

Antique Dreams: Marblehead and Lovecraft's Kingsport

by Donovan K. Loucks

Then beyond the hill's crest I saw Kingsport outspread frostily in the gloaming; snowy Kingsport with its ancient vanes and steeples, ridgepoles and chimney-pots, wharves and small bridges, willow-trees and graveyards; endless labyrinths of steep, narrow, crooked streets, and dizzy church-crowned central peak that time durst not touch; ceaseless mazes of colonial houses piled and scattered at all angles and levels like a child's disordered blocks; antiquity hovering on grey wings over winter-whitened gables and gambrel roofs; fanlights and small-paned windows one by one gleaming out in the cold dusk to join Orion and the archaic stars. ("The Festival", D 209)

Although Lovecraft made it clear that his hometown of Providence was his favorite of all New England towns, he made it equally clear that Marblehead, Massachusetts was a close second:

I am not surprised that you prefer Sauk City to Madison, for I am also fond of the quiet atmosphere of smaller places; in fact, I can't picture anything more delightful in America than one of the quaint colonial seaports on the New England coast, which have been sleeping almost unchanged for a century and more. If I weren't attached to Providence by nativity and lifelong residence, I'd like to live in ancient Marblehead, Mass. (SL II.78)

Unfortunately, it seems that Marblehead has not received the attention and scrutiny that it deserves by Lovecraftian scholars. In fact, this lack of scrutiny has led some to misinterpret a number of Marblehead points of interest as being the basis for locations in Lovecraft's fictional Kingsport.

Kingsport made its first appearance in Lovecraft's "The Terrible Old Man," which was written in January 1920. However, this was almost three years before Lovecraft first visited Marblehead, so the Kingsport of "The Terrible Old Man" must have simply been a place-name that Lovecraft fashioned (Robert Marten's implication that the name "Kingsport" may have been taken from Rhode Island's Kingstown and Newport

seems very plausible.) Lovecraft's first trip to Marblehead was on 17 December 1922 after a visit to Salem and was chronicled in a letter to Reinhart Kleiner dated 11 January 1923 (SL I.204-206). Less than a year later Lovecraft traveled to Marblehead again and gave a tour of Marblehead in letters written to Frank Belknap Long on 23 June 1923 (SL I.235-36) and Maurice W. Moe on 10 July 1923 (SL I.237). Just three months later he wrote "The Festival" and incorporated elements of Marblehead's geography and history into that tale. Almost seven years later, Lovecraft still spoke highly of his first visit to Marblehead in a letter to James Ferdinand Morton dated 12 March 1930 (SL III.126-27). Between 1922 and 1936 Lovecraft made no less than 20 separate visits to Marblehead — an average of about 8 months between trips! The passion that Lovecraft felt for Marblehead is clear throughout all these letters.

Lovecraft's fascination with Marblehead and its relation to fictional Kingsport has already been researched by both Philip A. Shreffler and Will Murray. Unfortunately, these researches have resulted in conclusions that I believe are faulty and misleading to those attempting to visit Lovecraftian points of interest.

Shreffler's mistake is in trying to point to specific real places that are equivalent to the fictional places mentioned in Lovecraft's story. In fact, Shreffler attempts to find Lovecraft's fictional

places using a map of Marblehead and assuming that the street names given in “The Festival” are alterations of real ones! For Shreffler, fictional Back Street, Circle Court, and Green Lane equate to the real-world Elm Street (once called Back Street), Market Square (which *circles* around the Old Town House), and Mugford Street (“an extension of Green Street”). This is a compelling methodology that I was once inclined to accept, but I now find it hard to imagine Lovecraft going to this unnecessary trouble.

While Shreffler’s geographic researches made him a pioneer in this field, his zeal to find real-world analogues to fictional places sometimes clouds his logic. In fact, using the same approach described above he attempts to find the Terrible Old Man’s house in Marblehead, in spite of the fact that Lovecraft hadn’t yet visited Marblehead when he wrote that tale! I believe that Lovecraft’s fictional places are often amalgams of many different locations and trying to pin them down to one spot is often pointless.

In his “In Search of Arkham Country” Will Murray has offered the alternative that Lovecraft intentionally misled his correspondents and had Rockport in mind, despite that town’s brief mention in his letters. Robert D. Marten in “Arkham Country: In Rescue of the Lost Searchers” soundly dismissed this idea. After all, how can one ignore comments such as the following?

