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White, Daniel Appleton.  
Address delivered at the  
consecration of Harmony  
Grove Cemetery, Salem,  
1840.





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ADDRESS

AT THE CONSECRATION OF

HARMONY GROVE CEMETERY.

BY

D. A. WHITE.

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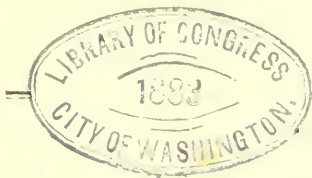
HARMONY GROVE CEMETERY,

IN SALEM, JUNE 14, 1840.

BY

DANIEL APPLETON WHITE.

WITH AN APPENDIX.



SALEM:

PRINTED AT THE GAZETTE PRESS.

1840.



SALEM, JUNE 15, 1840.

HON. DANIEL A. WHITE:

SIR,

I am directed by the Trustees of the Harmony Grove Cemetery, to express the obligations under which they feel themselves to you, for the very excellent Address delivered at the Consecration of the Grounds, and with this return of thanks for the same, to request of you a Copy for the Press.

With great respect,

Your most obedient servant,

JOSEPH S. CABOT,

President of the Board of Trustees.

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SALEM, JUNE 16, 1840.

SIR,

I thank you and the Trustees of the Harmony Grove Cemetery for your kind expressions of satisfaction with the Address, delivered at the Consecration of the Grounds. Nothing could have been more unexpected, than the call upon me to deliver this Address; and I regret that the circumstances under which it was written prevented a more thorough consideration of the subject. Yet the motives, which induced me to comply with the request of the Trustees to deliver it, forbid my withholding the manuscript from their disposal. I submit it to them as it was prepared, containing several passages, which, from want of time, were omitted in the delivery.

With great respect and regard,

Your obedient servant,

D. A. WHITE.

JOSEPH S. CABOT, ESQ.

President of the Board of Trustees.



## ADDRESS.

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It was with unfeigned reluctance, my friends, as some of you well know, that I accepted the honor of taking the part assigned to me on this occasion, not from any want of interest in the noble object which has called us together, but because I felt too deeply interested in its success to be satisfied with anything which I could in this way do to promote it. Yet, if others better qualified for the task would not be persuaded to undertake it, I could not persist in refusing the little service which it might be in my power to render, and which was claimed of me by those, who, from their own exertions in this cause, had a right to command it. You will expect from me nothing more than a few plain and sober thoughts, the design of which will be to illustrate the importance of the object before us, and to commend it, if possible, still more to your affections and your patronage.

We must all feel under obligations to those of our friends, whose enlightened taste and public spirit peculiarly qualified them for the task of selecting and

preparing these grounds for a cemetery; and I am sure that I do but echo the common voice of grateful acknowledgement, when I tender to them our united and hearty thanks for their judicious and successful exertions. An object of incalculable importance to our city and community, and one which for some time has been anxiously desired, has thus been happily attained.

We are now assembled, my friends, to consecrate this most valuable possession of a burying place, to the great and holy purpose for which it is designed. It is indeed a lovely spot, already consecrated in our affections, and now to be endeared by more hallowed associations. HARMONY GROVE! do we not at once feel the beauty and appropriateness of this appellation? Its natural conformation and diversified scenery are not more in harmony with its destined purposes, than are our views and feelings in consecrating it to them. Whatever diversities of sentiment and interest may excite us elsewhere, they follow us not to this sacred and beautiful retreat. Here all is serenity, peace, and harmony. It is a delightful privilege to meet here in the spirit which the place inspires, and engage in a service which unites all hearts and interests our deepest affections.

We are strangers and sojourners on the earth, as were all our fathers, and our final resting place here is of deep and universal concern. The feelings most intimately connected with our subject are founded in our nature, and are strengthened and elevated by Christianity. Though, when our earthly house of this tabernacle is dissolved, we have a house not made with hands, eternal in the heavens, yet the dis-

position of our mortal remains on earth is not a matter of indifference. On the contrary, it acquires an unspeakable interest from the sublime truth of Christianity, that this mortal will put on immortality. A feeling of reverence and sympathy for the dead is natural to man, how much more so to the Christian? Departed friends are removed from our sight, but they exist to our affections, they are present to our thoughts and meditations, and we hold a spiritual communion with them which is full of delight. Thus we live with the dead not less than with the living. Our intercourse with them is not wholly cut off at the grave, though there we bid adieu to all of them that was mortal, and consequently there cluster our most tender associations connected with them; there are awakened our fondest recollections; and often, like the affectionate sister of Lazarus, we go to the grave to weep there. How important then it is to our best feelings, that the mortal remains of dear relatives and friends should repose not in a place which it is painful to revisit, but in some rural retreat, or sequestered vale, where the troubled spirit may be tranquilized by the peaceful influences of nature, and where grief may derive a solace from indulging her tears of affection.

Such is always the natural desire of the human heart uninfluenced by custom or prejudice. Natural sentiment and feeling delight to associate with the memory of loved friends the retirement and beautiful scenery of nature, and to cover their graves with verdure, and adorn them with garlands and flowers. The Roman poet gives expression to this

natural sentiment and feeling in allusion to the young Marcellus :

“ Bring fragrant flowers, the whitest lilies bring,  
 With all the purple beauties of the spring;  
 These gifts at least, these honors I’ll bestow  
 On the dear youth, to please his shade below.”

Such is the genuine language of affection among all nations. You find the expression of it among the ancient Jews, Greeks and Romans; among the Turks, the Poles, the Swiss, as well as in many parts of England, France, and our own country; facts, too well known to need a particular description, and they all flow from a deep and tender feeling of sympathy for the dead, indicating that we think them still conscious of the honors paid to their remains.

These and all similar facts show how natural is the feeling which gives us such an interest in the dead. Wherever the spiritual part of our nature is at all in action, it works out for itself the sentiment of immortality, or the sentiment that death is only another form of life, and that the dead are living. But all associations connected with friends gather round the living form. The living form becomes inseparable from our ideas and recollections of them, and as man, without Christianity, never did, and probably never could attain for himself the notion of a wholly spiritual existence, it was a matter of necessary consequence that the interest which follows the dead should connect itself with the body, resolving itself into a sympathy with the body and its fortunes, simply because man was unable to imagine



the condition, pursuits and relations of the soul in the unseen and eternal world.

The ancient Gentile nations, as is well known, attached great importance to sepulture. Their monuments to the dead were to be seen by the way side, to inspire an interest in the traveller; thus expressing sympathy for the dead, and at the same time demanding and awakening it. The supposed forlorn condition of the unburied in the regions below may be regarded as only a manifestation of this feeling, intimating not that the dead were punished for what they could not avoid, but that the living should feel the importance of paying profound respect to the dead; the importance, in other words, of cherishing those feelings of our nature, which were the most sacred and nearest the religious of all which could enter the Gentile heart. Their gods inspired no veneration, and, since their religious feelings were deprived of the natural channel, this seems to have been the direction in which they flowed. With the Hebrew patriarchs, who were acquainted with the true God, this feeling for the dead took its right place in the mind; it blended itself gracefully with the high religious feelings; and therefore their bearing in reference to the dead is our appropriate example, all their feeling on the subject being essentially the same with the Christian. We go to them to learn what is due to the dead, and the lesson we receive is solemn and striking in the highest degree.

The various modes of sepulture, which have prevailed in the world, all serve to illustrate this deep feeling for the dead. Embalming the body, as practised by the Egyptians and others, evidently sprung

from this feeling; as did also the very opposite mode of burning the body and enshrining the ashes, which, though always abhorrent to the feelings of Christians, prevailed still more extensively than embalming, and was designed more securely to protect the remains of the dead from violation. The most simple and natural manner of disposing of the human body after death is, doubtless, by burial in the earth. Dust thou art, and unto dust shalt thou return, is the voice of nature as well as of God. This mode, therefore, best accords with our unprejudiced feelings on the subject. This, too, the Roman orator and philosopher, in his Book of Laws, represents as the most ancient mode of sepulture, adding the beautiful thought, that by it we commit the dead to the protection of a mother. The great Cyrus, as we read in the *Cyropædia*, appears to have felt a similar sentiment, when, just before his death, he charged his children not to enshrine his body in gold or silver, or any thing else, but to restore it to the earth; for what, said he, can be happier, than to mingle with the earth, which produces all things excellent and good; and as I have always desired to be a benefactor of mankind, so I would now be united with that which is beneficial to men. A sentiment, which beautifully illustrates the power of association upon a good mind in relation to this subject, and justly rebukes the heartlessness of those Cynics, whether of ancient or modern times, who have no sympathy with the common solicitude for a decent burial of the dead.

