

# LONGYEAR HISTORICAL SOCIETY and MUSEUM

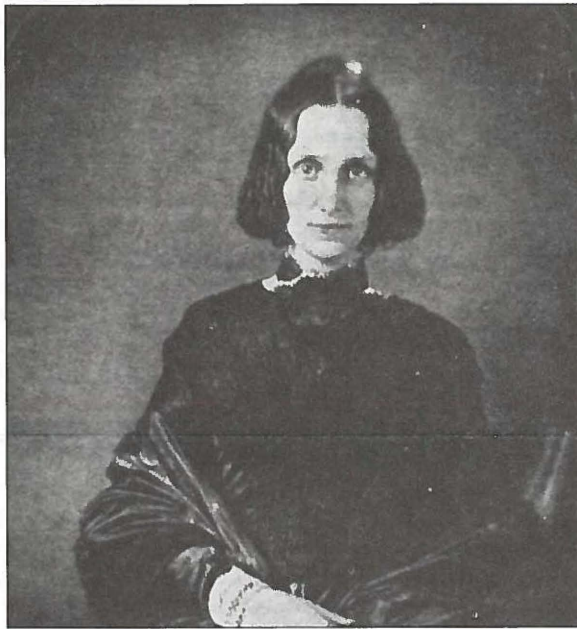
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## FAMILY: THE CAROLINA GLOVERS, PART IV



Courtesy of The Christian Science Board of Directors

Mary Baker Eddy, circa 1843



George W. Glover

Jewel Spangler Smaus is author of the biography **Mary Baker Eddy: The Golden Days**, published by The Christian Science Publishing Society in 1966. She also wrote a series of articles for **Quarterly News** between 1982 and 1984 entitled "Family: From New England to the Black Hills." In this article in her current series, Mrs. Smaus briefly leaves the Carolinas for New England for the wedding of Mary Baker and George Glover.

Thanksgiving Day 1843 had been set by the governor of the state of New Hampshire for Thursday, November 30.<sup>1</sup> Mary Baker of Sanbornton Bridge, New Hampshire, and George Glover of Charleston, South Carolina, had set the date for their marriage for Sunday, December 10 — just ten days after that holiday considered by New Englanders as the highlight of the year. Christmas was little celebrated in New England at this time.

But Thanksgiving was different. It originated in New England. "It is dear to the heart of every son and daughter of that favored region. It is sweet in the anticipation, in the enjoyment and in the remembrance."<sup>2</sup>

Thanksgiving was the time for the traditional meal and homecoming reunion, following the church service. For the Baker family it was also a poignant time, more special than usual. This would be the last Thanksgiving

under the parental roof for the youngest daughter Mary before her marriage and journey South.

A typical New England Thanksgiving meal of the time consisted of roast turkey with herb stuffing, chicken pie, squash, turnips, onions, crab apple jelly, grape jelly, wild cranberry sauce, pickled watermelon rind, candied peaches, brown bread, white bread, pumpkin pie, coconut cakes, Marlborough pie,<sup>3</sup> plum pudding, mince pie, sponge cake, sweetmeats.

The turkey would be roasted before the open fire in what was called a "tin kitchen," sometimes known as a reflector oven.<sup>4</sup> The Baker home was a commodious house, built in the late eighteenth century. At this period, there was only the open fireplace in the kitchen for cooking. Stoves were not used generally until well into the mid-nineteenth century.

Early on, the Baker house had been

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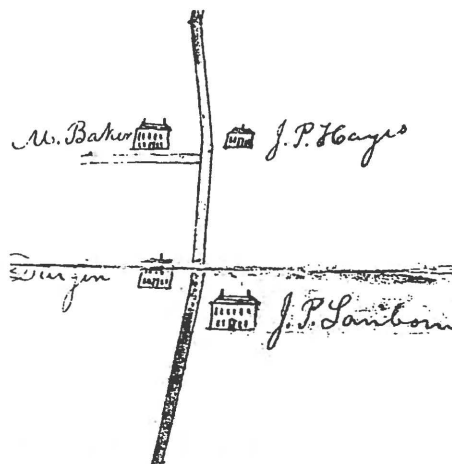
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a tavern operated by Jacob Tilton, one of the earliest settlers of the Tilton family in Sanbornton Bridge, which was later renamed for the Tiltons. Abigail (Abby) Baker, the oldest of the three Baker girls, had married Alexander Tilton, a prominent businessman and mill owner.

Until recently it was not known in what style the Baker house was built. There were no photographs, no sketches, although the exact location and ownership is traced in the *History of Sanbornton* with its accompanying map.<sup>5</sup> Recently there was found in one of the old houses of Sanbornton Square (a neighboring community), a crudely drawn map of the area, made at the time of Mark Baker's residence. Although crude, each house is drawn to represent its type of architecture, and because some of those houses shown on the map are still standing and rendered correctly, we now know the style of the Baker house. It was a typical large house, sometimes known as "colonial." There was a center hall with rooms on either side, and a stairway which led to the second story. There were chimneys at either end for fireplaces, and there was a cellar.<sup>6</sup> The kitchen fireplace would have been the center of preparation for the Thanksgiving dinner.