Vaguely, “Arkham” corresponds to Salem (though Salem has no college), while “Kingsport” corresponds to Marblehead. (SL III.432)

I visited ancient Salem (Arkham) and Marblehead (Kingsport)... (SL IV.170)

As for The Festival...it formed a sincere attempt to capture the feeling that Marblehead gave me when I saw it for the first time—at sunset under the snow, Dec. 17, 1922... (SL IV.275)

My fabulous “Kingsport” is a sort of idealised version of Marblehead, Mass.... (SL V.85-86)

Searching through Lovecraft’s unpublished letters we find roughly 50 more comments like those above. This is simply too much evidence to ignore, but Murray seems perfectly willing—almost eager—to do so. The notion that a gentleman like Lovecraft was intentionally misleading his correspondents seems unthinkable to me.

One of the more significant elements in Lovecraft’s fictional Kingsport that may have been directly inspired by real places in Marblehead is the church first mentioned in “The Festival” (1923) but later mentioned in “The Silver Key” (1926) and “The Strange High House in the Mist” (1926). In “The Festival,” the narrator points out that the “great white church” in the tale is situated “at the top of a high hill in the centre of the town” (D 212). At the end of the tale the narrator wakes to discover that he is in a hospital that “stood near the old churchyard on Central Hill” (D 216). In “The Silver Key,” we get further information on this church:

Once a gap in the trees opened up to the right, so that he saw off across leagues of twilight meadow and spied the old Congregational steeple on Central Hill in Kingsport; pink with the last flush of day, the panes of the little round windows blazing with reflected fire. Then, when he was in deep shadow again, he recalled with a start that the glimpse must have come from childish memory alone, since the old white church had long been torn down to make room for the Congregational Hospital.... He had not noticed the time on the Kingsport steeple, though he could easily have made it out with his pocket telescope... (MM 416)

Lastly, we find in “The Strange High House in the Mist” another tidbit of information: “Even Central Hill was a dwarf from this height, and he could just make out the ancient graveyard by the Congregational Hospital, beneath which rumour said some terrible caves or burrows lurked” (D 280). All of these scraps of information may help us to track down the real-world inspiration for this church. Although Lovecraft didn’t need a real place to spark his imagination, I suspect that aspects of Marblehead’s history did contribute.

What follows is a tour of Marblehead through the descriptions Lovecraft gave in his letters. The numbers preceding each point of interest refer to the map inside the back cover. Due to the narrow and often congested streets it is highly recommended that you park your vehicle and walk the town. The two primary routes into town—Route 129 (Atlantic Avenue) from the south and Route 114 (Lafayette Street) from the north—eventually converge to become Pleasant Street. Follow Pleasant Street to its conclusion at Washington Street. Just to the right of this intersection and across the street you will find a centrally located public parking area. Note that there are some points on the tour such as the Old Alley Steps and Prospect Alley that do not permit vehicular traffic. The tour is only 2 miles long (not including the side-trip to the Powder House) and can be walked at a leisurely pace in 1 to 2 hours.

**1. St. Michael's Episcopal Church (1714)
13 Summer Street**

It was first suggested by Philip Shreffler in *The H.P. Lovecraft Companion* that St. Michael's was Lovecraft's inspiration for the church described in "The Festival." Shreffler's argument is that St. Michael's also has a churchyard at its side and a crypt before its pulpit. Lovecraft does mention St. Michael's briefly in one of his letters:

And St. Michael's churchyard, where at twilight hideous shadows lurk amongst the dense willows of the far corner, and caper a ghoulish danse macabre on the tops of the old slate slabs as soon as the moon goes down! (SL I.235-36)

Shreffler goes on to point out how surprising it was that Lovecraft knew of the crypt under St. Michael's since it wasn't re-discovered until 1976. But, in Priscilla Sawyer Lord and Virginia Clegg Gamage's *Marblehead: The Spirit of '76 Lives Here*, written in 1973, it's made clear that "for over a hundred years, it was the privilege of the pew owners to bury their dead in the Sepulchre of St. Michael's" (Lord, 249). This fact actually lends credence to Shreffler's argument that St. Michael's

was the inspiration for the church in "The Festival". However, the church has neither "a half-paved square" nor a clock in its tower as many of the other churches in the town did. The church did have a 50 foot tower with a spire at one time, but it was removed in 1796 and never contained a clock.

