

Real People of "The House of the Seven Gables"

HERE was indeed small need for Nathaniel Hawthorne to go outside his own family for characters for his romance *The House of the Seven Gables*,¹ with the haunting figures of his early ancestors, "invested by family tradition with a dim and dusky grandeur," still in memory. It was only necessary that he subject them "to his own mixing," possibly brightening the lights and deepening the shadows around them in his chosen legend "from an epoch now gray in the distance, down into our own broad daylight," with something also of "its legendary mist."

Colonel Pyncheon, it is said, represents Colonel John Hathorne (died 1717), magistrate of Salem, the great-grandfather of the Author, who "made himself so conspicuous in the martyrdom of the witches that their blood may fairly be said to have left a stain upon him".² So deep a stain, indeed, that his dry old bones, in the Charter Street Burial Ground, must still retain it if they have not crumbled utterly to dust,"³ and Hawthorne believed that over his family still hung the dark shadow of the witches' curse. The Judge Pyncheon of the romance inherited all the persecuting spirit of this ancestor, and vented it on his helpless relatives.

But it was William Hathorne, the father of John, who came to America from Wiltshire, Eng., about 1630, that the Friends have best reason to remember; of him the Author writes: "He was a soldier, legislator, judge; he was a ruler in the Church; he had all the Puritanic traits, both good and evil. He was likewise a bitter persecutor, as witness the Quakers, who have

¹ Nathaniel Hawthorne (1804-1864) finished his novel, *The House of the Seven Gables*, early in 1851. A cheap English edition has appeared in Collins' Clear-type Series.

² See reference to him in Longfellow's *New England Tragedies*—“Giles Corey of the Salem Farms.”

³ *The Custom House*, prologue to *The Scarlet Letter*.

remembered him in their histories,⁴ and relate an incident of his hard severity towards a woman of their sect, which will last longer, it is to be feared, than any record of his better deeds, although these were many."⁵ This woman was Ann Coleman, who with four of her friends he caused to be whipped through Salem, Boston and Dedham.⁶ He was scarcely less cruel to Cassandra Southwick,⁷ whose family he bitterly persecuted, and whenever possible reminded Endicott: "There is a woman named Southwick preaching in the woods in our town ;"⁸ information that was followed by fines, whippings and banishments, only ending in the final banishment of the aged couple, Lawrence and Cassandra Southwick, who, going to Shelter Island, both died there a few days later.⁹

March, 9, 60.

Major Hathorne at Dinn^r wth ye Gov^r & maiestrates at a court of assistants said that at Salem yr was a woman called Consander Southieck yt said shee was greater yn Moses for Moses had seen God but twice & his backe parts & shee had seen him 3 times face to face, instancing the place (ie) her old Home one time, & by such a swamp another time.¹⁰

And it seems altogether probable that Hathorne

⁴ Captain William Hathorne (1607-1681) comes in for frequent notice in Bishop's record of sufferings in his *New England Judged*, 1703. In the "presentation" of Nicholas Phelps of Salem for non-attendance at church, Hathorne had a hand, and Bishop writes: "Whose name I record to Rot and Stink to all Generations, unto whom this shall be left as a perpetual Record of Everlasting Shame," etc. (*N. E. Judged*, p. 77). His brother magistrates were Major-General Daniel Denison ("of whose Cruelty I have much to say in this Relation," says Bishop), and Simon Bradstreet, another persecutor. See also *Elizabeth Hooton*, 1914.

⁵ *The Custom House*.

⁶ See *Hawthorne*, by Henry James, Junr., in "English Men of Letters" series, 1879, p. 7; also *A Study of Hawthorne*, by George Parsons Lathrop, Boston, 1876. The Puritan whip consisted of three separate cords of twisted hair, with a knot at the end of each.

⁷ Whittier, in his poem, "Cassandra Southwick," used the mother's name with the daughter, Provided's, story.

⁸ "Quakers began to worship in woods and private houses and were followed up by Magistrate Hathorne."—GEORGE B. ELLIS, *Puritan Age in Massachusetts*, 1888, p. 452. (Bayard Taylor Free Library.)

⁹ Janney, *History of Friends*, i. 388.

¹⁰ Hallowell, *Quaker Invasion of Massachusetts*, p. 161.

did not escape his share of the judgments that the Quakers felt themselves Divinely authorized to predict.