"A Thanksgiving dinner of the olden times baffles description," wrote Elizabeth Dow Leonard, a contemporary of Mary Baker. "It was anticipated for weeks and preparations for it were on a large scale of stupendous magnitude. Such choppings and poundings and apple parings and raisin stoning as were heard throughout the land."<sup>7</sup>

The mother of the family, Abigail Baker, would have been at the head of these vital preparations for Thanksgiving dinner. As her daughter Mary once remarked, "She governs her own house."<sup>8</sup> Mrs. Baker was a respected member of her community. Until recently, there was no documentation of this fact. When women's rights were but yet a gleam in the eye of a few courageous women, it was said that a lady's name appeared in print only at birth, marriage, and death. However, Mrs. Baker's name was found recently in the printed reports of the New Hampshire Cent Institution.<sup>9</sup> This was an organization of the Congregational church made up of female members dedicated to collecting a cent a day for the benefit of the missionary work of the church. The wife of the minister of the town was the treasurer heading the



Courtesy of New Hampshire Historical Society

**Section from survey of roads, Sanbornton Bridge, showing Mark Baker home**

local society. However, in the town of Bow when the Bakers were residents, there was no settled minister. Of significance is the fact that Mrs. Abigail Baker was the officer for this area, showing that her influence was on a par with that of a minister's wife.

The activity for Thanksgiving would be forwarded to the wedding feast by Mrs. Baker and her helpers. The daughters had been well trained by her in domestic activities. Even though Abby now had her own household to supervise, it is likely that she would have been involved with the Thanksgiving and wedding preparations along with her sisters Mary and Martha, as well as friends and neighbors. A wedding was a long-awaited festivity.

As was customary in this area, the ceremony would be held in the home, including as many well-wishers as the house could accommodate. By baking and cooking for both, all would be ready for November 30 as well as December 10, for at this time in New Hampshire, the freezing weather made the shed the equivalent of a deep freeze. It was even a little colder than usual. By December 1, Long Pond had been mostly frozen and there was ice-skating on the smaller ponds. The rural housewife often made her pies a week or more in advance and put them in the shed to freeze, along with other food items that could be frozen.

When the day for Thanksgiving arrived, the Baker family gathered around the festive table. There would have been the usual blessing by Mark Baker, well known by the family for his penchant for lengthy prayer. The family would then settle down to the pleasant task of consuming the feast set before them. Sometime that day

George handed to his sister Mary the poem he had written for the occasion.

George's poem was written in the sentimental style of the day, but it expressed for all the deepest feelings. This was a close-knit family. It could not be known that the simile of the storm-tossed sea was prophetic, both literally as well as figuratively:

"Say Sister,  
Why that tear o'er youth's fair cheek  
To scald its hope flushed glow  
Why shrinks that heart in sadness deep  
Which joys of youth should only know  
Thy bark though frail the bark of life  
May safely mount the swelling tide  
Whilst sterling worth and pious aim  
Anchor and helm — with thee abide.  
When tossed o'er life's tempestuous sea  
If virtue still shall brace the sail  
Safely moored thy bark shall be  
At close of day — and calm the gale."<sup>10</sup>

George was creative like his sister Mary. His journal is filled with poems and essays. Unfortunately for him, Mark Baker had not encouraged this talent, possibly considering it more fitting for women.<sup>11</sup> (There is no indication that he opposed Mary's writing.) George understood the spirit that moved Mary and George Glover to undertake the new life in the South. George Baker moved about many times during his life, working finally in Wisconsin. Even Albert at one time had voiced the desire to travel westward.<sup>12</sup> These young people were reflecting the spirit of the times. They mirrored the restlessness of a new nation.

Long before gold was discovered in California, there was an explosion of opportunity for adventure and advancement, and not only westward. There was unprecedented growth of towns and cities, industry and commerce. It was this growth that had moved Mark Baker from Bow to Sanbornton Bridge, a new, although small, industrial town. However, the father did not understand his daughter's decision to move to the South.<sup>13</sup> It seemed fraught with danger. The occurrence of the dread yellow fever in Charleston and Wilmington (as outlined in Part I) was known in New England. Boston Harbor at times quarantined ships suspected of bringing in this disease, and the newspapers of the day chronicled the epidemics as



they occurred in the South.

Besides the unhealthy climate of the South, as Mr. Baker described it, he also may have been concerned about his daughter's exposure to the climate of slavery. Although opposed to slavery as such, Mr. Baker was of the political party that favored states' rights. In New England, there were active groups of those favoring the abolition of slavery. Especially in Boston, these groups often clashed with those favoring states' rights, and sometimes the clashes were violent, especially when an escaped slave from the South was given refuge and then captured by slave hunters or those favoring the South.<sup>14</sup>

Slavery was the most controversial and divisive issue of the first half of the nineteenth century. Many New Englanders were devoting time to the anti-slavery cause. Studies of the Constitution suggested to these New Englanders that it either supported slavery or made it difficult to abolish it. Radical abolitionists argued that the Constitution should be amended or replaced. Mark Baker and the late Albert Baker were of the party of their friend Franklin Pierce. They believed that the Southern states by constitutional rights should be free to follow their own policies concerning slavery. The slavery question had many dimensions and is complex in its ramifications, although often boxed into over-simplification of North versus South. Although the slavery issue was at first most often approached as a moral issue, it soon caused extreme political reverberations. New England became a center for this ferment. Those political changes that took place during the 1830's and '40's, are often difficult to follow. The atmosphere became charged with explosive potential.