After the historic events in Lexington and Concord in early 1775, Britain and its church were considered enemies. St. Michael's, representing the Church of England, was closed. When the American colonies announced their independence citizens broke into the church and rang its English bell until it cracked; it was later re-cast by patriot Paul Revere and is still in use. The street on which the church sits was formerly known as Frog Lane. It has been suggested that these two elements—the cracked bell and Frog Lane—served as Lovecraft's inspiration for the line, "Beware St. Toad's cracked chimes!" in sonnet XXV ("St. Toad's") of *Fungi from Yuggoth*.

St. Michael's was the fourth Episcopal church built in New England and is now the second oldest Episcopal church still standing in the United States. It is on the National Register of Historic Places.

**2. The Old Town House (1727)
Market Square, Washington and Mugford Streets**

In "The Festival" Lovecraft refers to Kingsport's "Market House" (D 210), which was probably inspired by Marblehead's Old Town House.

Its Town House, in the town-square, was finish'd in 1727, & by 1770 most of the land was well built up with plain but substantial houses. (SL I.204)

The Old Town House was the first civil government building in Marblehead. During the 1700s and 1800s it was the site of open-air markets. It is on the National Register of Historic Places.

**3. The William Waters/Nathan Bowen House (1695)
1 Mugford Street**

Like St. Michael's Episcopal Church, this building may be of dubious significance to Lovecraftians. Philip Shreffler suggests in *The H.P. Lovecraft Companion* that this house is the "home of my people" which the narrator of "The Festival"

describes as being “the seventh house on the left in Green Lane, with an ancient peaked roof and jutting second story, all built before 1650” (D 210). Shreffler connects the Bowen House with the “home of my people” because Marblehead’s Mugford Street is an extension of sorts of Green Street and because the Bowen House has a second story overhang:

And on every hand stretch the endless rows of houses built betwixt 1640 and 1780—some even with overhanging gables... (SL I.205)

However, the Bowen House has a gambrel roof rather than a “peaked roof,” distinctly different architectural elements with which Lovecraft was familiar. In addition, the overhang is only at one end of the second floor. Finally, the Bowen House does not have “diamond window-panes” (D 210).

From reading Lovecraft’s other tales (“The Dreams in the Witch House,” for example) and his letters, it seems clear that Lovecraft had a colonial “First Period” house in mind here. Examples of this type of house with second story overhangs include the John Ward and Witch Houses (Salem, MA), the Parson Capen House (Topsfield, MA), the Scotch-Boardman House (Saugus, MA), the Paul Revere House (Boston, MA), and the Stanley-Whitman House (Farmington, CT). Remaining examples of this type of house in Marblehead include the Stacey House at 8-10 Stacey Street and the Norden House (1657) at 15 Glover Square. Today, Marblehead boasts 15 houses built before 1700.

4. Unitarian Universalist Church (1910) 28 Mugford Street

In 1715 the First Congregation’s Minister Selection Committee chose John Barnard as its new minister with sixteen out of twenty-seven votes. Supporters of Edward Holyoke split off and founded their own church, the Second Congregational Church. At the time it was built, the tall steeple of this church served as the only clock tower in the town. Coincidentally, the keeper of that tower’s clock was Nathan Bowen, who lived at 1 Mugford Street (see number 3). The first

church of the Second Congregation was razed in 1832 and their second church was built on the same location. Unfortunately, it burned in 1910 and the Second Congregation’s *third* (and present) church was built on the same location.

5. Powder House (1755) 37 Green Street

In “The Strange High House in the Mist,” August Olney passes Kingsport’s “old brick powder-house” (D 280) on the way out of town towards the Strange High House. Marblehead’s Powder House is one of only three such buildings remaining in New England and is unique in its circular design.

6. First Church of Christ, “Old North” (1824) 41 Washington Street

This is the third church of the First Congregation whose previous churches existed on the Old Burial Hill (see number 9) and Franklin Street (see number 12). Like its predecessor on Franklin Street, this church also had a clock in the tower at one time.

7. The Old Alley Steps Between 13 and 11 Washington Street

These steps rise from Washington Street to High Street. The flowers beside these steps are hollyhocks; Marblehead was once called “Hollyhock Town.”

8. The “Old Brig” (c. 1710) 42 Orne Street

This building is so named because it is said that the boards for this house came from a brigantine that was shipwrecked nearby.