The original occupants of the soil whereon we stand, deserve a respectful notice in illustration

of the present topic. Among their noblest traits, was a solemn and tender feeling for their dead. The description of an Indian funeral, which took place in this very vicinity, has come down to us from the pen of the curious Dunton, who witnessed it, on his way from Ipswich in 1686, and it strikingly illustrates this feeling, while it shows also their decent mode of burial. "When the mourners came to the grave," says this traveller, "they laid the body by the grave's mouth, and then all the Indians sat down and lamented; and I observed tears to run down the cheeks of the oldest among them, as well as from little children."\*

One of the pilgrim fathers of Plymouth, supposed to be Gov. Winslow, in his *Journal of a Plantation*, describes a rural cemetery of the Indians, which might well be imitated by many of their civilized successors. "We followed," says the author, "a great way into the woods. Anon, we found a burying place, one part whereof was encompassed with a large palisado, like a churchyard, with young spires four or five yards long, set as close one by another as they could, two or three feet in the ground. Within, it was full of graves, some bigger and some less. Some were also paled about, and others had like an Indian house made over them, but not matted. Without the palisado, were graves also, but not so costly."† In one other respect, the Indian practice might instruct some of the proudest of their civilized successors. They wisely placed their cemeteries at a suitable distance from their villages.

But it is in the history of the patriarchs, as already intimated, that we may expect to find the

\* *Life and Errors*, 1 185. † *A. S. M. S. Hist. Collections*, 218.

clearest illustration of our subject, as well as the purest model for our direction in the sacred duty which we owe to the dead. Whose heart has not been moved by the touching simplicity and pathos of the account, given in the Scriptures, of the manner in which the patriarchs attended to the holy rites of sepulture? And Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake to the sons of Heth, saying, I am a stranger and a sojourner with you; give me a possession of a burying place, that I may bury my dead out of my sight. The generous sons of Heth replied, thou art a mighty prince among us, in the choice of our sepulchres bury thy dead. But nay, said Abraham, entreat for me to Ephron, the son of Zohar, that he may give me the cave of Machpelah for as much money as it is worth. Ephron answered, the cave I give thee, and the field I give thee; bury thy dead. Abraham replied, but if thou wilt give it, I pray thee hear me, I will give thee money for the field; take it from me, and I will bury my dead there. And he weighed unto Ephron the silver, four hundred shekels of silver, current money with the merchant. And the field of Machpelah, and the cave that was therein, and all the trees that were in the field, that were in all the borders round about, were made sure to Abraham for a possession of a burying place. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah.

Henceforth the field of Machpelah was consecrated ground, gathering around it the holiest associations and attachments of the Hebrew race.

Bury me not in Egypt, said Jacob to Joseph, bury me with my fathers in the cave that is in the field of Machpelah, which Abraham bought of Ephron for a possession of a burying place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

And Joseph went up to bury his father, and there went up with him both chariots and horsemen, a very great company: thus fulfilling his father's wishes in a spirit of solemn grandeur, worthy of his princely and magnanimous ancestor.

You may trace the funeral customs of all the most learned and polished nations of antiquity, and survey the stupendous pyramids of Egypt, the gorgeous tombs of Greece, and the splendid sepulchral monuments of Rome, yet you will find nothing more apposite to our present purpose, or more worthy of our affectionate veneration, than the touching memorials of these noble-hearted patriarchs of Judea. Nor would the result be different, were you to pursue the inquiry through the various nations of modern Europe, and explore all their boasted wonders of monumental art and natural scenery, forgetting not the time-honored glories of Westminster Abbey, in England, or the enchanting beauties of nature and of art, which have given celebrity to the Pere la Chaise of France. And why is it so? Simply because these patriarchal memorials not only breathe the sentiment of immortality and are true to nature, but are full of heart. The heart is there in all its simplicity and purity, in all its freshness and strength, and it meets from every human heart a warm response.

Nor did this magnanimous spirit die with the patriarchs; it descended with their memory and became a striking characteristic of the Hebrew nation. It formed the soul of their poetry, their eloquence, and their whole literature. It appeared in the ardor of their friendships, in the fervor of their devotions, and in their undying attachment to their country and its institutions. But no where did it appear in a more attractive form, than in their tender and holy sympathy for the dead. With them, death was a sleep, the grave a house, a home; and to die was to be gathered to their people, to sleep with their fathers. A pious reverence was felt for their fathers' sepulchres, with an insuperable repugnance to the thought of being separated from them in death. The fervid patriot Nehemiah bewailed the desolation of his country, most of all, because the place of his fathers' sepulchres was laid waste; and the good old Barzillai, when importuned by his king to go with him to Jerusalem, prayed to be excused, that he might die in his own city, and be buried by the grave of his father and of his mother.

In the example of such a people we might expect to find something useful and applicable in the practical consideration of the subject before us; and so we do, particularly in reference to the location and protection of their cemeteries. As the law imposed no restriction in these matters, individuals erected sepulchres upon their own grounds wherever they pleased, in gardens, by the wayside, in fields, or on mountains; but it was an almost invariable usage with them to locate their cemeteries, whether public or private, without their cities. It is said, indeed,

by Jewish writers, that the sepulchre of King David and two others, in the city of Jerusalem, formed the only exception to this rule.

We have seen with what regard to natural situation and scenery the father of their nation selected the burying place for his family and descendants, and with what resolution and liberality of spirit he persisted in the accomplishment of his purpose. We cannot doubt that the spot thus selected was guarded from every species of desecration, and so treated, in all respects, as to increase the feeling of reverence which its character inspired. Such, we are assured, was the customary regard paid to their cemeteries by succeeding generations of the Hebrew people. No improper intrusions upon the grounds of a cemetery were permitted; such as the grazing of cattle, or the gathering of wood growing there; and no public road or aqueduct was allowed to pass through them. It was also inculcated as a sacred rule, not to disturb the repose of a grave by burying again in it, even after many years.

These cemetery grounds are sometimes represented as of considerable extent, affording inclosures for particular families, ascertained and beautified according to the taste of the respective proprietors, the intermediate space being planted with flowers, or bordered round with stone. The Jews called their sepulchres "the house of the living," thereby intimating their firm belief in the resurrection of the body; and it was this, perhaps, as remarked by a late writer, which made them take pleasure in strewing the graves of departed relatives with green

leaves, flowers, branches of palm and myrtle, and surrounding them with shrubs and flowers.\*

The very important rule, that cemeteries should never be placed within a city, or among a dense population, was regarded, in common with the Jews, by all the most distinguished nations of antiquity. In Rome, it was among the laws of the Twelve Tables. It was observed also by the Christians till the age of Constantine, who is said to have been the first person who ordered his sepulchre to be erected in a church. His example, together with the practice of building churches over the sepulchres of holy martyrs, or seeking to place their relics under a new church, for its greater sanctity, and the belief that it was a privilege to be buried near a saint, served to make it a general custom to deposite the dead in churches.

This custom extended to England, where burying in churches, and in places adjoining to them, were practices familiar to the fathers of New England, before their settlement in this country. For the former of these practices they could have had no predilection, but they were probably influenced by the latter in so generally laying out their burial grounds near to their houses of public worship. Yet, considering their intimate knowledge of the Bible, and their profound respect for the laws and institutions of the ancient people of God, it is reasonable to suppose that they were more indebted to this source than to any other, for their sentiments and feelings respecting the dead, and for their manner of sepulture.

Among christians we should expect to find, as we

\* Brown's Jewish Antiq. v. 5. 256. 269



do, the sentiment of immortality deeper and stronger than before; and it manifests itself, in relation to this subject, in that lion-like feeling which guards the sanctity of the grave; a feeling, rough and indiscriminate, but showing by its overwhelming energy, how deep is the conviction from which it springs.

It is natural to ask, why does not this feeling induce us to take more care of the resting places of the dead? To this it might be answered, that taste may be wanting, where feeling is strong. The feeling lays hold on circumstances which seem more important, and passes by mere ornament and beauty as unimportant things. The country churchyard, with its leaning stones and its broken walls, given over to desolation, may show no want of sympathy for the dead, but only that the sympathy expresses itself in another way; as there is a sort of kindness to the living, which would not show itself in delicate attentions and graceful courtesies, but would manifest itself in the more substantial way of guarding their rights, and defending them from wanton wrongs. Yet this feeling, though it thinks not of delicate attentions to the dead, is always ready to welcome them when proposed. It sees their appropriateness at once; and those who have the true taste on this subject always find it easy to awaken it in others. The taste so laudably manifested, many years since, by the city of New Haven, in adorning their public cemetery, was applauded and had its influence elsewhere. This influence, as I happened to know, reached the beautiful town of Newburyport, and served to give to their new burial ground its graceful and attractive appearance. Not many, perhaps,

would have thought even of the peerless Mount Auburn, but all were struck with it, when once suggested. The plan has found an universal welcome, and is gradually extending itself through the country. These examples have thus been the means of improving the condition of many of our country churchyards; yet much remains to be performed by the hand of taste, before they will generally exhibit the rural beauty and attraction of which they are susceptible.

In consequence of the general practice, in New England, of locating burial grounds near to the houses of public worship, all our cities and populous towns have grown up around them. Their existence at present, therefore, among a dense population, is no cause of reproach to the fathers, nor indeed to the sons, if they use the means in their power to remedy the evil or prevent its extension. In all our country villages, these sacred places must be objects of increasing interest, and of an improving taste. It has always appeared to me that they possess a moral attraction, which cannot fail to secure for them an adequate protection. The first line of poetry which I recollect to have read, was this, "An honest man's the noblest work of God,"—inscribed upon the grave-stone of a venerated physician of my native place; and it made a deeper impression than any whole system of moral philosophy since read.