As early as 1837 in Charleston, South Carolina, George Glover's acquaintance, the Reverend Samuel Gilman, had written his friend Benjamin Peirce (sic), the distinguished Professor of Astronomy at Harvard: "How the South and the North can continue as one people, I cannot comprehend. . . . I see no clear way through this fast gathering cloud and darkness, save the interposing hand and Providence of God."<sup>15</sup>

In New England, "this fast gathering cloud" was already causing dangerous squalls. The New England Colonization societies had for several decades been arousing the conscience of those opposed to slavery. The Bakers' min-

ister during their residence in Bow, the Reverend Nathaniel Bouton of Concord, had been among them. These organizations were connected with the American Colonization Society, which advocated the sending of freed slaves to a new home in Liberia. However, this appeared to some to be avoiding the real issues of slavery, and membership in the Colonization Society in New England dwindled. The Reverend Mr. Bouton was among those leaving the Colonization Society in favor of abolitionism.<sup>16</sup>

Women's anti-slavery groups began to appear in the early 1830's. Mary White in Boylston and Abigail Kelley of Lynn, Massachusetts, were among those early involved. Miss Kelley became a vigorous activist, and was finally elected to the business committee of the American Anti-Slavery Society. Those women who dared take an active role in the fight for the abolition of slavery became the nucleus of the women's rights movement.

The Grimke sisters, Angelina and Sarah, were in the forefront of those women championing the cause of freedom for slaves. They created a tremendous stir, for they had been exiled from their home in Charleston, South Carolina. Daughters of a wealthy and prominent Charleston family, their outcry over the plight of slaves as they had seen it in their home environment had caused the sisters' banishment. Their story has been told many times over the years. The 1830's marked the beginning of the emergence of women in the struggle for freedom for the slave, and also for freedom for women to participate in public affairs. As the sisters Grimke gained confidence, courage, and support from their public lectures, they also brought down upon themselves the outrage of those favoring slavery, as well as those who believed that a woman's place was in the home. They were harassed, their posters were torn down, and riots took place at their lectures. They became more and more involved in the cause of freedom for the slave and for themselves.<sup>17</sup>

Prudence Crandall of Canterbury, Connecticut, had the temerity to admit a Negro girl to her exclusive girls' school. The townspeople attempted to drive Miss Crandall out of town in what finally resulted in a reign of terror for her and her supporters. With indomitable courage she held on for over a year, until her school was destroyed by a mob. A year later when Noyes Academy at Canaan, New

Hampshire, admitted a few Negro students, three hundred men simply dragged the school out of town. New Hampshire was not yet ready to support the anti-slavery movement. It was not until later that this changed. The state then became a keystone of Northern support for anti-slavery.<sup>18</sup>

Old North Church in Concord, New Hampshire, the capital of the state, was the church home for the Glover family, and had been the Bakers' church for a number of years when they lived in Bow. The Reverend Nathaniel Bouton was a good family friend and had the respect of the entire community. The majority of the clergy in New England were not supporting the anti-slavery movement, to the dismay of those working earnestly and feverishly for the cause. There were those ministers who actually believed in the cause, but never introduced the subject into their sermons for fear it would alienate their wealthy industrial church members. From this concern came the "Com-Outers," a group dedicated to bringing this failure of the churches to the attention of the congregations — in other words, to come out and join in the fight.

In the fall of 1841, Concord was the scene of one of the more bizarre incidents perpetrated by ardent abolitionists. It was also, coincidentally, at about this time that George Glover made a return to New Hampshire. This may have been when he presented Mary Baker with an engagement ring, a diamond solitaire set in an engraved gold band.<sup>19</sup>

On this particular fall day in 1841, the Reverend Mr. Bouton was away, and a substitute was in the pulpit of Old North Church. A member of the "Com-Outer" organization entered the church quietly and waited for a lull in the service, at which point he rose to his feet and plunged into a sermon on the evils of slavery. He was escorted from the church, but returned in a few minutes and continued. The minister ordered the choir to drown him out, but the "Com-Outer" was equal to the situation and his voice bellowed above the choir. He was dragged out the door. When he arrived for the afternoon service and began to address the congregation, he was handled more violently, dragged down the aisle by the hair, kicked and hurled down a flight of stairs. Although a large and powerful man, he did not defend himself. This was the policy of the "Com-Outers," who were dedicated to non-resistance. Similar exercises were held

in churches throughout New England. Although flamboyant in their approach, it is estimated that these "Com-Outers" reached tens of thousands of churchgoers with their message.<sup>20</sup>

Northern industry was deeply involved with the institution of slavery, having found lucrative markets in the slave states. As Mary Baker would find when she moved to Charleston, the textile industry of New England not only used slave-grown cotton, but produced textiles and clothing that reinforced the slaves' inferior position. Charleston legally decreed that "Negroes should be permitted to dress only in coarse stuffs . . . calculated to make [them] feel the superiority" of those citizens who had complained that slaves were dressing too elaborately. Throughout the South this coarse clothing was mandatory for slaves, and the New England textile mills produced it. Many Northern manufacturers chose profit over conscience and joined pro-slavery Southerners in opposition to the actions and demands of the abolitionists. It was a conspiracy of "the Lords of the Loom and the Lords of the Lash," as Charles Sumner, Senator from Massachusetts and an abolitionist, declared.<sup>21</sup> It was an interdependence that was felt even in the small mill town of Sanbornton Bridge, home of the Tilton textile mill.

Anti-slavery societies were forming throughout New England. By the early 1840's, as Mary Baker prepared to marry and accompany her husband into the heart of slave country, the activity of women's anti-slavery work grew in strength in New England, especially in Massachusetts. These anti-slavery societies have been referred to as the power of the tea table. Some of these women served as key agents for the Underground Railroad, hiding escaped slaves at great risk. It is interesting to note that many of the anti-slavery workers, both men and women, came from Puritan stock and Revolutionary families. To some it seemed that the work of the Revolution had not yet been completed.