...the terrible “Old Brig” built in 1650 across the road, where Old Diamond [sic] the witch-man liv’ d, and where his hideous granddaughter, the witch Moll Pitcher, was born. (SL I.236)

Despite earlier claims that this house was built around 1650, it was probably built about 60 years later. One of its first inhabitants was Edward Dimond, who was said to be a wizard. More recent

researches have discovered that Mary “Moll Pitcher” Dimond was the grand-daughter of Edward Dimond’s brother, Aholiab. Nonetheless, Mary seemed to possess many of her grand-uncle’s occult gifts, primarily that of prophecy.

9. Old Burial Hill

Orne and Pond Streets

Marblehead’s First Congregation built the First Meeting House on the Old Burial Hill in 1638. Their later churches were built on Franklin Street (see number 12) and 41 Washington Street (see number 6). This hill is clearly the burial ground referred to in “The Festival”. Compare this excerpt from “The Festival”:

Beside the road at its crest a still higher summit rose, bleak and wind-swept, and I saw that it was a burying-ground where black gravestones stuck ghoulishly through the snow like the decayed fingernails of a gigantic corpse. (D 209)

with this excerpt from a letter to Reinhart Kleiner dated 11 January 1923:

Over all the rest of the scene tower’d a hill on which the rude forefathers of the hamlet were laid to rest; & which was in consequence nam’d Old Burying Hill.... And atop all was the peak; Old Burying Hill, where the dark headstones clawed up thro’ the virgin snow like the decay’d fingernails of some gigantick corpse. (SL I.204-205)

This burying-ground was probably founded around 1638, but the oldest remaining stone reads “Mary Lattimer 1681.”

10. Site of Fountain Inn & Agnes Surriage Well

Orne Street

Neither the inn nor the well after which it was named remain, but a marker memorializes both.

Marblehead, indeed, was the scene of many romantick incidents; one of which concern’d Sir H. Frankland of Frankland-Hall, and was writ of by Dr. Holmes the poet. (SL I.204)

And the lone well of the vanish’d Fountain Inn on the bleak hill leading to Barnegat—the well where the waters whisper of old things... (SL I.236)

The Fountain Inn was built in the early 1700s but had vanished before the American Revolution. Charles Henry Frankland supervised the construction of Fort Sewall in 1742 and when staying at the Fountain Inn he met 16-year-old Agnes Surriage. Captivated with her, he took her as his ward and later married her.

11. The Spite House (1716)

39 Orne Street

Two different legends give this house its name. The first claims that three brothers chose to live together in this house despite the fact that they did not speak to each other. As a result, they each built separate homes under the same roof, each with their own entrance. The second legend claims that the builder of the home placed it on this spot to obstruct the Fountain Inn’s view. In unpublished letters Lovecraft discounts the second legend because the Fountain Inn stood on much higher ground than the Spite House.

12. The Old Mary A. Alley Hospital (after 1825)

6 Franklin Street

When the First Congregation’s Meeting House on Old Burial Hill (see number 9) became too small, they built their second church here in 1695. At some point during this church’s history it had a clock tower. In 1825 this building was too dilapidated for continued use, so they built their third (and present) church at 41 Washington Street (see number 6). Sometime after the third church was built, the second was razed and a house constructed on its former location. Around the turn of the 20th century this house was occupied by Mary A. Alley who in 1904 willed it to the town of Marblehead to be used as a *hospital*. The hospital opened in 1921 and operated until 1953. As such, this may be the closest one can come to standing on the site of the church mentioned in “The Festival.” This building has now been divided up into a condominium complex.

13. Fort Sewall (1644)**East end of Front Street**

Front Street ends at Fort Sewall where there is ample parking.

...the silent and unilluminated fort frowning formidably over the snug harbour where it hath frown'd since 1742, when 'twas put up for defence against the French King's frigates. (SL I.205)

Although Lovecraft comments that the fort was built in 1742, the earthworks here were erected in 1644 and further stabilized in 1742. The fort served during the American Revolution, the War of 1812, the Civil War, and the Spanish-American War. It was returned to the town of Marblehead in 1922 to serve as a park. The fort was named after Marblehead native Samuel Sewall, who served as Chief Justice of the Massachusetts Supreme Court.