I know not whether these ancestors of mine bethought themselves to repent, and to ask pardon of Heaven for their cruelties ; or whether they are now groaning under the heavy consequences of them in another state of being. At all events I, the present writer, as their representative, hereby take shame upon myself for their sakes, and pray that any curse incurred by them—as I have heard, and as the dreary and unprosperous condition of the race, for many a long year back, would argue to exist—may be now and henceforth removed.¹¹

And because of these things Hawthorne took for the moral of his romance "the truth, namely, that the wrong-doing of one generation lives in the successive ones, and divesting itself of every temporary advantage, becomes a pure and uncontrollable mischief."

THOMAS MAULE, 1645-1724

Again, in the annals of his native town and the records of the Custom House, Nathaniel Hawthorne no doubt found the name of Thomas Maule, the Quaker Merchant of Salem, whose family because of long persecution had finally removed to the more congenial land of Penn,¹² and whose name had disappeared from the later annals of the place. "As for Matthew Maule's posterity, it was supposed now to be extinct. For thirty years past neither town record, nor gravestone, nor the directory, nor the knowledge or memory of man, bore any trace of Matthew Maule's descendants," and it was probably with the thought of Quaker and not personal peculiarities in mind that Hawthorne wrote : "So long as any of the race were to be found, they had been marked out from other men." It seems probable too that in truth he was the opponent of Magistrate Hathorne so far as his peaceful principles permitted, as he published various pamphlets and "Mauled the New England Persecutors with their own weapons,"¹³ and even had the

¹¹ *The Custom House.*

¹² *Maule Genealogy*, Philadelphia, 1868, in H.S.P.

¹³ *New-England Pesecutors [sic] Mauled With their own Weapons* . . . together with a brief Account of the Imprisonment and Tryal of Thomas Maule of Salem, for publishing a Book, entitled, "Truth held forth and maintained," &c. By Tho. Philathes. No date. No printer or place. This tract of sixty-two pages is in D. Title page here reproduced.

NEW-ENGLAND P~~E~~secutors Mauled With their own Weapons.

Giving some Account of the bloody Laws made at Boston
against the Kings Subjects that dissented from their
way of Worship.

Together with a brief Account of the Imprisonment and
Tryal of Thomas Mawe of Salem, for publishing a Book,
entituled, *Truth held forth and maintained, &c.*

By Tho. Philathes.

Truth faileth, and he that departeth from evil maketh himself a prey,
Is. 59. 14, 15.

As Troops of Robbers wait for a Man, so do the company Priests mur-
der in a way by consent, Hosca 6. 9.

Well the Throes of Iniquity have fellowship with those, which frameth
Mischief by a Law; they gather themselves together against the
Soul of the Righteous, and condemn the Innocent Blood, Psal 94.
29, 21.

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temerity to enter into a controversy with "Cotton Mather and the Witch Burners of Salem,"¹⁴ which doubtless did not give him added favour in Magistrate Hathorne's sight.

According to the Friends' records :

Thomas ye son of Thomas and Susanna Maule was born ye 11th day of ye 3^m called May 1645, being taken from the redgester book in Barkville Church, so called, in Warwickshire neere ye city of Couentree in Old England.

According to his own account :¹⁵

Thomas Maule, a young man about twelve years of Age, came from *England* to the Island of *Barbadoes*, and from thence for his health sake to *New-England*, where, hearing much preaching and loud praying, he began to think with himself what manner of People are these? whose Streets ring with the noise of Preaching and Praying; and having lived amongst them about three years he did experience their words to be good, but by their works to have no good hearts; at the end of which time he removed himself to another of their Towns, called *Salem*, where he found the Church Members to be in all respects (as to religion) one with them in the other Towns of their Jurisdiction; but in Salem he found a people of few words and good works agreeable thereunto, with which people he Joined, by keeping to their Meetings; which so enraged the Church Members that, with their Priests, they stirred up the Rulers against him, and fined the man where he kept fifty Pounds for entertaining him.

Maule arrived in Salem in 1669, and in 1678 the old account book of Joshua Buffum, still preserved in his family, tells that "a house is engaged to be built for Thomas Maule ye 20 day of the 10 mo. 1678, and to be finished by the last of 8 mo. 1679." Its length was 35 ft., breadth 20 ft., stud¹⁶ 14 ft. height and a gate at the end 2 feet. Its partial cost was £47 8s. 10d. Some of the rougher work was done by Indians. The house was situated on the south side of Essex Street, on the spot where the mansion of Messrs. Curwen now stands. A tolerably accurate drawing of the house has been presented to the Essex Institute, Salem, by James B. Curwen. The house was demolished in 1852. The old "Curwen house" as it was later called, was one of three in Salem, each

¹⁴ A copy of this very rare tract *An Abstract of a Letter to Cotton Mather, of Boston, in New-England*, 1701, is in Friends' Library, Sixteenth Street, Philadelphia. Not in D. See Smith's *Cata.* ii. 167; Hildeburn's *Issues of the Press in Pennsylvania, 1685-1784*, i. 38.