In December of 1843, "the power of the tea table" was organizing a fund raiser that was typically feminine, but admittedly effective — the Tenth Massachusetts Anti-Slavery Fair held in Boston, beginning December 19 and running until New Year's. The Baker family, with the help of friends and neighbors, was organizing on a smaller scale for the wedding. For the Bakers,

there would be the necessity of borrowing chairs and benches for the wedding guests, as well as any other items that might be needed for the long-awaited day. There would be help with the food, as well as the gathering of greens for decoration.

Long engagements were not unusual at this time. Some engagements of three to five years have been noted. Young persons did not marry early, for in the rural areas of New Hampshire it was necessary for them to establish themselves. Often they were needed at home on the farm (as brother George had been expected to help on the farm in Bow). Mark Baker had now finished with farming, taking the advice of his son-in-law Alexander Tilton and investing instead. Mary was only 20 at the time of her engagement. This was considered young for marriage, and quite proper that she finish her education at the Academy. Women at this time married between the ages of 20 and 27, while men married even later, between 24 and 30. For many, the courtship was carried on by correspondence, for this was an increasingly mobile society. Letter writing was, of course, the only means of communication. George Glover wrote Mary Baker faithfully once a week following their engagement. This regularity had made her father's destruction of the letters even more painful, for Mary could only think that something had either happened to George Glover or to their relationship. It was brother George's intervention that preserved it.<sup>22</sup>



Mary Baker's engagement ring

That it was a love affair is evident in her statement made years later: "I married young the one I loved."<sup>23</sup> Romantic love was much encouraged at this time. Forerunner of the present day "how-to" books were the many small volumes devoted to etiquette, letter writing on all subjects, including courtship, as well as advice concerning the subjects of "true love," engagements, and marriage. Romantic novels were much in demand and there was a proliferation of magazines for "ladies and gentlemen," such as *Godey's*, *Leslie's*, and *Graham's*. In these magazines there was ample material of a romantic nature, including stories, poems, and illustrations, as well as advice. There were contributions from well-known writers of the period, some more literary than others.<sup>24</sup>

The period of waiting for marriage was used to prepare for the new life. At a time when most sewing of both clothing and household linens was done at home, there would be quilting bees with friends as well as gatherings to spend time together with needlework. In one of Mary Baker's letters, she mentions the sharing of patterns.<sup>25</sup> It was recorded by a member of her Sunday school class years later that she was remembered for her impeccable taste and fastidious appearance, as well as her beauty. At one time, she introduced the latest hair style, the French twist, to the local girls.<sup>26</sup> It seems therefore reasonable to assume that her trousseau was of the latest style, as was her bridal gown, even though fashioned at home.

Popular magazines contained fashion plates, and nearly always included a bridal gown. In the early 1840's the waist was small, the skirts full and the shoulders bare. A cloak was thrown over the dress for outdoor use, and bonnets with large brims lined with flowers, feathers, or ruffles framed the face. Generally, the long hair was parted in the middle, smoothed over the head and fell in ringlets to the shoulder. In 1842, a Boston magazine, *The Boston Miscellany of Literature and Fashion*, contained a fashion plate of a bridal gown that may have been similar to the one Mary Baker wore. It was not as elaborate as most of those shown in the New York and Philadelphia publications, but certainly in the latest style. Both the bride and the bridesmaids would be dressed in white. The bride's waist-length veil would be of lace. Since it was winter, the flowers would be artificial, usually





Courtesy of the Huntington Library

#### Wedding dress from *The Boston Miscellany of Literature and Fashion*, 1843

orange blossoms. The bride would wear these in her hair and carry a bouquet.

Groom and groomsmen would be attired in their best. According to the fashion plates, men's trousers were slim, fitted over their shoes. The vests were tight under double-breasted coats which were nipped in at the waist and flared, reaching to the knees. A "stock," which was a wide scarf, wrapped around the neck, completed the style. All of the men shown in these fashion plates wore their hair in a moderate style, covering the ears, and all wore sideburns with short, severely trimmed "chin whiskers." George Glover was described at this time as having sandy-red hair with sideburns and trimmed beard. He and his bride would make a handsome couple.

Sunday, December 10 dawned "some cloudy" according to a local diary, with sun coming in rays through the clouds, highlighting the hills and valleys now covered with snow.<sup>27</sup> The Baker home sat on the uplands above the town. The cupola of the white Congregational Church could be seen where it faced the river that flowed past the mills. The Tilton mill was slightly downstream, and Abby and Alexander Tilton's pillared house sat on a bluff overlooking the mill.

As church bells rang out over hills and valley early that sabbath day, the Baker family would have bundled into the horse-drawn sleigh and traveled down the hill to attend services. It was well known that this was the day of the wedding, for the coming marriage had been "cried" earlier, an old custom. This announcement would have been made at each of the three Sunday services preceding the wedding. As the congregation had dispersed, there would have been the stentorian voice of the crier: "Oh, yes! Oh, yes!! Oh, yes!!! Mr. George Glover and Miss Mary Baker intend marriage."<sup>28</sup>

Church was an important part of Mary Baker's life, and she would have listened to the Reverend Corban Curtice's sermon with special attention. He would conduct the marriage ceremony later that morning, and it would be the last sermon that she would hear from this good family friend before going South. Brother George sang in the choir, and according to local tradition "the little church rang like a music box."<sup>29</sup>

The ceremony was to be conducted in the Bakers' parlor, which would have been cleared earlier to make way for benches and chairs. Fragrant evergreens would have been gathered, perhaps entwined with the bright

colored bittersweet berries, while hospitable fires cast a warm glow against the outside cold.<sup>30</sup>

As time for the ceremony approached, and guests began to arrive, each family could be identified by the musical sound of the sleigh bells, for each set of bells had a different tune. According to usual custom, the women would be seated first, visiting quietly, while the men would stand outside the doorway in the halls and other rooms. As the Reverend Mr. Curtice entered the room, the men would follow.