14. Mrs. Bixby's (circa 1880)**126 Front Street**

On a trip to Marblehead in 1923 Lovecraft sought out a place of lodging:

Hotels all exorbitant! Leslie \$25.00 a week up — Oceanside (on the neck) \$35.00 uniform — Glover Inn \$25.00 uniform. But in a quaint & modest house on a hillside on Front St. lives old Mrs. Bixby, widow of the artist who designed the Town Seal of Marblehead, who will give a plain but nice room for \$8.00 per week. Address — 126 Front St., Marblehead. (Postcard to Annie E.P. Gamwell dated 6 July 1923)

It is not clear from other letters if Lovecraft actually stayed at Mrs. Bixby's, but it appears that he was back home in Providence only four days after writing the postcard above. Today this large Victorian house is a private residence.

15. "The Pirate's Hideout" (1650)**116 Front Street**

Philip Shreffler attempts to equate this building with the house of the Terrible Old Man in the story of the same name, despite the fact that Lovecraft didn't visit Marblehead until 3 years after writing

that tale. Shreffler correctly points out that this building is known as the "fisherman's shack" and the "cordwainer's shop"; other names include the "Old Pirate House" and the "Little Log Cabin".

A legend tells that a purported pirate lived in this house and escaped when an officer came to arrest him. When the house was searched, valuable goods were found, confirming the town's suspicions of the resident's vocation. The other names for this building come from the fact that the fishermen of Marblehead turned to shoe-making during the harsh winters, and when the fishing trade dropped off entirely, they made this their sole occupation.

16. Three Cods Tavern (c. 1680)**82-84 Front Street**

At one point during the Revolutionary War, the H.M.S. *Lively* was anchored in Marblehead Harbor and its unruly sailors decided to shoot a few shells townward:

...the Three Cods Tavern, which has embedded in it a cannon-ball fired in 1775 from His Majesty's frigate Lively that lay in M'head harbour. (SL I.235)

The building was re-clapboarded in the early 20th century and the cannon-ball was found, proving the old story true. The cannon-ball is now in the possession of the Marblehead Historical Society (see number 19). The building is now home to the Fines and their antique button-jewelry shop, Antiquewear.

17. General Glover House (1762)**11 Glover Square**

General John Glover was the leader of the Marblehead Marine Regiment that assisted Major General John Sullivan in his retreat from Aquidneck (Rhode) Island:

I saw the home of Gen'l Glover, the rebel who mann'd the boats that carry'd the Yankees from the island to the mainland in their retreat from the Battel [sic] of Rhode-Island, Aug. 29, 1778... (SL I.235)

The Marblehead Marine Regiment was also responsible for evacuating nine thousand Americans from Brooklyn Heights during the night exactly two years earlier on the night of 29 August 1776, and for transporting Washington and twenty-four hundred men across the Delaware. The General Glover House is a National Historic Landmark. [In *Selected Letters*, Glover's name is incorrectly given as "Clover."]

18. *Lookout Court and Prospect Alley*

The area around Abbot Hall (1876), and not the Victorian hall itself, should be of some interest to Lovecraftians:

Fancy my astonishment when I learnt from them, that I had not seen the best and quaintest part of M'head at all; this part being situate on the hill, betwixt Abbott [sic] Hall and the harbour.... Up—up—up—the narrow unpav'd hilly street to Daedalian convolutions of antediluvian byways, courts, and alleys, without sidewalks, lights, or plumbing, and with row on row of ancient Colonial doorways separated from the roadway only by rough doorsteps or iron-railed flights of steps—or sometimes by rough terraces or bushy growths of grass and weeds thro' which lean cats stalk'd. Precipitous hills just as they were 200 years ago—mossy embankments of great stones which knew the reigns of King William and Queen Anne—houses perch'd on perpendicular acclivities and venerable crags—alleys that are archaic staircases of unhewn stone—Mehercule! (SL I.235)

You must see Marblehead for yourself! The section which was new to me last month was really the best of all—between the hideous Victorian bulk of Abbott [sic] Hall and the harbour. It comprised the principal hill, with its incredible network of streets without sidewalks, and its ancient houses set at all possible angles on moss-grown rock foundations and weird terraces. (SL I.237)

The Central Hill of Lovecraft's "The Festival" may have been based on Training Field Hill, atop

which Abbot Hall sits, and "magical Lookout Court" whose old steps rise crookedly from Lee Street. Perhaps even the clock in the hall's tower, which can be seen from Salem to this today, lent a hand in the genesis of the church in "The Festival." In spite of Lovecraft's dislike of Abbot Hall, the building does house such interesting historical items as the 1684 town deed and Archibald M. Willard's famous painting, "The Spirit of '76" (1876). Inside Abbot Hall you can also find the Marblehead Historic Commission's small museum and gift shop. Abbot Hall is on the National Register of Historic Places.

