolts, etc	4. -
medical attendance	20. -
etc.	

total	2246.24
admin. expenses	300. -
	<hr/>
	\$ 2546.24

1173 - 202

Arthur T. Woods,
Champaign, Ill.

to

Natie T. Woods, Salem

"all my right & title of
real estate described in my
grandmother's will"

- Feb. 24, 1886

1643 - 572

Kate Tannatt Woods,
Salem, widow

to

Samuel Chanin, Boston

- June 21, 1901

- "166 North Street - with the
buildings thereon"

- Bounded:

NW by M. F. Mooney	178'
SW by North St.	185'
SE by Mooney	66'
E by Hanson	184'

1643 - 578

Samuel Chanin, Boston

to

Everett W. Durgin, Salem

- June 21, 1901

- Bounds and description as
per above.

4067 - 275

Heirs of Everett Durgin:

Eleanor D. Baglin, Middletown, Conn.
Olive Durgin, Springfield, Mass.
Lura Lawrence, New Bedford
Dorothy Ames, Salem

to

Warren G. & Julia T. Boughn

- May 13, 1954

- Bounds:

S by North St., 119.52 ft.
NW by Norton, 136.75 ft.
E by Hanson, 114 ft.
SE by Mooney, 66'

END