The traditional ceremony was simple. The bride entered with her bridesmaids. Mary Baker was slim and graceful, with expressive hands and refined features. Her eyes were large and deep-set with dark lashes. Their color was always a matter of controversy, for they were of a shade that changed with the light.<sup>31</sup>

The ceremony as conducted by the Reverend Mr. Curtice, would have included a short and appropriate prayer, and the presenting of the certificate of publishment to the minister as required by law. The groom would then take the bride by the right hand, while the minister spoke of the solemnity of the act, and the responsibilities and obligations of married life. There would be the repeating of the vows with the giving of the ring by the groom to the bride. As was customary, after the ceremony was over and the bridegroom had kissed the bride, the Reverend Mr. Curtice would have saluted her by her newly acquired name, as Mrs. Glover, and wish the newly married couple happiness. Then followed the celebration — the congratulations, the salutations, and the customary wedding cake. Small pieces of the cake wrapped in paper were taken home by the young unmarried ladies and placed under their pillows, in hopes of bringing sweet dreams of future weddings.

There would be much merriment, for the young persons known to the Baker girls and brother George were active and fun-loving, as letters describing their social life indicate. The list of foods often served at these weddings contain delicacies not before mentioned — cider, puddings, pastry of every kind, comfits, jellies and whipped creams! One can assume that Mrs. Baker would have served every delicacy considered proper for the wedding feast.

Mr. and Mrs. George Glover lingered in New Hampshire for two weeks fol-

## Married,

At Sandbornton, Dec. 10, by Rev. Mr. Curtis, Mr. George M. Glover, of Charleston, South Carolina, to Miss Mary M. Baker, of Sandbornton.

lowing the wedding, and as was customary, they spent the time visiting family and friends. The roads would have been smoothly packed by the horse-drawn snowrollers, making the rides in the sleigh a pleasure. It is probable that during the visit with the Glover family in Concord, the young marrieds made their pilgrimage to Albert Baker's grave,<sup>32</sup> for it was in Hillsborough where he had died so suddenly. The town is southwest from Concord. The closeness between the Bakers and the Franklin Pierce family is indicated by the fact that the grave was in the Pierce family plot. This was located across from the Pierce mansion, where Albert had spent so much time. Mary's sister Abby had once lived with the Pierce family, and the other members of the Baker family had visited often, so Mary Baker — now Glover — would have felt at home here. Pierce family tradition states that it was during one of these early visits that Franklin Pierce said to little Mary Baker: "Learn all you can, Mary, and some day the State of New Hampshire will be proud of you."<sup>33</sup>

According to brother George's journal, which is the only known record of the date the young marrieds left New Hampshire, they departed Concord on Christmas Day for the Carolinas. First stop was Boston, where it is known that they shopped for carpets. It was also, coincidentally, the day that the Tenth Annual Massachusetts Anti-Slavery Fair climaxed its festival with the "beautiful and magnificent spectacle of the Christmas Tree, with appropriate musical services — or Christnachtbaum." George and Mary Glover might have taken in this event. Besides the "musical services," tree and building were to be specially "illuminated" for the spectacle. At a time when Christmas was little celebrated in New England, this was unusual entertainment. The train left Concord for Boston three times a day, and even the last train would have arrived in Boston in time for the evening festivities at the Melodian.<sup>34</sup>

For many years there have been attempts by researchers to locate the ship that would have carried the

Glovers from Boston to the Carolinas, but with no success. It now appears that this may be because the newlyweds first journeyed from Boston to New York, and from there to the Carolinas. There had just been a new overnight rail and steamer service inaugurated between Boston and New York. At a time when winter storms were making it sometimes a three and even a four day run by ship, the new "Winter Arrangement — New York & Boston Railroad Line Via Norwich and Worcester" was a vast improvement in travel between the two cities. A glowing account of this new arrangement appeared in a New York newspaper: "The train left Boston at 4, passed Worcester at 6, Norwich at half past 8; were on board [the steamboat New Haven] and at supper by half past 9; had a good night's rest, and were landed at Pier No. 1 about 8 a.m. in the teeth of one of the severest North Westers of the season. The Railroad Train on this route is under the care of an admirable conductor, and we defy any country to produce a better behaving boat than the New Haven or a better commander than Capt. Dustan."<sup>35</sup>

It seems logical that George and Mary Glover would have chosen this route over the possibly rough winter passage and longer voyage by sea. Furthermore, it is now known from a study of family letters that they sailed from New York to the Carolinas.<sup>36</sup>

The steamer New Haven was berthed in New York at Pier One where the Glovers would have disembarked. This was the beginning of a strip of fifty piers along busy South Street extending for three miles, called Packet Row. Pier One was just below the Battery, which is at the tip of Manhattan. In a letter written to the Glovers in the Carolinas, Mrs. Baker noted that she was glad to learn that "your scenery at New York was so pleasant."<sup>37</sup> This might have been a reference to the Battery and Castle Garden. A popular guidebook of this period described it as "perhaps the most delightful public grounds in any city in the United States, with plots of grass and gravel walks with weeping willows, elms, sycamore trees. It is perfectly delightful watching vessels gliding by. There are enormous steamboats, fishing smacks and merchant ships with thousands of yards of canvas. After church on Sunday, crowds of people promenade."<sup>38</sup>

The guidebook was not always complimentary. It was stated that the

conditions of the streets made it "the dirtiest city in the nation," including Boston, Philadelphia, and Baltimore. However, the Boston newspapers had declared at the time the Glovers left that city, that the streets of Boston were in the most miserable condition that had ever been witnessed.