If I might be allowed another personal allusion, I would refer to the burial ground of the ancient and pleasant town of Haverhill, as possessing a high degree of moral interest, and admitting of almost any

degree of rural ornament. It is situated at a suitable distance from the centre of the village, on a beautiful eminence rising from the banks of the Merrimack. Among its time-worn monuments, may be traced, or could have been recently, memorials of the same family, for six or seven successive generations from the settlement of the town.\* And I can scarcely imagine a purer satisfaction, or a more fruitful contemplation, than I have there enjoyed in tracing out such memorials, and thus forming a very interesting ancestral acquaintance.

“Beneath those rugged elms, that yew-tree’s shade,  
Where heaves the turf in many a mouldering heap,  
Each in his narrow cell forever laid,  
The rude forefathers of the hamlet sleep.”

Burying in the vaults of churches is now almost everywhere discountenanced as injurious to health, though in some places still practised; and the per-

\* Another fact connected with a branch of the family alluded to deserves, from its singularity, a slight antiquarian notice, which may be allowed here. A farm adjoining this burial ground, near which was the first settlement as well as the first meeting house, has regularly descended, through the male line, from an original grantee of the Indians to the *eighth* generation, and now belongs to a minor of the same name with the first proprietor.

WILLIAM WHITE, with his wife Mary, having been one of the first settlers of Ipswich, and also of Newbury, finally settled at Haverhill in 1611, and was among the grantees of the Indian deed conveying to the “inhabitants of Pentucket,” for “three pounds and ten shillings,” fourteen miles in length and six in breadth on Merrimack River; which deed is still in existence, witnessed by him and in his hand writing. His only son JOHN, married to Hannah French, at Salem, Nov. 25, 1662, left an only son JOHN; who, married to Lydia, daughter of John Gilman of Exeter, Oct 26, 1687, had a numerous family, but left this farm to his eldest son WILLIAM; who, married to Sarah, daughter of Samuel Phillips of Salem, (a grandson of Rev. George Phillips and father of Rev. Samuel P. of Andover,) June 12, 1716, left the farm to his second son SAMUEL; who left it to his only son SAMUEL; who left it to his only son WILLIAM; who recently died, leaving it to his son WILLIAM.

Such a regular descent of lands, in the male line, for so many generations, beginning with a grantee of the Aborigines, is perhaps without a parallel in the country.

suasion that cemeteries should never be established within populous towns or cities is constantly gaining ground, and will not fail to become universal. The prevalence of these opinions among ourselves renders it unnecessary for me to direct your attention to those gloomy sepulchral vaults, which cannot be opened to the light of day without some danger, nor always approached by the afflicted without a shock to their sensibilities. Gladly we turn from such topics to contemplate the influences of that more simple and natural mode of sepulture which is dictated by true feeling, whether for the dead or for the living, and to consider particularly the benefits which may be expected from the cemetery now to be consecrated.

The condition of the public burial grounds in Salem being such as to require the procurement of others, the city authorities readily united in pursuit of the present object with those private gentlemen, whose views had long been directed to it. Public sentiment and feeling, as well as the example of other cities, forbade the establishment of a cemetery in the midst of our city population, and created a strong desire that the best rural situation in our neighborhood might be obtained for this purpose. Let us congratulate ourselves, my friends, nay, let us bless God, that the object is now completely accomplished, that the very spot, of all others best suited for this noble purpose, the spot upon which all eyes and all hearts have been fixed, is made sure to us for a possession of a burying place, with all the trees that are in the field, that are in the borders round about.

When, some few years since, my eyes for the first

time rested upon the charming scene here presented, I was surprised and delighted to find a situation so near and so perfectly formed by nature for a rural cemetery. But I was told, at the time, that little hope could be indulged of obtaining it from the various proprietors, who held it by hereditary descent, among whom were some of the Society of Friends who might not feel a sympathy in the object contemplated. To their honor, however, be it said, to the honor of human nature, indeed, which readily yields to the influence of so beneficent an object, these apprehensions were wholly groundless, and we have none but grateful recollections associated with the late proprietors of Harmony Grove. Thanks to a kind and over-ruling Providence! which, through their peaceful possession, has preserved it to us in its original beauty and freshness. It comes to us with the same bold and attractive features, the same diversified and delightful aspect, and the same pure character, which it received from the hand of nature. No footsteps of vice or folly can be traced here; nothing of desecration has ever intruded upon this lovely spot. Let us then welcome it to our affections, as a gift from the God of nature, and let us so appreciate and so improve it, as to evince our fervent gratitude for the precious gift.

The lovers of nature had long been familiar with this rural retreat, attracted not only by the beauty of its scenery, but by the early flowering plants, which abound here in great variety, and by the harmony of the feathered songsters, which have ever delighted to collect here and to enliven with their notes the beautiful grove which owes to them its

name. This portion of our grounds is finely wooded, presenting also an interesting variety of trees in proportion to their number. To some of you it may have been a subject of regret, that the fields, which have been added to complete the necessary extent of grounds, are not equally adorned with trees. But, I think, we must all be satisfied with their present condition, when we consider the opportunity thus afforded for introducing improvements in the order and kind of trees and shrubs. We may confidently trust to the correct judgment and taste of our friends who superintend these improvements, that every thing in their power will be done to enrich and adorn these fields with appropriate plants and foliage. It is their intention to introduce here, as far as may be practicable, every variety of American forest tree and shrubbery, forming a complete *Arboretum Americanum*, delightful to the lover of nature, and useful in a high degree to the student of natural history. This object alone, together with the beautiful promenades and healthful influences attending it, affording exhilarating exercise and the purest enjoyment, is of infinitely more value than its whole cost, to the people of our city and community who appreciate the gratifications of taste and the blessings of health. How incalculable then is the value of these grounds, when, in addition to all other advantages, we take into view the great and holy purpose to which they are now to be consecrated, and for which they are so admirably adapted.

In casting our eyes around us, we are at once struck with the bold, yet beautifully variegated scenery of the place, presenting, at a single glance, ev-

ery desirable structure and modification of grounds; high lands and low lands, the rocky cliff, the woody knoll and the sheltered valley, with shady groves, and sunny slopes, and verdant plains, all graced by the gently winding stream beneath, which flows so softly by, that it seems to linger as if to enjoy the scene. Ascending the summit, our eyes open upon an extensive and richly diversified landscape, around the whole horizon, embracing delightful views of our neighboring villages of Danvers and Beverly, and, in the wide range between them, cultivated hills and fruitful orchards, with handsome edifices interspersed half buried in the foliage. In an opposite direction, rise before our view the spires and towers of our city of peace, with noble prospects of the harbor and of the ocean. Before quitting the beautifully varied landscape, our eyes will not fail to be arrested by that ancient "garden of graves" on the opposite margin of the river, where sleep the forefathers of some of our worthy associates;—an object, always beheld from these groves with solemn emotions, and now to mingle its holiest influences with all that is hallowed here.

But I would not undertake to describe to you, my friends, what you behold in such vivid perfection, and what gives increased delight every time your eyes open upon the beautiful and picturesque scene. I would merely allude to some of the more prominent features and attributes of this fascinating retreat, which so pre-eminently qualify it for the uses of a rural cemetery. Its irregularities and varieties, affording a thousand interesting traits and local beauties, and always presenting something new in

aspect or association, are among its leading charms. In such a region, the heart is never at a loss to find what is suited to inspire and fix its deep and tender sympathies, as well as to excite delighted emotions. Our local affections, like the vine, seek something to cling to and twine about in order to become strongly attached. Think you that the captive children of Judea would have mourned for their country with such undying love and tenderness, had not that country attached them by its varied and beautiful mountains, as well as its luxuriant vales? Think you that the Swiss patriot would cling to his native land with such ardor of soul, were its sublime mountainous scenery a level plain?

“ Dear is that hill which lifts him to the storm.”

So too, the striking varieties of land and scenery presented by these lofty summits and lowly vales, with these rocks and trees, these shrubs and flowers, while they afford every desirable form and aspect of ground for sepulture, are, in the highest degree, adapted to attract the affections and to produce strong and tender attachments.

Shall we doubt then, for a moment, that these pre-eminent natural advantages will receive all the improvement from art and labor, which true taste and a liberal spirit can give? Few, I trust, of those philosophers are to be found among us, who are wise above the wisest, affecting to regard as of no consequence what becomes of the body after death. Not so the voice of nature and of God within us. Sacred are the remains of the dead among all people. Touch but a single grave with a sacrilegious



hand, and you rouse a feeling of popular indignation scarcely less intense, than if a murder were committed. Such is the feeling whose germ is implanted in us by our creator, not for the sake of the dead, not for the perishing body, but for the living soul—its peace, its comfort, its eternal welfare. The living soul receives a solace from the respect shown to the remains of deceased friends, and is strengthened in all its holiest aspirations and purposes by its sympathies for the dead. Can you imagine a worthier object than the one before us for the appropriation of some portion of our earthly treasures? Recollect the father of the faithful, who poured out his silver like water to obtain a decent burial place for his dead. Recollect the patriarch Joseph, who, by the munificent funeral of his father, showed that golden dust is not too precious to mingle with that of revered friends. Think of Joseph of Arimathea, whose new sepulchre, hewn out of a rock, was to him the most precious of all his possessions. Think, too, of the example of him, who so signally consecrated this memorable sepulchre, and took from death its sting, and who commended the expense of the very precious ointment poured upon his head, because it was done for his burial.