19. *The Jeremiah Lee Mansion (1768)*

161 Washington Street

Lovecraft refers to this house a number of times in his letters as a wonderful example of New England architecture:

This time the Lee Mansion was open, and I came nigh to fainting at its sheer BRITANNICK magnificence. No fumbling provincial workmanship here, but sumptuous carvings, mantels, balustrades, and wainscoting, made by the finest artisans of OLD ENGLAND, and wrought in solid mahogany. You must see them, Sonny! The luxuriously perfect artistry of every line of this classical abode leaves the spectator virtually breathless! (SL I.235)

Visitors to the Jeremiah Lee Mansion included George Washington, John Adams, Andrew Jackson, and the Marquis de Lafayette. Besides being one of the finest mansions in New England, this building has been home to the Marblehead Historical Society since 1909. The Society conducts tours of the home and has historical displays on the third floor. The Jeremiah Lee Mansion is a National Historic Landmark.

20. *Castle Rock and the Churn*

Marblehead Neck

Out on Marblehead Neck is a rocky outcropping on the Atlantic shore called Castle Rock. A cleft in this rock is referred to as "The Churn" because at one time waves that rushed into it sprayed water high into the air. Lovecraft was apparently familiar with this feature since he

mentions it in a few letters. [From Abbot Hall and Washington Square drive southwest on Washington Street for less than one-quarter-mile. At the bottom of the hill turn left onto Atlantic Avenue and follow it about one-half-mile until it intersects with Ocean Avenue. Turn left onto Ocean Avenue and follow it out onto the causeway to Marblehead Neck. Once on the Neck, bear right and continue on Ocean Avenue for about a mile. On the right near the end of the Neck you will see Castle Rock Lane. Park your vehicle here and follow this footpath out to the oceanfront where you'll find Castle Rock.]

Conclusion

Although I have found a number of faults with the conclusions of those who have investigated this subject before me, I want to make it clear that their conclusions should not be dismissed out of hand. Unless Lovecraft specifically states in his letters which real-world place was the basis for one of his fictional locations, we can never be certain about these kinds of researches. In addition, it's perfectly feasible that Lovecraft's fictional places were amalgams of the places that my colleagues point out and those places that I've mentioned here. If nothing else, I hope that this article points out the woeful lack of serious research in Lovecraftian geography. I intend to correct this oversight in a comprehensive book on the subject.