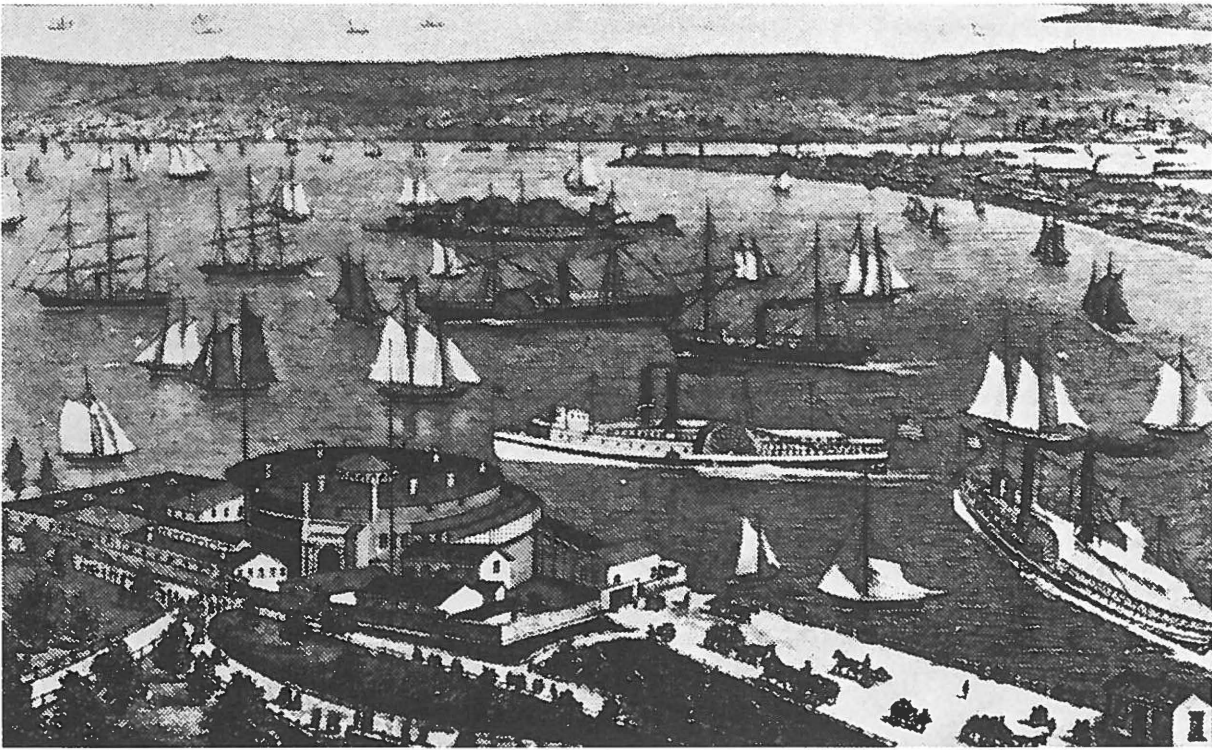
The Glovers might have thought that the crooked and narrow streets of the "ancient parts" of New York seemed much like Boston. In many ways, Boston had kept the look of a provincial English town. New York was the most aggressively commercial, and with New Orleans the most cosmopolitan of American towns.<sup>39</sup> The guidebook assured the visitor that the "new parts of the city are more regularly laid out. The streets and avenues are broad and straight. Broadway is a noble 80 feet wide and straight as an arrow, extending from the Battery northward nearly two miles, but now quite narrow for the immense travel, business and locomotion of various kinds. It is a feat to cross streets below Canal Street. Carts, carriages, omnibuses, coaches and other vehicles are constantly dashing up and down the street."

George Glover may have had business to attend to in New York. Eliza Glover's family had close ties with the city. There was a Glover and McMurray packet office listed in the New York Business Directory. Of even more interest is the listing of William Cooke as a commission merchant. Cooke was involved in Glover's business ventures in Wilmington, North Carolina.<sup>40</sup> Glover may have purchased supplies for his business, or he may have been making arrangements for what seems to have been a complicated and risky Haitian venture.

New York was at this time the largest port in the world after London. Ocean packets had established the city's control of the transatlantic sea lanes, while the coastal packets were a vital link to the ocean lines. They brought the Southern products necessary for the ocean cargoes and they carried to the South the European goods brought from England. (A packet ran on a fixed schedule instead of waiting for a full cargo before sailing.)