No, there will be no want among us of a liberal spirit for an object like this. Nor will taste fail, in due time, to accomplish her purposes; advancing in her work, till these fields, these hills and vales, exhibit in fullness the combined beauties of nature and art; gradually and slowly it may be, but still advancing, like the ivy which is to clothe in verdure yonder arch of entrance, and which, though at first sup-

ported by the wall to which it clings, will flourish and prevail till it covers the whole arch, imparting to it strength as well as ornament and beauty.

The completion of this beautiful cemetery will form a marked era in the history of our city, to which future generations will recur with emotions of grateful delight. Its benefits will not only be ceaseless, but constantly extending with its moral associations and its natural beauties, and with the number and intelligence of the people who enjoy them. The city will here find all needed accommodations for interment, while her ancient burial grounds, associated as they are with all that is most dear and venerable in the memory of the past, having fulfilled their appropriate office, will become objects of taste as well as reverence, greeting the eye with the pleasing aspect of foliage and flowers, while they impress the heart with solemn and tender recollections. Particular families will here select their favorite spots, around which will gather their most affecting associations connected with departed friends; associations deepened and refined by the whole influence of the place. When these selected spots shall have become hallowed by the remains of the loved and the revered, HARMONY GROVE will possess all the attributes of moral power as well as of natural beauty, to render it a most attractive resting place for the dead, and one of inappreciable value to the living.

The view of such a resting place, with such associations and attractions, is always pleasing to the mind, as well as to the sight, and sheds a propitious influence over the thoughts and feelings connected with our departure from life. Amid infinitely weigh-

tier considerations, it has its effect, to cheer and brighten the pathway to the skies. It softens the grim visage of death, strips the grave of some of its gloomiest associations, and sweetens the reflections of a dying pillow. To the sons and daughters of affliction, and such in our turn we all are, its consoling influences are unspeakably precious. It serves to assuage the anguish of recent bereavement, to soothe the poignancy of grief, and to restore, in the kindest and gentlest manner, peace and cheerfulness to the mourner's bosom. Sometimes, indeed, it seems almost to restore the lost treasures of the heart, by bringing them home to us with such vivid impressions, such tender recollections and delightful emotions.

But there is yet a higher value, which this rural cemetery will possess to every class and description of persons, in its influences upon their social affections, their virtues, and indeed their whole character. We are not apt to appreciate fully the effect of incidental instruction, compared with that which is direct and formal. The associations and feelings derived from the accidental impression of external things, especially things instinct with all that is inspiring, have a powerful influence both upon national and individual character. "Among the Greeks," says a French author,\* "wherever the eyes were cast, there monuments of glory were to be found. The streets, the temples, the galleries, the porticos, all gave lessons to the citizens." Hence, their love of glory and of the arts. The lessons to be given here, in these sacred groves, promotive as they may be of taste for the arts, as well as for nature, will be

\* Thomas.

essentially conducive to moral refinement and spiritual culture, and, consequently, to the moral power of man and of society. What is there of higher value than this? How worthless, compared with this, is mere wealth, with all its luxury and all its splendor? Without this, wealth itself cannot be safely possessed, far less, can it be rightly used and truly enjoyed. Moral power, indeed, is the great agent of human happiness, in every state and period of the soul's existence.

Who that passes his youth in the country ever forgets the lessons derived from the churchyard of his native village? The "sermons in stones," which he reads there, abide with him, while those from the pulpit, perhaps, will escape him forever. Nor is the instruction he receives confined to the teachings from stone or marble. The humblest grave is itself a monument to human frailty, impressing upon every beholder a lesson of religious wisdom.

"A heap of dust alone remains of thee ;

"'Tis all THOU art, and all the PROUD shall be!"

It has been truly said by a late eloquent philosopher,\* "that the parental virtues are not more a source of happiness to the child, than they are a source of moral inspiration." Among the monuments to the dead, may be contemplated the virtues of the fathers under circumstances which give the fullest effect to their moral inspiration. The mind is softened by its meditations, and made susceptible of deep and enduring impressions. And when to the affecting lesson, here so powerfully enforced, that it is appointed to men once to die, is added the solemn

\* Brown.

thought, that it is appointed to them *but* once to live, how infinitely important it appears, that this one, this only life on earth, should be a life of virtue! The ingenuous, contemplative youth, smitten with the admiration of virtue, is ready to exclaim, with Alcides,

“I am thine, O propitious power, thy way  
Teach me, possess my soul, be thou my guide,  
From thee, O never, never let me stray.\*”

A true poet of New England, of the last age, in a prospective view of the grave of WASHINGTON, has well described the feeling with which the lover of virtue visits the mansions of the dead, to trace memorials of lamented excellence.

“When thou, as musing Tully paused and wept,  
Where Syracuse and Archimedes slept,  
With solemn sorrow and with pilgrim feet,  
Shalt trace the shades of Vernon’s still retreat,  
And, as the votive marble’s faithful page  
Inscribes to fame the saviour of his age,  
Shalt dew the knee-worn turf with streaming eyes,  
Where, urned in dust, the mighty Fabius lies.”†

No Washington may ever again arise to bless our country by his life, or to hallow any portion of her soil in death. But, when time shall have gathered future harvests from the fields of humanity, shocks of corn fully ripe, with tender flowers and olive plants, to ripen in purer skies, and this consecrated grove shall have become a home of the departed, a city of the dead, here will be found those who emu-

\* Spence’s *Polymctis*, 161.

† Works of R. T. Paine, 190.

lated the virtues and possessed the spirit of Washington, the benefactors and the ornaments of their race. Wisdom and goodness, genius, learning and piety will here be “urned in dust,” and awaken feelings of admiration and reverence, while lovely infancy, blooming youth and beauty, call forth the tear of sympathy and regret. The “musing pilgrim” will here meet many a “votive marble,” or storied granite, to attract his eye by its gracefulness, and to impress his heart by its touching memorials. Sometimes he, too, will “pause and weep.” Kindling thoughts of human excellence and loveliness will mingle with his meditations, and imprint themselves upon his memory. He will return to the busy haunts of men with purer sympathies and desires, and more susceptible to all that is good and beautiful.

Who that delights to wander here will not find his heart moved, his best feelings awakened, his love of nature excited as well as gratified, his taste exercised if not refined, and his sentiments and views elevated? Who that often seeks to breathe into his soul the pure and holy influences here imparted to him, will fail to find that his principles grow firmer, his affections more kindly, his manners more gentle, his motives purer and more benevolent, and his aspirations more heavenly? And who, if he could, would wish to resist the combined attractions of nature and art, of taste and sentiment, drawing him to this “still retreat”? Thousands, from all the various walks of society, will yield to these attractions with animated delight. The aged, the youthful, the studious and the active, the grave and the gay, men of business

and persons of leisure, will throng these verdant walks and avenues, each at his favorite season ; but, whether it be in the freshness of the morning, or under the mid-day sun, at the calm hour of evening, or by the moon's mild light ; or from whatever motives they may come, whether to enjoy the beauties of natural scenery, or to view the embellishments of taste and works of art, or whether, "by lonely contemplation led," they come to meditate serious thoughts, or to weep over some loved one's grave tears such as Jesus wept at the grave of Lazarus; all, all will breathe the holy atmosphere of the place, and be subject to its inspiring associations.

Such, my friends, we confidently trust, will be the sacred character of HARMONY GROVE, and such the blessed effects of its moral power ; a power, which will increase with every accession from the living and the virtuous dead. And thus, the city of the living and the city of the dead will, by their mutual contribution, exalt each other ; the latter conducing to those virtues in life, which in death become its own treasures, adding to its moral dignity, and extending its propitious influence.

With the views we have here contemplated, the earnest prayers we have here offered to heaven, and the voice of solemn melody which has echoed so fervently through these shades, we now consecrate these grounds to the sacred uses of a Rural Cemetery. Separating them from the ordinary uses of the world, we consecrate them forever to the repose and sanctity of the dead. Let nothing enter here that defileth or worketh abomination ; let no profanation be uttered, no pollution breathed upon these

consecrated grounds. Let the foliage of these trees wave, the flowers here bloom, and the happy birds sing, unmolested; and let the breezes of heaven waft the sweet fragrance of these groves in unmingled purity and freshness. Henceforth, the place whereon we stand is holy ground, and let every wanderer here feel, with the awakened patriarch at Bethel, that the Lord is surely in this place, and that this is the gate of Heaven.