Special Thanks

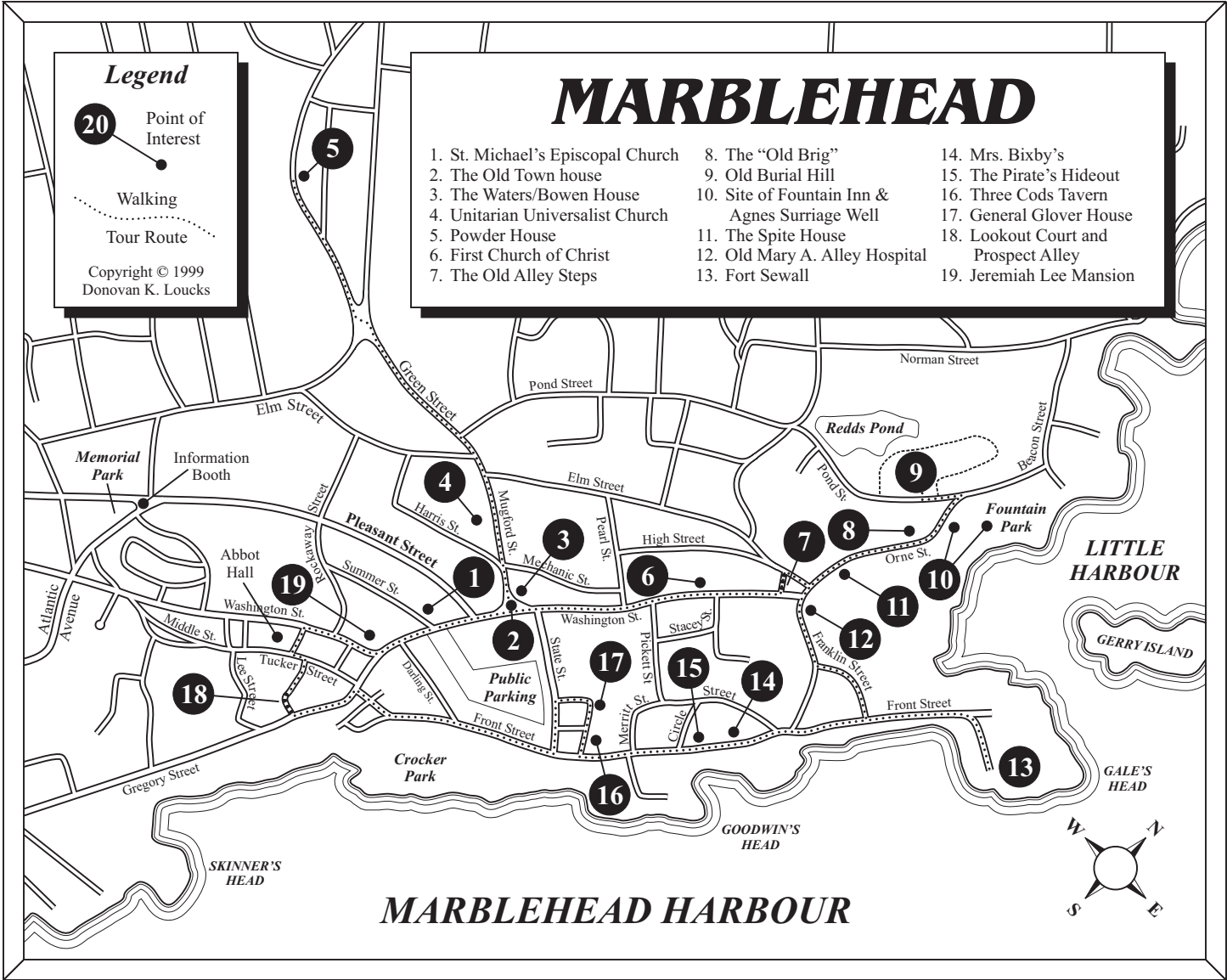
Thanks to John H. Ferguson, Former Moderator for the First Church of Christ ("Old

North") of Marblehead; Wendy Pruitt and Betty Hunt of the Marblehead Historical Society; Marion Gosling, of the Marblehead Historical Commission; and Bill Purdin, President & Creative Director of Legend Advertising & Business Communications (www.legendinc.com) and founder of the Friends of Marblehead club on Yahoo!

References

- The 350th Anniversary Book Committee. *Under the Golden Cod: A shared history of the Old North Church and the town of Marblehead, Massachusetts*. Canaan, NH: Phoenix Publishing, 1984
- Gamage, Virginia C. *The Lure of Marblehead*. Marblehead, MA: Marblehead Publications, 1973.
- The Junior League of Boston, Inc., *Along the Coast of Essex County*. Prides Crossing, MA: North of Boston Tourist Council, Inc., 1984.
- Lord, Priscilla Sawyer and Virginia Clegg Gamage. *Marblehead: The Spirit of '76 Lives Here*. New York: Chilton Book Company, 1972.
- Marten, Robert D. "Arkham Country: In Rescue of the Lost Searchers." *Lovecraft Studies* No. 39 (Summer 1998): 1-20.
- Murray, Will. "In Search of Arkham Country." *Lovecraft Studies* No. 13 (Fall 1986): 54-67.
- . "Lovecraft's Arkham Country." *The H.P. Lovecraft Centennial Conference Proceedings* (March 1991): 15-17.
- Shreffler, Philip A. *The H.P. Lovecraft Companion*. Westport, CT: Greenwood Press, 1977.

Marblehead is a garland of unending delights—one could live there rapturously for ever, discovering new wonders each day . . . little corners where graceful vines creep, curious bits of sunken garden where vivid flowers bloom and where exotic stone images lurk amidst the grass, marvellous doorways carved two hundred years ago by beauty-loving sailors and having rough stone steps flanked by conch-shells brought from the far Hesperides . . . the past . . . the past. . . . Verily, here alone survives the maritime New-England of yesterday, with the glamour of ships and the salt winds of eighteenth-century voyages. On this occasion I stayed in Marblehead till nine-thirty p.m., when candles shone thro' small-pan'd windows, revealing old-world panelled interiors and ancient fireplaces and mantels.... a trip I hardly remember, so full was it of antique dreams and pictures of narrow lanes and gables and chimneys in old and glamorous seaports. (SL I. 237)