Those involved with the Anti-Slavery Society would have been aware of the close connection between New York and the Southern ports. The creation of the "cotton triangle" was "one of the most impudent acts in American commercial history." There had been the "sugar triangle" developed by the Northern ports involving the Carib-





"Upper and Lower Bay of New York — From the Battery Looking South West," Currier and Ives

bean planters. When this was no longer profitable, cotton took the place of sugar. Southerners devoted most of their production to a single commodity and let others manage the commerce involved. Thus it was that the chief exports from New York to Europe included cotton, rice, and naval stores grown hundreds of miles southward, while the South received most of its foreign imports by way of New York. In the case of Charleston, for instance, the imports and exports traveled two hundred miles out of the way along two sides of a triangle. Without this triangle, New York could not have attained its position of prominence. This has been called the "enslaving of the cotton ports."<sup>41</sup>

A listing of those products sent southward by the coastal packets makes interesting reading: "Yorkshire woollens, Lancashire cotton goods, Birmingham hardware, Sheffield cutlery, French ribbons, laces, and wines, London books and other imports in large amounts." All of these items were advertised in the two Charleston daily newspapers. Those Northern domestic products carried in large numbers make even more interesting reading: "Coarse 'negro cloth' and sheetings from New England factories, ready-made clothing from New York, boots and shoes from Massa-

chusetts, harnesses and saddlery from Newark and elsewhere, Colgate's soap from New York . . . and even much of their furniture made in the North. . . . The packets even carried southward the locomotives built in New York for the South Carolina railroad."<sup>42</sup>

The packets were full-rigged ships, a glorious sight when under sail. Besides the cargo, most of the ships carried passengers and most provided deck cabins for their comfort. How the passengers would feel about the comfort of the voyage depended unfortunately upon their "sea legs." Ocean travel could be most uncomfortable, especially during winter months when stormy conditions prevailed.

The packets made a normal New York to Charleston trip on an average of six days, depending on the speed of the ship and, of course, the weather. A stormy passage could cause long delays, and sometimes a badly battered ship or even worse, a wreck, as a study of the Marine Reports in the newspapers confirms. On the run to the Carolinas, the shoals and rough waters around Cape Hatteras were so treacherous that insurance companies considered the Charleston-New York route riskier than sailing across the Atlantic to England.<sup>43</sup>

As Mary and George Glover prepared to sail from the port of New York

for the Carolinas, the lines of the farewell poem presented by Mary's brother on Thanksgiving Day seemed appropriate to this winter voyage:

"When tossed o'er life's tempestuous sea  
If virtue still shall brace the sail  
Safely moored thy bark shall be  
At close of day—and calm the gale."

(To be continued)

Jewel Spangler Smaus

1. Research for the calendar, the weather, and engagement rings for this period was done by the ever-helpful William Copeley, Librarian of the New Hampshire Historical Society.
2. Jack Larkin and Caroline Sloat, "Thanksgiving: The Great Festival of New England," *Old Sturbridge Visitor*, Fall 1987. Also M.T. Runnels, "Centennial Anniversary, Congregational Church, Sanbornton, New Hampshire," 1871.
3. Marlborough pie was considered a special delicacy for Thanksgiving. It is an interesting concoction of strained apples, sugar and lemon juice baked in a crust with decorated