Once more, we consecrate these grounds, with all their treasures of rural beauty, with all their hallowed associations, to the comfort, the enjoyment, and the moral well being of the living; to the solace of grief, to the tears of sympathy and affection; to the cause of piety and virtue; to the protection of innocence, to the growth of wisdom, to the culture of all the social and christian graces.

Finally, we dedicate these precious possessions to the guardian care of that all-gracious Being, without whom not a sparrow falls to the ground, and surely not a mortal returns to the dust, beseeching him that the same watchful Providence, which has guarded these lands from the beginning, may keep them forever sacred to the dead, and bless them, in all their ennobling uses, to the living.

My friends, before we retire from these delightful and now hallowed scenes, let us bestow a single reflection upon our personal interest in the solemn transactions of this hour. Yonder sun will soon cease to greet these eyes with his beams; after a few more revolutions in his course, he will shine for us only upon our graves, to guide some sympathizing friend, or some curious stranger, to the spot where



we lie. That spot, as we humbly trust, will be found in this sacred and peaceful retirement, where affection may gather around it her favorite plants and flowers, and indulge her tears in all the beauty and stillness of nature. The contemplation is pleasing even in view of our own death. But let us remember, that our spirits return unto God who gave them ; and let the sublime thought awaken us to renewed ardor and diligence in the service of our maker, in the discharge of duty, in the offices of humanity and benevolence ; thus redeeming the time, that when these frail bodies shall be borne hither, to mingle with kindred dust, our immortal spirits, ascending to the Father, and sanctified through His truth in Jesus, may be admitted to dwell forever in that building of God, the house not made with hands, eternal in the heavens.



## APPENDIX.

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IN presenting the public with the services performed at the Consecration of the Harmony Grove Cemetery, a sketch of the origin and progress of the Corporation to whom it belongs, up to that period, may not be considered inappropriate or uninteresting. The publication of the recorded acts of those who have had the Cemetery in their charge, would be perhaps the most satisfactory manner of performing this duty ; but as that would extend this notice beyond what is desirable, an abstract of the doings of the Trustees and Committees is all that may be deemed necessary.

The very natural desire of providing a place of interment, where the remains of the dead could with certainty rest undisturbed,—the limited extent and crowded state of the city burial grounds not affording the requisite security for this purpose,—first gave rise to the idea of establishing a Rural Cemetery. It was thought desirable to procure for this purpose a situation, which, either by its natural beauties, or by receiving the ornament and improvement which art could bestow, might partly destroy the unpleasant associations usually connected with a Grave Yard ; removed from the centre of population, yet sufficiently near to be always easy of access from the city ; of such extent as to prevent its soon becoming crowded, and so arranged that the remains deposited there would never, at any future period, be disturbed ; the whole to be secured by Legislative enactments from intrusion or violation, and from being appropriated to any other object.

With this purpose in view, at the suggestion of Mr. Wm. H. Foster, some gentlemen, interested in the project, assembled by the invitation of Mr. Pickering Dodge, at the Lyceum Hall, in this city

in February, 1837. About fifteen persons attended, the names of all of whom it is impossible, at this late period, to ascertain. Among them, however, were Messrs Francis Peabody, Charles Lawrence, A. L. Peirson, Francis Putnam, Wm. P. Richardson, Henry Wheatland, Pickering Dodge, and Wm. H. Foster. As several of the clergy, especially the Rev. Messrs. Brazer, Wayland, Upham, and Thompson, took much interest in the project, it is probable that some, if not all, of these gentlemen, were likewise present. But one opinion was expressed at this meeting, as to the expediency of establishing a Rural Cemetery, and several situations were suggested as suitable for the purpose. It was, however, decided, before taking any steps in the matter, to call, by advertisement in the newspapers, a public meeting of all who were friendly to the undertaking.

Accordingly, in consequence of a notice, published in the Salem Gazette, of Feb. 24, 1837, a meeting was held at the Lyceum Hall, on that evening, which was organized by the choice of Francis Peabody as Moderator and Wm. H. Foster as Clerk. After discussing the plan of the proposed Cemetery, its probable cost, and the merits of the different localities suggested, in which discussion Messrs. Peabody, Peirson, and others, were engaged, the meeting selected a committee, consisting of Messrs. P. Dodge, W. H. Foster, A. L. Peirson, H. Wheatland, and F. Putnam, to ascertain on what terms the different sites suggested could be procured, in what manner the funds necessary for the purchase could be raised, and to obtain the refusal of such situation as they should decide, after examination, to be best suited to the intended purpose. This committee were to report, in relation to the various subjects committed to them, at an adjournment of the meeting.

After thoroughly examining various sites, both in North and South Salem, and deliberately considering the advantages and disadvantages of each, the Committee came unanimously to the conclusion that HARMONY GROVE possessed all the requisites for the contemplated purpose and was free from the almost insuperable objections which existed against the other locations suggested to the Committee. Having ascertained the price for which it could be purchased, and obtained a refusal of the land, besides taking some steps to raise the funds necessary for the purchase, the meeting was called together on the evening of May 12, 1837, at the Lyceum Hall, to hear the report of the Committee.

The evening of May 12, 1837, is memorable in the annals of New England as the one on which the Banks of Boston and this vicinity were compelled to adopt the Resolution to suspend Specie Payments. The gloom produced by that event and the pecuniary embarrassment of the country, together with the pressing and indispensable engage-

ments on that evening of several of the gentlemen who had taken most interest in the undertaking, prevented the attendance at the meeting of any but Mr Peabody the Chairman, Mr. Wheatland, and one or two others. The causes which prevented attendance at the meeting, operated with equal force against taking any further measures for the accomplishment of the intended object, and it was, as by common consent, suspended or postponed to a more convenient season.

Though suspended, however, the project was not abandoned. The belief in its necessity, which had induced to the first attempt, still continued and led to new efforts for its attainment. In consequence of the crowded state of the Public Burial Grounds, the City authorities had for some time been considering the expediency of providing further accommodations for the interment of the dead. The Mayor, Mr. Phillips, had early called their attention to the subject, and some inquiries had been made with the view of enlarging the present burial grounds, by the purchase of additional land for the purpose. Before, however, anything was decided, the attention of the public, in August, 1839, was again called to the establishment of a Rural Cemetery. Mr Phillips, who has been greatly instrumental in the establishment of the Cemetery, and who, not more from a desire to gratify his personal feelings, than to promote the interests of the City, of which he is Chief Magistrate, has entered into the project, and lent his aid with all that ardor and energy which characterize the discharge both of his public and private duties, suggested to the City Authorities the expediency of their uniting in the undertaking, and thus obviating the necessity of enlarging the present grounds or procuring a new place of sepulture. These suggestions were favorably received by the City Council, and such assurances were given as led to an arrangement, which was subsequently authorized and carried into effect.

In consequence of a notice, published in the newspapers, a meeting of those friendly to the establishment of a Rural Cemetery, for the accommodation of the City and its vicinity, was held at the Lyceum Hall, on the evening of the 3d of Sept., 1839, of which meeting Mr. S. C. Phillips was Chairman, and Mr. Wm. H. Foster, Secretary. At this time, the object of the meeting having been very fully stated by the Chair, a verbal report of the doings of the Committee formerly chosen, on the 24th Feb. 1837, was made by their Chairman, Dr. Peirson, and the form of an agreement to be circulated to obtain subscriptions for a loan of money to carry into effect the objects of the meeting, was submitted by Wm. H. Foster, to whose early and continued zeal and interest in its accomplishment, the Cemetery is much indebted for its establishment. It was then

voted that Messrs. Wm. H. Foster, George Wheatland and E. H. Payson of Salem, and Fitch Pool, of Danvers, be a Committee to obtain such subscriptions, and that Messrs. S. C. Phillips, J. S. Cabot, E. Emmerton, Wm. Sutton, and Wm. H. Foster, be the Trustees of the funds thus raised.

Subscriptions to a sufficient amount having been obtained to authorize the proceeding with the undertaking, a meeting of the subscribers to the fund was held on the 6th Sept. 1839, of which Mr. Phillips was elected Chairman, and Mr. Foster, Clerk. At this meeting, Messrs. Francis Peabody, Joseph S. Cabot, and George Wheatland, were chosen a committee, with discretionary power to purchase a portion of the grounds, now owned by the corporation. The committee purchased eight acres of Mr. George W. Rugg, for twelve hundred dollars, and fourteen acres of Mr. John Wilkins, for sixteen hundred dollars. They afterwards purchased two acres and a half of Mr. Jacob Putnam, for four hundred and fifty dollars, and six acres of Mr. Joshua Buxton, for eleven hundred and seventy dollars. At a subsequent period an additional purchase was made of Messrs. Joseph Buxton and Solomon Varney, of about seven acres, at a cost of nine hundred dollars. Afterward, an exchange of a small part of the land purchased of Joshua Buxton was made with Ichabod Nichols, for a piece of nearly similar extent in order to improve thereby the shape of the grounds; and with the view of straightening the Northern line of the Cemetery, a portion of that purchased of Wilkins, Joseph Buxton and Varney, was sold to Stephen Nichols. The quantity of land purchased and finally retained for the Cemetery, was about thirty-five acres, and cost five thousand three hundred and twenty dollars.