¹⁵ *New-England Pesecutors Mauled*, p. 52.

¹⁶ Stud=the joists, lumber to which lath and outside boards are nailed.

claiming to be the original of the House of Seven Gables,¹⁷ situated on "Pyncheon Street, formerly Maule's Lane." But the house of Thomas Maule, during his lifetime at least, did not become the property of the (Hathorne) Pyncheon family, for here he is said to have lived, transacted business, entertained the "persecuted Quakers and acted as disciple and teacher by turns." Here for a time the Friends' Meetings were held (1680), and here Maule died.¹⁸

Thomas Maule married Naomi, daughter of Christopher Lindsey, of Lynn, and their children were:

Susanna, dau., b. 15 7mo., 1671.

Elizabeth, dau., b. 11 7mo., 1673.

Deliverance, son, b. 21 8mo., 1675, d. Sept. 28, 1676.

Sarath, dau., b. 17 7mo., 1677.

Margaret, dau., b. 21 1mo., 1680.

Peleth, son, b. 10 3mo., 1682.

John, son, b. 9 8mo., 1684.

Joseph, son, b. 12 Feb., 1687, d. 14 March, 1687.

His wife having died, he married, 3 October, 1713, Sarah Kendall, daughter of James Kendall, of Staffordshire, Old England.

He had meantime become one of Salem's wealthy merchants, his old account book (Lynn Historical Society) gives for one year the amount of his cash business as \$18,500.

He built in 1689 the first Friends' Meeting House¹⁹ on the south side of Essex Street. This property was sold to Maule in 1716 for £25, and a new house built

¹⁷ "At all events, Thomas Maule became the architect of the House of the Seven Gables, and performed his duty so faithfully that the timber framework, fastened by his hands, still holds together."—*The House of the Seven Gables*, Salem ed. 1893, p. 17.

¹⁸ Biographical Sketch of Thomas Maule by A. C. Goodell in Historical Collections of the Essex Institute, vol. iii.

¹⁹ The first Friends' Burial Ground in Salem was on the east side of Boston Street, north of head of Goodhue. The remains were then disinterred and put in a private burial ground at Danvers and finally (1680) removed to a new lot, now partly covered by the street opposite Gen. Sutton's residence leading to Harmony Grove, purchased by Maule. The only stone is a granite one marked R. B. (Robert Buffum, who died 6 August, 1669.)

opposite. Other property owned by him was Winter's Island; the Meeting House pasture (six acres); a site near North Church, called his "orchard"; land in the North fields, etc. His "orchard" was said to be a noted spot, because of the legend that his trees were all cut down by his persecutors, but sprouted up so luxuriantly that they bore more fruit than ever. Here one can easily find the origin of "Maule's Garden," and doubtless also of the Maule's Lane of the romance.

On the marriage of "Holgrave and Phebe" we have no light, but the name of Philip English,²⁰ merchant of Boston, the hereditary foe of the Hathornes, appears in the old account book of Maule.

Thomas Maule, during the fifty-seven years of his life in Salem, suffered his full share of persecution, beginning soon after the date of his arrival in 1669, when "Samuel Robinson and Samuel Shadock were fined £20 apiece for entertaining Thomas Maule." He was many times arrested, often acquitted, sometimes fined, and twice whipped, once for saying that "Mr. Higginson preached lies, and his instruction was the doctrine of devils."²¹

The "great act in the drama" of Maule's life followed the publication (1695) of his book, *Truth held Forth and Maintained*.²² "Cotton Mather undertook to answer it and failed." Sheriff George Corwin seized and burned books to the value of £16. Maule was arrested 12 December, 1695, and finally brought to his third trial before the Governor and Council. The Judges were Thomas Danforth, Elisha Cooke and Samuel Sewell, with Anthony Checkly attorney-general or King's attorney. The prisoner was defended by Dr. Benjamin Bullivant, of Boston. The charge against the prisoner was that his book contained divers slanders against the Church and

²⁰ "Philip English was one of those who suffered from John Hathorne's magisterial harshness and who, in consequence, maintained a lasting feud with him. At his death he left daughters, one of whom married the son of Justice John Hathorne, whom English had declared he never would forgive." Introductory note to *The House of the Seven Gables*, Salem ed. 1893, p. x.