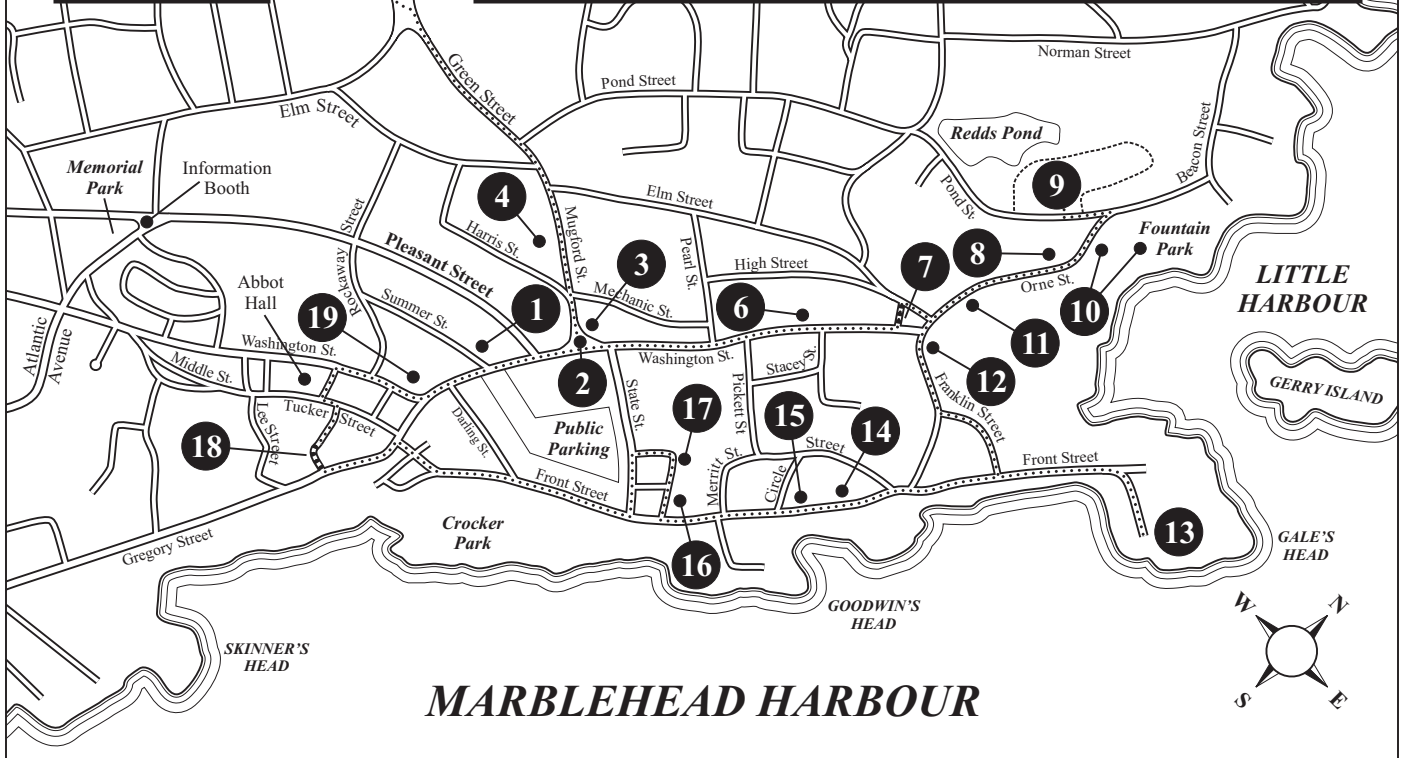
Legend

- 20 Point of Interest
- Walking
- Tour Route

Copyright © 1999
Donovan K. Loucks

MARBLEHEAD

1. St. Michael's Episcopal Church	8. The "Old Brig"	14. Mrs. Bixby's
2. The Old Town house	9. Old Burial Hill	15. The Pirate's Hideout
3. The Waters/Bowen House	10. Site of Fountain Inn & Agnes Surriage Well	16. Three Cods Tavern
4. Unitarian Universalist Church	11. The Spite House	17. General Glover House
5. Powder House	12. Old Mary A. Alley Hospital	18. Lookout Court and Prospect Alley
6. First Church of Christ	13. Fort Sewall	19. Jeremiah Lee Mansion



MARBLEHEAD HARBOUR