At a meeting, on the 20th Sept. 1839, Messrs. F. Peabody, J. S. Cabot, A. L. Peirson, S. C. Phillips, and J. C. Lee, were appointed to collect the subscription to the fund for the purchase of the Cemetery, to determine upon the form, and to issue receipts to the subscribers for the amounts so furnished by each, and to see that proper conveyances of the lands purchased were made to the Trustees of the fund in a form to be determined by the Committee. The lands were to be held by the Trustees of these subscribers to the fund for their purchase, until an act of incorporation could be obtained from the Legislature, when they were to be conveyed by them to the Corporation created thereby.

At a meeting of the subscribers to the fund held on the 4th October, 1839, Messrs F. Peabody, J. S. Cabot, S. C. Phillips, A. L. Peirson, J. C. Lee, G. Wheatland, W. H. Foster, P. Dodge, and Wm. Sutton, of Salem, and Fitch Pool, of Danvers, were chosen a general committee of superintendence, with authority to take such measures to carry

into effect the intentions of the subscribers to the fund, as they might think proper. Of this Committee, F. Peabody was Chairman, and Wm. H. Foster, Treasurer and Clerk.

Under the authority given by this and previous votes, the Committees appointed thereby, commenced the preparation of the ground for its designed purpose. A Topographical plan was made, and the grounds laid out with walks and avenues by Alexander Wadsworth, of Boston. A rustic arch and gateway of stone was constructed at the eastern entrance, from designs by and under the direction of Mr. Francis Peabody, one of the principal originators of the Cemetery, and whose services on the Committee, for his taste and judgment, have been of very great importance. This structure, as seen at present, exhibits but the basis or foundation of what it is intended to be hereafter, the design being that it should be covered with vines and creepers, and thus constitute an arch of living verdure. Other works too, were commenced and prosecuted, until winter put a stop to further operations.

At the session of the Legislature, in the winter of 1840, a petition having been presented for that purpose, an Act was passed, creating certain persons named therein, and all those who should become purchasers of lots in the Cemetery, a Corporation, to be called the HARMONY GROVE CEMETERY, with all the rights and privileges usually appurtenant, besides others specially granted to this and similar institutions. This act secures to purchasers of lots in as perfect a manner as is possible, the quiet and uninterrupted enjoyment of the same, and punishes with severe penalties any trespasses or violation of the grounds.

At a regular and legally notified meeting of the corporation created by the act, held on the 29th of February, 1840, of which F. Peabody was moderator, and Wm. H. Foster clerk, it was voted to accept the act, and Messrs. Phillips and Wheatland were appointed a committee to draw up and report Rules and By-Laws for the government of the corporation. At a subsequent meeting, on the 14th of May, 1840, the By-Laws reported by this committee were adopted, and the corporation was organized by the choice of officers, who were, in pursuance of a provision in the By-Laws, to hold their offices until after the first sale of Lots, when, as the number of corporators would be thereby much increased, it was thought proper that there should be a new choice of officers for the residue of the year, which officers were afterward to be chosen on the first Wednesday in January annually. At this meeting, accordingly, Messrs. Francis Peabody, George Wheatland, Stephen C. Phillips, Joseph S. Cabot, John C. Lee, and Wm. H. Foster, were chosen Trustees, and at a meeting of the Trustees, on the same evening, Joseph S.

Cabot was chosen President, and Wm. H. Foster, Treasurer and Clerk.

With the return of spring, the work on the Cemetery, which had been interrupted by the winter, was renewed, under the superintendence of committees appointed for that purpose,—the Corporation being not yet organized,—and prosecuted with as much vigor as circumstances would allow. Fences, either temporary or permanent, were built, hedges and trees planted, and the paths and avenues graded by Mr. Thomas Cruikshanks, the keeper, and his assistants, under the very efficient and active superintendence of Mr. J. C. Lee, to whom the faithful and economical performance of this portion of the work is mainly attributable, and who, for the time he has devoted and the attention he has paid to it, is entitled to the thanks of the corporation; while the building of a house for the residence of the keeper of the Cemetery, after a model prepared by Mr. Francis Peabody, was commenced, under the direction of that gentleman and Mr. Phillips, a sub-committee for that purpose.

The work on the Cemetery was in such a state of forwardness by the first of May, as to render it certain that the lots could be ready for sale early in the ensuing month, and the grounds so far prepared for their intended object, that their consecration might take place at that time. At a meeting of the committee, on the 2d of May, it was accordingly voted, that the consecration should take place on the first Wednesday in June, which time, however, was subsequently altered to Saturday the 13th of June, and that the Hon. Daniel A. White be requested to deliver an address, and the Rev. Dr. Brown Emerson, of Salem, and Rev. Charles C. Sewall, of Danvers, be invited to perform the religious services suited to the occasion.

The corporation having been legally organized, the land purchased for the Cemetery, and which had till as yet been held by the Trustees of the subscribers to the fund for its purchase, was now, in accordance with the terms of that trust, conveyed to the corporation, the President having been directed by a vote of the Trustees, on the 14th of May, to see that such conveyance was duly and legally executed. Henceforth, then, the duties of the Committee of Superintendence appointed by the subscribers to the fund, ceased, that body itself by this conveyance being dissolved, and all operations at the Cemetery were afterward conducted by the officers of the corporation.

It has already been stated, in a previous part of this notice, that an union of the City with Individuals in the establishment of the Cemetery was early contemplated. The understanding was that the City should purchase of the Corporation a portion of its ground, on certain conditions afterwards to be agreed on, to become thereby like



an individual purchaser of a lot, a member of the corporation, authorized to vote at its meetings, and subject to its rules and regulations, leaving the general care and superintendence of the grounds with the officers of the Cemetery. This arrangement between the City Council and the Trustees of the Cemetery having been completed, the proprietors of the Cemetery, for two thousand dollars, conveyed to the city nearly three acres of land, included in five lots, in different portions of the grounds, to be used by the city for the burial of the dead in graves only. Although doubts may have existed as to the expediency of this union, it is now conceded to be one acceptable and useful to all parties.

At a meeting of the Trustees, on the second of June, 1840, it was decided to have a sale of lots at auction, soon after the consecration of the Cemetery. The lots were laid out to contain about three hundred square feet, the minimum price to be ten cents per square foot. At the auction, purchasers were to bid for a choice; the premium thus bid, to be in addition to the price of the lot selected. It was afterwards determined, that, after the auction, any of the lots surveyed and not purchased, might be taken at the minimum price, and purchasers who should prefer it might have a lot of any size surveyed for them, in any portion of the grounds not reserved from sale, by paying an additional bonus of five dollars per lot. A small portion of the grounds, consisting mainly of a beautiful eminence in the centre of the Cemetery, called Chapel Hill, on which it is hoped that a Chapel may yet be erected, either built with the funds of the corporation, or by the munificence of some liberal minded donor, is however reserved from sale.

The consecration of the Cemetery, in accordance with previous arrangements, took place on Sunday, June 14, at half past five o'clock, P. M.; it having been postponed from Saturday, the 13th, in consequence of the unpleasantness of the weather. Seats to accommodate three thousand persons had been prepared on a gentle slope, gradually ascending from Dell Avenue, near to and northward of Chapel Hill, the ground here being formed into a natural amphitheatre, particularly well adapted for this purpose; a rustic bower, for the accommodation of the gentlemen engaged in the consecration, was erected, at the foot of the slope, whence the address was delivered, and where the other services of the day were performed. The day was one of the finest days of June, clear, calm, and bright; a gentle breeze, loaded with the perfume of the locust blossoms, tempered the heat of the sun, while the showers of the previous day had imparted to the grass and the foliage of the trees tints of the deepest and richest green. The services consisted of prayers by the Rev. Dr. Brown Emerson of Salem, and Rev. Charles C. Sewall of

Danvers ; an address by the Hon. Daniel A. White ; an original Hymn, by Rev. Dr. James Flint, and an original Ode, by Mr. William Wallace Morland, of Salem, furnished by these gentlemen, at the request of the Trustees, the Hymn having been read by Rev. Dr. Flint, and the Ode by Rev. Mr. Wayland. At the close of the services, Old Hundred was sung, with great effect, the whole audience joining in a Hymn, written for the occasion, by Nath'l Lord, Jr. Esq. of Ipswich. The music, which was entirely vocal, was under the direction of Mr. Jacob Hood. The services were of a very impressive character, and were listened to with silent interest by the immense audience which filled every seat and thronged all the spaces within sound of the speaker's voice. From the most accurate calculations which could be made, it was supposed that at least from six to eight thousand persons were present on the ground ; yet, notwithstanding the greatness of the number and denseness of the crowd, perfect order was maintained.

On the Tuesday succeeding the consecration, the 16th of June, the lots were offered for sale at public auction, by Mr. Gilbert G. Newhall the auctioneer, about three hundred having been surveyed and prepared for this purpose. On this day, seventy-seven lots were disposed of, at premiums varying from one to twenty-five dollars. The whole amount of the bonus thus received, on the choice of the lots was five hundred and forty-two dollars. During the next succeeding few days, thirty-six lots more were sold at the minimum price of ten cents per square foot, making one hundred and thirteen lots that were sold at the opening of the Cemetery.