- puff pastry. Rural Visitor, Old Sturbridge Village, Massachusetts, Fall 1962.
4. Old Sturbridge Visitor, Fall 1989. Old Sturbridge Village, Massachusetts, a non-profit organization, is a remarkable recreation of a New England town as it was in the formative days of the Republic. To visit this village is to walk through those early times as lived by the Mark Baker family.
  5. Rev. M.T. Runnels, *History of Sanbornton, New Hampshire* (Boston, 1882). There is a granite marker at the corner of the site with a plaque indicating that this was once the home of Mary Baker Eddy and her family.
  6. The map was discovered by Mildred Coombs, longtime historian of Sanbornton. It is now in the possession of the New Hampshire Historical Society. The existence of the cellar is known because of a reference Mrs. Baker made in a letter to George Sullivan Baker, Dec. 26, 1847 (Longyear Historical Society). She wrote that she had fallen down the cellar stairs but had not been hurt.  
Sanbornton Square has been known simply as Sanbornton since the renaming of Sanbornton Bridge to Tilton. Of special interest is the old tavern, authentically restored by the Sanbornton Historical Society to its appearance at the time of the Bakers' residence in the area. The old Baker house, which was once a tavern, was built in this style. For more background on Mary Baker Eddy's youth, see the author's book, *Mary Baker Eddy: The Golden Days* (Boston: The Christian Science Publishing Society, 1966).
  7. *New Hampshire Historical Society Newsletter*, November/December 1986. Raisin stoning refers to removing the seeds from the raisins, which at this time came in bunches.
  8. Longyear Historical Society. Mary to brother George, Sanbornton Bridge, January 22, 1848.
  9. Concord, N.H. Public Library.
  10. Archives of The Mother Church. Mary Baker's copybook #2. See *The Golden Days*, p. 106.
  11. *The Golden Days*, p. 72.
  12. See Robert Peel, *Mary Baker Eddy: The Years of Discovery* (Boston: The Christian Science Publishing Society, 1966), p. 58. See also *The Golden Days*, p. 72.
  13. Longyear. Mark Baker letter to Mary, February 6, 1844. See Peel, p. 75.
  14. Valerie Cunningham, "The First Blacks of Portsmouth," *Historical New Hampshire*, Winter 1989. An in-depth look at slavery in Portsmouth, New Hampshire, giving an interesting overview of slavery in early New England. Also see Jon Swan, "The Slave Who Sued for Freedom," *American Heritage*, March 1990; and William D. Piersen, *Black Yankees: The Development of an Afro-American Subculture in Eighteenth-Century New England* (Amherst: University of Massachusetts Press, 1988).
  15. August 7, 1837. "Year File," Caroliniana Library, University of South Carolina.
  16. Stephen L. Cox, "New Hampshire Colonization Society," *Historical New Hampshire*, Summer/Fall 1983.
  17. Lawrence Lader, *The Bold Brahmins: New England's War Against Slavery: 1831-1863* (New York: E.P. Dutton & Co., Inc., 1961), as well as research at the South Carolina Historical Society and the Huntington Library, San Marino, California. Also, Catherine H. Birney, Sarah and Angelina Grimke (Boston: Lee and Shepard Publishers, 1885); and Gerda Lerner, *The Grimke Sisters from South Carolina* (Boston: Houghton Mifflin Co., 1967).
  18. Steven P. McGiffen in *The New Hampshire Historical Society Newsletter*, May 1982.
  19. Mrs. Eddy presented her engagement ring to her granddaughter, Mary Glover, and it has been kept in the family. The author photographed the ring during one of her interviews with Mrs. Eddy's grandson, George Glover III.  
See first edition of *Mary Baker Eddy, Retrospection and Introspection* (Boston, 1891), p. 24, for confirmation of date of engagement.
  20. This particular "Com-Outer" was Stephen S. Foster, New Hampshire born, the son of Colonel Asa Foster of the Continental Army. He gave up the Congregational ministry to become a full-time anti-slavery agent. He was the husband of Abigail Kelley and the two of them made a formidable team. She was, according to Lawrence Lader in *The Bold Brahmins*, "... the brashest and probably prettiest woman abolitionist." She was one of the first women graduates of Oberlin, and operated a pivotal Worcester "station" on her farm. She also split the American Antislavery Society by her demands for feminine equality.  
Besides the description in *The Bold Brahmins*, the affair at Old North Church is mentioned in James O. Lyford's *History of Concord, N.H.*, Vol. I (Concord: The History Commission of Concord, 1896), p. 433. *The Bold Brahmins* is recommended to those wanting to know more of this fascinating period in New England history from the standpoint of the slavery issue. Also see Peel, *Mary Baker Eddy: The Years of Discovery*, p. 31.
  21. Caroline Sloat, "Pioneers and Coincidences," and Myron Stachin, "Issues of Profit or Conscience," *Old Sturbridge Visitor*, Winter 1985.
  22. See *Retrospection and Introspection*, first edition, p. 24, for the weekly writing of letters. The typical ages for marriage are from the author's compilation of the ages of young men and women at time of marriage for this era and area. Also substantiated by Old Sturbridge Village Research Library.
  23. See *The Golden Days*, p. 181 and Part III of this series.
  24. The Huntington Library, Rare Books. The library has a fine collection of these magazines.
  25. Archives of The Mother Church. Mary Baker to Augusta Holmes, "Wed. Morn, Jan. 27."
  26. *The Golden Days*, p. 74.
  27. The description is based on the diary of Joseph Moody, New Hampshire Historical Society, as well as the author's recollections of many December days of this sort observed while living in New Hampshire.
  28. Runnels, p. 333.
  29. *An Account of the 75th Anniversary of the Congregational Church in Northfield and Tilton, New Hampshire*, (Concord, 1897).
  30. The ceremony was held in the parlor, according to Mrs. Eddy's own statement: "We were married . . . in my father's parlor." (Quoted in Irving Tomlinson, *Twelve Years with Mary Baker Eddy* (Boston: The Christian Science Publishing Society, 1945), p. 22.)  
Material concerning wedding ceremonies and social life in New England during this period was found in the fine collection of the Old Sturbridge Village Research Library. There are over 30,000 pieces of relevant material in this collection. Supportive material was found at the New Hampshire Historical Society, the Bancroft Library at the University of California at Berkeley, and the Huntington Library.
  31. Mary Baker's description taken from *The Golden Days*, p. 82.
  32. Albert Baker's grave was later moved to the Baker family plot in Tilton.
  33. From the author's research in Hillsborough, and the accounts given to her by Franklin Pierce's grand-nieces, Mary and Susan Pierce.
  34. *The Boston Transcript* and *The Liberator*, the Anti-Slavery Society newspaper (December 1843), were the papers advertising the Fair. Shopping for carpets was mentioned in Mrs. Baker's letter to Mary in Wilmington, February 6, 1844, Longyear.
  35. *The New York Tribune*. Advertisements and news items noted between December 14, 1843 and January 17, 1844.
  36. Longyear. Letter from Mrs. Baker to Mary, February 6, 1844.
  37. Ibid.
  38. A. Green, *A Glance at New York* (New York, 1837), Bancroft Library, University of California at Berkeley.
  39. *Making of the Nation: 1783-1860* (American Heritage Publishing Co., Inc., 1968).
  40. *New York Business Directory 1841-1842* (J. Doggett, Jr., Publisher, 1841). Other references used in New York research: Frederick S. Lightfoot, *Nineteenth Century New York in Rare Photographic Views* (New York: Dover Publications, 1981); Henry Johnson and Frederick S. Lightfoot, *Maritime New York in 19th Century Photographs* (New York: Dover Publications, 1980).
  41. Robert Greenhalgh Albion, *Square-Riggers on Schedule: The New York Sailing Packets to England, France, and the Cotton Ports* (Anchor Books, 1965. Reprinted with permission from 1938 edition, Princeton University Press). Also P.C. Coker III, *Charleston's Maritime Heritage 1670-1865* (Charleston, South Carolina: CokerCraft Press, 1987). Research assistance was also given at the North Carolina Maritime Museum at Beaufort, N.C.
  42. Ibid.
  43. Ibid.

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