²¹ This, notwithstanding previous charges against him that he did not believe in the devil, and the name given him of "No-devil Maule."

²² See note 13. A copy of this book is in the Essex Institute Library, and another is in D. Title page is here reproduced.

Truth held Forth

A N D

M A I N T A I N E D

According to the Testimony of the holy
Prophets, Christ and his Apostles recorded in the
holy Scriptures.

With some Account of the Judgments of the Lord lately
inflicted upon New-England by Witch-craft.

To which is added, Something concerning the Fall of Adam,
his state in the Fall, and way of Restoration to God
again, with many other weighty things, necessary for
People to weigh and consider.

*Written in true Love to the Souls of my Neighbours, and
all Men, which includeth that Love to them, as to my self,
by*

Thomas Maule.

Printed in the Year 1695.

Governor of this Province, and also for saying at his Court at Ipswich "that there were as great mistakes in the Scriptures as in his book." The Judge charged the jury that Maule's book "tends to overthrow all good in Church and Commonwealth which God has planted among People in this Commonwealth," etc.,²³ but much to the astonishment and chagrin of the Judges, the jury brought in a verdict of *not guilty*, saying they were "not a jury of divines," etc. This was the first time in the history of Massachusetts when a jury had refused to act as tools and brought in an independent verdict, and it was considered one of its most important trials.

Maule died 2nd of July, 1724. In his will he settled his estate on his son John, on condition that he carry out his wishes. Buffum's will in 1667 had been refused probate because its witnesses would only affirm to its execution. So Maule took the precaution to have such witnesses as would have no scruple that way. It was customary also to furnish drink and gloves and mourning rings for the mourners (Joshua Buffum had purchased a liberal store of wine for the "mourners of Thomas Ruck"), and the Great and General Court had solemnly declared that funerals and weddings were the only occasions to justify the offence of selling cakes and buns; but Maule boldly substituted for the drink and gloves the donation of £5 to the select men of Salem for the use of the poor, and £3 towards the advancement of a "writing and cyphering school" in the town.

Thomas Maule was no wizard, but a remarkable man with "great strength of character and sincerity of life," and while suffering with the Friends, he did much to defend and doubtless to make better understood their belief.

West Grove, Pa.

ELLA KENT BARNARD.

I desire to acknowledge my obligation to A. C. Goodell, of the Essex Institute, for much information relating to Thomas Maule.—E.K.B.

²³ Cotton Mather (1663-1728), in his *History of New England*, p. 96, writes: "One Tom Maule at this time living in Salem, hath exposed unto the Publick, a Volume of Nonsensical Blasphemies and Heresies, wherein he sets himself to defend the Indians in their Bloody Villanie and revile the Country for defending itself against them."

As for "the curse" on the Hawthorne family, it is doubtful if Hawthorne really believed in its efficacy. "I should fancy from your books," wrote Hillard,²⁴ "that you were burdened with some secret sorrow, that you had some blue chamber in your soul, into which you hardly dared to enter yourself; but when I see you, you give me the impression of a man as healthy as Adam in Paradise."

Possibly also we do not believe in the "curse" of former generations—retribution is a term better suited to us and our modern beliefs.

Though the mills of God grind slowly,
 Yet they grind exceeding small:
Though with patience He stand waiting,
 With exactness grinds He all.

Tennyson.

Since the above was written, nearly half of Salem was destroyed in the great fire of 26th of June, 1914. Nearly every house in Hawthorne Street was burned, also Friends' Meeting House.

A Short Convincing Sermon

In the days when the Erie Canal was projected many good people of various denominations seriously felt that it was flying in the face of Providence to build a canal from Buffalo to the seaboard.

If the Lord had intended that there be navigation across the State would He not have made a waterway there? In the midst of this weighty controversy it one day happened that a certain Minister attended a meeting where a most uncommercial, but wellmeaning, brother talked long against the effort to build the Canal.

Surely, he was quite different from most Friends, who are naturally quick to develop commerce. After he had proved to his own satisfaction, at least, the evil of the thing, a long, gaunt figure, with tense face and profound determination, if not disgust, depicted in every lineament, arose, the angular body reached forward, a long fore-finger was thrust out, while solemnly rolled forth this very pithy sermon: "And Jacob digged a well!"

WILLIAM C. ALLEN, in *The Westonian*, Pa., 1910. 1913.

²⁴ George Stillman Hillard (1808-1879), American Journalist and Miscellaneous Writer. See "Nathaniel Hawthorne's Life," by Prof. W. F. P. Stockley, M.A., in *The Irish Educational Review*, 1914.