The Cemetery was formerly situated within the limits of the town of Danvers, but by the last Legislature an Act was passed so altering the boundaries of the city of Salem and the town of Danvers, that the whole of the Cemetery, and the three avenues which lead to it, are now within the limits of the city of Salem. One of these avenues from the western part of the city, crosses the river at Frye's Mills, a second, from its centre, is the Paradise road, so called, while the third runs from the upper part of North Salem. These roads are made safe and easy for carriages by widening and raising the dam at Frye's mills, and by reducing the steep declivity at the western extremity of the Paradise road. In addition to these, the town of Danvers has recently instructed their Selectmen to lay out and construct a way from the principal street of that town, at the foot of Pool's Hill, to enter the Cemetery on its western boundary.

The grounds of the Cemetery are peculiarly well adapted to their intended purposes, and if they are more limited, and, at present, wanting in the deep seclusion furnished by the thick woods of some

other places appropriated to similar objects, yet, in other respects, they have superior advantages. They are as extensive as can ever be required, and when the contemplated and intended system of planting is fully carried into effect, they will furnish all the retirement and privacy that can be desired. The soil is of an excellent quality and by its different exposures furnishes sites suited to the cultivation and growth of all the varieties of trees and shrubs that will endure our climate ; the attainment of which object, more especially the collecting of all the trees that are indigenous to New England, within its limits, was always one of the prominent designs of this Cemetery.

An efficient and faithful keeper will constantly reside upon the grounds, and being fully empowered so to do, will see that all the Police regulations to protect them from intrusion and violation, and the birds and animals from annoyance and injury, are duly enforced.

There are but few places combining so great a variety within equally narrow limits. Here are extensive views, picturesque dells, and rough and craggy rocks, protruding from the sides of steep declivities, covered with moss grown trees ; here are open plains, shady groves, and sunny glades, as if Nature had formed this spot for the very purposes to which it is now consecrated. On its southern side flows a gentle stream, while a high range of hills, affording a wide view of ocean and of land, forms its northern boundary. On the rocky promontory of Halidon Hill, at the east, the rays of the rising sun first strike, while its setting beams linger upon the western slopes. Here the carol of the birds and the hum of the insects is first heard in early spring, and here, on the last days of autumn, they love to loiter. Here, from these groves, ascends their earliest matin song, and here, too, they warble forth their latest vesper hymn. Here all the tribes of animated nature, as they sport in the air, bask in the sunshine, or gambol in the shade, unite in one grand choral song of praise to that Being by whose word of power all things were made, and whose fiat will call from their labors all those who, each in "his house of clay," shall here take their "dreamless rest."

ODES AND HYMNS,  
PERFORMED  
AT THE CONSECRATION.

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ORIGINAL ODE — BY WILLIAM WALLACE MORLAND

While here fair Spring her buds bestows,  
And Summer flowers more brightly bloom,  
The Autumn wind that coldly blows,  
Shall breathe no sadness o'er the tomb:—

What though they fade,—an emblem true  
Of life and beauty here below,—  
That life shall have a spring-time too,  
That beauty wear a richer glow.

At evening's hour of holy rest,  
When daylight glory slowly dies,  
And robes with flame the glowing west,  
Till softer lights of night arise;

Well may we deem that spirits pure  
Above this sacred turf shall bend,  
And earth-born ties their thoughts allure,  
To commune with a much loved friend.

Then strew the flowers each loves the best,  
And if perchance a dropping tear  
Upon their gentle leaves shall rest,  
When waiteth here the heavy bier;

No stain is on their petals left,  
Though for a while the clouds may lower,  
The sun soon brings the smile bereft,  
And Hope is still Affliction's dower.

Grove of hush'd beauty! Ne'er shall grief  
Thy cheerless visiter be found,  
The stricken heart shall find relief,  
And soothing memories here abound.

Couch of the lovely! doubly dear!  
 Home of the young, serene, not sad!  
 Wail not; their rest can need no tear—  
 Weep for yourselves; for them be glad.

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ORIGINAL HYMN — BY REV. DR. JAMES FLINT.

From thee, O God, our spirits come,  
 Enshrined in breathing clay,  
 Mysterious guests, not here at home,  
 Nor destined long to stay.

Nature, from her maternal breast,  
 Nurtures the living frame,  
 Till summoned hence the stranger guest  
 Returns to whence it came.

When of its life-guest dispossess'd,  
 Th' appointed goal attain'd,  
 Her bosom folds in dreamless rest,  
 The form her fruits sustained.

Be these sequestered haunts, of mound  
 And slope, of dell and glade,  
 Approached henceforth, as hallow'd ground,  
 Where life's pale wrecks are laid.

Yet o'er these wrecks, in loveliness  
 These scenes shall yearly bloom,  
 Type of the soul's ethereal dress,  
 Heav'n-wrought beyond the tomb.

O why then mourn, that earth to earth,  
 And dust to dust is given?  
 'Tis but the spirit's second birth,  
 Its coronal for heaven.

Though dear the dust, that once was warm  
 With life the spirit gave,  
 We dote not on the perished form,  
 That moulders in the grave.

We yield the body to its doom,  
 The dust in dust to lie;  
 Yet we may deem beside the tomb  
 The spirit hovering nigh.

And oft our steps shall linger near,  
 'Till death the veil remove,  
 And kindred spirits, sunder'd here,  
 Be joined in deathless love.



ORIGINAL HYMN — BY NATHANIEL LORD, JR.

Friends, strangers, all, who visit here,  
 Tread lightly o'er this hallowed ground,  
 For friends and kindred near and dear  
 Will in its bosom soon be found.

But, who will first beneath this shade,  
 Find his long rest, no mortal knows ;  
 He only, who these bodies made,  
 Knows when or where they may repose.

To Him we consecrate this grove;  
 May his good Spirit guard the dust,  
 Committed here in faith and hope,  
 'Till resurrection of the just.

## NAMES OF SUBSCRIBERS.

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The following are the names of the persons who subscribed for the purchase of the Cemetery. The sum so raised, to be repaid from the proceeds of the sale of lots. The whole amount subscribed was six thousand two hundred and thirty five dollars.

### IN SALEM.

Joseph Peabody,  
Francis Peabody,  
George Peabody,  
Stephen C. Phillips,  
Joseph S. Cabot,  
Michael Shepard,  
John Robinson,  
Putnam I. Farnham,  
William Sutton,  
Thomas Downing,  
Benjamin Merrill,  
John C. Lee,  
Nathaniel Silsbee,  
Dudley L. Pickman,  
Richard S. Rogers,  
Oliver Hubbard,  
John W. Treadwell,  
Charles Hoffinan,  
Daniel A. White,  
Robert Brookhouse,  
William A. Lander,  
William Pickman,

Thomas P. Pingree,  
Benjamin F. Browne,  
Allen Putnam,  
Jeremiah Page,  
Caleb Foote,  
William H. Foster,  
Edward H. Payson,  
David Merritt,  
George Wheatland,  
Pickering Dodge,  
Ephraim Emmerton,  
Abel L. Peirson,  
D. & J. Pulsifer,  
Gideon Barstow,  
Leverett Saltonstall,  
W. & S. B. Ives,  
James W. Cheever,  
Francis Choate,  
Miss S. Burley,  
Asahel Huntington,  
John H. Silsbee.

### IN DANVERS.

Ebenezer Shillaber,  
Henry Cook,  
Ebenezer Sutton,  
Caleb L. Frost,

Philip R. Southwick,  
John W. Proctor,  
George Osborne.

# ACT OF INCORPORATION.

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COMMONWEALTH OF MASSACHUSETTS.

IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND FORTY

## AN ACT

To Incorporate the Proprietors of the

## HARMONY GROVE CEMETERY.

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BE IT ENACTED by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:

SECTION 1. Francis Peabody, George Wheatland, Stephen C. Phillips, Joseph S. Cabot, John C. Lee, and William H. Foster, together with such other persons as shall become proprietors of lots in the Cemetery hereinafter mentioned, their successors and assigns, are hereby made a Corporation, by the name of the Proprietors of the Harmony Grove Cemetery, and said Corporation shall have all the powers and privileges, and be subject to all the duties, restrictions, and liabilities, set forth in the forty-fourth chapter of the Revised Statutes, except as is otherwise provided in this act.

SECTION 2. The said Corporation may take and hold, by purchase or otherwise, in fee simple, for the purposes hereinafter provided, a tract of land, not exceeding sixty acres, situate at and near a place called Harmony Grove, in the town of Danvers; and may also take and hold personal property, not exceeding in amount twenty thousand dollars, to be applied to objects connected with, and appropriate to the purposes of said Corporation.

SECTION 3. The said Corporation shall take and hold the aforesaid land for a Rural Cemetery or burial ground, and for the erection of tombs, cenotaphs, or other monuments for or in memory of the dead; and for this purpose shall have power to lay out the same in suitable lots or subdivisions, for family or other burying places; to plant and embellish the same with trees, shrubbery and other rural ornaments; to inclose and divide the same with suitable walls or fences, and to construct and annex thereto, such suitable buildings, appendages, and other conveniences, as said Corporation shall from time to time deem expedient



SECTION 4. The said Corporation shall have authority to grant and convey to the city of Salem any portion of the land aforesaid, for a public burial ground ; and also to grant and convey, to any person or persons, the sole and exclusive right of burial, and of erecting tombs and cenotaphs, and of ornamenting any designated lot or subdivision, upon such terms and conditions, and subject to such regulations, as said Corporation shall prescribe ; which right so granted and conveyed, shall be held for the purposes aforesaid, and for none other, as real estate by the proprietor or proprietors thereof, and shall not be subject to attachment or execution, or to be applied to the payment of debts by assignment under any insolvent law.

SECTION 5. The land aforesaid shall be and is hereby declared exempted from all public taxes, so long as the same shall remain dedicated to the purposes of a Cemetery.

SECTION 6. Any person who shall wilfully destroy, mutilate, deface, injure, or remove, any tomb, monument, grave stone, or other structure placed in the Cemetery aforesaid ; or any fence, railing, or other work erected for the protection or ornament of any tomb, monument, grave-stone, or other structure aforesaid, or of any Cemetery lot ; or shall wilfully destroy, remove, cut, break, or injure any tree, shrub, or plant, within the limits of said Cemetery ; or shall shoot or discharge any gun or other fire arms within the said limits, shall be deemed guilty of a misdemeanor, and upon conviction thereof before any Justice of the Peace, or other court of competent jurisdiction, shall be punished by a fine, not less than five dollars, nor more than one hundred dollars, according to the nature and aggravation of the offence ; and such offender shall also be liable to an action of trespass, to be brought in any court of competent jurisdiction, in the name of said corporation, to pay all damages which shall have been occasioned by his or her unlawful act or acts ; which money, when recovered, shall be applied by the Trustees of said corporation to the reparation and restoration of the property destroyed or injured, as aforesaid ; and members of said corporation shall be competent witnesses in such suit.

SECTION 7. The lots in said Cemetery, which may be granted and conveyed, as before provided, shall be indivisible, and upon the decease of any proprietor of a lot, the heirs at law or devisees of such lot, as the case may be, shall be entitled to all the privileges of membership ; provided, however, that if there be more than one heir at law or devisee of such lot, and they do not agree in writing, and file such agreement with the clerk of said corporation within six months from the decease of the owner, the board of Trustees of said corporation shall designate and enter of record, which of said heirs at law or devisees shall represent said lot, and vote in the meetings of said

corporation ; which designation shall continue in force until said heirs or devisees shall make and file such agreement in manner aforesaid, or until, by reason of death, removal, or other sufficient cause, another designation shall become necessary ; and in making any such designation, the Trustees shall, as far as may conveniently be done, give preference to males over females, to proximity of blood, and to priority of age, having due regard, however, to proximity of residence.

SECTION 8. The said corporation may take and hold any grant, donation, or bequest of property in trust, to apply the same, or the income thereof, for the improvement or embellishment of the said Cemetery, or of any buildings, structures, or fences, erected, or to be erected therein, or for the repair, preservation, or renewal of any tomb, monument, grave-stone, fence, or railing, or other erection, in or around any Cemetery lot, according to the terms of such grant, donation, or bequest : and the Supreme Judicial Court, or any other Court having equity jurisdiction, shall have power to compel the execution of such trust.

SECTION 9. This act shall take effect from and after its passage.

House of Representatives, February 18, 1840,

Passed to be enacted.

ROBERT C. WINTHROP, Speaker.

In Senate, Feb. 19, 1840,

Passed to be enacted.

DANIEL P. KING, President.

Approved : February 19, 1840,

MARCUS MORTON.

## BY - L A W S .

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### NUMBER, POWERS, AND DUTIES, OF OFFICERS.

The officers of the corporation shall consist of not less than six nor more than twelve Trustees.

The Trustees shall choose one of their own number to be President, who shall also be the President of the corporation, and they shall also choose a Secretary and Treasurer, either from their own body or at large.

The Trustees shall have the management, superintendence, and care of the property and all the concerns of the corporation, and of the sales of lots in the Cemetery, and they shall make a report of their doings to the corporation, at the annual meeting.

The Treasurer shall have the management of the fiscal concerns of the corporation, under the direction and control of the Trustees, to whom he shall make an annual report, which shall be laid before the corporation at the annual meeting.

The Secretary shall record the doings at all meetings of the corporation and of the Trustees.

### POWERS AND DUTIES OF THE KEEPER.

The Trustees shall appoint a Keeper of the Cemetery, who shall reside in the dwelling house erected for his use ; and it shall be the duty of the Keeper, under the direction of the Trustees, to have the particular care and oversight of the grounds, to keep the avenues and paths in good order, to survey and lay out lots, to attend to the planting of trees and shrubs, to see that the by-laws respecting visitors are duly observed, to remove and prosecute trespassers, and generally to perform all such duties as the Trustees may prescribe. He shall take personal charge of all burials within the Cemetery, and shall obey all the instructions which he may receive from the proprietors of the lots, in respect to the opening of tombs or the digging of graves, and the general care and oversight of the same ; and he shall account to the Treasurer for all fees which he may receive for burials, as established by the by-laws. He shall keep a register of

burials in such form as may be prescribed by the Trustees, which shall be constantly open for inspection to the proprietors of lots and the members of the city government. The compensation of the Keeper shall be determined by the Trustees.

The fee for opening and closing a tomb or grave, for burial, shall be two dollars, payable to the Keeper. If any extraordinary service is performed, such additional compensation may be required, as shall be determined by the Trustees for the time being.

#### CHOICE OF OFFICERS.

The first board of Trustees shall be chosen as soon as may be, at a regular meeting of the corporation, and shall hold their offices until the twenty-seventh day of June next, or until others are chosen. A meeting of the corporation shall be held on the twenty-seventh day of June next, at which time a board of Trustees shall be chosen, who shall hold their offices until the first Wednesday of January next, or until others are chosen. On the first Wednesday of January, in the next and every following year, a board of Trustees shall be chosen, who shall hold their offices for one year, or until others are chosen.

#### ANNUAL AND SPECIAL MEETINGS.

The annual meeting shall be held on the first Wednesday of January, at such hour and place as the Trustees may direct, and the Secretary shall give notice of the same in one or more newspapers, printed in Salem, seven days at least before the time of meeting. The Secretary shall, in like manner, give notice of all special meetings of the corporation, which may be called by the Trustees, or by any twenty members of the corporation, who may unite in a written application to the Secretary. At all meetings, a quorum for business shall consist of not less than seven members; and any business may be transacted of which notice shall be given in the advertisements for the meeting, and all questions shall be decided by a majority of the members voting, either in person or by proxy.

#### REGULATIONS RESPECTING VISITERS.

All persons, who are not detected in any violation of the regulations, or in any disorderly conduct, will be permitted to walk through the grounds, but will be required to confine themselves to the avenues and paths.

No persons except proprietors of lots and members of the City Government, with their families, or strangers accompanied by them, shall be admitted into the Cemetery in vehicles or on horseback. No

riding or driving shall be permitted in any part of the grounds, except upon the avenues, nor at a rate faster than a walk.

No horse shall be fastened except at the posts provided for this purpose, nor shall be left unfastened without a keeper.

All persons are prohibited from gathering any flowers, *either wild or cultivated*, or removing, breaking, cutting or marking any tree, shrub or plant.

All persons are prohibited from climbing over, writing upon, defacing and injuring any monument, grave-stone, fence, rustic seat, or other structure in or belonging to the Cemetery.

All persons are prohibited from discharging fire-arms of any description in the Cemetery, and from attempting in any manner to destroy or annoy the birds, squirrels, and other animals.

The Seal of the Corporation shall be a plain circle, with the letters H. G. C. inscribed therein.

LIST OF THE OFFICERS  
OF THE  
HARMONY GROVE CEMETERY CORPORATION,

Chosen on the 27th day of June, 1849.

TRUSTEES.

JOSEPH S. CABOT, PRESIDENT.

STEPHEN C. PHILLIPS,

FRANCIS PEABODY,

JOHN C. LEE,

GEORGE WHEATLAND,

PICKERING DODGE,

FITCH POOL,

WILLIAM H. FOSTER.

WILLIAM H. FOSTER, SEC'Y AND TREASURER

STANDING COMMITTEES.

ON BUILDINGS.

STEPHEN C. PHILLIPS,

FRANCIS PEABODY,

GEORGE WHEATLAND.

ON AVENUES, PATHS, AND PLANTING.

JOHN C. LEE,

JOSEPH S. CABOT,

PICKERING DODGE.

ON LOTS.

WILLIAM H. FOSTER,

JOHN C. LEE,

FITCH POOL.

THOMAS CRUICKSHANK, KEEPER

ERRATA.

P. 11—Note—for 185, read 135.

P. 16—Note—for v. 5, read v. 2.















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